

## Editorials and Notes

### MEMORIAL EDITORIAL: His Service

It is ever necessary to remember that God's well-beloved Son took upon Himself the form of a Servant. It is the wonder of wonders that the mighty Creator should lay His glory by and appear on the earth in such a fashion. Thus He had been announced by the holy men of God, and God's Spirit spoke of Him beforehand in that character. "Behold My Servant! . . . He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth" (Isa. 42:1-3). We hear Him say through the prophet, by His Spirit: "Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities" (Isa. 43:24). He came as the toiling Servant, yet He was the mighty, omniscient Jehovah. "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 10:45).

What a service was His service! He went about ever doing good, healing the sick, and speaking words of comfort and cheer. What an untiring service it was, instant in season and out of season! The mighty, eternal love which burned in His holy soul constrained Him. In this service of love He took the little children up into His arms to bless them. He also went the weary road to Samaria's well to seek her whose heart He knew so well. It was this loving service which sustained His weak and erring disciples, which could stoop so low to wash their feet.

The Gospel portions that describe the wonderful life the Son of God lived are brief indeed, but, though brief, like Himself

## OUR HOPE

they are unfathomable. In them one can always discover something new—new beauty, new loveliness, something that has not been seen before. How great was His attractiveness! To follow His path, to trace His blessed steps in meekness and lowliness, and to read the familiar scenes reported in the Word, will never lose its appeal to the heart that knows Him. Meditation upon Him as the One who served so perfectly, so unostentatiously, so willingly, fills the soul with rest and calmness, and produces the desire to serve after Him.

Greater still is His work of love and service at Calvary, when He gave His life on the Cross as a ransom for many. Who can tell all the greatness and vastness of that service, when He gave Himself? It passes knowledge, indeed.

Nor is Christ's service for His own finished, for He continues to minister in the Glory. As our Priest and Advocate He serves every soul that rests by faith in Him. We know so very little of that service in behalf of each of us. What a glorious revelation it will be, when one day that unknown and hidden service will come to light! Then we shall find out how much this work of His has meant to each of us; how much He has prevented in our lives, of which we know nothing; how many snares and attacks of the foe He frustrated; how many things He kept from us by His intercessory prayer; and His service in restoring us, weak and unstable as we are, into fellowship with the Father. If our Lord's service on earth was untiring, it is even more so in Heaven. Thus can we trust ourselves and our all to His loving, un-failing hands.

And when at last we shall see His face, when that blissful moment comes when we behold Him in all His heavenly glory, when we are with Him and like Him, even then we shall see that His loving service will not have ceased. Listen to His words: "Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:37). What it means, and how He will come forth to serve still further those whom He has brought into the Father's house by His ministry of the Cross, we do not know, we cannot tell.

## OUR HOPE

Many great surprises will be the lot of those who sit down at the marriage supper of the Lamb.

He who has served as none other, who does serve as none other, will yet serve as none other. Such is our Lord and Saviour, *Jesus Christ, the Son of God.*

—A. C. G., August, 1910.



### In His Service

In view of the Saviour's loving, untiring, un-  
failing, and unending service in our behalf, is there not created within us a deep longing to serve Him? We are called to such a service. The Lord Jesus called us and ordained us to service, "that ye should go and bring forth fruit" (John 15:16). It is written in God's Word: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24). The Thessalonians, who "turned to God from idols to serve the living and true God" were commended for their "work of faith, and labor of love" (1 Thess. 1:3, 10). Because of the mercies of God it is our reasonable service to present our bodies living sacrifices to Him (Rom. 12:1, 2). To serve is to follow in the steps of the Lord Jesus. It is a privilege that will not cease with life on earth, but "His servants shall serve Him" in Heaven and through the eternal ages (Rev. 22:3).

With what joy and contentment we ought to serve the Lord now! Serving Him we shall please Him, and not Him alone, but the Father also; and serving Him we shall serve one another in love (Gal. 5:13). He who is fervent in spirit will surely serve the Lord (Rom. 12:11).

How are we to serve Him? In the way that He served us; and this we can do in the Spirit by wearing, as it were, the mind of Christ. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God . . . made Himself of no reputation, and took upon Him the form of a Servant" (Phil. 2:5-7). What is the mind of Christ? It is the obedient mind, the lowly mind, the humble mind, the meek mind, the long-suffering mind, the forbearing mind, the loving mind (cf. Ephes. 4:2). As we walk in such unselfish-

ness, other-mindedness, we walk as He walked, serving as He served.

The spirit of our day aims at being somebody or something. It seeks for greatness, for fame, for wealth, for power. It courts approval of men and their applause. But the spirit of Christ desires self-effacement and puts the welfare of others above that of self. "Whosoever will be great among you," our Lord said, "shall be your minister: and whosoever of you will be chiefest, shall be servant of all" (Mark 10:43, 44).

May all our service for the Lord be in Christ's Name indeed, patterned after His service who pleased not Himself, but the Father. Then we, too, shall be pleasing to Him.



Where Is  
the Sense  
of Urgency?

Our attention has been drawn to an article in the March issue of the liberal magazine, *The Christian Century*. It is written by Dr. Paul Hutchinson, who just prior to the preparation of his treatise made a world-tour for the purpose of surveying ecclesiastical conditions at home and abroad. The title of Dr. Hutchinson's article is: "Churches in the Postwar World," and we take the liberty of quoting two paragraphs from it. Bear in mind that this article comes from the pen of a liberal theologian.

First, I do not find within the churches even yet a galvanic perception of the nature and imminence of the crisis. I know that a lot of preachers have preached a lot of sermons on the atomic bomb—so many that I hear of some who fish for cheap laughter and applause by beginning their discourses, "I am *not* going to speak on the atom bomb." Where, however, are the churches which give the impression of living with awareness that they have no more than a few years, perhaps only a few months, left in which to press on a doomed society their offer of salvation? Jehovah's Witnesses, with all their fantastic manhandling of Scripture and history, come a lot closer to giving the outside world this sense of the urgency of their message than do most of the "regular" churches. I am not sure what the significance is, if any, but I must acknowledge that I get a much more sobering impression of the lost state of man and the doom which threatens his institutions from the pages of *The New*

## OUR HOPE

5

*Yorker* than I do from most of my church contacts. I'd like to see churches and church organizations spend less time celebrating the fact that they have been going for a hundred or two hundred or five hundred years, and more on the prospect that they have only ten or twenty or fifty to go. . . .

But, men and brethren, the nations are rushing toward destruction, and the time is short! And I return from this journey compelled to say that the churches do not yet give the impression, at least to this observer, that they are in *deadly earnest* about their use of the time that remains.

This is a startling statement, an impressive admission, and a searching rebuke. Here is one of that school that held up to scorn, a quarter of a century ago, the conservatives who were talking about the near approach of the end of the age, who is now insisting upon the very truth that the premillennialists were proclaiming a generation ago. Meanwhile, among the conservatives today, as well as among the majority of the liberals, there seems to be, indeed, a lack of awareness that there may be "no more than a few years, perhaps only a few months, left in which to press on a doomed society" salvation in Christ. For, sad to say, there are scores upon scores of "fundamental churches," churches where Christ's deity, His virgin birth, His vicarious atonement, His bodily resurrection, His present advocacy at the Father's right hand, and His imminent coming are held to as doctrines, in which there is no fire, no urgency, but a complacency, and smugness, and self-satisfaction that belie the blessed hope of Christ's soon coming.

Statesmen stand in fear and trembling at the potentialities of this age of unrest. Scientists frankly express themselves that mankind has the weapons that can bring self-destruction upon the human race. Historians, philosophers, news commentators, and essayists see civilization crumbling before our very eyes. A liberal theologian observes that the time is very short indeed. Is it not time for all of us who know the truth as it is in God's Word, who believe its prophecies and must discern the signs of the times, as the weather-man observes the falling barometer, to awake, to be in deadly earnest with the Gospel message, and to work, work, work, while waiting

for the coming of the Lord and our glorious translation into His presence?



The city dweller misses a great many things. Among them, he misses the stars of the heavens. This we say feelingly, for we have just come to our summer cottage in the mountains. Last night we looked up into the deep sky of the evening to see thousands upon thousands of stars, visible to the human eye, but obscured to many because of city illumination.

The stars number more than thousands or hundreds of thousands. Scientists estimate that there are at least a billion stars, one hundred million of them having been photographed, we presume. For by means of astrographic telephoto lenses which can play upon the heavens for periods of six hours or more, stars invisible to the naked eye, or even through a strong telescope, can be photographed and charted. Think of it! Hundreds of millions of stars follow their courses in the heavens, and each one of them is bigger than the earth on which we mortals dwell. No wonder the Psalmist exclaimed: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? Or the son of man, that Thou visitest him?" (Psa. 8:3, 4)!

Yet it was the Lord Jesus Christ, our Redeemer, the Man now in glory, who created the stars of the heavens. They are the work of His fingers. He brought them into existence. He upholds them by His power. And He knows them all and has names for them, every one. "Lift up your eyes on high, and behold who hath 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).

Is there therefore any room for fear or despondency on the part of the child of God, the Christian? If the Lord knows by name the stars of the heavens, does he not know you by name, for whom He died? If He upholds the work of His fingers, will He not hold up His new creations, purchased by His blood, His work of redemption?

## OUR HOPE

7

Science makes nothing; it only discovers what God has made long ago. And even then, in spite of advancing knowledge, science must still admit about many things, yes, and about many of the stars: "We do not know." But a day is coming when every blood-bought sinner will have, "in the twinkling of an eye," more knowledge than the world's greatest scholars can obtain in a lifetime, or many lifetimes. For when we are with Christ and like Him, we shall know as we are known, and in an instant we shall be able to call all the stars by name, which can be done only "by the greatness of His might." But far greater will be this—we shall see His face.

To look into the heavens and see the stars of His creation, and to consider them in the light of who their Creator is, our Lord and Saviour, and to know that as joint-heirs with Him these planets and stars belong to us—herein is appreciation and thrill that the world knows nothing of. And what beauty of nature is there that is not magnified many times over to the child of God? The flowers, the fields, the birds of the air, the giant trees, the waters of the sea—the Lord Jesus, Jehovah-God, made them all. How well the sacred writer has put it!

Heaven above is softer blue,  
 Earth beneath is sweeter green!  
 Something lives in every hue  
 Christless eyes have never seen.  
 Birds with gladder songs o'erflow,  
 Flowers with deeper beauty shine;  
 Since I know, as now I know,  
 I am His, and He is mine!

Did you ever look up toward the night-sky, and recall that you are an heir of all that you see there, of the universe? Did you ever gaze into the depths of the heavens, and think of Him who is the Bright and Morning Star, who will come ere long to call us home? Does an unspeakable longing fill your heart to leave this earth and to be up there, because there you will be with the Lord? This is what Dr. Gacheleio used to call "the homesickness of the new life." In the words of another: "Blessed are the homesick, for they shall be called Home."

**Men Ought Always to Pray** The importance of prayer in the Christian life is recognized, of course. Exhortations to pray are to be found in almost every writing of the New Testament. "Men ought always to pray, and not to faint."

"Watch and pray, that ye enter not into temptation." "Pray without ceasing." "Praying always with all prayer and supplication in the Spirit." "In every thing by prayer and supplication let your requests be made known unto God." In the last book of the Bible, "the prayers of the saints" are thrice mentioned. It is well to remember, however, that the call is for prayer, and not for the saying of prayers.

If prayer is offered by compulsion, we doubt that it is sweet incense to the Lord. He who avails himself of access to the very throne of God by Jesus Christ because he feels obliged to do so, because he considers it to be a duty, is not really praying. True prayer is in the Spirit, and such prayer, while it is a duty, is voluntary duty, and is not performed under compulsion.

The Christian ought to have an appetite for prayer, for to pray is to talk to God. One does not have to force food upon a healthy adult or child. Exercise, good circulation, health, and labor demand food for sustenance. And so it is with those who are spiritually healthy;—they have an appetite for the Word of God, and for prayer.

Consequently, when we confess that we do not pray sufficiently and that we ought to pray more, we are not simply referring to the obligation to pray, or to the exercise of getting upon our knees, or the utterance of the words, "Our Father," but to the need so to live in fellowship with the Lord that it will be as normal for us to pray as it is for the natural man to breathe. Then, with every known sin confessed and in the consciousness of living in obedience to God's Word, prayer will flow from our lips as freely as songs from the throats of the birds. And when we do not know how to pray as we ought, the Spirit Himself will make intercession for us, according to the will of God (Rom. 8:26, 27). Let us pray.



## OUR HOPE

9

**Reputation  
and Character**

Reputation and character are two different things. Reputation is what men think of us. Character is what we are. It may be that in the cases of certain individuals the two will be analogous. Some have character that matches their reputation. A man is known as a benevolent citizen, and he is a benevolent citizen. Another is immoral, and his immorality is a byword. Frequently, however, a person's reputation and character are as unlike as a butterfly and a scorpion. And this is even true of Christian men and women.

Some time ago we were talking with a leader in evangelical circles about his earlier ministry. He has today, we believe, *a Christian character that surpasses his splendid reputation.* But it was not always thus. There was a time, he told us, when he was guilty of every carnality in spite of his high-sounding preaching and spotless reputation. His ministry was insincere and dishonest. He was sound in doctrine, but unsound in spirit and practice. He read the Bible to prepare his messages, but for no other reason. He talked of triumphant Christianity when he himself was the slave of the flesh. He was a professional evangelist, and nothing more. By his preaching he filled his purse and satisfied his vanity and love of praise. Because he gave forth the Word of God and proclaimed the Gospel in verbal accuracy, some were convicted and brought to the knowledge of Christ as a Saviour, and others were helped. But he himself was miserable. He had a flare for speaking and a winsome personality, and thus he received a certain amount of adulation. But at the same time that he was telling others that they could do all things through Christ, who strengthens His own, he himself maintained a family life that was a disgrace. There was no family altar. *There was no forbearance, or patience on exhibition in his household,* and he was guilty of sin which would have caused him to be stoned in Old Testament times. Still, all this was not known in Christian circles, and he was looked up to as a model in whose steps one might well follow. His reputation was of the highest. His character was exceedingly poor. The God dealt with him in grace during a severe illness and brought him to himself through Himself.

We have another friend whose Christian reputation is not

spotless. A serious transgression committed a dozen or more years ago became widely known, and although the sin was confessed to God and those whom it affected, the taint of it has clung to his name. Yet we believe that this man's character is today, and has been for some years, of highest order. He is a man of prayer. He loves to read and hear and meditate upon the Word of God. He is generous in his giving. Gracious and humble, he does not seek the limelight, but is content in the lowest place. He is an earnest witness to Christ, lends a helping hand as he sees the opportunity, and evidences a spirit of Christian love. His character is enviable, but his reputation is still reaping what was sowed long ago.

Certainly, if character and reputation are going to match, it should be in the child of God. His character should be holy, because Christ lives in his heart. His reputation should be spotless, for Christ's sake as well as for his own. If he is reproached or evil spoken of, it should not be by other Christians, but by the world, for Christ's sake and because the world speaks evil of Him (1 Peter 4:14).

First of all, then, we need to develop Christian character. How are we to do this? Have we not still resident within us the old nature? And is not that old nature capable of every sin that is named? Yes indeed! But do not forget the miracle of regeneration whereby we have also new life, the life of Christ, abiding in our hearts by His Spirit. While the old nature is capable of every sin, the new nature is not capable of any sin. As we submit to it, to Him, to the Spirit, so shall we keep under the old man. If we would not fulfil the lusts of the flesh, we shall walk in the Spirit by faith, trusting God and His Word, and acting upon it.

"Now if we be dead with Christ [and we are], we believe that we shall also live with Him . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:8, 11-13).

## OUR HOPE

11

Our risen Lord led His chosen apostles out along the Mount of Olives and toward Bethany, gave them one final command regarding their witness to Him, and then, "while they beheld, He was taken up; and a cloud received Him out of their sight" (Acts 1:9). And so they watched Him, looking steadfastly toward Heaven as He went up!

Who was this whom they watched departing from them in such a miraculous way? Was it a phantom, a spirit? No, it was the One whom they had known so intimately, with whom they had been in such close companionship these last three years. They had heard His matchless words, as He spoke as never man had spoken. They had seen His marvelous deeds, as He wrought as no man had ever wrought before Him, miracle upon miracle. They had observed His gracious compassion, His forgiving spirit, His loving care. They had seen Him die as no man ever died before or since. They beheld the empty tomb, and saw and handled Him in His resurrected body. This was the One who was now taken away in the clouds of the heavens, and they looked steadfastly, and longingly we can be sure, remembering His promise that He would come again. Doubtless there were many other occasions thereafter when these men gazed into the skies with a steadfast look. But that is not all they did, for the record tells of their witness to their Lord and Saviour.

We also will at times look steadfastly into the heavens, remembering His promise: "I will come again, and receive you unto Myself." But we must not be fanatical about it, with folded hands and idle feet awaiting the glorious day. Instead, we need to be actively engaged in fulfilling the duty that we have received in the Lord.



Freda  
Elizabeth  
Wells

Freda Elizabeth Wells, wife of our associate, Arthur Forest Wells, was called into the presence of her Lord on May 17, 1947, after a long illness. Her departure was marked by her singing, clear-headed, and clear-souled to the end. Mr. Wells writes: "When others could not sing, she sang, 'Safe in the Arms of Jesus,' bade us goodbye by name, and passed on to glory of which she was sure."

Our reader-family will, with us, consider the passing of Mrs. Wells as real personal loss, for to most of you our brother has been known through many years by his writing of the Sunday School Lesson com-

ments in days gone by, and of the book reviews now. In addition to her husband, Mrs. Wells is survived by a daughter, Eunice Wells Bowdle, of Chicago; a son, Arthur Forest Wells, Jr., of Gary, Ind.; and four grandchildren. To Mr. Wells and his family we all extend sincere and heartfelt sympathy in their sorrow, while rejoicing with them also for assurance that their beloved knows perfect peace and joy in the Lord's presence.



### An Important Query

For nearly fourteen years the President and Publisher, Dr. Frank E. Gaebelcin, has prepared "A Message for Each Day" every month. These meditations have been extremely well received by our readers, as evidenced by the numerous observations that have come to us through the years. They have been reprinted for years in *The Presbyterian* and the *Christian Observer* and thus, along with the *Our Hope* family, have reached an estimated number of about 50,000 readers a month. By next autumn, the Lord willing, Dr. Gaebelcin will have commented upon at least one verse in every chapter of the Bible, and when that is done, it will seem to be a good time to relinquish this very exacting task. It may be of interest to add that he has covered some books of the Bible practically verse by verse and has written in all probably upwards of 4,500 Daily Messages.

Dr. Gaebelcin feels, and with this the Editor concurs, that he ought now to devote his time to other writings, as, for example, the completion of his expositions of the Minor Prophets, work which it has been physically impossible for him to do while continuing his Daily Messages. Of course, the majority of these new writings will appear in *Our Hope*.

The question arises: When Dr. Gaebelcin will have completed his series of "A Message for Each Day," shall we invite another Bible teacher to furnish daily devotional messages, or shall we discontinue them and make room, in this way, for other expository material in the magazine? We ask this question of you, our reader-family. *Our Hope* is written and published for your benefit and blessing. If a sufficient number of you write us asking continuance of this devotional department of the magazine to warrant our inviting an outside contributor to prepare it, we shall do so. If, however, only a very small percentage of you use these daily readings, or want them to continue under different authorship, we shall feel that it is to the advantage of the majority to fill those pages with other material.

This is important, so please let us hear from you.



So many manuscripts have been submitted for publication in *Our Hope*, and good ones, that the Editor debated whether or not he ought to omit an instalment of his "Studies in the Epistle to the Hebrews" this month. Well, it has been decided for him—for he was taken with such a severe cold that it was all that he could do to turn out Editorials, Question Box, and Current Events.

The Hebrews study will be resumed next month, D. V.



### Please Pray

Your prayer fellowship will be greatly appreciated by all of us.

Pray for Dr. Gaebelcin, that in the heavy responsibilities that are his, as Headmaster of the Stony Brook School and Publisher of *Our Hope*, he may be given divine wisdom and patience, and strength to carry on.

## OUR HOPE

13

Pray for the Secretary and her associates in the New York office, that, as they handle the details that come before them day by day, they may experience constantly the joy of knowing that they are in the Lord's service and helping in His cause.

Pray for the Editor, too, please. This summer he has a heavy writing schedule planned. The Lord willing, he hopes to complete an exposition of 1 and 2 Thessalonians, to do the biography of another of Christ's servants (since the life-story of Dr. Ironside seems to have been of very great blessing), and to revise Dr. A. C. Gaebel's *Annotated Bible* preparatory to the publication of a new edition.

These tasks are before us, and the problems connected with the publishing business in a time of exorbitant costs. Even the secular press, which has greater capital and a wider clientele, is feeling the strain of inflationary costs and recessionary business. It has been suggested that we increase the price of *Our Hope* to cover our increased expenses, but we do not want to do this if we can avoid it.

Only with the Lord's help can we hope for spiritual success and proper business acumen. So remember us at the Throne of Grace, as we remember our reader-family as a whole, as well as their individual requests, from time to time. We shall be most grateful, for our sufficiency is in the Lord alone. He has ever been faithful to us, and we rest assured of His unfailing help.



**Missionary  
Subscription  
Fund**

Thank you once again for your contributions to the *Our Hope Missionary Subscription Fund*. Every week we are entering the names of God's servants in foreign lands, and some at home, too, to receive *Our Hope* for a year. And today we received an unusual request—for copies of the magazine to go to sixteen Christians in Greece, France, and the occupied zones of Germany. While these saints are not missionaries in the accepted sense of the word, they are witness-bearers who cannot afford to subscribe to the magazine, and so we have taken the liberty of including them among those to receive missionary subscriptions. We know that you will approve.

It has been suggested that we add another cause for gift subscriptions—the public libraries of America. One cannot tell who or how many might be reached with the Gospel and the truth of God's Word in such a way. Does such an enterprise interest you? Gifts sent to the *Missionary Fund* and marked specifically for public libraries will be entered in that way.

Donations to the Fund, received in April 1947, are gratefully acknowledged as follows: Nos. 47-69M, \$40; 47-70M, \$10; 47-71M, \$1; 47-72M, \$2; 47-73M, \$2; 47-74M, \$6; 47-75M, \$1; 47-76M, \$1; 47-77M, \$3; 47-78M, \$10; 47-79M, \$2; 47-80M, \$3—total, \$83.00.



**SPEAKING ENGAGEMENTS**  
(For Your Information and Prayers)

**Dr. E. Schuyler English:**

July 19, 20—Red Rock, Pa.: North Mountain Bible Conference.  
Saturday, 7:30 p.m.; Sunday, 10:30 a.m., 2:30 and 7:30 p.m.

## The Two Beasts of the Revelation

Which Is the Antichrist?

WILLIAM RAE\*

Sometime ago in guiding a group of students of prophecy through the visions of Revelation, we found agreement among us as to the broad outlines at least, but in reaching the 13th chapter, the class became sharply divided on the issue of whether the beast from the sea or the beast from the earth is the coming Antichrist. Both sides could quote a list of eminent authorities past and present, and so the deadlock seemed complete.

The difficulty, I am persuaded, is more apparent than real, especially if we bear in mind that both beasts are partners in the awful drama of the closing days of the age, and share together the same doom at Christ's coming. I would therefore suggest to prophetic teachers what I believe would be an adequate cure for this confusion, a confusion which Scripture does not contribute to, but which arises from using unscriptural terms, in handling the Word of Truth.

Matthew 24 has been called "the great sheet anchor of prophecy." In it our Lord Himself portrays the closing days of this age; there the remnant are in the land; the abomination of desolation is in the holy place; tribulation which, if not shortened, would wipe out the whole human race is spoken of; the sign of the Son of Man in the heavens, and the shaking of the powers of the heavens, are referred to. All this ends with the coming of the Son of Man with power and great glory, and the sending forth of the angels to gather together the elect of the earth.

All this is given to us in such detail as to form a chart of coming events, a sort of lode-stone of prophetic truth enabling us to arrange the other prophetic writings in their proper sequence of fulfilment. Yet I would impress upon my readers that in unfolding this great panorama of coming events, the Lord did not use the word "antichrist"; nor in fact, is there any record of His ever employing it.

\*Mr. Rae, of Sault Ste. Marie, Ontario, is a Bible teacher and evangelist, and writes for several Bible-study magazines.

In 2 Thessalonians 2, Paul covers the same ground, giving us details of the great apostasy of the last days; the manifestation of the man of sin, the lawless one, who shall demand the worship of all mankind, claiming to be divine; yet again, notice that Paul, while the channel of this great revelation, neither here nor elsewhere finds it necessary to use the word "antichrist."

If the reader will refer to 1 John 2:18, 22; 4:2; and 2 John 7, he will find every occurrence in the Bible of the word "antichrist," and further it may surprise him to find that of these four, three refer to the spirit of apostasy which the Apostle declares as having even then made its appearance.

It is to be observed, consequently, that, while the Apostle John uses the word (and is the only one to do so), he employs it only in writing his pastoral letters; for neither in his Gospel or in the visions of the Apocalypse does the word "antichrist" occur. Surely if it had been necessary, or even helpful, to make use of it, it would have been amidst the seals, the trumpets and the vials that we should have expected to find it; but not so.

Why is "antichrist" not used in the Book of the Revelation? Let me try to answer that question by using an illustration.

When our boys go to study the science of electricity, with the view of adopting it as a profession, they will be furnished with text books which will employ highly technical terms, as volts, amperes, cells, etc., and that not to confuse, but rather to distinguish and define things that differ. The Book of the Revelation is the great scriptural classic which unfolds to our view the culmination and end of the great apostasy in which fallen angels and fallen men unite against God and His Christ. Hence the word "antichrist" would be quite inadequate in a book so highly specialized as the Revelation, and as prophetic teachers we cause confusion when we give it a place where the inspired Apostle has seen fit to ignore it.

Revelation 12 and 13 form a section of the book introducing us to three great beings who form a trinity of wickedness, and evidently a travesty of the Holy Trinity. All three are anti-christian; a trinity acting in unity, and united in the purpose of dethroning God and Christ, and each of the

three characters is identified by the writer of the Revelation, in a matter that precludes all confusion: they are the dragon, the beast, and the false prophet.

There is no room for speculation as to the identity of the dragon, as the arch criminal himself, for Scripture calls him the serpent, linking him with our fall and ruin. Further, he is Satan, which is his Old Testament Hebrew name; and the devil, which is his new Testament Greek designation. As on the opening page of the Bible we find the serpent, the woman, and the man, here in the closing pages there reappears the dragon, the woman and the Man-Child.

This, then, the serpent, Satan, is that great being whom our Lord Himself spoke of as the prince of this world, and whom Paul, addressing the Corinthians, refers to as its god.

Revelation 13:1 brings to focus the second being in the satanic trinity, the beast from the sea, and let us tabulate the outstanding statements of Scripture regarding him:

1. Thirty times he is spoken of as "the beast," in this and the following chapters. This title is peculiar to him.

2. Of him alone it is said that the dragon gave him his power, and seat, and great authority. This is what Satan offered, and Christ refused, at the Temptation.

3. In Revelation 13:4, the beast is linked with Satan as an object of worship; "They worshipped the dragon . . . and they worshipped the beast."

4. He is invincible in war: "Who is able to make war" with him (vs. 4)?

5. In contradistinction to Christ, who is "the faithful and true witness," the beast is given a mouth speaking blasphemies against God's name, His tabernacle, and they that dwell in Heaven (vs. 6).

6. It is of this being that it is said: "All the world wondered" after him (vs. 3). He eclipses all others.

7. Of him the challenge is thrown out: "Who is like unto the beast?" (vs. 4). On earth he has no peer.

8. He it is who kills God's witnesses (vss. 7, 10).

9. He is said to ascend out of the bottomless pit (Rev. 17:8). Most expositors see in this a satanic travesty of Christ's resurrection. (Ephesians 1:19, 20 states that the resurrection of Christ was the manifestation of the might of



## OUR HOPE

17

God's power. It is reasonable therefore to expect Satan to imitate it.)

10. The beast, called in Daniel 9, "the prince that shall come," enters into a seven years' covenant with the remnant of Israel, and breaks the covenant in the midst.

11. He speaks great words against the Most High. He wears out the saints; he changes times and laws.

12. And against him is charged the awful crime of making war on God Almighty, and on the Lamb (Rev. 19:19).

Regarding the third member of this satanic trinity, there is only one portion which unmistakably deals with him, apart from the fact that in Revelation 19 he is associated with the beast in final judgment. I refer of course to Revelation 13:12-17, and of him we might tabulate the following facts:

1. He came up out of the earth, would pass himself off as a lamb, but his speech was that of a dragon (vs. 11).

2. He administers the affairs of the beast out of the sea and, evidently keeping himself in the background, compels all men to worship the other beast (vss. 12, 15). How strongly this suggests the work of the Holy Spirit, who ever exalts the Person and work of Christ!

3. He does great wonders (vs. 13). Remember that in the apostolic church, the testimony of the Spirit was with power, and signs, and wonders. This satanic counterfeit borrows this exact phrasenology, only that it is "power, signs, and lying wonders."

4. He uses his supernatural powers to deceive the earth dwellers who, having rejected the truth, will fall a prey to the lie through his miracles (vs. 14).

5. He causes all to receive the mark of the beast in their foreheads or in their hands (vss. 16, 17).

In other words, as God the Spirit seals every believer into the body of Christ, so this satanic counterfeit of the Spirit, seals small and great, rich and poor, free and bond, into this awful confederacy of fallen angels and fallen men, against our God and His Christ.

The closing verses of Revelation 19, and the opening verses of chapter 20, reveal the end; and the judgment upon all three actors.

Satan is chained and sealed up in the bottomless pit, while

his two human partners, definitely spoken of here as the beast and the false prophet, are cast alive into the lake of fire, evidently its first two occupants.

I would, therefore, submit that to avoid confusion, prophetic teachers, following the example of our Lord in the Gospels, of Paul in the Epistles, and of John in the Revelation, should be less free with the word "antichrist," and speak of the dragon, the beast, and the false prophet, as the great characters in the coming apostasy.

---

### CLEANSING POWER

While an ever-increasing number of people all over the world are joined in reading the Bible, someone is sure to ask: "Well, what good does it do?"

One answer might be that of an old Christian lady to a scoffer who twitted her about wasting her time reading "that old Book." She maintained staunchly that it made her a better woman.

"But do you remember what you read?" asked he.

"Not much of it," she answered calmly. "But come, let me show you something," she continued as she led him to a window. She pointed to the freshly washed clothes, waving clean and white in the sunshine. "Yesterday," said the old lady, "they were not white; they were all soiled. This morning they were washed. There is no water left in them, but they are clean and white."

The serious minded Bible reader will make an effort to remember what he reads. Sometimes it may be very little. But two things rarely fail to happen to him who reads: he cannot escape the application of the Word to himself; he sees more clearly his own sinfulness. On the other hand, he also, and just as surely, comes face to face with Him who came to "seek and to save that which was lost."

Where this happens the cleansing power of the Gospel is at work. By the grace of God, through faith in Jesus Christ, the reader shall in the eyes of God be "whiter than snow."

—The Gideon.

## The New Wardrobe of Grace

By ROY L. LAURIN\*

An Exposition of Colossians 3:1-14

Behavior is determined by character. There may be mitigating circumstances of environment which serve to swing the balance of action in one direction or another, but the determining factor in behavior is character.

A group of scientists, meeting a few years ago at the California Institute of Technology, heard the opinion of an international expert on vitamins on the subject of chemicals and human behavior. It was his learned opinion that all human conduct, including criminal actions, results from chemical conditions of each individual's body. How far this opinion may affect our ideas of diet we cannot tell now, but of one thing we may be sure: conduct is a matter of character. It would be exceedingly interesting if you could make saints by chemicals, but that is utterly impossible. The eating of carrots may aid night fliers by supplying the proper vitamin for such flying, and vitamins of all sorts may play their vital part in the structure and function of the body, but behavior still rests in character.

The content of this section of the Colossian Epistle has largely to do with a certain kind of clothing. It is not according to the fashions dictated by Paris or New York. It is the clothing of character. The patterns are the patterns of God. The materials are the materials of grace.

The clothing of our bodies has a far greater significance than that of fashion, or custom, or even physical comfort. It goes deeper than costume, for it goes back of character. The desire to be clothed is an intuition that dates with the primeval garden. Wherever that intuition is heeded under the stimuli of culture, intelligence, civilization, and Christianity, man clothes himself in decency and self-respect. Wherever these stimuli are missing, man lives in primitive nakedness.

The nudist cults which flourished for some years were

\*Dr. Laurin, Executive Vice-President of the Fuller Evangelistic Foundation, is a Bible teacher and writer of expository books.

nothing more than throw-backs to the days of savagery and paganism. Deeper than that, nudism is an affront to God and a form of blasphemy, and a mark of degeneracy that parades its disrespect in the face of God and all decent inhibitions. It is not a mark of intelligence, but rather an evidence of the lack of it; for when Jesus healed the naked demoniac, He later found him "clothed and in his right mind." Clothing and right mind go together.

Man's first knowledge of himself, with the awakening of conscience, brought shame. It created a *spiritual shame* in which he sought to hide himself from God behind a tree. It created a *social shame* in which he sought to hide his nakedness with a clothing of fig leaves. This came about because sin had changed the original innocent and beautiful attitude of his natural condition into a thing of shame. From that time on nakedness and the exposing of the unclothed body became associated with sin. And equally so, the clothing of the body became associated with salvation.

With this consciousness man's first effort to clothe himself was an emergency measure dictated by a violently active conscience. It proved unsatisfactory, for it was only temporary and was at best perishable. The clothing of leaves had to be renewed each day.

This was man's first effort of self-salvation. In clothing himself man tried to make an atonement or "covering" for his sin. It was his first attempt to retrieve his self-respect. It failed and brought the need for God's provision. God had to act now as man's redeemer and provide the self-clothed Adam with a new clothing which was typical and emblematic of redemption—an animal covering. We do not know the exact nature of this garment, but there is no reason to believe that it was a crude covering of skin. It must have been beautiful and fitting for the original perfection of the human body.

In this early rite of clothing the body we have the fundamental facts of redemption. It is the difference between culture and Christ. It is the difference between leaves and a lamb. It began in man's failure satisfactorily to clothe himself. It meant the surrender of life and the shedding of blood. It involved an intervening act of God, and required

## OUR HOPE

21

faith and obedience by man. It required substitution and death.

It is believed that man never existed in an unclothed state, but that he wore from the very first of his creation a halo of light in all the colors of the rainbow. This clothing of light was the reflection of the perfection of his inner nature. It exhaled through the interstices of his flesh and covered his body as a halo. He was covered, as Sinai was covered, with the glory of light and as God arrays Himself as with a garment. When man sinned, this beautiful drapery of light fell from his body. With this heavenly vesture gone, man stood naked in all the hideousness of sin. Once again he will wear this multi-colored clothing of light when he receives his glorified body. By a breath of God, we shall be clothed with the rainbow, with a new adorning at every wish!

In support of this we turn to the transfiguration of the Lord Jesus, when He gave His disciples a preview of His glorification with which ours is associated. Of that occasion we read: "And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light" (Matt. 17:2).

The immediate verses of Colossians 3 provide a new wardrobe of grace. Here is the clothing of character, the dress of a new life. We are challenged no less than five times to "put off" something, and "put on" something. The former refers to the disrobing of the old nature of the unworthy garments of sinfulness, and the latter, to the robing of the new nature with the worthy garments of righteousness.

Two general things dominate the section.

1. *The Christian's Position (vs. 1-4).*

Five facts are presented in regard to this position.

*Risen with Christ (vs. 1a)*

"If ye then be risen with Christ, seek those things which are above. . . ."

The Christian's position is identified with Jesus Christ. Since His resurrection we are spiritually placed with Him in a heavenly position. Consequently this elevation in our position should bring an elevation in our condition. We are to "seek those things which are above." The pattern of our

lives is to be heavenly. Since its goal is Heaven, its pursuit is to be heavenly.

(2) *Seated with Christ (vs. 1b, 2)*

"... where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

Christ is seated in a finished redemption. In the Old Testament times the high priest entered the Holy of Holies on the Day of Atonement to offer sacrifice for the sins of the people, but his work was not finished. He had to return each year. There was no throne in the Holy of Holies upon which the high priest might be seated. But when Christ offered redemption for us we read: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, 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." We are now spiritually seated with Him in the state of a finished redemption. No work or merit of ours can add to it. It is complete and final. All the potentialities of the new life are now considered as being present in the Christian's position, since they are provided in Christ's finished redemption.

Everything has what we term a center of gravity. Gravity tends to draw all things to a common center. Owing to gravitation on the earth, all bodies on its surface are drawn towards its center. Every Christian has a spiritual center of gravity. It is Jesus Christ. Since he is risen with Christ he is also seated with Him at the right hand of God, so that now his affections, his mind, his ambitions, desires, motives and actions should conform to the high place of his position. He is being drawn by an invisible spiritual force and with an upward attraction to the high and holy character of his Lord. Thus his conduct should conform to his elevated place.

(3) *Dead with Christ (vs. 3a)*

"For ye are dead . . ."

The order of these experiences is properly stated, although it might appear on first notice that instead of being risen,

seated, and dead, it should be dead, risen, and seated. There are two deaths to be considered. One is the death of Christ's crucifixion, which was accomplished once for all, and the other is the death of our self-crucifixion, which every believer must accomplish in his own life daily. The first death results in justification, while the second death results in sanctification. The first death is a death to sin *for us*, while the second death is to sin *in us*. The first death is a crisis, while the second is a process. In our natural state we were dead *in* sin, but in our regenerated state we should be dead *to* sin. Christ accomplished the death of our justification on the Cross. We must accomplish the death of our sanctification by daily surrender and obedience. We not only died historically in the death of Christ, to sin as a principle, but we are to die experimentally in our life, to sin as a practice.

There is such a thing in Christian experience as the nautical term of "dead reckoning." In navigation, dead reckoning is "the computation of the ship's position from the records of its movements, made in the log without making astronomical observations." The Christian makes his dead reckoning from that log-book which is the Bible. Here he gets the exact position of his standing and location from what is recorded. He need not consult his feelings or make any circumstantial observations. Here it is written: "Now if we be dead with Christ we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He unto sin *once*: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:8-11). Our dead reckoning is to reckon that we are dead to sin, but alive unto God. When this reckoning is made we will no longer see any necessity for living unworthily.

#### (4) *Hid with Christ (vs. 3b)*

"... and your life is hid with Christ in God."

This reveals the security and safety of our life. It is not subject to the precarious changes of the world, but is hidden in the very being of God. It cannot be touched by the evil

*designs of men. It can neither be harmed nor destroyed. Physically we may suffer and die, but spiritually we are as eternal as God. No wonder Chrysostom could answer his emperor so confidently. The emperor threatened to take Chrysostom's life, and he replied: "You cannot, your majesty, for my life is hid with Christ in God."*

(5) *Appearing with Christ (vs. 4)*

*"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."*

This is the ultimate goal of Christian experience. We will enjoy a manifestation associated with Christ. When He appears in His second advent, we shall come into the full manifestation of the Son of God. Now His life is extended to us spiritually; then it will be extended to us physically. We who share in Christ's life now in our spirits shall know the experience of new bodies in a new world.

This is a plain statement of the personal return of Christ. It is impossible to explain it away by theological sophistry. It refers to that time when Christ will be manifested in the glory of His visible return. Since we are now mystically united with Him in life, we shall share this manifestation. It will be a time when all the purposes of our redemption will be consummated and fulfilled. It will bring to the world its only hope of solving its age-old problems. It will put an end to war, poverty, injustice, and evil. It is something to inspire the heart of every Christian and sustain him through the interval of waiting.

Since our position is in Heaven and our citizenship is there, it is from thence that we have our greatest expectation. It is in Heaven that our life is hid. It is from Heaven that our life has its pattern. It is from Heaven that we derive our power. And it is from thence that our Lord will come. This should create a sense of expectant anticipation which will assure our readiness and fitness both for the events of this day and that great advent event of the day to come.

An aged Christian once was asked how he was affected by the teaching of Christ's return and he replied: "I am sitting with my feet untangled." While it is good to have our feet untangled, it is not fitting that we sit about in pious idleness,



## OUR HOPE

25

for we must "work for the night cometh," and we must "occupy" until He shall come.

## 2. The Christian's Condition (vss. 5-14)

The Christian can do nothing about his position. That is the provision of grace and the result of justification. But he can do something about his condition. This is his responsibility, for it is in his hands. It depends on his obedience, surrender, and consecration. The Christian's condition is predicated on his position. What he does is based upon what he is. All the possibilities of the Christian's condition are based upon the potentialities of the Christian's position. Because of these things which are true of him certain things are to be true in him.

The Christian's position is heavenly, while his condition is earthly. It is the object of Christian consecration to bring the earthly condition and the heavenly position into a state of spiritual proximity. This proximity is the goal of Christian perfection. To accomplish this is to arrive at the place of true Christian piety and victory. This being so, the question confronts every Christian how he can bring position and condition into this state of harmony and likeness. The accomplishment of this is the object of these immediate verses, where three steps are indicated by which this proximity may be achieved. They include five things to "put to death"; six things to "put off"; and seven things to "put on."

### (1) *Something to Put to Death* (vs. 5-7)

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them."

Mortify is a Latinized word which, in its derivation, has some connection with the modern word "mortician." It means to put to death or to make a corpse of. In this respect we are to bring our condition into line with our position. In our position, we are dead with Christ. In our condition,

we are to "mortify therefore" the members of our Adamic nature.

A wise old preacher once said: "When you find a 'therefore' in the Scripture, you had better find out what it is there for." In this case we are to put to death our natural inclinations because, in our position, we have died with Christ and therefore are dead to the necessity and obligation of living in sin.

As we were in Adam, after our first birth, we had natural inclinations with an Adamic bent. As we are in Christ, after our second birth, we have spiritual inclinations with a Christ-like bent. We must bring death to the one and nourishment to the other. It is our personal responsibility to execute and make corpses of these natural sinful inclinations in order that the spiritual qualities may develop into mastery and control.

The things which we are to execute constitute a list of five things which are described as our members:

a. "Fornication"—this composes the whole realm of immorality, including deed, thought, and look.

b. "Uncleanness"—this is mental and moral uncleanness. There is demanded of every child of God a condition of mind and heart in which no evil can spawn and thrive.

c. "Inordinate affection"—this is evil passion which, if not dealt with, becomes a master.

d. "Evil concupiscence"—this is evil desire.

e. "Covetousness—idolatry"—this is the idolatry of desire. It is idolatry of the mind. Lust and greed are all of a kind. They are the same thing in different forms.

These things we must put to death. If we do not execute them, they will expose us. Evil is something which comes from an evil nature. It must be destroyed at its source.

A tale is told of a man who stood before a picture endeavoring to appraise it. A friend was explaining that the painting depicted not only the things the artist saw, but his state of mind. "If I had a mind that looked like that I'd never expose it" was the brusque retort. In a sense we are all artists of life and through long years we paint by our deeds a picture of life. In the course of the years we inevitably expose what we are.

Not only must these things be destroyed, but their death is our responsibility. God has sentenced them to die and we must execute them. The action must be decisive and uncompromising.

We fail generally to appreciate the importance of our personal responsibility in the matter of purity, holiness, morality, and victorious living. We have been too quick to say that all we need to do is to believe and God will do the rest. This false conception has led many into serious moral defections, assuming that grace would cover all. But grace never implies that we can live in disgrace.

(2) *Something To Put Off (vers. 8-11)*

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all."

We pass from the death chamber of execution into the dressing room of the new life. Here is the wardrobe of grace with its beautiful ensemble of garments of character. Before our robing is to take place a preliminary step must be taken; we must take off certain qualities and characteristics of our disposition and put them away. One never thinks of putting clean garments over unclean ones. One never thinks of putting new clothing over old clothing. What is here to be done we must do. It is never done for us, but must be done by us.

What we are to "put off" are not the scandalous sins of immorality; they are to be executed. These are not the sins of passion, but the sins of disposition, such as, bad temper, an evil tongue, jealousy, etc. We can just as truly prostitute our personality as we can our passions.

Six things are listed for disrobing:

a. "*Anger*"—this is the chronic state of surly disposition.

b. "*Wrath*"—this is the acute manifestation of a surly disposition. It is anger exploding.

In this connection there are those who offer the excuse for their misconduct by saying they have quick tempers. But this is no justification. Christianity is not merely for bym-singing. It is a way of life. Christianity is intended to correct our tempers and conquer our temptations. Then there are those who say, in justification of their offensive abuse of others, that they have the faculty of speaking their mind and saying what they think. This may be true, but it is not right. Christians are supposed to speak Christ's mind. A tongue out of control is never the evidence of a strong character. It reflects weakness and suggests selfishness.

c. "*Malice*"—this is the mental brew that is left after the episodes of anger with their boiling wrath. It is ill-will which remains in the heart to inspire and incite further outbursts of abuse and dissension.

d. "*Blasphemy*"—this is man's railing against God, but its stupid explosions affect nothing save the character of the railer. A minister was in the presence of a man who had taken God's name in vain. Noticing the minister, the man went over and begged his pardon, as if his offense was against him, whereupon the minister said: "You needn't beg my pardon; it wasn't my name you used." The offense is not merely one of bad manners, but bad morals.

e. "*Filthy communication*"—This means foul language and filthy speech. Blasphemy is evil speaking; this is shameful speaking. It is taking liberty with decency.

f. "*Lie not one to another*"—this is self-evidently true. How can untruths be reconciled with a life founded on the One who is the Truth? The most common virtues must not be overlooked, such as honesty, purity, and sincerity. Unless one has these virtues he has not grasp upon Christian truth and no conception of the Christian life.

The foregoing should all be done because in the new birth a profound change took place. The unregenerate self of our old nature ceased being the dominant factor in life, for in regeneration we received a new nature. Because we have this new nature we are to live according to its principles and power. When we do, we shall put off all these, "anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another."

Whatever change took place was more than a surface change from one outward set of actions to another; it was a change that resembles death upon the one hand and resurrection upon the other. But it is a change which we must remember and respect each day, for it is possible to revert to the deeds of the old nature. This we must resolutely refuse to do, "remembering that you have stripped yourselves of the outworn human nature, with all its habits, and have clothed yourselves with the new, which is ever rising through higher developments into perfect knowledge, is being moulded into the likeness of Him who created it" (vss. 9, 10, *Arthur S. Way*).

The new man, which is the new creation, is the dwelling place of the Holy Spirit. The strength of the new life does not come out of the old life. The policy we must pursue is not appeasement, but crucifixion. We are to crucify the old nature and are not to gratify it. Neither is it true that the old man is made better by the new man. The old man remains the same and hence must not be allowed control over life. When Samson returned after slaying a lion, he found honey in it. Here was new life out of the old carcass. But the presence of the honey did not better the old carcass. It was still old and putrifying. It was still corrupt and degrading. The only good thing about it was the new life found in the honey. It is the new nature upon which we must subsist and which must become the new and dominating force of our lives.

So real is this new relation that national, religious, and social distinctions all cease to exist. It is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." All the previous differences which divided and separated have vanished, and all are merged into a new standing of faith, and love, and life in Christ. None are considered separate from Him; all are united in Him.

This establishes the only hope we can have for the solution of our social and racial problems. They have not been amenable so far to our previous efforts. Their one solution is to bring them to life's common center, in Christ, where the distinctions cease to exist because of the new life.

(3) *Something To Put On* (vs. 12-14)

The process thus far has included putting to death the sins of the flesh and putting off the sins of the disposition. Up to this point it is entirely negative, but the next step is positive. It is a robing process. We must be careful to see, however, that we put off before we put on. The robes of charity must not be put on until we have taken off the rags of sensuality. It is not fitting to come into God's house and put on the robes of praise while still wearing the rags of criticism. We need *spiritual garments for spiritual service, and a spiritual mind which is suited for spiritual work.*

When Leonardo de Vinci was putting on canvas his great masterpiece which the world knows today as "The Last Supper," he became quite angry with a certain man. He *lashed him with hot and bitter words and threatened the man with vengeance.* But when the great painter returned to his canvas and began to paint the face of Jesus, he found himself so perturbed and disquieted that he could not compose himself for the delicate work before him, and not until he had sought out the man and asked his forgiveness did he find himself in possession of that inner calm which enabled him to give to the Master's face the tender and delicate expression he so well knew it must have.

In this robing room of the new life will be found a wardrobe of grace. *It contains numerous garments.*

a. *"Bowels of mercies."* It was common for the people of that day to think of the seat of the emotions as being in the abdominal area, hence they used the term "bowels of mercies." We understand now what they meant and can explain our own feeling with the knowledge that science supplies. We now know that two rows of nerve ganglia, which are connected with each other and with the brain and spinal cord, lie on each side of the spinal column. From this double chain of nerves there extend branches to most of the internal organs and to other ganglia centers, located in the chest and abdomen. The largest of these sympathetic ganglia is the solar plexus, which is located just below the diaphragm and consists of a network of nerves; another such sympathetic ganglia is near the heart; and a third is in the lower part of the abdomen. *Anything which profoundly effects the emotions is felt in these ganglia centers, and*

creates a sickening feeling. For this reason the ancient people spoke of "bowels of mercies" as the symbol of pity, sympathy, or profound feeling.

Sympathy is the ability to exchange places and put yourself and your feelings into your relations with other people. It is putting feeling into your deeds, as well as into your words and face.

b. "*Kindness.*" It is easy for Christianity to be vocal, but there is need for it to be vocational; it comes out of the hands. Its words need to be clothed with acts and deeds. Its creed needs to be explained by kindness as well as by phrases.

An unknown author tells this experience: "Once I planted a vine beside a trellis. How carefully I tended the little sprout, watering it and teaching the tendrils to twine about the slats! Warmed by the strong sun, and nourished by the refreshing rain, the vine grew, and little by little climbed half way up the trellis. Then the leaves began to unfold, and in a little while it began to provide cooling shade, and became a thing of beauty. But one dark night there came a storm. The wind blew furiously, and the rain fell in torrents. The next morning, when I looked at the little vine, it was lying prone on the ground, half submerged in muddy water. Then what did I do? I stooped down and tenderly lifted the fallen vine out the mire, and twined it carefully about the trellis again. In places I fastened its tendrils to the slats with pieces of soft string, and it began to hold up its head once more. Then I watched it grow day by day, and observed with pleasure that the vine I had lifted up was taking fresh hold. Warmed by the genial rays of sunshine, it gave renewed promise of a strong plant, and I was happy.

"Do I ever think to be as considerate of my fellowmen—the men and women who suffer, and weep, and waver, and fall—as I was of that little vine, that knew neither pain nor pleasure? Am I as eager to lift up my brother man who has fallen low? Let us give men and women, with undying souls, as fair a chance to begin life over as we would an insignificant plant."

Prayers require more than words, although the common conception is different. They require our willingness to do God's will, which, in our case, may be to fulfil the very

thing we are asking of God. Prayer must generate kindness and thoughtfulness in our own hearts or else it is a vain religious exercise.

c. "*Humbleness of mind.*" Humility means lowliness. It is not that abject kind of attitude which leads a person to unreasonable lengths of personal depreciation, but a true value of life in the light of God's mercy. It is "the attitude of a soul which has lost its pride in the discovery of the mercy of its salvation."

d. "*Meekness.*" Meekness means mildness. It indicates a tempered character where, on the one hand, there is freedom from an over-bearing attitude, rudeness, and harshness, and on the other hand, there is freedom from that weak, fawning, servile submission so often thought of as meekness. It is the desirable virtue of beauty in the midst of strength.

e. "*Longsuffering.*" This indicates the endurance of patience through successive stages of trial and suffering. Most people can suffer for a short time, but few can tolerate annoyance for long. When patience gives out, they give up.

f. "*Forbearing and forgiving.*" This refers to the social aspect of Christian character. It is a rule to govern Christian relations. Forbearance is tolerance, while forgiveness is generosity. Forbearance holds everything back, while forgiveness holds nothing against. Forbearance refuses to demand what is due, while forgiveness is a willingness to give more than is due. The combination of these two aspects of character produces a tolerance of spirit and attitude. It refers both to oneself as well as others.

Paderewski, in one of his final tours of the United States was in Boston. A bootblack approached him and asked: "Shine?" The great pianist looked at the boy and remarked: "No, my boy, but if you'll wash that dirt off your face, I'll give you a quarter." "All right!" agreed the lad who, running to a hydrant nearby, washed his face thoroughly, and returned. Paderewski, with a smile, handed over a quarter. The boy took it, but handed it back immediately, with the remark: "Here mister, you take it yourself and get a hair-cut" (Greystone Press).

The remedy we prescribe for others in one thing may be needed by ourselves in another way. We must be willing to



## OUR HOPE

33

accept advice as well as give it, to take correction as well as administer it.

g. "*Love.*" This garment from the wardrobe of grace is the final and completing one. Its use is urged upon us with great emphasis: "And above all these things put on charity, which is the bond of perfectness." Here, "above all" means "over all." Love is the source of all the other virtues of character. When love is put on over kindness and humility, it becomes the completing garment of character.

In any wardrobe there are secondary garments and primary garments; there are under garments and over garments. In New Testament days, the act of dressing was completed with the use of a girdle, or sash, which held the rest of the garments in place. Without the girdle the other garments would neither be in place, nor in form, but with the girdle they were given both beauty and composure.

Love is described as "the bond of perfectness." When love is used over all the rest it completes the appearance and facilitates movement. One may manifest forms of kindness and humility without love, but only when love is present can there be completeness and perfection of character. Only then can there be harmony in the individual character and in the Christian community.

While love is not described in specific terms as the girdle-garment of this wardrobe of grace, there can be no doubt that it is meant. Elsewhere the Scripture speaks of the Christian's armor (Ephes. 6). There truth is the girdle. The furnishings are not inconsistent. One is for character, and the other combat. One is for peace, and the other war. It is in this respect that love becomes the crowning and completing virtue of life. It is like the capstone that integrates the structure. It is like the hoop that binds the staves of the cask. It is this final garment of love that gives composure and beauty to the character.

When we have put on these garments of the wardrobe of grace, we are all dressed up and have some place to go. We are people with a place in life to fill and a mission to fulfil. Ours is not to be a life of pious ease, but a life of useful service. Grace provides the clothes of character which fit us for life. They are the dress-clothes of character, and the work-clothes of service.

## OUR HOPE

## Current Events

In the Light of the Bible

By THE EDITOR

**The Truman Doctrine.** The Truman Doctrine which, when it was initially pronounced, seemed to be an utterance of utmost importance because of its pledge of United States aid to nations resisting Communism, may turn out to be a still-born child, owing to reluctance on the part of Congress to put up the necessary money to carry out its provisions. The Doctrine is, however, of great significance, inasmuch as it states the principle of American foreign policy—resistance to Communistic ideology.

Any review of the European situation and relation of the United States to it brings to light a strange analogy. For the Allied Nations are today in a political phase which resembles to a marked degree conditions as they existed between the Munich Pact of 1938 and the outbreak of the war in 1939. Then, headed by Britain, the Allies were resisting the rise and expansion of Nazism, with resultant European war. Today, headed by the United States, the Allies are withstanding the rise and expansion of Communism, with European collapse, rather than war, the threatening danger. As Britain committed herself in 1939 to aid Greece and Turkey in the event that foreign penetration in the Balkans seeped over into them, the United States has committed herself today to succor these nations. Only the antagonistic ideologies, and the powers behind them, differ.

War is not anticipated immediately, nevertheless, for no one is either eager or ready for war. However, we suspect that the dread word has more to do with Mr. Truman's pronouncement than at first meets the eye. For it is doubtful that the United States is entirely altruistic in this policy of aid to Greece and Turkey, or in the avowed purpose to impede any form of government being forced upon smaller nations, and to encourage free elections and democratic principles. Neither Greece nor Turkey can be said to be even inherently democratic in their way of life or in their political concepts. What is behind the mind of the United States

Government is exactly what was in Hitler's thoughts in 1938 and 1939, and what is in Stalin's thoughts today. Beyond Greece and Turkey, in the Middle East, is oil—the tremendous oil reserves of Saudi Arabia, Iran, and Iraq. And while war is not immediate, it is imminent. The next war will, in all probability, be eventually won by the nation that has the oil. Hence, the United States does not want Russian infiltration into Greece and Turkey because Greece and Turkey are on the road to the Middle East and its wealth of petroleum.

What Will Be the Future of the U. N.? Fifty-five nations are banded together for peace, forming the United Nations organization. What is the prospect of success for this peace alliance? The Bible student knows the answer—he knows that no man-made organization formulated to bring lasting peace to the earth can succeed for long, and he knows why the U. N. cannot succeed.

The U. N. cannot have permanent success because, until the Lord comes again, there will be "wars and rumors of wars," as He Himself predicted. And the greatest conflict of all is yet to come. If scientists and chemists know what they are talking about, the next war will make this last one seem but as child's play, comparatively. Uranium and poison gases will cause the deaths of scores of millions of people, many of whom will never hear warning or see what hits them.

What is the natural cause behind the failure of the U. N. to succeed? It is the entire lack of understanding between the Soviet mind and the Anglo-American mind. There simply cannot be peace without co-operation, and there cannot be co-operation without understanding. There is an insurmountable gulf fixed between Soviet and non-Soviet philosophy which cannot be bridged. This is all in line with Bible prophecy and will be, doubtless, the natural cause which the divine Mind will use to bring about the great political division of the last days, when Russia and her satellites will be opposed to the revived Roman Empire of Scripture prophecies.

A Single Protestant Church in the Next Decade? Pro-

vided "the machinery is set in motion now," there can be a single Protestant church in America in the next ten years, according to Bishop G. Bromley Oxnam, moderate Methodist. Bishop Oxnam thinks that Protestant disunity, by which he means the different denominational organizations, is "a denial of God." But he does not appear to consider disbelief in and repudiation of the essential doctrines of the Bible a denial of God!

Well, the denominations will eventually unite, so that there will be a single Protestant church, and at length Protestantism and Roman Catholicism will also unite—and it will be "machinery" and not God, that will unite them. But whether that will be within the next decade is open to question. It may be. It depends entirely upon where we are in the prophetic program.

This writer is not one of those who is of the opinion that denominational differences are necessarily of the devil. It is difference of opinion that has worked toward keeping a portion of the Church pure, for it has set men to study the Word of God and to keep studying. Varied forms of worship, too, allow for differences of background, personality, and environment among God's people. Protestant disunity is not to be blamed upon different denominations, but upon ignorance of and disobedience to the Word of God, which calls upon us, while seeking earnestly to guard the unity of the Spirit in the bond of peace, to walk in lowliness and meekness, forbearing one another in love (Ephes. 4:1-3).

**Technology in Palestine.** Among the contributions which world Jewry has made to Palestine, not the least are the educational institutions that are growing up there. For the technological and scientific advances that these institutions have fostered are in great measure responsible for agricultural, social, and civic progress.

Last month a two-day conference was held in New York under the auspices of the American Society for the Advancement of the Hebrew Institute of Technology, Haifa, and great sums were pledged to enlarge this institution.

**Inspiration?** The secular press gave a great deal of pub-

licity to two "Passion Plays" that were broadcast across the nation at the Easter season. A typical account of these "religious entertainments" was presented in the magazine, *Cue*, a copy of which was sent to us by a friend. Stating that "religion has invaded the radio," this publication tells how one of these special programs came into being.

It was entitled, *The Son of Man*, and was written by Archibald MacLeish, formerly the chief librarian of the Library of Congress, a poet of repute, and currently United States representative on the executive committee of UNESCO. Here is the *Cue* reporter's account of how this program came into being:

The thought that radio had at last got religion impelled us to drop in on Mr. MacLeish and find out how come, and just why he was writing a Passion Play in the first place. Mr. MacLeish, unpoetically dressed in a gray business suit, looked non-plussed. "Y'know," he said, "it never occurred to me to find out? CBS came to me last summer, and asked whether I would write one for them. I said sure, and I got to work on it. But somehow, I never did ask why!"

The inspiration for *The Son of Man* originated with Davidson Taylor, vice-president in charge of programs for the network, said Mr. MacLeish. So we went to see Mr. Taylor, a tall, serious-looking gentleman with a white streak in his hair. Mr. Taylor, in turn, said the idea had not originated with him, but with another official a couple of years back.

"He came to me one day," said Mr. Taylor, "and said, 'Look, Dave, why should those Heinsies in Oberammergau get all the gravy? Let's us put on a Passion Play, too, huh?'"

"So," continued Mr. Taylor, "the more we thought about it, the more we liked it, and finally the thing began to jell. We asked MacLeish about it, and he said fine, and that's how come we're putting on a Passion Play. If it goes over, for all we know, it may be an annual event. . . . Just," added Mr. Taylor, "like Oberammergau."

So that is the world's idea of religious inspiration! But what else are we to expect? Is it not written in the Scriptures: "But the natural man receiveth not the things of the Spirit

of God . . . neither can he know them, because they are spiritually discerned" (1 Cor. 2:14)?

**A Single Community As All the World.** Recently an American flyer discovered a colossal pyramid in the western hills of China, not far from the city of Sian, which was one of China's capitals in the days of her greatest dynasties, more than a thousand years ago. The pyramid is said to be nearly 1,000 feet high and is dated somewhere around 2000 B.C.

Since pyramids are not associated in any way with later Chinese history, it is assumed that there is some connection between this one near Sian and pyramids in Egypt and Assyria, as well as those found in Central America that are linked with Malayan culture. A pyramid is essentially an altar to the heavens. It is quite true that those of Egypt were tombs of the pharaohs, but the pharaohs were gods to their people, and the tomb was therefore an altar also.

Commenting upon the recent discovery in China, an editorial writer in Baltimore's *The Sun* states:

Of course, no connections between this newly discovered Chinese pyramid and those of the Near East have yet been traced. But it may itself stand as one of the best proofs of the theory some archeologists already hold of an aboriginal Central Asian civilization from which all cultures, both of the East and the West, spring.

In an era when men of many diverse and antagonistic cultures, races, and beliefs are struggling toward a seemingly unprecedented world unity, the picture of a single community as all the world is a startling contrast, and, despite all of man's intervening achievements, enviable for its simplicity and completeness. Perhaps the most fitting symbol for the United Nations would be a pyramid hopefully viewed on the horizon of heaven and a quarreling world.

This picture of "a single community as all the world" is neither startling nor new to those of us who have read and believed the Genesis account of creation, for we have been aware since childhood that all civilization sprang from a single community, beginning with a husband and wife in

## OUR HOPE

39

Eden, and enlarging through their progeny until the flood; then once again beginning with the family of Noah, and enlarging again, this time until the whole earth became populated.

"Double Talk." Not since the days when Gertrude Stein first became popular has there been anyone who could utter so many words without saying anything as the little Negro who calls himself "God," Father Divine. Here is an illustration of the point, a statement given by him in an interview with one of his followers:

"Now I may have said that and I may not have said that. I hear no record of it, but if I said something like that, it must be true; and if it is true, I could not have said otherwise."

**New Marriage Code?** For the first time in about three and one-half centuries, the Church of England may relax its marriage law to permit the remarriage of divorced persons. A new code of its canon law, recommended by an archbishop's commission, provides that a diocesan bishop may allow a second marriage following civil divorce if "there were good grounds upon which such a marriage could, instead of being dissolved, have been declared to be null and void."

This is a strange way, indeed, to avoid a scriptural principle.

**Church Membership.** In its annual survey of membership gains in American churches, *The Christian Herald* records that there were 73,673,182 church-goers for 1947, as against 71,700,142 in 1946. Protestantism (47 denominations) showed a gain of 1,534,787 during the year, while Roman Catholicism gained 434,453 members in the same period.

We wonder how many of the one and a half million new Protestant church members were really born again. A good many, we hope and pray.

**Advertising.** Sixty million Americans do not have their names listed in the membership in any church, according to

the Protestant Episcopal Church figures. These, with the 73,673,182 church-goers announced by the *Christian Herald*; would pretty well compose the whole population of the United States! At any rate, in an effort to convert these 60,000,000, the Episcopalians have appropriated \$2,000,000, to be employed in magazine and newspaper ads, radio time, posters, and motion pictures.

We shall view the advertising with interest, as we shall also await the radio programs. We cannot help but wonder whether the radio chains will "refuse to sell time for religious broadcasting" to the Episcopal church, as they have, in many instances, to independent broadcasters.

**World Council of Churches.** Forty-four delegates from sixteen countries met for the first time in the United States, at Buck Hill Falls, Pa., late in April. The World Council, which aims to represent world churches as the Federal Council professes to represent Protestantism in the U. S. A., was really doing only preliminary work, preparing for its 1948 gathering, when it is expected that representatives of 105 denominations in thirty-five countries will convene in Holland.

One reporter likened the recent meeting to a statement made by Mr. C. F. Kettering, research vice-president of General Motors Corporation, who responded in a peculiar way, when, back in 1927, Mrs. Kettering told him of Charles A. Lindberg's successful flight across the Atlantic. Highly enthused, Mrs. Kettering exclaimed: "Isn't it wonderful that he did it alone?"

"Yes," Dr. Kettering remarked dryly, "but it would have been much more wonderful if he'd done it with a committee."

The Provisional Committee of the World Council of Churches had many committee meetings, but there was little to report at the close of the convention.

**Fresco Found in Istanbul.** An ancient fresco, partially destroyed, but with its blue and red colors still clearly visible, was found by the archaeologist, Musaffer Ramazanoglu, whose earlier findings at Byzantium aroused the interest of many experts.



This most recent discovery was made while Mr. Ramazanoglu was working on the walls of an ancient temple, said to have been built by Constantine II, the son of Constantine the Great. It will be remembered that the father was the Roman Emperor who professed to be a Christian and in whose reign Christianity came out of the catacombs. Constantine II reigned for three years, A.D. 337-340, so that the temple that he built must be about 1,600 years old.

The fresco depicts the Holy Family, and is unusual in that Joseph is portrayed standing at the right of the Infant, Jesus, and His mother, whereas he was customarily pictured at His left.

**Acid Test.** The Palestine Problem may be the most difficult that the United Nations has yet tackled, and may well be the acid test as to the effectiveness of the U. N. You will recall that the British, who have held the mandate over the Holy Land since World War I, requested that this puzzling and complex Palestine problem be put into the hands of the U. N.

Few international issues have evoked the volume of statements and counter-statements that this 32-year controversy has produced. Here are a few of them:

1915: Sir Henry McMahon, British High Commissioner for Egypt, pledged independence for the Arabs in return for Arab warfare against the Turks.

1917: British Foreign Secretary Arthur Balfour notified Zionist leaders in the historic Balfour Treaty, that His Majesty's Government viewed with favor the establishment in Palestine of a National Home for the Jews.

1920: The Supreme Allied Council gave the mandate of Palestine to Great Britain, incorporating Balfour's aims.

1922: Winston Churchill defined a "National Home for the Jews in Palestine" in terms of a culturally autonomous Jewish community.

1939: Seeking to placate the Arab world, Britain, in the now famed White Paper, limited further Jewish immigration into Palestine to 75,000. In rather vague terms this pronouncement envisioned a future independent state in the Holy Land, with Arabs and Jews sharing authority.

## OUR HOPE

**1946:** The Anglo-American Committee of Inquiry into Palestine recommended immediate entry into that land of 100,000 Jews from Europe, and the proloogation of the mandate, pending a trusteeship agreement under the United Nations.

The Arab-Jewish controversy is a continuation of the ancient animosity between Ishmael and Isaac. It will finally be settled when Israel's Messiah, our Lord Jesus Christ, returns to claim the throne of His father, David.

**Christian Commandos.** In 1943 two British ministers, Osborn Gregory and Colin Roberts, formed an organization called the "Christian Commandos," for the purpose of carrying the Gospel to all who would listen. Since that time the movement has grown considerably, numbering now about 3,000 workers, and a recent campaign in London saw the Commandos going in groups to factories, shops, bars, theatres, prisons, hospitals, railroad yards, private homes, and wherever they could find entrance. Some of the larger churches in Britain have joined hands with the Commandos, by supplying workers and funds.

Frankly, we do not know the theological position of the Christian Commandos at this writing. But we are struck by the Scripturalness of their method. If we want to reach the unsaved with the Gospel of Christ, we must not expect them to come to us, but we must go to them. That was the method employed by the Apostles, and our Lord's commission to "Go ye" and to "be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," has the note of aggressive activity in it, as well as urgency.

The harvest is ready. The time is short. "Go ye into all the world, and preach the Gospel to every creature."

---

"Stand fast therefore in the liberty wherewith Christ hath made us free" (Galatians: 5:1).

Our conscience is free and quiet because it no longer has to fear the wrath of God. This is real liberty, compared with which every other kind of liberty is not worth mentioning. Who can adequately express the boon that comes to a person when he has the heart-assurance that God will nevermore be angry with him, but will forever be merciful to him for Christ's sake? This is indeed a marvellous liberty, to have the sovereign God for our Friend and Father who will defend, maintain, and save us in this life and in the life to come. —Martin Luther

## Question Box

No. 1056. Please distinguish between the terms, "the Gospel of the Kingdom" (Matt. 24:14), "the Gospel of the Grace of God" (Acts 20:24), and "preaching the Kingdom of God" (Acts 20:25; 28:31). Are they synonymous? And what about "the Gospel of the glory of Christ" (2 Cor. 4:4, R.V.)?

All Gospel from God is of grace, is grace. The difference between preaching the Kingdom of God now, and the Gospel of the Kingdom after the translation of the Church to be with Christ is this: he who believes now has a part in the heavenly Kingdom, while those who believe the Gospel of the Kingdom during the Tribulation, and who survive the Tribulation, will enter an earthly Kingdom. For the heavenly Kingdom, see Colossians 1:13; for the earthly Kingdom, see Matthew 25:34.

In each case the sinner is saved out of the same condemnation, by the same finished work of Christ on the same Cross. It is what he is saved into that differs, and that difference is according to the dispensation in which he lives and receives the Gospel.

"The Gospel of the glory of Christ" is that Gospel that proclaims the glory of God shining in the face of the Man who once bore our sins upon the Cross, and without any veil over either His face or our hearts (cf. 2 Cor. 3).

No. 1057. In March *Our Hope*, in the article "The Sin unto Death," it is suggested that those who go into the presence of the Lord because of such a sin will surely be ashamed. Would it be Heaven to you, Dr. English, if you could be ashamed there?

The Apostle John writes: "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John 2:28). We infer, therefore, that some will be ashamed at Christ's coming, on account of not having abode in Him day by day. And when some of our so-called Christian service is burned up as wood, hay, or stubble, as we stand before the Bema, will we not be ashamed? It is not suggested that we shall be ashamed in Hades, but at Christ's appearing, as we stand before the Bema to receive of the things done in the body, whether good or bad (2 Cor. 5:17). The "bad" things will bring us shame in that instant, we suggest.

No. 1058. What place will believers prior to and after the Church Age have in the resurrection?

All who have died in faith, of whatever dispensation—whether prior to the Church Age, or during it, or during the Tribulation, will have part in the first resurrection. All "the dead in Christ"—and they are dead in

Christ also who passed on prior to Calvary, since the Old Testament sacrifices were typical of the Saviour's death—are to be raised at the translation of the Church (1 Thess. 4:16). This is the first phase of the first resurrection. But there is another part to that first resurrection, as is clearly shown in Revelation 20:4-6, which has to do with the resurrection of the saints of the Tribulation. "This is the first resurrection."

No. 1059. What can you tell me about the following Scriptures: Exod. 20:5, 34:7; Num. 14:18; Deut. 5:9 and Jer. 32:18—Deut. 24:16; 2 Kings 14:6; 2 Chron. 25:4; and Ezek. 18:20—Ezek. 18:2; and Jer. 31:29—Josh. 7:24; Esth. 9:10; and Dan. 6:24? I know the Scriptures do not contradict themselves, but I have some difficulty in reconciling these.

*There is not space to quote all these passages. The first five references have to do with God visiting the iniquity of the fathers upon the children until the third and fourth generation. The second group, of four passages, has generally to do with the fact that the fathers will not be put to death for the children, or the children for the fathers. The third group, of two, speaks of a day coming when it shall no more be said that "the fathers have eaten a sour grape, and the children's teeth are set on edge," but all will die for their own sins. And the fourth cluster, containing three passages, cites instances where children were slain with their fathers on account of the sins of the fathers.*

In the case of group one, where the iniquity of the fathers is to be visited upon the children for several generations, it is to be observed that (a) the sins responsible for such judgment are against God Himself, dishonouring His Name, and (b) the judgment is earthly punishment. As for group two, there the sins in question, as the contexts show, are not directly against God, but rather, against fellow-men. Group three has to do with a proverb, apparently not divinely ordained, and concludes, as does group two, that sins against one's fellow-men, strictly speaking, are not to fall upon the children, but upon the sinner himself, according to Mosaic law (Deut. 24:16). Group four cites special instances; the sins of those who were punished, and their children with them, which, while apparently against fellow-men in the Esther and Daniel passages, were actually, as in the Joshua passage, against God Himself; for to strike against His chosen people or His prophet was as if to blaspheme and attack Jehovah (cf. Acts 9:1-4).

No. 1060. Will the Old Testament saints be classed with the Church, that is, as the Bride of Christ, or will they continue to be the "friends of the Bridegroom"? And what about those saved during the Tribulation—will they become a part of the Bride of Christ, or will they be classed with the Old Testament saints, in the event that the answer to the first part of the question distinguishes between the future classification of Old Testament and New Testament saints?

The body of Christ, His bride, is composed only of those saved during the present dispensation, the Church Age. The Old Testament

saints, like John the Baptist, are the friends of the Bridegroom, rather than His bride (cf. John 3:29). They will attend "the marriage supper of the Lamb"; not as the bride, however, but as guests (Rev. 19:7-9).

The Tribulation saints are not included in the bride, we believe, but with saints of other ages. "The body" of our Lord will be completed when He takes His own to be with Himself at the translation of the Church. The marriage of the Lamb seems to take place prior to the resurrection of those saved during the Tribulation (Rev. 20:4-6).

**No. 1061.** Taking into consideration Romans 8:9, was it possible to be a believer under John the Baptist's baptism and not have the Spirit? Was everyone who came to John's baptism (including those at Ephesus) saved by going under water for the remission of sins and believing on Jesus Christ who should come, without having the presence of the Holy Spirit within them?

We presume that in the citation of Romans 8:9, reference is particularly made to the second sentence: "Now if any man have not the Spirit of Christ, he is none of His." The Epistle to the Romans was written, of course, during this dispensation, when the saints who believe God are those whose trust is in the crucified and risen Son of God, our Lord Jesus Christ. In this age, there is no believer in Christ who does not have the gift of the Holy Spirit, that is, in whom the Spirit of Christ does not reside. Those who were baptized of John were, of course, not Christians. They were baptized for the remission of sins, thus acknowledging the need of repentance on their part, and signifying that fact by water baptism. They believed what John witnessed to, or professed to believe it—but they were not Christians, since Christ had not yet died, nor been raised. They may be classified, rather, as Old Testament saints, for the new covenant had not yet been instituted. Certainly they had not the gift of the Holy Spirit as resident within them, for the Spirit had not yet been sent when John was baptizing. The Spirit came to dwell in the hearts of believers in Christ on the day of Pentecost, and not prior to it.

Those who signified their trust in God by repentance and submission to John's baptism were not "saved by going under water." Water baptism does not save, whether John's or Christian baptism. Water baptism was, under John, and is, in this age, an outward signification of an inward change. Those who were baptized by John, including the Ephesians, were baptized unto repentance for the remission of sins. The sin question was settled for them by God on account of their faith, and wholly by grace—on credit, as it were, looking forward to Calvary; but they were not Christians until they acknowledged that Christ died for their sins and was raised again according to the Scriptures, and thus they did not possess the gift of the Holy Spirit until they believed the Gospel of Christ. Acts 19:1-7 makes it clear that the Spirit was not received through John's baptism.

---

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

—Wm. Cowper

## OUR HOPE

## The Book

BY KENNETH O. BOUTON\*

As Sir Walter Scott, British author, lay dying on his bed, he said to his son: "Bring me the Book." To the question of his son as to which book he referred, Scott answered: "There is only one Book, the Bible." The late Professor William Lyon Phelps, of Yale University, said that a knowledge of the Bible without a college course is better than a college course without a knowledge of the Bible. What is there that is so unique about the Bible and why is it held in such high esteem? The answer is simple: It is the Word of God.

There are many evidences, both internal and external, that prove the Bible to be God's Word. Look, if you will, at its unity. Here are brought together sixty-six books beginning with Genesis and ending with Revelation. These are written in three languages, Hebrew, Aramaic, and Greek, over a period of sixteen hundred years, 1500 B.C. to A.D. 100. There were over thirty writers, men from widely different walks of life—shepherds, kings, fishermen, and a doctor. They wrote under varied circumstances, often without access to each other's works, yet all their writings harmonize perfectly. This unity is seen in the common subject—the Person and work of Christ, prophesied in the Old Testament, presented in the Gospels, propagated in the Epistles, and perfected in the Revelation. Such unity demands a single mind as Author.

From the teachings of "The Book" come additional evidences of its divine origin. The universe demands a first cause for its existence, which is postulated as being God, but the only satisfactory revelation of Him is in the Scriptures. It is true, the heavens declare His glory and the firmament shows His handiwork (Psa. 19), but apart from the Bible, God is unknown.

This Book, while setting forth the exploits and experiences of men of faith, does not fail to uncover their sins. It declares

---

\*Mr. Bouton is the pastor of the Detroit Bible Temple, Detroit, Mich.

that all men are sinners (Isa. 53:6; Rom. 3:23). In our day sin seems to have lost its sinfulness and is overlooked, laughed at, or excused. There is but one remedy for sin, however, and that is the blood of the Lord Jesus Christ (1 John 1:7). Men attempt by good works and religious ceremonies to make themselves acceptable for Heaven, but the Bible says salvation is all of grace, God's work and His gift (Rom. 4:3, 6:23; Eph. 2:8-9). The Word of God makes men like its Author. It produces holiness of life (2 Cor. 5:17; Rom. 6:14).

Prophecies recorded, and since fulfilled, strengthen our faith in "The Book's" divine authorship. Concerning the coming of Christ, it was written in Genesis that He should be the seed of the woman (3:15) from the Hebrew race (12:3), and of the tribe of Judah (49:10). Samuel foretold that He should be of David's family (2 Sam. 7:12-16). Psalm 2 declares Him the Son of God (vs. 7); Isaiah 7 predicts His virgin birth (v. 14), chapter 9 His Kingdom (vss. 6-7); Jeremiah 23 acknowledges Him as King (vss. 5, 6). In Micah we read of His birthplace, Bethlehem (5:2); and Malachi sets forth His forerunner, John the Baptist (3:1). The twenty-second Psalm pictures the sufferings of the Cross, and Isaiah 53 pictorially presents His rejection, suffering, and future glory.

It has been said that the most severe test of the greatness of any book is its translatability. Homer has been translated into twenty languages, Shakespeare into at least forty, but the Bible, or portions of it, have been printed and circulated in over one thousand languages or dialects, spoken by nine-tenths of the human race. Over three hundred of these had no written form until the language was reduced to writing and a grammar built to put it into print, so that the Scriptures could be had by men in darkness without it. One of the most recent examples of this is the work of Dr. John T. Dale, of the Mexican Indian Mission, who reduced one of the dialects of the Mexican Indian to writing and then translated one of the Gospels into that language and had it printed.

No other book has ever been worth the laborious task of reducing to writing hundreds of languages in order that it might be given to benighted men and women. Such a Book led President McKinley's mother to say in response to a

question asked her at his inauguration: "Yes, I am happy, but I would have been happier to see him become a Methodist bishop."

We may pause to stand in awe before the accomplishments of this Book. It is indestructible. Despite persecution, ridicule, and argument, its mighty influence has continued and increased. An Old Testament king cut it up with a knife and consigned it to the flames (Jer. 36:23, 24). The Roman Emperor, Diocletian, in A.D. 303, made the possession of copies of it punishable with death. In 1536, Tyndale was burned at the stake for translating it into English. Through fire and sword the Bible has come down to our day the best-seller among books, and 14,500,000 Bibles and New Testaments were distributed by The American Bible Society during the six-year war period. "The Book" cannot be destroyed; it is from God.

The Bible is inexhaustible; like its Author, it is infinite in its scope. Every need is here met and every problem solved. It shows one how to live and how to die; makes the prisoner in the dungeon free, and the prince on the throne a bond-slave; brings peace to the heart, joy to the soul, comfort in sorrow, and breaks the bonds of sin. It transforms men's lives, declaring that the just shall live by faith.

Visualize with me a prison cell in a Pennsylvania penitentiary. In it sits a man who is a dope fiend, a robber, an accomplice in murder, and a religious blasphemer. He is thinking of a verse of Scripture which a fellow-prisoner, a Negro, has quoted over and over again to him. He reads it in the Gospel of John: "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (5:24). He believes it and, as best he knows how, receives the Son of God as his Saviour. The wheels of justice turn and he is free again. The desire for dope is gone, no oaths pass his lips, old things are passed away, and *all things are become new* (2 Cor. 5:17). Today Anthony Zeoli is well known in all evangelical circles as an evangelist whose message is drawn from one source, the Bible.

When Dr. Eliot named the books of his famous five-foot



## OUR HOPE

49

shelf, which he said would give anyone a liberal education, he omitted the Bible. This caused quite a stir. But someone has suggested that the learned man was quite right, inasmuch as the Bible does not belong on a shelf. It belongs neither on shelf, in book-case, on table, or in hand, but in the heart of man. The Psalmist said: "Thy Word have I hid in mine heart, that I might not sin against Thee" (Psa. 119:11). The Prophet proclaimed, "Thy Words were found and I hid est them; and Thy Word was unto me the joy and rejoicing of mine heart: for I am called by Thy Name, O Lord God of Hosts" (Jer. 15:16).

To be able to say, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12), does not come through scientific research, brilliant achievement, kindly charity, or benign philanthropy, but by faith, simple, child-like faith in the Crucified and Risen One, the Lord Jesus Christ, portrayed in the Bible.

---



---

**EXCEPT WE HAD LINGERED**

*"For except we had lingered, surely now we had returned this second time" (Gen. 43:10).*

A free translation of these words of Judah's would be: "If we had not put it off, we would certainly have been back by now." He was referring to the contemplated second trip to Egypt, to get more corn, providing Benjamin was with them. Jacob could not bear the thought of permitting him to go, yet he and they knew that it had to be. Procrastination only prolonged their exercises. When at last they acted as Joseph required of them, all went well. How often we lose much by putting off the inevitable! Many are risking the loss of their souls by waiting for a more convenient season. If you had not put it off, you might have been saved long ago. Or if already a Christian, you may be postponing obedience to some specific word of the Lord. If you had not put it off, what blessing might have been yours by now!

—H. A. Ironside

## A Message for Each Day

BY FRANK E. GAEBLEIN.

July 1. "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe" (Prov. 29:25).

This verse is a prescription, giving us the antidote to moral cowardice. Now fear takes various forms. There is fear of death, fear of physical danger in war, fear of accident, fear of illness, and many other varieties of fear. But greater than these, because it demands a higher courage for its conquest, is what this proverb calls "the fear of man." One may be a lion in battle, one may treat all physical peril with cool unconcern, but, when it comes to the opinions of others, one may yet be at heart a coward. The fear of man does indeed "bring a snare." Because of it, men have betrayed their highest ideals. Peter was physically a brave man. Still the fear of a servant girl in the court of the high priest led him to deny his Lord.

But we have called this verse a prescription. Let us, therefore, accept the specific it prescribes. "Whoso putteth his trust in the Lord shall be safe." Yes, it is as simple as that. When we really trust in the Lord, then no matter how fearful we may be, we are in the hands of Him who is wholly able to take care of us. Let fear do its worst; the soul that really lays hold upon Him in faith will be delivered from bondage unto fear.

July 2. "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised" (Prov. 31:30).

The imagery of this passage (vs. 10-31) is old-fashioned, but the virtues it describes are timeless. Here is the classic portrait of godly motherhood. Here is the kind of mother who nurtured an Augustine, a Washington, or a Wesley. And there are still such women! Oh, customs may differ and externals change; no longer is the wife and mother responsible for weaving clothes and planting vineyards. Yet the inner qualifications for Christian womanhood remain the same.

Now it is significant that this picture presents no shade of weakness. On the contrary, several times the ideal wife is linked to strength (vs. 17, 25). Why, the schedule implied for her day could have been carried out only by a woman of stamina! As of Terryson's Galahad it might be said of her: "Her strength was as the strength of ten, because her heart was loving." And at the end of this word picture we find the foundation of it all. "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." This strikes a familiar chord, the same chord that sounds all through Proverbs. Yet its familiarity reminds us that, when it comes to basic spiritual virtues, there is no difference between man and woman. The fear of the Lord is the bed-rock of character for us both, the basis for virtuous womanhood no less than for godly manhood.

July 3. "Is there any thing wherewith it may be said, See, this is new? It hath been already of old time, which was before us" (Eccles. 1:10).

## OUR HOPE

51

It is Solomon the magnificent who speaks in this book. He has seen all he wished to see, learned all to be learned, had all he desired, and is still not happy. Having departed from his early devotion to the Lord, he has descended into a cynicism which finds all of life vain and futile. "Is there anything really new, fresh, and unspoiled?" That is what Solomon was asking. And, to be honest, how few are the things that can be called new! Upon analysis, much that we term new is merely novelty. Complete originality in any field, whether in literature, art, or science, is one of the rarest of all achievements, so rare, in fact, that some even doubt its possibility. Nevertheless, there is one realm where that which is new finds daily embodiment—namely, the realm of the spirit. When the Lord Jesus instructed Nicodemus, he was giving teaching that was really new. For a man to be born again is not a repetition of anything in his prior experience; Paul did not exaggerate when he said of regeneration, "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). And in Revelation the risen Lord says, "Behold, I make all things new" (Rev. 21:5).

Christ, then, is the answer to cynicism. He is the great Renewer. Everyone of us who has been changed by Him into a new creation is a living reply to Solomon's bitter question. We know the newness of burdens lifted, sins forgiven, and darkness turned to day.

July 4. "And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy . . . then I looked on all the works . . . and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. . . . Therefore I hated life" (Eccles. 2:10, 11, 17).

"Whatsoever my eyes desired I kept not from them, I withheld not my heart from any joy." Such anarchy of spirit and repudiation of any check to personal desire is attractive to our fallen human nature. But it is the road to boredom; and boredom is the road to that enail of spirit which ends in cynicism. No wonder Solomon's license in following every desire of his heart culminated in the despairing cry, "Behold, all was vanity and vexation of spirit." Nor was that all. Once a man begins to see life as futile and existence as profitless, he does not stop there. That which has no meaning for the human spirit turns into an object of loathing. So Solomon reached bottom in these four words: "Therefore, I hated life." What a failure for the wisest of men! What a warning for a time such as this, when education and learning are thought to hold the solution of all problems! Education is necessary, but never by itself can it give peace of heart to a single restless soul. Nor can pleasure, pursued to the end, no matter on how high a level—even the level of a Solomon—bring anything but cynical hatred of life, the most precious gift God has given man. Oh, how can any Christian fail to make the contrast? Solomon said, "I hated life"; but Christ said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

July 5. "And a threefold cord is not quickly broken" (Eccles. 4:12).

Let us visualize this cord as the life-line of our souls. Because our redemption originated in the eternal counsel of God the Father who loved this world of lost sinners, past, present and future, so much as to give His only begotten Son to save them from eternal death, God is the first strand of this threefold cord. But there was needed One to take

upon Him the form of a man and, being found in fashion as a man, to become obedient unto death, even the death of the cross. Therefore, the Lord Jesus Christ, the eternal Son of God, laid aside "the insignia of His majesty" and died and rose that we might have life. And so the second strand twines round the first. But the cord is threefold, and the third strand is that of the Spirit of God. He it is who takes the mighty truths of redemption and applies them to the sinner's heart with a power and security nothing can break. Thus is fashioned the cord of our salvation. Each of its strands is unbreakable, because each is directly wrought by One of the Persons of the Trinity. How safe, therefore, is this threefold cord! Each portion of it is as strong as God Himself!

July 6. "For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?" (Eccles. 6:12).

These are a few of Solomon's bitter questions, questions which despite all his knowledge he could not answer. Because he had departed from God and, as this book shows, turned to a worldly philosophy, his massive wisdom could no longer cope with the ultimate issues of the soul and its destiny.

But what Solomon could not answer, Christ can. For Christ gives glorious meaning to life. He knows what is best for His own. Once He has taken us in His pierced hands, nothing can happen to us beyond His power to turn to His glory and our blessing. Not only that, but the Lord Jesus can do what no man, no matter how wise, can do. Being God, He knows the end from the beginning. "Who," cried Solomon, "can tell a man what shall be after him under the sun?" Well, Christ can. Looking down the vistas of the years, our Saviour knows all about our future days. If the Father has committed to Him the destiny of men and nations, if one day the kingdoms of this world are to become "the kingdoms of our God, and of His Christ" (Rev. 11:15), then with what serene assurance should we entrust ourselves to His all-wise, loving care.

July 7. "If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences" (Eccles. 10:4).

The context of these words relates to man's behaviour before an earthly ruler. But spiritually they apply to a higher realm. If it is true of the human monarch that submission brings peace and favor, it is immeasurably more true of the Eternal Ruler. When our controversy is with God, there can be no arguing. God has a case against every sinner; before the bar of His justice, there is no such thing as a valid plea of "Not guilty." "All have sinned and come short of the glory of God" (Rom. 3:23). But though controversy and self-justification have no place before the Almighty, there is another attitude which is as pleasing to Him as these are distasteful. That is the attitude of yielding. Yielding to God, bowing to His will, acknowledging His sovereign right to do with us as He pleases, confessing our lost, sinful condition and our need for cleansing—this is the kind of submission to the Heavenly King that pacifies great offences.

July 8. "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccles. 11:1).

## OUR HOPE

53

*We human beings are so constituted that we cannot happily nor with real blessing live completely unto ourselves. It is far better to eat less bread so as to distribute some of it to the hungry than to spend it all on one's body and starve spiritually.*

The phrase, "casting bread upon the waters," has come to have reference to the stewardship of money. But stewardship applies to things other than gold and silver. A life poured out in service of the Lord, years devoted to faithful ministry and earnest work for Him, these also are "bread upon the waters." They never go unnoticed by our all-seeing heavenly Father. They too will come back to us in future blessing. Our God never makes any mistake in His accounting. He remembers what we do for Him; out of the treasures of His divine generosity He sees to our reward.

July 9. "The upright love thee" (Song of Solomon 1:4).

These few words are found in the tender dialogue which opens this precious Book. Though profane hands have been laid upon the Song of Songs, through the ages it has been to the most spiritual minded a spring of rich blessing and deep devotion. For written between the lines of this intimate romance is the hallowed picture of the love of Christ for the Church and the Church for Him. Of it Thomas Chalmers beautifully said, "The authorship of this piece is inscribed upon its forehead. May God spiritualize my affections! Give me to know what it is to have the intense and passionate love for Christ."

"The upright love thee." It is the Bride who is speaking. And her words point out the attitude of heart which ever distinguishes the devout Christian. Whatever else be a man's virtues, without true and deep love for His Lord he cannot be an effective Christian. It is no mere sentimentalism to say of a fellow-believer, and to say it truly, "He loves Christ." On the contrary, it is the highest spiritual tribute which can be paid. The love of Christ does something to the soul that loves Him. It transforms that soul; it makes it fruitful in all good works; it makes it fragrant with the very presence and attractiveness of Him who is altogether lovely.

July 10. "I am my beloved's, and my beloved is mine" (Song of Solomon 6:3).

Again we hear the bride speaking of the bridegroom. Her words are simple, but their meaning is profound. "I am my beloved's." We can understand this. Every mature man or woman who has experienced human love can to some degree enter into the meaning of these words. Spiritually spoiled, they are a beautiful designation of that whole-souled surrender to the Lord, which is the heart of Christian joy and victory.

"And my beloved is mine." This is still more wonderful. Because it is within our ability to yield ourselves to the Beloved, we can appreciate the bride's first word. But to be able with her to say of Christ, "And my Beloved is mine"—that is far different. Think of it! The Saviour, the Lord of glory, our blessed Lord Jesus Christ, condescends to love us with such a love that we, the unworthy recipients of His infinite love, dare to say of Him, "My Beloved is mine." There are mysteries here beyond our finite reason. But, as Pascal said, "The heart has its reasons, which the reason does not know."

July 11. "And the Lord alone shall be exalted in that day" (Isa. 2:11).

How different from the dreams of men for a brave new world of peace

is the Bible picture of the Kingdom! Men are occupied with such things as economic security, educational development, scientific progress, political theory and many more which, though in themselves commendable and important, yet fall immeasurably short of the qualities of the Kingdom as set forth in the Word. Take, for example, this insight of Isaiah: "And the Lord alone shall be exalted in that day." Surely this saying rises far above the plane of human thought about the era of peace. Nevertheless, it is the prophet who is dealing with reality, and men who are dealing with the transitory. For how can there be lasting peace and righteousness, when the majority of human beings, creatures of the Creator, are rebels against their rightful Lord? An essential basis for lasting peace is the exaltation of the Lord. The throne of heaven is a solitary throne. Not until humanity desists from its attempt to usurp the place of Lordship belonging to Christ alone, can there be a world which is really new and really righteous. Nor is this visionary idealism. On the contrary, it is as old as the First Commandment, wherein God said, "Thou shalt have no other gods before Me."

July 12. "The Lord standeth up to plead, and standeth to judge the people" (Isa. 3:13).

Here begins a vivid passage about an obligation sadly neglected among evangelical Christians. But neither the prophets, whether major or minor, nor the writers of the New Testament overlooked it. For the Word of God lays frequent weighty emphasis upon social justice. Therefore, Isaiah joins with the other inspired authors in representing Jehovah as stirred to holy indignation by injustice and oppression.

There can be no quarrel with those who insist that, if the saving Gospel is preached in power, men will be changed and social ills rectified. That is true. But, and the qualification is a large one, let us who hold fast the Gospel and insist on the priority of its proclamation be very certain that we ourselves have been changed by it to the extent of being sensitive to the wrongs of the oppressed, the needs of the afflicted, and the crimes of the unjust. Revivals and evangelism are essential. But they were never meant to cancel out the obligation of social concern. How well the beloved disciple puts the challenge in his First Epistle: "But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (1 John 3:17, 18)?

July 13. "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain" (Isa. 4:6).

The tabernacle in this memorable verse points to worship. Worship, Isaiah is saying, is several things—"a shadow in the daytime from the heat"; "a place of refuge and (for) a covert from storm and rain." Very beautifully these words suggest the thought of protection. The prophet is calling to our attention one of the unrealized functions of true worship. To bow before the Lord, to worship Him in spirit and in truth, is indeed an essential exercise of the soul. But it is more; it actually brings the believer into a place of refuge from the turmoil of life and protection from the wiles of the devil. Whether it be the heat and bustle of the day, or the storm and stress of the tempter, the Christian who is really worshipping is in the place of absolute safety.

The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes;  
That soul, though all hell should endeavor to shake,  
I'll never, no, never, no, never forsake,  
I'll never, no, never, no, never forsake.

July 14. "For he saith, By the strength of my hand I have done it, and by my wisdom" (Isa. 10:13).

An extended denunciation of judgment against the Assyrian (vs. 5-19) forms the setting of these words. The passage as a whole gives a valuable insight into the divine philosophy of history. It shows the attitude on the part of nations that God abhors. When a nation or an individual gets to the place of saying of his achievements, "By the strength of my hands I have done it, and by my wisdom," then some judgment of God is impending. Admitting the force of this principle as applied to nations, let us fit it to our circumstances. It applies, for example, to Christian work. What of the minister whose congregation has built a beautiful new church under his pastorate? Have we never heard a pastor say, "I built such and such a church." Or what of the evangelist who speaks as if he himself has converted numbers of people? But examples might easily be multiplied. The truth of the matter is that only by the grace of God are we enabled to do anything. It is the Lord who is responsible for the accomplishment, and it is the Lord to whom belongs the glory. How careful the Christian should be to avoid the sin of the proud Assyrian who said, "By the strength of my hand I have done, and by my wisdom."

July 15. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa. 11:2).

In this chapter, Isaiah sets down one of the great Messianic prophecies. He who is called the Branch is described as having the Spirit of the Lord resting upon Him. Now note the fulness with which the verse before us lists the attributes of the Spirit. He is called "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord." Obviously, the fact that such a Spirit in all His full-orbed greatness was to rest upon the Branch was to be a mark of His Messiahship.

These things were foreseen by Isaiah; we, however, look at them in retrospect. We know that Messiah has come and that in all perfection He met every prophetic anticipation. Not only that, but before His departure He gave the gift of the Spirit as a bequest to His own. The New Testament assures us that every believer, regenerated through saving faith, has dwelling in his heart none other than the Spirit of the living God. Think of it! We Christians have within us the infinite resources of Him who is the Spirit of wisdom and understanding, counsel and might, knowledge and of the fear of the Lord. Oh, the inexhaustible resources of our Saviour!

July 16. "It shall never be inhabited, neither shall it be dwelt in from generation to generation" (Isa. 13:20).

Isaiah now turns to the doom of nations, chief among them being great Babylon with which this passage is concerned. Were space available, the drastic judgment foretold of Babylon in the latter part of this chapter might be traced in its exact fulfillment. Suffice it to say that archaeology has recovered the site of the ancient metropolis and excavated many of the ruins, and to this day Babylon of old remains uninhabited. Isaiah, writing over twenty-six hundred years ago, made no mistake. When he prophesied of Babylon, "It shall never be inhabited," his words meant exactly what they say, because he was the

mouthpiece of God. "Never" is too far-reaching a word for man's use; only God can speak with assurance of the future of men and nations. But when He, through a chosen mouthpiece like Isaiah, says "never," the fulfillment is sure. So Babylon fell millenniums ago, nor will it ever be rebuilt. But the Book which records its doom is with us still, a living testimony to the living God. And when it gives us the word of the Lord Jesus that His sheep "shall never perish," it imparts to the believing heart an assurance nothing can shake.

July 17. "The whole earth is at rest, and is quiet" (Isa. 14:7).

How remote are these words from the present state of the world! As a matter of fact, never has there been a time within the memory of fallen man to which they might universally apply. Always humanity has been agitated by strife. Always in some part of the globe there have been wars and rumors of wars. Nevertheless, this short sentence is a realistic picture of the ultimate future. There is no more warrant for denying the fulfillment of those passages of Scripture which speak of a coming age of peace and righteousness than there is of denying any other of the Bible promises. Christians may differ about niceties of interpretation as to the time and nature of the coming kingdom, but one fact is certain. The Saviour who gave us the Lord's prayer was not misleading us when He said, "Thy kingdom come." Yes, the kingdom is coming. It is coming through Him who shall surely return to judge the quick and the dead. And when the kingdom is here, then will Isaiah's word be fulfilled. In an age of fear when menacing clouds are gathering, it is a Christian privilege to take the long, long view of the prophets. God would have us look beyond the present darkness to the day when the whole earth will be at rest and tranquil under the beneficent reign of the Prince of Peace.

July 18. "The butchery of Moab" (Isa. 15:1).

From the mighty empire of Babylon Isaiah turns to the minor kingdom of Moab. Upon this smaller realm he also prophesies judgment. Who were the Moabites? Genesis 19 gives us their origin as descendants of Lot. Whereas their ancestor was half-hearted in allegiance to God, they went all the way into heathenism. Through the years they were the enemies of God's people, turning against them and conquering them in the period of the judges, and then being conquered by Israel. Later they revolted and were again subjected under David. So it went. Their record is one long story of opposition to the chosen people, their doom deserved.

But there is a gleam of light upon the dark record of Moab. Recall the book of Ruth. Its heroine was a Moabitess. This young woman, so proverbial for loving fidelity, was of that despised stock. Yet think what the grace of God did through her. To her was given a place in the Messianic line; the ancestress of David, she has her own mention in the genealogy of our Saviour (Matt. 1:5). So Ruth, the Moabitess, reminds us that no one is beyond God's saving grace. The Bible never makes the mistake, to which human passion is so prone, of condemning people en masse. Isaiah was right in predicting doom upon Moab; yet God could take a Ruth from some corrupt people and by His grace make her one of the most blameless characters in Scripture.

July 19. "Yet gleaning grapes shall be left in it, at the shaking of an olive tree, two or three berries in the top of



## OUR HOPE

57

the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel" (Isa. 17:6).

Although the chapter begins with "The Burden of Damascus," this verse refers to the house of Jacob. Whereas the judgment upon Damascus was to be a complete one, when it came to Jacob there was to be mitigation of the ruin. What Isaiah is here describing in the figure of some grapes and olive berries being left is the remnant. Now the idea of the remnant is one of high importance in understanding prophecy. Briefly stated, it is this. Israel was and is the Lord's chosen nation. Punishment for their idolatry and other sins was drastic. But because the Israelites are God's chosen people, they will never be completely forsaken. Always there will be the remnant of a believing Israel, here portrayed by the gleaning grapes and the two or three olive berries on the uppermost bough. The Jewish nation as a whole may be judicially blinded as to recognition of their Messiah, as indeed they now are; yet among them are individuals whom we know as Hebrew-Christians, who make up the remnant. It is they who carry on the true, spiritual Israel spoken of by the prophets and made up of such as Paul, and Peter, John, James, and the other apostles, Neander and Mendelssohn, Edersheim, Saphir, Reich and Appelman, down to our own age. These and their like are the remnant. Should we Gentile Christians evangelize the Jew? Of course! By witness, prayer, and giving, we are obligated to bring the Gospel to present-day Israel, so that the remnant may grow. Would that the prayer of the great apostle to the Gentiles might be ours: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

July 20. "All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye" (Isa. 18:3).

Although the Lord Jesus Christ is more widely known than any man in history, a great majority of the human race is still passing Him by. Aside from the many millions who have yet to hear of Him, there are other millions who, having heard of Him, deliberately refuse to render Him any allegiance whatever. But it will not always be thus. Isaiah joins with the chorus of the other prophets in pointing to the future day of universal recognition of the supremacy of Christ. The verse before us is one of his many declarations of the coming preeminence of the Lord Jesus. The day will surely arrive, when He who is now slighted and ignored by so many will command universal reverence. His ensign will assuredly be lifted up; the inhabitants of the world will certainly bow before Him. Then will be fulfilled not only the words of the prophets but also the great apostolic declaration which guarantees that "things in Heaven, and things in earth, and things under the earth, and . . . every tongue (shall) confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

July 21. "At the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot" (Isa. 20:2).

By this strange action, Isaiah was to portray the coming subjection of Egypt and Ethiopia. Like Ezekiel he was in this instance called to dramatic representation of his message.

Let us give some thought to the fact that in a real sense each of us has a similar call from the Lord. While our message is in content totally different from this prophecy of Isaiah, God is yet laying upon us also the obligation to act it out. And what is our message? What but the Gospel of the love of God in Christ Jesus our Lord? Not by going barefoot as Isaiah did, but by actually living out that love of God which is shed abroad in our hearts by the Holy Spirit are we called to show the world what it means to be a Christian. Sermons by word of mouth are necessary; proclamation of the Gospel by spoken and written testimony will never be superseded. But, oh, how we need also the simple and plain practice of the elements of the Gospel in our lives! Whenever we allow ourselves to be diverted into preoccupation with minor details to the neglect of the weightier matters of love and truth, kindness and justice, self-sacrifice and generosity, then our witness is clouded, our light hidden under a bushel.

July 22. "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?" (Isa. 21:11).

Consider the Christian as a watchman. It is a forgotten aspect of his life, but surely an important one. Nor need we base it only upon this word of Isaiah. More than once our Lord Jesus exhorts us to watch. He tells us to do so in relation to a very particular event—namely, His own coming. "Watch, therefore," He says, "for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). And in the same context He gives the parable of the wise and foolish virgins as a challenge to a life of watchfulness. All that our Lord said here is echoed by the writers of the New Testament; over and over again there sounds through its pages the call to watch.

Was there ever an age when this exhortation was more relevant than now? Even the unbelieving recognize that we are living in an apocalyptic time. But how great the advantage of the believer over the worldling! Where the latter cannot but despair, as he sees signs of doom written large on the pages of current history, the believer has a glorious outlook. He gazes beyond the night to the dawn, when the Day-star will appear and the Sun of righteousness arise with healing in His wings.

July 23. "The valley of vision" (Isa. 22:1).

"The valley of vision." It is an unusual phrase. Ordinarily one would expect such a word as "mountain" or "hill" to be used with "vision," the natural thing being to imagine a vision in connection with a height. But Isaiah says, "the valley of vision," and in doing so is closer to reality than if he had used the more obvious figure. After all, it is in the valleys rather than upon the high places of our lives that we have our greatest visions of God. We are so constituted that, when exalted, we tend to be self-sufficient; and a self-sufficient man never has a great vision of the Almighty. But when we are in the valleys—oppressed, needy, perplexed, or sorrowful—then do we reach out to God with all our spiritual might and then does He reveal Himself. Job, who had one of the greatest visions of God, went down into the valley more deeply than any man but Christ. Ezekiel was in the valley of the Babylonian captivity when he had the stupendous vision of God and the throne amid the flashing wheels, the swiftly flying living creatures, and the terrible crystal. Paul was in dire straits, when he was caught up into the third heaven and heard things unspeakable, not lawful for man to utter. John was in the valley of exile, when on

## OUR HOPE

59

Patmos the heavens were opened and the future conquests of Christ unveiled before His dazzled eyes. And when you and I are in the valley, let us look up; God is able to give us also, in accordance with our needs and in a manner we can understand, a strengthening and comforting vision of Himself.

July 24. "The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth" (Isa. 23:9).

"The Lord of hosts has purposed it." This mention of God's purpose relates to the overthrow of the proud city of Tyre. And it is ever His purpose to overthrow pride, whether in ancient Tyre, in some modern nation, or in individuals today. That is not debatable. But let us take a broader view of this truth. Let us meditate upon our Lord as a Lord of purpose. All creation shows Him as such. From the atom to the planets, throughout creation His purpose is seen. History reveals a God of purpose; the rise and fall of nations show His masterful control. Similarly with the individual. You and I may not be able to read aright the divine purpose in our own affairs, but we may be perfectly sure that it is there. The title of Horace Bushnell's sermon, "Every Man's Life a Plan of God," speaks volumes. Truly, the most important single thing for any man is to find out the plan of God for himself and then, having found it out, to do it. As the beloved disciple put it, "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John 2:17).

July 25. "And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him" (Isa. 24:2).

Rather strange do these words seem, as they are read for the first time. "What idea is it," we ask, "that the prophet is conveying in this series of comparisons?" It seems to be this: There are to be no exceptions in the coming day of tribulation and God's wrath. Because a man is a priest or a master, because one is a buyer rather than a seller, a lender instead of a borrower, he will not be favoured. God's judgment will be final and complete. So the words sound a warning. Isaiah is the great evangelical prophet. His book contains so many intimations of salvation that some have called it "The Fifth Gospel." But his prophecy has its darker side. It stresses also the wrath of God. Men do not like that truth; they do not care to hear of judgment. Yet, this neglected aspect of our holy God needs to be preached today. And as it is preached, it should always be balanced with the proclamation of safety in Christ, the assurance that those who are in Him are forever secure.

July 26. "And ye shall be gathered one by one, O ye children of Israel" (Isa. 26:12).

The prophetic books are full of promises of restoration for the chosen people. Along with thunderous denunciations of judgment because of Israel's unfaithfulness to Jehovah, there is the assurance of future mercy. Their idolatry and their rejection of their Lord are unpeeringly revealed, yet at the same time hope is held out of their future ingathering as a nation. To the many such passages in the Old Testament these words of our prophet belong.

## OUR HOPE

How contemporary they are! This is a day when the councils of the nations are agitated by the Jewish question. What to do with Palestine is one of the thorniest problems of our age. And men must face it. They must do their best to find some solution here and now. Yet all the time God has his final answer for the Palestinian question. For if the prophetic word means anything, it means that some day Israel as a nation will be restored to their land. Not only the prophets, but also the great apostle to the Gentiles declares this. For did not Paul cry out toward the close of his profound discussion of the Jew and the Gospel in the eleventh of Romans, "And so all Israel shall be saved" (Rom. 11:26)?

Let us take heart, Christian friends. The God who will solve every problem of men and nations is in control of our lives. He who found in the Cross the way to remain just and yet be the Justifier of all who believe in Jesus is adequate for all our need.

July 27. "They that murmured shall learn doctrine" (Isa. 29:24).

The juxtaposition of murmuring and learning doctrine is suggestive. "Murmuring" is the classic Old Testament word for complaining against God. Observe that here its antidote is set forth by Isaiah as being "doctrine." There can be no question of the correctness of the prophet's thought, not only for his day but also for our day. The Christian who complains against God, who is dissatisfied with the way in which the divine Hand is ordering his life, stands in urgent need of instruction. The more we know about God, the more understanding we have of His infinite greatness, unsearchable wisdom, and unfathomable love, the less inclined shall we be to murmur against Him. To be well schooled in the great doctrines of the faith brings contentment and comfort in believing, provided that learning the doctrine goes deep enough actually to become learning by heart.

July 28. "Turn ye unto Him from whom the children of Israel have deeply revolted" (Isa. 31:6).

The appeal is for every man. It is true that the children of Israel had "deeply revolted" from Jehovah. It is also true, although it does not fall within the province of Isaiah to mention it here, that we Gentiles have done exactly the same thing. In Paul's words, "All have sinned, and come short of the glory of God" (Rom. 3:23). "Wherefore," says the same apostle in another place, "remember that you being in time past Gentiles in the flesh . . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Ephes. 2:11, 12). Yes, the revolt of humanity against the Almighty is both deep and universal. But the call to give it up and turn back to Him from whom we have revolted is as universal as the revolt. Nor can any one blame God for the revolt. To charge Him with responsibility for the revolt of man libels His love. No. Scripture makes it plain that the revolt is our own fault. God would not have any man be lost; He desires the whole world to be reconciled unto Himself in Christ.

July 29. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isa. 35:8).

## OUR HOPE

61

Not forgetting the original application of these words to Israel, the Christian reader rejoices in their evangelical undertone. What a beautiful picture they present of the shining clarity of the way of salvation! Think of "the way of holiness" of which Isaiah speaks as the path of Christ to God. That road is for "the wayfaring man"; it is for every pilgrim, such as you and I are, those who in a dark and wicked world are on the way to eternity. So plain is that way that even pilgrims of little discernment (Isaiah uses the word "fools") shall not mistake it. There is only one qualification for travelling that path to its blessed end; it is the qualification of being cleansed. And God has freely met that qualification for us in the precious blood of His Son. Oh, there are many difficult things in the Bible, and this Book of Isaiah is no exception; but the most important things; those things upon which our souls' destiny depends, these are plain. "The way of holiness" is as clear as John 3:16, John 14:6, Romans 10:9, 10, and all the other great Gospel texts. Are your feet planted firmly on it? Are you in the Way which is Christ?

July 30. "But they held their peace, and answered him not a word; for the king's commandment was, saying, Answer him not" (Isa. 36:21).

Chapters thirty-six, thirty-seven, and thirty-eight of Isaiah are unique. This biblical interlude, placed in the center of the chief of the Old Testament prophets, tells a story almost exactly duplicated in one other place (2 Kings 18-20) and is related in part in another place (2 Chron. 32, 33). It is the rarity of a thrice-repeated incident in the Old Testament. Now it is not necessary to seek for hidden meanings in the fact; common sense tells us that the Spirit who inspired Scripture knew what He was doing. If a story is told several times, it must be important. And indeed this narrative of the Assyrian ultimatum, delivered by the insulting Rabshakeh, this story of Hezekiah's reliance upon the Lord, Isaiah's advice, and the Lord's deliverance followed by Hezekiah's miraculous recovery, is rich in spiritual teaching.

But we take up one particular devotional thought from among these treasures. The insults of Rabshakeh had reached their height. "But," the record says, "they held their peace, and answered him not a word; for the king's commandment was, saying, Answer him not." What an illustration of the power of quiet, even in the face of the most wicked abuse! These men of Judah kept silent. It must have been an effort for them to do it, but they held their tongues. Why? Well, they held their peace, because the king had said, "Answer him not." Christian friends, we need to learn to be quiet. When the tempter besieges our souls, there is no stronger defense than the quietness of a heart stayed upon Christ.

July 31. "Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken" (Isa. 39:8).

An unusually rounded picture of Hezekiah's character is given us. We see this godly king under a variety of circumstances; he is shown as zealous in reform, humble in faith when the Assyrians menaced his people, prayerful in personal affliction, trusting even to the saving of his life by a miracle. But that is not all, for this thirty-ninth chapter tells Hezekiah's greatest mistake. Freed from fear of the Assyrian, restored to health, he succumbed to vanity. To the emissaries of Babylon he revealed the rich extent of his treasures and in that act of pride aroused the cupidity of the Babylonians which motivated the

## OUR HOPE

destruction of Jerusalem by Nebuchadnezzar. For this sin Isaiah pronounced judgment upon Hezekiah's house (vs. 5-7). But the king was a true man of God. Not one word of complaint came from his lips. He answered Isaiah's word of doom by the simple statement, "Good is the word of the Lord which thou hast spoken." It takes a great man to accept chastisement in the same spirit of humble piety as he receives blessing. Hezekiah was that kind of man. Would that we might be like him! Would that at those times in our lives when God justly punishes us we might be trusting enough to say, as did this believing king, "Good is the word of the Lord!"

---



---

 GLORY

And art Thou, gracious Master, gone  
 For us a dwelling to prepare?  
 Shall we behold Thee on Thy throne,  
 And shine in glory with Thee there?  
 Then let the world approve or blame,  
 We'll triumph in Thy glorious Name.

Should we to gain the world's applause,  
 Or to escape its harmless frown,  
 Refuse to countenance Thy cause,  
 And make Thy people's lot our own,  
 What shame would fill us in that day,  
 When Thou Thy glory wilt display!

Yea, let the world cast out our name,  
 And vile account us if it will,  
 If to confess our Lord be shame,  
 Oh, then would we be viler still;  
 For Thee, O Lord, we all resign,  
 Content that Thou dost call us Thine.

What transports then will fill our heart  
 When Thou Thyself our names wilt own,  
 When we shall see Thee as Thou art  
 And know as we ourselves are known.  
 And then from sin and sorrow free  
 Find our eternal rest with Thee.

—T. Kelly

## Book Reviews

By ARTHUR FOREST WELLS

**Addresses on Luke—in Two Volumes.** By H. A. Ironside. Published by Loizeaux Brothers, Inc., New York. Cloth binding, pages in Volume I, 368; in Volume II, 355. Price for the set of the two volumes, \$6.00.

The substance of these messages was given in its respective parts over a period of many months on consecutive Sundays in the Moody Memorial Church of Chicago. They were stenographically reported at the time of their delivery and have been gone over to make them presentable in book form. The air of a faithful pulpit hovers over them and the mind of an efficient, illustrating preacher fills them. Those who know Dr. Ironside or the church in which he serves the Lord will know what to expect from these volumes. The teaching is true, simple, clear.

**Man Does Not Stand Alone.** By A. Cressy Morrison. Published by Fleming H. Revell Co., New York. Cloth binding, 107 pages. Price, \$1.25.

The author of this book has or has had important connections with institutions like the New York Academy of Sciences, National Research Council, American Museum of Natural History, and the Royal Institution of Great Britain. This particular edition results from a demand for it on account of a condensation of a former issue in the *Reader's Digest*. Its main thesis is that a Supreme Being brought this world and its life into being; for "we have found that there are 999,999,999 chances to one against a belief that all things happen by chance." Most interesting facts of science are cited to prove this fact. The whole narrative is wonderfully stimulating. But the otherwise sound logic for "design" in nature unfortunately gives way to a statement like this: "The astounding fact that man has survived the vicissitudes through which he has passed during his millions of years of evolution speaks for itself." Those who have the discernment to use the good in this book will profit by it no little, but it would be sad if its good qualities were to lead any reader away from grace to guesses of so-called science.

**Victorious Living—A Study in Romans; also, Law and Grace—Studies in Galatians.** By Anton Darms. Published by Loizeaux Brothers, New York. Cloth binding, 208 pages. Price, \$1.75.

These two books in one are simple studies in Romans and Galatians, respectively. Of the 208 pages, 152 are given to Romans; 55 to Galatians. The author sets forth Romans as teaching "salvation by divine grace apart from works"; and Galatians, as setting forth "the charter of evangelical faith." The doctrine is challenging to the obedience of faith in the Lord Jesus Christ, and easily read. The truth of Romans is given in 36 chapters; Galatians, in 14. Each chapter is plainly subdivided, and each subdivision is amplified by citations from other parts of the Bible. The purpose throughout is to magnify the greatness of our spiritual inheritance.

## OUR HOPE

**What Goes On Here?** By William Ward Ayer. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 159 pages. Price, \$2.00.

The preacher of these messages is the pastor of the Calvary Baptist Church of New York City, and WHN radio speaker. These sermons, of which he gives thirteen, deal with prophetic truths under the conviction "that the end of an era is upon us—an era which may be a biblical dispensation. Unprecedented conditions have assailed the minds of men." The subjects discussed are: Modern Iniquity; The Signs of Our Times; Have We Annihilated God?; Will Russian Atheism Conquer Europe?; Christ and the Common Man; The Kingdom of Heaven; The Coming Peace vs. God's Program; Israel's Present-Day Blindness; Palestine—For Jew or Arab?; The Bride of Christ; Christ's Coming and Our Civilization; The Nation Whose God Is the Lord; and, All Things New. These messages are filled with news citations, statistics, and illustrations. They should make interesting reading for the general public.

**Techniques of a Working Church.** By Clarence H. Benson. Published by Moody Press, Chicago. Cloth binding, 266 pages. Price, \$2.75.

The material presented in this book deals with the basic problems of successful church management and operation. Much of it was born through the practical experience of the writer in fruitful work in hard places. Untried theories form no part of its text. Originally prepared for students, these lectures are now offered to those also who are already in charge of church work; and we hope that many such will read them in their present order, for surely a blessing awaits every Christian worker who will do so. One need but read the Introduction to be assured of this. The material is divided into five parts: (1) The Standards of the Church; (2) The Leadership of the Church; (3) The Force of the Church; (4) The Field of the Church; and (5) The Finance of the Church. Not only is this material presented in well arranged outlines, but many interesting illustrations are given to prove the practicality and fruit-bearing qualities of the plans presented.

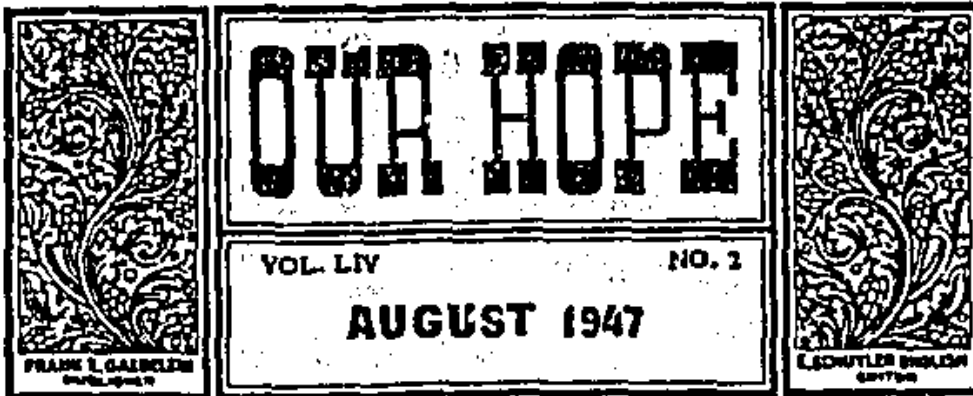
---

### HOW TO EXPRESS CHRISTIANITY!

In the home—by love and unselfishness.  
 In business—by honesty and diligence.  
 In society—by purity, courtesy, and humility.  
 Toward the unfortunate—by sympathy and mercy.  
 Toward the weak—by helpfulness and patience.  
 Toward the wicked—by overcoming evil without compromise.  
 Toward non-Christians—by witnessing to Christ and His Gospel.  
 Toward the penitent—by forgiveness and restoration.  
 Toward the fortunate—by rejoicing with them without envy.  
 Toward God—by faith, reverence, love, and obedience.

—Selected





## Editorials and Notes

**MEMORIAL  
EDITORIAL:**  
**The Father  
Loveth  
the Son**

"The Father loveth the Son, and hath given all things into His hand" (John 3:35). Our Lord is the Son of God who ever was, and is, in the bosom of the Father. He is very God. The opening chapter of John's Gospel, the Gospel of Christ's Deity, bears a most wonderful

testimony to this foundation rock of the Gospel. "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 any thing made that was made. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only Begotten of the Father), full of grace and truth" (John 1:1-3, 14).

The witness of John, that the Father loves the Son and has given all things into His hand, refers to Him as the incarnate, virgino-boro Son of God. As He was in the bosom of the Father and one with Him in all things, and as He was the creator of all things, created by Him and for Him (Col. 1:18), the Son did not need the Father's gift of all things. But "being in the form of God, He 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. Wherefore God also hath highly exalted Him, and given Him a name which is above every name" (Phil. 2:6-9). This tells the wonderful story. The Father

always loved the Son. The Son came and appeared in creature's form on earth. He came in a body prepared for Him by the Holy Spirit, to do the Father's will, and that blessed life glorified the Father, from Bethlehem to Calvary, until He bowed His blessed head, having finished the mighty work that the Father gave Him to do. In perfect obedience and holiness He walked this earthly sphere. On the Cross He glorified God in maintaining His holiness and exalting His righteousness. And the Father, who always loved Him, was always with Him (John 16:32).

Then the Father bestowed upon the Son a reward for His great work as the Sin-Bearer. He gave all things into the Son's hand. This is made clear in the holy Record, for when it became evident to all that the Son of God was rejected of men, He lifted His eyes to Heaven and, in anticipation of the coming Cross—the finished work, the triumph, and the coming glory, He said: "All things are delivered unto Me of My Father" (Matt. 11:27). So also in His high-priestly prayer, just prior to the Cross, He spoke to the Father of "the glory which Thou gavest Me" (John 17:22). It was the reward He was to receive from the Father, of which Peter wrote that God "raised Him up from the dead, and gave Him glory" (1 Peter 1:21).

We who have received the Son in faith, wonder of wonders, are heirs of God, and joint-heirs with His Son, our Lord Jesus Christ (Rom. 8:17). When He spoke of the glory which the Father gave to Him, He did not stop there, but added the precious words: "I have given them"—"And the glory which Thou gavest Me *I have given them*; that they may be one, even as We are one." So, while He waits for what belongs to Him in glory—for we do not yet see all things put under Him (Heb. 2:3)—while He waits to receive the promised kingdom and power and glory, we wait with Him. And as we walk down here and serve Him, we know the Father's love in Him, and look forward in blessed and holy anticipation to the coming glory. —A. C. G., 1916.



The Father  
and the Son  
Love Us

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (1 John 4:9). "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" (John 17:23). These, and many other Scriptures, declare the love of the Father for us.

And what of the Son's love for us? Who can doubt it? "This is My commandment," He said, "That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. He that loveth his friends, if ye do whatsoever I command you" (1 John 13:12-14). And how He proved that love! He went willingly to the cruel Cross and gave His life there as ransom for us. He besought the Father, who Himself loved us so much that He gave His only begotten Son in our behalf, to sanctify His own, to keep them, to assure their presence with Himself evermore, that they might behold His glory, and share it also. For "when Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory" (Col. 3:4, R. V.).

It is love, the love of the Father and the Son, that will bring to pass this glorification of Christ's own with Him. This is an enormous and marvelous truth. We must not, however, suppose that the glory that we shall share with the Son of God is the glory that He had with the Father before His incarnation, that glory that He laid aside to come to earth in humiliation, His essential glory as God the Son. No! No mortal can share that glory, for in it the Son is the image of the invisible God (Col. 1:15), and the brightness, the effulgence, of God's glory (Heb. 1:3). This is the glory of Christ's Deity; it is His eternal glory, the glory which He possessed with the Father before the world was (John 17:5). We can never share this glory, nor can finite mind comprehend its majesty and magnitude. Christ's essential glory is incommunicable.

The glory that we shall share, that glory which He has given us, is the glory which the Father gave to Him as a reward for divesting Himself, for a time, of His eternal glory,

and for His earthly submission and sacrifice. This is His acquired glory. It is the glory which He earned by His obedience, and which He received when God exalted Him, and gave Him a name above every name (Phil. 2:6-9). This is the glory to which He is heir and to which, in love and grace, He has made us joint-heirs. It is the glory that will be revealed in us and through us when He comes again to be glorified in all His saints. It is the gift of His love.

May the Spirit of God give us the faith and the power to enter into this great truth. His highest and best for us is that we shall participate in the acquired glory of the Son of God. With such a destiny before us, what manner of men and women we should be, who bear His Name! What do trial and suffering matter today when tomorrow promises such a portion! With Paul we can exclaim with unbounded joy: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).



There is nothing that man can do to effect his own salvation. Were it otherwise, then Calvary was superfluous, and there was no occasion or necessity for the Son of God to empty Himself of His eternal glory and heavenly station for thirty-three years and to undertake the humiliation and suffering which He endured for our sake, that He might bear our sins, atoning for them by His righteous sacrifice of Himself. Man cannot save himself. It is grace, the grace of God, that saves (Ephes. 2:8).

Neither is there anything that a saved man can do to keep himself saved. The Cross of the Lord Jesus Christ, by which man's salvation was wrought, was not incomplete. The work wrought there by the Son of God is a finished work. The same grace that saves, keeps and sustains. He who died for all our sins took every one of them upon Himself in His passion. He paid the penalty for our future sins as well as for those of the past; in fact, they were all future when He poured out His life's blood for them.

There are some people, however, who are confused, and

## OUR HOPE

69

not a few of them are in such a state because of one clause in Paul's Epistle to the Philippians, namely: "work out your own salvation with fear and trembling" (Phil. 2:12). They know that man is powerless to save Himself in the first place, but they think that he has power to keep himself saved, once the initial act of faith has given him life eternal in Christ. They seem to forget that the life spoken of and received through the new birth is *eternal*, that is, without end.

The meaning of the clause that we have cited is not difficult to understand. It is an exhortation to service and holy living. That which has been wrought for us on Calvary and in us through faith is to be worked out of us into godly results. This salvation that we have received by God's loving grace is referred to by the Apostle as "your own salvation." It belongs to us, for it was given to us, and we have received it. It is therefore our own. And this salvation, which is, in truth, new life, divine life imparted by the Spirit's power, is not to be kept, as though chained within our hearts, but is to be worked out. Faith that is real will issue in works, as James deposes (James 2:14, 20).

"Work out your own salvation" is, like other exhortations to live the life that we profess to have, a call to service for Christ and holy conduct. Elsewhere the child of God is invited to "walk worthy of the vocation wherewith ye are called," "walk worthy of the Lord unto all pleasing," "present your bodies; a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Ephes. 4:1; Col. 1:10; Rom. 12:1), etc. As the artist works out upon canvas the love of beauty that he has received as a gift, and as the wooer expresses in word and loving acts the passion of his heart, so the child of God, the recipient of the gift of divine and eternal life demonstrates his love for Christ and newness of life in speech, service, and practical holiness.

This salvation is worked out "with fear and trembling"—not the fear of losing our salvation, nor the fear of any man or any thing on earth, but the fear of displeasing the Lord, and of losing God's best for oneself. Thus the Apostle Paul held forth the Word of life, that he might rejoice in the day of Christ because he had neither run in vain nor labored fruitlessly (Phil. 2:16). For such a reason he brought his

body under subjection, lest he himself should be found "a castaway," that is, disapproved and put on the shelf. And thus we ought to work out our own salvation, with fear and trembling, in loving response to the matchless grace of God, who first loved us.



### Denial of the Faith

As far back as the year A.D. 60, certain men began to deny some of the truths of God's revelation, particularly in regard to the Person and work of the Lord Jesus Christ. That falling off on the part of some who professed to belong to Christ has not decreased as the age has run its course, but has become more pronounced in generation after generation. This should astonish no one, for the Spirit of God, who sounded warning against the spirit of denial and negation, predicted that this condition would intensify as the age would near its end, as indeed it has.

Three Scriptures seem to be particularly pertinent to the matter under discussion. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4). "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 Tim. 4:1). "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, and even now already is it in the world" (1 John 4:3).

Are these predictions true or false? Who can deny that they are true, and that there is increasing evidence of their accuracy in the increscent demonstration of their fulfilment? For in spite of nearly two milleniums during which the light of the glorious Gospel of Christ has shined on the earth, there has been and continues to be prodigious departure from the truth as it is in Him and in the revelation of God's Holy Word. Denial is not confined to avowed infidels and atheists, by any means. It is to be heard among those who make

## OUR HOPE

71

profession of Christianity. It will be found even among those who call themselves evangelicals. It begins by doubting or disregarding the inspiration of the Scriptures. Men who consider themselves to be too intellectual to accept God's account of the creation, as found in the early chapters of Genesis, will substitute their own ideas as to how the world began or man came into being. Others will relegate what the Old Testament tells about Jonah, which is confirmed by our Lord Himself, to the status of myth or allegory. Step by step they move backward, away from the truth of God, until they begin to deny everything that is miraculous, including the virgin birth of our Lord, His Deity, the atoning value of His death on the Cross, His bodily resurrection, and His coming again, etc.

It is no wonder that false cults, such as Jehovah's Witnesses, Christian Science, Theosophy, Bahaism, and the like, flourish! Those who underestimate the importance of the whole revelation of the Scriptures are easy prey to seducing and demoniacal spirits and their fables. And so we find in Christendom an astonishing host of people who call themselves Christians, but who have not the slightest conception of what Christianity is.

What is the attitude of the child of God toward this growing apostasy? He is to contend earnestly for the faith once delivered to the saints (June 3), witnessing against error. And he is to separate himself from those who deny the verities of God's Word. The Apostle Paul, writing of the conditions that will pertain in the last days, tells of some who will have a form of godliness, but who will deny the power thereof, concerning whom he says, in the Spirit: "From such turn away" (2 Tim. 3:5). And the loving Apostle John, toward the end of his life, declared: "If there come any unto you, and bring not this doctrine [the doctrine of Christ, which embraces His Person and work as they are made known in the Scriptures], receive him not into your house, neither bid him God-speed: for he that hideth him God-speed is partaker of his evil deeds" (2 John 10, 11).

We who are truly Christ's dare not have fellowship with the enemies of His Cross. We dare not support men or

institutions that deny our blessed Saviour and Lord. To do so is to be disobedient to the Word of God and dishonoring to Him who loves us and has washed us from our sins in His own blood, making us a kingdom of priests to God and His Father.



**The Answer** A recent mail brought us a despairing and heart-broken letter from a man who confessed that his faith was about gone and that he was ready to "discard Christianity and its Christ as unavailing and fallacious." His complaint was about the illness of a certain member of his family for whom all of the household had been praying for several years, who was yet steadily and surely going into a decline that must end in death. It was not for the salvation of the afflicted one that they were calling upon God, for he was a true believer, but for his physical recovery.

The letter-writer told us that he had always believed that ours is a prayer-hearing God, that he himself had experienced more than one demonstration of the fact; but in this instance, having prayed with assurance for a long time, he saw no answer forthcoming, and he was ready to give it all up.

The communication was a sincere cry from an earnest child of God who simply did not understand God's dealing with him in this instance. The very fact that he was so stricken, so desolate, so sick-at-heart vouched for his faith. Trial and disappointment caused him to speak, we believe, more strongly than he would ordinarily express himself.

What our friend failed to realize was that God's answers are not always in the affirmative. He hears the pleas of His children, but sometimes it is best for them that He respond with a "no" instead of a "yes," which is doubtless true in this instance. We cannot always understand His ways, but we can believe in His, assured that His appointments are for our own eternal benefit. "And we know that all things work together for good to them that love God, who are the called according to His purpose" (Rom. 8:28).

We cannot help but recall the experience of the Apostle



## OUR HOPE

73

Paul. Certainly he was, if not the greatest, one of the greatest Christians who ever lived. He trusted in God and in His Christ. He served the Lord ardently, faithfully, and unceasingly, and suffered for Him with rejoicing. He counted all things but refuse, for the excellency of the knowledge of Christ. Who could better expect, from the human viewpoint, an affirmative answer to his prayers? And Paul had an affliction which surely, it must have seemed to him, hampered his labors in the Saviour's name. He does not tell us what it was, saving "a thorn in the flesh." Concerning it he says: "For this thing I besought the Lord thrice, that it might depart from me." Paul prayed for the removal of the infirmity, whatever it was. Did God answer that prayer? Not in the affirmative; but He did answer it, for the Apostle said: "And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. 12:9). The answer was better for Paul than the one he had expected. He responded: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

His grace sufficient?—surely. Charles Haddon Spurgeon, going home once after a heavy day's work, felt depressed and despondent, when suddenly it seemed as if a voice spoke to him, saying: "My grace is sufficient for thee." He said that he burst out laughing, saying: "I should think it is, Lord!" And concerning this experience, he later commented: "It was as if some little fish, being very thirsty, was worried about drinking the river dry; and Father Thames said: 'Drink on, little fish, my stream is sufficient for thee.'"

Have faith in God. His grace is surely sufficient for every one of us, for all time and eternity. Little faith reaches up to Heaven. Great faith brings Heaven down to you. Let us be big in our belief, in our trust in the Lord.



Myrrh and Frankincense  
 "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense" (Song Sol. 4:6). The love of Christ is the theme of the Song of Solomon, that beautiful portion of

God's Word that John Albert Bengel, the saintly scholar of two centuries ago, spoken of as "the touchstone of our spiritual state." Said he: "When I come to the Song of Solomon with a cold heart, it has no voice for me; but when I come to it from my knees and with communion with Him whom my soul loveth, then it breathes the very breath of divine life for me in the closest and holiest of possible relationships."

The Song of Songs (1:1) depicts Messiah's love for Judah and Jerusalem, and tells how, in a future day, the believing remnant of Israel will respond to His love, as they behold Him as the One who is altogether lovely. But His people of this age, the Church, His Bride, can also go to this Song and discover here His gracious love for us, and behold his matchless beauty.

The portion cited in the opening paragraph above speaks of the daybreak, when shadows will flee away. The daybreak has to do with Christ's coming again. But before the dawn of the day, before the sun appears, the morning star is seen. To the Church, Christ Himself is the Bright and Morning Star (Rev. 22:16). To the Church He will first appear, to take His Bride to Himself. Then the day will dawn, and the Sun of righteousness will arise with healing in His wings (Mal. 4:2), and all shadows will flee away for evermore. The shadows of sin and of sorrow and of all that defiles or saddens will be taken away, never to appear again, when He comes in glorious majesty.

What will His Bride do until then? The Song of Solomon tells us: "I will get me to the mountain of myrrh, and to the hill of frankincense." Myrrh speaks of suffering and death; frankincense suggests fragrance and worship. Waiting for the coming of the Lord, let His own remember His death on the Cross for them, the beauty of His Person, and His dying love, and let them lift up their hearts in worship, a sweet-smelling savor to the Lord. This is pleasing to Him, surely, and keeps us near to Him, who speaks to His people thus: "Thou art all fair, My love; there is no spot in thee" (Song Sol. 4:7).



## OUR HOPE

75

On Saturday, June 14, 1947, Dr. Will H. Houghton, President of the Moody Bible Institute, was called home to be with Christ, at the age of sixty. Dr. Houghton, who had been ill for some time and on a leave of absence from the Institute, had been encouraged by physical improvement for several weeks. He was looking forward with happy anticipation to his return to Chicago, within a few days, when he was stricken with a sudden heart attack in his hotel suite. Taken to the Hollywood Hospital, he went to be with his Lord almost immediately.

The funeral service was held at the Moody Memorial Church in Chicago on June 20th, and more than 3,000 attended. Messages were given by Dr. William Culbertson, Dean of the Institute, and Dr. Harry A. Ironside, with others participating also, including the Moody Choral. The body of our departed brother was laid to rest in New Bethlehem, Pa.

Before assuming the presidency of the Moody Bible Institute in 1934, Dr. Houghton was pastor of the Calvary Baptist Church in New York, to which he was called in 1927 from the Baptist Tabernacle in Atlanta, Ga. He succeeded Dr. James M. Gray at the Institute, and saw tremendous growth during his thirteen years as its president.

The Church of Christ on earth has lost a great leader in Dr. Houghton's passing—a powerful preacher, a staunch defender of the faith, a consecrated executive, and above all, a whole-hearted servant of Christ. And we of *Our Hope* have lost a real friend.

We are sure that God's hand is upon the Institute that Will H. Houghton directed so nobly and well, and we pray His blessing for its ministry and leadership.

To Mrs. Houghton and the three children: Adelaide (Mrs. R. B. Brown), of Los Angeles; Everett, of Oxford, Ohio; and Firman, of Boston, we extend true Christian sympathy in their loss. They know, as do we, that it is Heaven's gain.

So the Lord beckons His own to Himself one by one, until the glad day when He will call all the saints into His presence.

## OUR HOPE

Please do not fail to read "A Statement An Important from the Publisher," which appears on another page of this issue. In it Dr. Gaebel-Announcement lein tells of some changes that are taking place and the reasons for them. This announcement will be of interest to every member of our reader-family.



**Appointment** Trustees of the Moody Bible Institute have announced the appointment of Dr. William Culbertson, Dean of the Institute since 1942, as Acting President, following the sudden death of Dr. Will H. Houghton on June 14th.

Prior to his going to the Institute, Dr. Culbertson was Bishop of the New York and Philadelphia synods of the Reformed Episcopal Church, Pastor of the Church of the Atonement in Germantown, Philadelphia, and served for fourteen years on the faculty of the Philadelphia School of the Bible.

Our prayers follow Dr. Culbertson as he assumes his new duties.



**Honored** Philip E. Howard, Jr., Editor of the *Sunday School Times*, gave the Commencement Address at Wheaton College early in June. The Trustees and Faculty of Wheaton bestowed upon Mr. Howard the honorary degree of Doctor of Letters in appreciation of his contribution to evangelical literature. The Scriptures tell us to render honor to whom honor is due, and we congratulate Dr. Howard upon this well-deserved tribute from his fellows.



**To Dallas** Dr. Carl Armerding, who has been affiliated with the Moody Bible Institute for some years serving on both the Extension Staff and Faculty, has been called to the Dallas Theological Seminary, Dallas, Tex., to head the Department of Sacred Theology. Dr. Armerding assumes his new duties in September. We wish him well and assure him of our prayerful interest in this new field of service for the Lord.



**New Seminary** The Fuller Theological Seminary, named for the father of Dr. Charles E. Fuller, radio evangelist, is to open, D.V., on October 1, 1947. Dr. Fuller is Chairman of the Board of Trustees of the new institution. A trust fund, left by the senior Mr. Fuller, places a substantial endowment at the Seminary's disposal.

In the initial announcements concerning the staff of the Seminary it was disclosed that Dr. Harold John Ockenga, Pastor of the Park Street Church, Boston, will act as president *in absentia*. The faculty for the first year includes the following men, who have resigned from the institutions with which they have been affiliated in recent years, in order to give themselves to this new venture: Dr. Wilbur M. Smith, from the Moody Bible Institute; Dr. Everett Harrison, from Dallas Theological Seminary; and Drs. Carl F. H. Henry and Harold Lindsell, both from the Northern Baptist Theological Seminary.

While there are still a few theological schools that are true to the faith, premillennial, and evangelical, as, for example, Faith Theological Seminary, Wilmingon, Del., Dallas Theological Seminary, Dallas,

## OUR HOPE

77

Tex., Eastern Baptist Theological Seminary, Philadelphia, Pa., etc., many have become quite liberal in their teaching, while others are out-and-out modernistic, so that there is room for another institution that is sound in the faith, and scholarly in its approach. The Fuller Theological Seminary will, we feel sure, meet that requirement and have a wide influence. All of us should pray to that end.



In case you did not see "An Important Query" in the July issue, we are repeating it here.

**Repeat Query** For nearly fourteen years the President and Publisher, Dr. Frank E. Gaebelcin, has prepared "A Message for Each Day" every month. These meditations have been extremely well received by our readers, as evidenced by the numerous observations that have come to us through the years. They have been reprinted for years in *The Presbyterian* and the *Christian Observer* and thus, along with the *Our Hope* family, have reached an estimated number of about 50,000 readers a month. By next autumn, the Lord willing, Dr. Gaebelcin will have commented upon at least one verse in every chapter of the Bible, and when that is done, it will seem to be a good time to relinquish this very exacting task. It may be of interest to add that he has covered some books of the Bible practically verse by verse and has written in all probably upwards of 4,300 Daily Messages.

Dr. Gaebelcin feels, and with this the Editor concurs, that he ought now to devote his time to other writings, as, for example, the completion of his expositions of the Minor Prophets, work which it has been physically impossible for him to do while maintaining his Daily Messages. Of course, the majority of these new writings will appear in *Our Hope*.

The question arises: When Dr. Gaebelcin will have completed his series of "A Message for Each Day," shall we invite another Bible teacher to furnish daily devotional messages, or shall we discontinue them and make room, in this way, for other expository material in the magazine? We ask this question of you, our reader-family. *Our Hope* is written and published for your benefit and blessing. If a sufficient number of you write us asking continuance of this devotional department of the magazine to warrant our inviting an outside contributor to prepare it, we shall do so. If, however, only a very small percentage of you use these daily readings, or want them to continue under different authorship, we shall feel that it is to the advantage of the majority to fill those pages with other material.

This is important, so let us hear from you.



**Missionary  
Subscription  
Fund**

Those who have donated toward the *Our Hope* Missionary Subscription Fund will be interested and encouraged by these words from Mr. and Mrs. Alexander Hatcheson, missionaries of Christ to Brazil, who, in commenting about *Our Hope*, write:

"We thank God for all the help spiritually your magazine brings to us, and especially those truths relating to things that are off the right lines doctrinally. Here on the Amazon we have been up against Seventh Day Adventism, Protocostalism, etc., and time and again we have used articles in *Our Hope*, translating them into Portuguese and teaching them to believers in these parts."

It is a definite ministry to give *Our Hope* subscriptions to those on the mission fields. Increased costs have made it necessary for us to raise the price of foreign subscriptions to \$2.50 a year, but we do not think this will discourage the giving of our missionary-minded friends. We take this opportunity, too, to express our thanks to those of you who have already had a share in this fund.

Donations to the Fund, received in May, 1947, are gratefully acknowledged as follows: Nos. 47-81M, \$3; 47-82M, \$4; 47-83M, \$2; 47-84M, \$3; 47-85M, \$1; 47-86M, \$3.50; 47-87M, \$2; 47-88M, \$10; 47-89M, \$2; 47-90M, \$4; 47-91M, \$1; 47-92M, \$1.—Total, \$40.50.



**Book Fund** The enthusiasm with which the *Missionary Subscription Fund* has been embraced by our reader-family, and the appreciation that missionaries have expressed over the receipt of the magazine, have caused us to think that missionaries would also like to have expositions of the Scriptures in book form. We have many publications that ought to be helpful to those on the field, men and women who are far removed from schools and seminaries, out of touch with bookstores, and without sufficient funds to make the book purchases that they would like to make. We are, therefore, prepared to operate an *Our Hope Missionary Book Fund* similar to our *Subscription Fund*. Donations received for this fund will be acknowledged personally, and month by month we shall plan to list the gifts by number, as we have done with the gift subscriptions. Every donation received will be applied toward sending helpful expository writings to missionaries who will value and use them.

We shall be delighted to hear from missionaries all over the world as to their desires. Titles of some of our publications appear on the covers of the magazine each month, and requests for these titles will be filed in the order of their arrival and books mailed as funds permit. Please let us hear from you.

---

### SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

**Dr. Frank E. Gaebelin:**

August 3-10—Big Timber, Mont.: Clydeburn Bible Conference.

August 31—Orange, N. J.: First Presbyterian Church. 11 a.m. and 8 p.m.

**Dr. E. Schuyler English:**

August 9, 10—Altoona, Pa.: Central Pennsylvania Bible Conference, Lakemont Park. Saturday, 2 and 7:30 p.m.; Sunday, 10:30 a.m. and 7:30 p.m. All four services at the Casino.

---

“O taste and see that the Lord is good: blessed is the man that trusteth in Him” (Psa. 34:8).

Have you tasted of the love of God? No one knows what His love is but those who have really in heart tasted it. A boy was once trying to explain to Dr. Bonar how sweet some honey was that he had in a jar; at last he said, “Taste it!” You do not know how sweet that orange is, nor how good that cake is until you eat some of it; and to “taste and see” is the right way to get to know how sweet the words of the Lord are and how good He is. —Selected

## A Statement from the Publisher

It has been the custom for many years to take our reader-family into our confidence in respect to changes of program and policy. Such an occasion is at hand. We want you to be informed, therefore, of circumstances that necessitate certain alterations in our publishing procedure.

In the religious as well as the secular press, mounting costs have confronted publishers with serious problems involving questions as to possible curtailment of production, increase of prices, reduction of size and quality of their publications, etc. Secular publishers have been able to meet such issues by raising advertising rates in their magazines and increasing book prices to exorbitant levels. Since *Our Hope* accepts no advertising, the simplest solution would appear to be a further rise in the subscription price of the magazine. But this we are most reluctant to do. Nor do we wish to add to the prices of our books.

We believe that the Lord has enabled us to solve our problems in an entirely different fashion, one which will work no hardship either upon our reader-family or ourselves.

As to our books, we have made an arrangement with a well-known publisher, the Van Kampen Press of Chicago, to issue and distribute our published writings, past and future. The Van Kampen Press with its large resources and extensive staff will be able to introduce our publications in hundreds of bookstores throughout the nation on a scale heretofore out of our reach because of our limited organization. It is thus anticipated that the sound Scripture literature for which the *Our Hope* Press has been noted for so many decades will be an increasing blessing through greatly enlarged circulation. But the works will still be "Our Hope Publications." Under this plan it will no longer be necessary for us to rent space for storage of large stocks of books, and for packing and shipping in wholesale quantities. We have also devised an arrangement whereby orders for individual titles and small shipments will be handled for us by a Christian retail bookstore of long standing, so that in the future, while such orders will still come to us, we shall need neither to store books nor to employ help for wrapping and mailing.

As a result of these adjustments, our large offices in New York City are no longer necessary. Mail can be received and answered and *Our Hope* sent out to our reader-family in a much less expensive way. Correspondence will continue to be forwarded to the Editor and to me as heretofore—to Dr. English at his home or in his travels, and to me at my office in Stony Brook or wherever I may be.

## OUR HOPE

Taking a hint, therefore, from *The Reader's Digest*, which is published and mailed in Pleasantville, N. Y., *Our Hope* will henceforth be issued from Waretown, N. J. If the publishers of the secular magazine that has one of the largest circulations in the world (over four million readers) find it advantageous to operate in a small town, we believe that *Our Hope* can be issued in that way also.

The subscription price for the magazine will remain \$2.00 a year in the United States and Canada. Foreign subscriptions will from this date cost \$2.50 a year, and individual copies will be priced at 25c. Book prices will not be increased—at least, not for the present insofar as we can see.

Beginning with a new issue, you will receive *Our Hope* in the same way that many other periodicals are received—that is, unwrapped. This is another economy which will help us maintain present rates. When conditions permit, we may resume mailing in envelopes.

Our new address, then, beginning August 1, 1947, will be: **OUR HOPE** (Arno C. Gaebelstein, Inc.), P. O. Box No. 146, WARETOWN, N. J. (Mail already sent to the old address will be forwarded.) *All correspondence*, of whatever nature—whether in relation to subscriptions, book orders, editorial matters, inquiries, or otherwise—should be sent to the new address. We shall endeavor to serve you most promptly as in the past. Checks and Money Orders, of course, should be made out to Arno C. Gaebelstein, Inc., as heretofore.

We shall appreciate your continued prayer for us and for every phase of this work, that the important ministry of issuing "meat in due season" may be honored of God, who alone is our strength.

*Arno C. Gaebelstein*

President and Publisher.

---

Daniel Defoe, in his *Journal of the Plague Year*, puts the following words in the mouth of the saddler of Algate, when the terrible pestilence had begun to wane. "If I should say that this is a visible summons to us all to thankfulness, especially we that were under the terror of its increase, perhaps it may be thought by some, after the sense of the things was over, an officious casting of religious things, preaching a sermon instead of writing a history; making myself a teacher instead of giving my observation of things; and this restrains me very much from going on here, as I might otherwise do; but if ten lepers were healed, and but one returned to give thanks, I desire to be that one, and to be thankful for myself." —Quoted by Wilbur M. Swift



OUR HOPE

Our Lord's Sufferings

BY J. B. MARCHBANKS\*

*"He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not" (Isa. 53:3).*

The above words from Isaiah speak of our Lord not only when He hung on the Cross, though of course they had their most complete fulfillment then; but they also speak of the entire earth life of our Lord. Throughout His life and walk here below, He was despised and rejected of men, a Man of sorrows and acquainted with grief.

Our present purpose is to study briefly the *life-sufferings* of our Lord, as distinguished from His *death-sufferings*. Of these latter, His *death-sufferings*, how little we know, for we are not speaking of His death at the hands of sinful and wicked men, but rather of His sufferings at the hand of a righteous God, when our sins were laid upon Him. How little mortal tongue can say of those awful hours when God brought His beloved Son into the dust of death (Psa. 22:15)! "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Peter 3:18). When we think of those awful hours on the Cross, when the sins of the world were laid on Christ, we can but stand in awe, and praise Him for such wonderful grace.

The sufferings which Christ endured in His life at the hands of men—His *life-sufferings*, and the sufferings which He endured in death at the hands of God—His *death-sufferings*, should and must be clearly distinguished. Failure to do so has given rise to many teachings that dishonor the Lord. For example, it is taught that Christ bore our sins, not only on the Cross, but also during His life-time on earth. Others teach that our Lord was sick in body, that disease laid hold on Him; still others, that bodily healing for all of God's children is in the atonement, and it is therefore a sin for God's children to be sick in body. It is also taught that

\*Mr. Marchbanks, who makes his home in Greenville, S. C., is an itinerant Bible teacher, and is also Secretary of the Southern Bible Testimony, Inc., sponsor of the Great Smoky Mountains Bible Conference.

Christ feared He would die before He reached the Cross. We believe that the basic reason for many misconceptions that are widely taught, is the failure to distinguish clearly the sufferings of Christ, and the meaning of them. As we think about the sufferings of Christ, and our sufferings with and for Him, may the Holy Spirit lead us into the truth, to the end that our blessed and wonderful Lord shall be made more real to our hearts.

Broadly speaking, we may divide the *life-sufferings* of Christ into three spheres:

### 1. His Sufferings for Righteousness' Sake

It has ever been true that "the wicked plotteth against the just, and gnasheth upon him with his teeth," and "the wicked watcheth the righteous, and seeketh to slay him" (Psa. 37:12, 32). From the very beginning we can trace this through the Word of God. "Cain . . . was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John 3:12). Now if this be true generally, how much more so when the spotless and holy Son of God walked this earth among sinful men. He was here among men, the Holy One among the unholy. *The Righteous One was among those of whom it is witnessed: "There is none righteous, no, not one"* (Rom. 3:10); the Just among the unjust. And what was *their attitude toward Him? Did they rejoice that God in grace had sent salvation unto men? No! Rather, they hated Him who had come to die for them. Why? John 3:20 tells us: "For every one that doeth evil hateth the Light, neither cometh to the Light, lest his deeds should be reprov'd."* Men's attitude toward the Christ of God was such that He cried out: "They that hate Me without a cause are more than the hairs of Mine head: they that would destroy Me, being Mine enemies wrongfully, are mighty: . . . Reproach hath broken My heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none" (Psa. 69:4, 20).

We see the sufferings that came upon our Lord for righteousness' sake: the scorn, ridicule, mockery, insinuation, and open hostility that came upon Him from the hands of men.

## OUR HOPE

83

He suffered at the hands of His own family: "For neither did His brethren believe in Him" (John 7:5); at the hands of His fellow-townsmen of Nazareth, who: "were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong" (Luke 4:28-29); His own people Israel, for: "He came unto His own, and His own received Him not" (John 1:11), their attitude toward Him having been foretold by the Prophet Isaiah: ". . . we hid as it were our faces from Him; He was despised, and we esteemed Him not" (53:3), their hostility reaching its climax in their leaders, until finally "assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill Him" (Matt. 26:3-4). We see this hatred in the Gentiles, when we read of Pilate, that "when he had scourged Jesus, He delivered Him to be crucified" (Matt. 27:26), and in the Roman soldiers, who ". . . stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head" (Matt. 27:28-30). We see Him suffer because of the lack of faith and spirituality on the part of His own disciples. When He spoke of His coming death on the Cross, Peter rebuked Him, saying: "Be it far from Thee, Lord: this shall not be unto Thee" (Matt. 16:22); and we see His heart wrung as He says of Judas the traitor: "He that eateth bread with Me hath lifted up his heel against Me" (John 13:18).

How very much the Righteous One suffered for righteousness' sake, at the hands of unrighteous men, who of course were moved by the wicked one himself. This suffering began at His birth into this world, when Herod sought to take the young Child's life, and it continued throughout His earthly life, climaxing at the Cross, when wicked men crucified the Lord of glory. "Though He were a Son, yet learned He obedience by the things which He suffered" (Heb. 5:8). Yet in it all, He, "when He was reviled, reviled not again;

when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (1 Peter 2:23).

## 2. His Sufferings in Voluntary Sympathy for Others

The Lord Jesus was and is the absolutely Holy One, and the cords of sympathy in His heart were perfect, having never been marred by sin. When He entered, *by voluntary sympathy*, into the sorrows and trials of others, He could feel the sorrow even deeper than the one whose it was.

We behold Him as Mary weeps at His feet in bereavement over her brother Lazarus: "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto Him, Lord, come and see. Jesus wept. Then said the Jews, Behold how He loved him" (John 11:33-36). In perfect sympathy, He entered into her sorrow, and shared it with her. He graciously took it upon Himself. We see this wondrous sympathy of the Son of God going out to the bereaved widow of Nain, as she follows the body of her only son to the tomb (Luke 7:12-15). Many other such instances could be mentioned. But perhaps the most striking one is in Matthew 8:16-17: "When the even was come, they brought unto Him many that were possessed with *demons*: and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying,  *Himself took our infirmities, and bare our sicknesses.*"

From these verses, it has been widely taught that Christ bore our sicknesses and infirmities on the Cross, and that, therefore, bodily healing is in the atonement for all of God's children. But this is not at all a question of Christ bearing our sicknesses and infirmities on the Cross. It was during His *early earthly ministry* that these words were spoken, and Matthew expressly states that *then* these words from Isaiah were being fulfilled.

From these and other verses, some have taught that Christ's whole life on earth was a life of sin-bearing, and the Cross was only a climax of His sin-bearing. If this be true, then why was not the Father's face hidden from the Son during His life-time, as well as when He hung on the Cross,

for God is "of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13)? And if Christ bore our sins during his life-time, then why was it necessary at all for Him to go the Cross? Because "*without shedding of blood is no remission*" (Heb. 9:22). Others say that while our Lord did not bear sin in His body during His life-time, He bore our sicknesses and infirmities about in His body. This dishonors our Lord, for sicknesses and infirmities are the results of original and inherent sin, and such doctrine would deny the plain Scripture teaching that He was "holy . . . undefiled, separate from sinners" (Heb. 7:26).

We believe the true meaning of Matthew 8:16-17 is that Christ was *then* taking upon Himself the sicknesses and infirmities of these people in *voluntary sympathy*, and was bearing them in the sense that He entered fully into them with His loving and understanding heart. So today, "we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15-16).

### 3. His Sufferings in Anticipation of the Cross

"Christ Jesus came into the world to save sinners" (1 Tim. 1:15), and there was no other way for sinners to be saved than the laying down of His life on Calvary's Cross. Looking forward to this, Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8). He came into the world to die, and there was never the slightest turning from that purpose. From all eternity, our Lord had been in unbroken fellowship with the Father. He could say to the Father: "And I know that Thou hearest Me always" (John 11:42). The Father could testify of Him: "This is My beloved Son, in whom I am well pleased" (Matt. 3:17). But Christ knew that when the sins of the world should be laid upon Him at the Cross, the Father's holy face would be hidden, for God cannot look upon sin. In anticipation of that awful hour of broken fellowship, when for the first and only time, the Father's face would be turned aside, the holy soul of the Lord Jesus shrank. He knew the depths of suffering to which

## OUR HOPE

He must go, when His soul was made an offering for sin. It was not that He was unwilling to go to the Cross. Never for a moment are we to think this. No! "For this cause came I unto this hour," He says. He, "for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

We have thought briefly upon the *life-sufferings* of our Lord. How much more could be said! The half has not been told of the sufferings of the Man of Sorrows. Now we would think of still other sufferings.

## 4. The Sufferings of the Christian

The Word of God calls us into a fellowship of suffering with Christ: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Phil. 3:10); "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29).

Just what is this suffering which we are to share with Christ? It cannot mean His *death-sufferings* at the hand of God, for He alone could atone for sin. And even as we think of His *life-sufferings*, some of them are excluded, for we shall never have to suffer in anticipation of judgment on sin, as He did. He was forsaken of God, that we might never have to be forsaken of Him. "There is therefore now no condemnation [judgment] to them which are in Christ Jesus" (Rom. 8:1).

But we shall suffer *for righteousness' sake*, at the hands of unrighteous men, even as He did. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Peter 2:21). He said to the Father: "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14; cf. also John 15:19; 2 Tim. 3:12; 1 Thess. 3:3-4).

What is to be our attitude when we thus suffer? "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in Heaven" (Matt. 5:11-12; cf. 1 Peter 2:20; 3:14, 17).

## OUR HOPE

87

Are you misunderstood by your family? Remember His words: "I am become a stranger unto My brethren, and an alien unto My mother's children" (Psa. 69:8). Do your neighbors speak evil of you? He could say: "I was a reproach among all Mine enemies, but especially among My neighbors" (Psa. 31:11). Does the world hate you? He has told us: "If the world hate you, ye know that it hated Me before it hated you". (John 15:18).

We cannot understand all about why we suffer in this world, but God has been pleased to reveal some things to us about it. For one thing, suffering leads us into a more Christlike life: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (1 Peter 4:1-2). It will also mean added glory for us when He appears: "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" (1 Peter 4:12-13). Then, too, we are to reign with Him in the coming Kingdom, and for this we suffer (2 Thess. 1:5; 2 Tim. 2:12).

And when we suffer for Christ, others see Him in us (2 Cor. 4:8-10), while however great the sufferings may be, we can remember "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Knowing this, may God enable us, like the apostles, to rejoice when we are "counted worthy to suffer shame for His name" (Acts 5:41).

Not only are we to suffer for righteousness' sake, but we are called upon to enter into the sufferings of fellow-believers in *voluntary sympathy*. We are to "rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). The Spirit has told us: "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). Our Lord has left us an example, "for even Christ pleased not Himself; but, as it is written, the reproaches of them that reproached Thee fell on Me" (Rom. 16:3). May God enable us to get under

## OUR HOPE

the burdens of others in intercessory prayer, and in humble, love-filled service. Oh, that we might "encourage the faint-hearted, support the weak" (1 Thess. 5:14, R. V.). But to be able to do so will mean going through trouble ourselves, for we can only comfort others "by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4).

---



---

**FATHER-IN-LAW TROUBLE**

The world pokes a lot of fun at mothers-in-law. There can be father-in-law trouble, too. We were reminded of this in reading H. A. Ironside's exposition of First Corinthians. Commenting on the latter part of chapter seven, and the danger, yes, the sin, of a Christian's marrying an unbeliever, Dr. Ironside tells of an old Puritan who said: "If you are a child of God, and you marry a child of the devil, you will be sure to have trouble with your father-in-law."

How many marriages have gone on the rocks because a Christian young man or young woman has set at naught and denied the Word of God, in marrying an unbeliever! There can be nothing but tragedy as a result, "for what fellowship hath righteousness with unrighteousness? Or what part hath he that believeth with an infidel?" (2 Cor. 6:14, 15)?

—The Pilgrim

---



---

**THE LAST DAY**

The last day a friend was with us is always sacred in memory. The last walk we had together, the last talk, the last book we read, the last letter, the last goodbye, we never forget. We all want to leave sweet memories behind us. We want our names to be fragrant in the homes on whose thresholds, in whose halls, our footsteps are wont to be heard.

We can make sure of this only by so living always that any day would be a suitable and beautiful last day, leaving only recollections of being tenderhearted, kind, forgiving, even as God for Christ's sake has forgiven us. There is need everywhere for love's ministry. What Christ is to us, we ought, in our human measure, to be to others.

—I. R. Miller



## Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

### Chapter VII, Verses 1-10

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here man that do receive tithes; but there be receiveth them, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes to Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

The critic of typical and dispensational interpretation of the Bible might well ponder the passage of Scripture just cited, wherein the use of type and economy is employed to clarify the truth of God. In fact, it is not inappropriate to submit that if the average "dispensationalist" would reach into the Old Testament and employ, as a type of Christ or illustration of His priesthood, a man and his ministry, with as meager information as is to be found concerning Melchisedec, he would be ridiculed severely by the opponents of this method of interpretation. Here, however, the writer of the Hebrews Epistle selects a few verses from Genesis having to do with a scarcely known character, Melchisedec, and demonstrates by his position and calling, the superiority of the priesthood of Jesus, the Son of God, to the Levitical priesthood. This is Spirit-inspired Writing, of course, and it

is illuminating to observe that it carries contributory evidence to the inspiration of all the Scriptures, and demonstrates the value of comparing Scripture with Scripture when truth is pursued.

Christ's superiority to the angels and to Moses has previously been declared and proved. The writer has also begun to tell of the priesthood of the Son of God—that it is not after the Atonic order, but rather after that of Melchisedec. He pauses, however, to prepare his readers, because what he has to say to them is "hard to be uttered," and they are "dull of hearing," and to warn them against indifference, and profession of a faith not adhered to in sincerity. This parenthetic passage (5:11-6:20) is now concluded, and the case is taken up where it was left in 5:10, where we are told that Christ is "saluted of God as High Priest after the order of Melchisedec."

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, blessed him; to whom Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (vss. 1-3).

The only historical reference heretofore to this hitherto obscure character is found in Genesis 14. Before Isaac was born to Abraham, before Abram was called Abraham, this singularly great man of faith, called of God to go out of his own country and to a land he did not know, obeyed the voice of the Lord and went forth into Canaan. Famine drove him down into Egypt for a time, but he returned to the land of promise together with his nephew, Lot. You will recall that thereupon there was strife between the servants of Abram and those of Lot, and so Abram graciously told Lot to choose the portion of the land that he would possess, and that he, Abram, would take what Lot did not want. Lot chose the plain of Jordan, and Abram settled at Mamre, in Hebron. There word came to him that Lot had been taken captive in the war of the many kings, and Abram went forth with 318

## OUR HOPE

91

trained men and defeated their forces, releasing Lot from captivity. All this is told in Genesis 12:1-14:16.

The king of Sodom went out to meet Abram, to give him bounty, which Abram wisely refused (Gen. 14:17, 21-24); but before he came upon Abram we read of another who met the victorious patriarch in the way: "And Melchisedec, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of Heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thine hand. And he gave him tithes of all" (Gen. 14:18-20). It is this passage that the Spirit of God has taken to prove, through the writer of Hebrews, the superiority of the priesthood of Christ to that of Aaron.

It is a singular phenomenon to observe human perversity in the morbid and vain curiosity that is exhibited in reference to the identity of Melchisedec, whereby some suggest, or endeavor to show, that he was Shem or some other character, even extra-biblical. We are told who Melchisedec was: he was "Melchisedec, king of Salem." To seek to name his forbears or to determine his end is to lose the whole point of his typology. As far as the record is concerned, in a book and in a calling where records are of vital importance, Melchisedec has no genealogy, no beginning of days and no end of life. He simply comes upon the scene, fulfils his ministry, and departs. For apart from the Genesis account, there is no further historical reference to him until he is used to illustrate a great truth about Christ. Once only is he mentioned otherwise, and that is in the Psalms, where it is prophesied that the priesthood of Messiah will be an abiding priesthood, after the order of Melchisedec (Psa. 110:4). Five hundred or more years after his appearance, David uses Melchisedec's priesthood as prophetic of enduring office of our great High Priest. And still another thousand years later the writer of Hebrews alludes to him to prove the better priesthood of the Son of God.

The name "Melchisedec" means "King of righteousness." He was the king of Salem, that is, of Jerusalem, which means, "King of peace." In his very name and station he prefigures

the Lord Jesus Christ. How aptly these terms describe our Lord, who is "our righteousness" (Jere. 23:6) and "our peace" (Ephes. 2:14)! It is not until we have been "made the righteousness of God in Him" (2 Cor. 5:21) that we can have peace with God, or experience the peace of God that passes all understanding.

Melchisedec was not only King of righteousness and King of peace, but he was also, as we read in verse 1 of our passage, "priest of the most high God." Thus Melchisedec acknowledged the one true God, and worshipped Him, apart from Israelitish relationship. Here in his priesthood he typifies the Lord Jesus, who is our High Priest today at the Father's right hand, and who was equally the Priest of God in His earthly ministry.

It will not be amiss for us to consider, for a moment, the functions of kings and priests. The title "king" has been applied to many earthly rulers over many centuries and has, because of unbelief and rebellion, lost some of its initial significance, it appears to us. The divine purpose of kingship was earthly dominion under the hand of God. The first man, Adam, was given dominion over all created things. He was to be God's representative to men. Adam failed. David, God's later choice as king over His people, was again supposed to reign under sovereign guidance and for the glory of God, that God's will might be done on earth. While David himself was another type of his greater Son, our Lord Jesus Christ, his kingdom also fell short of its ideal. But a King did come who was perfect in righteousness and justice, whom men would not have to rule over them. He is coming again, the King of righteousness and King of peace, and under His dominion God's will will be done on earth as it is in Heaven. While His kingdom will be an earthly kingdom, and while today, in a sense, we do not think of Him as King, but rather as Saviour, Lord, and Head, yet His very Lordship makes a claim upon us, believers in Him: it is that He shall be permitted to reign in our hearts, that the will of God may be done within us, as it is in Heaven.

While a king is, in the divine conception, one who is God's representative to govern men on earth, the priest is men's representative before God. Here again Christ is the perfect

fulfilment, the "one Mediator between God and men" (1 Tim. 2:5). Of this priesthood we shall have more to say in due course.

Continuing our consideration of verse 1, we read that Melchisedec "met Abraham returning from the slaughter of the kings, and blessed him." And what did he do? The Genesis account tells us: he "brought forth bread and wine; and he was priest of the most high God. And he blessed him . . ." Abraham needed sustenance after the battle. The royal priest gave him, therefore, bread and wine, symbols then of God's goodness in creation, the means of strength and gladness. Yet how much more we can see in Melchisedec's gift now, as we observe the divinely ordained typology of the king-priest, Melchisedec! For the bread and the wine cannot do other than remind us of the body that was broken for us and the blood that was shed in our behalf, when peace was made "by the blood of His Cross" (Col. 1:20). The bread and wine suggest to the loving heart today more than simply God's benefits of creation; they are a memorial to the Lord's death, till He comes (1 Cor. 11:26).

And Melchisedec blessed Abraham. On earth the elder blesses the younger, and the greater blesses the lesser (vs. 7). He who was representative of Christ who could say: "Before Abraham was, I am" (John 8:58), here came to the patriarch and, "neither having beginning of days," blessed him—the greater blessing the lesser. Abraham acknowledged Melchisedec's superiority to himself in his response, for it is told and retold: "to whom Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace" (vs. 2).

A tenth is "a tithe." To the royal priest Abraham presented this tithe as his offering to God through God's representative. It is well to observe that the law of the tithe preceded the giving of the Law at Sinai, and that the priesthood was in operation before the Levitical order was established. Evidently from time immemorial the tithe was understood to belong to God, and was offered to Him by those who believed in and worshipped Him as the most high God (cf. Gen. 28:22). And Abraham exercised the priestly office

in offering sacrifices to the most high God, and so did Job, before the Mosaic economy. But Abraham found in Melchisedec one who was without "beginning of days," that is, one who preceded him and surpassed him, and so he gave him tithes and received his blessing.

Many are concerned about Melchisedec's description: "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (vs. 3). It is proposed by some that Melchisedec was supernaturally made, with neither father nor mother, and that he was taken up into Heaven without dying, as Enoch and Elijah were translated. Others submit that there was a Theophany, an appearance of the Lord Himself, as He appeared to Abraham on another occasion (Gen. 18). But nowhere in the record of Genesis 14 or its application in Hebrews is there any evidence to this. Whenever we have a Theophany, there is some word spoken or recorded, as pertaining to promises made by Him or worship offered to Him, that leaves us without any doubt that such an appearance is that of the Lord Himself. Nothing of that nature is seen in this instance.

But why do we need or want to conjecture? Obviously Melchisedec is a type, for the Spirit of God uses him as such in this passage in Hebrews. A type can never be "perfect," nor need it be. If it were perfect it must be the substance, and not the shadow. For the purpose of illustration, Melchisedec, under the divinely inspired penman, was counted (cf. vs. 6) without genealogy, without predecessor, without successor, and without ending. The omissions of the Scriptures are just as Spirit-inspired as are its declarations. So it is that in Genesis, a book where genealogies abound, there is no record of this man's father or mother, of his progeny, of his beginning or end. As far as the record is concerned, therefore, he had no beginning nor ending, and thus he typifies the eternal Son of God. He was "made like unto the Son of God," but he was not the Son of God; he was Melchisedec. Thus he symbolizes the superior priesthood of the Lord Jesus Christ, whose priesthood "abideth . . . continually," since "He ever liveth to make intercession" for His own, as we read later in our chapter (vs. 25).

Observe Melchisedec's foreshadowing of Christ. He is said to be (1) a king-priest, one in whom the divinely ordained roles are combined; (2) righteousness and peace meet each other in him (cf. Psa. 85:10); (3) his priesthood is greater than Abraham's and, consequently, super-Aaronic; and (4) it is an everlasting priesthood, predating Abraham's, without beginning, and allowing no successor, without ending, for he "abideth a priest continually."

Now, to convince his readers, primarily Israelites who had come within the sphere of Christianity, the writer of this letter must make every argument crystal clear. Hence, if need be, he must emphasize his points by repetition. His readers, true believers in Christ though they were, were perplexed by the revolutionary aspect of Christian doctrine. From childhood and from prior generations they had been accustomed to guarding assiduously the revelations of God that they held very close to their hearts—the Law of Moses, with its commands from the Almighty; and the Levitical priesthood, a part of that law, by which they had access to the Lord. The tabernacle and its furnishings, although heavenly in pattern, were earthly in substance. The altar and the priests could be seen. Was all this which they believed in and revered, which had come to them from Jehovah, to be entirely done away with?

We can understand their reluctance to accept a new revelation when they were saturated and satisfied with the old. Think of yourself. In one way or another you were brought up with certain conceptions about the Christian faith. Some of the things that you learned as a child, and accepted as truth, may not have been the truth at all. A day came when you received Christ as your Saviour, and the new life in Him. Gradually the Spirit began to unfold the Word of God to your earnest searching. Here and there you found radical departures from what you had been taught earlier, and yet it was not easy to discard these errors you once held. You did so, because you saw clearly the truth of God; however, there may have been hesitancy in laying aside entirely what was once adbered to so readily and tenaciously. To a people of like nature with ours, but with deeper and stronger roots in Old Testament revelation and the tradition handed down

from their fathers, the Epistle was addressed, and the writer had to prepare them to accept the change by proving its superiority over the old way. Only after they were convinced of the divine origin of the new revelation would his readers be willing to adopt it, dismissing the old entirely, to abide in it.

"Now consider how great this man was," says the writer of Melchisedec, "unto whom even the patriarch Abraham gave a tenth of the spoils" (vs. 4). The excellence and transcendency of the priesthood of Melchisedec is substantiated by this fact: "even the patriarch Abraham gave the tenth of the spoils" to him. This act vouched for the greatness of Melchisedec. Why? Because Abraham was the progenitor of the Levitical priesthood. The Israelitish priesthood was confined to the tribe of Levi. Levi, like his brothers, was the son of Jacob, that is, Israel: all were "the children of Israel." Because the Levites were priests unto God, they were not numbered among the tribes to receive an inheritance (Num. 1:47), but the Lord instructed Aaron that "all the tenth in Israel" was for their inheritance (Num. 18:21, 26).

Thus it is that the argument continues in our passage: "And verily they that are of the sons of Levi, who receive the office of priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham" (vs. 5). Brother gave tithes to brother, is that one tribe gave a tenth to another tribe, all of whom were the children of Jacob, through Isaac, through Abraham. But while the Levites accepted tithes from their brethren, they did not receive tithes from Abraham, who was before them.

"But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises" (vs. 6). There was one whose office entitled him to receive tithes from Abraham, the friend of God, however, and that was Melchisedec. His descent did not come from Abraham, or Isaac, or Jacob. In fact, he was counted as being before Abraham was—"without descent, having neither beginning of days, nor end of life."

Recognition should be given to the importance attached to the wanting genealogy of Melchisedec. This is very signifi-



cant, for in the eyes of the Hebrews priesthood rested only in the Levites. This was proper. It was according to the Law. For example, in the days of Ezra and Nehemiah there were some who claimed to be priests whose genealogy could not be traced back to Levi, and they were disbarred. "And the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai . . . these sought their register among those that were reckoned by genealogy but they were not found: therefore were they as polluted, put from the priesthood" (Ezra 2:61, 62). Why was this? It was because there was nothing inherent in men to make them priests, but by God's sovereignty and in His grace, one tribe was separated for the office of priests. Thus, when the writer of the Epistle declared that Melchisedec's priesthood was his apart from any genealogical connection with Abraham and therefore with the Levites, he was impressing upon his readers the uniqueness of Melchisedec's position. Melchisedec was greater than Levi, greater than Abraham; he was the king-priest.

So great was this man, Melchisedec, that he could bless Abraham, who was already the recipient of the promises of God (Gen. 12:2, 3, 7). What greater blessing could any man have than such promises! Yet Melchisedec's superiority demonstrated itself in that Abraham gave tithes to him, and received his blessing without rebuke. "And without all contradiction the less is blessed of the better" (vs. 7)—a truth so obvious as to require no comment whatever. And if there was one at that time who was above the head of the Jewish race, and thus over the race itself, how much more, the writer will show, is there One today, the Creator of all, who transcends not only Abraham, but Melchisedec also, His type and foreshadowing, and by right of His eternal position and earthly work, demands our whole-souled adoration.

"And here men that die received tithes; but there he receiveth them, of whom it is witnessed that he liveth" (vs. 8). Now while our attention is to be focused on the greater priesthood of Christ, of whom we must never lose sight, we do not agree with those who interpret this verse as alluding primarily to our Lord. Of course, He it is who "ever liveth to make intercession" for His own. He is the deathless One.

But the writer has not yet reached the climax of his comparison; he is still speaking here, we believe, of Melchisedec's better priesthood. Of Melchisedec there is no mention of death, as we have learned. In the typology of the Scriptures, as he is used to prefigure the antitype, the Lord Jesus Christ, our great High Priest, he is counted as not having died.

Here, in this present time, the divinely inspired writer is saying, tithes are paid to men who die. Aaron died. One generation of the priesthood after another died. But there, when Abraham lived, the tithe was paid to one who, as far as the record is concerned, did not die. After all, if the everlasting priesthood of the Son of God was to be typified at all, it had to be by some approximation or likeness of His priesthood. It could not be symbolized by another *eternal* priesthood because of the very nature of creation; for there is only one eternal Priest, and that is the Son of God. The Levitical priesthood all died, and all were followed by appointed successors of the same order, as Aaron was followed by Eleazar. But no record of such a nature is to be found for Melchisedec, whose priesthood, as far as Scripture is concerned, was a living and abiding office. We shall not argue with those who take the other view: that in this verse Christ alone must be referred to. He is the ultimate recipient of all our praise, but it was to Melchisedec that the tithe was given of which the writer has been speaking.

"And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him" (vss. 9, 10). One final word is needed to complete this portion of the treatise, before the writer goes on to declare more fully the new priesthood of Christ and its superiority to the Aaronic priesthood. It has been shown that Abraham, the patriarch, who himself had been blessed with the promises of the Almighty, gave a tenth to Melchisedec. It has also been stated that all the other tribes of Israel paid tithes to one tribe of their brethren, the Levites. Melchisedec received tithes, then, and so did Levi. Which was greater? Melchisedec was greater than Abraham; and the Levites, by their divinely appointed position, were greater than their brethren. Are Melchisedec and Levi, therefore, on an equal plane? No, for "Levi also, who re-

ceiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him." Adam, the first of the human race, was the representative of all the race. In Adam's sin all men died. And Abraham, the first Hebrew, was the representative of the Israelites. Abraham's gift to Melchisedec of a tenth part of the spoils was a payment on Levi's part as well, though he was yet unborn. The Melchisedec priesthood exceeds the Levitical priesthood in honor, therefore, for to pay tithes to another is to acknowledge inferiority to that one. "And without all contradiction," the less pays tithes to the better. The royal-priesthood is superior to the Aaronic.

How marvelous the grace of God is to His own! The office work of the Aaronic priesthood, standing almost in the place of God Himself in representing the people before Him, was a mighty calling. Superior to this priesthood was another order, however, that of the king-priest, Melchisedec. But his position was but a type of the office and work of Another, the perfect Son of God. All that the ancient priests meant to the people of God is but trifling in comparison to the greatness of the past, present and future work of our great High Priest, the ever-living and ever-loving Mediator between God and men, the Man, Christ Jesus. Consider Him. Apprehend His work on our behalf, who is the divine King of righteousness and peace, and at the same time a merciful High Priest at God's right hand. In Him access is open into the very Holiest. What manner of men and women we ought to be, having in Him all the blessings and all the promises of God.

*(To be continued, D.V.)*

---



---

## Question Box

No. 1062. Does the original New Testament text say that there were 120 when the Holy Spirit came at Pentecost, or does this number refer only to the day when Matthias was chosen? From the first few verses of 1 Corinthians 15, it appears as though there were more than 500 brethren before Pentecost.

In the original MSS it is the same as in the English translations of the New Testament. The figure "120" is not mentioned in connection with Pentecost, but with the choosing of Matthias by lot (Acts 1:15ff). However, since no other number is mentioned in this portion of the Acts (excepting the number of the apostles), and in view of the fact that Acts 2:1 tells us that "when the day of Pentecost was fully come, they were all with one accord in one place," it has been generally assumed that there were 120 gathered together in that day.

In regard to the "above five hundred brethren at once" mentioned in 1 Corinthians 15:6, this may have been in Galilee (cf. Matt. 28:16, 17; Mark 16:7; etc.), where many believed on the Lord.

**No. 1063.** Does the Epistle of Jude say that angels committed fornication? If so, with whom?

Jude 6 states that "the angels which kept not their first estate . . . . left their habitation." In verse 7, though it is not stated directly, the context suggests that they were guilty of fornication, saying: "even as Sodom and Gomorrah . . . . giving themselves over to fornication."

Refer to Genesis 6:2 and 4, where we are told: "The sons of God saw the daughters of men that they were fair: and they took them wives of all which they chose . . . . There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." While some interpreters of the Scriptures suggest that the "sons of God" were pious and godly men, and the "daughters of men" the ungodly Cainites, it is most generally held by evangelicals that the "sons of God" were angels. For the term, "sons of God" is applied, in the Old Testament, not to godly men, nor to Israelites, etc., but to supernatural beings (cf. Job 1:6). And this interpretation of Genesis 6:2 and 4, that the angels committed fornication with human beings, seems to be substantiated by Jude 6 and 7.

It is quite true that our Lord indicated that the angels are sexless beings when He said: "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in Heaven" (Mark. 12:25). This presents a difficulty. But we must remember that angels did appear on earth frequently in the form of men. Thus, rebellious angels might readily have taken advantage of their human manifestation, not keeping their first estate, but leaving "their habitation," in Heaven and as angels, to take unto themselves the daughters of men.

**No. 1064.** There are some Christians that use wine at the Lord's Table. Others use non-fermented grape juice. What is the scriptural position in this important matter?

Both groups feel that they follow the scriptural position, for some believe that fermented wine was served at the Passover and the institution of the Lord's Supper, while others are equally certain that unfermented juice was used. After all, it is the act of obedience and witness to the Lord's death that counts, is it not? "Man looketh on the outward appearance, but the Lord looketh on the heart." Our Lord Himself spoke of the liquid partaken of on that occasion as "the fruit of the vine" (Matt. 26:29; Mark 14:25; Luke 22:18). Whether the wine is fermented or unfermented, it fulfils this description.

## Resting in Christ

By WARREN FREDERICK GROFF\*

Our Lord was keenly aware of the whole of life. He looked with interest upon the playful sparrows and thrilled to the breath-taking majesty of the white-gowned lilies, swaying rhythmically in the breeze. From these observations of His Father's handiwork, Jesus presented many a spiritual truth.

It was not merely by chance that Christ chose the words of our text, as written below, for He had undoubtedly observed, on many occasions, the laboring oxen as they plodded slowly onward with the galling yoke upon their backs. This caused Him to think of the weary, misguided multitudes of the world who bore burdens far beyond their ability, and to make application in the following way:

"Come unto Me, all ye that labor and are heavy-laden and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11:28-30).

The fundamental problem of humanity today is not a great deal unlike that which existed during Christ's stay here on earth. We can scarcely help but be conscious that our world is laboring under an overwhelming load of sin, and is heavy-laden with fears, prejudices, and restrictions of all sorts. A sense of unrest has gripped our modern society, penetrating even to the Christian fellowship. Individuals, entire families, and nations have been bruised and battered by the tentacles of hate and war and are now seemingly without spiritual peace or rest.

But then, we need not go beyond our own doorstep to find this condition of unrest. Looking within the portals of our own souls, we recognize that we are constantly doing—doing—rushing—rushing, and yet never finding the ultimate of peace and spiritual rest.

---

\*Mr. Groff is Assistant Pastor of the First Church of the Brethren; Pottstown, Pa.

### What Is This Spiritual Rest?

What is the spiritual rest that Christ so fully offers to all? In the first place, we must be clear that Christ is not referring to a quiescent state when He speaks of spiritual rest; this text gives no premium to spiritual lethargy. In fact, it refers to the exact opposite, which is consecrated activity. *Jesus's own life was a living and challenging example of a life of rest, yet one of great spiritual activity.* This may seem paradoxical at first glance, but as we continue in our study, we shall see that spiritual rest refers to an inward spiritual reservoir that comes from the Father in Heaven. Let me reiterate: spiritual rest is not an excuse for pharisaical laziness; it is an expression of consecrated service for God.

Secondly, Christ does not imply that we may rest in sin; He establishes the great truth, however, that we can rest from the *penalty* of sin, and all its pain and wretchedness. Now to rest in sin and to rest *from the penalty of sin* are two very obvious opposites; yet they must be clearly fixed in our minds if we are to grow in the Christian faith. Moreover, if we are sincere in our desire to live Christian lives, our ambition is not to remain slaves to our many sins, but rather, to lift our voices in united praise that we now have a way of escape from the dreadful penalty of sin. We can have this rest from sin because He purchased our peace by His own death on the Cross.

"Surely He hath borne our griefs and carried our sorrows: yet, we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions; He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:4, 5).

From a heart overflowing with an infinite love, Christ offers to all His lost and straying lambs rest from the penalty of sin.

Again, this reference does not grant us the prerogative to look for rest from temptations and trials; it does mean, however, that we can have rest, or peace, throughout our testing. When the Apostle Paul prayed that the thorn in his flesh might be removed; contrary to what we are prone

to believe, he received an answer from God. However, his request was not granted, but God's answer came on this wise: "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. 12:9). Paul found the answer to his petition in God's grace. Likewise, Job, having suffered such terrible catastrophes, and praying to God for deliverance, received an answer to his heart's cry. God did not offer an excuse to Job for permitting these tragedies to befall so righteous a man, but He gently and lovingly led Job to an understanding of His omnipotence and purpose. Job, too, discovered spiritual rest in the midst of fiery trials.

The God we serve does not excuse us from the purging fires of trials. The Christian life is not, never was intended to be, and never will be an easy walk, and yet may we never forget that through all of life's trying experiences, He has provided a way of escape: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Cor. 10:13). Therefore, let us not be deceived! No individual can ever point an accusing finger at God and say: "Thou are the cause of my downfall," for we stand or fall on the basis of our own reaction to our trials and testings. We may fall under the weight of our temptations or be victorious through the power of Jesus Christ. It is for us to decide.

What, then, is spiritual rest? It is peace in action! It is refuge from the penalty of sin! It is a sense of calmness throughout life's trials!

#### How May We Attain This Rest?

First of all, we must put on the shield of faith. The writer of the Epistle to the Hebrews has expressed it in this manner: "For we which have believed, do enter into rest" (Heb. 4:3). This is a basic requirement for spiritual rest. Was not the secret of our Lord's repose and perfect poise while here on earth this very thing? Even when He faced the agony of Gethsemane, it was an absolute dependence upon God that made Him capable of praying: "Not My will, Father, but Thine be done." If we would find rest in Christ, we must first of all be rooted and grounded in complete faith in our heavenly Father.

Then, too, we are taught by the Lord Himself that if we would enter into His rest, we must take His yoke upon our shoulders. What was Christ's yoke? Certainly it was a surrendered will to God. Throughout all of Christ's earthly ministry, from the very first encounter with Satan until His ascension into glory, we discover that He submerged His own will and ambitions beneath the divine will of the Father in Heaven. Now it is not easy to choose another's will, and it may be difficult for us to take the initial step. But after we have taken His yoke we are amazed to find that, far from being a grievous burden, it is light and easy. His yoke is easy and His burden light, for with it come the peace and joy of spiritual rest.

In addition to having a heart of faith, and shouldering Christ's yoke, we must learn of Christ: "Take My yoke upon you and learn of Me, . . . and ye shall find rest unto your souls." Perhaps this is the highest thought of all. *Without Christ, we cannot know spiritual rest!* For He is the fountain-head of peace and rest. We can find it in no other; all else is of no avail.

In the Newport Church on the Isle of Wight, Princess Elizabeth, daughter of Charles I, is buried. A marble monument, erected by Queen Victoria, records in a touching way the manner of her death. She was compelled to suffer in a castle during the wars of the Commonwealth—a prisoner, alone, and separated from all the companions of her youth, till death set her free. She was found dead one day, with her head leaning on her Bible, which lay open at the passage: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Think what a memorial this monument makes to the utter inability of nobility and high birth to confer happiness. It presents this eternal principle: there is no rest for anyone except in Jesus Christ. Happy will we be, if that principle is never forgotten!

Jesus! I rest in Thee,  
In Thee myself I hide;  
Laden with guilt and misery,  
Where can I rest beside?  
'Tis on Thy meek and lowly breast  
My weary soul alone could rest.



## OUR HOPE

105

Thou Holy one of God,  
 The Father rests in Thee;  
 And in the savor of that blood  
 That speaks in Him for me,  
 The curse is gone; through Thee I'm blest,  
 God rests in Thee; in Thee I rest.

## The Christian Hope of Eternal Rest

If we have entered into this relationship with Jesus Christ which affords rest from the penalty of sin, we can look to the day with gladness and rejoicing when we shall enter eternal rest. "I heard a voice from Heaven saying unto me, Write: Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors. . . ." This hope of eternal rest in Christ, which is our Christian heritage, will keep our hearts and minds through the weary pathway which leads to the Victor's Crown. And we rejoice in the words of the poet:

Soon the bright and glorious day  
 The rest of God shall come,  
 Sorrow and sin shall pass away,  
 And I shall reach my home.  
 Then, of the promised land possessed,  
 My soul shall know eternal rest.

## SAVED THROUGH A HOLE IN THE WALL

"There was the cotton weaver of Cheong-hsien saved through the preaching of Tao-hsing, saved through a hole in the wall amid ridicule and laughter, but blessedly saved! He was just a poor orphan lad, the slave and drudge of the family who had adopted him. Hearing unusual sounds of merriment one day from the adjoining house, he left his work and went to a little opening he knew of, where a knot had dropped out of a wooden partition. The son of the neighboring family had just returned from the city and was telling his experiences. He was making fun of some one he had heard talking to a crowd. It was the well-known gambler, Tao-hsing, who had 'eaten the foreign religion,' and whose life had become so changed. He was telling the matchless story of the prodigal son, telling it out of a full heart. Trivial as it was in the reproduction, it still appealed to the dejected, lonely listener as nothing else that he had ever heard. Could it be that there was a God—a Father in Heaven—who loved like that? 'Oh, go on, go on!' he cried, almost without knowing it when the recital ended. 'Let us hear more of those good words!' Astonishment and laughter on the other side of the partition drove him from his vantage ground, but only to send him in search of his neighbor, from whom he learned where the wonderful teaching could be heard, and, once he had grasped the heavenly message, nothing would induce him to turn away from the Saviour, whom, not having seen, he loved."

—From Dr. and Mrs. Howard Taylor's:

*Tadon Taylor and the China Inland Mission*

**Current Events**

In the Light of the Bible

By THE EDITOR

**Not Always Cheerful.** The "Current Events" paragraphs are not always cheerful, but they are not dispirited. They are *not* cheerful, because they report conditions in the world as they are. But they are not dispirited, because the child of God has the long view and sees beyond this present evil age to a brighter day, when the saints of God will be with the Lord, and when Christ will reign in justice and peace over this sin-weary earth. So it is, that, saddened though we may be by the grievous conditions of our age, we are aware that the very intensity of the present distress on every hand is a harbinger of the soon coming of Christ.

As a point of illustration, we have open before us the current copy of *Life* magazine (July 7, 1947). The early pages tell, in picture and story, about "This Pleasant Land," America, and of some of the dreams and bounties that its citizens have and exercise. But that is only a part of the news. Following pages depict and describe: (1) a gun battle between a teen-age criminal and Boston police; (2) Boston's Mayor Curley on his way to jail for fraud; (3) the murder of "Bugsy" Siegal, Hollywood gangster, whose career of infamous activities has been glamorized by newspapers throughout the land; etc. And in the morning's news we find accounts of floods in the Midwest, strikes in East and West, murder, rape, and death on the highways.

We are living in eventful days, with expectancy alerted as we await the coming of the Lord. And we have a responsibility—to redeem to time, to buy up every opportunity to make Christ known to men, and to encourage and strengthen the saints of God. Let us not fail in our appointed task: to "bring forth fruit, and that your fruit should remain" (John 15:16).

**They Don't Like Creeds.** We hold no brief for the World Council of Churches, for we suspect that, patterned after the Federal Council of Churches, its membership standards

## OUR HOPE

107

will be so all-inclusive and its gospel so vitiated as to make it, not only useless as an instrument of God, but inimical to the true Gospel of salvation in Christ.

The World Council of Churches does have, however, some kind of theological test as a basis for admitting denominations for membership. We were amused, rather than shocked, to observe that certain "clergymen," namely, Dr. Frederick May Eliot, President of the American Unitarian Association, and the Right Rev. Frantisk Kovar, Bishop Patriarch of the Czechoslovak Church and a guest of the Unitarians, protested any examination for admission to the Council.

In a joint statement, these two so-called Christians declared: "We hold any creedal barrier to admission to the congregation of Christ's flock an affront to His inclusive spirit." They added: "We [also] stand in opposition to all imperialism, placing our confidence in the capacity of mankind to devise, implement, and maintain an organization of nations that will progressively develop into a true and trustworthy world government."

Of course, "admission to the congregation of Christ's flock" is not within the hands of any Council of Churches, that is, admission to the body of Christ. That comes about through the new birth and it is a personal transaction between the individual and the Lord. But there is a creedal basis to such admission, whether such an idea is held by the Unitarians to be an affront or not. It is dependent upon *belief*: "Believe on the Lord Jesus Christ, and thou shalt be saved"; "whosoever believeth in Him [shall] not perish, but have everlasting life." And there should be a creedal standard for organizational affiliation in Christ's name, in which it should be established as essential that applicants should confess that the Lord Jesus Christ is the Son of God, that He was born of a virgin, that He died for our sins, and that He rose again, according to the Scriptures. To believe less than this is to disbar oneself from the designation *Christian*.

As to "the capacity of mankind to devise, implement, and maintain an organization of nations that will progressively develop into a true and trustworthy world government," man has had several thousand years to demonstrate such a "capacity," with what success? And besides, what has

this to do with Christianity? Anyooc who reads his Bible with any spiritual discernment whatever should know that there will never be "a true and trustworthy world government" until Christ, the Son of God, reigns over this dark and sinful earth.

**A Thousand Times "No."** The Stalin-Molotov-Gromylo negative chorus has become a familiar refrain: "No, no, no!" Since war's end it has been their only expression, and they seem to be able to say it in every language.

A cursory review of Russia's relationship toward nations shows us: (1) during the war, the U. S. A. contributed eleven and a half billion dollars to the U. S. S. R. in vitality needed supplies; (2) since the war, in UNRAA and Government credits, another half billion dollars has been issued to them in goods for relief and reconstruction; (3) all the arrangements for settlements in Germany, the Far East, and Eastern Europe recognized Soviet interests; (4) Russia has relentlessly followed a policy since the war which opposes diametrically any hope for international accord; (5) in the Far East the U. S. S. R. has ignored its commitment to restore Dairen to the Chinese, has dismantled the industries of Manchuria, and has obstructed unification in Korea; (6) in the Middle East, Persia has been kept in a turmoil by the Soviets, and Palestine is beginning to feel the breath of the Bear; and (7) in Eastern Europe, over the protests of the American and British governments, Russia has used its dominant military position to deny various countries free choice of their future political regime, Hungary has been submitted to a bare-faced *coup d'etat* reminiscent of the Hitler technique, and in Greece hope for recuperation has been defeated time and again by Communistic influence.

*But Europe has suddenly lost that wilted look, and Karl Marx's vicar on earth, Joseph Stalin, is faced with a dilemma and wears a haunted appearance.* For United States Secretary of State Marshall proposed the bare outline of a plan for the reconstruction of Europe which Russia must either support, or admit, by opposition to it, that the Truman Doctrine for constraining Communism is sound.

## OUR HOPE

109

We can rather expect a lot of "nos" from the Soviets, however. For it is being made clear through Georgi Dimitrov, who nominally holds the office of Premier of Bulgaria, but who is in fact the chief strategist of the Communist leaders in Eastern Europe, that Moscow is actually planning to form a Federation of Pro-Soviet Nations in Eastern Europe to oppose a United States of Europe, such as Winston Churchill wants to see established. Declaring that Russia, formerly faced with Hitler's "Deutschland uher alles" doctrine, must now beware of Truman's "America uher alles" proposal, Dimitrov sings what he terms his "music of the future"—this Communistic harmony of nice states of Eastern Europe: U. S. S. R., Poland, Czechoslovakia, Hungary, Yugoslavia, Rumania, Bulgaria, Albania, and Greece.

The patterns of Ezekiel, Daniel and Revelation are taking shape!

*Watch Czechoslovakia.* Those who are interested in the developments in Eastern Europe will do well to keep an eye on Czechoslovakia, whose fate may be the touchstone of future events. Before World War II, it was Hitler's seizure of Moravia and Bohemia that tilted power-balance so strongly in Germany's favor that France and Britain had to go to war at the next challenge. And the Kremlin's seizure of Czechoslovakia at this time would upset the balance of power in Europe in much the same way. While this would not automatically bring war, for which no nation is ready, it would certainly make for an intolerable and transient peace.

*"Popular" Christianity.* Word comes out of Japan that it is rather a popular thing to be a Christian there these days. Whether such "Christianity" is made up of individuals actually converted is open to question. W. K. Bruce, former dean of Otterbein College, and now chief of General MacArthur's religious section, reports, according to Baltimore's newspaper, *The Sun* (June 10, 1947), that three types of Japanese are taking an interest in Christianity: one, the intellectuals, who seek knowledge; two, the curious; and three, those drawn by general interest in anything Western.

None of those reasons can be substituted for faith in

Christ as the Son of God and Saviour from sin. We know of some faithful missionaries who are now in Japan, and they tell of not a few genuine Christians who kept the faith through the war, and of others converted since. But the numbers are not great, and Christianity is certainly not "popular." We would be concerned if it were, for the world that hated and crucified our Lord will assuredly hate His own, as He prophesied (John 15:19).

History tells of a day when Christianity was "popular." It was during the reign of Constantine, and its "popularity" was nearly its downfall. It was a time of compromise and worldliness, and the church has never lost those characters and never will in this age.

**The Seven Trumpets.** At a meeting in the Midwest some months ago, a gentleman approached us with a Bible in his hand, and pointing to Revelation 8 and 9, where six of the seven trumpet-judgments are announced, he asked, in a rather cynical attitude, whether anyone could be expected to understand as literal the destruction of a third part of the earth, and a third part of the sea, and a third part of the lights in the heavens, and a third part of mankind? We explained that Revelation is a book of symbols, but that certainly the magnitude of the judgment-destruction that is to fall upon this earth must be taken literally. He laughed in our face, and walked away.

In the news-magazine, *Time*, that came to our desk today, appears an article entitled "Two-Thirds," which we quote in full:

At Princeton this week, the Emergency Committee of Atomic Scientists met under the chairmanship of Albert Einstein to consider what they had accomplished in the year since their organization was founded. They were unhappy.

Dr. Harold C. Urey of the University of Chicago said that atomic scientists generally approve the U. S. plan for international control of atomic development. Furthermore, they do not think that the Russian alternative is workable. Urey's view was that no progress had been made, and no progress would be made, in the negotiations under U. N. auspices for atomic control. He predicted that the U. S. S. R. would have a stockpile of

atomic bombs in eight years "unless they were lucky" and got it sooner. When the Russians can make atomic bombs, Dr. Urey believes war will be inevitable.

He and his brethren at the meeting called for a "supranational government, with powers adequate to the responsibility of maintaining the peace." They asked: "Is this realistic?" and answered by saying: "We believe that nothing less is realistic." The scientists did not go any further in examining the political realism of their world government proposal than Einstein's statement at the meeting *that two-thirds of the people on the earth might be killed in an atomic war. (Italics ours.)* That estimate (which is not scientifically checkable) seemed to be argument enough.

Is God less powerful than His creation and His creatures?

**Buddha in New York.** Buddhism is becoming more popular in America. In June, the second annual Eastern Young Buddhist League conference was held in the Buddhist Church on West 94th Street, New York City, and was attended by several hundred. Most of them, however, were Nisei Japanese.

This oriental religion may yet become "quite the rage" in this country, for it is humanistic to the core. Buddhism recognizes no personalized God, and consequently there can be no prayer, for there is, according to this religion, no supernatural being to intervene for man. Man is what he makes of himself. The Buddhist "Heaven" is Nirvana, and it is not too hard to get into it. Man attains it by his own works, by a noble life lived on earth. However, should he fail to reach this goal directly following this earthly life, there is another chance after death, in the Pure Land of Amida.

It all sounds very convenient, but there is a catch in it—*it is utterly false.* Man is a sinner. "Without shedding of blood there is no remission" of sins. Christ died on the Cross for our sins, and in Him alone is atonement possible. "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).

---

"Peace, from Him which is, and which was, and which is to come" (Rev. 1:4).

## Different Aspects of Waiting Upon God

BY JOSEPH T. LARSON\*

There are different aspects of waiting upon God. Such restraint may mean to wait upon God in patient expectation, in active service, or for something in the future which God has promised.

### 1. Waiting upon God in Patient Expectation

"The eyes of all wait upon Thee." "Wait on the Lord, he of good courage, wait, I say, on the Lord." "Wait on the Lord and keep His way." "Because of His strength will I wait upon Thee." "It is good that a man should both hope and quietly wait for the salvation of the Lord." "Though it tarry, wait for it." "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey." (See Psa. 145:15; 27:14; 37:34; 59:9; Lam. 3:26; Hab. 2:3; Zeph. 3:8).

These passages all signify waiting patiently upon God. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36). Many become discouraged in waiting and yet are admonished TO WAIT. It is said of Gustavus Adolphus that, when he was asked to take part in the Thirty Years' War for liberation of Protestantism, he had patience to wait until the right time had come: for he wanted to secure the help of other nations: England, Denmark, and France. In the end he and his troops were victorious, even though he gave his life at the battle of Lutzen. Still, because he did not act too hastily, but allowed God, time, circumstances, and other nations to arrive, he was enabled to win a victory at the right time. His armies sang: "A Mighty Fortress Is Our God," and after devotional exercises, launched forth to liberate the oppressed. In 1648, the Peace of Westphalia settled the coming liberties between the contending nations, and between Romanism and Protestantism, granting to the latter greater freedom and more surety.

---

\*Mr. Larson lives in Denver, Colo. He is an evangelist widely known in the West. His writings have appeared in a score of periodicals.



## OUR HOPE

113

Moses waited patiently for God and became another liberator. Israel must wait upon God during the seventy years captivity, when God would bring them back again to their own city and land.

There are many promises that God's people must patiently wait for, as to their fulfilment. The Israelites patiently waited for the coming Redeemer and Messiah, though only a very few recognized Him when He came. For four thousand years mankind waited, Israel for about two thousand years, for Christ to come. Their waiting was not disappointed, for He came. Those who trusted in their own ways of liberation from Rome's tyranny were disappointed.

There is a danger in trusting in our own wisdom and strength. Abraham seemed to think with Sarah that God's promises for a son would never be fulfilled. Sarah suggested another natural way of its fulfilment. They could not wait, because of unbelief. Patience has with it a certain element of faith, and waiting embraces both elements. Impatient men are generally in a hurry when they wish to accomplish anything. Great men know that it takes time to accomplish great things. "Though it terry, WAIT for it."

The early believers waited for God's promises in Christ, to send the Holy Spirit for power and comfort in service. "He giveth power to the faint . . . they that wait upon the Lord shall renew their strength." We may wait in prayer, in communion, and fellowship; then unburden our souls: "In patience possess ye your souls." "Here is the patience of the saints." While waiting for the *Lord* to work, we are better able to work with Him in that part which He shall indicate. "God works for Him that waiteth for Him." Can we then carry out His work in His will without waiting upon God for strength?

## 2. Waiting on God in Active Service

The Levites and other priests were to wait continually upon God in the tabernacle and temple ministrations. Theirs was a variety of service, and they were dedicated and consecrated for it. (See Numbers 3:10; 8:24; 1 Chron. 23:28; 2 Chron. 13:10.) "But as for us, the Lord is our God, and we have not forsaken Him; and the priests, which minister

unto the Lord, are the sons of Aaron, and the Levites wait upon their business."

"The isles shall wait for Me; and on Mine arm shall they trust" (Isa. 51:5). To wait upon God, then, is a service; "they also serve who stand and wait." These priests ministered unto the Lord, brought forth the sacrifices, offered them up before the Lord, which pointed forward to Christ who brought forth and offered up Himself as a perfect sacrifice, without spot before God. Are you kept waiting in prayer, in sickness, in trial, in poverty, or in sorrow? Then remember that "we are kings and priests unto God," and you will be enabled to wait in a ministry of prayer and faith before God. Mr. Henderson, founder of the Shantymen's Association, Toronto, tells of his hard trip through a winter day when he walked many miles in the snow and cold. His strength was nearly gone, so he prayed to the Lord and said: "A little more strength, please." God answered and gave strength as his daily need was.

### 3. Waiting for Something in the Future

The farmer waits for "the precious fruit of the earth" (Jas. 5:7). The setting hen waits for her eggs to hatch. The bees wait for their young to mature and work like the others. Parents wait for their children to grow up and work with them. The seamen wait for favourable weather to fish or to cross the ocean. The warrior waits for an opportune time to strike for liberty and victory. God's people must also learn to wait for coming events which are sure, and which God has promised. There are rewards to those who wait for Him: "The Lord is good unto them that wait for Him, to the soul that seeketh Him" (Lam. 3:25). "Blessed are all they that wait for Him" (Isa. 30:18). "They shall renew their strength." They may exchange their weakness for His strength. "They shall not be ashamed" that wait for Him (Isa. 49:23). "Wait on the Lord and He shall save Thee" (Prov. 20:22). "They that wait upon the Lord shall inherit the earth" (Psa. 37:9). "It shall be said in that day, lo, this is our God; we have waited for Him, and He will save us (Isa. 25:9).

We are admonished in Scripture to "wait for the hope of righteousness by the Spirit and by faith" (Gal. 5:5). We are encouraged "to wait for His Son from Heaven," the coming of the Lord, and "the patient waiting for Christ." (See 1 Thess. 1:10; 1 Cor. 1:7; 2 Thess. 3:5.)

Let us wait for Him, work while we wait, and worship while we wait. We are also to "wait for the adoption, the redemption of the body, the purchased possession" (Rom. 8:23). We are told to look forward to the time of the manifestation of the sons of God, in His Kingdom, when we shall be perfected with Him. We are encouraged, too, to wait for fulfilment of His promises, prophecies, and the day of His coming power on earth, when evil will be defeated and will be forever crushed.

We are waiting for the morning,  
For the great Prophetic Day.

Let us wait with our lamps all trimmed and burning. Let us wait, lest we should slumber and sleep like the foolish virgins. Let us wait, lest we should be found with them who did not know their Lord and were shut out!

Waiting also suggests readiness, and to wait for Him means that we are ready for His coming.

God waits upon the sinner to be merciful to him. God waits to help the saint of God in distress and need. God waits to relieve the oppressed. And, truly if God's method is to wait until the right time comes, let us learn from Him to wait for Him to work in everything.

### THE JOY OF THE LORD

"Art Thou a king?" said Pilate, and our Lord said quietly, "I am." He did not choose to exercise that kingship while here, but He will do so when His faithful people are gathered to Him and can share it with Him. The people of God exercise little outward authority or power in the world. They are the salt of the earth exercising the influence of salt in the body politic and preventing the putrid mass of civilization from going completely corrupt with all the dreadful consequences that would follow. The Christian must live, and work, and hope, and pray for the crowning day that is coming by and by. Then and only then, will they enter into the joy of their Lord when He takes unto Himself His great power, and reigns. Then shall they sit with Him on the throne of His glory; then shall He make them rulers over many things in a Kingdom that time cannot wither, that shall never grow old as the things of earth grow old, a kingdom of love, joy, peace, and beauty that can never be destroyed.

—The Evangelical Christian

## A Message for Each Day

BY FRANK E. GAEBELEIN

August 1. "And in mercy shall the throne be established" (Isa. 16:5).

How slowly are the basic lessons of the Word of God learned. Ever since men have ruled their fellow-men and kings have sat upon thrones, governments have been depending upon force. And all along, thrones have toppled and human might failed. The realm founded upon force is in the end bound to fall. But the Messianic throne of which Isaiah is speaking is different. It is to be established in mercy; it will have lasting dominion, because it is grounded on love.

Now, if reliance upon might to bolster human government was rusty in the past, it is vastly more so today. Our world is at the brink of a precipice, because man has tapped destructive power of such proportions as to threaten his own extinction. There is only one power great enough to curb the forces of chaos; and that is the power of the Gospel of Christ. Only the Gospel is strong enough to change hate to love, fear to trust, pride to humility, and malice to mercy. And, regardless of human failure, the throne of the Lord *shall* be established in mercy. The first petition of the Lord's Prayer, "Thy kingdom come," is no empty dream. Christ was not mistaken. That kingdom is coming. The reign of peace and righteousness for which this lost and suffering world longs is no will-o-the-wisp utopia, beckoning on but never actually to be realized. Isaiah joins with the great chorus of prophecy in pointing to a throne and kingdom which are coming as surely as the King *shall one day return*.

August 2. "Behold my servant, whom I uphold. . . . A bruised reed shall he not break, and the smoking flax shall he not quench" (Isa. 42:1, 3).

In meditating upon these thoughts, two questions of identity face us. First of all, who is this servant of whom Isaiah writes? Now the New Testament leaves us in no doubt of His ultimate identity. In Matthew 12:17-21, this very passage is quoted as referring directly to the Lord Jesus. On the basis, therefore, of the self-interpretation of Scripture we may believe that the Servant of the latter chapters of Isaiah is Christ. To be sure, many deny this; a certain kind of criticism makes the Servant a personification of Israel, or endeavors to explain Him away as representative of the prophetic order. But Scripture knows differently. And it is a fair assumption that whenever the New Testament explains the old, the New Testament explanation must stand.

But there is another question of identity. If the Servant is Christ the Messiah, then who is meant by the "bruised reed" and "smoking flax"? Both are obviously symbols of weakness. And need we doubt whom they portray? Why, we are the bruised reed and the smoking flax. Nowhere is the gentleness of our Saviour more manifest than in His forbearance with our frailty. He who knows our every weakness is exceedingly tender with us. Rather than breaking our feeble strength and quenching our flickering spiritual ardor, He imparts to us strength through His grace. As the Psalmist puts it, "Thy gentleness hath made me great" (Psa. 18:35).

## OUR HOPE

117

**August 3. "For thou hast trusted in thy wickedness" (Isa. 47:10).**

Swollen self-confidence is one of the marks of this age of secularism and God-forgiveness. At a school commencement a university dean offered the young graduates ten new commandments. Among them was one calling for youth to have faith in themselves and in one another. But these "new" commandments contained no single word as to faith in God. Yes, that is how the world talks. And the danger of such talk is revealed in three seven words, taken from Isaiah's condemnation of Babylon: "For thou hast trusted in thy wickedness." Now it is doubtful whether Babylon began by deliberately deciding to trust in wickedness. But she certainly trusted in herself. And her case might be set forth in a moral equation that would go like this: "*Trust in self equals trust in wickedness.* Why? Why is this a valid equation? Simply because the Word of God shows plainly that, apart from regeneration, the human heart is naturally sinful. Consequently the unsaved man who trusts only in himself is in real danger of ultimately trusting in wickedness. It is a hard saying, but a very true one, that God will not bless self-trust that has no place for Him. But the paradox of spiritual effectiveness is, that out of trust in the Lord, there may be a proper self-confidence in what can be accomplished through a dedicated life.

**August 4. "For mine house shall be called an house of prayer for all people" (Isa. 56:7).**

Here is another verse which is emphasized through quotation in the New Testament. When Christ cleansed the temple the second time, He reinforced His drastic action with this word from Isaiah (Matt. 21:13). Consider the wide sympathies of the prophet whose vision comprehended a temple dedicated to prayer not just for Israel, but for all mankind. For the fulfilment of such a vision, there was needed not a national Messiah but the universal Saviour. Then note the unerring precision of our Lord's use of Scripture. The Old Testament was in His heart, as it has never before or since been in any human heart. Over and over again He used it as final authority. In these days of loose views of Scripture there are many who decry recourse to the Bible for final proof. But we Christians shall never go astray in giving Scripture the honor and authority our Saviour accorded it.

**August 5. "Ye that make mention of the Lord, keep not silence" (Isa. 62:6).**

At first glance it would seem that Isaiah is talking about spoken testimony for the Lord. But the next verse shows us differently, for the prophet goes on to say, "And give him no rest, till he establish, and till he make Jerusalem a praise in the earth." No, Isaiah is not speaking about testimony. Instead he is talking about prayer. His challenge is to unceasing importunity before God for Israel. And it comes out of a context concerned with the future restoration of the nation.

"Ye that make mention of the Lord, keep not silence." Reverently we think of the addition of these two words—"in prayer." "Keep not silent" is prayer. Very much would be accomplished for God, were we to talk less before others and more to God. It is highly debatable whether any spoken witness for God which comes out of lips that are rarely opened in prayer can be truly effective. How many of us ever sit down and cast a balance between the words we have preached to others and the words we have prayed to the Lord. Oh, let us who so frequently open our mouths in spoken testimony for God be very sure that we are not silent in the greater ministry of prevailing prayer!

August 6. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 64:4).

Here is still another of Isaiah's utterances which resounds in the New Testament. In this case it was Paul who took the prophet's words and incorporated them into First Corinthians. Speaking of the contrast between the world's wisdom and the wisdom of God, he cried out with Isaiah, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2:9). What a beautiful way of suggesting the infinite riches of the Christian life! But consider the thought as Isaiah originally set it down. Isaiah says that the things which ear has not heard nor eye seen are "prepared for him that waits for" the Lord. Paul says that they are "prepared for them that love Him." The two thoughts are closely linked. That fidelity to God which the Old Testament calls "waiting" is certainly an expression of love. If we love the Lord, we trust Him. And if we trust Him, we depend upon Him enough to wait for Him to act in our behalf—yes, even when to our human sight He seems delayed in coming to our aid! Verily, there are in the Christian life unspeakable compensations which "eye hath not seen, nor ear heard," but which are known to them who love the Lord and wait patiently for Him.

August 7. "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jer. 2:22).

The book of Jeremiah is notable for its combination of love and justice, forbearance and warning. It shows us a God who is deeply touched by the failure and sin of His people and who would woo them back to Himself. And this heart concern for Judah is reflected in the anguish which entered deep into Jeremiah's own soul. Called in the latter days of Judah to summon to repentance a nation poised at the edge of captivity, by nature sensitive and shrinking, he had to live with abuse and persecution as, for the sake of fidelity to his divine commission, he told Judah the unpleasant and unwanted truth.

The words before us, coming from a passage early in the book, give striking expression to one of the central errors of false religion. Sin is an ineffaceable blemish upon the soul, except for one remedy. Nothing man can do, no cleansing by any means at human disposal, can rid the soul of this dark blot. There is only one method of washing away sin. For Judah, it was typified in heart obedience to the divinely instituted approach to Jehovah given through Moses and the prophets. For us Christians, it is the blood of Christ. Let the world jibe, as it always does, at any mention of "the blood of the Lamb." For the sinner saved by grace, it is infinitely precious. Only those who have been washed clean from the shame and defilement of their transgressions know the peace of being forgiven through the precious blood of Christ.

August 8. "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel. . . . Only acknowledge thine iniquity. . . . Turn, O backsliding children. . . . Return, ye backsliding children, and I will heal your backslidings" (Jer. 3:12, 13, 14, 22).

There are times when God has to speak in stern judgment against sin. Jeremiah's messages to Judah stress this note of impending doom. But it is rarely the case, when God's covenant people are concerned, for the announcement of judgment to be unaccompanied by a tender note of love. Consider the phrases quoted above. How beautifully they set forth the persistent love of God for unfaithful Judah. What a spectacle! Jehovah Himself, the Lord of heaven and earth, He who made the everlasting hills, the sea and all that therein is, He who upholds all things by the Word of His power—Jehovah condescending to plead with a backslidden people to return unto Him! In view of such grace, grace far beyond human understanding, there can be no question of the justice of the awful punishment which later descended upon unrepentant Judah, just as the prophet had foretold. It is bad enough for any man to sin. But for those who are in special covenant relation to God (Israel in the Old Testament and the Church in the New Testament) to sin against a pleading but loving Father—that is a folly fraught with consequences of justice beyond recall.

August 9. "Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings" (Jer. 7:2, 3).

"Amend your ways and your doings." It would be instructive to go back into the history of Jeremiah's times and point out the many things wrong with Judah. If ever a people belonging to God needed to be called back from folly and apostasy, it was Judah. But we miss a large part of the meaning of Scripture by stopping with the historical interpretation. The Word of God is the only infallible rule and faith and practice. As such, it has relevance for all generations. It is still speaking to us and is saying to Christians and our nation today, "Amend your ways and your doings." Human nature and sin being what they are, each of us is called upon to rectify his life in the sight of God. Every now and then even the most earnest and devout Bible student needs to stop and apply the Word of God to himself. Is he, as an outcome of his knowledge of holy things, living a good life? Nothing in the way of detailed and specialized knowledge of Scripture can for a moment take the place of living a holy life to the glory of God. Truly, we also need to "amend (our) ways and (our) doings."

August 10. "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. 8:11).

Think of the thousands of times since Jeremiah's day when this cry has been echoed. It is all very well to talk and write about peace. But no amount of propaganda will bring peace when there is no peace. Why was there no peace for Judah in Jeremiah's time? The reason is plain. There was no peace, because Judah had deliberately departed from the fear of the Lord and worshipped other gods. All the beautiful and encouraging words of the hissing prophets who thought it patriotic to flatter the king were impotent to avert the coming doom. For the approaching judgment was wholly merited. And God's administration of justice is not to be stayed off by mere words. There was no peace for Judah, because in her heart Judah had not made peace with God.

August 11. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan" (Jer. 12:5)?

When Jeremiah speaks of "running with the footmen," he is portraying the daily round of life. When he talks of "contending with horses," he means the same thing as he does by "the swelling of Jordan." Both phrases indicate those strenuous emergencies which at one time or another test every Christian life. Put in contemporary terms, his message would be something like this: "If you have difficulty, O Christian, in maintaining your witness and service of the Lord in the ordinary routine of every-day living, how can you expect in time of stress and trial to keep from falling far behind? If the tranquil routine of day by day testimony is too much for your patience and strength, what will you do when the rivers of trouble overflow?" It is a reminder of the need in Christian life of adult endurance. Patience is a great and essential Christian virtue. And one of its essential ingredients is endurance. Let us face the fact that in ourselves we are not able even to keep up with the footmen. But in Christ we are enabled victoriously to "contend with horses" and surmount "the swelling of Jordan."

August 12. "Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter" (Jer. 19:6).

The two names—Hinnom and Tophet—are of particular interest. Hinnom was a valley just outside Jerusalem. In Jeremiah's day it was being used as a center for the idolatrous worship of Baal. Tophet was the place where, in connection with the worship of Baal, the horrible practice of sacrificing children was carried on. These were the depths to which Judah in her departure from God had fallen. It is significant that in New Testament times we find Hinnom becoming "Gehenna," one of the Hebrew names for the place of everlasting punishment, and Tophet also taking on a similar meaning. But again the prophetic word bids us look at our times. Who will deny that the world has recently been having its Hinnom and Tophet? As in ancient Judah so today, man's departure from God has resulted in the sacrifice of countless human lives. Would that Christian public opinion might be discerning enough to see that, despite the claims of science, philosophy, government, and law, all endeavors to deal with world problems apart from God are but leading to another and worse Tophet. It is not optional but an urgent duty for every Christian daily to pray for his country to repent and give God the first place in its policies.

August 13. "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9).

Persecution was biting into the life of the prophet. His brave words, delivered in utter fidelity to the will of God, were taking effect. He was denounced as being pessimistic, unpatriotic, and disloyal in his unswerving prediction of Judah's impending defeat. So the authorities



## OUR HOPE

121

took cognizance of Jeremiah. As the beginning of the chapter recounts, Pashur, chief governor in the temple, placed him in the public stocks. It must have been a severe trial, for we find Jeremiah talking like this: "Then I said, I will not make mention of Him, nor speak any more in His name." But Jeremiah could no more stop prophesying in the name of the Lord than could Paul stop preaching. "His Word," he cried, "was in my heart as a burning fire, shut up in my bones, and I was weary with forbearing, and I could not stay." Never has the divine constraint that lays hold upon God's messengers been more impressively stated. It is the prophetic counterpart of Paul's cry, "Woe is me, if I preach not the Gospel." And there ought to be woe upon the Christian who has never in some degree felt the deep emotion with which Jeremiah was consumed. The Gospel is no light thing, nor the Word of God an ordinary message. Every Christian has an obligation to witness. And those of us who are true to the divine calling have more than once felt the Word "as a burning fire shut up" within (us) and, like the prophet, could not stay silent.

August 14. "And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath" (Jer. 21:5).

Many were the judgments Jeremiah pronounced upon Judah. But the most terrible of all is given in this verse, where Jehovah says of Jerusalem, "I myself will fight against you." Think of it! God had to take sides against the city which was closer to His loving purpose than any other city upon earth. And therein is a lesson for us. In our place of spiritual privilege and apparent security we shall do well to remember the justice of God! He loves us with a love beyond any man's comprehension. But His love does not nullify His justice. "Is it actually possible," some one asks, "for a Christian to come to the place where God may say of him, 'I myself will fight against you?'" It is indeed. Let a Christian but go the way of Judah and Jerusalem in persistent disregard of the Lord and His will. Let a Christian but forget the rock whence he was hewn and the salvation wherewith he was saved, and God must be against him. But he who abides in simple trust in Christ may claim for himself the apostle's triumphant word, "If God be for us, who can be against us!"

August 15. "He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord" (Jer. 22:16).

It is regrettable that there is a tendency among some Bible-believing Christians to look with suspicion on any emphasis upon righteousness as applied to society or reform of corrupt social, business, and political conditions. It was not so with the prophets and apostles. Jeremiah was stirred to indignation by the evils of his day. Paul did not hesitate to speak out against the abuses of his time. But look closely at how Jeremiah puts it. He speaks of a man who, in a spirit of true helpfulness, "judged the cause of the poor and needy." The prophet goes on to say, "Then it was well with him," and significantly adds, "Was not this to know me, saith the Lord?" Yes, this is certainly one way to know the Lord better to live righteously, holy, and justly with all men is a means of coming close to God which has its place to our lives alongside worship, Bible study, and prayer.

August 16. "The Lord shewed me, and, behold, two

baskets of figs were set before the temple of the Lord. . . . Theo said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil" (Jer. 24:1, 3).

This sign of the figs was given Jeremiah to show the difference between the two groups among the chosen people. One group was pleasing to God and therefore especially under His blessing. But the other, led by King Zedekiah, persisted in unbelief. And these two groups stand for the true and false Israel who are in view, for instance, in the Epistle to the Romans (Rom. 2:28, 29; 11: 1-7). Always God has among His people, not only His earthly people, the Jews, but also His church, a remnant or residue of true believers. They are typified by the good figs. Then there is the other group, present today as in Jeremiah's time, who render lip service to the Lord. They are the bad figs. Let us not, Christian friends, be slow to see that every one of us ought to give careful inquiry regarding the group to which we belong. There is real need, in our thought of these things, to follow Peter's advice and "give diligence to make (our) calling and election sure."

August 17. "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations" (Jer. 25:12).

By no means all of prophecy is vague and blurred in outline. There are places where the prediction is as sharp and clear as a steel engraving. This is one of them. Notice that the exact time of the Babylonian captivity was stipulated in advance; history clearly verified its duration of seventy years. To be sure, there are those who, because of some critical bias, try to avoid the clarity of such a passage as this by dating it after the predicted event. But there are plenty of places in prophecy where there is clear prediction of an event so distant from the writer's time that the forecast simply could not have been written after the fulfillment. It is neither naivete nor obscurantism, as some would charge, to be willing to take the word of prophecy in its plain common-sense meaning. Rather it is such an attitude honoring to the Lord. Nor are we to shun reverent historical and exegetical study, which are valuable in determining the meaning of Scripture. But the test comes when we have found out what prophecy says. Then the obligation is ours to lay aside bias and presupposition, and receive its message as true.

August 18. "Thus saith the Lord; Stand in the court of the Lord's house" (Jer. 26:2).

"Now it came to pass, when Jeremiah had made an end of speaking . . . that . . . all the people took him, saying, Thou shalt surely die" (vs. 8). What a response to the Lord's messenger! See how the opposition to the prophet had been mounting. He had just obeyed God in standing "in the court of the Lord's house" (vs. 2), where, with noble courage, he had continued his message of judgment. But the reward he received from the people with whom he was pleading to repent was curt, "Thou shalt surely die." What did the prophet have to say to that threat? "As for me," he replied, "behold, I am in your hand: do with

## OUR HOPE

123

me as seemeth good and meet unto you" (vs. 14). Jeremiah is not an easy book to read, but once we begin to penetrate beneath the surface, we can hardly fail to be stirred and awed by the moral greatness of the prophet. Faced in this case with death, he showed a brave resignation which would do credit to an apostle. With calm assurance, he placed himself in the hands of the Lord. And he won out. "Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the Lord our God" (vs. 16). For the time being the call to repent and turn back to the Lord continued to resound in the doomed city. Once more faith triumphed, just as it always will triumph whether exercised by a Jeremiah or a present-day Christian.

**August 19.** "Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck" (Jer. 27:2).

No one could mistake the meaning of this action; a yoke always speaks of servitude. The mere sight of the prophet going about with a heavy yoke on his shoulders was a living illustration of the message he was to proclaim to foreign rulers (vs. 3), and also to King Zedekiah of Judah. In each case the message was the same; these rulers were commanded to put themselves wholly under the yoke of Nebuchadnezzar, if they hoped to escape judgment. It was a humbling prospect for proud and foolish Zedekiah. Yet he and his nation had brought it upon themselves. Through disobedience they had refused to wear the yoke of Jehovah's service. They were deceived by the folly of thinking that the man who rebels against God is really free. But in reality they had been exchanging Jehovah's merciful yoke for the brutal bondage of Babylon.

It is the same way with us. Our Lord offers us His yoke which is easy and His burden which is light (Matt. 11:28-30). We wear that yoke and bear that burden only in obedience to Him. And if we refuse it, then we must learn that the yoke of the world is immeasurably more confining and its burden far more onerous than the yoke of Christ. "For my yoke is easy, and my burden is light."

**August 20.** "Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie" (Jer. 28:15).

Hananiah was the false prophet who publicly broke the yoke from off Jeremiah's neck and thus proclaimed the breaking of the power of Babylon within two years (vs. 3, 10). But Jeremiah addressed him in the Name of the Lord and prophesied his death that very year (vs. 16, 17).

"The Lord hath not sent thee; but thou makest this people to trust in a lie." There is food for thought in this characterization of Hananiah. It shows what is entailed in substituting the word of man for the Word of God. Any preacher who departs from Bible truth and puts in its place his own human message is running a risk. What he says, being only human, is liable to falsity. Therefore, particularly if he is persuasive, he may actually be leading his hearers to trust in a lie. And that is a dreadful thing. Think of it! For one who is looked up to as delivering the Word of the living God, to substitute a lie for the eternal Word—that is the ultimate corruption of the high calling of Christian witness. Granted that it takes humility to remain close to the Word for our every message, there is yet the recompense of assurance and boldness such as can never accompany any merely human declaration.

August 21. "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book" (Jer. 30:2).

There are not many such definite allegations of inspiration as this. Here is a case where the prophet could hardly have any doubt that the words given him were from God. But it would be wrong on the basis of this and other passages like it to assume that *all* the God-inspired men who were used to write Scripture had an identical commission. No one knows enough about the mysterious process whereby the Spirit of God used human capabilities in writing the Bible to insist that the instruments of the divine will were always used in the same way. It might have been that other prophets and other writers had at times no direct knowledge of what God was doing through them. The important thing is to recognize that, regardless of the exact manner in which inspiration manifested itself, the Bible is throughout a God-breathed book. It is *results, not processes, that are important in this matter of inspiration.* A fully inspired Bible is the foundation of our belief. After all, Scripture is the one great source of our knowledge of the Christian faith. A high view of inspiration means a high view of God's dealings with men. A low view of inspiration cannot but lead finally to unconcern about eternal issues.

August 22. "But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. Therefore the word of the Lord came to Jeremiah . . ." (Jer. 34:11, 12).

The time of Judah's kingdom had almost run out. Zedekiah was becoming frightened. He made a last-minute attempt to rectify some of the injustice against which Jeremiah had been crying. He declared freedom for all Hebrews who had been held in bondage by their countrymen of wealth and position in Jerusalem. His decree was obeyed but only momentarily. The Hebrew servants were freed, and then almost immediately forced back into servitude. "Therefore," we read, "the Word of the Lord came to Jeremiah" again. But now the proclamation was one of multiplied judgment. Added to the great sin of spiritual unfaithfulness through idolatry was this further transgression of *persistence in social injustice.* It is a reminder of the fact that we cannot play fast and loose with God. Obedience is splendid, but in order to amount to anything it must be lasting. To obey the Lord one moment and then to turn round and deliberately disobey Him on the very same issue the next moment is worse than the original disobedience. Yet how often you and I, with our good intentions that last so short a time, have done this very thing. As we look at the failure of Judah, we can but praise our Saviour for His grace that covers all our sins.

August 23. "And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine" (Jer. 35:5).

Despite its well-meaning use in connection with temperance lessons in Sunday School, this story of the Rechabites is not primarily a warning

## OUR HOPE

125

against the evils of strong drink. Rather does it teach a broader and deeper lesson. Observe the circumstances. Here was a family, committed through their godly founder to abstinence from wine. Jeremiah, a true prophet of Jehovah, was instructed to set wine before them and solicit them to drink. But the Rechabites refused, and rightly so. What does it mean? Just this: any moral principle given us by God is never to be violated, no matter who makes the request. Moral ground must be stood under all circumstances. Even if our most beloved or our most honored friends solicit us to break with godly principle, to do so is sin. This is what God was teaching through the fidelity of the Rechabites. It is a lesson much needed in a time when expediency and compromise in both national and personal life are so often preferred before unfaltering adherence to the right.

August 24. "Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned" (Jer. 36:28).

Jehoiakim, King of Judah, is notorious for a peculiarly awful act of impiety. In accordance with the express command of God, Jeremiah had dictated to Baruch the message God gave him, and Baruch had written it down upon a scroll. But the message was hateful to Jehoiakim and his princes. Therefore, when it was read before him, King Jehoiakim took the scroll containing the Word of Jehovah, deliberately sliced it to bits with his pen-knife, and threw it into the flames on the palace hearth. It was an expression of his contempt of God's warning. But that act had a sequel. A terrible judgment was pronounced upon Jehoiakim. He was to be killed and his body cast out of the city. "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (22:19). And as for the Word he thought he had destroyed, it came once more to Jeremiah and was written down again with additions by Baruch the scribe. What an illustration of the Psalmist's statement, "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89)! God's Word is indestructible; woe to him who would tamper with it either by trying to destroy it or by wilfully disobeying it.

August 25. "Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is" (Jer. 37:17).

Zedekiah's question is one to which there is always an affirmative answer, provided that certain conditions are met. In this time, when Scripture was not complete and that which was already written down, such as the Pentateuch, was not generally available, the Word of the Lord would at times come through such a prophet as Jeremiah. We can understand, therefore, the eagerness with which Zedekiah, who retained enough respect for Jeremiah to believe his message although he lacked courage to adhere to it, asked the question: "Is there any word from the Lord?" He hoped that there would be a word from the Lord that would promise the end of his troubles and the continuance of his tottering throne. And there was a message for Zedekiah; but it was one of judgment, not reassurance.

"Is there any word from the Lord?" Would that a vastly greater number of men and women were concerned enough to be asking that question today! For there is a Word from the Lord for every man.

That Word is contained within the covers of the Bible. It is available, right at hand for every one. But no one can truly receive and understand it without belief in the Lord Jesus Christ, to whom Scripture from beginning to end bears witness.

August 26. "Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the King of Babylon slew all the nobles of Judah" (Jer. 39:6).

"Moreover," the record continues, "he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem" (vs. 7, 8). It is the end of the sovereignty of Judah and Jerusalem. What Jeremiah had prophesied was fulfilled. The penalty for long continued refusal to do the will of God was paid. Judah's cup of iniquity was filled, and her kingdom fell.

It is provocative of thought that this judgment was the fruition, not just of one king's disobedience, but of a long train of events. The sins of monarchs and people hundreds of years before had their part in bringing it about. There was many a day in the early history of Judah when God might with perfect justice have brought the kingdom to its end. But the Lord is merciful and long-suffering. He gave Judah chance after chance. Over in Romans, Paul speaks of the goodness of God as leading to repentance (Rom. 2:4). That is indeed its divinely appointed function. But what if it is consistently flouted? Then, as in the case of Judah, God's goodness and forbearance can lead only to judgment.

With solemn tones the doom of Judah warns that no nation is so favored in the sight of God as to be allowed indefinitely to persist in evil. Nor does any individual occupy such a place of immunity. It is an awful thing to sin against the mercy of a loving heavenly Father.

August 27. "And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go" (Jer. 40:4).

While Jeremiah was in the court of the prison, Jerusalem fell. Now the prisoner is free, and the rulers and people who enslaved him are in bondage. Behold, then, in the prophet Jeremiah an illustration of true freedom! Even in his dungeon he was a free man in his heart. For the law of spiritual freedom is this: in faithfulness and voluntary submission to God's will, lies true liberty of spirit. Jeremiah's being set at liberty portrays that larger freedom of spirit and of heart which was the lasting possession of this great man of God. In those *far-off days* he was experiencing the meaning of those great words of the Messiah to whom he so faithfully pointed, "Ye shall know the truth, and the truth shall make you free" (John 8:32).

August 28. "And they departed . . . to go to enter into Egypt, because of the Chaldeans: for they were afraid of them" (Jer. 41:17, 18).

After the fall of Jerusalem and the deportation of Zedekiah and his people, the remnant living in Palestine were governed by Gedaliah, an appointee of the Babylonians. Gedaliah advised the people to follow Jeremiah's inspired counsel, but he was assassinated by one Ishmael of the royal family. Ishmael in turn was driven out of Judah by Johanan and his associates, who had banded together to revenge Gedaliah. It is with Johanan and his lieutenants that the verse for today is concerned. They had an opportunity to continue the policies of Gedaliah, but they failed just as miserably as Zedekiah had failed. Why? "Because of the Chaldeans." That was the reason. "For," the text continued, "they were afraid of them." They succumbed to the same sin which had brought the downfall of Judah. Unwilling to trust in the Lord, they had substituted for His fear the fear of the world. Nor need we look far to see that men are doing the very same thing in our times. With no fear of God before their eyes, men have not escaped fear; substituting fear of man for the fear of the Lord, not just one nation, but civilization as a whole, is today facing ruin.

August 29. "Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there" (Jer. 43:2).

The preceding chapter has told how Johanan and his co-leaders sought a message from the Lord through Jeremiah. Not only that, but they also gave solemn assurance that they would obey the Lord's message, no matter what it was. But the real condition of their hearts is revealed in this forty-third chapter. The message came, and it said that the remnant must remain in Judah. This was too much for Johanan and the others. They were determined to carry out the plan that had been in their minds all along. Regardless of Jeremiah's word, they were bent on going down to Egypt. Too proud to obey God, they were more afraid of the Chaldeans than of the Lord whom they were disobeying. So they made the fatal mistake of fleeing for security to the godless world.

They have their counterpart in religious life today, these leaders of the remnant. Like them there are those in our churches who seek peace and assurance of heart, not in humble faith in God and His Word, but in all sorts of man-made recreations and amusements, panaceas and remedies. Yet all these are powerless to deliver from fear. Peace of heart is found only in obeying God; even when His will runs counter to our dearest desires, in the doing of it there is peace.

August 30. "But we will certainly do whatsoever thing goeth forth out of our own mouth" (Jer. 44:17).

Take time to read in its entirety the remainder of this verse and those that follow and you will have an example of the confusion of thought which results from disobeying God. The remnant of Judah, thinking to get away from the menace of Babylon, had gone down to Egypt in flat defiance of God's will as revealed to them by Jeremiah. Now Jeremiah, who was with them, charges them with their sin. They answer that they will do exactly what they want. And they actually justify that statement by saying that, when they had engaged in idolatrous worship back in Jerusalem, they had been prosperous; but when they stopped worshipping the queen of heaven, then war and famine had

overtaken them. Instead of realizing that the war and famine were the divine judgment upon their idolatry, they had credited the false deity with their prosperity! There could hardly have been greater confusion of thought. But that is what happens when men supplant submission to the true God with indulgence of their own will and worship of false gods. If the fear of the Lord is the beginning of wisdom, then the impious courage of breaking His commandments is the beginning of folly. The Christian who wants to think straight and decide problems aright must first of all make sure that he truly fears God.

August 31. "And seekest thou great things for thyself? Seek them not" (Jer. 45:5).

Jeremiah, who of all the greater prophets had the least public acclaim, must have found comfort in this message given him through his secretary, Baruch. It must have helped him when he had to stand alone in the last days of Jerusalem and prophesy over and over again an unwelcome and bitter message. It must have been a solace to this sorely tested prophet to know that God had said expressly to him, "And seekest thou great things for thyself? Seek them not."

So universally true are these words that we may take them to heart without the slightest change. Never is it in accord with God's highest purpose for His children for them to seek great things *just for themselves*. To be sure, great things may come to us, but they will come as a by-product, not as the result of self-seeking. Whenever ambition lays its hand upon our hearts and lives, then we should ask ourselves the plain question, "Seekest thou great thing for thyself?" And as we ask that question, we shall hear God's answer, which is ever the same, "Seek them not."

---

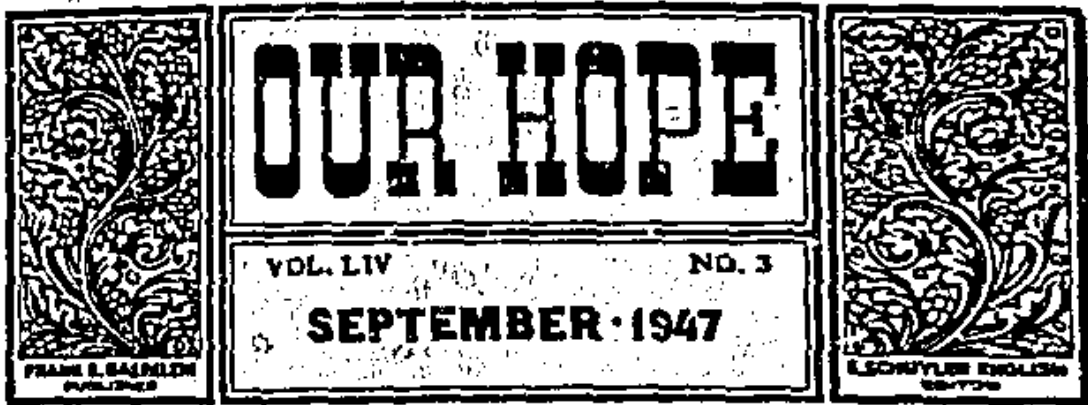
## Book Reviews

BY ARTHUR FOREST WELLS

*Expository Notes on the Epistles of James and Peter.* By H. A. Ironside. Published by Loizeaux Brothers, Inc., New York. Cloth binding, 166 pages. Price, \$2.00.

This handy volume gives, besides an Introduction to each of the three Epistles discussed, helpful sermons based, severally, on the thirteen chapters which they contain. The message of James is set forth in terms of Faith—Victorious, Manifested, Controlling and Energizing, Submissive, Patient, and Expectant. Peter's First Epistle is outlined: The Trials of the Way, A New Nation, The Christian Family, The New Life Contrasted with the Old, The End of the Way. For Second Peter, the headings are: The Blessings Bestowed upon Believers through the Righteousness of God, Increasing Apostasy and the Call to Righteousness, Looking on to the Culmination. The well-divided chapters, in which the Scripture texts are reprinted in small type, carry the vital revelations of these portions of God's Word in practical, understandable language that should be of great help to the earnest reader who needs a commentary on these epistles in the simple terms of holy living, which are the fruit of counsel gained by much faithful, intelligent service in the Lord.





## Editorials and Notes

**MEMORIAL EDITORIAL:** Ecclesiastes is the book of the natural man. The author of the book was Solomon, the son of David, King of Jerusalem. He tells us that he has discovered that all is vanity and that there is nothing new under the sun. In the opening chapter of the book, he speaks of the generations which come and go, while the earth abides forever. He describes different cycles in nature and demonstrates the law of recurrence. "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. . . . The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun" (Eccl. 1:5-9).

Solomon speaks of the things of nature, how that which has been is that which will be, and what was done will be done again. This is true also in regard to God's dealings with man and with the earth.

The Future will repeat the Past,  
As the First shall be the Last—  
Ages of change between.

Once this earth was undefiled by sin. It was the Paradise of God, His perfect creation. For a brief period it knew no sin, no suffering, no sorrow, no curse, and no death; and

that which has been will surely be again. Creation will have a second birth, and after its travail pains are over, death and the curse will flee away. Once peace reigned; no strife was known, no groans were heard in all creation's realm. It will be so again. Groaning creation will be delivered. Peace on earth and glory to God in the highest will follow.

Once man, unfallen, reigned. All things were under his feet. That was before sin stripped man of his inheritance. But it will be thus again. The second Man, the last Adam, will appear, and under Him redeemed man will again have all things put under his feet. God executed judgments upon this earth in the past, and He also revealed His power and glory. It will be so in the future. The heavens will not always be silent, for surely "our God shall come, and shall not keep silence" (Psa. 50:3).

The blessed Son was once upon the earth, making known the glory of God among men. It will be so again; for He will come the second time in power and great glory, and His glory will cover the earth. How very near all these things are! The goal of the glorious consummation that prophecy so wonderfully predicts, comes in sight. A little step is left, and after the darkest hour of the age has past, the brightest and most wonderful day the world has ever seen will break, and shadows will flee away. First the night, and then the morning; judgment first, then mercy. May He Himself keep us, His people, in the patient waiting for Himself.

—A. C. G., 1928



And If I go . . . I will come again, and receive you unto Myself . . ." (John 14:1-3).

The law of recurrence, spoken of in the preceding paragraphs, when it relates to the return of the Lord Jesus Christ, has to do with His coming back to the earth in power and great glory, back to the earth where once, making known the love and grace of God, He was rejected. He will come, and will reign in an everlasting kingdom and bring to earth the elusive peace that some have sought for this world, but have never found. He will deliver mankind from its sorrow, and

## OUR HOPE

131

all creation from its groaning. He will come and right wrong, and the knowledge of His glory will cover the earth as the waters cover the sea. This is the hope of the world.

But it is not the hope of the Church. For the law of recurrence will operate in still another fashion for Christ's blood-bought people. He who was taken up from His own and into Heaven itself to prepare a place for them whom He prepared for that place, by His sacrificial death on the Cross, will come again, not only to the earth, *but also to receive His own to Himself*, to be with Him. Nothing about this is found in the writings of the Old Testament prophets. Their predictions have to do with an earthly kingdom. What we speak of, that which is the hope of the Church, is a heavenly relationship with the Lord. The first intimation concerning this came from His own lips, when He said: "I go to prepare a place for you. And if I go, I will come again, and receive you unto Myself."

This hope of the Church for her translation into His presence is revealed in more detail by the Apostle Paul, in his description of the shouting descent into the air to summon His saints to meet Him. And John, too, has something to say about it in the last book of the Bible. There, *after* the history of the church-age is recorded in Revelation 2 and 3, and *before* the judgment-seals are opened, beginning in chapter 6, John tells of a vision he had of Heaven opening for him, and of the events that took place in that experience. Observe the similarities between the prophecies of the apostles, Paul and John, as found respectively in 1 Thessalonians 4:16-18 and Revelation 4:1-3; 5:9, 10.

In the former, the Lord descends out of Heaven into the air; in the latter, the door of Heaven is opened. In Thessalonians, the summons is made with a shout, a voice, and the sound of a trumpet; in Revelation, John hears a voice, and a trumpet, and the message: "Come up hither." Paul speaks of the dead in Christ, and His people who are alive at that day, being caught up to be with the Lord; John tells of being taken in the spirit into Heaven. The epistle comforts its readers with the promise of eternal reunion with Christ; the Apocalypse thrills them with the words of the new song that will be sung to the Lamb who was slain and who has

redeemed us, the final strains of which anticipate our reign with Him over the earth.

"Let not your heart be troubled . . . I go to prepare a place for you. And if I go . . . I will come again, and receive you unto Myself." He went. He will come back. He saved us. He will keep us. He will come for us. This is our blessed hope. Cling to it. Act upon it in consecrated living. "Blessed are those servants, whom the Lord when He cometh shall find watching."



In some quarters there are those who hold **All, Not Some** and teach that there will be "a partial rapture of the Church," that is, that only a certain group of Christ's blood-purchased people will be caught up when He comes for His own. These, they say, will be those who have met certain conditions in their Christian lives, who are "watchers," and "overcomers," etc. An explanation that was entirely new to us came into our hands only recently, to the effect that only those who appropriate Ephesian Truths will be ready for Him when He comes, and will be caught up. We have read Ephesians—how many times we cannot say—and taught it, but we never saw any such teaching in it anywhere. Any such doctrine, its exponenta seem to forget, does despite to the grace of God. There is nothing in man's attainments that does or will make him worthy to be raptured, any more than he can be saved by his own works. All was planned by God for us, and all is of grace. In ourselves we shall be no more fit to be caught up to be with Christ after we have "appropriated Ephesian Truths" than we were the moment we were saved, for it is in Christ, by Christ, through Christ the Beloved, that we are acceptable to God and accepted by Him. Our justification is inseparably connected with our glorification, and our glorification with our justification. "For whom He [God] did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8:29, 30).

## OUR HOPE

133

The great Thessalonians passage about the translation of the saints does not say that when the rapture-shout is heard *some of* the dead in Christ will rise first, and that then *some of* those who are alive and remain will be caught up to be with the Lord. What comfort would there be in this? *All* the dead in Christ will be raised, and *all* the living generation of believers of that day will be taken up with them in the clouds, to meet the Lord in the air.

"Partial rapture" is not taught in the Scriptures. It robs the Almighty of the expanse and completeness of His grace to hold this view. And it leads its exponents into an introspective attitude which takes their eyes off Christ and rests them upon themselves and their attainments. We shall not be caught up into the Lord's presence because of our spiritual experiences after we have been saved, but by grace through faith—the initial experience of believing on Him and receiving Him as our Saviour and Lord. He, the heavenly Bridegroom, is not going to receive a mutilated Bride. The Head will not shout to be joined by a body with amputations. What God does He does perfectly. It would be imperfect if man had anything to do with it. So rest in His grace, and have peace and joy.



Evangelism It is so easy to be misunderstood that we want to make ourselves clear by going on record at the outset of this editorial. We are in favor of evangelism and of evangelistic meetings. We believe that mass evangelism is a means of winning souls to Christ. Were it not so, we would not have served on the Board of "Christ for America" since its organization, nor had part in other evangelistic efforts. We have ourselves spoken at evangelistic meetings. We have invited repentant sinners who wish to acknowledge Christ as their Saviour to come forward in meetings, and have had the joy of leading lost men to Christ, in the Holy Spirit. But having said all that, we add: we wonder if the Church is not going about its business of evangelism in the wrong way!

As we turn through the pages of the New Testament, we do not observe any such evangelistic meetings as we have today—a great speaker and a mammoth song service ad-

vertised, with the expectancy that hosts of unsaved will be attracted to the services. But we do see men, earnest Christian men, turning the world upside down. We do see added to the Church daily such as should be saved. How was it all done? It was done in the Spirit, but the method used was that of going where the unsaved could be found—into the synagogues, to the river front where people gathered, into the market place, and from house to house. The work was not left to a few widely known evangelists, but was taken in hand by the Church as a whole.

What is there about human nature that has changed? Why do we expect the unsaved to take themselves, of their own volition, within the sound of Gospel today any more than they did in earlier centuries? We must take the Gospel to them, and not look for them to come to hear it. And that is where we fail. We will grant that there are many Christians, sad to say, who would not know how to point a needy soul to the Saviour. Shame upon us!—but it is true. Every child of God should be able to give a reason for the hope that he holds. If you do not know how to make known the way of salvation now, then *now* you should begin to find out, by prayer and Bible study. But even those who are not as well versed in the Scriptures as they should be are without excuse in not evangelizing. They can take others to the church. And here, too, they can increase the value and fruitfulness of evangelistic meetings by inviting unsaved relatives, friends, and acquaintances to hear the speaker who has been advertised so widely.

True evangelism is, primarily, personal evangelism. Yet statistics show that only five percent of United States church-members have ever led a soul to Christ. Think of it! Only five people, out of every one hundred who profess to be Christians, have ever tried to win the lost, have ever had the joy of seeing a soul born anew as a result of their own witness. Careful to keep many other commands of the Bible, they forget the very last one that our Lord gave: "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth." Your street and your home are in the uttermost part of the earth. Are you witnessing to Christ and His redeeming love there?

### On Studying the Bible

Frequently we receive letters asking us to recommend some book or books that will make the study of the Bible easy. Those who request this information feel—and perhaps every one of us has been thus impressed at one time or another in our Christian experience—that very little progress can be made in understanding the Bible unless someone else undertakes, by his writings, to clarify the Scriptures and overcome its difficulties.

It cannot be gainsaid that God has used and does use His servants upon whom He has bestowed, by His Spirit, the gift of teaching, to interest and instruct others in the Scriptures. This they effect by both oral and written ministry. If this were not so, we should hardly spend our time in expository writings. But in the end, or better, perhaps, in the beginning, every child of God needs to learn to depend upon God Himself, if he is to find food and strength in His Word.

And yet, paradoxically, a teacher is needed. We are so slow of learning, so dull in apprehending spiritual truths. But our Father in Heaven knows all about that, and all about us; and so, in grace, He has provided the greatest teacher of all, the Holy Spirit. Shortly before our Lord, the blessed Son of God, was taken to be crucified, He revealed an exceedingly heartening and needful fact: "I have yet 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 show it unto you" (John 16:12-15).

Here, then, is One who will guide the Lord's people into all truth—the things which are not easy to bear, the things that pertain to Christ, the things that are yet to come. The appropriation of the gift of the Spirit and the willingness to submit to His teaching through the Word of God is one of the first tests of the reality of the new life in Christ.

Do you want to know the Bible better, because you want

to know the Lord better? Do you long for truth? Then, open your Bible often, and do it with the prayer upon your heart and lifted to Heaven that God the Father will, by His Spirit, reveal the precious truths and promises of His Word to you. Never open your Bible in any other way than upon your knees, figuratively at least. In answer to your faith and need God will surely, according to the Lord's promise, guide you into all truth and give you, day by day, your portion of spiritual food.

Then, equipped in such a way, dig deep for valuable treasure, like a miner searching out a rich vein. Thus prepared, you are ready to avail yourself of the findings of other saints of God who have studied the Scriptures also. Their writings will be, however, not a key to God's Word, but an appendage to it.

When Dr. Harry A. Ironside was quite a young man, he visited the aged and sickly Andrew Fraser, who was then living in a tent in the California desert, because of tuberculosis. For several hours Ironside reveled in the rich spiritual feast that Mr. Fraser offered as he discussed the Word of God with him, and then he cried out: "Where did you learn these things?"

"My dear young man," the aged saint replied, "I learned these things on my knees on the mud floor of a little sod cottage in the north of Ireland. There, with my Bible open before me, I used to kneel for hours at a time, and ask the Spirit of God to reveal Christ to my soul and to open the Word to my heart. He taught me more on my knees on that mud floor than I could ever have learned in all the colleges and seminaries in the world."

There is no easy way to know the Bible. But there is a way. It is in submissiveness to the Holy Spirit, being willing to be taught by Him, and demonstrating that willingness by working at it.



Blind  
Leaders

Robert O. Kevin, a newspaper columnist on *Religion*, reported the following utterance by John B. Walthour, who was formerly chaplain at the West Point Military Academy and now holds the office of Dean of the Episcopal Cathedral of St. Philip, Atlanta, Ga.:



## OUR HOPE

137

"I live for the day when the Episcopal Church will sponsor a bazaar in a Baptist Church, at which a Jewish auctioneer will sell goods for the benefit of a Roman Catholic orphanage. Such a union," he added, "is idealistic, and cannot come about until a great many denominations, including my own, experience a death to selfishness and resurrection to unselfish living of the real Christian religion." Walthour then went on to say that the greatest reason for church unity is that the churches cannot work successfully for peace without it.

No doubt many worldlings and professing Christians, and also, we must confess, some untaught believers in Christ, will express a hearty "Amen!" to these remarks. This they will think, is real tolerance, real Christianity. It is no such thing, however.

In the first place, the proposed bazaar is unscriptural. God does not want offerings that have to be drawn out of people by selling them something. He loves a cheerful giver. "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord?"

Then, even if the suggested auctioneer were a Christian, his activity in selling miscellaneous goods in a church dedicated to God would be a desecration of the Lord's house, making it a place of merchandise.

Again, this Episcopal dean's proposition is that the auctioneer is to be a Jew, not a Jewish-Christian. Thus Walthour's auctioneer would be one who denies the Deity of Christ, whose blood is upon him.

Further, the fruits of such a bazaar would go to a Roman Catholic orphanage. It need hardly be remarked that the Roman Catholics seem well able to take care of their own orphanages. Deao Walthour, however, would take the "offerings" of his "Christian people" to support an institution which is idolatrous, which worships Mary, the mother of our Lord, and which in its mass, "offers up Christ for the sins of the living and the dead," an act that is contrary to God's Word. Hebrews 9:25, 26 tells us: "Nor yet that He [Christ] should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the

world: but now once in the consummation of the ages hath He appeared to put away sin by the sacrifice of Himself."

The Episcopal dignitary would define such a proposition as "the real Christian religion"! It may be tolerance, but it is not Christianity. Christianity has one major message: "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). Christianity advocates: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). This may be considered as teaching us to "tolerate" others in their unbelief, since man has been created a free agent, to believe God or disbelieve Him, as he chooses. But it can never suggest that the child of God, through faith in Christ, is to unite with deniers of His Person, and idolators, in "worship." "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

Blind leaders move on apace as they lead their blind followers toward the apostate church that will cover Christendom in the last days.



How wonderful are the care and gifts of  
 Not a Stone, our heavenly Father for and to His own!  
 But Bread. Do we stop often enough, can we, to think  
 about Him and His love, and to thank  
 Him for His grace to us? He is righteous and a holy God;  
 He is good. Therefore His gifts cannot be other than good.  
 In a parable of fatherhood and gifts, the Son of God said:  
 "Or what man is there of you, whom if his son ask bread,  
 will he give him a stone? Or if he ask a fish, will he give him  
 a serpent? If ye then, being evil, know how to give good  
 gifts unto your children: how much more shall your Father

## OUR HOPE

139

which is in Heaven give good things to them that ask Him?" (Matt. 7:9-11). The 17th Century poet, Joba Hoddesdon, put it this way:

Ask'st thou for bread? A stone God will not give,  
But bread of life, whereby thy soul shall live;  
Or if Heaven gives a stone, 'tis a precious one—  
'Tis Christ, the Rock of hope, the Corner Stone.

It is enough to trust Him for every gift, for every need, who gave to us the Son of His love. What greater gift! And He gave us, too, the gift of the Holy Spirit. What finer gift! Not only for the eternal things, but for the temporal as well, let us be satisfied and happy to be the recipients of the gifts of Him, of whom it is said: "No good thing will He withhold from them that walk uprightly" (Psa. 84:11).

"O Lord of hosts, blessed is the man that trusteth in Thee."



This issue is in the nature of a milestone for the **A Personal Word** Editor. We became affiliated with *Our Hope* in June, 1939, so that this marks the 100th issue in which we have had an editorial hand. It is the 20th issue since we assumed the editorship.

It has been, and is, an honor that far exceeds any merit that we might have, and entirely by the grace of God, to have a part in bearing testimony to our Lord Jesus Christ, to serve meat in due season to the household of faith, and to come to know some of our reader-family and to pray with them concerning their needs. We have a deep affection for you all, and trust that the warmth of our relationship in Christ will grow until He comes. *We shall value your prayers day by day until then.*



**A Word About Daily Messages** Already some have written us in answer to our query in the July issue about the continuance of "A Message for Each Day," after Dr. Gaebelein completes his work on them. We are grateful to you for your interest and for taking the time to write us your thoughts.

It has definitely been decided that Dr. Gaebelein will not prepare them after the December issue, following which we are planning to publish more of his expositions of the Minor Prophets. Information will be given out later, when we have had opportunity to receive responses from the notice in the August number, as to whether we shall invite someone else to write these Daily Messages.



**A. C. Gaebelein Memorial Library** Some months ago we announced in these pages the purpose of the Stony Brook School, D. V., to erect a library in memory of the late Editor, to be known as the A. C. Gaebelein Memorial Library. Stating that the goal of the Board of Directors is \$50,000, we invited members of our reader-family, who might wish to do so,

## OUR HOPE

to send gifts to the School. The response has been very generous, and aware of your interest in this project, Dr. Frank E. Gaebelein has furnished us with a report of donations received up to May 31, 1947. It is as follows:

<i>Bracket</i>	<i>Quota in Dollars</i>	<i>Number of Gifts Received</i>	<i>Value of Gifts</i>
\$1,000 up.....	\$10,000	2	\$13,392.88
500—\$1,000.....	10,000	3	1,500.00
250— 500.....	10,000	4	1,050.00
100— 250.....	5,000	11	1,200.00
50— 100.....	5,000	17	1,150.00
10— 50.....	5,000	74	1,290.99
Under \$10.....	5,000	155	732.70
	<b>\$50,000</b>	<b>266</b>	<b>\$20,316.57</b>

Dr. Gaebelein would like you to know how grateful he and the Board are to the Lord and to you, who were his father's friends, for your splendid cooperation. Should there still be some who want to share in this Memorial, please address your communications to the A. C. Gaebelein Memorial Library Fund, Stony Brook School, Stony Brook, N. Y.



**Missionary  
Subscription  
Fund**

Again, please accept our thanks for your gifts to the *Our Hope Missionary Subscription Fund*. On account of them we have been enabled to send *Our Hope* to very many who value and use it. Your self-sacrificing interest will be rewarded by the Lord, we know, for it is a missionary service in His Name.

Donations to the Fund, received in June 1947, are gratefully acknowledged as follows: Nos. 47-93M, \$10; 47-94M, \$25; 47-95M, \$2; 47-96M, \$3; 47-97M, \$2; 47-98M, \$1; 47-99M, \$15; 47-100M, \$2; 47-101M, \$2; 47-102M, \$1; 47-103M, \$6—total, \$69.00.



**New Address**

Don't forget our new address, which is ARNO C. GAEBELEIN, INC., WARETOWN, NEW JERSEY. You will always find it inside of the front cover of the magazine, and all correspondence and orders should be addressed as indicated there.

**SIN**

The devil has his own dictionary and men accept his definitions. Man calls sin an accident, but God calls it an abomination. Man calls it a blunder; God calls it blindness. Man calls it chance; God calls it choice. Man calls it error; God calls it enormity. Man calls it fascination; God calls it fatality. Man calls it heresidy; God calls it habit. Man calls it an incident; God calls it an inclination. Man calls it luxury; God calls it leprosy. Man calls it liberty; God calls it lawlessness. Man calls sin a mistake; God calls it madness. Man calls it relapse; God calls it rebellion. Man calls it a slip; God calls it suicide. Man calls it a trifle; God calls it tragedy. Man calls it weakness; God calls it wickedness.

—Grace and Truth

## The Times and Seasons

BY CARL ARMERDING\*

An Exposition of 1 Thessalonians 5:1-11

Curiosity concerning the time of our Lord's return has led many to set dates, some of which have come and gone, leaving the disappointed calculators and their followers to explain, or else to make some fresh prediction. Such curiosity is by no means peculiar to our times, nor is it limited to those who love His appearing. Even the Pharisees, in our Lord's days upon earth, demanded of Him when the Kingdom of God should come (Luke 17:20). It was after listening to His solemn predictions concerning the temple and the city of Jerusalem that His disciples asked Him saying: "Tell us, when shall these things be? And what shall be the sign of Thy coming, and of the end of the world?" (Matt. 24:3). And from the book of The Acts we learn that on one occasion, when they were come together, "they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts 1:6). These questions, even though they may not refer to exactly the same things, indicate an interest in the return of the Lord and related events.

Now it is remarkable that, when Christ replied to the question put to Him as He sat upon the Mount of Olives (Matt. 24:3), He granted the request for a sign; but as to the time He merely said: "Of that day and hour knoweth no man, no, not the angels of Heaven, but My Father only." And in answer to the question concerning the restoration of the kingdom, He said: "It is not for you to know the times or the seasons, which the Father hath put in His own power." He freely indicated *how* He would come, but He never revealed *when* He would come. He gave the sign, but not the time.

The fact that the Lord said: "It is not for you to know the times or the seasons," in no wise contradicts what Paul

---

\*Dr. Armerding, for some years affiliated with the Moody Bible Institute, is now head of the Department of Practical Theology at the Dallas Theological Seminary. He is also Associate Professor of English Bible.

wrote to the Thessalonians when he declared: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thess. 5:1, 2). He was referring, of course, to what had been revealed already. Then he selected one of those "times and seasons," the next one on the prophetic calendar, and told them *how* it would come. The event itself is quite fully described in such passages as Isaiah 2:10-22; 13:6-13; Joel 1:15; 2:2; *et al.* But no dates are set. Indeed, it is quite possible that these Scriptures have more than one fulfilment, according to what has been called "the law of double reference." A good illustration of this may be seen in Psalm 2. No doubt there was a sense in which it was fulfilled in the Psalmist's day. But from the hook of The Acts we learn that at least a part of it was fulfilled in the crucifixion of our Lord. However, even some non-Christian commentators admit that it will have a future fulfilment. And indications are not lacking that we may be approaching that fulfilment even now. Nevertheless, one thing seems to be perfectly clear, and that is that the Apostle Paul did not include Christ's coming for His Church in these "times and seasons." It was not revealed in other ages; therefore it was necessary to write about it.

Judging from the frequent references to the coming of the Lord in the Epistles to the Thessalonians, it seems that questions had arisen concerning it even in those early days of the Church's history. No doubt it was on that account that the apostle wrote: "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" (1 Thess. 4:13). No such words are used in connection with the Day of the Lord. That will be a day of wrath, when He "will punish the world for their evil, and the wicked for their iniquity" (Isa. 13:11). While they are saying; "Peace and safety," that day will overtake them as a thief and "they shall not escape." The fact that they say, "Peace and safety," does not necessarily imply that there is peace and safety. They may use these words as a slogan, in the vain hope that the constant repetition of them may bring about the desired

result. This is so commonly practised among men that it requires no demonstration.

Alas, instead of the peace and safety they desire, sudden destruction will come upon them as travail upon a woman with child, and they shall not escape. And what if the atom bomb, or something worse, be the deadly weapon that will accomplish this! "But ye, brethren, are not in darkness, that that day should overtake you as a thief." He had already told them that the Lord Himself will descend from Heaven with a shout. A thief does not come that way. Nevertheless, it was to a church that had a name to live but was dead that He said: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3). It should be noted in passing that there is a difference between coming *for* some one, and coming *upon* him. Not only that, the original word for "come" here is different from the one used by our Lord in John 14:3, when He said: "I will come again, and receive you unto Myself; that where I am, there ye may be also."

To those who have kept the word of His patience, the Lord promises that He also will keep them from the hour of temptation, or trial, which shall come upon all the world, to try them that dwell upon the earth (Cf. Rev. 3:10). Then, as if to distinguish His own coming from the coming of the hour of trial, He adds: "Behold, I come quickly." And here He uses the same word for "come" which He had used in His original promise in John 14:3. It is to be remarked that the Apostle Paul does not even hint that any true child of God in the church of the Thessalonians might not participate in this blessed event. He says: "Ye are *all* the children of light, and the children of the day: we are not of the night, nor of darkness." In other words, we are neither in the darkness, nor of it. And it is because of this that the Day of the Lord will not overtake us as a thief.

"Therefore let us not sleep, as do others; but let us watch and be sober." The original word for "sleep," here, is quite distinct from the one used in 1 Thessalonians 4:13, 14 and elsewhere in the New Testament, where death is referred to. The word employed in 1 Thessalonians 5 is *katheudo*. It is found 21 or 22 times in the New Testament. Our Lord used

it in the case of the daughter of Jairus when He said: "The maid is not dead, but *sleepeth*" (Matt. 9:24; Mark 5:39; Luke 8:52). But when referring to Lazarus, about whose death there was no question, He spoke the word that Paul used in 1 Thessalonians 4:13, namely, *koimaomai*. It is evident, from 1 Thessalonians 5:6, 7, that Paul uses the word *katheudo* to describe a state which is the opposite of watchfulness and sobriety. It is that which characterizes those who are both *of, and in, the night*. Those who are of the day are to be characterized by watchfulness and sobriety. Moreover, "let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." In a day like this, we shall need protection for both heart and mind. And there is nothing that so protects the heart as implicit trust in, and love for, the Lord Jesus. And what can protect the mind like "the hope of salvation," that hope which looks on to the day when spirit, soul and body—the complete man—will have realized the full effects of that mighty redemption wrought for us by Him, who gave Himself for us that He might redeem us from all iniquity?

And when the Apostle says that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ," he is assuring us that that salvation will come for us before the wrath is poured out. The Day of the Lord, "cruel both with wrath and fierce anger" (Isa. 13:9), which reaches its climax in the pouring out of the bowls of wrath described in Revelation 15 and 16, is quite distinct from the judgment of the Great White Throne. We, "who are of the day," will be saved from both, because our Lord Jesus Christ "died for us, that, whether we wake or sleep, we should live together with Him." Even though we may slumber and fail to watch, which God forbid, "He abideth faithful, He cannot deny Himself." Our ultimate participation in the wondrous blessing of living together with Him does not depend upon our faithfulness, but on Him who never fails.

"Wherefore comfort [encourage] yourselves together, and edify one another, even as also ye do." "Blessed are those servants, whom the Lord when He cometh shall find watching."



## Current Events

In the Light of the Bible

By THE EDITOR

**Idolatry, Hollywood Style.** It is nothing new for the Roman Catholic Church to put on a religious pageant. She has done so for more than a thousand years. One of her most spectacular exhibitions was engineered in late June, in Ottawa, where a Catholic Religious Congress was held to celebrate the centenary of the Ottawa diocese. In attendance were more than a quarter of a million Catholics, who came from all over Canada and the United States, among them, nine cardinals, nineteen archbishops, one hundred and twenty bishops, and priests and nuns galore. Great Masses were held in the Ottawa Baseball Stadium, especially fitted out for the occasion with a huge dais, 515 feet long, topped by a 115-foot tower, on which stood a globe of the world, and an image of the Virgin Mary. 65,000 people were in attendance at each Mass.

This was a Marian Congress, held to praise "Mary, the Mother of God." Images of the Virgin were in abundance. Twenty plaster effigies of Mary were paraded through the streets on religious floats, while other images were to be seen, and worshiped and kissed, in various chapels, and in 50- and 100-foot lights and fireworks. In the Peace Chapel was a replica of the statue of *Notre Dame du Cap* (Our Lady of the Cape), Canada's favorite image, to whom numerous miracles are attributed. In five days, so many worshipers knelt before this image to kiss its feet, that the paint wore off "Mary's" toes before the Congress ended.

*Life* (July 14th) devoted seven full pages to publicizing the convention.

The prayers of the Roman Catholics at this Congress were to Mary—that the world would return to Christ and to peace through her intercession. We have not known that the world ever left Christ, for it was never His; He was hated by the world, and still is. He was crucified by the world. And why worship the mother of our Lord, blessed as she was and honored of God, when we have a living Saviour at the right

hand of God, who is a faithful High Priest, and who ever lives to make intercession for us?

Mariology, the worship of Mary, is idolatry, and nothing less. The pageant of Ottawa was idolatry, Hollywood style.

**The Molotov Plan.** The newspapers and newsmagazines have been full of the Marshall Plan, defined in a speech that the U. S. Secretary of State made at Harvard University in early June. Mr. Marshall's proposition was this: In an effort to bring about world recovery, the United States must distribute certain funds and supplies throughout Europe. These supplies are limited. Therefore, (1) Europe should survey her resources and her needs; and (2) Europe should submit a coordinated plan to the U. S., if she is to have American aid.

The Marshall Plan had hardly been announced before the capitals of Europe began to buzz. Britain and France took the initiative and invited twenty-five of Europe's twenty-seven countries to a Paris conference, called, "The Conference for European Economic Cooperation." Two European nations were involuntary "wall-flowers," namely Germany and Spain—the former, because she has no government to speak for her 65,000,000 persons; and the latter, because Generalissimo Franco is at present *persona non grata* with the powers that be in Britain and on the Continent.

Nine countries that did receive invitations to the conference refused to come. Of course, every one knows—and even if the news had not come out, everyone *would* know—it was Russia that declined to attend, and prodded by her, without any doubt, her eight satellites boycotted the conference also. These are, namely, Albania, Bulgaria, Czechoslovakia, Finland, Hungary, Poland, Rumania, and Yugoslavia. These nations, with Russia, compose a population of 280,410,000 people. This represents more of humanity than is included in the sixteen nations attending the conference, that is, Austria, Belgium, Denmark, France, Greece, Iceland, Eire, Italy, Luxembourg, Netherlands, Norway, Portugal, Sweden, Switzerland, Turkey, and the United Kingdom, whose total population is 218,875,000 persons.

## OUR HOPE

147

Whether designedly or not, the Marshall Plan seems to have been a stroke of political genius, for it forced the Soviets to show their true colors, their genuine aims. Since there are not as yet any definite United States' commitments, and will not be until Europe takes a coordinated initiative, the Kremlin was unable to attack the proposal as American interference in European affairs. In refusing to attend, and in influencing others against cooperation, Russia has openly, if unwillingly, put herself on record as being opposed to Europe's attempts to work out her own salvation.

And this is where the Molotov Plan comes in, if we may call it that. For it is increasingly evident that Russia is seeking to sabotage any world recovery. Already deliberately planned acts of aggression have been perpetrated by the U. S. S. R. in Europe, and in Asia and Africa as well. In Bulgaria and Hungary, in Czechoslovakia and Greece, in Persia and Turkey, in Abyssinia and the Sudan, and even in China, the Communists have been working through M. V. D. agents. They have infiltrated, not only among the eight satellite countries, but elsewhere as well, even within the very nations that are attending the Economic Conference. For example, here is the latest report on Communistic voting strength already assured in France and Italy: France, 26%; Italy, 20%. These are not yet controlling figures, but they are menacing figures.

Russia is playing for time. The Molotov Plan suggests that depression will one day come upon the United States, when she will be unable to meet the commitments that she will make in response to Europe's requests, and then Europe will turn to Russia. The Kremlin is betting and hoping that the Marshall Plan will fail. Meanwhile, Russia openly threatens to sabotage, in whatever way she can, plans for the recovery of Western Europe. Trouble plays into Communistic hands, and so the U. S. S. R. will make trouble where she is able to do so.

At any rate, there is an official split between Eastern and Western Europe; between the U. S. S. R. with her eight satellites, and Anglo-British-Western European federation. It is a break in boundaries. It is also a break in ideologies, for two cannot walk together except they be agreed. And

the line of demarcation, geographically and politically, so closely resembles the alignments of frontiers of the last days as to be startling.

**Another Poll.** Periodically Elmer Roper, of the *New York Herald Tribune*, conducts a poll to determine what groups of people in the U. S. are considered to be doing the most good. In his latest findings, Religious Leaders take first place, with 32.6% of the votes. Second place goes to No Opinion; third, to Business Leaders; fourth, to Government Leaders; and fifth, to Labor Leaders. In five years Government Leaders have dropped from first to third place.

**Flight.** It is reported that Romanian and Bulgarian Army officers have been commandeering military airplanes and fleeing, with wealthy civilians, to Istanbul. They had better keep fuel in their planes, for where the Soviets will strike next no one knows.

**They Were Handed a Hot Brick.** The Palestine Problem, you will recall, was turned over to the United Nations. It is now revealed that the U. N. Special Committee on Palestine is in such disagreement that there is very little likelihood of any set of recommendations for the Holy Land being proposed that will even approximate unanimity. The Committee has now split into pro-Arab and pro-Jewish factions, while those who have remained neutral have become mentally and physically exhausted from resisting pressure groups from both sides.

The Palestine Problem will never be settled by man, but only by the Lord. We do not say that there may not be partial and temporary adjustment made at some time, but the problem will remain until the Lord Himself comes and puts things right.

**On Noah's Ark and the Flood.** A friend in England sent us, recently, a few pages torn out of a British publication, *The Model Engineer*. The item that interested him, and interests us, is an account by "Jason" of a competition that was held among model-ship builders to construct the best

## OUR HOPE

149

model of Noah's ark. Competitors were advised to read Genesis 6-8 and to follow its instructions in miniature scale. A picture of the winning model appears with the article, a very fine piece of workmanship.

We were particularly interested, however, in observing how "Jason" explained away the Bible account as to the size of the ark, the extent of the Flood, the inhabitants of the ark, etc.

Of course, we know that accounts of a great flood are found elsewhere than in the Bible. We recognize, also, that the *natural man will believe anything but Bible truth, and will give more credence to legend than to God-given and inspired fact.* He speaks of the Flood and Noah's ark as legendary, and then goes on to explain that the ark could not have been 450 feet long, since the earliest crafts known in Britain did not even approach that size. Says he: "Britain's best boat at the time of the flood [|||||!—Note: Exclams ours] was a . . . dugout of 50 feet." And yet the man will not believe the Bible!

The Bible account, "Jason" says, is agreed to be, by scholars, "a mixture of the Hebrew narrative of a mythological race of giants (both in stature and longevity) and one of the Babylonian Flood legends. It is also thought that the early Hebrew writers found it difficult to 'marry' the two stories together in time and space. There is agreement on one point," he continues. "The central figure in each of the Flood legends built a boat of some sort, and a large boat at that, on, or in which, he saved his family, livestock, and possessions. It can be accepted, therefore, that floods were expected from time to time in the Chaldean Plain. Wisdom and intelligence might even foresee an extra heavy flood." But God's Word tells us: "And God said unto Noah, The end of all flesh is come before Me . . . Make thee an ark of gopher wood . . . And, behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh . . . and every thing that is in the earth will die. But with thee will I establish My covenant; and thou shalt come into the ark . . ." (Gen. 6:13-18).

"We may dismiss," says "Jason," "the idea of elephants, giraffes, lions, etc., as being in the 'Ark.' The livestock

would be that usually found on any large farm . . .” But God says: “And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive . . . Thus did Noah” (Gen. 6:19-22).

That which may be foolishness to the natural man is the power of God to us who are His own (1 Cor. 2:14).

**More About Oil.** The search for oil as a necessary raw material for making war has been discussed more than once in these pages. It is because the Middle East is rich in petroleum that these comparatively small and powerless lands are coveted by many nations, the U. S. included.

A year ago Russia seemed almost certain to secure the lease for Iranian oil. A government re-organization is slated to come soon in Iran, however. The present Prime Minister, Ahmad Ghavam, pro-Soviet, who carried on earlier negotiations with Russia, seems fairly certain to be forced to resign when the Iranian Parliament rejects Russia's bid, which appears almost sure to come to pass. For the young Shah of Iran presently leans toward the U. S. and Great Britain.

Such a decision could be an important weight in the balance of world-power.

**Very Unwise.** We were astonished to see recent publication that has to do with Bible prophecy, a suggestion that certain Scriptures are being, or will be, fulfilled through modern inventions, as follows: (1) Nahum 2:4—the automobile; (2) Isaiah 31:5—the airplane; and (3) Job 38:35—the radio. Suppose we examine these texts.

(1) *Nahum 2:4—the automobile.* Read the text and the context. Nahum's prophecy has nothing to do with the present time or the coming of the Lord. It pertains to the destruction of Ninevah. And since when do automobiles “jostle one another in the broad ways,” and “seem like torches”? It is true, there are many accidents, too many,

but they do not go about jostling each other, nor do their headlights seem like torches, at least, not the kind of torches that Nahum speaks about.

(2) *Isaiah 31:5—the airplane.* The context has to do with the danger of making alliances with men, with Egypt as an example, instead of trusting in the Lord. The text tells of the Lord's deliverance of His people, Israel, and how He will come to fight for them and for Mt. Zion. His similitude is seen to be as "the lion and the young lion roaring on his prey," and "as birds flying, so will the Lord of hosts defend Jerusalem."

This is figurative and poetic language, but it certainly has nothing to do with airplanes. Is the Lord to ride in a plane? And His angels, too? Of course not!

(3) *Job 38:35—the radio.* At the conclusion of a discourse by Elihu, Jehovah answers, on Job's behalf, as it were. This is not a prophecy, but the context clearly shows that the Lord, who asks forty questions here of His servant, is, by them, witnessing to His own mighty creative acts and power. As to the text, and its question: "Canst thou send lightnings, that they may go, and say unto thee, Here we are?"—what has this to do with radio? In the first place, radio is not sent by lightnings, but by ether waves. Lightning causes static and hinders radio reception; it does not help it. Besides, through the genius with which God has invested man, man has discovered radio and harnessed the ether waves for his use. Jehovah, here, is asking what the verse says, whether it is in man's power to send lightnings? Of course it is not; God created and controls it.

Such unwise prophetic teaching does harm to the cause of prophetic truth. It is not "interpretation," but shallow and fanciful mishandling of Holy Writ.

**Where Isaac Dwelt.** In Rehovoth, where Isaac once lived, Dr. Chaim Weizmann, Zionist leader and onetime president of the Jewish Agency for Palestine, has developed, in his laboratory, a new plastic, from a shrub that grows in the Holy Land. This will be another stimulus to agricultural activity in Palestine.

**In India.** Before this issue comes off the press, India will, no doubt, have been declared independent. And it will be

two Indias: Moslem (Pakistan), and Hindu. Britain has kept faith with the Atlantic Charter. And the strange part of it is that in the end the British Government was more anxious to furnish India's freedom than some of the Indian leaders were to receive it.

But this is not about the political disposition of this land of nearly 500,000,000 people. It has to do with its superstition.

In *Time* (July 14th) is a photograph of the *Rathayatra*, the festival that is celebrated in Bengal and Orissa at the beginning of the rainy season. In this celebration the Juggernaut, a five story structure that is regarded as one of the forms of *Vishnu*, the god of the Hindus, is drawn along the streets, and thousands upon thousands worship, as it were, by pulling its ropes for an instant or more, if they can get hold of them. It is a form of penance that is supposed to wash away sins. Some people even throw themselves under the wheels of the Juggernaut, for absolution.

What a challenge it is to the Christian to try to reach these spiritually ignorant and superstitious people with the message of salvation in Christ! And difficult as it is to get a hearing from a Hindu, the Christian witness is one step ahead, in dealing with him, of where he is in speaking to many unbelievers in America and England. For the Hindu knows and acknowledges that he needs his sins washed away, while many of the Anglo-Saxons will not admit that there is such a thing as sin, or will not confess to having sinned, or do not see the need of cleansing.

Christ died for all—for the Hindus as well as for us. His blood alone can atone for sin, for there is salvation in one other Name than His.

"No One Has Cursed in My Office Since . . ." Warner Sallman's painting, showing what he believes our Lord's likeness to have been, is quite familiar to Christians in America, for it appears on plaques, calendars, stationery, and the like. In Richmond, Va., Dr. Theodore Adams, of the First Baptist Church, presents to every business man of his city one of these plaques upon request, and upon the promise by the applicant that he will keep the plaque on his desk.



## OUR HOPE

153

The same conditional gift goes to business women. Some four hundred plaques have been distributed to date.

One woman admits: "It sure helps me to keep my red-headed temper"; while a business man reports: "No one has cursed in my office since the picture has been on my desk."

Christ in the heart is even better. For He not only acts as a prevention against evil, but He enables one to live triumphantly in an evil world. He stands at the door of every heart, and knocks. And this is His message: "If any man hear My voice, and open the door, I will come in to him, and sup with him and he with Me" (Rev. 3:20).

Okinawa. We suppose that not more than one U. S. citizen out of a thousand had ever heard of Okinawa before the war. But some had, and some missionaries were laboring there among the 580,000 population of the island. There were, in fact, ten Protestant congregations there in 1939.

It is now reported that under the leadership of Christian laymen on the island, through an organization known as the Okinawa Christian Association, there have been many conversions, and the number of Protestant churches numbers thirty.

Psychiatry or the Spirit. Most of the Old Testament stories should not be told to children under nine years of age, said Dr. Abraham N. Franzblau, dean of the Hebrew Union College School of Education, at the summer institute in New York City. While Dr. Franzblau thinks that the account of David and Goliath is all right for children under nine, they should not be told about Abraham going to the mountain to sacrifice Isaac, as the youngsters may visualize their own fathers doing the same to them; nor should the story about Joseph and his brethren be read to them, on account of arousing their fears that their own brothers might treat them in like fashion; nor is the record of Solomon's wisdom, in dealing with the two women who claimed one child as their own, good for children under nine, according to this educator. Concerning this matter, by the way, Dr. Franzblau is quoted as saying, ". . . a child is cut in half,

with one-half for each parent." Perhaps the wise doctor should himself take time to read 1 Kings 3:16-28!

At any rate, recommendation was adopted at the institute, urging religious teachers of young children to have psychiatrists as consultants, lest harmful impressions should be gotten from reading the Bible.

God the Spirit inspired the Scriptures. Of course, some passages are more suitable to children than others are. But always remember this: when the Bible mentions evil, it is always recognized as sin, and God's displeasure with it is declared. Further, the need of forgiveness is shown, and the way to have it.

As the age moves along its course, it is more and more evident that the wisdom that man claims seeks to exalt itself above the wisdom of God. It is written, however: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

---

#### PRIEST AND SAMARITAN

After the great evangelist, Mr. Moody, had concluded his meetings in Oakland, California, in the spring of 1899, he, together with his faithful Gospel singer, Professor D. B. Towner, took a train for Santa Cruz. Of an incident on this journey Professor Towner has given us a vivid account. "We were hardly seated when in came a party of young men, one of whom was considerably under the influence of liquor and very badly bruised, with one eye completely closed and terribly discolored. He at once recognized Mr. Moody, and began to sing hymns and talk very loudly for his benefit. Mr. Moody caught up his bag and said, 'Towner, let us get out of this.' When I reminded him that the other car was full, he settled down, protesting that the company should not allow a drunken man to insult the whole car in such a manner. Presently the conductor came, and Mr. Moody called his attention to the poor fellow in the rear of the car. The conductor attended to his duty, and, when he reached the young man, said a few words to him in a low voice, and the fellow followed him into the baggage car, where he bathed his eye and bound it up with his handkerchief, after which the young man soon fell asleep. Mr. Moody sat musing for a time, and then said, 'Towner, that is an awful rebuke to me. I preached against Pharissism last night to a crowd, and exhorted them to imitate the Good Samaritan, and now this morning God has given me an opportunity to practise what I preached, and I find I have both feet in the shoes of the priest and Levite.' He was reticent all the way to Santa Cruz, but he told the incident that night to the audience, confessing his humiliation."

—William R. Moody: *The Life of Dwight L. Moody*

## The Alphabet of the Spirit

By HERBERT LOCKYER\*

The Doctrine of the Holy Spirit is an integral part of Scripture. From the first reference to His activities in Genesis 1:2, until the last reference in Revelation 22:17, Holy Writ is saturated with this Pure River, clear as crystal, proceeding out of the throne of God and of the Lamb. Would that our lives were as full of the Spirit, even as the Bible is!

There are, of course, various ways by which we can study the truth of the Spirit's Person and Work. And one cannot emphasize too strongly the need of a deeper study and a clearer apprehension of the ministry of the third Person of the Trinity. A right understanding of *who* and *what* He is is vastly important, seeing He is the direct Agent between Christ and His own in this dispensation.

In these simple studies we have endeavoured to summarize the manifold aspects of the Spirit's work under the letters of the English alphabet. Key-words and key-verses are cited, with the hope that they will prove useful as a starting point for many who have never tried to classify the operations of the Spirit of God.

### A

**ACCESS.** "We have access by one Spirit" (Eph. 2:18).

Paul speaks of a double access in his Ephesian Epistle. "Christ Jesus our Lord: in whom we have boldness and access" (3:12). Through the finished work of Christ we have boldness to enter the holiest of all. Apart from Him, no man can approach the Father (John 14:6). It is the Spirit, however, who is the Introducer of converted Jews and Gentiles to the Father. The Church comes to God through Christ, by the Spirit.

**ADOPTION.** "We have received the Spirit of adoption" (Rom. 8:15).

As the Spirit of His Son, He brings to us the realization of the adoption of sons (Gal. 4:4-7). Sonship becomes ours through regeneration, which the Spirit Himself makes possible (John 3:5-8). Scofield's illuminating comment on "Adoption" is, that the word is associated more with position than relationship. "The believer's relation to God as a child results from the new birth (John 1:12, 13), whereas adoption is the act of God

\*Dr. Lockyer, Bible teacher and author from Great Britain, is a frequent contributor to the Christian press.

whereby one already a child is, through redemption from the law, placed in the position of an adult son. The indwelling Spirit gives the realization of this in the believer's present experience."

**ANGER.** "The Spirit of God came upon Saul . . . and his anger was kindled greatly" (1 Sam. 11:6).

Saul's wrath over the reproach Nahash, the Ammonite, wanted to thrust upon Israel, was inspired of the Spirit. The Prophet Isaiah reminds us how fearful it is to have the Spirit as an Enemy, once His wrath is stirred (Isa. 63:10). He shares the righteous anger of Jesus (Mark 3:5). May ours ever be the joy of pleasing Him!

**ABODE.** "He may abide with you forever" (John 14:16, 17, 23).

Every believer is "a mysterious cabinet of the Trinity." Once the Spirit enters a life, He becomes the Tenant who cannot be evicted—the Guest who never leaves. He is the believer's "perpetual Comforter and eternal Inhabitant." He may be grieved as, alas, He is, but He cannot be grieved away from any regenerated one. The gracious Spirit is the abiding Companion until the end of the road is reached.

**ANOINT.** "God anointed . . . with the Holy Spirit" (Acts 10:28; Matt. 3:16).

At Jordan, Christ received the divine anointing as a preparation for the service awaiting Him. God is the Anointer, and the Spirit, the Element, we are immersed in. If the Master required this anointing, then how great must our need be! For ourselves, there is the anointing representing a crisis, as with Christ at Jordan, and the daily anointing. And how we need to be daily anointed with fresh oil!

## B

**BURNING.** "The Spirit of burning" (Isa. 4:4; see 3:24).

What an expressive title this is! And such a God is indeed a consuming fire. As Fire, the Spirit is able to purge our hearts, and as Fire, enflame us with a holy passion. Isaiah speaks of "burning instead of beauty." In the narrative, the Prophet refers to fleshly beauty, a flashy adorning of the body. So often when we fully yield our lives to the Spirit of burning, He destroys a good deal of mere artificial adornment.

**BEAUTY.** "By His Spirit He hath garnished the heavens" (Job. 26:13).

The heavens declare the glory of the Lord, and their glory and beauty were produced by the Spirit, *Veni Creator*. He it was who fashioned *The Milky Way*. Artistic beauty is another production of the Spirit (Exod. 31:3). Spiritual beauty is also from the self-same Spirit. As "the Spirit of Holiness" He imparts beauty of holiness (Psa. 110:3; 43:5; Song of Sol. 6:4).

**BAPTIZE.** "He shall baptize you with the Holy Spirit" (Matt. 3:11).

## OUR HOPE

157

The baptism with the Spirit, originally and fundamentally, is that the work of the Spirit whereby the mystical body, the Church, is instituted, and is equivalent in our experience to regeneration when we are incorporated within the mystic fabric, the Church. Such a baptism is not an experience to seek after once we are saved. It is the baptism making us the saved of the Lord. "Through one Spirit were we all baptized into one body" (1 Cor. 12:13).

**BLASPHEMY.** "Blasphemy against the Holy Spirit" (Matt. 12:31).

This is a passage of solemn import. Our Lord warns His rejectors against treating the Spirit, Heaven's last Witness, as they were treating Him. What is "The Unpardonable Sin," as it is called, but the wilful, conscious and final rejection of the Spirit's revelation of Christ?

**BORN.** "Born of the Spirit" (John 3:5-8; Gal. 4:29).

As the life-giving Spirit, He is responsible for our new life. Creation, and the New Creation, are of the Spirit. And what He doth is forever! Which means that once we are born anew we can never "un-born" ourselves, to coin a term. Once the Lord's, we are His for all Eternity. The Prodigal Son, even while a Prodigal, never ceased to be a son.

"I am His, and He is mine,  
Forever and forever."

**BROOD.** "The Spirit of God brooded upon the face of the deep" (Gen. 1:2).

The figure suggested by this aspect of the Spirit's activity is that of a brooding hen. Hovering over the chaotic condition of the original world, the Spirit brings to life the beautiful world described in the Genesis account of Creation. And, as this is the first reference to the Spirit of God in Scripture, we must pay attention to what Dr. A. T. Pierson calls "The Law of First Mention," in which there is usually found a prophecy and picture of the future.

## C

**COMMUNION.** "The communion of the Holy Spirit" (2 Cor. 13:14).

The fellowship of the Spirit (Phil. 2:1) is not a realized truth among believers today. The Love of God and the Grace of the Lord Jesus Christ appear to be more real. Yet it is the Spirit who makes possible fellowship with the Father and the Son, and with each other (1 John 1:3, 6, 7). He also offers us fellowship with Himself. Can we say that He is our Fellow? Is His companionship real to us? Do we live in unbroken fellowship with this holy Companion who is closer to us than breathing?

**COMFORTER.** "Walking in the comfort of the Holy Spirit" (Acts 9:31).

Our Lord promised the Spirit as a Comforter (John 14:26), and at Pentecost He came as the Advocate, Paraclete, Helper. In the dark hours of life, do you rely upon the consolation of the Spirit? What a tender Comforter He is!

## OUR HOPE

"Our blest Redeemer, ere He breathed  
His tender, last farewell,  
A guide, a Comforter bequeathed,  
With us to dwell."

**COUNSEL.** "The Spirit of counsel" (Isa. 11:2).

When anyone has a matter to present in the law-courts of the land, he usually retains a counsellor, one who will represent him, and present and plead his case. What a perfect Counsellor we have in the Spirit! Like the Master, He too is a Wonder of a Counsellor (Isa. 9:6, R.V.M.). And because His counsel is never biased, warped, or wrong, we can trust it at all times.

**CHRIST.** "The Spirit of Christ" (Rom. 8:9).

The unifying passion of the Spirit is to present Christ. In Old Testament days He portrayed Christ to the Prophets who never saw Jesus in the flesh (1 Pet. 1:11). Then when Christ appeared, the Spirit filled and dominated His life and empowered His service (Acts 10:38). We can look upon the Spirit as Christ's true Vicar. And as His Spirit, He yearns to make us more Christ-like in character.

## D

**DOVE.** "The Spirit . . . in bodily shape like a dove" (Luke 3:22).

God is pictured as an Eagle, Christ as a Heo, the Spirit as a Dove. And such a expressive symbol indicates the Spirit's loving nature and peaceful mission. The dove, we are told, is a love-bird, and has no gall. And we could certainly do with more doves in some of our churches and assemblies! Have we dove's eyes, eloquent with the love of the Spirit?

**DEW.** "I will be as the dew" (Hos. 14:5; Gen. 27:28).

This symbol of the Spirit's ministry suggests His quiet, refreshing, beneficial activity. Dew makes no stir as it does its gracious work; it is as silent as it is mighty. Thus, is it with the Spirit's Liracles of regeneration and renewal. Without the whirl and snarl of man's machinery, He can transform a dry, barren life into a fragrant garden.

**DEMONSTRATION.** "The demonstration of the Spirit" (1 Cor. 2:4).

Business firms put on what they call "Demonstrations." Here is a house-wife who desires to purchase a vacuum cleaner, and who calls for a salesman to come and demonstrate the efficiency of the latest model. And, as the Spirit is God in action, He demonstrates the power of the Godhead. Alas, because of sin and unbelief, we witness so little of His power!

**DEITY.** "Lie unto the Holy Spirit . . . Lied unto God" (Acts 5:1-4).

Here Peter attributes Deity to the Spirit. To the Apostles, the Holy Spirit was God. So He is! He shares the Deity of the Father and the

## OUR HOPE

159

Son (2 Cor. 3:17). The Spirit of God is God the Spirit. All Three forming the Godhead are equal. The tragedy is that both the Spirit's Personality and Deity are rejected by many who claim to be Christians.

## E

**EPISTLE.** "Our epistle written . . . with the Spirit of the living God" (2 Cor. 3:1-3).

Journeying from one church to another, visiting teachers carried letters of commendation proving that they were accredited to minister the Word. Paul uses this church policy in a most effective manner. The saved Corinthians, brought to Christ through his instrumentality, were his living letters of commendation, letters known and read of all men, and written not with ink, but with the Spirit. Unlike the writing of some of us, His writing is always legible. Do our lives reveal the Spirit's expert penmanship?

**EARNEST.** "The earnest of the Spirit in our hearts" (2 Cor. 1:22; Eph. 1:13, 14).

The presence of the Spirit in our hearts is the pledge and promise of a glorious inheritance. As the Spirit of Life, He is the pledge of our final resurrection. He is an instalment of the riches awaiting us. And if the instalment is so blessed and bountiful, what must the full inheritance be like!

"If here it is so blessed,  
What must it be up there."

**ETERNAL.** "Through the Eternal Spirit" (Heb. 9:14).

There is no doubt in our own mind that the Spirit Himself is here described, and that the whole passage emphasizes the work of the Trinity on behalf of sinners. Father, Son, and the Spirit were all combined in redemption. The Spirit is co-equal with the Father and the Son, and likewise co-eternal. He is the Spirit of eternity. With God and with Christ, He can be traced back to the dateless past.

**ENVY.** "The Spirit lusteth to envy" (Jas. 4:5).

We read that "the Lord God is a jealous God." The Spirit also is a jealous Lover. There are, of course, two kinds of jealousy, right and wrong. When the Jews delivered Jesus for envy, they manifested the devilish brand of jealousy. Godly jealousy, however, is what James attributes to the Spirit. He wants us all to Himself, and is dead set against any fleshy rival.

## F

**FIRE.** "Baptize with the Holy Spirit, and fire" (Matt. 3:11; Acts 2:3, 6).

This forceful metaphor is applied to God, and Scripture, as well as to the ministry of Spirit. Fire cleanses, warms, and energizes, and the Spirit operates in such a three-fold way. Drastically He deals with sin, consuming all that is alien to His holy will. All that is told us

formal He banishes. He is likewise the Power energizing us for the Lord's service.

**FULNESS.** "Be filled with the Spirit" (Eph. 5:18; Acts 4:8; 6:5; Luke 4:1).

*A normal experience is represented by the phrase, "Full of the Holy Spirit." The Filling of the Spirit is a daily and constant requirement. And He fills by displacement, just as the water fills the glass by displacing the air. The more the Spirit has of us, the less there is of sin and self. It must be noted that Paul expresses a positive command, "Be filled." The Spirit's fulness, then, is not a luxury we can enjoy if we like, but a necessity for life and service.*

**FAITH.** "The Spirit of faith"; "the fruit of the Spirit is . . . faith" (2 Cor. 4:13; Gal. 5:22).

*Faith, as a body of truth, and that for which we are earnestly to contend, was inspired of the Spirit (Jude 3). And He it is who shares the faith of Christ and imparts faith to accept a divine revelation. Paul makes it clear that salvation, as well as the faith to attempt it, alike constitute a gift of God.*

**FINGER.** "I . . . with the finger of God" (c.f. Matt. 12:28, and Luke 11:20).

*Comparing these two passages we find our Lord using the finger as a fitting symbol of the Spirit's activities. Just as my fingers carry out the decision of my mind, so the Spirit exists to fill the wishes of our Head, even the Lord. It is profitable study to trace the use of the head, arm, fingers, as applied to the Trinity.*

**FREE.** "Uphold me with Thy free Spirit" (Psa. 51:12).

*Both freedom and bondage characterize the Spirit's dealings with men. Paul speaks about being set free, yet bound by the Spirit (Rom. 8:2; Acts 20:22). He is able to set us free from all sin and legal bondage. Can you say that through the Spirit you are free and unfettered? Being "bound in the Spirit" speaks of a life completely controlled by the Spirit. And such bondage is freedom.*

*"Make me a captive, Lord,  
And then I shall be free;  
Force me to render up my sword  
And I shall conqueror be."*

**FRUIT.** "The fruit of the Spirit" (Gal. 5:22).

*The fruit-bearing life of the believer is ever before us as the divine ideal (John 15; Eph. 5:9; 2 Pet. 1:8). Are we functioning as fruitful branches of the Vine? A point to stress is that all we are asked to do is to bear fruit, not to produce it. The latter is the Spirit's work. Have we the fruit—more fruit—much more fruit the Master urges us to bear? The sap making such fruit possible is the blessed Holy Spirit.*

**FEARLESS.** "Not given us the Spirit of fear" (2 Tim. 1:7).

*Fear is of a two-fold nature. First of all, it represents reverential*



## OUR HOPE

161

trust and worship. "The fear of the Lord" is a characteristic phrase for the recognition of His sovereignty. Then the Word speaks of cowardice and the lack of courage. The Spirit creates boldness, holy audacity, fearlessness in witness. He can make the saint as bold as a lion.

**FORBIDDEN.** "Forbidden of the Spirit to preach" (Acts 16:6).

Going through The Acts we find the Spirit constraining and restraining, prompting and forbidding. Having a will, He can impose it, often to the destruction of plans our wills would impose. The Apostles recognized the Lordship of the Spirit. To them He was Someone, not something, and Someone immediately to be obeyed. Thus, everywhere in The Acts we have both the Presence and Presidency of the Spirit.

## G

**GRIEF.** "Grieve not the Holy Spirit" (Eph. 4:20).

Paul here gives us a direct proof of the Spirit's personality. Grief is only possible to personality. It is impossible to grieve a mere influence, as some would have us believe the Spirit merely is. Grief is an element of the heart. Where there is no love, there cannot be grief. And so we have the Spirit's Personality and Pain in the exhortation before us. Do our lives please or pain the loving Spirit?

**GRACE.** "The Spirit of grace" (Zech. 12:10; Heb. 10:29).

The Spirit came from the God of all grace, and ever bestows that grace to the heart of the believing sinner, who can only be saved by grace. And as the Spirit of grace, He is all graciousness. Saved by the grace He magnifies, are we permitting Him to grace our lives with all His attractive virtues?

**GOOD.** "Thy Spirit is good" (Neh. 9:20; Psa. 143:10; Acts 10:38).

Good is used in contrast to anything bad. Good and God are word-twins. To be good is to be Godlike. The Spirit, then, is good in Himself. He also prompts and produces "goodness" in believers. "The fruit of the Spirit is . . . goodness" (Gal. 5:22). The Spirit is the Inspirer of good thoughts, good words, and good deeds.

**GLORY.** "The Spirit of glory rests upon you" (1 Pet. 4:14).

God is called "the Father of Glory" or "the Father Glory-Clad" (Eph. 1:17). Christ is named, "The Lord of Glory." As the Spirit of Glory, the Third Person came from glory, glorifies both God and Christ, and as the indwelling One is the pledge of our participation in coming glory. He it is who makes Heaven so real to the pilgrim.

**GROANING.** "The Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

"Groanings which cannot be uttered"! What a mighty, prevailing

Intercessor the Holy Spirit is! Knowing the mind of God and the mind of man, He is able to voice man's needs in accordance with the will of God. And He never tires of such a blessed ministry! Our Lord has said that "men ought always to pray and not to faint." If we do not pray, we are sure to faint. The Spirit is ceaseless in His pleadings. Unwearily He functions as our Advocate on high.

**GENTLENESS.** "The fruit of the Spirit is . . . gentleness" (Gal. 5:22).

The Spirit alone is able to make us "gentle unto all men" (2 Tim. 2:24). His is the gentleness that makes us great. There is, of course, a close connection between gentleness and gentlemen. Some there are who have grace all right, but gentleness is lacking. Hardness, rudeness, and ungraciousness are all too conspicuous. Spirit-filled, however, we do not behave ourselves unseemly.

**GOODNESS.** "The fruit of the Spirit is . . . goodness" (Gal. 5:22) Eph. 5:9).

"Thy Spirit is good," and because of His inherent goodness, He is able to inspire us to be kind, charitable, and considerate. Anointed with the Holy Spirit, Jesus went about doing good (Acts 10:38). There are many who, although destitute of the Spirit, seem to be the essence of goodness. They may appear to be Christ-like, but if they are not Christ's, there is no inherent goodness in them, for in the flesh "dwelleth no good thing" (Rom. 7:18).

**GOSPEL.** "Our Gospel came . . . in the Holy Spirit" (1 Thess. 1:5).

When the Gospel comes in word only, it accomplishes little in the lives of those who hear it. Alas, so much of our preaching, even Gospel preaching, is cold and formal! Orthodox, yes, but unctious. But when accompanied by the Spirit's seal, the Gospel goes forth in power, and in much assurance, that is, in "abundant fulfilment." If ours is the responsibility of preaching the Gospel; may we ever tarry for the Spirit's fresh anointing.

**GIFTS.** "Gifts of the Spirit" (1 Cor. 12:4; Heb. 2:4).

The Spirit Himself is Christ's ascension-gift to His own. And what a Gift! But from the Gift, gifts are given unto the redeemed. For every believer there is a gift to be used in the service of Christ. "As every man hath received the gift [his own particular gift], even so minister the same one to another" (1 Pet. 4:10; Matt. 25:14, 15). Have you discovered the Spirit's gift to you, and is such a gift being used to the limit?

*(To be continued, D.V.)*

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

—Wm. Cowper

## Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

### Chapter VII, Verses 11-22

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron.

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For He testifieth, Thou art a Priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And inasmuch as not without an oath He was made Priest:

21 (For those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord swears and will not repent, Thou art a Priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

It has been developed that the Melchisedec priesthood is of a higher order than the Aaronic. The Jews, however, might still be unconvinced that the superiority of the one over the other was of particular significance. They might ask: "Well, what of it?" It was necessary, therefore, that the writer of the Epistle should demonstrate beyond shadow of doubt that the Melchisedec-Priesthood of Christ not only surpasses, but supersedes for all time, the transient Levitical system. This he proceeds to do, establishing, first, that with the change of priesthood there must come a change of the Law, and then showing that Messiah's priesthood, instituted by an oath, is in essence a perfect, and therefore unending priesthood, and the surety of a better covenant than the Law could ever be. This was uneasy and impassioned ground that the inspired penman was treading, for it was just such doctrine, that "this Jesus shall change the customs which

Moses delivered us" (Acts 6:14), that caused the Jerusalem council to condemn Stephen to death as a blasphemer.

"If therefore perfection were by the Levitical priesthood, (for under it the people received the law)," says the writer, "what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law" (vs. 11, 12). Up to this place in the chapter Melchisedec's superiority to Aaron is set forth. Now, the chief subject is no longer Melchisedec's supremacy, but that of the One who became a Priest after Melchisedec's order—the Son of God and our Lord (cf. vs. 14).

First of all, it is submitted that the Aaronic priesthood fell short of perfection, for the first clause, hypothetical and speculative as it is, is as clearly a positive assertion as a direct statement could be. To say "If therefore perfection were by the Levitical priesthood," is to announce that perfection is not to be had by this order. This word "perfection" carries the meaning here, we suppose, of relationship between man and God. Not perfect character, but perfect conscience before God is suggested. The whole purpose of priesthood is to offer expiation for sin that will result in man's being in right relationship to God. If the relationship between man and God could be satisfactory and entirely peaceful by means of the Levitical priesthood, why should it have been necessary for another priest to arise, after the order of Melchisedec? Why not simply mediate through another successor in the line of Aaron, of the tribe of Levi?

This is an extremely significant interrogation, for it involves the necessity of the incarnation of the eternal Son. If "perfection," that is, the complete removal of the sinner's guilt and perfect expiation, were to be realized by the Law—for the parenthetic clause, "for under it the people received the law," simply draws attention to the fact that the Aaronic priesthood is inseparably connected with the Mosaic Law—if this were to be realized by the Law, by the Levitical priesthood, then it was but futile and wasteful for the One who was in the form of God, and thought it not a thing to be grasped at to be equal with Him, to lay aside His heavenly

## OUR HOPE

165

glory, to empty Himself and be made in the likeness of men, and to suffer the humiliation and anguish of the Cross. He did all this in order to make perfect expiation for sin. Were it possible that such "perfection" could be had by man through the Levitical priesthood, what further need was there for a priesthood of another order? Why did not God simply, if this were so, continue to test men by the Law and accept continually, as satisfaction for his sins, the offerings of bulls and goats that the priests offered year after year? Let the Aaronic order remain, if that priesthood would suffice.

"For the priesthood being changed, there is made of necessity a change also of the law" (vs. 12). It has already been intimated that the two, the priesthood and the law, go hand-in-hand together. This is confirmed here. If one is to be changed, the other must also be altered. This was, indeed, a most radical statement, which it was not easy for the Hebrews to digest or even understand. A change of the Law! A departure from that which Moses received from Jehovah at Sinai! This was holy Law; it was divine Law. And yet this change, says the writer, is involved in the change of priesthood. The Law was received under the priesthood; the priesthood was a part of the Law. Nor did the implied change of the Law involve merely the law of the priesthood, but all the Law. It would be necessary to tear the Pentateuch into shreds to disengage the priesthood from the Law itself. The two are one, for the former is embraced in the latter. The moral law cannot stand apart from the ceremonial law. The ceremonial law is meaningless apart from the moral law.

The Law was given in connection with the priesthood. And this is important: the Law could not survive without the priesthood. For at the same time that the Law was written: "Thou shalt," or, "Thou shalt not," provision was made that the erring people (and who among them did not err, priests included) could, by means of the priesthood, offer sacrifices for their sins, thus making expiation before a holy God. If the priesthood was changed, the whole Law was of necessity abrogated.

Think of what this meant to these Hebrews! So attached were they to the Mosaic institutions that many of them who

had acknowledged the Messiahship of our Lord still held tenaciously to the ceremonials of old, as, for example, circumcision, thinking of the new covenant as nothing more than an appendage to the old, and expecting to blend the two. They were attempting to patch an old garment with new cloth, to put new wine into old wineskins (cf. Matt. 9:16, 17). The Law stood or fell with the priesthood, and so did the nation. If the priesthood was changed, then the Law must also have been changed. The change of the former has been clearly intimated, and now it is to be established by the Old Testament Scriptures, than which there could be no higher authority before pious Israelites.

"For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood" (vs. 13, 14). First, in verse 13, the writer shows that the Messiah, as predicted of old, would not have any legal title to the priesthood. Why? Because He was to be the Son of David, who was not a Levite, and therefore not a priest. Then, in verse 14, it is shown that the Lord Jesus also, whom the Epistle identifies as Messiah, was not a Levite, but of the tribe of Judah.

"For He of whom these things are spoken pertaineth to another tribe." It is not the things spoken by the writer himself that he alludes to here, but the things spoken by David in Psalm 110:4, so frequently cited to this time, and again mentioned in this very passage (vs. 11), wherein the oath of the Lord is declared: "Thou art a Priest for ever after the order of Melchisedec." The One "of whom these things are spoken pertaineth to another tribe." The One whose enemies are to be made His footstool, the One who will rule in the midst of His enemies, the One who was to be awarded a place at the Father's right hand of power, was not to be a Levite, but of another tribe. For His priesthood would not be Aaronic, but after the order of Melchisedec, the king-priest. This very prediction, the reader of the Epistle must infer, is positive indication that the Levitical priesthood must one day cease. Else how could there be another Priest with an endless priesthood, and He, One who

had no title to the priesthood under the Law? For while it is true that there had been changes in the priesthood under the Law, such changes had never been wrought outside of the tribe of Levi.

History attested this fact and God's indignation in the case of one who sought to intrude into the priest's office, namely, King Uzziah. This king, thinking himself to be great, assumed a dignity he did not possess, that of king-priest. Entering the temple, he purposed to burn incense upon the altar, but Azariah, the priest, withstood him, saying: "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God" (2 Chron. 26:18). The divine judgment against Uzziah's transgression was leprosy, and he was cut off from the house of the Lord.

It was no minor consideration to suggest that there could be a Priest out of another tribe, "of which no man gave attendance at the altar." Only because the writer was able to cite the divine prediction of the 110th Psalm could he submit such a proposition. And now he associates the Lord Jesus with the promised Messiah.

"For it is evident that our Lord sprang out of Juda; of which tribe the Scriptures speak nothing concerning the priesthood." The evidence of Christ's human descent could be ascertained by anyone. The fact that Joseph and Mary went to Bethlehem, the city of David, to be taxed, avowed Joseph's descent, who, though merely the foster-father of the Child, was legally descended from David. As to the lineal descent of the Babe, it could readily have been ascertained that Mary issued from David.

No word of Scripture is used carelessly. The very graphic expression, "sprang out of Juda," would remind the Hebrews that of the Messiah it had been predicted by Isaiah: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1). Jesse, David's father, was of the tribe of Judah, from which the Lord Jesus "sprang forth." Therefore, if His priesthood was to be honored, there must come a change in the priest-

hood. He could not be after the order of Aaron, but being in the royal line, He could be King-Priest, after the order of Melchisedec. "Moses spake nothing concerning [this] priesthood," but David did, in the 110th Psalm.

"And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For He testifieth, Thou art a Priest for ever after the order of Melchisedec" (vss. 15-17). It must not be thought that there is unnecessary repetition in these Hebrews passages. To us, living after nearly two thousand years of Christianity, to whom the Age of the Law is something historical but dead, and with whom the truth of Christ's eternal priesthood is nearly as familiar as that of His incarnation, it is not such a revolutionary principle as it was to First Century Jews. Proof had to be heaped upon proof, as the stones were laid one upon another in the ancient temple, if the Israelites were to acknowledge the authority and majesty of the structure.

"It is evident that our Lord sprang out of Judah," a tribe that had no title to the priesthood. And, "it is yet far more evident . . . that there ariseth another Priest, who is made, not after the law of a carnal commandment, but after [a new order] the power of an endless life," that is, "after the similitude of Melchisedec," who was "without descent, having neither beginning of days, nor end of life, but made like unto the Son of God" (vs. 3). It is true, the writer proposes, that our Lord was of the tribe of Judah, and not of Levi, but it is equally true and more evident, for it is thus predicted in Psalm 110, that there must be another Priest who is not made after the Law. He will be one, then, who is not a Levite. And His priesthood will be, not temporal, but endless, eternal.

In describing the Law as "of a carnal commandment," the writer must have astonished the Jewish people. Was not the Law "holy, just, and good" (Rom. 7:12)? Was it not divine Law, delivered to Moses by the Lord Himself? How, then, they might ask, could it be said to be "of a carnal commandment"? But its carnality is evident on two counts. First, it was transitory. Its priesthood, for example, was



## OUR HOPE

169

temporary, in so far as any individual priest was concerned, lasting only through a life time. And its administrators were frail and sinful human beings, as are all men. But second, and more specifically, the Law and all its commandments were carnal in that they pertained to externalities, those things which would appeal to man's senses, things which he could see and feel. Its ordinances were shadow, however, and not substance; howbeit, in the primitive days of Christianity, it seemed at first, perhaps, to the Christian-Jews that the substance was what they could see, the ritual of the Mosaic economy connected with the very tangible temple, and that the shadow was that which was invisible, that is, heavenly promises and hope.

The Law appeals to the flesh. It insists upon that which is apparent and outward. It demands ritual that can be seen through a priesthood that is prescribed. But the Law never settled the sin question, nor did it ever impart life. Its sacrifices served as a covering for sins, and their acceptance stood in the place of death for sin. The Law simply served a purpose, or better, three purposes: one, it showed man that he was a sinner, incapable of living holily; two, it presented in faith offerings to God that enabled Him righteously to pardon; and three, it pre-figured, in its ritual and sacrifices, the coming of Messiah.

On the other hand, He who came "after the similitude of Melchisedec," was "made, not after the law of a carnal commandment, but after the power of an endless life," that is, "of indissoluble life" (marg.). The Levitical priesthood could not give life, but the Messianic priesthood can. Christ's is "the power of an endless life." He is eternal; He always was. He is Alpha and Omega, the beginning and the ending, the first and the last. He is the One who is, who was, and who is to come, the Almighty. The power of life is His, who declared: "I lay down My life, that I might 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). His priesthood did not come from any carnal commandment, connected with the tribe of Levi, and transitory at best; but His priesthood came by divine right, by the very power of who He is. It is eternal, made

"after the power of an indissoluble life." (And that life, imparted to His own through faith, gives us, also, as a kingdom of priests, the right of an eternal priesthood with God, an indissoluble and everlasting relationship that cannot be broken.)

"For He testifieth"—and again Psalm 110:4 is cited: "Thou art a Priest for ever after the order of Melchisedec," the emphasis here being, we suppose, on *for ever*, as substantiation of the endless character of the priesthood with which Christ is invested. In fact, the position of the words in the Greek, *eis ton aionon*, rendered "for ever," is somewhat different here than elsewhere, being placed earlier in the sentence for this express purpose.

"For there is verily a disannulment of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh unto God" (*vss. 18, 19*). And now it is time for the bald assertion that the Mosaic Law, the commandment, has been disannulled. Previously, there was intimation: the suggestion that since the priesthood is changed, the law must be changed also (*vs. 12*), and that, after all, the Law is "a carnal commandment"; now there is declaration: "For there is verily a disannulling of the commandment going before . . . For the law made nothing perfect."

And so the Law is nullified, invalidated, set aside. Why? Because of "the weakness and unprofitableness thereof." But was not the Law "holy, just, and good," as we have already seen? Yes, but it was also weak and unprofitable, because of man's weakness. Thus the Apostle Paul writes to the Romans that God, in Christ, condemned sin in the flesh, a thing that "the law could not do, in that it was weak through the flesh" (*Rom. 8:3*). The Law was weak and unprofitable in that it did not, and could not, give man righteousness before God. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (*Rom. 8:7*). The true character and significance of the Law was in connection with the promise and coming of the Redeemer. It was never a source of righteousness and life, except as it was identified with Him. It was,

## OUR HOPE

171

as the Apostle writes in Galatians, "our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). It was a temporary structure awaiting "the fulness of the time" when God should send forth His Son into the world to redeem them that were under the Law (Gal. 4:4, 5).

"The law made nothing perfect." It could not effect perfect relationship between God and man. It was not a lasting institution. Nor did it reach its limit, "for Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). And the Law never reached that end.

"But the bringing in of a better hope did [make perfect]; by the which we draw nigh to God." This better hope is, of course, Christ and His priesthood. Now while hope is considered generally as having to do with the future (and it does, indeed, strictly), in the New Testament, it pertains to the present as well, by virtue of faith. This "better hope" bears upon the perpetual priesthood that follows the Melchisedec order, "made . . . after the power of an endless life," that is, the priesthood of Messiah which was predicted by the Psalmist. It is by this hope, a present possession through faith, that "we draw nigh to God."

Nearness to God can only be had through Christ. Look back at the Law. Did it ever bring men near to God? On the contrary, it put a distance between God and man. Only the priest, the mediator, could approach the Almighty. The very purpose of the Law was to show men God's holiness, and unapproachableness except through the sacrifice. Only one, the high priest, could enter the Holy of Holies. God was separated from His people always, by the veil. Or call to your mind those religions of our times that know nothing of the better priesthood of Christ. Do those who today employ an earthly priest have any assurance that their relationship with God is righteous, any experience of security? Is there any soul-rest for those who think they must offer continual sacrifices? Is there peace for such? No.

But now we know that the veil has been rent. He whose priesthood included the offering of Himself, His finished work, and embraces a constant priesthood at the Father's right hand, His abiding work, has brought "a better hope

. . . by the which we draw nigh unto God." Through Christ we are able to draw near to God at any moment, to be near to God at every moment. We draw near to Him at the Throne of Grace, knowing that He will hear us. And likewise, in hours of trial, or disappointment, or sorrow, and in those times when our hearts are overflowing with joy and praise, we are assured of His benediction and blessing. With confidence we can approach Him now, resting in the priesthood of our great High Priest, "made . . . after the power of an endless life."

"And inasmuch as not without an oath He was made Priest: (for those priests were made without an oath; but this with an oath by Him that said, unto Him, The Lord swear and will not repent, Thou art a Priest for ever after the order of Melchisedec;) by so much was Jesus made surety of a better testament" (vs. 20-22). One final proof is adduced to exhibit the better priesthood of Christ. He was made a Priest with an oath, but no such oath was expressed in the appointment of the Levitical order. Yet bear again that remarkable prophecy of Psalm 110, and see how it was predicted with an oath: "The Lord swear and will not repent, Thou art a Priest for ever after the order of Melchisedec."

As has been pointed out in the comments on chapter 6:16, God does not need to swear to make His Word binding. He speaks, and it is so. Even had He simply stated that Messiah would be a Priest forever, that would have been as sure as eternity is sure. He never said that the Aaronic priesthood would be everlasting, for it was a temporal thing. But to impress upon men, with whom oaths seem to carry more weight than an affirmation only, God swore to this promise and declared that it would not be changed. It is immutable: *Christ is "a Priest forever."*

"By so much was Jesus made surety of a better testament," or "covenant." He is surety because of God's oath. If ever for one instant our exalted Lord would cease to exercise His priesthood, then God would be a breaker of His promise and of His oath. It is unthinkable! The Lord God hath sworn, and will not repent.

Moreover, not only is Messiah's priesthood better than

## OUR HOPE

173

the Levitical, but the new covenant is better than the old. This is the writer's conclusion. And how much better it is! Our High Priest and Mediator is perfect in these offices. He is security to fulfil them—security to God in that He has paid sin's penalty on man's behalf, and security to men in that He was raised from the dead and lives at the right hand of the throne of power. The old covenant was burdensome; in the new covenant there is liberty. Under the old covenant there was no rest; under the new is perfect rest. Its promises are fuller. Its provisions are more permanent. The old covenant was temporal; the new is eternal. The old covenant only covered sin for a season; the new makes entire expiation. The old covenant was weak, through the flesh; the new covenant is mighty to save. The old covenant suggested works for salvation; the new covenant saves unto good works. (For while God's grace has been, through faith, the means of salvation in every age, there can be no doubt that divine grace, made effective through faith in Christ's atoning sacrifice for sin, is more clearly defined in this age than in former dispensations.) The old covenant was legal; the new covenant is gracious. The old covenant was earthly; the new covenant is heavenly. The old covenant kept Israel God's people; the new covenant makes believers in Christ sons and heirs of God. The old covenant condemns sin; the new covenant imparts life. "By so much was Jesus made surety of a better covenant."

*(To be continued, D.V.)*

---



---

**OUR FATHER, WE GIVE THANKS**

Our Father, we give thanks to Thee  
 That Thou hast given to us food  
 And shelter, hast supplied our needs  
 And brought our hearts to joyous mood.

Yet we do thank Thee more, that if  
 These temporal things should fail, and we  
 Be hungry, naked, desolate,  
 We still could place our trust in Thee;

And know that though the darkness come,  
 The dawning is not far away,  
 And Thou whose mercy cannot cease  
 Will bring to us the light of day.

—Clara Aiken Sprar

## Question Box

No. 1065. I do not understand 2 Kings 5:18, 19, which seem to condone pretense on the part of Naaman, permitting him to keep secret his faith in God, for political reasons seeming to continue worshipping Rimmon. In view of clear teachings regarding the necessity of the Christian to declare his faith openly, I find this passage puzzling.

Naaman had been healed from his leprosy by God through the word of Elisha and his washing in Jordan, typical, of course, of death. As a result, Naaman confessed that there was no God on the earth saving the God of Israel, and promised that henceforth he would not offer burnt-offerings or sacrifices to any other gods, but unto the Lord. Then he said, as written in verses 18, 19: "In this thing the Lord pardon Thy servant, that when my master [the king of Syria] goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon Thy servant in this thing. And he [Elisha] said unto him, Go in peace. So he departed from him a little way."

We are of the opinion that there was no pretense on Naaman's part. God is a jealous God. The commandment to have no other God before Him, and the prohibition against bowing to graven images, was certainly well known to Elisha, and must have been known to Naaman also. Naaman was evidently the king's companion, and the latter leaned upon Naaman's arm when he went here or there. The king would still go to the house of Rimmon to worship there. When he would bow down to the god, because he leaned upon Naaman's arm, Naaman would be required to bow down also, of physical necessity. Observe that Naaman spoke of the king's bowing "to worship there." He did not use those three words about his own bowing in the house of Rimmon.

It appears to us that Naaman was so in earnest about his promise to worship the true God only, that, even to accompany his master into the house of Rimmon, and to be forced to bow while the king worshipped a false god, was distasteful to him. And Elisha, the man of God, knowing Naaman's heart, told him: "Go in peace." Naaman was to be subject to the one in authority, in view of the fact that to do so would not oblige him to dishonor the Lord. This seems the only explanation of the passage.

No. 1066. Can a Christian join a trade union? Is not this the "Mark of the Beast"?

This is a knotty problem. We do not think, however, that it is wrong to belong to a union, provided such a connection does not involve any spiritual allegiance. Collective bargaining is not anti-scriptural or wrong in any way. The Christian, however, will have no part in movements which propagate atheism, or that deny the right of other men, who are not union members, to do work. We recognize the direct command of God that we are not to be unequally yoked together with unbelievers (2 Cor. 6:14ff), but that appears to have to do with spiritual

relationships. The very moment any union demands allegiance above that to God and His Christ, or requires its members to do that which is contrary to the Word of God and a good conscience before Him, the Christian must withdraw from it, of course, whether it means the loss of a job or not. God will care for His own who are faithful to Him.

No, the trade union is not "the mark of the Beast," for the Beast is not yet revealed. In such unionism, and its increasing demands and power, we can see, perhaps, the way in which the Beast of the last days will operate, when no man will be able to buy or sell unless he has his mark (Rev. 13:16, 17).

**No. 1067.** Is there Scripture indicating what Russia's next move will be? And if so, where?

No, there is no Scripture that tells us what Russia's next move will be. We cannot say certainly where we are in the prophetic program. We do know that at the end of the age Russia will head up what is often spoken of by Bible students as "The Great Northeastern Confederacy," a federation of nations outlined in Ezekiel 38 and 39, and that this great power will advance against Palestine, to be destroyed by the might of the Lord. Today we see amazing alliances being formed, not the least of which is that between Russia and her satellites. And this alignment is strikingly like that delineated in Ezekiel's prophecy. However, we cannot be certain that this is the final set-up. The time is in God's hands. And we must not forget what happened a few years ago, before World War II, when Mussolini was prating about his revived Roman Empire. Some Bible teachers "went off the deep end" at that time, predicting that this was the revival of the Empire spoken of in the Scriptures. How wrong they were!

Watch the international political movements, yes. But do not be too positive that such-and-such is the fulfillment of certain prophecies. These things are shadows of coming events, no doubt. But we cannot say for certain that any one development is that foretold in the Scriptures. We cannot set dates. God alone knows the day and the hour when His program will be fulfilled.

**No. 1068.** Is it Scriptural for a Christian to ask God to forgive his sins? We are to confess them—yet it is perfectly clear that they are already forgiven once for all.

We know many Christians who never ask for forgiveness of their sins, on the very basis of your second sentence. They do confess their sins, however, recalling that "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). Sin's penalty was paid for at the Cross, when the Son of God became sin for us. And it is written: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

While we do not find any of the apostles praying for forgiveness of sins, pardon being already theirs by faith, we cannot believe that our heavenly Father is displeased if some loving child of His, not discerning, for example, that the so-called Lord's Prayer is not primarily for this age, or that forgiveness is already his by faith, in confessing his sins, asks for forgiveness. After all, it is not said: "If we confess . . . He is faithful and just in *having forgiven* . . ." but, "He is faithful and just to *forgive* us our sins, and to cleanse us from all unrighteousness."

No. 1069. What was the population of the Jewish race prior to World War II? And how many Jews are now in Palestine?

The world population of Jews in 1939 was about 15,500,000. It is difficult to get exact figures on the Jewish population of Palestine at this time, but it approximates 670,000.

No. 1070. In view of Romans 1:16, should we not accordingly present the message to the Jew first? Is there a later Scripture changing this message?

The Chosen People must be very dear to the Lord, and unquestionably there is great rejoicing among the angels of God over every one of them that receives Christ as his Saviour. Further, Paul, himself a Jew, certainly had a great burden on his heart for the Jewish people, although he was the Apostle to the Gentiles (Acts 9:15). Note, for example, his remark: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). There is no greater calling than to evangelize the Jewish people.

However, we do not believe that the meaning of Romans 1:16: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek [Gentile]," signifies that the Gospel is to be preached to the Jew in this age before it is preached to the Gentile. It is a statement, not a command.

It does not appear to us that the Apostle is setting forth the order of presentation, but rather, is expressing a known fact. To the Jew, who was God's Chosen, who had the Law and its ritual and sacrifices, through whose race the Saviour came, the salvation was first offered. Christ presented Himself first to the Jews, and was rejected. The Gospel was first preached to Jewish people on the day of Pentecost, and was rejected by the nation as a whole. The first missionaries were Jews, and the first ministry was among the Jews, for the Apostles began at Jerusalem. It is since that time that the Gospel has reached out to the uttermost part of the earth.

In this age of Grace there is no difference between Jew and Gentile. "All have sinned, and come short of the glory of God," and "the righteousness of God . . . is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference" (Rom. 3:23, 22). "For there is no difference between the Jew and the Greek [Gentile]: for the same Lord over all is rich unto all that call upon Him" (Rom. 10:12).

If the Gospel must be preached first to the Jew, and then to the Gentile, the order is wrong in Ephesians, where we are told about the Lord abolishing the enmity between Jew and Gentile, "that He [the Lord Jesus Christ] might reconcile both unto God in one body by the Cross, having slain the enmity thereby: and came and preached peace to you which were afar off [that is, Gentiles], and to them that were nigh [Jews]. For through Him we both have access by one Spirit unto the Father" (Eph. 2:14-18).

The urgency of reaching the Jews for Christ is extremely important and cannot be over-emphasized. Nevertheless, we do not believe that Romans 1:16 alludes to the order in which the Gospel of Christ is to be presented by His servants today.



## Don't Be a Brick

By C. ERNEST TATHAM\*

When a man distinguishes himself by displaying unusual determination or courage, he is often described as being a "brick." And perhaps from a worldly point of view such a metaphor is a fairly good one. At least it is from the standpoint of rarity; for in certain parts these have become quite rare, as some of us who have been building of late well know!

But if we understand the evil significance of the brick in Scripture, none of us would, or should, covet such a descriptive appellation.

In the main, bricks are found in just three connections in the Word of God. We find them being used as substitutes for stones in Genesis 11; in connection with the bitter slavery of the Israelites in Egypt in the opening chapters of Exodus; and in association with Israel's false worship in the days of Isaiah.

Let us look briefly at these three references.

### 1. The Brick of False Profession

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar" (Gen. 11:1-3). These verses, and those that follow, give us a succinct outline of a great downward movement. To the human eye it may have appeared as a tremendous achievement, giving expression to high human ambition and man's creative genius. For did it not issue in a city, and an imposing tower, and was it not designed to produce social security and racial unity? But the divine Historian saw in it something just the opposite. Journeying down from the highlands of the East, men settled on the level plain of Shinar; and their physical descent was but a reflection of their moral and

\*Mr. Tatham is the Superintendent of the Radio Sunday School, Peterborough, Ont., and is a frequent contributor to the evangelical press.

spiritual decadence. The rigorous life of the mountain was exchanged for the ease of the plain.

On conceiving the ambitious plan for a city and tower of immense proportions, the builders were confronted with a lack of proper building materials. They had left the stones behind, and the level plain of Shinar offered them little wood. What should be done? Ah, they would make bricks. And lime would be substituted for mortar.

Only God can make a stone. But a brick is a man-made creation.

True Christians are frequently described by the metaphor of the stone. Writes Peter to his born-again readers: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5). These living stones are laid upon the immovable and eternal Rock-foundation of the Lord Jesus Christ Himself, and are held together by the mortar of divine life.

But in the religious Babel around us today there are, we fear, multiplied thousands of mere religious "bricks"—unconverted church-members, who have no vital link with the living Christ, and who are held together in man-made religious institutions by the "slime" of a dead, formal and ecclesiastical ceremonialism.

Thank God, there are no bricks in the spiritual temple which Christ by His Spirit is erecting during this age. They are all living stones.

## 2. The Bricks of False Service

"And the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour" (Exod. 1:13, 14).

As we muse upon the bitter servitude of Israel in Egypt, we find that it is again and again closely linked with their manufacture of the brick. And as they poured out their bleeding hearts to Jehovah, their God, their plight only seemed worse; their tyrannical taskmasters became even more calloused, heartless, and unreasonable. They served,

did those thousands upon thousands of Hebrews, but it was not the service of love, but of intensified compulsion.

Our God will have no forced labor. He has no press-gang on His payroll. Those who serve Him acceptably must do so voluntarily. Moreover, He urges His people to serve Him with gladness.

As the believer surveys from time to time that wondrous Cross, and the measureless love poured out so freely for him there, he is constrained to present his body a living sacrifice, realizing that he is not his own, but has been bought with a price. Thus he yields himself to the Lord Jesus Christ, not only as Saviour, but also as Lord and Master, and henceforth finds his joy in bearing the yoke of Him whose burden is easy and whose yoke is light.

### 3. The Brick of False Worship

"I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face; that . . . burneth incense upon alters of brick" (Isa. 65:2, 3).

What is wrong here? Plenty! For one thing, these people were contravening divine law and order with their brick altar. Jehovah's altar was to be made either of earth or unhewn stone; never of hewn stone (See Exod. 20:24-26). No human tool was to be lifted up on these stones. No steps whatever were to be built. The altar was the meeting-place between God and the sinner, and no human works or embellishments could be tolerated here. The tool would only defile; the steps would reveal only human nakedness. Needless to say, that altar of God's stones typifies the Cross of Christ in all of its sufficient glory.

But the false worshipers in Isaiab's day were impiously disregarding these prohibitions, and daring to approach the God of Israel with an altar of bricks which they themselves had manufactured. No wonder that God was provoked to anger continually!

True worship is to the Father, through the Son, and in the power of God the Holy Spirit. It comes from God and returns to God. It is not produced by "religious atmosphere,"

such as a spurious ritualism, soft lighting, music, etc., which may issue only in a soulless emotion. Nor is the listening to a sermon true worship. These may produce worship, and should do so. But worship itself is the overflow of the heart in its contemplation of the unspeakable glories of Christ. Like the mysterious incense of the Tabernacle, it cannot be humanly produced. "The Father seeketh such to worship Him."

Hence, in connection with conversion, service and worship, let each Christian reader pray, as it were: "Lord, let me not be a brick!"

---

### THE CLEANSING OF THE TEMPLE

By JEREMY TAYLOR

Lord, come away;  
 Why dost Thou stay?  
 Thy road is ready; and Thy paths, made straight,  
 With longing expectation wait  
 The consecration of Thy heavenly feet.  
 Ride on triumphantly: behold we lay  
 Our lusts and proud wills in Thy way.  
 Hosanna! welcome to our hearts. Lord, here  
 Thou hast a temple too, and full as dear  
 As that of Sion; and as full of sin:  
 Nothing but thieves and robbers dwell therein:  
 Enter, and chase them forth, and cleanse the floor;  
 Crucify them, that they may never more  
 Profane that holy place  
 Where Thou hast chose to set Thy face.  
 And then if our stiff tongues shall be  
 Mute in the praises of Thy Deity,  
 The stones out of the temple-wall  
 Shall cry aloud, and call  
 Hosanna! and Thy glorious footsteps greet.



## God's Wonderful Love

1. It is sovereign. "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you" (Deut. 7:7, 8). "Only the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day" (Deut. 10:15; 1 Sam. 12:22; 2 Sam. 22:20; Psalm 44:3; Isa. 43:4; Rom. 9:13-16; Ephes. 1:4; 1 Pet. 1:2).

2. It is everlasting. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jer. 31:3). "Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end" (John 13:1; Gen. 17:7; 2 Sam. 23:5; Psalm 103-17; 112:6; Isa. 54:8; 61:7, 8; John 4:14; 2 Thess. 2:16; 1 Tim. 1:16).

3. It is gracious. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:4, 5). "I will heal their backsliding, I will love them freely: for mine anger is turned away from Him" (Hosea 14:4; Rom. 3:24; 4:16; 5:20, 21; 11:6; 1 Cor. 15:10; 2 Cor. 8:9; 2 Tim. 1:9).

4. It is great. "God, Who is rich in mercy, for His 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 made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus" (Eph. 2:4-7; Psalm 31:19; 36:7; 86:13; 119:156; John 15:13; 1 John 3:16).

5. It is perfect. "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is love with us made perfect, that we may have boldness in the day of judgment,

because as He is, so are we in this world" (1 John 4:16, 17; Rom. 5:2-5; Eph. 3:19; John 17:26; 2 Cor. 5:14, 15; Isa. 63:9; Rev. 1:5, 6).

6. It is unchangeable. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through Him that loved us. For I am 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. 8:35-39; John 11:5, 11; 14:21-23; 15:9; 17:9, 10, 23; Ephes. 5:25-27; 1 John 3:1-3; Jude 21).

7. It is personal. "I was crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20). "Be ye therefore imitators of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savor" (Ephes. 5:1, 2; 1 Tim. 1:13-15; Phil. 4:13; Ephes. 3:8; Song 2:4; Zeph. 3:17).

---

### AT EVENING TIME

At evening time no gathering night;  
 "It shall be light," God's holy light,  
 His word our sight—at evening time.

At evening time above the shroud  
 The rainbow cloud, God's pledge of care:  
 Trust finds Him there—at evening time.

At evening time He gives repose  
 From earthly woes. Why should we fear?  
 Day-dawn is near—at evening time.

—F. E. Belden

## A Message for Each Day

By FRANK E. GAEBELEIN

**September 1.** "And as Jesus passed by, He saw a man which was blind from his birth . . . and He anointed the eyes of the blind man" (John 9:1, 6).

The Lord Jesus is not only the life-giver but also the light-giver. Spiritually we Christians have all been in the condition of the man whose story is told in the ninth chapter of John: blind from birth, we were in total spiritual darkness until the Lord Jesus made us see. It is said that the former King of Siam voluntarily paid the surgeon who operated upon his afflicted eyes a fortune of several hundred thousand dollars. How much more do we owe to the great Physician who has given sight to the blinded eyes of our lost souls!

And still we need His light-giving touch. Fearfulness, faithlessness, the sin of unbelief—such are the things that spread a film over our spiritual eyes. Especially amid depressing circumstances do we need our Intercessor to pray for us as Elisha prayed for his young servant at Dothan: "Open his eyes that he may see." In answer to that prayer the young man began really to see, and he saw the mountain full of horses and chariots of fire round about Elisha." So may we see the unseen hosts of the living God surrounding and protecting us. Lord, open our eyes that we may see Thee this month.

**September 2.** "We will not have this man to reign over us" (Luke 19:14).

This detail in the parable of the ten pounds is often overlooked. The citizens of the nobleman's domain, when he was gone, sent after him this audacious message: "We will not have this man to reign over us." Then follows the account of the nobleman's return and his dealing with those to whom he had given respectively the ten pounds, five pounds, and one pound. But the parable does not end there, for the nobleman has finally a terrible word of condemnation for the citizens who so insultingly repudiated his lordship.

The nobleman, of course, is the Lord Jesus. The citizens who so boldly rejected Him are the Jews. There is, however, a broader application that fits us today. The nobleman is still the Lord Jesus, but we are citizens of His kingdom. In His absence are we to join in the insulting message, "We will not have this Man to reign over us"? That is what Christendom today, with its worldliness, its indifference, and its compromise is doing. God grant that the message of our lives may be quite different. May our daily prayer be just this: "Lord Jesus, today, every moment, every hour, be Thou completely my Lord and my King."

**September 3.** "Have faith in God" (Mark 11:22).

Let us not forget who said these four words. They came from the lips of the Lord Jesus Himself. Let us recall also their content. "Have faith in God," said Christ, and then He went on to declare that faith releases power sufficient to cast a mountain into the midst of the sea.

"Have faith in God," Christian, that is positively the greatest thing you and I can ever do. Without it we find it impossible to serve God. With it we can do all things. May God show us anew the folly of unbelieving living and self-energized service! "Have faith in God."

September 4. "He stirreth up the people" (Luke 23:5).

Yes, Christ does stir up the people. In His Presence the man or woman with sin unconfessed and uncleansed is stirred with the discomfort of a restless conscience. When the Gospel is really preached in power, then religion of the soft and easy type goes. When the sovereign claims of the Son of God are presented without compromise, selfish men and women are disquieted. Does your testimony, your work for Christ, always leave everyone happy and comfortable? Then you may well question whether God is using you as He would like to use you. One thing is certain; as the Scripture says, the Gospel of Christ is "the dynamite (Greek) of God unto salvation." It *not only* stirs up the people; it blows up the life dedicated to self, so that Christ may henceforth reign as Lord of all.

September 5. "That all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me" (Luke 24:24).

Notice that the risen Lord Jesus declares that "all things" written of Him must be fulfilled. Now every Bible student knows that the law and the prophets and the Psalms are replete, not only with predictions of His first coming but also with prophecies of His return. What a comfort, in a retrogressing and disillusioned world, to have this assurance from His own lips that *all* the prophecies of His coming glory must be fulfilled! What a stimulus to holy living to know on the authority of His personal word that He *will* come again and reign, even as the prophets have said!

September 6. "Our iniquities testify against us" (Jerem. 14:7).

There is a profound truth of God's moral economy in these few words. Just as surely as you are sinful, so surely do you have hostile witnesses against you. And those witnesses are as numerous as your sins. The accountability of the soul to God is an intensely individual matter. Were all the human race but one man wiped out of existence, that one man would still have many a witness against him; his sins would cry out with mouths he could not stop. We Christians are too forgetful of these solemn facts. We take our salvation so for granted, that it becomes only an "old story." But it is more than an old story; it is a wonder fresh as each dawning day. Saved from the eternal penalty of sin, we need daily to bring our lives to the blessed fount and to have the defilement contracted from this evil world cleansed. Yes, "our iniquities testify against us," but, thank God, "There is therefore now no condemnation to them that are in Christ Jesus."

September 7. "Let us go speedily to pray before the Lord" (Zech. 8:21).

Zechariah tells us that this is what the inhabitants of Jerusalem will say in the time of kingdom blessing. There is one word in the sentence that speaks volumes—the adverb, "speedily." When Israel is eager to go to the place of prayer, then their hearts are really given to the Lord. Christian friend, does your heart daily cry out, "Let me go *speedily* to pray before the Lord"? Yes, we Christians take pride in our prayer-life. But is that prayer-life a spiritual delight or is it a daily chore? May



## OUR HOPE

185

God so draw us to intimate fellowship with Him that we shall hasten with joyful anticipation, to the place of prayer.

September 8. "I also . . . make mention of you in my prayers beseeching the God of our Lord Jesus Christ, the Father of glory, to give you a spirit of wisdom and of insight, in the knowledge of Himself" . . . (Ephes. 1:15-17, Conybeare and Howson).

Let us take for our meditation the next few days some of the inspired petitions in this great prayer of the Apostle Paul. Here is the first of the series: Paul prays that God may give to the Ephesians "a spirit of wisdom and of insight, in the knowledge of Himself." Is anything more needed in the Church today? Earthly wisdom, modern scholarship, scientific research—these were never more advanced. But the Church of Christ is weak for lack of wisdom and insight, not in these things but in the knowledge of God Himself. Ah yes, the highest wisdom is to know the only true God and Jesus Christ whom He has sent (John 17:2). Would not God pour out a blessing, if His saints were more like Paul in praying first and foremost that they might grow in the insight into the knowledge of the Lord of Heaven and earth? Let us continue to pray specifically for the supply of our material needs, but let there be in the vanguard of every prayer of ours the petition for a deeper knowledge of God.

September 9. "The eyes of your understanding being filled with light" (Ephes. 1:18, Conybeare and Howson).

Thus is introduced the second petition of the Apostle's prayer. Notice exactly what these words say. The eyes of the Christian's understanding, writes Paul, are to be "filled with light." The light is outside the eyes. Moreover, it must enter into the eyes before they can see. In the complete absence of light, there is the dreadful darkness as of the blackness of the Egyptian plague which could be felt. The eyes may be the keenest in the world, but in total darkness they are of no more practical value than the sightless orbs of the blind. So it is in spiritual things. There must be light from without the eyes to enter into the heart before spiritual discernment can be exercised. That light is the Lord Jesus Christ, who said with authority, "I am the light of the world." He fills the eyes of the heart with "the true light that is the life of men."

September 10. "That ye may know what is the hope of His calling" (Ephes. 1:18).

Here is the first result of Christ's illumination of the natural, darkened, human heart. The spiritual horizon is broadened from the earthly to the infinite. "The hope of His calling." How infinitely much is comprehended in that phrase! Victory over sin and the devil, the conquest of fear, the certainty of seeing Him and being made like unto Him.

When we look forward to "a red letter day" in our lives or when we anticipate some well-earned reward, the hope that is in us brings great joy. Why? Because we are certain of the fulfillment of our hope. But are we finding similar joy in "the hope of His calling?" Let us pray that God will show us the surety of the realization of all He has in store for us as His dear children.

September 11. "At that time ye were without Christ, being . . . strangers from the covenants of promise" (Ephes. 2:12).

"Strangers from the covenants of promise." A newer translation puts it this way: "With no share by birth in the covenants which are based on the promises." That was our former position, Christian friends. And nothing we could ever do could give us a share in the covenants of promise. An heir shares his father's estate by reason of birth, not by reason of anything he has done. Here is the marvel of redemption. Through the new birth God in His grace has taken the sinner into His own family. The alien becomes a son and shares the family heritage. Oh, may we never lose the sense of the wonder of our salvation; may we never complacently accept it without heartfelt praise to the eternal Father!

September 12. "God Himself has said 'I will never let you go'" (Heb. 13:5, Weymouth).

Here is a word of assurance on which you can rest your soul. Who has said it? God Himself! What has He said? "I will never let you go." That statement is all-inclusive and absolutely unconditional. Dear child of God, take these words to heart. In Christ you are safe, safe for all eternity. The Almighty God says He will never let you go, and He means exactly what He says.

September 13. "There is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether" (Psa. 139:4).

This is omniscience! In the second verse the Psalmist has written an even more amazing statement: "Thou understandest my thought afar off." In the light of such divine knowledge, why will men try to deceive God? Only the darkened human heart can fail to see that nothing is hid from the eyes of Him with whom we have to do. And there is also comfort in the thought of God's all-seeing eye. For if He beholds the evil, He also sees the good. No kindly thought, no unobtrusive bit of helpfulness, no hidden generosity are lost in His sight. The Father who seeth in secret will reward His own openly. But let no man trust to his goodness for acceptance with God. Only the blood of Christ is sufficient to cover the sins of every man from the omniscient and holy God.

September 14. "Praying in the Holy Ghost" (Jude 20).

You may pray in church or at home. You may pray standing or seated, in the dark or in the light. But, if you would pray to Almighty God and have Him hear your prayers, you must pray in the Holy Spirit. God allows men wide liberty in the forms of worship, but no liberty in the spirit of worship. He who would worship God must, as the Lord Jesus said to the Samaritan woman, "worship Him in Spirit and in truth." So it is with prayer. To be effectual it must be in the Holy Spirit, not in man's spirit. May the Lord forgive us for all the prayers we offer in self-will and in our own spirits!

September 15. "He that lacketh these things is blind,

## OUR HOPE

187

and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:9).

Second Peter is the epistle of remembrance. Several times the Apostle exhorts his readers not to forget certain things. Our verse for today looks back to Peter's list of the great Christian virtues, and makes a definite link between them and the fact of redemption. If anyone lacks these virtues—faith, knowledge, patience, brotherly kindness, and the like—it is a sign that he has forgotten the fact of his redemption. The basis of Christian virtue, Peter is saying, lies in being purged from the old sins. How true that is! Without redemption, the purging of the old sins, there can be no Christian character. And when a believer loses sight of the fact of his redemption, it is but a step back into the old sins from which he has been purged. If our redemption cost God such a tremendous price, surely we cannot too often bring it gratefully to our remembrance.

September 16. "I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:16).

The Lord Jesus is speaking. And when He speaks, it behooves Christians to listen. Here He states His great purpose in choosing disciples. To bring forth fruit—that is what He expects His own to do. Let us not forget that word, *much*, for our Lord said it and meant what He said (vs. 8). Much fruit, abundant results of labor for Him, is what Christ expects of His disciples. Have we any right, then, to be satisfied with a meager Christian testimony and a scanty harvest? Always remembering that outward bigness and mere numbers do not necessarily constitute the "much fruit" of which Christ speaks, let us nevertheless expect to bring forth that which He has planned for us.

September 17. "That we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

"Comfort of the Scriptures." How true that phrase is! Only Christians know what a haven the Word of God is in time of trouble and distress. We are perplexed, beset behind and before. What a relief to turn to the sure counsels of our loving Father who cares for His own children and to read the message of hope that He has caused to be written for our encouragement. It is not in times of emergency that we Christians fail to use the Scriptures, for we instinctively turn to them in deepest trouble. But it is in the common round of every day that we lose the blessedness of companionship with God, because in fair weather we are so prone to neglect His Word.

September 18. "I blessed the Most High, and I praised and honored Him that liveth forever . . ." (Dan. 4:34).

This verse and those that follow it comprise one of the most remarkable portions of Scripture—a psalm of praise spoken by a heathen, king. Heathen though he was, Nebuchadnezzar had chance after chance through the ministry of Daniel to recognize the supremacy of God. And he did compliment God with his lips, while his heart remained fixed in its pride, so that he finally ascribed the greatness of Babylon solely to himself. But God will be praised. He must have the first place. So, after the years of disciplinary judgment, Nebuchadnezzar voiced his remarkable hymn of praise to God.

If these things apply to a heathen, how much more do they hold

## OUR HOPE

for us Christians! Yes, we owe God the constant praise of our hearts. Ingratitude is base indeed, and it is a positive sin for a Christian to let even one day go by without true praise to God. If there is one element of prayer and worship that is essential, surely it is praise.

September 19. "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John 2:28).

This verse contains an all-important rule for Christian living. "Abide in Him." After all, it makes comparatively little difference where our outward residence is. It is the inward home that counts in God's sight. When Christ comes again, He will find His own in a great variety of surroundings. But their outward environment, provided that it is not contaminated with habitual indulgence in sin, will be of secondary moment compared with their inner residence. The believer who is daily and trustingly abiding in Christ will not be shocked at the Lord's coming, for it will simply mean a far more glorious eternity of that life with Christ which he has already begun upon earth. Christian friend, where are you living? Are you, deep down within your soul, at home with the Lord Jesus?

September 20. "Beloved, believe not every spirit, but try the spirits whether they are of God" (1 John 4:1).

Christians are to be properly skeptical. They are not to believe all who claim to be spiritual leaders and teachers. The reason is plain, as the rest of the verse states: "Because many false prophets are gone out into the world." There has probably never been a day in human history when there were more false prophets and when Christians needed to exercise more caution than today. Cults, fads, strange religions, and wolves in sheep's clothing abound. In view of the insane confusion of this modern age, we simply must learn in spiritual things to detect the true from the false voices. And the test for trying the spirits is a simple one. "Every spirit that confesses that Jesus Christ is come in the flesh is of God." We find it in verse two of this chapter. The Person of Christ—there lies the dividing line between the Biblical faith and modern substitutes. Be tolerant, yes, but never make the mistake of tolerating anti-Christ. John was the apostle of love, but he never for a moment tolerated doctrine that dishonored his Lord. Can we Christians of a latter day afford to be less discriminating than the beloved disciple?

September 21. "Seek ye out of the book of the Lord" (Isa. 34:16).

Have you done that today? Have you first of all sought the Word of God, not the word of man? When we seek out of His Book, we find guidance in perplexity, comfort in sorrow, strength in weakness. Above all, we find food for our souls. Dear friend, don't be the sort of Christian who pampers his body and keeps his soul on a starvation diet. Seek daily the spiritual manna that is the Word of God and your soul will be abundantly satisfied.

September 22. "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men" (1 Cor. 14:20).

## OUR HOPE

189

Paul was no obscurantist. He did not believe in stultifying the God-given powers of the mind. He wanted the Corinthians to grow up to an adult intellectual standard. But he also knew that there was a place for Christian life. In this instance, Paul points out that Christians are to be childlike ("babes" is the word he uses) in malice.

Why does strife enter the Church? Simply because men will reverse Scripture; the old nature soon acquires a post-graduate education in malice and kindred sin. Thus the higher reasoning faculties are warped, judgment is perverted, and Christians cease to dwell together in unity.

September 23. "I sought him, but I found him not" (Song of Sol. 3:1).

One of the most heart-breaking experiences of the Christian life is to seek Him who "the soul loveth and not find Him. For the Christian to be out of fellowship with his beloved Lord means anguish of spirit. Why is it that He sometimes withdraws His face from us? Among the reasons that may be given, the chief is found in one deadly little word—sin. Sin, committed and persisted in by the Christian, means separation from Christ. Are we enjoying fellowship with our Lord?

September 24. "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are able to overcome it" (Num. 13:30).

A heroic figure, this Caleb! What a scene it must have been as he stilled the multitude before Moses, and spoke these courageous words! His advice, Christian friend, holds good today. You and I have our promised land. God remains faithful. There is victory ahead—victory over the world, the flesh, and the devil. But one thing is essential. It is the Caleb and Joshua attitude of pressing forward in faith to claim what God has already given us. Are we doing that, or are we hanging back for a forty-year trek through the wilderness?

September 25. "And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their bodies" (Exod. 19:10).

Israel was before Mt. Sinai, and Jehovah Himself was ready to manifest His power to them. The cleansing was the essential preparation. The application is plain. A holy God demands personal holiness. In the old dispensation that holiness was typified by ceremonial cleansing. And it is significant that, as a leading Orientalist has pointed out, the residue of the burnt offerings—water, wood, ash and animal fat with beat—*are* the essential ingredients of soap. Cleanliness is next to Godliness.

But how are men today sanctified and washed, so that they may have fellowship with the God of all holiness? Every Christian knows that the blood of Christ is the only detergent adequate to wash the stains from conscience and make defiled souls white as snow.

September 26. "It was a true report which I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not their words until I came, and mine eyes had seen it" (2 Chroc. 9:5, 6).

This humble acknowledgment of King Solomon's greatness came from the lips of the Queen of Sheba. Overwhelmed by the glory of the king she confessed that even the half of his greatness and wisdom had not been told her. But there is a "greater than Solomon," even Christ, our Redeemer-King. Of His wondrous grace and love those who have dwelt with Him in heavenly places bear witness. And we, realizing a closer walk with Him, say, as the Queen said of Solomon, "It was a true report we have heard of Thine acts and love and wisdom and saving grace."

September 27. "Men ought always to pray" (Luke 18:1).

"Always to pray." That, according to the Lord Jesus, is an obligation. "Men ought always to pray." So we find Paul saying to the Ephesians, "Praying always with all prayer and supplication." "Ah," one replies, "it is too much. One can't always pray." Perhaps not in words, but there is a way of living whereby the mind is continually turning to God. There is a "Practice of the Presence of God," as that humble kitchen-worker, Brother Lawrence, found, that leads straight to the realization of that hard saying, "Men ought always to pray." You do not always pray. You are far from fulfilling this obligation in your life. But—ask yourself these questions: "Am I now praying more than I did a month ago, a year ago? Am I continually growing more and more into that ideal state of constant prayer fellowship with my loving Heavenly Father?"

September 28. "Therefore we are always confident" (2 Cor. 5:6).

These words occur in the midst of Paul's beautiful discussion of death. He has spoken of the "building of God, a house not made with hands, eternal in the heavens," which Christians have when the "earthly house of this tabernacle is dissolved." He brings forth the glorious hope "that mortality might be swallowed up in life." And then he concludes with another great "always." "Therefore are we always confident." A Christian may be sick. He may be harassed. He may be beset by troubles. But through it all he may always maintain his confidence in the glories that God has prepared for them that love Him.

September 29. "He spake within himself . . . Jesus answering said unto him, Simon, I have somewhat to say unto thee" (Luke 7:39, 40).

Simon the Pharisee had an unworthy thought as he saw the woman of the city weep over Jesus' feet and spill her precious ointment upon them. It was a thought unexpected and engraved on his heart beyond all hope of concealment from the Lord's searching gaze. And so Christ spoke and He answered Simon's thought. It is humbling to remember that He not only hears our words but knows our thoughts. The things we harbor in our hearts yet dare not say out loud, those He is answering. When He rebukes us and says to us, as He did to Simon, "I have somewhat to say unto you," it behooves us to mark well His words and to hear and do what He says.

September 30. "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Phil. 4:2).

Of all the churches to which Paul wrote, that at Philippi seems to have been in the most wholesome condition. And the letter which the apostle addressed to this church reflects, in its pervasive note of rejoicing and confidence, this happy state of affairs. Yet all was not perfect, even at Philippi, and we have here one of the very few suggestions of difficulty in this Christian community. It is just a hint, and probably refers to incipient trouble. Two women in the church were not getting along together as well as they should. That was all. Yet the apostle recognized the seed of grave trouble, and like a true pastor he made a winsome plea for their reconciliation.

"That they be of the same mind in the Lord." Every word of that clause is important, particularly the last phrase. Paul hardly expected Euodias and Syntyche to agree about every detail of their lives, but he did ask for unity in the things of the Lord. How true it is that, when Christians are agreed in the Lord, they can disagree happily in extraneous matters, always knowing that they are one in Christ.

---

## Book Reviews

BY ARTHUR FOREST WELLS

**C. H. Spurgeon's Autobiography.** By David Otis Fuller. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 148 pages. Price, \$2.00.

Material from four original volumes, covering 1,500 pages, is here edited and condensed into a brief but representative account of Mr. Spurgeon's own life story. Nine points are emphasized: Early Religious Impressions; Conversion; Calvinism Defended; the Call to London; Criticisms; the Music Hall Disaster; the Tabernacle Opened; the Thirsty Soul-Winner; Views on Controversy; Spurgeon's Literary Genius, God's Giant Goes Home. Dr. Fuller has made good choices of the extensive material before him, and he has presented them in very readable form. The account of Mr. Spurgeon's conversion is easily worth the price of the whole book.

**After C. T. Studd.** By Norman P. Grubb. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 186 pages. Price, \$2.00.

*After C. T. Studd* is a companion volume to Mr. Grubb's *C. T. Studd—Famous Athlete and Pioneer*, and *With C. T. Studd in Congo Forests*, except that in these pages he gives the account of the spread of the Worldwide Evangelization Crusade to other parts of the earth. As in the former case, these new endeavors were all made by faith in God for the supply of every need. The new trail of trusting here leads to Colombia, South America; Spanish Guinea, Ivory Coast, Senegal, Liberia, Africa; Kashmir, Nepal, and other stations, in India.

**The Spirit of the Living God.** By Harold J. Ockenga. Published by Fleming H. Revell Co., New York. Cloth binding, 176 pages. Price, \$2.00.

Urged on by a reported failure of Christian missions, on the one hand, and the blessings attending lectures on the Holy Spirit, on the other hand, the author has published these Park Street Church sermons of 1946 for the blessing of the Christian public. There is one chapter on The Eternal Spirit, and fourteen others in which he discusses the Holy Spirit in relation to Creation, Common Grace, Revelation, Incarnation, Prophecy, Regeneration, Sanctification, Redemption, Prayer, Missions, Soul-Winning, Power, Symbols, the Church. The background of these messages is the Reformed Theology as it is expressed in the Westminster standards. In other words, this book is a restatement of what conservative believers in the Lord Jesus Christ hold to be true of the Third Person of the Trinity. The teaching is clear and helpful.

**We Live Forever.** By Lehman Strauss. Published by the author, Bristol, Pa. Paper covers, 122 pages. Price, \$1.00.

The contents of this book ought to bring instruction and comfort to many who read it. When dealing with eschatological truths, it is easy to differ with the particular views of others as to details; but if the essential doctrines are set forth correctly, as they are here, great blessing results. There are a great many people who are sorrowing today on account of bereavement, and many of them are taking comfort in things they hear that really have no comfort in them. Let us help to spread comfort that is comfort indeed—Christian comfort. A Scriptural sense of the invisible is what the world needs.

---

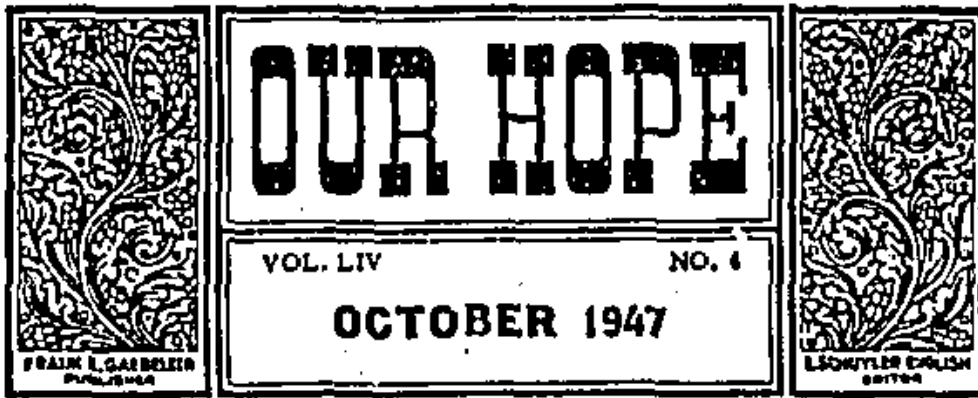
BY MARIAN BISHOP BOWER

**Tognia, School Boy of India.** By Dorothy Johnston and Emmy Lou Murphy. Published by Moody Press, Chicago 10, Ill. 32 pages. Price, \$.35.

*Tognia*, a story book with outline pictures to color takes the child to faraway India. The story would interest children from the youngster of five, who is read to, to the boy or girl of nine who reads for himself. The pictures are clear and invite coloring. When the child has finished the book, he will have a foundation of knowledge of Indian customs, worship, and superstitions for later building upon. He will also have had the way of salvation made very plain to him as he realizes with *Tognia* that he is a sinner in need of the Saviour. There is a question in the mind of this reviewer as to the ease with which the adult hearers in the Indian village acknowledge the Lord as their personal Saviour—this in the light of the testimony of veteran missionaries. This is a minor criticism, however.

The book would be valuable not only to put into the hands of children, but also for the teachers of child evangelism classes, who could use the story and colored mounted pictures profitably in challenging the missionary interest of their groups. Two books would be needed in this event, of course, since pictures back pictures.





## Editorials and Notes

**MEMORIAL EDITORIAL:** When Paul spoke his last words to the elders of Ephesus, he said: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts 20:35). This saying of our Lord's is not recorded in the four Gospels. It is blessed to receive, but the greater blessedness is to give. And He is the great Giver, and therefore His is the greater blessedness. He came from the highest glory for the purpose of giving. He who was rich became poor for our sakes, so that we by His poverty might be rich (2 Cor. 8:9).

In speaking to the woman at Samaria's well, our Lord said to her: "If thou knewest the gift of God . . ." (John 4:10). She did not know that Gift, and there are also many Christians who seem not to know fully "the Gift of God," who are ignorant of the bountiful hand that gives the blessed and precious gifts of redemption. They are like a man who has received a great inheritance that will supply all his material need, but, in spite of his inheritance, he does not claim it, but struggles on.

*Christ Himself is the Gift of God.* "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." "For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever."

"Even as Christ also loved the Church, and gave Himself for it." "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "But God, who is rich in mercy, for His 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 made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." "Unto Him that loveth us, and hath washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever."

These are but a few of the Scripture passages which tell of the great gift and gifts which our Lord brought. The great gift was made on the Cross. There He gave Himself in a way that the finite mind cannot understand in its fulness. And because He gave Himself, because He laid down His life, the believer receives in Him, through Him, and with Him, all things. The gift of God is eternal life through Jesus Christ our Lord. All our needs are blessedly supplied for time and eternity. And therefore to the Cross we must go, and there alone, to receive the gifts that He purchased for us. We find there the gift of life, the gift of righteousness, the gift of peace, the gift of joy, the gift of assurance, the gift of deliverance, the gift of power, and the gift of glory. To claim these and take it all in faith means blessed peace and present joy. Alas! that we are so slow to make use of the inheritance that the death of Christ has put to our account.

*The second great gift is the gift of glory.* By giving Himself He met our needs as sinners. At His Cross we find deliverance from the guilt of our sins and the power of sin itself. Believing on Him, we are reconciled by the death of His Cross.

Christ's physical resurrection was God's "Amen" to the victorious cry of Calvary: "It is finished!" But it was more than that. "God raised Him from the dead and gave Him

glory." He, by His own great power, carried the Man, Christ Jesus, through the heavens. He lifted Him, not only out of the grave in a glorious resurrection body, but kept on lifting Him until He had carried Him into the Heaven of the heavens, into the Holiest up yonder, and then He set Him at His own right hand, far above principalities, and powers, and dominions, and every name that is named. All the glory that God can give was put upon His Son. He gave Him glory upon glory. He who was made a little lower than the angels was crowned with glory and honor.

Is it His glory alone? Has He received that glory to retain for Himself only, to enjoy all by Himself? No, He received that glory that those for whom He died might become, in Him and with Him, partakers of it. The Father made Him heir of all things, so that blood-washed sinners, constituting the family of God, might be the heirs of God and fellow-heirs with Christ. And therefore the loving heart of the Lord Jesus spoke of it in His high-priestly prayer, when He looked forward to the gift of God in resurrection. "The glory which to Thou gavest Me I have given them" (John 17:22). All that He is, all that He has in resurrection glory, is His gift His own.

Our redemption bodies will be like His own glorious body. We shall be changed into the same image. All His possessions will be shared by His own, by the glorified Church. Marvelous gifts of glory, so great that we cannot comprehend them now! All the glory He earned by His great work of redemption, He gives to His own. Hallelujah! What a Saviour!

"If thou knewest the gift of God . . .!" Go to you: Bible, beloved. Read it again and again. Go, and drink deeper and deeper. Think it over and over again, and then rejoice in the two gifts--the gifts of peace and glory; and live the little time that is left unto the praise of His peace and glory.

—A. C. G., 1933



**The Gift of the Spirit** There is yet another gift that is bestowed upon the child of God, a gift from the Father and the Son. It is the gift of the Holy Spirit. Five things had to take place before this gift could be given: (1) the incarnation of the

Son of God; (2) His atoning sacrifice for sin; (3) His resurrection from among the dead; (4) His ascension; and (5) His glorification. This is all clearly implied by one statement in John's Gospel: "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (John 7:37-39). Since the gift of the Spirit had to await the glorification of Jesus, the Son of Man, then it had also, obviously, to wait for those activities of the Son's incarnation that preceded His glorification.

Like our salvation, and as a part of it, the gift of the Spirit is entirely by grace. No one receives this gift through any merit in himself. It is not a gift that is bestowed upon some believers and withheld from others. It is not something that is attained, nor is His presence in the life a reward. The Spirit is a gift conferred upon all who belong to Christ through faith.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind . . . . And they were all filled with the Holy Ghost . . . ." (Acts 2:1-4). All received the gift that was sent down from Heaven. There were not any who were elighted, neither did any of them work to receive the gift. The gift of the Holy Spirit was the promise of the Father, sent by the Father in the name of the Son (John 14:26)—an abiding gift, to dwell with and in the children of God (John 14:17). This gift is the result of the glorification of the Son of God. It is through the Spirit that the new birth is effected, for we were born again "of water [the Word] and of the Spirit" (John 3:5; cf. 1 Peter 1:23), and it is He who imparts the new nature. By His abiding presence in the heart Christ lives within the Christian. Bodily, the Son of God, the Man Christ Jesus, is seated at the right hand of the Majesty on high; by His Spirit, Christ lives within His people. Thus, by His life He gives new life, His own life resident in every born-again believer in His name, that is, in His Person and work.

## OUR HOPE

197

The gift of the Spirit accomplishes a divine purpose of majestic import. For the Spirit was not given us simply to dwell within; He was given to do something. "But when the Comforter is come," said our Lord, "whom I will send unto you from the Father, He shall testify of Me" (John 15:26). "He shall glorify Me: for He shall receive of Mine, and show it unto you" (John 16:14). There is nothing that will increase the spiritual stature of the Christian more than to contemplate and abide in the Person of Christ and to behold His glory. And this is made possible by the Spirit, who has been sent in order to testify to and glorify the Son. The Spirit speaks not of Himself, but of Christ. He does not seek His own glory, but He glorifies the Lord Jesus, the God-Man.

How does He do this? He does it by revealing the truth (John 14:26; 16:13)—the truth about God, yes, and the truth about man; but more, the truth about Christ, by revealing Him who is the truth. It is the Spirit, too, who causes us to bear witness to the Lord, as He commanded (John 15:27). His is an active ministry in our behalf, in the Saviour's behalf, for the honor and glory of Him who is already honored and glorified, our Lord Jesus Christ.

The daily aim of every Christian ought to be to be filled with the Spirit and to walk in Him. This is accomplished by being filled with the Word of Christ, the Word of God, and through obedience to the Word. For we are to be doers of it, and not hearers only. Nor do we need to pray for more of the Spirit. The gift is complete; we have all of Him. But we need to live in such yieldedness that the Spirit has more of us. Then He will fill us, and we shall fulfil God's best for us. Thank God for the gift of the Spirit.



Is Romanism  
Christianity?

There is a great deal of talk in Christendom these days of union. This denomination ought to unite with that denomination, and such-and-such a group should "get together" with so-and-so. It is even suggested that Protestantism and the Roman Catholic Church should merge, a tacit admission that the Reformation was all a mistake. The Papacy is gaining great favor in the

world and adding strength to its already mighty power by means of superb publicity, and on account of indifference to the truth in circles where truth should be paramount—that is, the professing church. The spirit of Protestant ecclesiasticism, wherein Rome is meeting with diminishing disfavor, and the spirit of the world, in which Romanism is gaining increasing popularity, will band together in branding the statement that "Romanism is not Christianity" both uncharitable and bigoted. But it is truth, as we shall endeavor to point out in the paragraphs below.

First, however, let us grant that the Roman Catholic Church acknowledges the Deity of the Lord Jesus Christ, and this is more than some Protestant ministers do. However, such an admission by Rome does not constitute that Church as being Christian. The devil also confesses the Deity of Christ (Matt. 4:1-11), and so do the devils (Matt. 8:28-34). The acknowledgment of Christ's Deity must be accompanied by faith in Him as Saviour and Lord, if it is to be effective toward salvation and, therefore, Christianity.

Christianity, as revealed in the Word of God, the Bible, is contained in the Gospel of Christ, and this, in the words of the Apostle Paul, is "that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:3, 4). It is in this Gospel that the Apostle declared that the Christians of Corinth stood and were saved. Further revelation of the Scriptures pertaining to the Gospel of Christ and Christianity establishes that salvation is not of works, but by God's grace through faith in Christ. The Son of God, our Lord Jesus Christ, is set before us in the Word of God as the God-Man, the one Mediator between God and men, by whom reconciliation has been made through His substitutionary sacrifice of Himself for sin. By Him the justice of God was satisfied and magnified. In Him the believing sinner is justified, so that no sin is laid to his charge, who is freely and fully pardoned. The Scriptures teach, further, that Christ ascended through the heavens to the right hand of the Father, and that there He, the living Lord, is our Intercessor and Advocate. God's peculiar Representative on earth is the Third Person of the Godhead, the Holy Spirit,

the Comforter. He is Christ's Vicar on earth, and He alone. Finally, all Christians, all in whom the Spirit resides, will be caught up together to meet the Lord in the air, their translation and rewards at that day being entirely by grace, when they will be like Him and will be glorified with Him. This is the Christianity of the apostles, the Christianity of the Bible.

A gospel that differs from the Gospel of Christ as it is written in the Scriptures is *not* the Gospel of Christ, but "another gospel." This does not mean that those who propagate a contrary gospel declare it to be "another gospel." Indeed not! They profess to preach the true Gospel while they pervert it and make it another. We have an example of this in the New Testament. Writing to the Galatians, Paul says: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ" (Gal. 1:6, 7). Now it is quite true that the specific "another gospel" to which the Apostle alludes has to do with Judaism and its proposed admixture of legality with Christianity. The Galatians were being deceived by some who would have had them believe that faith in Christ was insufficient for salvation, unless obedience to the Law was fulfilled also, and that the Christian must be perfected by the dictates of the Law. In other words, justification, according to these teachers, is not by faith, but by faith *plus works*. This is not the Gospel of Christ, but "another gospel."

And no less is the gospel of Rome "another gospel." For there is only one Gospel of Christ—that which is written in the Scriptures; and anything else, even though it may be called "the Gospel of Christ," is a perversion of the truth, and is not Christianity.

Space permits only two examples as demonstration that Rome's gospel is not the Gospel of the Scriptures. But these will suffice.

According to Roman Catholic doctrine, Christ must be sacrificed over and over again for the remission of the sins of the living and the dead. Those who administer "the mass," Rome says, are sacrificing priests who sacrifice Christ every time "the mass" is celebrated. Rome's Christ, there-

fore, is on Rome's altars, and not in Heaven at the right hand of the throne of God. Declares Rome: "If any one say that in the mass a true and proper sacrifice is not offered to God; or, that to be offered, is nothing else but that Christ is given us to eat; let him be anathema."<sup>\*</sup>

The Gospel of Christ, on the contrary and as it is declared in the Scriptures, is that Christ suffered Himself *once for all* on the Cross of Calvary, an offering that needs never to be repeated. His work of redemption is a finished work. "So Christ was once offered to bear the sins of many. . . . We are sanctified through the offering of the body of Jesus Christ once for all. . . . For by one offering He hath perfected for ever them that are sanctified" (Heb. 9:28; 10:10, 14).

Rome's "mass" is not the Gospel of Christ; it is not in the Scriptures. It is "another gospel," and of such it is written: "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).

Rome's "mass" is not the Gospel of Christ; it is not in the both for salvation and access to God. It also teaches that it is right and proper for those who profess to be Christians to ask intercession on their behalf of the departed saints.† We quote a few lines from a devotional book that is published, according to its imprimatur, by Papal authority: "Great is the need you have of Mary in order to be saved! Are you innocent? Still your innocence is, however, under great danger. How many, more innocent than you, have fallen into sin, and been damned? Are you penitent? Still your perseverance is very uncertain. Are you sinners? Oh, what need you have of Mary to convert you! Ah, if there were no Mary, perhaps you would be lost! . . . Is it possible that a mother so tender can help bearing a Son so devout? For a rosary, for a fast, she has sometimes conferred signal graces upon the greatest of sinners."

But the Word of God declares: "For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all" (1 Tim. 2:5), who is at

<sup>\*</sup>Council of Trent, Session 22.

†Council of Trent, Section 25.



## OUR HOPE

201

the Father's right hand and "ever liveth to make intercession for us" (Heb. 7:25).

Rome's mediator is not the Mediator of the Bible. It is not Christian mediation that Rome teaches. It is "another gospel," concerning which the Apostle Paul pronounces in Holy Writ: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

Romanism is contrary to the Bible; its gospel is opposed to the Gospel of Christ. Can those things which are contrary one to another, and opposed to each other, be considered to be the same? Of course no. Neither can Romanism be said to be Christianity. The doctrines of Romanism are not the doctrines of Christianity. The gospel of Rome is not the Gospel of Christ. It is "another gospel."

Doubtless there are hosts of men and women whose names, on the rolls of the Roman Catholic Church, are written in the Lamb's book of life. But this is in spite of Rome's teachings, and not because of them. Salvation is through personal faith in the Lord Jesus Christ as the Son of God and Saviour from sin. Multitudes of Roman Catholics have such simple, saving faith, and because of this, they are members of Christ's body and the redeemed family of God. They have been deceived as to doctrine, but their faith is in the Son of God.

-But let them beware that preach Rome's gospel. It is "another gospel," and its ministers are written in God's Word: "Accursed." "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15).



<p>When Temptation Comes</p>	<p>Many believers in Christ, especially those who are young in the faith, seem quite surprised to find that the same temptations to sin that they had before they became Christians still meet them, even though they now belong to Christ. Frequently we receive letters</p>
--------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

from distressed children of God who are concerned about their salvation on account of such temptations, or who ask how they may overcome the solicitations to evil which are besetting them constantly.

We feel ourselves to be the least and last of all the saints to counsel others in such matters, for our own frailties and sinfulness are known to us only too well. Yet there is an answer to every need of the child of God, and it is to be found in searching the Scriptures.

It is not sin to be tempted to sin, but it is sin to yield to such temptations. They will exist and beckon us as long as we are here on earth in these bodies of corruption. For although it is gloriously true that when we put our trust in the Lord Jesus Christ and His Cross for our salvation we were born again and received the new nature, the life of Christ Himself by His Holy Spirit, we did not lose the old nature at that time, that nature with which we were born, the nature that is spiritually dead. This is the old "I," and it is subject to all the banishments of the world, the flesh, and the devil. It is contrary to God. It is helpless and hopeless to live righteously before God. In it, in the flesh, in me, no good thing dwells (Rom. 7:18).

On the other hand, the new nature cannot be touched with sin. Sin can find no more part in it than it can in Christ Himself. During our earthly sojourn in these bodies, therefore, there is constant warfare in the Christian's heart between these two natures, the old and the new. Whichever of these is yielded to triumphs over the other. This is the subject with which Romans 5:12--8:13 is occupied.

The difference between Christians and the unsaved is that, while both are subject to similar temptations to sin, Christians do not want to sin, and they are heart-broken and repentant when they do sin. The very fact that some are distressed when they sin and long to know how to be victorious over temptation is fair sign that they have been born again. For the world of unbelief is anaesthetized, as it were, against sin, and it seems to bother them very little, if at all.

Temptation comes. What is the Christian to do about it? First of all, it seems to us, he will pray. As a helpless child he will call upon God the Father, in the Holy Spirit and in

the Name of the Lord Jesus Christ, to help him *now*. He will claim the intercessory work of Christ at the Father's right hand. He will ask God, through the merit and power of Him who loosed the bands of sin by His death and resurrection, who gives power for triumphant living, to help him in this moment. He may not know how to pray as he ought, but he will claim the intercession, too, of the Spirit, who searches our hearts and helps our infirmities (Rom. 8:26, 27). This will not be the believer's first prayer, however, in relation to this particular temptation. He will have prayed at the beginning of the day, and many days, to be given victory over temptation and sin. But now, when sin calls, he will pray as never before.

Second, the Christian who is tempted will find recourse to God's Word. Even while he is praying he will want to recall some pertinent Scripture, and he will ask the Spirit to bring to his remembrance that which is needful. He will consider the Lord Jesus, and what the Word testifies of His Person and work. If it is possible, and if he has been praying, he will open His Bible and seek help there. But no proper Scripture will come to the minds of those who are not habitual readers of the Bible. So that, as with prayer, this will not be the first time in the day that the strengthening and cleansing power of the Word will have been sought. It will have been read in the early morning of that day, and many days before, and at night, and often. The devoted Christian will be satiated with that which is a discerner of the heart (Heb. 4:12), a lamp to his feet (Psalm 119:105), and a cleanser of the way (Psalm 119:9). It is with the Word that the Lord Jesus put Satan to flight: "It is written!" But it cannot be recalled what is written if it is never read.

Finally, not ceasing to pray or to meditate upon the written Word, and through it, upon Christ, the living Word, he who is tempted will be utterly dependent upon the Lord. He will not try to overcome temptation for himself, but he will trust the conquering power of Christ. He will allow the new nature, the Spirit, to rule. He will reckon himself indeed dead to sin, but alive to God (Rom. 6:11)—and to reckon means to count it as so. He will yield himself to the Spirit, and not fulfil the desires of the flesh.

No Christian will live perfectly on this earth. He will fail sometimes, and fall sometimes. But there ought to be progress. He should not fall as easily the second time as he did the first, nor as frequently this week as he did last week. When he fails he will remember that there is an Advocate with the Father, Jesus Christ the Righteous, who pleads his cause, who is the propitiation for our sins (1 John 2:1, 2). Sinning, he will confess that sin, and find God faithful and righteous to forgive, and to cleanse from all unrighteousness (1 John 1:9).

And always he will remember that he need not sin. For it is written: "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" (1 Cor. 10:13).



Before and since the Atlantic Charter with Free Speech? its "Four Freedoms," Americans have prided themselves on the freedom of speech which its citizenry is said to have. But is there true freedom of speech in this country? For many things and in many places, but there is not such freedom on the ether waves.

Recently we were told by Dr. Percy Crawford, the director of the Young People's Church of the Air, of an experience he had just had in connection with his program over a national chain of radio stations. He had sent his script in advance, for the approval of the powers that be in that chain. As you know, no longer are religious broadcasters, who pay for their time, permitted to ask, during their programs, for gifts to support the work. Dr. Crawford had, therefore, stated in his script that they (the Young People's Church of the Air) were relying on Philippians 4:19 as they carried on the work. The censor either knew the verse, or looked it up, for he wired Dr. Crawford that the reference must be deleted.

Announcers can insist upon their listeners buying packages of this breakfast food and that cigarette, can speak the praises of a cosmetic or a razor blade, and sponsors may force upon the public silly jingles about soaps and nose drops, but

a minister of the Gospel is not permitted to state that his God is able to supply all the need! Freedom of speech? No, indeed!—for Satan is the prince of the power of the air, and he will seek to hinder the message of salvation and peace in Christ while he remains unchained.

But God is able. In spite of such difficulties, He supports His work through His people. Pray much for those who are endeavoring to carry on testimony to the Lord Jesus Christ on the radio. Their ministry is not an easy one. Because it carries the message of the Cross in power, Satan is opposing it with every wile at his command.



Things to Come      We are not referring here to prophetic "things to come," but to some of the plans for the magazine.

During the summer months we have been greatly encouraged by the many letters that we have received from our reader-family, telling us of the help that *Our Hope* has rendered to the saints. "It is better than ever" has been a frequent expression that we have seen. We are thankful to the Lord for this, for no one knows better than we that it is in His strength alone that this may be so. So we give Him the glory.

And better things are coming, D. V. Around the first of the year we shall be having a new series by Dr. Frank E. Gaebelein on the Minor Prophets, and the Editor hopes to resume his "Primer of Bible Doctrine," and he has still other articles in mind for future issues. Some contributed material of considerable consequence is looked for, and so we expect to offer yet choicer meat from the Word for the household of faith.

Pray for us, please. And try to interest others in your magazine and ours. We shall be delighted to send free sample copies to any whose names you give us.



Autumn  
Book Offers

It has been our custom for a number of years to arrange special book offerings for our reader-family. Due to the high costs of manufacturing books and our new distributing arrangements, it is not as easy to do this as heretofore. However, because we want our friends and supporters to have every advantage at this season of the year, we are printing, on our cover pages, the full list of our own publi-

cations, on which, to our subscribers alone, and only if purchased directly from us, discounts will be allowed as follows: 5% on purchases of \$5.00 upward; 10% on purchases of \$20.00 and upward.

Look over the lists and avail yourself of the opportunity of securing some desired volumes at reduced cost. Perhaps you will want to make use of this offer in making your holiday gift-purchases.



#### Exposition of John's Gospel

Dr. Arno C. Gaebelcin's *Exposition of John*, which has been out of stock for some time, is now available. This splendid commentary on the Fourth Gospel is one of the finest in print. It is of added value because of its noted defense of the Johannine authorship of the Gospel. A large work of 414 pages, it sells, in cloth binding, for only \$3.50, postpaid. Send for your copy now.



#### A New Book

It has been some months since we announced a new title. But one will be off press very soon. It is the Editor's latest exposition, *Studies in the Epistles to the Thessalonians*, which is in the process of being printed at this time. Price and publication date will be announced in an early issue.



#### A Message for Each Day

It is with gratitude that we acknowledge the receipt of many letters concerning Dr. Frank E. Gaebelcin's "A Message for Each Day." Decision as to our future course will be announced in our next issue, D.V., when sufficient time will have elapsed, since the first notice that Dr. Gaebelcin must discontinue writing the messages, for all letters to have reached us. Meanwhile, thank you for your interest. Dr. Gaebelcin has been both honored and encouraged by the many expressions of appreciation that have come to us.



#### Missionary and Library Subscription Fund and Book Fund

Continued interest in the *Our Hope Missionary Subscription Fund*, which includes subscriptions to *Our Hope* for Libraries also, makes us feel that, with us, you see the need of sending out this testimony to our Lord Jesus Christ as widely as possible in this fast-dying age. Thank you for your share in this work.

To date only one gift (and that in August) has come for the recently announced *Book Fund*, through which we hope to distribute some of our books to missionaries at home and abroad. We expect to have, ere long, requests from foreign fields for some of our titles, in response to an announcement made earlier. And having experienced the faithfulness of our God again and again, we are assured that sufficient donations will be received to enable us to fill the various requests. Anything that we can do to help Christ's ambassadors in their work and in studying the Scriptures will be a service in His Name.

We lay both of these Funds before you for prayerful interest.

Donations to the Fund received in July, 1947, are gratefully acknowledged as follows: Nos. 47-104M, \$1; 47-105M, \$2; 47-106M, \$10; 47-107M, \$6; 47-108M (Library), \$5; 47-109M, \$2; 47-110M, \$4; 47-111M, \$5; 47-112M, \$1; 47-113M, \$10; 47-114M, \$5; 47-115M, \$2; 47-116M, \$4—total, \$57.00.

## Blow Ye the Trumpet!

BY LEUMAN STRAUSS\*

The trumpet was of God's own making and the Lord Himself was to control the use of it. It originated with Him, when He spoke to Moses, saying: "Make these two trumpets of silver" (Num. 10:1, 2). The sound of the trumpet was His voice. In this first mention of its use, we are told that the priests were the chosen ones in Israel to sound the trumpet: "the sons of Aaron, the priests, shall blow with the trumpets" (Num. 10:8). With striking fitness, Moses, by the Holy Spirit, mentions this, so that the trumpet is bound up with the life of Israel, both in the past and in the future. It was important to God that only certain qualified persons blow the trumpet, for with each trumpet blast, the mind of God was to be communicated to the people. Just as soon as God made known His movements to the priests, they were to sound the message to the entire camp. It was mandatory, then, that they be well trained in the sounding of the notes. The *worship, work and warfare* of God's people were to be regulated by the sound of the trumpet.

We see, at once, how important it was that the trumpeters give a clear and intelligible sound. Paul wrote: "If the trumpet give an uncertain sound, who shall prepare himself to battle?" (1 Cor. 14:8). While the context here has to do with the gift of tongues, Paul's illustration teaches us that if the sound emitted from the trumpet does not produce the proper effect in the ears of those who hear, no one can be expected to heed it.

The more general use of the trumpet in Scripture is applied directly to Israel. But when Paul gave a historical account of the ordinances of the Jews and of God's dealings with the nation, the Apostle added, "Now these things were our examples" (1 Cor. 10:6). Since these things were written for our learning, we turn to the trumpet and its use in order that we might treasure some practical instruction for our own hearts. Ours is a day of trumpets with uncertain

\*Mr. Strauss, Pastor of the Calvary Baptist Church, Bristol, Pa., is an author and Bible teacher whose ministry is constantly in demand.

sounds. It is a time of hazy perplexity. Wolves in shepherd's clothes are sounding their trumpets, but the notes are not clear. As a result, the people are confused. We need a clear, clarion trumpet blast that will set men to going in the right direction.

### The Trumpet Calls to Worship

God had arranged with Moses that the priests were to blow the trumpets to assemble the people for worship. However, until the trumpet sounded, they dared not come together for any religious rite or ceremony: "And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. . . . When the congregation is to be gathered together, ye shall blow" (Num. 10:3, 7).

The blowing of the trumpet was an important phase of the worship service. It regulated the time of worship, thus preventing the people from gathering at their own liking or disliking, which might result in the fixing of days and seasons of their own choosing. Also, it controlled the manner of worship. If the people came at will, there might not always be the priestly supervision, so that customs and practices of human invention would likely arise. How necessary, too, that the priests blow an accurate sound! The camp would be thrown into utter confusion if, at the hour of worship, the warning note were sounded by mistake.

Today, the Jew does not hear God's trumpet call to worship. While many Jewish people attend the synagogues, they are not gathering according to the divine pattern. Hence the confusion and despair which is so obvious among them. Having rejected the Messiah, the Jew still attempts to follow the Old Covenant which is now set aside by God, that apart from the Lord Jesus Christ, no man can worship Him. It is set forth clearly in Exodus 30:12 that every worshipper needed a ransom. When Jesus Christ came, His coming was to provide a ransom for all men, Jew and Gentile alike. He said: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28). The Apostle Paul added: "He gave Himself a ransom for all" (1 Tim. 2:6). Christ's sacrificial death was the



corresponding price for sin, and God can accept no other ransom price. Today the Jew has no sacrifice, no ransom for his sins. Not heeding the call of the trumpet, he has rejected Jesus of Nazareth as the Messiah, with resulting hopelessness and confusion for him. For centuries, now, the unbelieving Jew has had no true worship service.

But God has not cast off His people altogether. There are a number of passages which show that the blowing of trumpet will one day call back the nation of Israel to their own land, where they will once again worship Jehovah. In Leviticus 23, we have a record of "the feasts of the Lord." After the Feast of Weeks, answering to Pentecost, there follows the Feast of Trumpets. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation" (Lev. 23:23, 24). Between the Feast of Weeks, or Pentecost (Lev. 23:15-21), and the Feast of Trumpets, there was a long interval, a period of time which was of uncertain length each year. This period is a type of the present Church Age. The length of this is not known, and it may be looked upon as parenthetical, as far as Israel's history is concerned.

Israel's cutting off is merely temporary. Isaiah prophesied: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isa. 27:13). There can be no mistaking this passage. Our Lord made its interpretation clear, when He said: "And then shall appear the sign of the Son of man in the heavens: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other" (Matt. 24:30, 31). The Feast of Trumpets speaks, then, of the ingathering of Israel to her own land to worship Jehovah. At the close of the Great Tribulation, God's voice will be heard in the trumpet

blast, and the Jew will be restored. It is that day of which Joel prophesied when he wrote: "Blow ye the trumpet in Zion" (Joel 2:1).

But while Israel waits for that day, the Church needs to hear the trumpet calling her to the worship of the Lord. There are many trumpets blowing, but some give an uncertain sound. There is the keeping of days, which is not true worship at all. Multitudes go to church at Christmas and Easter time, and that's all. The mere observance of days is heathenish, not Christian. The Bible condemns all such. Paul says: "Ye observe days, and months, and times, and years . . . How turn ye again to the weak and hegerly elements?" (Gal. 4:9, 10). "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days . . . which things have indeed a shew of wisdom in will worship" (Col. 2:16, 23): Will-worship finds no acceptance with God, for, says Jesus: "God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (John 4:24). Worship is communion with God. A man may worship the Lord privately or publicly; he should worship in both. The singing of hymns, the reading of Scripture, the hearing of the Word, prayer—these all can be a part of a man's worship, but none of these constitutes worship in itself. Worship is the fellowship of God's people with God Himself, and it must be done sincerely, regularly, and reverently out of a pure heart which has been cleansed by the Blood of Jesus Christ.

From the moment we are saved, our thought and attention should be centered upon Christ and His Church. The minister is God's mouthpiece; he is God's trumpet; but there are not enough ministers who yield to Him so that the Holy Spirit can breathe the trumpet sound through them. God is not heard in some churches. A smooth, pleasant, popular essay, or a book review, which are "uncertain sounds" when given as a substitute for God's call to worship, is a harsh discord in the ears of the Lord. The bold, Spirit-directed preaching of men of God is the needed trumpet blast in our day. Until we have more of it, the people will be soothed and made to feel satisfied that the keeping of feast-days, holydays, saint days, Lent, etc., is the way to worship.

God. The danger of the day is the evident lapsing into a formal religious system. Christians ought not to need anything to arouse a cold heart to worship God. Looking at pictures of the suffering Saviour, or using other things, simply to cause the fallen nature to feel more reverent, is idolatry. God's call to worship is not through the use of outward decorations, or of any excitement, but the Holy Ghost within the believer drawing him; for to every true child of God, Christ is all in all. Worship by the Spirit of God. On this important truth we need to sound the trumpet.

### The Trumpet Call to Warfare

The people of God are never without enemies, and their enemies will never let them alone. A study of the history of Israel will show that there were enemy nations that never ceased molesting the Jewish people. It was important that the priests knew the movements of their foes, and then sounded the alarm so that the people could act wisely. Sometimes God deemed it best to move His people in another direction, away from the evil invaders, while at other times He sent them into battle against them. The sound of the trumpet was to govern their every move: "When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys" (Num. 10:5, 6). Notice now verse 7: "But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm."

How necessary that the priests blow with accuracy, and that the people give heed to the sound! The "alarm" was the warning sound of impending danger, and it called the people either to flee or to fight. God knew the movements of the enemy, and His people needed but to obey the "sound." If the priest blew an "uncertain sound," calling the people together to worship instead of to war, the result would be disastrous. On the other hand, deliverance was promised if the priest blew accurately and the people heeded the sound: "And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm

with the trumpet; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies" (Num. 10:9).

We shall look at two Biblical illustrations of remarkable deliverances of God's people which resulted from the effective use of the trumpet. The first of these is found in Joshua 6, where we have the record of how the invulnerable walls of Jericho fell flat. Nothing could stand in the way of God's people's possessing the land of Canaan. The Lord had said to Moses: "I will bring you up out of the affliction of Egypt unto the land of the Canaanites . . . unto a land flowing with milk and honey" (Exod. 4:31). However, when the children of Israel reached Jericho, the city "was straitly shut up because of the children of Israel: none went out, and none came in" (Josh. 6:1). But God's plan was not to be thwarted. He ordered someone to take ram's horns and lead the people around the city of Jericho once each day for six days, and seven times on the seventh day. "And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout, and the wall of the city shall fall down flat" (Josh. 6:16). The priests and the people did as God had commanded, and when the priests blew the trumpets, the wall fell down flat (vs. 20).

One other account of the effective use of trumpet was in the time of the judges when Ehud, the son of Gera, led the Israelites in a victorious battle against the Moabites: "And it came to pass, when he was come, that he blew a trumpet in the mountains of Ephraim, and the children of Israel went down with him from the mount, and he before them. . . . And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man". (Judges 3:27, 30). Space will not permit any comment on Gideon's band of three hundred who sounded their trumpets to put to flight the host of the Midianites. It is clear, however, that the trumpet sound occupied a prominent place in the history of Israel in assembling men to war.

This is all instructive and deeply practical, for it contains the application of a needed lesson for our own day. We, too, need a trumpet blast calling the Lord's people to battle.

Unlike Israel, the Christian "wrestles not against flesh and blood, but against a spiritual wickedness in high places" (Eph. 6:12). We are contending with the wiles of the devil, and against all of this we must stand. There is a soft, smooth, pleasant kind of preaching today with words too hard for the average hearer to understand. It is the hushed-up message of Modernism which is silent on the subject of a personal devil and the exceeding sinfulness of sin. The holiness of God, the sinfulness of man, and the wiles of the devil are not sounded forth, so that there is no fear of God before the eyes. One liberal was heard to say: "God is good, and God is over all, therefore all is good." Our only reply was with the words of Paul: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" The minister needs to lift up his voice like the trumpet, and sound clearly the message that sin, self, and Satan are warring against man's soul. He needs to call men to "put on the whole armour of God," to pray, read the Bible, believe, and witness the faith to others, "for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10:4).

Now let us not be confused in the matter of our Christian responsibility. Fighting is not our only business. We are workers as well as warriors. Nehemiah rebuilt the walls prepared for both work and warfare. With one hand the people worked: with the other, they held a weapon. Beside Nehemiah was the trumpeter, and just as soon as the enemy was sighted, the sound of the trumpet was to be heard. The people were ready to work and fight at the same time. Faith shows itself, not only when the work runs smoothly, but when the enemy charges as well. Gathering the people around him, Nehemiah said: "The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us" (Neh. 4:19, 20). Though Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites came up against them, Nehemiah said: "Nevertheless we made our prayer unto our God, and set a watch against them day and night" (4:9). Nehemiah was a good minister to his people. He cried aloud and spared not, but lifted up his voice like a trumpet. O men

of God, let us sound the trumpet! The Lord is coming on us. This bewildered world knows not whence it cometh nor whither it goeth. Blow ye the trumpet!

### The Trumpet Calls to Watch

The trumpet with a certain sound does not cease to blow when it offers men salvation. Because it is the definite message of God's Word, there must be the trumpet blast which announces the blessed hope of Christ's return for His own. Getting God's people ready for the "last trump" is a necessary part of the Church's message in this dispensation. Paul says: "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. 15:52). Elsewhere he describes this great event as follows: "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" (1 Thess. 4:16).

The "trump of God," which is called "the last trump" because it marks the last great event of the Church in this dispensation, will sound when our Lord Jesus Christ returns to translate His own. It will sound at the first resurrection, when all who have died in the Lord will come forth from their graves, and those who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. This is the blessed hope of all who have put their trust in Him. It is the sound of this trump for which we are waiting now. We may hear it at any moment, and when we do, we shall be caught away from the sorrows and disappointments of this life. "And so shall we ever be with the Lord." May we hear the trumpet sound soon!

If any who read these lines are yet in their sins, we urge upon you to trust now in the Lord Jesus Christ. Following the return of Christ to catch away His own, there will be a series of trumpet judgments (Rev. 8:7). They are seven in number, and we must not confuse them with the trump of God which sounds *before* the Great Tribulation. The seven trumpets are the trumpets of angels, and they mark the judgment which is to befall unbelievers during the tribulation period. Indeed, the world will be under the curse of God in that day. How important it is that men turn to the Saviour now and flee from the wrath to come!

## Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

### Chapter VII, Verses 23-28

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this Man, because He continueth ever, is unchangeable in His priesthood.

25 Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

26 For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself.

28 For the law maketh men high priests which have infirmity: but the word of the oath, which was since the law, maketh the Son who is consecrated for evermore.

The thread of the writer's argument is not easy to follow, this Epistle being, we believe, one of those portions of Scripture "hard to be understood." In this letter which pertains to the "better things" of the New Covenant, it has been shown that the hope of those promises is made sure by the earnest that has been given, namely, the entrance of Jesus, the Son of God, "within the veil," who has been "made a priest for ever after the order of Melchisedec" (6:20). Chapter 7 then proceeds to demonstrate four major truths: (1) that the Melchisedec priesthood is a continual priesthood, and not transient (vss. 1-3); (2) that the Melchisedec priesthood is greater than the Aaronic, inasmuch as the Levitical priests paid tithes to Melchisedec through their father Abraham, and Melchisedec blessed Abraham, "the less being blessed of the better" (vss. 4-10); (3) that the need of another priesthood was made evident by its institution, for the Law, under which the Aaronic priesthood prevailed, made nothing perfect, while "the bringing in of a better hope did" (vss. 11-19); and (4) because Jesus was made a Priest with a divine oath, something that did not appertain to the Levitical priesthood, by this very fact he was "made surety of a better testament" (vss. 21, 22). The verses that follow disclose how the abiding and better priest-

hood of the Lord Jesus operates in a superior and perfect way.

"And they truly were many priests, because they were not suffered to continue by reason of death: but this Man, because He continueth ever, hath an unchangeable priesthood" (vs. 23, 24). The difference between the impermanent and perishable priesthood of the Aaronic order and the unending office of the Melchizedec priesthood has been mentioned before (vs. 3 and 8), but the distinction was not made then in the same connection as here, that is, to show how the eternal Son, who was made a Priest for ever after Melchizedec's order and the surety of a better covenant, performs the superior function.

The Levitical priests died. Their mortal bodies were buried, and their successors named. Some, like Aaron and Eleazar, were faithful. Others were unfaithful in the performance of their office. Apostasy entered the order until, in the time of our Lord's earthly ministry, there were priests who seemed not to believe at all in the divine fiat. One by one the Aaronic priests served for a time, and one by one they died. "But this Man . . ." although He also suffered death, arose. More, He was Victor over death and the grave; He could never die again. He ascended, passing through the heavens, to the Holiest Place, to the right hand of the Father. No successor is needed in His stead, for "He continueth ever." His priesthood is also unchanging; neither will it be altered. The Man, Christ Jesus, who was born into this world, who walked this earth, who was tempted in all points like as we are, sin apart, who suffered and died, sits in the glory in His immortal, undying body, the body of His resurrection, a body of flesh and bones, and acts in behalf of His people in a priesthood that is steadfast and everlasting.

"Wherefore He is also able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (vs. 25). "Wherefore"—because of the fact that our great High Priest "continueth ever, [and] hath an unchangeable priesthood"—"He is able to save . . . to the uttermost." The word "wherefore" gives the key to the meaning. It is not simply that Christ is able to save



## OUR HOPE

217

from the uttermost, that is, from the deepest degradation, although that is gloriously true. No one has stooped too low, no one has committed so many sins or so heinous a sin that Christ cannot save him. Nor is the meaning primarily that He is able to save from sin's abyss to the highest place, although that, again, is wonderfully real. The phrase, "to the uttermost" (Gr., *eis-to-teleos*), signifies the completeness of His salvation. He is able to save exhaustively, in an all-comprehensive way, completely; it is a salvation that, because of its locality and perfection, is unending. It embraces pardon for past sins, deliverance from the power of sin in the daily life, forgiveness and cleansing day by day when we do fall, assurance of our eternal destiny with the Lord, and ultimate glorification. This is because we have a continuing High Priest. It is the fact that ours is not a dead Saviour, but a living Saviour at God's right hand, that our salvation is to the uttermost, complete in its provision and in its duration.

Whom does Christ save in such a consummate way? Is it every one? Is it a single nation? No! It is they "that come unto God by Him." He is the Mediator between God and men (1 Tim. 2:5), and no man can call God "Father," no man can come to the Father, except through Christ (John 14:6). Because of our sins, we have no access to God, who has hid His face from us. But in Christ, who bore our sins and was made sin for us, we can and do have access unto God through faith, faith in the Son of God and His voluntary, vicarious sacrifice of Himself in our place. Those who are the recipients of this uttermost salvation are all those "that come unto God by Him," who trust Him and His Calvary-work and are, on that account, "accepted in the Beloved."

In His priesthood Jesus, the eternal Son, is not only able to save to the uttermost, but He does save completely, "seeing He ever liveth to make intercession for them" who come to God by Him. The importance of the ascending priesthood of Christ has already been discussed. No temporal priest could act in such a way. He could intercede in another's behalf periodically and over a span of a few years, perhaps—but not forever. Only He who lives continuously can intercede continuously. While Christ's death on the

Cross for sin can never be over-emphasized, do not neglect to consider His life in the glory. The Gospel of Christ embraces the living Lord as well as the dying Saviour: "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). In His death our sins were pardoned; by His life we ourselves have newness of life, and we have, as our Intercessor at the Father's right hand, the risen, living Christ, who watches us and provides for us day by day. This is what the Apostle Paul had in mind when he wrote: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10). It is the living Christ who is our Surety.

But what does it mean "to make intercession"? To intercede (Greek, *entuzichanoo*) is to confer with, to intercede in favor of. So, when the exalted Christ makes intercession for His own, He entreats God the Father in their behalf. He interceded here in His earthly life for Simon Peter in the latter's needy hour: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31, 32). And thus He acts today in the Highest. Satan still desires to sift those whose trust is in Christ. The world, the flesh, and the devil still appeal to the old nature. Trials and temptations beckon the children of God. But there in the glory is the Man, Christ Jesus, interceding in behalf of us who have come to God through Him. Every one of His own is on His loving and sympathetic heart every minute of every day. There is not an instant that He does not bear us there. His high-priestly intercession is just as real as His dying for our sins. The Cross was the place of His finished work for us; the Father's throne is the scene of His unfinished work, where He intercedes that we might come through life's experiences triumphantly, and acts as our Advocate when we do so.

A beautiful imagery shines out as we examine some of the Old Testament types in connection with this aspect of Christ's heavenly ministry.\* In olden days, the Levitical

\*We are indebted for this thought to Samuel Ridout's *Lectures on the Epistle to the Hebrews* (Loizeaux Bros., New York).

high priest wore the breastplate and the ephod, and upon these were engraved, in precious gems, the names of God's chosen, the tribes of Israel. The priest could not enter the presence of Jehovah without those names upon his breast and shoulders. So—and we cannot but exclaim "Hallelujah!"—so Christ bears ever within His heart the names of His own. Your name, and mine, are there, as He manifests and declares them there in the Father's presence, "seeing He ever liveth to make intercession" for us.

"For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself" (vs. 26, 27). When it is written that "such an High Priest became us," the thought is, surely, that such a One is suitable to us—in Himself nothing is left to be desired; nothing is wanting that the sinner or the child of God, the redeemed sinner, needs. For in a unique, unprecedented, immeasurable, and wondrous way he surpasses the Aaronic priesthood. They were unholy in practical experience; He is holy. They were harmful, that is, deceitful; He is harmless. They were full of sin and defilement; He is undefiled.

The three characteristics of Christ's priesthood seem to allude to His relationships Godward, manward, and self-ward. The usual Greek word for *holy* is *hagias*. But here we have another word so translated: *harios*. The two are not entirely synonymous. For example, while the Levitical high priests were sinful men, yet they were holy, that is, set apart for their office work as priests unto God. We who are believers in Christ are also said to be holy, "an holy priesthood" (1 Peter 2:5); yet we are by no means sinless. With the priests of old, and with ourselves, the holiness is *hagias*—*holy* in contrast to *profane*; *set apart to God*; *holy by virtue of our standing*. But the Lord Jesus Christ, and He alone, is *harios*—*holy*, in contrast to *separation from God*; *holy by virtue of His very character*; *inexactly pure*. Christ is *holy*. He is also *harmless*; there is no infinitesimal measure of deceit in Him, no guile. He is *undefiled*; there is not the slightest spot upon Him in respect to iniquity and moral impurity.

Our High Priest is also said to be "separate from sinners."

This cannot mean that He did not mingle with sinners on earth, for He ate and drank with them, and came into touch with them in many acts of His ministry of three years. And while it is true that He is "separate from sinners" in respect to sin, having no sin Himself, we are under the impression that in this description of His character, something else is implied, since His spotless Person, "holy, harmless, undefiled" embraces that question. The Holy Spirit does not waste words. We suggest, therefore, that this clause be coupled with the one that follows: "separate from sinners, and made higher than the heavens." He who is without blemish Godward, manward, and selfward, has now left this sphere of sin and is in Heaven itself, within the veil, separate from sinners. All who enter there must be without sin, declared righteous, of course, on account of His redemptive work. There He sits, "separate from sinners," yet ever acting as the Mediator between God and men. He is exalted there, having "a name that is above every name." He passed away from this sinful earth, and through the heavens where Satan's sphere is, being "made higher than the heavens," the Conqueror.

This One "buddeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this He did once, when He offered up Himself." It has been pointed out before and is, of course, familiar to readers of the Old Testament, that the high priest of the Levitical economy entered the Holy of Holies once a year, on the Day of Atonement, but not without blood, to offer it before the Mercy Seat for his own sins, and the sins of the people. This was not a daily sacrifice, but an annual one. The other priests offered sacrifices daily, the morning and evening sacrifices of Leviticus, but these certainly were not for the high priest's sins. Consequently we run into difficulty here with this word "daily," especially since it is used in connection with the high priests, and not simply the priests.

Without meaning to presume, and without slightest dogmatism, we suggest this: while the sacrifice that the high priest made "first for his own sins, and then for the people's," was annual, and not daily, that sacrifice never settled the sin question. Sins of the past were covered, but there were still

## OUR HOPE

221

future sins. Every day, both the high priest and the people needed to make an offering for sin; daily, they needed to offer up sacrifice. If this is not the meaning, then it must be that the whole system of Levitical sacrifices is involved in the word "daily." But we are inclined toward the former suppositions.

How strikingly different the high priesthood of the Son, Jesus! His sacrifice does not need to be offered daily. It was offered up once for all. It was complete and perfect. By it full atonement was made. Expiation for sin was consummated.

Of course, Christ never needed to offer any sacrifice for "His own sins." His "holy, harmless, undefiled" character, the very excellence of His Person, vouches for that. He knew no sin. Sin had no attachment to Him, no appeal to Him, nothing in Him (cf. 2 Cor. 5:21; John 14:30; Heb. 4:14, 15; 1 Peter 2:32). He was sinless and undefiled. The expression, "first for His own sins," is simply used in connection with the high priest's office under the Aaronic order. But our Lord "needeth not daily" to do this. Neither does He need daily to offer up sacrifice for the people's sins, since it was done once for all on the Cross, that is, "when He offered up Himself." Observe, it was *Himself* that He offered up—not the blood of bulls and goats, but His own blood, "the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19), a voluntary sin-offering and the price of our redemption.

"For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore" (vs. 28). The very finest priest of the Aaronic order was not without sin, for all the high priests, all the priests, as all other men, had infirmity. Such men were made high priests by the Law. But a distinctive priesthood fell to the Son, who was made a High Priest, not by the Law, but by an oath.

Here, as earlier in the chapter, is clear implication that the Law has been superseded by something better. For it is stated that "the word of the oath was . . . since the Law." Certainly, for Psalm 110 was a Psalm of David, who followed long after Moses. But does the subsequence of one thing to

another necessarily annul the older? Does not the very argument of Galatians 3:17 prove otherwise: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect"? Here we are told that the Law, which came after the promise to Abraham, cannot abrogate the promise to Abraham. In this case, however, the Law, given without an oath and with no pledged permanency, could certainly not disannul a promise made with an oath and guaranteed to be everlasting. But in the Hebrews Epistle, that very Law is superseded by something that follows it. For again, the Law was given without an oath, whereas the high priesthood of the Son was made with an oath: "The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchisedek" (Psalm 110:4).

"The word of the oath . . . maketh the Son (a High Priest), who is consecrated for evermore." "Consecrated" (Greek *teleiōmētos*) would be better rendered *perfected*, or *completed*. Was our High Priest, then, ever less than perfect? It is unthinkable! But on account of the work that He wrought in our behalf, God has highly exalted Him; in this way He is perfected. His is an earned office. He emptied Himself of the glory which He had with the Father before the world was; He humiliated Himself; He suffered, and bled, and died. Therefore, He has been exalted, and is "saluted of God as High Priest after the order of Melchisedek."

Such a High Priest becomes us. "Wherefore, He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." In this very hour He is interceding for you, child of God. Whatever that trial, however strong that temptation, no matter how you may have failed Him in the past, *right now* He is your Representative in the Holy of Holies, and He is able to save you completely. Trust Him, and go onward in the Christian walk relying, not upon yourself, but upon the Son, "who is consecrated for evermore."

(To be continued, D. V.)

## Ways to Escape

By CARL ARMERDING\*

Almost any chapter out of the life of David is bound to be full of interest and instruction for us because, notwithstanding his greatness as a soldier and king, he was also a man of like passions with ourselves. But he was also a man after God's own heart, and as such he presents a vivid contrast to his rival, Saul, in whom it is not difficult to see the typical man "after the flesh." The struggle between these two men to whom the Spirit of God devotes so large a portion of the Old Testament is something more than a struggle between two individuals. Both were kings, David having been anointed as such previous to his first appearance at the court of Saul. Thus they may serve as illustrations of two things dealt with particularly in Romans 5, 6 and 7, namely, sin and grace.

In Romans 5:21 we read, "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." In the next chapter we are told not to let sin reign in our mortal body that we should obey it in the lusts thereof. This presentation of sin and grace as reigning, or ruling, powers may sound strange to some. But there it is. And nothing distresses and perplexes a young Christian more than to find sin seeking the supremacy in his life. It would be sad, indeed, if this were not so. But perhaps it may comfort such to know that this very struggle is really a proof of the presence of the Holy Spirit within. Those who are dead in trespasses and sins are not likely to express much concern about the lusts of the flesh. A dead man does not feel anything. "They that are after [or, according to] the flesh, do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5).

As sons of God we are exhorted to walk in the Spirit, that is, in the power of the Spirit, so that we may not fulfil the lusts of the flesh. "For the flesh lusteth against the Spirit,

\*Dr. Armerding, widely known Bible teacher, is Head of the Department of Practical Theology at the Dallas Theological Seminary.

and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). A better translation of that last clause reads: "that ye should not do those things which ye desire" (Darby's translation).

There is one thing which we may be sure of in all of this unpleasant experience, and that is that "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, so that ye may be able to bear it" (1 Cor. 10:13). It is of this "way to escape" that David's history, we believe, furnishes us some practical illustrations.

Saul's awful threats and his relentless pursuit of David, day and night, are in many respects like the fleshly lusts that war against the soul. But we read again and again that David either avoided them, or else he escaped and fled (cf. 1 Sam. 19:10, 12, 18). And in view of our own experiences, and the teaching of the Scriptures to which we have already referred, these escapes of David may well serve us as examples of the way in which we, too, may escape from temptation. All of these things happened for types, and they are written for our admonition. And just as the Lord provided ways of escape for His servant in that day, so will He make ways for us to do likewise. The world talks about "escapes" but, alas, many of their so-called "escapes" are but traps that lead to destruction. But "the name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10).

Saul's jealousy and hatred of David commenced almost immediately after their first meeting. It was right after David's great victory over the giant Goliath, and the celebration of it, that we read that "Saul was very wroth and . . . Saul eyed David from that day forward." And it should be noticed that it was on the morrow after this, and not before, "that the evil spirit from God came upon Saul" (1 Sam. 18:10). That an evil spirit, yes, Satan himself, might serve God in this way in the discipline of His children is familiar enough to every thoughtful reader of Scripture. The book of Job presents us with an outstanding example of



## OUR HOPE

225

this very thing. And it was when the anger of the Lord was kindled against Israel (2 Sam. 24:1) that "Satan stood up against Israel, and provoked David to number Israel" (1 Chron. 21:1). Again, Satan was allowed to sift Peter as wheat while the Great Intercessor, our blessed Lord Himself, prayed for him that his faith might not fail. In His sovereignty and infinite wisdom the Lord uses such means to chasten and discipline His own, and also to punish His enemies. In saying this, we do not pretend to classify Saul. Whether he was chastened as a child of God or punished as an enemy does not really affect the lessons to be learned from his experience. If Saul was truly a child of God, then his case may be like that one of whom we read in 1 Corinthians 5:5, who was to be delivered unto Satan for the destruction of the flesh in order that the spirit might be saved in the day of the Lord Jesus. Considering the previous history of Saul, this should be no more difficult to understand than the judicial blindness and hardness of heart divinely inflicted upon the nation of Israel because of their repeated acts of rebellion and presumptuous disobedience to the known will of God.

In all of this David stands out in beautiful contrast to Saul, for he behaved himself wisely. It was no misconduct on his part that caused Saul to hate him. Nevertheless, "Saul spake to Jonathan his son, and to all his servants, that they should kill David" (1 Sam. 19:1). Murder was in the heart of that man after the flesh. And that fact alone may well make us doubt his being a child of God. No murderer hath eternal life abiding in him. But, be that as it may, our present purpose is to consider the way by which David escaped out of the hand of Saul.

It is truly remarkable that in this he should be aided and befriended, first of all, by a son of Saul himself. "Jonathan Saul's son delighted much in David," and he told David saying, "Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself." We gather from the expression, "until the morning," that it was evening, or later. It was a time of darkness for David, in more ways than one. And under cover of darkness anything might happen. How necessary under such circumstances to take heed to one's

## OUR HOPE

self! At such a time self needs watching even more than the enemy from without. And how good then to be able to retreat to the secret place of the Most High and to abide under the shadow of the Almighty until the day dawn and the shadows flee.

But Jonathan does not content himself by merely exhorting and advising David. He boldly enters the presence of his father, Saul, to intercede for his friend David. And this is very beautiful. In this act of intercession it is not difficult to see what blessed service we may render each other when we see the enemy determined to destroy, if possible, one of our brethren. How wonderful to think that, like Jonathan, we may be used for the deliverance of another, and thus enable him to "escape the tempter's snare." Thus David escaped for the time being, "and Jonathan brought David to Saul, and he was in his presence, as in times past" (1 Sam. 19:5).

But this respite was only temporary. "There was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him." This fresh victory over these implacable foes of God's people seemed to stir Saul to hate David yet the more. It should have moved him to love David as never before. And it is on this occasion, as we have already noticed, that the evil spirit from the Lord came upon Saul "as he sat in his house with his javelin in his hand." In striking contrast to this we read that "David played with his hand." In the hand of Saul a deadly weapon; in the hand of David an instrument of sweetest music. But evidently that music no longer charmed Saul as before, for he "sought to smite David even to the wall with the javelin." His poor heart no longer responded to the melodies of grace.

How easily David might have yielded to the temptation to smite Saul in return. Self-defense would have been quite legitimate under the circumstances. But he was not out to defend self. He who had fought so boldly, and so successfully against the Philistines not long before adopted entirely different tactics here. "He slipped away out of Saul's presence." Saul's oath to Jonathan, "As the Lord liveth, he shall not be slain" (1 Sam. 19:6) was but an idle word. Saul

## OUR HOPE

227

could not be trusted even under an oath like that. No more can we trust that of which Saul is the type. The flesh can not be trusted.

The fact that David did not fight with Saul as he had fought with the Philistines may be explained by saying that, in spite of everything else, he respected him as "the anointed of the Lord." But there is another reason. If Saul is typical of the flesh, then David, in his slipping away from him, gives us the pattern for our behaviour with regard to the flesh. We are told to resist the devil and he will flee from us. But in the case of the flesh, we are told to do the exact opposite. We are told to "flee also youthful lusts." When Potiphar's wife made her vile suggestion to Joseph there was nothing for that noble man to do but to flee. It was by fleeing that he was preserved. Surely in vain the tempter's net was spread for him. True, it was a long time before he was vindicated, but it was in God's own time, and that in a most wonderful way. Thus "David fled, and escaped that night." There was nothing spectacular about that. But it was the way of safety and honor, and that was all that mattered then.

However, Saul was relentless. And so he sent messengers to pursue David even to the sanctuary of his own house. But once again "a way to escape" was provided, and in a most unexpected manner. God's instrument, in this case, was a daughter of Saul himself. Like her brother, Jonathan, she first warned David, and then assisted him to escape by lowering him down through a window. It was the way in which the spies in Joshua's day had escaped from the king of Jericho. In the same way Saul of Tarsus, at a much later date, was to escape from those who sought his life in Damascus. Again we say, there was nothing spectacular about that. But under the circumstances the less display the better. Any attempt to be spectacular would have been disastrous. Here, if ever, discretion was the better part of valor. Better far to escape with honor than to be defeated with disgrace. And this is the way to spiritual victory.

On this occasion David did more than to flee from Saul. He "fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth" (I Sam. 19:18). He found more

than a *place* of refuge, he found a *person* to whom he could tell all, and unburden his heart. What a relief that must have been! It is one thing to flee *from* something; it is quite another to flee *to* someone. He who with the temptation makes a way to escape is always ready to receive us. "The Lord is good, a strong hold in the day of trouble: and He knoweth them that trust in Him" (Nahum 1:7).

But all of this did not deter Saul from making another attempt "to take David." This time, however, the Spirit of God Himself intervened. Again and again He came upon the messengers of Saul and, instead of taking David, they joined "the company of the prophets prophesying." "And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saol sent messengers again the third time, and they prophesied also" (1 Sam. 19:21). Last of all, Saul went himself, "and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth to Ramah" where David was dwelling with Samuel. At last he had caught up with David, so to speak. But the Lord had him in derision. And Saol "stripped off his clothes also . . . and lay down unsked all that day and all that night." Thus did the Lord bring to shame and confusion the murderous pursuer of His devoted servant.

It was wonderful for David to have the help of Jonathan and Michal, but it was even more wonderful to have the omnipotent Spirit of God Himself to intervene on his behalf. By confounding the enemy He provided the "way to escape." And we who live in days when the lusts of the flesh are making a stronger appeal than ever, may take comfort from the fact that the same Spirit stands ready to work on our behalf. For "greater is He that is in you than he that is in the world" (1 John 4:4). The same One who confounded David's enemy has taken up His abode within us. Let us walk in His power, and we shall not fulfil the lusts of the flesh. And when we pass through the waters, He will be with us; and through the rivers, they shall not overflow us. When we walk through the fire of temptation, we shall not be burned, neither shall the flame kindle upon us. He will with the trial make a way to escape so that we may be able to bear all for His glory.

## The Alphabet of the Spirit

By HERBERT LOCKYER\*

(Continued from September issue)

### H

**HE.** "When He is come" (John 16:3).

A study of the personal pronouns Christ uses of the Spirit is sufficient proof of His personality. Language has no meaning if He is not a Person. Surely our Lord would not speak of a mere influence or emanation as "He" or "Him"! To Christ, the Spirit was not an intangible something, but a divine Someone. And Pentecost witnessed the advent of the Spirit as the Administrator of the affairs of the Church.

**HOLY.** "The Holy Spirit" (Eph. 4:30).

Inherently holy, the Spirit's mission within the believer is the transformation of life into the likeness of Christ. Over 100 times He is named "The Holy Spirit," and as such cannot tolerate anything alien to His holy mind and will. And being "holy," He is fitted to represent the Holy God, glorify the Holy Son, and inspire and use the Holy Scriptures.

**HABITATION.** "Habitation of God through the Spirit" (Eph. 2:22).

In Old Testament days, God had a temple for His people. In this Church age, He has a people as His temple. All redeemed by the blood, and regenerated by the Spirit, form the mystic fabric Paul calls "the habitation of God." And it is the Spirit who is building this temple, and, indwelling it, makes it a holy habitation.

**HOPE.** "Abound in hope through the power of the Holy Spirit" (Rom. 15:13).

The one hope of our calling is "the blessed hope." And it is the Spirit of Glory who keeps this hope alive within the heart. Amid gathering darkness, the Spirit saves us from despair. Thus, living in a hopeless world we have abounding hope. By the Spirit, we live as children of the dawn, with our faces toward the sunrise.

### I

**INSPIRATION.** "The Spirit of the Lord spake by me"; "Given by inspiration of God" (2 Sam. 23:1-3; 2 Pet. 1:21; 2 Tim. 3:16).

The almost 40 writers responsible for Scripture were as pens in the hand of the Spirit. The divine Author of Holy Writ, possessing the minds of holy men, restrained them to communicate the mind of God to the minds of men. And the consistent testimony of the Scriptures is that both its thoughts and its words are divinely inspired.

\*Dr. Lockyer, Bible teacher and author from Great Britain, is a frequent contributor to the Christian press.

**INDWELLING.** "He dwelleth with you and shall be in you" (John 14:17).

The tragedy is that so many naming the name of Christ, are ignorant of His presence. He standeth among them, but is not known. Once He enters a life, the Spirit becomes the Tenant who can never be evicted. Commenting upon the prayer, "Take not Thy Holy Spirit from me" (Psa. 51:11), Dr. C. L. Scofield says: "Christian position is not found here, Christian experience in essence is."

**INTERCESSION.** "The Spirit Himself maketh intercession" (Rom. 8:26).

Two gracious Intercessors have we: One above, One within. Christ is in Heaven, ever living to make intercession for us (Heb. 7:25). The Spirit is within the heart, likewise interceding. We have the Spirit within that we might not sin. If we do sin, then we have Christ above to plead the efficacy of His blood. Praise God for this double gift!

## J

**JUSTIFIED.** "Justified by the Spirit" (1 Tim. 3:16).

It would appear as if this aspect of the Spirit's ministry was related to our Lord's earthly life, particularly in those thirty so-called silent years. In His humble Nazareth home, Christ was never fully understood by His human relations. To them, He was a stranger. Yet amid all rejection by His own, He enjoyed the constant vindication of the Spirit. And Christ ever relied upon divine vindication. Do we?

**JEALOUSY.** "The Spirit yearns jealously" (Jas. 4:5, *Moffat*).

Already we have touched upon the "envy of the Spirit." Other writers discourse upon such a trait. "The Spirit lusteth against the flesh," says Paul (Gal. 5:17). As a true Lover, He wants no one and nothing to take the place of Jesus in our lives. Ezekiel warns us that the Lord can be provoked to jealousy (Ezek. 8:5). Paul reminds us that He is jealous over us with a godly jealousy (2 Cor. 11:2).

**JOY.** "Filled with rapturous joy through the Spirit" (Luke 10:21; *Weymouth*).

The New Testament reveals "joy," not only as part of His fruits, but as an accompaniment. The Spirit and joy are often bound together. And this is as it should be, seeing He is the Oil of Gladness. He it is who imparts the joy unspeakable and full of glory. The disciples knew what it was to be filled with the Spirit and joy (Acts 13:52). We also joy in God through the Spirit (Rom. 14:17).

**JUDGMENT.** "The Spirit of judgment" (Isa. 4:4; cf. 28:6).

The present ministry of the Spirit is to convict of sin and produce, thereby, self-judgment. As the Spirit of judgment, He witnessed divine judgment upon sin at Calvary, and in the future will likewise witness all the righteous judgments of God. Christ Himself is the Executor of Judgment (John 5:27).

## K

**KNOWLEDGE.** "The Spirit of knowledge" (Isa. 11:2).

As the Omniscient One, nothing is hid from Him. The Spirit is able to search the deep things of God (1 Cor. 2:10). Nothing is hid from His gaze. Within us as the Spirit of knowledge, He does not undertake to help us attain secular knowledge, although He does quicken the mind. Apart altogether from the ability and opportunity to acquire secular knowledge, spiritual knowledge can become ours by the Spirit.

## L

**LIGHT.** "The fruit [marg., 'light'] of the Spirit" (Eph. 5:9).

Christ Himself is the Light of the world and the Spirit is the One diffusing such light. And in Him there is no darkness at all. Walking in the Spirit, we walk in the light. We no longer love darkness. And as Light, the Spirit illumines the Scriptures, and guides our steps.

**LOVE.** "The love of the Spirit" (Rom. 15:30).

He is "the Spirit of love" (2 Tim. 1:7). His fruit is "love" (Gal. 5:22; cf. Col. 1:8; Rom. 5:5). What a neglected truth the love of the Spirit is! We hear so much about the love of God and the love of Christ, and rightly so, but we are equally loved by the Spirit, and should love Him as we do the other Persons of the Trinity.

**LONGSUFFERING.** "The fruit of the Spirit is . . . longsuffering" (Gal. 5:22).

"Love suffereth long and is kind," Paul reminds us (1 Cor. 13:4). The Spirit Himself is longsuffering. While He will not always strive with men, He is certainly striving long and hard with sinners. And how patient He is with saint! He it is who delivers us from impatience, so that amid all testings we possess our souls in patience.

**LAW.** "The law of the Spirit of life" (Rom. 8:2).

The Spirit's title used by Paul will be noted: "The Spirit of Life." The old Mosaic law thundered out death. The Spirit's ministration, however, is one of life. While it is true that, as believers, we are not under the law, it must not be forgotten that we are in-lawed to Christ, as under the law of the Spirit.

**LEADING.** "Led up of the Spirit"; "If . . . led of the Spirit" (Matt. 4:1; Gal. 5:18).

Ours is the privilege of having the Spirit as our Guide, as well as our Guard. He offers us infallible guidance. And, because He is incapable of taking a wrong turning, we can safely trust ourselves to the Spirit as He directs our steps, and our stops as well.

**LIFE.** "The Spirit giveth life" (2 Cor. 3:6; cf. Job 27:3; Rev. 11:11).

The Spirit is the Source of all life—physical, mental, spiritual, and eternal. He is "the Lord, the Life-Giver." Have you been made the recipient of Him who is Life? If dead in trespasses and sins, here is the life you need, and can have by faith. Once possessed by the Spirit, souls become alive forevermore.

**LIBERTY.** "Where the Spirit is Lord there is liberty" (2 Cor. 3:17, *Rotherham*).

The Lordship of the Spirit, fully recognized by the early Church, has become a lost truth. What a difference it would make, personally and collectively, if not only the Spirit was Lord! When He is Lord, there is liberty in worship, prayer, service, testimony, and in giving. Can you say He is Lord of your life?

**LUSTING.** "The Spirit lusteth against the flesh" (Gal. 5:17).

Here we have opposites—the flesh and the Spirit, and each is bent on undermining and destroying the ascendancy of the other. The Spirit is the law warring against the law of sin which is in our members (Rom. 7:23). He has a passionate desire to overthrow everything alien to His holy mind. Which lusting do we aid?

## M

**MEASURE.** "God giveth not the Spirit by measure" (John 3:34).

Our Lord possessed the Spirit in all His fulness. There was no gauge checking His supply. All that He was and had were at Christ's disposal. And we can have all we want of the One who is measureless in His supply of wisdom and power. The mystery is that we are so content to get along with so little of the Spirit's possession.

**MEEKNESS.** "The fruit of the Spirit is . . . meekness" (Gal. 5:22, 23).

Meekness is not weakness, but lowliness of mind. What the Spirit produces is the opposite of pride. Christ is spoken of as "meek and lowly in heart" (Matt. 11:29), and the mission of the Spirit is to make us Christ-like in character. Moses was "very meek" (Num. 12:5), yet revealed great strength when it came to the leadership of Israel.

**MINISTRATION.** "The ministration of the Spirit" (2 Cor. 3:8).

This aspect of the Spirit's work is set over against "the ministration of death" (2 Cor. 3:7). The Spirit's ministration is indeed glorious, seeing that He removes all veils and, presenting Jesus in all His glory, transforms us into His likeness. It is the Lord who ministers unto us of the Spirit (Gal. 3:5).

**MORTIFY.** "Through the Spirit do mortify the deeds of the body" (Rom. 8:13).



To "mortify" means to bring to the place of death. The flesh cannot destroy the flesh. Self-effort or suppression cannot deal effectively with the old nature. The Spirit alone, as He is allowed to have full control of the life, can keep the deeds of the body in the place of daily death. Is victory through the Spirit yours?

**MYSTERY.** "To the Spirit he speaketh mysteries" (1 Cor. 14:2).

Paul makes it clear that mysteries were revealed to his mind by the Spirit (Eph. 3:5; 1 Cor. 2:9, 10). The folly of man is that he tries by the process of human reasoning to understand divine truths, when they can only be spiritually discerned, or discerned by the Spirit. All truth is revelation, and a divine revelation has to be accepted by faith.

**MIND.** "Knoweth the mind of the Spirit" (Rom. 8:27).

And what a mind His is! The unique construction of the Bible proves this. Such a masterpiece indicates sublime wisdom. Can we say we have the mind of the Spirit? Are we in full agreement with all His wishes and aims? Having such a mind, He is also able to read our minds, as well as sanctify them.

## N

**NEWNESS.** "Serve in the newness of the Spirit" (Rom. 7:6).

Newness of life is His initial gift. Through His agency we become new creatures in Christ Jesus. Dr. Scofield's comment on this passage is: "The contrast is not between two methods of interpretation, literal and spiritual, but between two methods of divine dealing, one through the law, the other through the Holy Spirit."

## O

**OIL.** "Anointed with fresh oil" (Psa. 92:10).

Oil came out of the Rock (Deut. 32:13). Christ became the Smitten Rock, and out of the Rock came the Oil of the Spirit. Had there been no Calvary, there would have been no Pentecost. Oil serves many useful purposes. For one thing, it removes friction. And there is plenty of friction among the asiate; the Spirit alone can deal with it and them (cf. Psa. 23:5; 92:10).

**OMNIPRESENCE.** "Whither shall I flee from Thy Spirit?" (Psa. 139:7).

The Spirit has the ability to be present everywhere at the same time. While the air is in me, it yet surrounds me and multitudines everywhere. One of the great blessings of Pentecost is the realization by saints of the Divine Presence, no matter where they may be. It was thus expedient that Christ should go away, for in the flesh He could not be in more than one place at a given time.

## OMNIPOTENCE. "Full of power by the Spirit" (Micah 3:8).

He is the Spirit of Power (Rom. 15:19). And as the Omnipotent One, He can energize us. We must be careful, however, never to divorce His power from the Person. What is Power? Is it not the manifestation of the Presence of the Spirit. "Ye shall receive power, the Holy Spirit coming upon you" (Acts 1:8; Eph. 3:16). He, then, is the power.

(To be continued, D. V.)

---

## Question Box

No. 1071. Please explain 1 Corinthians 15:29.

We had better quote the verse first: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

There are some twenty or more "interpretations" of this passage. There can only be one correct interpretation, however. Even among non-convertives there is not total agreement as to the meaning. We shall, nevertheless, give the interpretation as we understand it.

Obviously the verse cannot mean that living believers in Christ can be baptized on behalf of those who have died without being baptized, and thus save the souls of the latter. This is the teaching of the Mormons who, acting upon this doctrine, have—some of them—been baptized hundreds, or even thousands, of times for numberless individuals now in their graves. But there is no saving merit in water baptism. If there were, the Apostle Paul would hardly have said: "I thank God that I baptized none of you, but Crispus and Gaius" (1 Cor. 1:14); and further, were baptism necessary for salvation, then the dying thief, who the Lord promised would that day be with Him in Paradise, was not taken there. Baptism is an ordinance—an act of obedience and submission, symbolizing the identification of the believer with Christ in His death and resurrection. It is a witness to the One in whom our faith rests.

It has been suggested that to be baptized for the dead means that we who have been baptized confess that thereby we are dead unto sin and alive unto God. This fact is true, but we do not believe that this is the interpretation of the verse in question.

Having stated what the verse does not mean, let us seek true discernment as to its interpretation. Verses 20-28 are parenthetical, so that verse 29 follows verse 19 in thought: "If in this life only we have hope in Christ, we are of all men most miserable . . . Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" The simplest interpretation is that those who have been baptized have taken the position of being dead with Christ. But there is another plausible explanation. The word translated *for* can also be rendered *in view of*, with reference to, or *in place of*. Many had died for Christ's sake, under persecution. Others who were believers in Christ had gone to their graves in the normal way. But all of these had their hope fixed on the Lord, in faith that by His resurrection the earnest of the resurrection of the dead in Christ was assured. As, one by one, Christians died naturally or were slain, others came along *in place of* the dead, to make up the living organism on earth, the remnant on earth who should bear testimony to His name. They filled up the ranks in place of those who were taken away. If, in

this life only, there is hope in Christ . . . why should generation after generation be baptized in the place of the dead ones? If in this life only there is hope, why identify oneself with Christ by baptism, thus inviting persecution? The verse that follows confirms this thought, saying: "And why stand we in jeopardy every hour?"

**No. 1072.** What about those who have heard the Gospel but have not accepted it? Will they have another opportunity to accept Christ during the Tribulation?

This is a very solemn question. The only Scripture that we know that applies is to be found in *2 Thessalonians 2:3-12*, where we are told of the revelation of the wicked one, the Antichrist, "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved." Concerning such men it is said that "God shall send them strong delusion, that they should believe a lie; that they might be damned [or judged] who believed not the truth, but had pleasure in unrighteousness."

This is grave and awe-inspiring prediction. And it seems to refer to those who, in this age, reject the Gospel of Christ. Such men and women, who are in that generation that lives on into the Tribulation, having rejected the truth, will be deluded into believing a lie, and will be condemned. May God keep any who read these words from such judgment—through faith exercised in the Lord Jesus Christ here and now.

**No. 1073.** Is there any place in the Bible where it is told that our departed dead look down upon us and see all that we do?

No.

**No. 1074.** Matthew 28:5 and Mark 16:5 mention only one angel (or man) at Jesus' tomb on the resurrection morning. Luke 24:4 speaks of two. Was Luke wrong, or the others?

None of the three Evangelists was wrong. They wrote under the inspiration of the Holy Spirit, who cannot be mistaken. There were two angels at the tomb, obviously. One of them was the spokesman, and he is the one to whom the first two Evangelists refer.

---

The restless millions wait  
The light whose dawning  
Maketh all things new;  
Christ also waits—  
But men are slow and few.  
Have we done all we could?  
Have I, have you?

—China's Millions

## Current Events

In the Light of the Bible

BY THE EDITOR

**Social and Economic Reasons for a Western Federation.** In our analyses of world conditions and their relation to the prophetic Revived Roman Empire, that ten-kingdom federation that will come into existence in the last days of this age, we have generally scrutinized these propositions in connection with armed might. We have assumed that this ten-kingdom federation will be formed, when it is formed, not by conquest, but by agreement, basing this supposition on Revelation 17:12, 13: "And the ten horns which thou sawest are ten kings . . . These have one mind, and shall give their power and strength unto the beast." Nevertheless, behind our thinking has been the conception that the federation will be made with war in mind, and as common alliance for protection in case of open hostilities from without, or for conquest. Such sentiment will assuredly be behind the coming prophetic coalition of nations. Doubtless, also, it is the apprehension of the threat of war that has esused Winston Churchill and many others to promote a United States of Europe. But there are other reasons, at the present time, that would appear to make such a league of Western European powers advantageous. They are social and economic, and it may be that the formation of a union of states in Western Europe is the answer to national survival on the part of certain countries.

Take Great Britain, for example. We have read in the news about the chaotic economic conditions in England. Visitors from abroad have told us under what privation and distress the British are living. What is the cause of all this? And is it but a temporary condition?

The British Government is facing an annual deficit of about \$3,000,000,000, with no prospect of being able to reduce that deficit. A nation can only suffer this for so long; then it must collapse. Nor can this deficit all be laid to the charge of the recent war. Before hostilities began, Britain was running grievously behind economically. It is a nation

that is dependent upon exports for its wealth. But costs have risen so high at home that the British are wholly unable to meet competition. Production is slow and costly, coal is costly, and so it goes. Without export business Britain has not the money to purchase necessary imports that are used as raw materials, and which feed and clothe the British nation.

With such an economic situation, either the standard of living per capita must be lowered still further, or the population must be decreased. In an age when living standards should be improving, their deterioration makes for trouble—and trouble is what Moscow would like to stir up in the British Isles. As to decreasing the population, that is something that simply cannot be done overnight, as it were.

Other countries of Western Europe are in somewhat similar circumstances, although the causes for these predicaments may vary to a degree.

The United States, too, has its problems. It is reported that America's productive capacity is 90% higher than it was before the war. But continued production requires markets. Already the post-war demands at home and abroad for new articles to replace worn commodities is falling. The needs for reconstruction abroad are large, but these will prove to be transitory requisites. And further, of what value large exports if they cannot be paid for? A time must come when lending money to purchasers, so that they can buy one's goods, will cease to be practical. It cannot be profitable in the long run, unless there is at least some prospect of the borrowers becoming self-supporting, and unless the loans can be repaid with interest in time.

The solution for America and Great Britain, and for France, Italy, and other countries of Western Europe, may be the opening of entirely new markets, as, for example, the development of China and Africa, and the enlargement of trade with South America. If, for example, Africa could be developed, American money could be invested where roads, railways, machinery, and other materials are needed. Coal in British South Africa can be mined and shipped to England more cheaply than it can be produced in Britain. Opportunities for British enterprise would exist in Africa and

China. China would be in the market for American production, and so forth. In spite of the large resources of the United States in petroleum, oil consumption is increasing to such an extent that America would like to secure more oil. Trade agreements with Saudi Arabia are therefore beneficial at home and abroad.

It is not difficult to see, therefore, that Anglo-American interest in world conditions, and the welfare of China and the smaller powers, east and west, is not entirely altruistic by any means. It is advantageous, as well as compassionate, to guarantee other nations assistance against aggression. Social and economic considerations can have, therefore, a very important part to play in international alliances. A western-European bloc, in which the Western Hemisphere is also represented, is logical from both military and economic reasons. And these are the peoples that will come within the prophetic Revived Roman Empire, surely.

We must be very careful to bear in mind, however, that whatever coalition is now contemplated or may be formed in the near future, this is not, without other prophetic fulfillment, the Revived Roman Empire of Scripture. The Church has not yet been taken. The Tribulation has not begun. The beasts have not been revealed. International movements today, of tremendous interest, it is true, are but shadows of coming things. But the shadows grow larger, darker, and more clearly defined day by day.

Anything but the Truth. A month or two ago there was a near riot in Los Angeles when Avak, the mystic "faith healer" from the Near East, visited the Armenian Apostolic Holy Cross Church. Women sobbed and shrieked, and men almost crushed each other and the pews of the church in trying to get near Avak. They prostrated themselves before this "healer," and kissed the hem of his robe. In fact, some did not get up, because they fainted. They had to be taken from the presence of a "faith healer" in an ambulance!

In Ogunquit, Me., a summer play was produced called, we believe, *Dear Judas*. In it our Lord was represented as a modern backwoodsman-carpenter. Judas Iseariot, in this play, is a tender-hearted humanitarian who wants Christ temporarily jailed because He is stirring up unrest among the

people. Of such a one our Lord would hardly have said that it would be better had he never been born!

When Producer Myerberg was told that the play, showing to capacity crowds in Ogunquit, would not be permitted in Boston, he replied: "It is . . . unfortunate that a public office [that of Acting Mayor] can be used to enforce the views of a secular group."

So the masses will flock to see and hear the unusual and bizarre, even though it in no way resembles the truth. But they stay away by the millions from that which they most need—the truth as it is in Christ.

**Who's Afraid of the Atomic Bomb?** It is now reported that as far as Soviet Russia is concerned, there is not as much fear of the atomic bomb as there is in America. For neither Stalin nor Molotov believe that the United States will use the A-bomb unless first attacked with it. The Russians figure that by the time they are ready to use atomic energy in warfare, the one who attacks first will be the victor.

And such a view, that the aggressor nation will have the greatest advantage, causes real fear, strangely enough, in that very nation where the atomic bomb was developed and greatest progress has been made thus far—the United States. There seems to be little doubt here that Russia will not hesitate to use the A-bomb aggressively, if she sees fit to do so.

The Chancellor of the University of Chicago, Robert M. Hutchins, says that only two of the atomic bombs of the size now being manufactured, if exploded simultaneously, could make the United States uninhabitable. "We know that some other country will have the atomic bomb within five years," he adds. "We know that when that happens we are all set for the final catastrophe. The task before us can be stated as the task of civilizing the entire world in not less than five years."

The Christian shares one thing in common with the Communist. He is not fearful of the atomic bomb—but for a different reason. He believes it *will* explode again; but the Christian knows that if that explosion takes him, it will take him into the Lord's presence.

**They Will Change the Bible, If Need Be!** In a special communication to *The New York Times*, a report came out of Seelisberg, Switzerland, in August, of the meeting at Lake Lucerne of a group of sixty-five "prominent educators, churchmen, and laymen," of the Protestant, Catholic, and Jewish faiths, in a convention known as the International Emergency Conference to Combat Anti-Semitism.

The conference approved without debate a religious sub-committee report that emphasized "the tragic fact that certain theologically inexact conceptions and certain misleading presentations of the Gospel of Love, while essentially opposed to the spirit of Christ, contribute to the rise of anti-Semitism."

As a result of this decision, so-called Christian members of the sub-committee declared the need to emphasize the close bond that exists between Christianity and Judaism. In the future, it seems, the story of the Crucifixion of Christ will be told in such a way that there can be no onus upon the Jews for this deed! They will change the Scriptures, if need be, to promote their plans for combating anti-Semitism!

Why do they fail to see the truth? The best friend the Jew has, the last person in the world that will persecute him, is the genuine Christian. One may not like certain Jewish traits; nevertheless, if a man is born-again, he will never injure the race from which the Saviour came, in the flesh; in which all the apostles were numbered; and out of which our Scriptures came. The true Christian loves the Jew and seeks to win him to Christ, and to help him.

One need not change the Bible to eliminate anti-Semitism. Men need changed hearts, and then it will be eradicated. Anti-Semitism in the world, however, will not cease until prophecy and persecution are fulfilled and our Lord Jesus Christ, the true Messiah of Israel, comes to destroy His enemies and to reign in righteousness.

**Another "Missing Link"!** In South Africa some few months ago, a wizened little man bent over the limestone rock at the Sterkfontein Caves, thirty miles west of Johannesburg, to lift the skull of a female Tuzug ape. The excavator, 81-year-old Dr. Robert Broom, who has been digging for a half-century, believes he has discovered "the



## OUR HOPE

241

missing link" between the ape and man. The extinct Tuangs, he says, lived 2,000,000 years ago. There are many who do not agree with him, however. Other brilliant scientists who have examined the skull that Dr. Broom unearthed are of the opinion that it has some connection with the chimpanzee or gorilla. And simple-hearted Christians believe the Bible. Man did not evolve; he was created in the image of God. God was there when it happened and tells us all that we need to know about it in Genesis 1 and 2.

**Snake-Handlers.** Once again a group of misguided fanatics have brought disrepute upon the name of Christ and His Church. In Dolly Pond, Tennessee, some 150 members of a church, in defiance of the recently enacted Tennessee law against handling snakes in public gatherings, began singing hymns, chanting, and passing poisonous rattlesnakes and copperheads around the room. Deputy sheriffs hauled nine of them off to jail. The others marched to the prison and around its walls, endeavoring to pray down the walls, like modern Josuabs. "We take our law from God," they said.

Since when did God command men and women to pick up snakes and pass them around in a service of worship? But He does commend: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves condemnation" (Rom. 13:1, 2). "Submit yourselves to every ordinance of man for the Lord's sake" (1 Peter 2:13).

**What Is Being Said.** The following statements, reported in the news over the past few weeks, are printed here and may be taken for what they are worth:

*Mahatma Gandhi* (in Delhi speech): "I am sorry to have to confess that I see no sign of the Kingdom of God being being born out of India's dominion status."

*Dr. Robert M. Hutchins*, quoted earlier in these pages (in an N. B. C. broadcast in August): "It is very late. Perhaps nothing can save us. But the handwriting on the wall is plain enough. It says to the people of the earth: 'Unite, or die!'"

*Stanley High*, former editor of the liberal *Christian Herald*, and now a revving editor for the *Reader's Digest* (at Northfield Conference): "The first reason for this failure [of the church] is that the church—the modern, modernistic church—rates me altogether too highly. . . . I simply am not as good as modern Protestantism assumes me to be. . . . Man was made in the image of God in the first chapter of Genesis. Then he had what the theologians call a fall. He's never been the same since—not on his own. . . . The whole of the Bible and the whole of the ministry of Jesus, as I understand it, were designed, not to persuade man how good he is on his own, but how evil he is on his own—and how good, by the process of redemption, he can become."

*Dr. Reinhold Niebuhr*, liberal theologian (in the current issue of *Christianity and Crisis*): "Does not the very extravagance of our devotion [to democracy] prove that we live in a religiously vapid age, in which even Christians fail to penetrate to the more ultimate issues of life? . . ."

*Samuel Green*, Grand Dragon of the Georgia Ku Klux Klan (at Atlanta church service, attended by 98 robed Klansmen): "The Klan is built on the 12th chapter of Romans."

*Dr. Henry Van Dusen*, President of the modernistic Union Theological Seminary: "Ninety-nine percent of Fiji's ea-cannibals [Fiji Islanders] have become Christians—and until recently the Fijis were free from the influence of movies, radio, liquor, and prostitution. I don't believe any other country today could show the same portion of professing Christians."

*Dr. Arthur Brunn*, Lutheran pastor of Brooklyn (after the 100th anniversary of the founding of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, now called the "Lutheran Church—Missouri Synod"): "Some said [100 years ago] the new Synod was too straitlaced, too hidebound to live in the land of the free!" The Missouri Synod had held to the fundamentals of the Bible from its beginning, which cannot be said for other branches of the Lutheran Church. It has grown from its initial 34 founding members to 1,469,213.

**International Situation in Brief.** The money to be spent on the proposed United Nations buildings in New York

might just as well be used in some other way. The U. N. has bogged down, and the League of Nations buildings still stand, untenanted, in Geneva. . . . Russia does not seem to be caving in under rough U. S. policy. . . . The atom bomb is still uncontrolled. . . . India has her freedom, but no peace. . . . There is trouble in the Balkans. . . . There is trouble in Palestine. . . . There is trouble in Egypt. . . . There is trouble in Indonesia. . . . There is trouble in China. . . . Economically, Britain is in peril, France is shaky, and Germany is hopeless. . . . The situation in Greece is more acute than at any time since World War II. . . . The same might be said of the world situation. . . . Too many cooks are spoiling the Marshall Plan broth. . . . Too many cogs are slipping in the Truman Plan machinery. . . . Too many vetoes—the Gromyko Plan—are destroying the usefulness of the United Nations Organization. . . . Only Christ can bring order out of chaos, peace out of discord.

---

### THE SHEEP OF THE FLOCK

We oft hear the plea for trying to keep  
The lambs of the flock in the fold,  
And well we may, but what of the sheep—  
Shall they be left out in the cold?

'Twas a sheep, not a lamb, that wandered away  
In the parable JESUS told,  
A grownup sheep that had gone astray  
From the ninety and nine in the fold.

Out in the wilderness, out in the cold,  
'Twas a sheep the good shepherd sought,  
And back to the flock, safe in the fold,  
'Twas a sheep the good shepherd brought.

And why for the sheep should we earnestly long  
And as earnestly hope and pray?  
Because there is danger, if they go wrong,  
They will lead the young lambs away.

For the lambs will follow the sheep, you know,  
Wherever the sheep may stray.  
If the sheep go wrong, it will not be long  
Till the lambs are as wrong as they.

And so with the sheep, we earnestly plead  
For the sake of the lambs today.  
If the lambs are lost, what a terrible cost  
Some sheep will have to pay.

—C. D. Meigs

## A Message for Each Day

By FRANK E. GAEBELEIN

October 1. "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. 3:4).

This is necessarily a word of Deity. When Christ healed the soul as well as the body of the palsied man, the scribes and Pharisees were right in asking, "Who can forgive sins but God alone?" Only Almighty God can remit sin and wash away the "damned spot" of sin.

The Old Testament prophets are particularly rich in their vivid statement of God's forgiveness. In the third chapter of his book Zechariah's inspired pen records the symbolical vision of Joshua the high priest, standing before the angel of the Lord and clothed with filthy garments. Then comes the blessed word, "Take away the filthy garments from him," followed by the divine assurance of forgiveness.

O Christian, do you realize that exactly what happened to Joshua the high priest in the vision God has done for you! At Christ's own request He has removed your filthy rags, the defiled and torn shreds of your own righteousness; He has washed you clean in the blood of His Son; and then He has placed upon you the spotless garments of God's perfect righteousness in Christ.

October 2. "In all things showing thyself a pattern of good works" (Titus 2:7).

"In all things." So Paul holds forth God's standard for service. And that standard is a perfect one, an absolutely complete standard in that it applies to all things. Is it not true that one of our greatest sources of failure in the Christian life lies in our being satisfied with something less than God's perfect standard? We are a pattern of good works in some things, and promptly lapse into self-satisfaction. Only a frank facing of the vast gap between our attainment and what God would have us be will keep us humble and looking to the One who is our perfect righteousness through His complete obedience to God.

October 3. "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11).

This Old Testament text gives the key to the mighty manifestation of God's power in the life of the Christian. Simply because the power is all His own, God doesn't demand of His servants great things in education, or wealth, or position in the world. Rather does He often use the foolish things to confound the wise. But one thing He must have from those who would really be empowered for His work; they must be clean. In the first instance, they must be cleansed from the guilt of sin through the blood of Christ. And then day by day, they must come to Him for cleansing, as they walk in a world of defilement. Yes, any service of the Lord demands separation. And remember, Christian, that your life and your work, whatever it may be, is your service for God.

October 4. "For He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren" (Heb. 2:11).

## OUR HOPE

245

What a thought! "All we like sheep have gone astray," but the Lord Jesus is not ashamed of us. He does not hesitate to apply to us the most intimate term of "brethren." Why? There is a very good reason why, and it is stated in the first part of the verse. "They . . . are all of one." That means that the holy Son of God has identified Himself with us. It's all very well to talk about brotherhood with the wretched and degraded. But to go down and share the life of the lowly—that is a living demonstration of brotherhood. So the Lord Jesus Christ took upon Himself our nature, and He who knew no sin was made sin for us. Therefore, He is not ashamed to call us brethren, because He has graciously united Himself with us.

Are you ever ashamed of Him? Learn then that the reason lies in your not being united with Him in all things.

### October 5. "Ye are all one in Christ Jesus" (Gal. 3:28).

Real unity, this verse tells us, is Christ-centered. In Him "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." "Ye are," asserts the apostle, "all one in Christ Jesus." Have you ever noticed how the world falsely appropriates those things which belong to Christians alone? Take this matter of unity, for example. The world speaks much of brotherhood, of racial and social equality. But it speaks of these things only on natural grounds, when all the time they are attainable in the deepest sense only upon the meeting of the first condition—being "in Christ Jesus." Let us not forget that the surest way for us Christians to promote unity is through leading individuals, one by one, into the knowledge of the Lord. One of the adversary's cleverest devices is to get believers to dissipate their efforts through participation in movements that would make for unity on any other basis than Christ.

### October 6. "Considering thyself, lest thou also be tempted" (Gal. 6:1).

This is one of the things we are to do when another falls into sin. If you will read the entire verse, you will see that we are called first of all to active helpfulness in behalf of him who has fallen. "Restore such an one"—is the first injunction. But it is not only the giving of help that counts; all important is the spirit wherein help is proffered. Is it not right here that much of our efforts fall so far short? To offer aid to the sinner in a proud spirit is to rub salt into his wounds. Only one spirit, that of meekness, may accompany ministration to him who has been overtaken in a fault. And the basis of that attitude lies in the realization that one's own heart is prone to sin because it is a human heart.

### October 7. "He saved them from the hand of him that hated them . . . and redeemed them from the hand of the enemy. They soon forgot His works . . . And He remembered for them His covenant" (Psa. 106:10, 13, 45).

This Psalm is worthy of extended study. It tells of the wonderful things God did for Israel, and also relates unparaphrasingly their terrible sin in forgetting the Lord who so gloriously saved them. And then toward the close, comes a word of rich comfort: "He remembered for them His covenant" (verse 45).

There is a sense in which the experience of Israel is that of every Christian. For us too there have been times when we have simply

forgets Him. But how marvelous to know that, though we may forget God's promises, He remembers them! Thank God, His faithfulness is entirely independent of our weak memories and feeble wills. Yes, the Lord does remember His promises.

October 8. "The Law of Thy mouth is better to me than thousands of gold and silver" (Psa. 119:72).

Think of the heroic multitudes who knew the extreme value of God's Holy Word. Think of the prophets, the apostles, the martyrs, the persecuted of today. For that Book men and women have been stoned, broken on the wheel, burned at the stake, exiled and left to die in the frozen wilderness. Yes, the Word of God is supremely precious because of the infinite price that has been paid for it. For above the death of saints and martyrs, there was one sacrifice that far exceeded all the others. Christ Jesus gave His life to confirm and consummate the Word of His Father. O Christian, our most prized possession, our dearest treasure, is the Bible! But it will mean little to us unless we use it. The way to demonstrate the value we place upon the Word of Life is to read and study it.

October 9. "Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her Lord" (Zeph. 3:1, 2).

In these strong words Zephaniah gives the reason for the judgment so soon to fall upon Jerusalem. As an example of the way to spiritual disaster they furnish an instructive warning. Four steps downward are given, and it is a wholesome spiritual exercise for one to examine his life to the light of their four steps. (1) Disobedience: "She obeyed not the voice." It is a serious thing to hear God's voice and to disobey it. (2) Unteachableness: "She received not correction." The Lord's chastening comes to us all. But how are we receiving it? (3) Unbelief: "She trusted not in the Lord." Are we really trusting our God for everything? (4) Prayerlessness: "She drew not near to her God." Are we today more or less prayerful than a year ago?

October 10. "They rose early, and corrupted all their doings" (Zeph. 3:7).

This verse, descriptive of the inhabitants of Jerusalem in an age of corruption, begins with great promise but ends in degradation. "They rose early." It takes a good measure of determination to get up early; there must be a motive behind the early rise. The people whom the prophet describes might have gotten up early for prayer, or study, or for hard work. But they had another purpose. They were so eager to do evil that they rose up early. In this terse verse Zephaniah writes down the ultimate in degradation. Usually men do their evil at night, when the day is far spent. But these wicked men of Jerusalem couldn't wait; they thirsted so after sin that they rose betimes to indulge themselves.

Let the verse speak to us, Christian friends. Have we ever risen early for the Lord? Do we have a plan for Him to the mornings? If we do, we can trust Him to take care of our evenings. May it be written of us, "They rose early, and sought the Lord."

## OUR HOPE

247

## October 11. "Beware of men" (Matt. 10:17).

Sad, sad advice! Yet the Lord Jesus had to give it to the twelve as He sent them out to proclaim the Gospel of the Kingdom. In the preceding verse He mentions wolves and serpents but only metaphorically. Ancient Palestine had its wildernesses with wolves and venomous serpents, but the Lord did not warn the disciples of them. They could inflict only bodily harm. But, because He was a true guide, He put His finger on the most terrible source of danger to His disciples—humanity. For if God works through humanity, the devil does likewise. "Beware of men!" The warning sounds today for all Christian disciples. Men are lost; men are sinners; men are therefore dangerous. Beware of them, O disciple, but at the same time follow your Lord in loving them with a love that led Him to the Cross. Just so would He have His disciples follow in His steps as they bring His redeeming Gospel to a lost world.

## October 12. "He that loveth father or mother more than Me is not worthy of Me" (Matt. 10:37).

Only Christ could say that! For what man is good enough to set love for himself above the most sacred of human relationships? The ancient Jews far surpassed us modern Gentiles in filial devotion. The solemn obligation of honoring parents is written in their very decalogue. Yet with calm assurance the Lord Jesus set Himself above even that primary law of reverence. The plain implication is simply tremendous. According to the ten commandments only One, even God, took precedence over father and mother. So behind this seemingly simple statement lies the Deity of Him who made it. And His character validates His words. For He alone is worthy. Do you, Christian friend, love Him more than anyone and anything?

## October 13. "Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him" (Matt. 20:34).

Here we have a true parable of God's purpose in giving spiritual discernment. It was outside the city of Jericho that the Lord Jesus had passed these blind men. He hearkened to their cry for mercy and when they answered His question as to what they desired by saying "Lord, that our eyes may be opened," He gave them sight. And the vivid picture of the scene closes with the simple statement, "they followed Him."

Now every individual who is born again through faith in the Lord Jesus has passed from darkness unto light; once blind, unable to discern spiritual things, the eyes of his heart have been enlightened. Why? For what purpose, Christian friend, has God given us spiritual insight? Has He given it to us so that we may become more and more expert at the intricacies of Bible study, and for that purpose alone? Ah no, our Lord opens the eyes of our hearts, so that we may become more and more expert in following Him and in doing His holy will in our lives.

## October 14. "And Jesus took the loaves; and when He had given thanks, He distributed . . . as much as they would" (John 6:11).

This great miracle of the feeding of the five thousand is rich not only

is direct teaching but also in its implications. When the Lord Jesus distributed the loaves and fishes, He did so with the utmost liberality. The multitude had "as much as they would." The limit was their capacity, not the Lord's ability.

How true this is in spiritual things. The question is not one of the resources of Christ; they are limitless, and His ability to bless is infinite. It is our lack of capacity to receive the blessing, say rather our lack of desire for the blessing, that circumscribes what we receive. "Blessed are they," said our Lord, "which do hunger and thirst after righteousness, for they shall be filled." So the essential requirement for spiritual blessing is a heart desire for it. Are we really hungering and thirsting for the righteousness of Christ?

October 15. "I: [My Word] shall not return unto Me void" (Isa. 55:11).

Although space prevents quoting in full this and the preceding, both must be read in order to grasp one of the greatest promises of the Word of God. Just as the process of nature in watering the earth is inexhaustible, 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.

October 16. "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 so 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 than 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 in their flow, 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.

October 17. "My sheep hear My voice, and I know them and they follow Me" (John 10:27).



## OUR HOPE

249

It is the universal characteristic of sheep that they are easily led. Unquestionably they follow their leader, whether sheep, dog, or man. As with sheep, so, our Lord is telling us, is it with us who are His lambs. We also have this characteristic of being easily led. But the trouble with many of us is that we are so readily led by the wrong things and in the wrong directions. Our ears are still attuned to the voice of the world; the arch-enemy of the flock calls, and we find it very easy to follow him into paths going down to misery and sin.

Oh, let us make sure that the voice we are hearing is the voice of the Good Shepherd! Let us follow no other way than that of Him who gave His life for His sheep!

October 18. ". . . 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 of spiritual anticipations!

October 19. "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 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.

"Follow Me," said our Lord when He called His disciples. "He has given us," said Peter, "an example that we might follow in His steps." The pattern for Christ's life is plain; the rule for serving Him is brief.

Just to do, as He did, everything God commands is sufficient. In everything seek to do God's will, and you will be obeying His commands which are the expression of His sovereign will.

October 20. "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 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, nor 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.

October 21. "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

Let us be thinking today about the latter part of this grand declaration. As we do so, we cannot overlook its tone of exultation. This is the apostle's cry of triumph. In the Cross of Christ he has indeed something of which to glory.

But it is the negative aspect of the Cross with which we are now concerned. At its close this great text states the two-fold provision of the crucifixion for our victory over the world. By the Cross we may triumph over enemies within and those without. How? Well, first there is the crucifixion of the world unto us; as Paul puts it, "by whom the world is crucified unto me." That is indeed necessary; we know little of the world if we do not realize that it is waging total war against those who will live godly in Christ Jesus. There is, however, still another provision for victory through the Cross. That is our own crucifixion unto that which is without us and alien to Christ. And this is expressed by the apostle's words, "And I unto the world." Because our old nature is still with us, there remains that in our hearts and liver which longs for the world and for which the world has an affinity. Therefore, victory is sealed through our own inward crucifixion to the outward world.

How wonderful that in the Cross is comprehended the heart of the Christian faith! In one way or another everything regarding salvation and Christian living goes back to Calvary.

October 22. "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me" (John 16:8, 9).

With these words our Lord begins a marvelous exposition of the office and work of the Holy Spirit during the age in which we are living.

Compressed into seven verses is the whole infinite ministry of the Spirit whom the Lord Jesus left as His Vice-Regent and our Comforter. Let us make Him, the Spirit of truth, the subject of our co-existence for the next few days.

The exposition (John 16:8-15), begins with a three-fold statement of the reproving or convicting work of the Spirit, the first element of this convicting work being in relation to sin. "And when He is come, He will convict the world of sin . . . of sin, because they believe not on Me."

Occasionally we discuss which is the greatest of all sins. But in the light of this verse the answer is hardly debatable. The first sin is unbelief in a very definite way as relating to the Person of Christ. Not without purpose is the pronoun "Me" in the Greek text emphatic. It is as if our Lord had underscored it with sharp emphasis: "Of sin, because they believe not upon Me."

After all, until a man believes in Christ he can do nothing pleasing to God. The sin of unbelief is a root matter, which can be overcome only through the mighty act of God's Spirit in regeneration. The initial step to regeneration is conviction of that sin. It is this that the Holy Spirit does. Where human eloquence is powerless, the Spirit of Truth overcomes. Whereas a man cannot be reasoned or persuaded into conviction of his sin of unbelief, the Holy Spirit is able in one instant to bring him to his knees, repentant and looking for salvation. While this is doctrine to which we give our assent, let us be mindful that it is possible for Christians also to commit the sin of unbelief. What is reluctance to commit all our ways unto Him but unbelief in the ability of the Good Shepherd to care for His sheep?

October 23. "Of righteousness, because I go to My Father, and ye see me no more" (John 16:10).

Whereas the statement regarding the Spirit's convicting the world of unbelief is plain, this next thought is more difficult of comprehension. When the Holy Spirit is come, the Lord Jesus is saying, He will also convict the world of righteousness, because the Lord Jesus is going away from the world. What, then, is meant by the Spirit's convicting the world of righteousness? The reason given by our Lord is His departure. In other words, Christ being gone, there remains no other fully righteous being among men. Thus is the world convicted of righteousness in its complete failure to produce the perfect righteousness which Christ alone had. In contrast to Him, the whole world is unrighteous and thus convicted of its need of salvation.

Let us hold this truth close. It will help us at those times in our lives when we are well pleased with our own piety. It will remind us that Paul's inspired conclusion is still true; after nineteen hundred years there is "none righteous, no, not one" (Rom. 3:10). Only One is righteous, even God. In comparison with Him, manifest in the Person of His Son, all the world is guilty.

October 24. "Of judgment, because the prince of this world is judged" (John 16:11).

The third conviction through the Spirit of Truth is that of judgment. This judgment is particularly related to the rule of this world. That ruler or prince is Satan. As he is judged by the Spirit, so all who are in his control and under his sway are also judged. This means all, without exception, who are out of Christ. If we are to be true to the New Testament at this point, we cannot be too drastic in stating this solemn fact. Every man, woman, or child of responsible age who is out for Christ is against Him. A person who has rejected Christ in his heart

is not spiritually a child of God, but of the devil (John 8:44). All who are serving sin are the servants of sin, and sin is their master, even Satan. Thus does the judgment of Satan include the judgment of the whole lost world. If we believe this, Christian friend, how zealous ought we to be in our witness regarding the only way of salvation!

October 25. "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).

Having set forth the work of the Holy Spirit in relation to sin and righteousness and judgment, our Lord proceeds to define the Spirit's function in relation to believers. And the first point He makes is regarding the guidance of the Spirit. "He shall," Christ goes on, "lead you into all truth." The verb in this sentence is a compound, derived from the noun "way" and the verb for "lead." Thus our Lord is saying that the Holy Spirit will lead the way into all truth. He will do this, our Lord continues, because He will not speak regarding Himself, but will interpret all He hears and show us coming things.

If we are willing to receive this truth prayerfully and to believe it fully, we need never lack guidance. Christ has given to every believer the one perfect Guide along life's pathway. How wonderful it would be were some great man of God to become our intimate friend and to counsel us regarding all of our problems! But Christ has done far more than that for us believers. He has given us in the Holy Spirit the very best of guides. Beyond this He can go no further in leading us.

October 26. "He shall glorify Me: for He shall receive of Mine, and shall shew it unto you" (John 16:14).

According to this statement of our Lord the office of the Spirit in our time is not to point to Himself but to glorify Christ. This is emphatically expressed in the Greek text of the words on which we are meditating today. "That One" (the demonstrative pronoun is used) said the Lord Jesus, "shall glorify Me." And for the word "Me" the emphatic form of the personal pronoun is used.

It is probably true that Christians are less well instructed regarding the Holy Spirit than any other major doctrine. Many are strangely ignorant of His relationship to them and the marvelous work to which God has appointed Him. On the other hand, there are those who, going to the other extreme, fall into an unscriptural preoccupation with the Holy Spirit. The great passage we have been considering presents the true place of the Spirit. It defines His office in this dispensation, and makes very plain His Christ-exalting work. We may take it as a rule of the Christian life that the more we are filled with the Spirit the more we shall glorify the Lord Jesus. It is not talking about the Spirit and His infilling, but lifting up the Saviour, that counts.

October 27. "All things that the Father hath are Mine" (John 16:15).

Only one Person in all the universe could make that statement. That Person is the Lord Jesus Christ. Think of a mere man saying that everything Almighty God, Creator of Heaven and earth, yes, everything God the Heavenly Father has, belongs to him! Were Christ only

## OUR HOPE

253

a man, such a statement would be blasphemous folly. But as, looking back upon His supernatural birth, His holy life, His atoning death and glorious resurrection and ascension, we read this statement; instead of shuddering at its implications, we praise God for Him from whose lips these words fell without the slightest impropriety.

O, Christian friends, amid all our Bible study, amid all our use of the Word of God for comfort and strength, let us keep on rejoicing in the sheer greatness of our Saviour! He who possesses on a plane of equality all things that pertain to the Father is surely able to save us to the very uttermost!

October 28. "And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full" (John 16:23, 24).

The first thing we must notice here is the contrast in time. By "that day" the Lord Jesus doubtless refers to His coming again (cf. vs. 22). "I will see you again." And the verb translated "ask" means "to ask questions." So at His appearing all questions will be answered, and we shall no longer see through a glass darkly.

The word "hitherto," however, changes the time relationship. Here (vs. 24), our Lord is looking forward for the disciples to the period after His resurrection and ascension, when the Holy Spirit will be given. With Him indwelling them, they will be able to come directly to the Father in the Name of the Son. And then He tells them and, through us, what should happen in the heart of every Christian who brings His requests to the Father in the Name of the Son. The Lord Jesus is saying that, as God answers prayer, He would have us overflow with joy. Answered prayer indeed always spells happiness.

"How true!" we exclaim. "Surely there is no joy like asking God for something and then receiving it." But stop a moment. All true Christians' prayers are answered, but by no means all of them are answered in accordance with our own desires. What then is our attitude of heart when the answer is negative so far as our personal request goes? Are we able to rejoice when God gives His reply by saying "No" to our dearest wish?

October 29. "The Lord shall preserve thee from all evil: He shall preserve thy soul" (Psa. 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 affliction may indeed befall true believers. To deny this is folly. But His 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!

October 30. "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).

It will repay us to look at one word in this searching question. The apostle has been pleading for sanctity of life. And now he reminds the Corinthians that the believer's body is a very sacred thing. Our common English Version calls it "the temple of the Holy Ghost." But the word translated "temple" really means "sanctuary." Furthermore, it should be "a" rather than "the" sanctuary.

To what an exalted position this raises these human bodies of ours. Just as in the old dispensation God Himself was present in the Holy of holies, so in this age He dwells in the believer. Thus your body and mine, O Christian friend, are sanctuaries of none other than the Spirit of the Living God. And to make doubly sure the searching application of this truth, let us remember that the Spirit who indwells us is none other than the *Holy Spirit*. We ought never to need any other argument for keeping ourselves clean. How can any true believer willingly defile that bodily sanctuary which God through the grace that is in Christ Jesus has made the dwelling place of the *Holy Spirit*?

October 31. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control" (Gal. 5:22, 23).

It is the word "fruit" that will teach us today. As we dwell upon it, our minds turn to the analogy of nature, as indeed the apostle must have designed. And as we think of fruit in nature, we realize that fruit is borne only through death. The cherry tree brings forth its blossoms, but before the fruit appears, the blossom must die. The analogy holds for the Christian life. Only when we come to the point of dying with Christ unto the self-life, shall we be ready to bear the fulness of that nine-fold cluster of the fruit of the Spirit. There is no other way. Fruit-bearing means dying! It was so with the Lord Jesus who, like the corn of wheat (John 12:24), had to die before bringing forth the glorious fruit of our own redemption. And it is our portion, as Peter exhorts, "to follow in His steps" (1 Peter 2:21).

---

## Book Reviews

BY ARTHUR FOREST WELLS

**Jesus Christ—The Same Yesterday, Today and Forever.**  
By John McNaugber. Published by Fleming H. Revell Co.,  
New York. Cloth binding, 219 pages. Price, \$2.50.

The author of this volume is Emeritus Professor of New Testament Literature and Exegesis in the Pittsburgh-Kenia Theological Seminary. Eight subjects concerning our Lord are herein discussed: His Deity, His Humanity, His Virgin Birth, His Miracles, His Atoning Work, His Resurrection, His Ascension, and Witness concerning Him—based on John 15:26. As one might expect, our professor shows a thorough acquaintance with the theories of unbelief—especially in regard to the resurrection of our Lord; and we are glad to say that he takes a sure

position against them in favor of the truth. A sample of his positive teaching can be found in these quotations: "It was His dying on the Cross, and not His living ministry that was to reverse the evil fortunes of the human race." "Nothing but the literal, physical resurrection of Jesus can explain the sudden, radical change which swept over the whole body of disciples the third day after the burial of their Master." Theological students will be glad to have this work; but any person of average learning can read these pages and easily understand them. Dr. McNaughter has written with the hope of bringing a dynamic note of Reformed Theology to establish or reestablish men in the truth of Christ in these days of confusion.

**The Suffering Saviour.** By F. W. Krummacher. Edited by Wilbur M. Smith, D.D. Published by Moody Press, Chicago. Cloth binding, 444 pages. Price, \$3.50.

This book is proclaimed as containing the richest series of studies on the sufferings and death of Christ to appear during the entire nineteenth century. It is by a man who was called to be chaplain to the King of Prussia in 1853, after the powerful spiritual impact of his preaching, which influenced not only the continent, but also England and America, had aroused wide attention in his own land. This is a scholarly work of high order—deeply devotional rather than academic, and it is expressed in a stirring, dramatic style. The contents covers fifty-three chapters, and these are arranged in three groups: I. The Outer Court—beginning with our Lord's announcement of His forthcoming death; II. The Holy Place—beginning with Gethsemane's conflict and victory; III. The Most Holy Place—beginning with the crucifixion of our Lord and ending with His interment. Nearly every detail of our Lord's passion is gone into with the understanding of faith and of the love that treasures its redemption. There are very many books that one can afford not having if that be the price of the purchase of this precious masterpiece of evangelical description.

**Extras from Exodus.** By W. G. Heslop. Published by The Higley Press, Butler, Ind. Cloth binding, 176 pages. Price, \$1.50.

Although this is not exactly a commentary on Exodus, it covers that book of Scripture quite thoroughly, not only with comment, but also with outlined analyses of important truths presented therein. The author thus combines spiritual teaching with practical application, thereby giving teachers and preachers many a hint on how to present the message of Exodus to the people. These outlines sometimes reach out beyond the Exodus narrative.

**Caleb, the Overcomer.** By Ruth Parson. Published by Moody Press, Chicago. Paper covers, 80 pages. Price, 50 cents.

This is a splendid booklet on victorious living. It contains four chapters: I. Caleb as a Young Man—at Kadesh-Barnea; II. Caleb in Middle Life—in the Wilderness; III. Caleb in Old Age—in Canaan; IV. Caleb's Message to Us. Miss Parson has taken the history of Caleb and applied to it convincing logic and typical interpretation to present a very worthwhile message on the blessings of faith and obedience in the Lord.

**Pearls from the Prophets.** By W. G. Heslop. Published by The Higley Press, Butler, Ind. Cloth binding, 175 pages. Price, \$1.50.

These pages covers the prophecy of Ezekiel in a free manner. Much of these 175 pages is given over to blank space—whole pages and large margins in places. Much of the material, which skims more or less over the top of Ezekiel's great messages, is given in the form of outline comment which is addressed to readers of simple understanding of Scripture. The author managed to get Gog and Magog into World II, and he made the bad guess that Russia would be ruinously defeated. His opinion about Germany and Italy, however, fared better.

**The Christian After Death.** By Robert Ervin Hough. Published by Moody Press, Chicago. Cloth binding, 169 pages. Price, \$2.00.

This book came to my desk shortly after my good wife had gone to be with the Lord, and that may have something to do with my very high regard for it. It is my prayer that many, many other people read it to get no less a blessing than I received through it. I read it critically, searchingly, then thankfully. I am bold enough to say that it did not tell me anything that I had not already known; but I hasten to add, that the manner in which Dr. Hough uses his texts is so revealingly convincing that not a few of them will ever after have a previously fuller meaning than before. I cover for every Christian the comfort the Lord brought me through these twelve life-laden chapters.

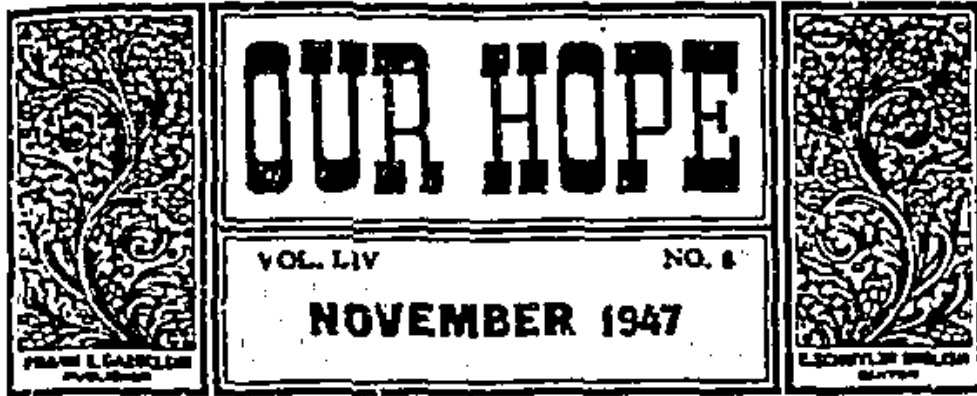
**Pillars of the Christian Faith.** By Abram M. Long. Published by Fleming H. Revell Co., New York. Cloth binding 189 pages. Price, \$2.50.

Within the covers of this book one can find the gist of today's sanest teaching on: I. The Inspiration of the Word of God; II. The Deity of Jesus Christ; III. The Virgin Birth of Jesus Christ; IV. The Need of Redemption; V. The New Birth; VI. Christ the Risen Redeemer; and VII. The Personal Return of Christ. These pages are free from useless padding and meaningless phrases; the author makes every word count. We know of no book of similar size which teaches more truth with greater clarity than this one. Its clear logic stimulates the student's mind and heart. Many a person has waded through much larger works and gleaned less than the reader of these messages can gather here.

**At Sunset, or "After 80."** By W. B. Riley. Published by The Higley Press, Butler, Ind. Cloth binding, 159 pages. Price, \$1.50.

This volume offers the general reading public eight sermons preached by Dr. Riley in his own church, following the eightieth anniversary of his birth. They bear the titles: Challenge to Carry On, Courage of Old Age, Making of Many Books, Mortician Defeated, Thanksgiving Day, Call to the Church, Making of a Gospel Minister, Death of the Great. While the members of the First Baptist Church of Minneapolis will appreciate the intimate touches of these messages, which ordinarily make less appeal to others, there is much here in Riley style to keep any reader interested. Nothing lags in these sermons; they are up-to-date and full of many bits of information.





## Editorials and Notes

**MEMORIAL EDITORIAL:** "He must increase, but I must decrease" (John 3:30). These words, spoken by John the Baptist, were addressed to his complaining disciples. They were troubled that those who formerly followed John were now turning in the steps of the Lord Jesus. "Rahhi," they said to the Baptist, "He that was with thee beyond Jordan, to whom thou hast witness, behold, the same baptizeth, and all men come to Him" (vs. 26). Then John told them that He who was the Bridegroom, who came from above, must increase while he, John, must decrease, thus witnessing to the dignity and worthiness of the Lord Jesus Christ. John knew himself only as a servant, but He of whom he witnessed was Lord. Before Him John would pale as the stars fade before the rising sun. To the blessed Lord first place belongs. He must ever increase. And of us it will be true that if we abide in Him and continue in His blessed fellowship, while He increases we must decrease. The mark of genuine spiritual progress is a deeper appreciation of the Lord, a greater devotion to Him.

But this expression, "He must increase," has a larger, and an exhaustless, eternal meaning. His increase is an increase of glory which can never end. Now He is in the Father's presence, crowned with glory and honor. Faith beholds Him there and rejoices in the knowledge that He who died for our sins occupies Heaven's highest place. His glory can never decrease, but it will ever increase. It is a growing, intensifying glory that He possesses.

## OUR HOPE

This fulness of glory that is now His at the Father's right hand, no eye has ever seen, and no mind can fully grasp. If the angels of Heaven rejoice over one sinner that repents, it must be because it increases His glory. And so each sinner saved and added to His mystical body brings increasing glory to the glorified One. And when at last that body, the Church, is complete and the Lord takes His people home to Himself, what an increase of glory He will have! For the Church, composed of redeemed sinners saved by grace, is the fulness of Him that filleth all in all.

When Heaven opens and He comes forth in all His holy splendor and majesty, bringing His saints with Him, then He will increase more. Of the kingdom that He will establish it is written: "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" (Isa. 9:7). Throughout that coming age when the world will be brought under Him, when all things will be subjected under His feet, He must increase, and the knowledge of His glory will cover the earth.

When He delivers up that kingdom to the Father, that God may be all in all, it will mean but new glory and increase for Him. And what could we say of the new Heaven and new earth, wherein dwelleth righteousness! They are His own handiwork and will be to the increase of His glory. Of His increase there shall be no end. It will go on and on in all eternity.

As for us for whom He died, we shall share in that increase. If our hearts are really occupied with this glorious destiny with Him, we shall soon lose sight of the things that are seen and shall groan within ourselves, waiting for the redemption of our bodies. Oh, happy day, when at last we shall enter His presence! He must increase. May He increase in us. May He become daily more precious to our hearts, and may our lives and ways bear witness to the fact that "He must increase, but I must decrease."

—A. C. G., 1929.

## OUR HOPE

259

I Must  
Decrease

While Christ is the center and circumference of all in all, the focal point of glory, and therefore the One whose enhancement is all-important, there is another portion of the Baptist's couplet, and that calls for our attention also: "but I must decrease." John was willing, yes, and happy to take the lesser place. He had known certain fame. The multitudes of Judaea had thronged to hear him—not in the temple nor in the market-place, easy of access, but out in the desert places. But then Another arose who was full of grace and truth, and the crowds that at one time pursued John turned to Him, and some of John's disciples began to forsake him for the new Teacher. It was then that others of John's followers complained: ". . . and all men turn to Him. John answered and said, A man can receive nothing except it be given him from above. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. . . . He must increase, but I must decrease" (John 3:26-30). As the power of the Lord Jesus was manifested and His fame increased, John's witness became less prominent, and his fame decreased. Finally, he, concerning whom the Lord Jesus testified that no greater had ever been born of woman (Matt. 11:11), was beheaded. How tragic! How awful! Yet He whose shoes' latches John, nor any other man, was not worthy to unloose, suffered a crueler death, a death wholly undeserved, a death voluntarily borne for others—He was crucified.

"He must increase, but I must decrease." In order for the former to be fulfilled the latter needed to be accomplished. And it is also true today. The Son of God is glorified in Heaven. He will not increase, however, in our own hearts, nor will His name increase on earth through our witness to Him unless we decrease. And that "we" must start in the singular. He will not increase in these ways unless *I* decrease.

"*I must decrease*" in self-esteem. Beholding Him in all His beauty, righteousness, love, majesty, and glory, I must abhor myself. Isaiah testified: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up. . . . Then said I, Woe is me! For I am

undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:1, 5). Job had a like experience. He, too, saw the Lord, and said: "Wherefore I abhor myself, and repent in dust and ashes" (Job 42:6). And thus I, beholding in faith the matchless Person of Christ, the eternal and glorious Son of God, must recognize my own unworthiness, yea, worthlessness. I must indeed be "undone," I must "abhor myself, and repent in dust and ashes"—"for mine eyes have seen the King, the Lord of hosts," and there is nothing of self-regard left in me.

*"I must decrease" in self-effort.* There is nothing that man can do to save himself from God's wrath, seeing that he is a sinner, at enmity with God, lost and hopeless. He must trust in the finished work of Christ for sin, who died in the sinner's place. Neither can the man who has trusted in Christ for his soul's salvation do anything of himself to keep himself saved, or to live victoriously. Again, it is not self, but faith that is triumphant. This does not mean that there must not be readiness to walk in the pathway of righteousness, willingness to live the Christian life, but self-effort alone will not avail. I must be Spirit-enlightened, Spirit-enjoined, Spirit-endued, and Spirit-empowered if I am to resist and triumph in the daily conflict with the world, the flesh, and the devil, with all the forces of evil that surround us in this sin-darkened age. "I must decrease" in self-effort and, by faith, walk after the example of the Apostle Paul in the assurance that was his: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me" (Gal. 2:20, A.S.V.).

*"I must decrease" in self-interest.* No longer must I hold to my own ambitions and desires, if Christ is to increase in me and through me. There may be nothing sinful in the goal that I once set for myself or my children, no harm in the ambitions that were once mine. But what is His will for me? How can I best serve the Lord? He who will be the greatest in God's sight will not be he who has sought his own interests, but he who is the servant of others, of Christ,

## OUR HOPE

261

who said: "And he that taketh not his cross, and followeth after Me, is not worthy of Me" (Matt. 10:38). There is only One who is altogether worthy. He did not seek His own interests, but those of His Father: "Nevertheless not My will, but Thine be done." Only as self-interest in my life decreases, only as I seek, not my will, but His, will He increase in my heart and witness.

"I must decrease" in self-glorification. It is normal for the natural man to desire the praise of others. And the old nature, the present link between what we are and what we have been, persists in that fondness for adulation and popularity. I must remember, therefore, what I am—a sinner, saved entirely by God's grace. I must look in faith to Him before whom the four and twenty elders fall down, saying: "Thou art worthy, O Lord, to receive glory and honour and power" (Rev. 4:11) to cause to cease within me the craving for self-glorification. For He alone is worthy. His glory must increase, and mine (of which there is none in any event) decrease. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

"He must increase, but I must decrease." This is not hardship for Christ's own, but their joy. "He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled" (John 3:29). So it will be for all those who hear and heed His voice today. For He, the Lamb of God, is our Hope, our Hiding-Place, our Delight, and our Glory. There is none beside Him. "He must increase, but I must decrease."



**Hindrances  
to Power  
in Prayer**

Prayer is a miraculous vehicle which, by faith, brings to man's command the power of Almighty God. It is a supernatural augmentation that dispels natural limitations. Prayer takes the redeemed sinner into the presence of God; it brings the power of God down to man. The child of God has not only the right to pray, but he has also the assurance that his prayers will be heard

and answered. Why, then, is it so often true that our prayers seem not to be heard and are not answered? We suppose that no question comes to us more frequently than this.

God cannot deny Himself. Our Lord Jesus said: "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it" (John 14:14). Here is a promise of answered prayer, but observe that there is also a condition. The asking must be in His name. That does not mean the parrot-like and vain repetition of a formula such as: "These things we ask in the name of the Lord Jesus Christ," but it means *for His sake*, "that the Father may be glorified in the Son." Our asking must be in order that God will be glorified.

There is another condition expressed by the Lord in the same discourse: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Such abiding speaks of closest fellowship. It denotes that he who abides is living in obedience to the words of the Lord, to the Word of God therefore.

Answer to prayer, then, is conditional. What are some of the other stipulations that will hinder power in prayer?

(1) *Lack of faith.* Our Lord declared on another occasion: "And all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive" (Matt. 21:22). How much faith do we exercise about our prayers? Do we really believe God and the certainty of His answer? Surely all of us need to cry out with the distraught father: "Lord, I believe; help Thou mine unbelief" (Mark 9:24). "If any of you lack wisdom, let him ask of God . . . and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:5-7).

(2) *Neglect of the Word of God.* Of old it is written: "He that turneth away his ear from hearing the law, even his prayer shall be an abomination" (Prov. 28:9). The law is the law of God, and this proverb sets forth a great spiritual principle. This was enunciated by the Lord Jesus in the

verse already cited: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." We are to be doers of God's Word as well as hearers of it (James 1:22). But unless we hear it, hear it in our hearts and act upon it, we are nothing but despisers of His Word.

(3) *Unjudged and unconfessed sin.* "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands, and a pure heart . . ." (Psa. 24:3, 4). "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). If there is that within our lives which is sinful and disobedient, we need to judge it and put it away, confessing that sin or those sins, to the Father. When we are thus cleansed from all unrighteousness, we may have the sure expectancy of His hearing our petitions.

(4) *An unforgiving spirit.* "Forgive us our debts, as we forgive our debtors" (Matt. 6:12). "Therefore I say unto you," the Lord Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, if ye have ought against any: that your Father also which is in Heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in Heaven forgive your trespasses" (Mark 11:24-26).

We are well aware of the dispensational aspect of the so-called Lord's Prayer of Matthew 6, and we know also that we are forgiven our sins apart from any works of our own and entirely through the finished work of Christ on the Cross of Calvary. Nevertheless, here is a great principle, an important truth which cannot be gainsaid. We can hardly go to our Father in Heaven confessing the sins of this day and expect cleansing if we bear in our own hearts an unforgiving spirit toward another child of God. And until that is made right, we can have no assurance that any of our prayers will be answered.

(5) *Indifference in praying.* "Pray without ceasing" (1 Thess. 5:17). "Praying always with all prayer and supplication in the Spirit" (Ephes. 6:18). "In every thing by prayer and supplication" (Phil. 4:6). "The effectual fervent prayer of a righteous man availeth much" (James 5:16). If

we do not care sufficiently about a matter to pray earnestly, fervently, and ceaselessly, surely the Lord knows of that indifference and acts accordingly. His attitude is described in the parable of the Importunate Friend and the conduct of the one to whom he brought his request: "I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11:8-10). Do not pray unless you mean it. If you mean it, pray without ceasing.

If it has been our experience that our prayers seem not to be heard or answered, we need not question God. He is the same yesterday, and today, and forever. The fault is not His who has promised. The fault is with us who have failed. We need, perhaps, to test ourselves by these hindrances to answered prayer, lest we ourselves are standing in the way of the very answers that we desire.



#### Accent on Youth

This is youth's day. Youth is courted and feted. Youth's opinion is solicited; Youth's confidence and approbation are sought after. Politically, socially, and religiously the accent of the times is definitely upon youth with a capital "Y," until they who have passed the ripe old age of thirty find themselves ignored or, at best, tolerated and pitied.

There are reasons for this attitude. For one thing, the war was waged and won by youth. Having demonstrated its capabilities, youth expects recognition and responsibility. Then, too, psychology and the educational program of the age have begotten self-expression and its twin brother, freedom from restraint. Modern youth is the child of yesterday's new philosophy wherein obedience to and respect for elders were considered things of the past and the law was regarded as something worthy of no regard, but only something to be broken. Youth is not to blame that this is his day, but he is taking full advantage of the circumstance.



## OUR HOPE

265

In line with the trend of wooing youth's favor, evangelical Christianity is exercising its ingenuity and effort to reach youth with the truth. So it is that we have large-scale movements designed to attract young people. A great many of these endeavors are extremely worthwhile. Multitudes of teen-agers and those in their early twenties are being brought to the foot of the Cross, to the knowledge of the Lord Jesus Christ as their Saviour; they are being taught to study their Bibles; and hosts of them are giving themselves to the Lord for the ministry, or missionary service; and still others are pledging whole-souled allegiance to the Lord in secular life.

But with every movement in which imperfect man has his part there are weaknesses, no matter how sincere the motive may be, and there are also taints shooting forth that are not so genuine and sane as the original operation. Thus it is that certain dangers threaten the spiritual activities so prominent today among the youth.

The Gospel is spoken of as being "stream-lined to youth" and there is worldliness in the showmanship of certain of the meetings and a levity that assuredly is not of the Spirit nor pleasing to the Lord. Again, from out of the movements and organizations catering to youth there come some young people who think that their churches no longer have a message for them and that they have no responsibility saving to themselves. We have set down here only a few of the difficulties that the sane leaders of such endeavors recognize and are seeking to overcome. In their efforts they have our prayers. God is honoring them with blessing and many converts to Christ.

How are they to be guided in their thinking and planning? The answer is in the New Testament. Youth did not suddenly appear upon the scene within the last decade. Like the poor, we have them with us always. There were young men and young women, boys and girls, in apostolic days. Do we find the Lord Jesus catering to youth's particular fancies? Did Paul preach a "stream-lined Gospel" to Timothy that he did not proclaim to the Thessalonians? Was youth made the focal point of a particular ministry? Was authority taken from the elders and given to the young men? Did young people start their own churches apart from their

elders? No such suggestion is to be found in our Bible. Youth was not to be despised, and they were to exercise their gifts (1 Tim. 4:12, 14), but other than these the instructions are on the restrained side.

Young women were to follow the pattern of behaviour and holiness that the older women wove, and to be discreet and chaste, good wives and mothers. Young men were instructed to be sober-minded, in all things showing themselves patterns of good works; uncorrupt in doctrine; grave and sincere (Titus 2:1-8). This sobriety that both young men and women were called to was not long-facedness, but saneness of thought, putting first things first in their minds and manners. The younger men were enjoined to submit themselves to the elders (1 Peter 5:5), for after all, age has some compensations and experience is of some value. It is not well to lay hands on any man suddenly (1 Tim. 5:22); in other words, authority is not to be given to any man till he has proved himself.

The youth of the First Century, A.D., were to be instructed in the truth of God's Word, and having heard and believed it, they were to continue in these things and, living soberly, serving faithfully, witnessing earnestly, were to take heed to themselves and to the teaching of the Scriptures. Thus would they grow in grace and the knowledge of the Lord. Thus would they prepare themselves to fill the places of others who were called upward and homeward.

May the Spirit of God guide and help the leaders of youth movements in evangelism to follow scriptural principles in sober-mindedness, to the edifying and strengthening of the body of Christ and to the glory of God.



This editorial is written specifically for one reader. That reader is a child of God who has written the Editor a heart-broken letter without signature, in which it is asked that some help may be given in the matter of a besetting sin which has taken such hold that the reader's spiritual life is blighted and the testimony, which has heretofore shined brightly, is sorely endangered. Perhaps you wrote no such letter, and yet the circumstance may meet your case also.

It may be that there is more than one reader who needs these lines. Perchance you are one for whom these paragraphs are written.

For the October issue, before we received the letter mentioned, we wrote an editorial called "When Temptation Comes." In it we spoke of three steps that the child of God ought to take before temptation comes and immediately upon its appearance. (1) He ought to pray. His life should be bathed in prayer. Before the tempter introduces himself the Christian should have prayed and asked the Lord to guard him. And the instant the temptation comes and is recognized, the believer ought to lift his heart to God to save him from this desire and temptation. (2) He ought to read God's Word. He should begin the day with it and meditate upon it. He should recall Scriptures that apply to his case. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "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" (1 Cor. 10:13). "Thou God seest me" (Gen. 16:13). "For the Lord God will help me; therefore shall I not be confounded" (Isa. 50:7). Other Scriptures will come to mind also in the hour of need, if you are a faithful reader of God's Word. And (3) the tried believer will not trust in himself, but in the Lord. He will reckon himself dead to sin, but alive to God (Rom. 6:11). He will find his strength in the Lord and in the power of His might (Ephes. 6:10).

These things are explained more fully in the October issue. You, for whom this is written, refer to that editorial, please.

There is one more thing we would suggest: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14). When that temptation comes to sin, do not take one step in the direction of that sin. Pray instead. Do not reach out toward that which calls so alluringly, but trust in the Lord. Call upon Him. Tell Him that you cannot but fail, and leave it with Him, saying: "Lord, it is up to Thee. I trust Thee to see me through."

It works. It works because Christianity works. Christianity works because Christ, by His Spirit, works in your heart, and at the Father's right hand He lives to make inter-

cession for you (Heb. 7:25). God bless and help you to walk with Him in the oneness of life which is yours in Christ.



For more than half a century *Our Hope* Never More has been a standard of biblical truth. Than Now When inquiries have arisen concerning Bible doctrines, when doubts have crept in about cults and isms, when matters of eschatology have been debated *pro* and *con*, this question has often been asked: "What does *Our Hope* say?"

Never has the ministry of this magazine been needed more than now. Many men are teaching fables instead of the truth, others have veered in one direction or another in the matter of prophetic teaching, still others have moved to the right or to the left from sound exegesis, and still more are *perplexed by the ecclesiastical confusion of the times*. The steady, sane, balanced, and unbiased interpretation of the Scriptures for which this witness has stood these many years and to which it intends to hold is the answer to these and other doubts and questions. The solid, strong meat from God's Word that *Our Hope* serves is what the Church of Christ needs.

Help us continue this testimony, please. Pray for us. Pray much, but do not stop there. Tell others about the magazine. They need it, and we need them. Send gift subscriptions, and if you do not know to whom to send them, send the gifts and let us find those who would like the magazine.

If our message is as important as we believe it is—and we have given our lives to proclaiming it—then more people need it than are now receiving it. Please "pitch in" and help us send it forth.



**Book Offers** Your attention is called again to the autumn book offers to be found on the cover pages. Observe the discounts mentioned on the second cover. This is a special arrangement that is made for our subscribers only, in order that they may advantage themselves of some of our publications that they particularly want. It will assure prompt delivery and help us considerably if you will send your orders early.

## OUR HOPE

269

**Ready at Last** The cloth covered edition of Paul Alderman, Jr.'s book, *God's Story of Man's History*, has come from the bindery at last. Earlier in the year the paper covered edition was brought out. It is a fine work that gives the divine story of man from his creation until now, and his future, touching upon every one of the sixty-six books of the Bible. We commend this work highly and urge you to order a copy in this permanent form. Only a limited number have been bound in cloth. The book sells for \$2.00.



**Daily Messages** We announced in the October issue that, the Lord willing, we should give information as to our future plans about "A Message for Each Day" in this number. The notice is held up pending further consideration. We hope to have something definite to tell you in December.

For the additional letters that have been received this past month, both Dr. Gaebelein and the Editor are grateful. Thank you kindly for your interest and the trouble that you have taken to express your thoughts and wishes.



**Missionary  
Subscription  
Fund**

Gifts for subscriptions to *Our Hope* for missionaries and libraries continue to come. Your interest is appreciated by the missionaries and by us. Thank you. We know that the Lord will honor your fellowship in this matter.

Donations to the *Our Hope Missionary Subscription Fund* received in August, 1947, are gratefully acknowledged as follows: Nos. 47-117M, \$2; 47-118M, \$2; 47-119M, \$3; 47-120M, \$1; 47-121M, \$3; 47-122M, \$2.50; 47-123M, \$1; 47-124M, \$10; 47-125M, \$1—total, \$27.50.



**Book Fund**

Several months ago we announced the inauguration of another fund for missionaries, through which they might be able to obtain books published by us. Only one gift has been received to date. Several requests for books have arrived—in fact, more than we can fill at present. But we shall send out the titles in the order of the petitions received from the foreign field. Please bear this opportunity of helping God's servants on the mission fields in mind as you pray and give, just as you have remembered the subscription fund.

We acknowledge with thanks the following donation received in August, 1947: No. 47-1B, \$3.00.



**A Correction**

In the October issue, on page 200, in an editorial entitled "Is Romanism Christianity?" a bad error appears. A line must have fallen out of the type page before it was "locked up" for printing, and another line of type which, in its proper place makes sense, was substituted. But here it only spells confusion.

On line 19, the first sentence of the third paragraph, three words are written: "Rome's 'mass' is not the Gospel of Christ; it is not in the . . . ." This should have read: "Rome's gospel declares that there is merit in the Virgin Mary . . . ."

We regret that this mistake occurred.

## OUR HOPE

### SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

**Dr. E. Schuyler English:**

Nov. 2-9—Toledo, Ohio: Emmanuel Baptist Church, Detroit, at Oakwood Avenue. See local papers for details.

Nov. 16—Haddonfield, N. J.: Haddonfield Gospel Hall, Kings Highway and Haddon Avenue; 3 and 7:30 p.m.

**Dr. Frank E. Gaebelstein:**

Nov. 23—New York City, N. Y.: Reformed Episcopal Church, 317 E. 50th St.; 10:45 A. M.

---

---

### THY WILL BE DONE

Not long after the death of his wife, Thomas Carlyle wrote a letter to his friend Erskine of Linlathes, in which he uncovers his own soul in these words: "Our Father which art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done,"—what else can we say? The other night, in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind, with an altogether new emphasis, as if written and shining for me in mild pure splendor on the black bosom of the night there; when I, as it were, read them, word by word, with a sudden check to my imperfect wanderings, with a sudden softness of composure that was most unexpected. Not perhaps for thirty or forty years had I ever formally repeated that prayer; nay, I never felt before how intensely the voice of man's soul it is . . . right worthy to be recommended with an, 'After this manner, pray ye'."

—Wilbur M. Smith

---

---

**Says Dr. Lewis Sperry Chafer:**

"It has been my privilege and profit to be a reader of *Our Hope* for the past 45 years. . . . I am happy to commend it now to everyone who is interested in the defense of the truth."

## One Day in Seven

By STEPHEN E. SLOCUM\*

*The oldest institution in the world is the sabbath. It is far older than mankind, for it was ordained long before man was created; and after thousands of years of changing times and political and social revolutions, it still persists, one special day in seven, a common blessing to all humanity, whether hallowed or desecrated.*

The Bible opens with a brief summary of creation: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it; because that in it He had reated from all His work which God created and made" (Gen. 2:2-3).

A day is measured by one complete revolution of the earth on its axis. Therefore, when God created the earth, He also created a measure of time. It is an attribute of God that He is eternal, ageless, timeless. Therefore when He gave a special meaning to each seventh revolution of the earth, it was done with respect to a creature that should measure time by this standard; in other words, for man. God did not sanctify every seventh revolution of the earth for a tribe of monkeys. What does an anthropoid ape know of the passing of time! The seventh day was set apart for a rational being, with the intelligence to look up at the sky and measure time by the sun, and of a spiritual perceptions capable of apprehending the meaning of a holy day; faculties entirely lacking in the animal creation.

God created everything necessary for the physical needs of man in six days: "And God saw everything that He had made and behold it was very good. And the evening and the morning were the sixth day" (Gen. 1:31). Then, in special preparation for the coming of man on the earth, God hallowed the seventh day. This fact was confirmed by Christ, for Mark's Gospel bears record that He said: "The sabbath was made for man" (Mark 2:27).

The teaching of the Old Testament is very largely by

---

\*Stephen E. Slocum, Ph.D., is a Consulting Engineer who lives in Ardmore, Pa. His writings appear frequently in evangelical publications.

means of object lessons. One of its first lessons with respect to sabbath observance is in relation to the gift of manna. When the Israelites lacked food in the wilderness, God fed them with manna, a small, white object like coriander seed, which lay on the ground like *hast frost every morning except the sabbath*. And Moses told the people: "Six days ye shall gather it; but on the seventh day which is the sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day far to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day" (Exod. 16:26-30).

The revelation of God's purpose toward man, as set forth in the Scriptures, is progressive. In due time instruction by object lessons was succeeded by the Ten Commandments which God gave Moses on Sinai. The first three commandments enjoined reverence for the Deity; the fourth enjoined observance of the sabbath, which God made for man when He created him in His own image: "Remember the sabbath day to keep it holy" (Exod. 20:8-11).

This was a command. The nation under Moses was a theocracy, and God's laws were absolute. The Ten Commandments were as absolute as the law of gravitation. Life itself depended on their implicit obedience. But God was gracious, and revealed through Moses that observance of the sabbath was far more than a law; to His chosen people it was to be the sign of a perpetual covenant between them and God. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord which doth sanctify you. Ye shall keep My sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall surely be cut off from among the people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any



## OUR HOPE

273

work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant" (Exod. 31:12-16). To break the law of the sabbath was to break God's covenant, and under the Law incurred the sentence of death.

In order to implement the fourth commandment, Moses gave the Israelites an explicit sabbath ordinance: "And Moses gathered all the congregation of the children of Israel together, and said unto them: These are the words which the Lord hath commanded that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day" (Exod. 35:1-3).

The Israelites seem to have observed rigorously this ordinance, for there is only one instance recorded of its being broken. "And while the children of Israel were in the wilderness, they found a man who gathered sticks on the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron and unto all the congregation. And they put him in ward because it was not declared what should be done unto him. And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp and stoned him with stones, and he died: as the Lord commanded Moses" (Num. 15:32-36). The severity of the sentence is God's own testimony that the keeping of His covenant is a matter of life and death.

At a much later day, when as the result of ignoring God's ordinances, the nation faced its dispersion and seventy years captivity in Babylon, the prophet Jeremiah recalled to them the old ordinance of sabbath observance: "Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gate of Jerusalem. Neither carry forth a burden out of your house on the sabbath day, neither do ye any work, but hallow ye the sabbath day as I commanded your fathers" (Jer. 17:21-22).

In the time of Nehemiah, who rebuilt the walls of Jerusalem and restored the temple worship, the sabbath was openly profaned, and Nehemiah took stern measures to put a stop to it. "In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes and figs and all manner of burdens, which they brought into Jerusalem on the sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the sabbath day unto the children of Judah and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should be no burden brought in on the sabbath day. So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice. Then I testified against them and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath" (Neh. 13:15-21). There was no compromise with worldly practices on the part of Nehemiah.

But Nehemiah's reform was short-lived. In the course of centuries the nation drifted farther and farther away from God, until the small remnant of eternal worship it still maintained became a mere legal formality, so stereotyped as to obscure completely its original significance as a covenant relation with Jehovah. During the four centuries which intervened between the Old and New Testaments, there arose the synagogue, nowhere authorized in the Scriptures, and the mass of traditions, comments, and interpretations, known as the *Mishna*, the *Talmud*, and other collections, which completely obscured God's covenant relationship with His people. The sterility of this ritual worship is clearly shown

## OUR HOPE

275

by the petty restrictions which hedged in sabbath observance in the time of Christ.

The outstanding breach of the sabbath was bearing a burden. This was divided into two parts: lifting it up, and putting it down. The minimum standard of what constituted a burden was the weight of a dried fig. If half a fig was carried to a certain place, and then as a separate act it was removed again, no sin was committed because the total burden was only half a fig. If a person threw an object into the air and caught it again in the same hand, it was a sin; but if he caught it in the other hand, it was a debatable question as to whether or not he had sinned. It was a sin to tie a knot or untie one, and if a person broke a shoelace on the sabbath, it was a serious question as to what should be done. If a person went out in the rain and carried water that fell from the sky, it was no sin; but if the water had run down along a wall, it was sinful.

The sabbath began at nightfall on Friday, when the first three stars of night became visible, and nothing new should be begun *on Friday, since it might extend into the sabbath*. Clothes could not be examined by lamp-light, since one might thus kill an insect, and it was a precept of the rabbis that killing a flea was as bad as killing a camel. A teacher might not allow his pupils to read by lamp-light if he himself looked over the book, for he might move the lamp to see better. Pupils were not regarded sufficiently zealous to do this.

A sabbath day's journey extended a distance of 2,000 cubits, about 3,000 feet in our measure, derived from Joshua 3:4, which is interpreted to mean that the camp of the Israelites on their wanderings extended 2,000 cubits from the tabernacle, so that the limit of travel *on the sabbath* was from the outermost part of the camp to the tabernacle. But the *Mishna* evaded this ordinance by ruling that if a man, *on Friday, deposited food for two meals within this distance from his dwelling, he thereby created a new dwelling, and might legally proceed another 2,000 cubits beyond this point, without sin.*

In dressing on sabbath morning, care must be taken not to put on any superfluous clothing which might later be taken off and carried in the hand, as this would be bearing a

burden. A woman could not wear any ornament that could be removed, as she might be impelled to take it off to show to someone, and then carry it in her hand. Women were also forbidden to look in a mirror on the sabbath, as they might discover a gray hair and pull it out, which would be sinful. Sandals could not be softened with oil on the sabbath, for that would improve them and therefore be doing work. A person might wear a piece of wadding in his ear, but if it fell out, he could not replace it. A person could go about on crutches, but not on stilts.

A radish might be dipped in salt, but not left long enough to make a pickle. Thirty-nine forms of work connected with the preparation of food were specifically forbidden. If a hen was kept for laying purposes and laid an egg on the sabbath, it could not be eaten; but if the hen was being fattened for killing, the egg could be eaten, for it was merely part of the hen that had fallen off. It was sinful to scratch out one big letter and write two small ones in its place, but it was no sin to write one big letter in the place of two small ones. A sick person might be carried on a pallet, since the pallet was considered part of the man; but a dead person could not be carried, for that was bearing a burden. In case of fire, a person could put on a garment to save it, and then return and save another in the same way, without committing sin. It was not lawful to ask a Gentile to put out the flames, but it was not a duty to prevent him from doing so.

A man might bathe on the sabbath, but not carry home the towel. Bones could not be set on the sabbath, nor emetics given, nor any medical or surgical operation performed except in case of actual danger to life. If a wall fell on a man and it was not known whether or not he was killed, it was a duty to clear away the rubbish sufficiently to find the body; but if he was dead, nothing further could be done.

This was the Jewish religious background when Christ came into the world. Isaiah described His advent in one masterful stroke when he prophesied of Christ as "a root out of a dry ground" (Isa. 53:2). We can well understand what those who listened to the teaching of Jesus meant when they said that "He taught them as one having authority, and not as the scribes" (Matt. 7:29). The establishment of

the synagogue grew out of this formalism, as also did the sects of the Pharisees and Sadducees. Yet Jesus sanctioned the synagogue with His presence, although its formalism must have deeply grieved Him, for at the beginning of His public ministry, it is recorded that "He came to Nazareth where He had been brought up; and as His custom was, He went into the synagogue on the sabbath day and stood up for to read" (Luke 4:16). In His own words, He came not to destroy the law but to fulfil.

On another sabbath, while on their way to the synagogue, Jesus and His disciples passed through a field of grain, and His disciples "began to pluck the ears of corn and to eat. But when the Pharisees saw it they said unto Him, Behold Thy disciples do that which is not lawful to do upon the sabbath day" (Matt. 12:1-2). According to the thirty-nine prescribed acts of the *Mishna*, plucking the grain was reaping; rubbing the ears in their hands was threshing; and throwing away the husks was winnowing. In contrast to these petty restrictions, note the sweep of Christ's reply: "The Son of man is Lord even of the sabbath day." It was an assertion of His Deity, for who could be Lord of the sabbath ordained by Jehovah except His only begotten Son! But for us it has a further meaning, for if Christ is Lord of one day in seven, that day is not ours but His, and if we use it for our own personal desires, we are stealing from God.

When Jesus and His disciples reached the synagogue that day, they saw a man with a withered hand. It was a chronic ailment, not dangerous to life, and therefore the *Mishna* forbade any treatment for it on the sabbath. But Jesus pointed out to the Pharisees the inconsistency of the *Mishna*, which permitted them to pull a sheep out of a pit on the sabbath, on the ground that to leave it there might endanger its life. "How much is a man better than a sheep!" And then He summarized the law of sabbath observance for them and for us in one brief statement: "Wherefore it is lawful to do well on the sabbath day" (Matt. 12:12).

Again, Jesus was teaching in one of the synagogues on the sabbath. "And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together and could in no wise lift up herself" (Luke 13:11). This also

was a chronic infirmity, and therefore treatment on the sabbath was forbidden. Yet Jesus healed her; and when the ruler of the synagogue took Him to task for the deed, Jesus again replied by quoting the *Mishna* which they professed to reverence: "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, being a daughter of Abraham whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:15-16).

On another sabbath, Jesus came upon a man lying on a pallet, who had been paralyzed for thirty-eight years. "Jesus saith unto him: Rise, take up thy bed and walk. And immediately the man was made whole and took up his bed and walked; and on the same day was the sabbath. The Jews therefore said unto him that was cured: It is the sabbath day, it is not lawful for thee to carry thy bed" (John 5:8-10). The law they cited was the *Mishna*. But the man who felt new life in his withered limbs saw the matter clearly. "He answered them: He that made me whole, the same said unto me, Take up thy bed and walk." Obedience to the commands of a living Christ was his supreme rule for sabbath observance, as it should be ours.

On still another sabbath, Jesus opened the eyes of a man born blind. Again He had violated the *Mishna* by healing a chronic ailment on the sabbath. In these repeated violations of their rabbinical laws He asserted his Deity and proclaimed His authority. "Therefore said some of the Pharisees: This Man is not of God because He keepeth not the sabbath day" (John 9:16). Like all of Jesus' miracles of healing, this was a spiritual object lesson, for He Himself interpreted the miracle to the man who gained his sight: "For judgment I am come into this world that they which see not might see, and they which see might be made blind." The Pharisees understood His reference and resented it, for they replied: "Are we blind also?" (John 9:39-40).

From the inspired word of the prophet Isaiah, we learn the true meaning of sabbath observance as a covenant relationship between God and His people: "If thou turn away thy foot from the sabbath, from doing thy pleasure on My

holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it" (Isa. 58:13-14). This is the warding of a covenant between God and His people, a mutual obligation, with a definite promise of blessing for its faithful observance. Because God made man in His own image, He set aside one day in seven in which man should "delight himself in the Lord." And because God rested on the seventh day, man's worship on that day should follow the same pattern. For man to use the sabbath for "doing his own ways," or "finding his own pleasure," was to destroy the pattern, and alienate himself from his Maker. Therefore from Moses to Christ, the fourth commandment was an inviolable law of God's people, and to break it was to incur physical death. But when Christ rose from the dead, all power was committed unto Him in Heaven and in earth, and the covenant of works became a covenant of grace. Henceforth it was the love of Christ which should constrain His own to hallow the day on which He rested from his finished work on Calvary, as God rested in the beginning from His perfect work of creation.

In the life of the believer who has become a new creation in Christ Jesus, the fourth commandment is not a rule but a principle; it is not a restriction on his freedom, but an invitation to become a worker together with God; it is not a command to be obeyed, but a covenant of grace. God is the same yesterday, and today, and forever. Therefore, if we who walk in newness of life in Christ Jesus shall turn aside from doing our own pleasure on the Lord's day and call it a delight, the holy of the Lord, honorable; and shall use it to honor God and His Christ, not doing our own ways, nor finding our own pleasure, nor speaking our own words, but shall delight ourselves in the Lord Jesus, remembering that He said that He is the Lord of the sabbath (and consequently it is not our day but His), and shall observe His precept that it is lawful to do well on the Lord's day, then as befits

of God and joint heirs with Christ, we shall receive a far greater blessing than the heritage of Jacob, for "the mouth of the Lord hath spoken it."

Sunday is no less the divinely appointed day of worship for Christians than the Jewish sabbath was for Jews under the old dispensation. It was on Sunday, the first day of the week, that Christ ascended to the Father to rest from His finished work of redemption (John 20:17), as God rested on the seventh day from His finished work of creation. Moreover, this new day of worship had been prefigured in Jewish ceremonies for many centuries. The Sunday after the Passover was celebrated as the Day of Firstfruits, fulfilled in Christ, as revealed by Paul when he writes: "But now is Christ risen from the dead and become the firstfruits of them that slept . . . Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. 15:20, 23).

There was another festival held fifty days after the Day of Firstfruits, called the Feast of Harvest, or Pentecost, which means fiftieth day. As it came fifty days after Christ's resurrection, it also fell on Sunday. "And when the day of Pentecost was fully come," the Holy Spirit descended upon the Church of Christ to abide until He returns. Jesus foretold this descent of the Spirit when He said to His disciples: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you" (John 16:7). It was for this baptism by the Spirit that Jesus commanded His disciples to "wait for the promise of the Father which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5). Thus it was on Pentecost Sunday that the true Church, the Body of Christ, was born, and was baptized with the Holy Spirit. Therefore Sunday is not only a day to be observed with reverence; not only a day to be set apart for good works; but pre-eminently a day of yielding our will to God, that we may be filled with the Spirit, the source of all joy in believing, of fruitbearing, of spiritual power, and of service to God as members of Christ.



## Current Events

In the Light of the Bible

BY THE EDITOR

**Polygamous America.** In an article in *The Atlantic Monthly* (August, 1947), David L. Cohn asks the question: "Are Americans Polygamous?" and then proceeds to demonstrate the answer to be in the affirmative, that is, from the moral and spiritual viewpoint, if not legally.

Since the Civil War the divorce rate in the United States has increased 600 per cent until today two marriages out of every five end in the divorce courts, nearly half of all the weddings that take place so happily. Reno alone does a "business" of between \$3,000,000 and \$4,000,000 annually in the divorce mill, and Los Angeles County, California, granted more than 17,000 divorces in the last statistical year.

In addition to the high figures on divorce, there are countless couples that, unable to afford legal proceedings and indifferent to social requisites, simply separate from one "mate" and take up with another.

Man has enthroned himself in the center of the universe and has left God out of his calculations. Self-centeredness and self-will, abetted by self-expression, have united to capture that state of mind which is America's god even more than money—"happiness." It is an elusive kind of happiness, however, which is not that at all, but an idea, an escapism that causes men to think that amusements, liquor, slap-stick comedy, or laughter of whatever sort it may be, is happiness. And because man is an optimist, he thinks that the self-gratification that may be fulfilled in marriage will make for everlasting bliss. His "everlasting" is spelled t-e-m-p-o-r-a-r-y, unfortunately, for divorce is so easy and conscience so light that if marriage does not work—"Well, we'll get a divorce."

And so one by one the standards of right civilization and godliness are breaking down. Men have become "lovers of their own selves [and] lovers of pleasures more than lovers of God."

**From the Frying Pan into the Fire.** That which has beco

anticipated for some time has come to pass officially at last. After approximately a quarter of a century of dominion over Palestine under mandate of the League of Nations following World War I, Great Britain has renounced any further control of the Holy Land.

The thirty years since the British wrested Palestine from the Ottoman Empire has been a period of violence and change everywhere, but in no place more than Palestine itself. Jew and Arab have sought the ascendancy in these years. The Jews have wrought more for the land than the Arabs, for they have built cities and established educational and cultural centers unknown in the Holy Land prior to the first World War. Many lives have been lost during this time also, British lives among them; for Palestine is a rich prize, bordering the Mediterranean Sea, near the Suez Canal, and not far from the strategic oil fields of the Middle East.

But the problem, and it has been a problem indeed, has at last become too great for Great Britain. At the end of September, consequently, the British Government announced to the United Nations Assembly her release of the mandate and her intention to evacuate Palestine.

Thus concludes one of Britain's severest problems. It does not, nevertheless, end the Palestine problem, for now it is in the hands of the U. N., which has not shown to this time ability to solve any enigma.

To keep our reader-family abreast of the general trend in Palestine, we list below the major events pertaining to the Holy Land that have occurred in the last thirty years:

*November 2, 1917:* Lord Balfour, British Foreign Secretary, issued a declaration establishing a national home for the Jews in Palestine.

*July 1, 1922:* Winston Churchill, British Colonial Secretary, declared that future Jewish immigration to Palestine must be limited to the capacity of the land to absorb them.

*September 29, 1923:* Great Britain assumed officially the League of Nations mandate for governing Palestine.

*July 7, 1937:* A British Commission recommended, after investigation of Arab-Jewish disturbances, that the land should be partitioned.

*May 17, 1939:* The British Government issued the famed White Paper, limiting Jewish immigration to Palestine and restricting land purchases by Jews.

*April 5, 1945:* President Franklin D. Roosevelt assured the King of Saudi Arabia that the United States would take no action in Palestine hostile to the Arabs.

*December 19 1945:* The Congress of the United States formally endorsed the Zionist program for Palestine as a Jewish homeland.

*April 20, 1946:* An Anglo-American Committee of Inquiry recommended the immediate admission of 100,000 displaced European Jews to Palestine.

*August 31, 1947:* A Special Committee of the United Nations recommended partitioning Palestine into two major divisions, one for Arabs and the other for Jews, with Jerusalem a separate district under U. N. trusteeship. The Committee also urged admittance of 150,000 Jews to Palestine within two years.

*September 26 1947:* Great Britain officially renounced its mandate over Palestine, passing the Palestine Problem to the United Nations.

**Bishop Oxnam's Gospel.** At the Ecumenical Methodist Conference held in Springfield, Mass., in late September, Bishop G. Bromley Oxnam, affirming that he is neither pro-Communist nor pro-Russian, declared that the United States is heading into war with Russia because of its uncharitable and hysterical policy in dealing with the U. S. S. R. Then Bishop Oxnam delineated what he considers future society must be like. We quote:

"In the society that is coming the common good will be supreme. Reward will be based upon service to the group and greatness thus rests upon service. The necessities will be provided socially, and all socially controllable inequalities will be removed. Intelligent planning and freedom will strive for security. Rights will be balanced by duties, among them the universal obligation to work."

This all sounds very well, but it has the tone of state socialism, if not Communism. Bishop Oxnam is endeavoring

to bring in what he thinks the Millennium will be, but apart from Christ. It is not the Gospel of our Lord Jesus Christ that he, an ordained minister, is proclaiming, but the social gospel, which is "another gospel."

**Anti-Semitism in England.** Reports from England indicate that anti-Semitism is on an upward surge there. Nine different secret societies seem to be involved in recent anti-Jewish outbreaks. There is a central organization behind them all, and it is headed up by the former British Fascist Chief, Sir Oswald Mosely. Mosely seems to be one of those eccentric individuals who has to be against something, and he is feeding his ego at present by persecuting an already over-persecuted people. God will be his judge.

We Christians must pray more than ever for the Jewish people and their conversion. It is a hard-hearted person, indeed, who is not stirred to profound sympathy for the poor refugees of the Exodus, the Runnymede Park, etc., who were shipped back to Germany, ill-treatment, and possible starvation.

**The Religious Press.** There are more than 800 journals in the United States that are classified within the religious press, either Protestant or Catholic. A recent survey of the field, in which 70 "representative papers" were polled by *Religious News Service*, shows that 57 of the 70 publications increased their circulation from 10 to 500 per cent over the past seven years. The combined circulation of these papers has almost doubled since 1940, and two Roman Catholic periodicals have enlarged their subscription lists by more than 200,000 each.

This is not true of evangelical papers, unfortunately. There has been a so-called turning to religion, but not to Christianity. With rising prices and with reader-coverage increased little, if any, evangelical journals are not having an easy time of it. *Our Hope* has had to cut its costs in other ways so as not to raise its subscription price, while other evangelical magazines, unable to lower their overhead, have had to increase their subscription prices within the last thirty days.

## OUR HOPE

285

But evangelical testimony has behind it the favor and power of the Lord. Nothing is too hard for Him, and we look to Him in faith to maintain and sustain those who are true to Him and His Word.

**A Daring Hint.** There is faint rumor, the source of which is untraceable, that the Vatican is ambitious to secure, from the U. N., mandate power over Palestine. This is the worst suggestion yet made. Already, in addition to the Roman Catholics, the Armenian, Coptic, and Greek churches make claim to some of the so-called "Christian shrines" in the Holy Land. Should the Pope be given such a mandate, besides the present Arab-Jewish rivalry, there would be a religious feud of an entirely different character.

**It Seems to Be Utterly Useless.** The United Nations organization, through which man was going to bring peace to a war-weary world (as he thought), becomes more utterly useless every day. After two years, mostly because of Russia's use of her paralyzing veto power, the U. N. has become nothing but a name. Its authority is a complete sham.

The Stalin-Molotov-Vyshinsky program of violent words and accusations does not mean, however, that Russia is planning to withdraw from the U. N. It would probably be better all around if she did. But her policy is simply to use the U. N. as a sounding board to spread Communist propaganda throughout the world. This technique is so much like Hitler's method in the late '30s, and Japan's also, that one wonders how it can end in any other way than war.

Russia is not unsuccessful in her efforts, for news from abroad indicates that the United States and Britain are becoming the two most hated nations on earth. Wherever the Communists have been able to have any bearing, wherever fellow-travelers are permitted to mingle with the people, word is passed around that Anglo-American aspirations are for world-domination, by peaceful methods or war.

As we have said before, the pattern is taking shape: Russia and her satellites to the northeast, a great godless confederacy; and Rome and the other nations of Christendom to the west, embracing professing Christianity. These

will be the forces of the last days, and the last days may possibly be very close at hand.

**That Is All.** And that is all in this department for this issue. We do not want to be accused with any justice of trying to "make up" current events that bear upon the teaching of the Scriptures. There are hardly sufficient items of interest every month to fill eight to ten pages, unless we repeat the same things over and over again. Four weeks pass speedily. Things happen rapidly, but trends do not necessarily develop overnight. As we see things in the news that are related to the Bible, we shall report them; but we shall not manufacture them.

Speaking of how quickly events can occur reminds us that one day—a day near at hand, perhaps—with a suddenness that will astonish the world, myriads of people will be taken from the earth, and millions of graves will be opened. For the Lord will come for His own one day, and then, "in a moment, in the twinkling of an eye," the dead in Christ will be raised from their graves, and a living generation of believers will be caught up with them to be with the Lord. Just that suddenly we shall be taken out of this hapless, hopeless world. Just that suddenly we shall be in the presence of the One who is altogether lovely. "O, Lord Jesus, how long, how long?"

---

### NO FRUIT

The Scotch evangelist, James McKendrick, tells us that on one occasion when holding a series of evangelistic services, the message prepared with great care began to recede from his mind. Four times he had the audience sing, and two Christian men were asked to pray, but his confused thoughts only multiplied. "O God, don't let me stand like a fool in the pulpit with no message for this great crowd," prayed Mr. McKendrick. "Quick as a flash a text from which I had never preached came to my mind, and as I proceeded, it unfolded itself as orderly as could be. It was the barren tree of Luke 13, condemned to destruction, not because it bore bad fruit, but because it bore no fruit. Like a red-hot shot my message stood out before my mind. I pointed out that the absence of evil in Christian life was not Christianity, but only respectability; that faith in Christ, love of God, zeal for His cause—compassion for the poor, and other Christian graces were the things He desired and required of all. I closed without singing or prayer and simply pronounced the benediction."

—Quoted by Wilbur M. Smith: *Peloubert's Select Notes on the International Sunday School Lessons, 1936*

## Freedom

By WALTER J. FEELY\*

Freedom is an absolute requisite in the life of the redeemed. Christ not only gives life, but He gives liberty in the use of that life. "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). What a person does with his liberty is a test of what he really is. The disciples had been apprehended for preaching through Jesus the resurrection. After being threatened not to do it again, they were allowed to go. "And being let go, they went to their own company" (Acts 4:23). This illustrates how freedom reveals true character. As long as the religious authorities held the disciples, they remained, but when they were set free, they sought out their own companions. This would be true of any class of people. When you set a person free to do what he desires within himself to do, just as water, when it is released, finds its own level, so that person finds his own moral level and thereby reveals his character.

Freedom carries with it certain moral obligations. Not everyone can be allowed this much desired privilege. A maniac, for example, is placed in confinement, for should he be permitted to go free, he would use his freedom to hurt or harm his fellow men. For the same reason criminals are held in prisons. They are confined, not only for penal purposes, but to restrain them from preying upon and destroying society. There are many who at heart are as wicked as others who are confined to such institutions, but their true character has never been revealed. They have been restrained by respectability, or a good wife, or, perhaps, love for a family. The fear simply of being caught may be enough to keep a moral coward from descending to the lowest plane of what he really is.

Someone has said, "Character is what we are in the dark." We might add that character is what we are when we are set free, when no one is watching, when there is no loved one about to disapprove of our behaviour, when there is no one to censor or blame us. When we are absolutely

\*Mr. Feely is Director of the Montana Gospel Crusade, Billings, Montana.

free to do as we please, what we do with that freedom is a test of what we really are. This is a revelation to us of our real character.

The Bible sets forth three divisions of the human race in 1 Corinthians 10:32: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God." Let us notice the relation of these separate groups to this thought of freedom.

The Gentile is without Christ. He is far from God, an alien and a foreigner, as he is well described in Ephesians 2:11, 12; 4:17, 18. The Gentile desires freedom that he may rebel against God and go on in his Christ-rejecting way. He wants freedom to sin, to lust, and to serve the desires of his flesh. With his liberty he hates, fights, and seeks to exploit those whom he can. He demands liberty to serve himself. As in Jude, he despises dominion or anything that would bring him into subjection to the will of God. The high Christian standard of living is cruel bondage to him. He refuses to honor his Creator and Redeemer. He is greedy for liberty only that he might practise license. True, he oftentimes tries to cover his awful condition with a religious front, with respectability, with form or ceremony, but down in his heart he is a sinner, a rebel, and a reprobate. Notwithstanding all this, God has very wonderfully and remarkably bestowed upon the Gentile, as a free moral agent, the power of contrary choice. Some day he will have to answer to God for the use of this liberty. He may seek to shun the responsibility which is his in his freedom, by resorting to some fatalistic or evolutionary philosophy, but God will bring every rebellious Gentile to the White Throne Judgment. The secrets of his heart will be disclosed, and his mouth will be stopped when he endeavors to answer to God for the abuse of his liberty, in refusing to receive the One who made peace for us by the blood of His Cross.

Now let us see how the Jew is related to this thought of freedom. First, remember that the law was given to Israel at Mount Sinai. The law was the standard of living which God demanded of the people whom He had redeemed out of Egypt. Notice the distinction here between the Israelite in the Old Testament, and the believer in this age of grace. Under the law of Moses, the Hebrew was looked upon as a



*child* in God's family. The members of the Church during this age are regarded as *sons*. This would seem to be straining a point if we were unaware of what is written in the Epistle to the Galatians. Here we find a God-given distinction. The Hebrew of the Old Testament was like a child in the home of a Greek or Hebrew family before he had reached his majority. Galatians 4:1 tells us that he "differeth nothing from a servant." Minor children in the ancient family did not become *sons* and *heirs* until they came of age. A *child*, though actually an heir to great position, honor, and wealth, was not looked upon as a *son* until he reached official manhood. Then by the legal act of adoption (son-placing), he was no longer regarded as a minor, or a child, in the household, but was revered as the son and heir. As a child before the adoption, he was treated as a servant; in fact, he was under the tutelage of a slave who had the responsibility of educating the child and of keeping him in constant attendance. The child was kept under restraint and subjection. He was disciplined and shown what was right and what was wrong by the tutor or schoolmaster who was over him. But when the child came of age, he was free from the schoolmaster.

Paul, in Galatians, uses this striking difference between a child and a son to show us the distinction between a Hebrew under the Mosaic law and a Christian who is led by the Spirit of God. The Old Testament believer was looked upon as *one who had not yet come of age, as one who was still under a guardian*. But with the coming of Christ and the founding of the Church, the believer in the Lord Jesus Christ is acknowledged, in New Testament teaching, as a son by adoption. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father" (Rom. 8:14, 15). The liberty of the Old Testament saint was limited. He was under restraint, and in bondage (Gal. 4:1-3). He was merely a child in the household—free to follow only what the pedagogue allowed.

The Christian is called upon to "stand fast in the liberty wherewith Christ hath made us free." What is this liberty, or freedom, which the Christian is to enjoy? We have

already seen, in the light of Galatians, that the Christian is regarded in the sight of God as an *adult son*. The Christian is, as it were, free from the schoolmaster. He is not under the law (Rom. 6:14). He who believes in Christ is at once adopted, or made a son, and stands before God as one who has come of age. Thus the Christian can sing: "Free from the law, oh, happy condition." Do we hear some saying: "But this is dangerous doctrine?" It might be dangerous to set free a Gentile, or even an Old Testament saint, free from the law. But is it dangerous to set free one who has come of age, one who has dwelling within him the three Persons of the God-head? Galatians 4:6, 7 tells us: "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Ahba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

The believer in the Lord Jesus Christ, who has been adopted as a son and who is led by the Spirit of God, can be trusted with the utmost freedom. It is not right to bring a man back under the bondage of the law when he is led by the Spirit of God, for the Spirit of God will never lead contrary to God's Word. The law failed as a child-trainer: "For what the law could not do, in that it was weak through the flesh, God sending His own Son . . . that the righteousness of the law might be fulfilled in us [not, by us], who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). The Christian who is led by the Spirit of God will act the same in the dark as he does in the light. He will be the same when he is not being watched as when he is under observation. The Christian is free. He has a glorious freedom, which he uses for the glory of God. The Gentile will use his freedom to sin; the Christian will use his freedom to live righteously. God gives His sons liberty because they can be trusted.

It is true that the misguided Galatians were using their liberty as an occasion for the flesh, and for this they were rebuked. False teachers had turned them from Christ back to the bondage of the law. They had to be told to take their position as sons and to stand fast in the liberty where-with Christ had made them free. The believer in the Lord Jesus Christ is free from the law of sin and death. He is free

from condemnation and wrath. He is free from fear, from want; he is free to serve God. He is free, and in his freedom he delights to do the will of God. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

## Question Box

**No. 1075.** A Christian friend, a very well-read Christian, will not unite in the Lord's Prayer when it is repeated. He says it is wrong for us to do so, as it was given to Israel and not to us. However, I find it used in some of the largest churches. What about this?

By the "Lord's Prayer," you mean, we assume, that which is usually termed that—the prayer which our Lord gave to His disciples, as mentioned in Matthew 6:9-13. This is not the Lord's Prayer, of course. He did not pray this prayer, nor could He; for it asks for forgiveness for sins, and He knew no sin (2 Cor. 5:21). The true Lord's Prayer will be found in John 17.

The prayer of Matthew 6 is a model prayer. Our Lord did not tell His disciples to repeat this word for word, but "after this manner." Since it is a model, and not a word-for-word prayer, and in view of the fact that just prior to the giving of this model, the Lord Jesus said: "But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret," one cannot help but wonder how it ever became a public prayer.

This prayer was given to our Lord's disciples, Israelites. It is not on Church ground (for the Church had not yet been established); it does not approach the Father in the name of the Lord Jesus Christ, and its basis of forgiveness is not founded upon the Cross of Christ and His blood shed for the remission of sins. It seems to have been for Israel primarily, to be prayed prior to the Cross. It will be used by them again, perhaps, in the Tribulation.

However, we must say that the requests of this prayer can be sought by the believer in Christ today—and remember, it is a model. The Christian alone can call God, "Father"; the Christian ought certainly to hallow His name. He ought to want the Kingdom of God to come, even though he looks first for the coming of the Lord for His own, our blessed hope. The Christian surely longs for the day when God's will will be done on earth as in Heaven. He is dependent upon God for his daily bread. As to forgiveness of sins, the Christian is not forgiven because he forgives others, but because Christ died for our sins. Yet we ought to forgive "one another, even as God for Christ's sake hath forgiven us" (Eph. 4:32). For what kind of Christian praying is it that confesses sins, claiming the blood of Christ for forgiveness, and yet is unforgiving toward others? And what Christian is there that does not cry out: "Bring us not into temptation, but deliver us from the evil one"? All of us need to pray thus daily.

As to refusing to repeat the so-called "Lord's Prayer" in public worship—if, for conscience sake, your friend cannot do so, God will honor him for it. But if there are some who are not clear as to this teaching, and repeat this prayer, and if there be others who are aware of its primary significance and yet can offer the prayer intelligently and with good conscience toward God, we believe that God will honor them also.

## Studies in the Epistle to the Hebrews

BY E. SCHUYLER ENGLISH

### Chapter VIII, Verses 1-6

1 Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A Minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer.

4 For if He were on earth, He should not be a Priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the easample and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath He obtained a much more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises.

If one were asked to select the zenith of the Epistle to the Hebrews, it strikes us that it is here, within the last six verses of chapter 7 and the first six verses of chapter 8, that the choice must fall. For in this place the High Priesthood of the God-Man, our Lord Jesus Christ, is most fully extolled and explained in the only writing of the New Testament that deals explicitly with His priestly work in Heaven, a most essential ministry in our behalf.

It is a tremendously exhilarating thought and a subject at once comforting and cogent to apprehend that in this very hour there is in Heaven in the presence of God One who is our representative, the Man, Christ Jesus. He who walked this earth and glorified God by His very act of settling the sin-question, arose from the grave and ascended through the heavens, and He is now our living Intercessor and Advocate at the Father's right hand. His Person and work are such that He has superseded the divinely ordained priesthood of the Old Testament which is written and held in such esteem in the Scriptures, for the superiority of His excellence and dignity is such that, with His acceptance by God, the lesser priesthood must be dissolved.

Think, then, with what wonder the Hebrews who first read

## OUR HOPE

293

this epistle must have encountered this revolutionary teaching! Generation after generation of Israelites had been instructed from early childhood to venerate the Aaronic priesthood and the whole Levitical system. It had always been thought and taught that these ordinances of God were enduring. The full implication of Psalm 110 did not impress itself upon either the priesthood or the people. But now those who had fallen within the scope of Christianity were being told that Jesus was Messiah and High Priest, and that His priesthood not only surpassed the Mosaic prescript, but superseded it as well. No longer need the sacrifices be offered daily by the priests, for the one sacrifice of the Son of God was sufficient. He, therefore, who would be a Christian must discard the Old Covenant for the New. It was not a matter of choice, but of compulsion.

So chapter 8 begins: "Now of the things which we have spoken this is the sum: We have such an High Priest who is set on the right hand of the throne of the Majesty in the heavens" (vs. 1). "This is the sum." Do we have here, then, a summation of all that has been taught in the epistle thus far? Yes, and no. All that has been spoken in the first seven chapters is certainly not delineated in this verse, but that which has gone before culminates in what is told here. The word translated "sum" is the Greek *kephalaion*, which would be more suitably rendered: *chief point, principal object, or crowning feature*. "Now of the things which we have spoken, this is the crowning feature: We have such an High Priest

That which caps the climax, that which settles the argument, the writer suggests, is this: "We have such an High Priest who is set [or, seated] on the right hand of the throne of the Majesty in the heavens." We have already learned that the priesthood of Christ is *unchangeable* (7:24); an *intercessory office* (7:25); *congruous, in our behalf because the Priest is holy, harmless, and undefiled* (7:26); a priesthood under which one sacrifice was sufficient and needs no repetition (7:27); and made by the oath of God concerning the Son-Priest, who is perfected forever (7:28). The sum of all this, the crowning feature, is that "we have such an High Priest who is seated . . ."

Where does one ever read of the Levitical priests being seated at their work? Nowhere, for the work was never finished. "And every priest *standeth daily* ministering and offering . . . sacrifices . . . but this Man . . . sat down on the right hand of God" (Heb. 10:11, 12). They needed daily to offer sacrifices. Within an instant after the high priest brought the blood into the Holiest on the Day of Atonement, someone committed another sin. The priest's work was never finished. But "*we* have such a High Priest," our High Priest is of such a kind that He is now seated—not on earth, nor simply in Heaven, as wonderful as that would be, but in the highest place: "on the right hand of the throne of the Majesty in the heavens." He is in the very presence of God for us, in the Holy of Holies. The right hand is the place of affection, authority, and power. He is there, the Lord Jesus! This very moment faith sees what John viewed in the Apocalypse—the Lamb in the midst of the throne of God. This is His matchless dignity, and it is His by right.

That our High Priest "is seated on the right hand of the throne of the Majesty in the heavens" assures us that the work that He came to do for us, the accomplishment of our redemption, is what He said it was as He hung on the Cross for sin: "It is finished!" On the Day of Atonement that the Jews had known, the sacrifice was slain outside, at the gate of the tabernacle, and then the blood was brought within the veil and sprinkled on the mercy seat in the Holy of Holies (Lev. 16). So our High Priest shed His blood on earth, and so He presented Himself in the Holiest Place. *But He sat down*, for the work of redemption was accomplished. There was nothing further to be done for us in this respect.

What inestimable comfort that this is to the child of God! Do not think you need to do anything toward redeeming yourself. You can do nothing. Christ has done it all. The work is finished, and He is seated "on the right hand of the throne of the Majesty in the heavens." If He is at rest about your salvation, can you not rest in His finished work also? Surely you can, for there is nothing else to do; in fact, to try by any works of your own to add to that which the

Son of God wrought is to do despite to His grace and power. "Such an High Priest" is our Representative in the presence of God the Father.

"A Minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (vs. 2). The One who is seated at the right hand of power is now said to be "a Minister." "Is not such a statement contradictory?" someone may ask. "For a minister is a servant. If Christ's work is finished so that He is seated, in what respect does He serve?" His earthly work, the work of redemption, is finished. His ministry now is in the Sanctuary, that is, in the Holiest Place. It is not that Holy of Holies that is on earth, in the ancient tabernacle, or in the temple, but it is in "the true tabernacle, which the Lord pitched, and not man."

It is quite true that the Levitical tabernacle was divinely ordained and ordered, a fact established in a later verse. But its construction, patterned by God, was wrought by man. To Moses the Lord gave the pattern, but Moses was the builder. But this "true tabernacle," of which "the Sanctuary" here spoken of is a part, and of which the ascended and glorified Lord is "a Minister," is that essential heavenly tabernacle of which the wilderness tabernacle was a pattern. It may be made up, we suppose, of the complete universe—earth as the outer court, Heaven as the Holy Place, and the throne, or presence of God, as the Holiest of all. And it is in this last place, the Sanctuary, that our High Priest serves. All things are held together by Him (Col. 1:17), all power is His, in Heaven and in earth (Matt. 28:18), and He performs His authority in that place to the ultimate good of His own and the glory of God. Though He is seated there, He ministers, acting as our Intercessor to guard us and keep us from sin, and as our Advocate when we are overcome by it. The specific activities of that ministry come into view in the verses that follow.

"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer" (vs. 3). It stands to reason that a priest must offer gifts and sacrifices to God. That is his function. He acts as a mediator to bring to the Almighty sacrifices and offerings from men. A priest that has no offering would

be like a fruit tree without fruit; his capacity and service would be valueless.

"Wherefore it is of necessity that this Man have somewhat also to offer." If Christ is our High Priest, since it is the task of the priest to make offering, He, too, must have something to offer. Some of His offerings are mentioned in this epistle. "He offered up Himself" (7:27). He offered His blood (9:12). And He offered His body (10:10). But these can scarcely compose His present high priestly offerings, since they are all encompassed within the offering that was made once for all on the Cross. His offerings now in the presence of God are, assuredly, the worship, praise, and prayers of His own. For these must pass through Him if they are to reach God the Father unsullied. Even our worship and our praise are tainted by the flesh, in which no good thing resides (Rom. 7:18), and surely there is much of self in our prayers. As long as we live on earth and carry the old nature, which we shall do until we go to be with Christ, its imperfection will enter into any acts that we perform. Our very finest thoughts and deeds are imperfect, and nothing that is imperfect can enter God's holy presence. So our great High Priest purges our imperfect offerings and offers them to God the Father Himself, perfected and complete. They, like ourselves, are "accepted in the Beloved."

Our Lord's high priestly office is peculiarly His heavenly ministry. We have not forgotten His high-priestly prayer, made on earth (John 17). Nor do we fail to recall that He offered His blood and His body, Himself, during His earthly life of service, and that this appears to be priestly activity, since under the Mosaic code none but the priests offered sacrifices to God. It was, indeed, priestly function that our Saviour performed, but we must remember that the mere slaying of a victim set aside for sacrifice did not constitute an offering to God. The slaughter had, first of all, to be made upon the altar, and then the blood had to be taken within the veil and presented on the Mercy Seat to God. So Christ, the foreordained Sacrifice, was slain on the altar of the Cross, and by His blood He, as High Priest, brought His offering into the presence of God. His earthly work, in so far as His sacrifice of Himself is concerned, was not a priestly work until



He ascended to the Heaven of heavens, until He entered the Sanctuary. On earth this sacrifice was slain in the outer court; in Heaven this High Priest brought the offering to God once for all. Now He offers a different kind of gift and thus fulfils His priesthood daily.

"For if He were on earth, He should not be a Priest, seeing that there are priests that offer gifts according to the Law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed thee on the mount" (vss. 4, 5). If Christ's service had not extended into a heavenly ministry, if He had sought simply to perform the office of High Priest on the earth, if He had been raised from the dead but had never ascended through the heavens into the presence of the Father, He would not be a Priest at all. For earthly priests must follow the Levitical dictate and be of the tribe of Levi and of Aaron's family. This Christ was not. Further, there would have been no purpose in a priesthood for Him if He had been confined to earth, "seeing that there are priests who offer gifts according to the law." Why, then, should there be another priesthood? There is another reason, too, why our Lord could not have acted as a Priest circumscribed by earthly appointments: on earth there could not have been found any sanctuary suitable to His matchless Person. The only place of offering, according to the Law, was filled by others. In Heaven alone, the presence of God Himself must have been the Sanctuary where He would bring His offering, since He is God.

The Aaronic priesthood and the tabernacle were entwined. The ordinances and the offerings were examples and shadows of heavenly things, as the tabernacle was an example and shadow of the heavens. Thus the priesthood ministered in order to show forth the heavenly work of Christ. Moses was admonished, or told, how he should make the tabernacle, and citation is given: "See, saith He [Jehovah], that thou make all things according to the pattern shewed to thee on the mount," a quotation from Exodus 25:40.

"The mount" was Mt. Sinai, of course. How God instructed Moses is not stated. Certainly He did not give him

a blueprint. But assuredly He instructed him minutely, else Moses would have made some mistake. Without divine instruction he could never have built that which so perfectly portrays the Person and work of Christ. The word rendered "admonished" (Gr. *kechreematistai*) has sometimes the meaning of *responding as an oracle*. Moses sought the pattern of the tabernacle from Jehovah, and the Lord instructed him how it should be made. Moses was not to deviate from that pattern.

Even an elementary study of the materials and appointments used to build and furnish the tabernacle will reveal, if viewed with a spiritual eye, how this holy house and its rôle depict the Person and work of the Lord Jesus Christ. Take, for illustration, the linen curtains within the tabernacle. They were types of Christ: the fine-twined white, blue, purple and scarlet speaking respectively of His perfect humanity, His heavenly character, His kingly office, and His sacrificial offering. Or think upon but one of the furnishings: the Mercy Seat. This is nothing less than a symbol of Christ Himself as our Propitiation. Likewise the functions of the priesthood were appointed to prefigure the work of Christ, the entrance of the high priest into the Holy of Holies, for example, being simply a picture of the penetration of our High Priest into the heavenly Sanctuary. The pattern that God gave to Moses represented heavenly scenes in the way that they could best be portrayed to the finite mind. And in like fashion the priest's service was also an earthly example that foreshadowed heavenly reality.

"But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises" (vs. 6). This "more excellent ministry" that Christ has obtained is "now," it is true, but the word does not indicate so much the time of the ministry as that it is a *deducible conclusion* that our High Priest in the heavens has "a more excellent ministry" than those who served "unto the example and shadow of heavenly things" (vs. 5), in view of the fact that His ministry is "of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (vs. 2). The greater dignity and excellence of His ministry evolves, first of all, from who

He is; second, because He serves the substance rather than the shadow; and third, because "He is the Mediator of a better covenant, which was established upon better promises."

The New Covenant is better than the Old Covenant. It "was established upon better promises." The promises of the Law were earthly and temporal. The promises of the New Covenant are heavenly, spiritual, and eternal. As to the Covenants themselves, the Old was established by God through Moses, but the New, instituted by God's oath, was fore-ordained before the foundation of the world. The Old Covenant was conditional, while the New is unconditional. The Old was limited to one nation; the New embraces Gentile as well as Jew—all who believe in Christ. Principally, the New Covenant is secured by a perfect Surety, the Son of God. "He is the Mediator of a better covenant." He is the meeting-place between God and men; it is the Man, Christ Jesus, exalted in the heavens, seated at the right hand of the throne of the Majesty on high, who gives assurance that we are accepted and made righteous before God, seeing He offered Himself as the Sacrifice and presented Himself to the Father in our behalf.

We need to avail ourselves of all the benefits of the "better covenant" by appropriating its promises completely. We do not now wait for the high priest of the earthly tabernacle to enter the Holy of Holies once a year to find the symbol of the Almighty Presence, but we have the assurance of God's unfailing Word that Christ, our great High Priest, is in His very Presence now, and that He dwells within our hearts. The more excellent ministry of the Lord Jesus Christ takes into account and operates for every one of His own day by day. He is our Mediator. He is our Intercessor and Advocate. Let us trust in Him and the efficacy of His ministry in our behalf.

*(To be continued, D. V.)*

#### ON AHAZ' DIALL

Man's Heart's like Ahaz' dyall; If it flees  
Not forward; it goes backward ten Degrees.

—Francis Quarles (1592-1644)

## The Alphabet of the Spirit

By HERBERT LOCKYER\*

(Continued from October Issue)

### P

**PRESIDENCY.** "The flock over which the Holy Spirit hath made you overseers" (Acts 20:28).

The Acts of the Apostles is taken up with the Presence and the Presidency of the Spirit. Everywhere there is the recognition of His Lordship, and this was the secret of the Church's dynamic witness. In a very definite way, the Spirit acted as the Administrator of the affairs of the early Church. Today, in Church circles, there is a lamentable lack of His presence and presidency, and this is the reason of our spiritual impoverishment.

**PROPHECY.** "The testimony of Jesus is the Spirit of prophecy" (Rev. 19:10).

As the prophetic Spirit, He inspired the Prophets of old to testify of Christ (1 Pet. 1:11). And, as such, He is the true Revealer of the future. We are not left to idle speculations. The Spirit has been granted to us to "show us things to come." He it was who unfolded to John the drama of the ages, found in The Revelation.

**PEACE.** "The fruit of the Spirit is . . . peace" (Gal. 5:22).

It was in the form of a dove that the Spirit came upon Jesus, and the symbol expresses both His nature and mission. Dove-like, the Spirit produces and preserves peace (Eph. 4:3). He likewise applies the peace the Cross supplies. Christ is coming as the Prince of Peace, and the Spirit will have a great share in many phases of His glorious advent.

**PATIENCE.** "Through the Spirit wait" (Gal. 5:5).

The trend of the times has a tendency to make us impatient. Anxious for the Lord to come and deliver us from the tramping influences of the flesh and the world, we do not wait for this One from Heaven very patiently. We certainly have need of patience, and such a virtue can be ours through the Spirit. The hope of righteousness is the "Blessed Hope," and Christ is on His way, so in patience let us possess our souls.

**PROMISE.** "The Holy Spirit of promise"; "That we might receive the promise of the Spirit through faith" (Eph. 1:13; Gal. 3:14).

The Spirit of God is referred to in this way, seeing He came as the promised Spirit, inspired all the promises of God, and enables us to realize these precious promises in our daily lives. And is it not blessed

\*Dr. Lockyer, Bible teacher and author from Great Britain, is a frequent contributor to the Christian press.

## OUR HOPE

301

to know that we serve One who will never be guilty of a breach of promise?

**PRAYER.** "Praying . . . in the Spirit"; "Praying in the Holy Spirit" (Eph. 6:18; Jude 20).

There is a world of difference between saying prayers and praying. You can teach a parrot to say a prayer, and so many of our prayers are parrot-like. We never get away from well-worn phrases and set petitions. The Holy Spirit inspires and instructs in the holy art of intercession. Knowing the mind of God, and understanding all our needs, He can guide us in our approach to God.

## Q

**QUENCH.** "Quench not the Spirit" (1 Thess. 5:19).

The word "quench" carries with it the idea of putting out a fire, and used by Paul, suggests the damping of ardor. We should never discourage the sincere witness of a young believer, no matter how crudely he may express himself. Many a beginner has been discouraged by the over-critical, ungracious rebuke of an elder brother, who should have manifested more tact and patience.

**QUICKENED.** "The Spirit that quickeneth" (1 Pet. 3:18).

The old English word "quicken" means to "make alive," and is used in this way in the Authorized Version. Peter declares that Christ was quickened or made alive by the Spirit (1 Pet. 3:18). And Paul affirms that the self-same Spirit can quicken, re-vivify, our mortal body (Rom. 8:11). As the Spirit of life, He is able to quicken us spiritually and physically. He will also have a share in our final quickening or resurrection.

## R

**REVELATION.** "Revealed . . . by His Spirit" (1 Cor. 2:9-14).

As the Spirit of revelation, He unfolds to us the inner message of the Book (Eph. 3:5; Luke 2:26). All truth is revelation. And until the Spirit opens both the Scriptures and our understanding, we are not able to think God's thoughts after Him. It is the Spirit's work to lead and guide us into all truth. As Christ Himself is the Truth, that is, the Embodiment of all truth, it is the Spirit's delight to take of the things of Christ and reveal them unto us.

**REPROVE.** "He will reprove" (John 16:8-11).

The Spirit's work of conviction in the world is of a three-fold nature: conviction of sin; of righteousness; and of judgment. Somehow there is not the old-time manifestation of this phase of His ministry. Much of the present-day preaching, destitute as it is of the Word of God, does not assist the Spirit in driving the plough of conviction deep into human soil.

**RESIDUE. "The residue of the Spirit" (Mal. 2:15).**

"Residue" implies "what is left over," and after all the world has witnessed of the Spirit's power, there is still some left over. A thousand Pentecosts could never exhaust all He has to bestow. Like the miracle of the loaves, with twelve baskets of fragments, the Spirit has ever an unfailing residue. And how blessed are His "left-overs"!

**RENEW. "Renewing of the Holy Spirit" (Tit. 3:5).**

Paul is doubtless referring to regeneration when he speaks of the renewal of the Spirit. Regeneration is not the reformation of the old nature, but the impartation of a new nature altogether. And once we are saved, there is need of a daily renewal, in the sense of daily cleansing from the defilement of sin (Eph. 4:23).

**REST. "The Spirit of deep sleep"; "The Spirit of the Lord caused him to rest" (Isa. 29:10; 63:14).**

We are apt to forget that the Spirit is the creator of physical and spiritual rest. Rest for both soul and body come from Him. Christ has given us rest, and it is the Spirit who enables us to realize this promised rest (Matt. 11:28). Living, as we do, in a restless age, may the untroubled Spirit cause us to rest.

**RESIST. "Resist . . . the Spirit"; "Always resist" (Acts 6:10; 7:51).**

Such resistance is equivalent to rebellion (Isa. 63:10), and is the sin of both saint and sinner. How tragic it is, when resistance is persisted in, and for the last time the soul says: "Go, Spirit, go Thy way!" Are you guilty of resisting the Irresistible Spirit? If so, yield to His entreaties while you may.

**REMOVER. "The Spirit caught away Philip" (Acts 8:39, 40).**

The language used by Luke confirms a miraculous manner of transportation. "Caught away" or "caught up" expresses a supernatural removal (2 Cor. 12:2; 1 Thess. 4:17). Upon important occasions, the ancient Prophets knew what it was to be divinely transported (1 Ki. 18:12; 2 Ki. 2:16). When the voice of the Bridegroom is heard: "Arise My fair one, and come away," it is the Spirit Himself who will aid us in our transportation.

**S****SPIRIT. "The Spirit of God" (Gen. 1:2).**

The Third Person of the Trinity is named "Spirit" in contrast to that which is material, and also to the flesh. As "Spirit" He cannot be seen (Luke 24:39). He may also be called "Spirit," seeing His initial work is with the spirit part of man. "That which is born of the Spirit is spirit" (John 3:6).

**SEAL. "Sealed with the Spirit" (Eph. 1:13; 4:30).**

In Scripture, sealing indicates ownership and authority. We are

## OUR HOPE

303

sealed with the Spirit in the moment of salvation. And He is the Seal that cannot be broken. Once sealed, we remain sealed until our death, or translation. Alas, too often the Seal is not discernible! There is a lamentable absence of the manifestation of divine ownership.

**STRIVE.** "My Spirit shall not always strive" (Gen. 6:3).

What a dauntless Pleader He is! He does not easily give up. All the time there is life and consciousness, He continues to woo and win the sinner. There are those who affirm that the Spirit ceases to strive with hardened souls today, as He did in Noah's day. Our conception is that He never ceases His gracious ministry. Man, however, can become insensible of His approach and appeal.

**SWORD.** "The sword of the Spirit" (Eph. 6:17).

We read of "the sword of the Lord and of Gideon." Deity and humanity are woven into this weapon. It is thus with the Word of God—inspired of the Spirit, it was yet written by human hands. And such a Sword is two-edged; if it does not save, it slays; if it does not convert, it condemns. It was this Sword that overcame the enemy in the wilderness.

**SUPPLY.** "The supply of the Spirit" (Phil. 1:19).

A dear old lady from a city slum, who saw the ocean for the first time, exclaimed: "Thank God, there is something there is enough of!" Well, there is no limit to the supply of the Spirit. He is inexhaustible, and therefore well able to meet our every need. Too many of us seem to get along with so little of the Spirit's fulness.

**SOWING.** "Sow to the Spirit" (Gal. 6:8).

Used in contrast to sowing to the flesh, sowing to the Spirit means yielding to, obeying the Spirit, in all things. And, as Paul affirms, the harvest corresponds to the seed. Whether saint or sinner, we reap what we sow. If we sow flower seeds, flowers will blossom in the garden of life. What kind of a harvest are you presently reaping? What kind of a harvest awaits you in eternity?

**SUPPLICATIONS.** "The Spirit of supplications" (Zech. 12:10).

Zechariah speaks of the Spirit of God in a two-fold way: "of grace and of supplications." As the outcome of grace, He is able to supplicate. It will be noted that the plural is used: "supplications." And in such a perpetual-ministry, the Spirit is one with Christ (Heb. 3:7). Preaching the efficacy of the precious Blood, He is ever an effective Suppliant.

**SONGS.** "Spiritual songs"; "Songs of the Spirit" (Eph. 5:19).

The singing heart is one evidence of the Spirit-filled life. Is this heart-melody yours? Songless Christians are those who fail to walk in the Spirit. We may not have musical voices, yet possess a song angels faint would sing. "I have redeemed thee—sing!" (Isa. 44:22, 23). And being saved, we have to sing. A Scotsman, with a deep experience of the grace of God, but with a voice far from musical, loved to sing. One day he was rebuked and asked not to sing. His reply was: "I canna help it. It sings itself."

## OUR HOPE

**SIGNS.** "The Holy Spirit thus signifying" (Heb. 9:8).

The writer's reference is to the tabernacle, all of which is figurative of Christ and His Work. "Signifying" is actually "sign-ifying," that is, proclaiming by signs, types, or pictures of redemption. All associated with the tabernacle and the priesthood can be looked upon as God's picture-book for His children. Within such we have so many inescapable figures of the true. These signs are the shadow of which the Saviour is the Substance.

**SEVEN.** "Seven Spirits of God" (Rev. 1:4).

There are not seven distinct Spirits, only One, but One who has a seven-fold manifestation (Isa. 11:2-3). Seven is one of the perfect numbers of Scripture, and as the seven-fold Spirit He possesses the perfection and plenitude of provision. A similar thought is conveyed by the seven horns associated with the Spirit (Rev. 5:6). A horn symbolizes power, thus the seven horns typify perfection of power.

**SANCTIFICATION.** "Sanctified by the Spirit" (1 Cor. 6:11).

Allied with the Spirit, in the holy work of sanctification, are the Blood and the Word (John 17:17; Rom. 15:16; 1 Pet. 1:2). Sanctification, in its double aspect of separation unto God and separation from sin, is the Spirit's unending ministry. This is the undying effort to transform us into the holiness of God. Alas, however, He is sadly disappointed in such a noble task!

**SPEAKER.** "The Spirit speaketh expressly" (1 Tim. 4:1).

This ability of the Spirit to speak is a proof of His Personality (see Mark 13:11; Acts 2:9; 28: 25; Heb. 1:7; Rev. 14:13; 22:17). And, like the Master He represents, His voice has various tones. Surely it is not hard to believe in verbal inspiration, if the Spirit can speak, and prompt Spirit-taught men to record His words (1 Cor. 2:13).

## T

**TEMPERANCE.** "The fruit of the Spirit is . . . temperance" (Gal. 5:22).

By "temperance" we are to understand discipline, self-control, or godly self-control. And, living in a world characterized by an abandon to the lusts of the flesh, how we need to manifest the sobriety the Spirit Himself can produce! He must hold the reins of all desires, if ours would be the life of victory over all sinful appetites.

**TEMPLE.** "The temple of the Holy Spirit" (1 Cor. 6:19, 20; Eph. 2:21).

The mystical truth developed by Paul is that the true Church, and every born-again believer, form the temple of the Spirit, indwelt by God Himself. Christ had predicted that the Jerusalem temple, made with hands, was doomed, and that He would build another without hands, and in the Church's Age, the Spirit is active, clothing Himself in this new body and building, having no middle wall of partition.



## OUR HOPE

305

**TRUTH.** "The Spirit of truth" (1 John 4:6; John 14:17; 16:13).

In this title of the Spirit we have an evidence of divine inspiration. The Scriptures of Truth came from the Spirit. Christ came as the personification of Truth (John 14:6), and as the Spirit of Truth, the Third Person of the Trinity lives to glorify Him. And as the Truth, He is ever true and truthful. He never deviates from all that gives form to revealed truth.

**TESTIFIER.** "Testifiedst against them by Thy Spirit" (Neh. 9:30).

The Spirit is God's Counsel, and His accusations are always just. Far better to have Him on our side, with nothing in the life for Him to condemn. Is He your Friend or Foe? Is He testifying on your behalf, or against you? Israel of old suffered cruel bondage for failing to obey the voice of the Spirit as He pled for repentance.

**TEACHER.** "The Holy Spirit shall teach you" (Luke 12:12).

While the narrative makes it clear that the Spirit's ministry, indicated by our Lord, covers a special providence for a crisis, yet He is ever the divine Teacher of those saved by grace. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Are we among the Spirit-taught, who love such an infallible Tutor?

## OU

**UNITY.** "The unity of the Spirit" (Eph. 4:3).

Because He is One, having no division in Himself, He longs and labors for perfect unity among believers. Jesus prayed for the unity of the saints, "that they might be one." But what a lamentable absence there is of such unity. "All one in Christ Jesus" is an ideal far from fulfillment. What unhappy divisions mar the Church's present day witness!

**UNDERSTANDING.** "The Spirit of understanding" (Isa. 11:12).

The margin gives us "quick scented," for "understanding." Far too many have no noses when it comes to the detection of error. It is rather disastrous when one has no sense of smell. Bad food can easily find its way into the mouth. Have we the right spiritual sense of smell? Can we discern immediately the least deviation from the Word of God?

**UNCTION.** "Ye have no unction" (1 John 2:20).

Apart from such an unction, spiritual knowledge cannot be experienced. Spiritual insight cannot be acquired; it comes as we obey the light. With shame, we have to confess how unctionless we are. Riding with a friend one day, his car suddenly stopped in the middle of the road, and at once he realized he was out of gas. Our tragedy is that we try to keep going without the necessary spiritual gas. It was so with Samson, who wist not that the Lord had departed from him.

## V

**VEXED. "Vexed His Holy Spirit" (Isa. 63:10).**

This treatment of the Spirit is what Paul warns us against when he says: "Grieve not the Holy Spirit of God" (Eph. 4:30; cf. Psa. 78:40; 95:10). Have we need to ask our own heart the solemn question: "Is there anything in my life vexing the Spirit?" If only we could live in complete harmony with His mind and will, ever pleasing Him in all things!

## W

**WIND. "The wind . . . so . . . the Spirit" (John 3:8).**

The movements of the Holy Spirit and the wind are alike mysterious. None are able to diagnose the operations of the Spirit within the soul, nor unravel the source and end of the wind. At Pentecost, He came with a rushing mighty wind, symbolizing thereby the resistless energy the Apostles were to exhibit in their witness for the Lord.

**WALK. "Walk in the Spirit" (Gal. 5:25; 1 John 2:6).**

The Prophet asks: "How can two walk together except they be agreed?" Here is an action indicating perfect harmony. We are not to walk before, or after, but with the Spirit. And such a walk has to be taken one step at a time. How privileged we are to have such a walking Companion! Are we in step with the Spirit?

**WISDOM. "The Spirit of wisdom" (Isa. 11:2).**

Again and again He is praised as the Source of wisdom (Exod. 28:3; 31:3; Deut. 30:9; Eph. 1:7; 1 Cor. 12:3). And the Spirit's wisdom is perfect, unerring, and at the disposal of the humblest child of God. Lacking this heavenly wisdom, James reminds us that all we have to do in order to possess it is to ask for it (Jas. 1:5, 6).

**WATER. "Rivers of living water . . . this Jesus spake of the Spirit" (John 7:37-39).**

The Spirit's varied ministry, as well as His constant refreshing influence, is here emphasized by the Lord. Spirit-filled, our lives run as a life-giving river into the dry places of the earth. And like Ezekiel's river of old, everything lives whithersoever this river flows.

**WORSHIP. "Worship . . . in the Spirit" (John 4:23, 24; Phil. 3:3).**

True worship is not possible apart from the Holy Spirit. Knowing the mind of God, the Spirit alone can inspire and prepare us to approach the Throne of Grace. Much of the public worship of today is so cold, formal, perfunctory, and unactionless. Ritual and prayers abound, but the glow and warmth of deep heart-worship are lacking.

## OUR HOPE

307

**WITNESS.** "Whereof we are witnesses, so also is the Holy Spirit" (Acts 5:32).

"Ye shall be witnesses unto Me" (Acts 1:8), and the Spirit is the unfailing Witness to Christ. He is the only living Witness in the world today to the sufferings of Jesus. He was there at Calvary as the Saviour died, and ever blesses the message of the Cross. The Spirit also witnesses in other directions (Acts 20:23; Heb. 10:15).

**WILL.** "As He will" (1 Cor. 12:12).

The Spirit has a will and can enforce it, as Paul experienced as he assayed to go into Bithynia but was forbidden of the Holy Spirit (Acts 16:5, 6). We are thrice blessed when His will and ours are in complete harmony. Paul, in the Corinthian passage, reminds us that by the will of the Spirit believers receive gifts to be used in the service of the Lord Jesus.

## Y

**YEA.** "Yea, saith the Spirit" (Rev. 14:13).

Used by the Spirit, "Yea" implies His authoritative voice. His utterances never indicate lack of certainty or decision. With Him it is never "Yes and No," but "Yes" or "No." If you ask some, who are modernistically inclined, whether they believe the truths of the Gospel, they will evasively reply, "Well, yes and no." "But," said our Lord, "let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of the evil one" (Matt. 5:37; cf. Jas. 5:12). Let us bless God anew for the positiveness of the Spirit.

## Z

**ZEAL.** "The zeal of Thine house hath eaten Me up" (John 2:17).

There is, of course, a wrong outlet of zeal (Isa. 63:15; Phil. 3:6; Rom. 10:2). The passion Jesus manifested for the Father's House was intensified by the Spirit. Filled with the Spirit, and confessing, "I by the Spirit," Jesus was capable of a holy, undying zeal. Such a Spirit-begotten zeal ought to be ours (1 Cor. 14:12; Gal. 4:18; Col. 4:13; Tit. 2:14).

A full page in a recent issue of *The Lancet* was given over to a warning concerning the use of a drug which had been acclaimed as having marvellous healing qualities. "Patients," said the article, "should only be given sulphonamides when the risk from the disease is greater than the risk from the drug itself."

Such a principle applies to social and political drugs. Some of us believe that some of the efforts being made to cure the world's social and political ills will prove worse than the disease from which humanity is suffering. In fact, this must be the case while these reforming efforts are not based on moral and spiritual laws. That is why those who are guided by the Bible realize that only the coming of Christ, to set up His reign of righteousness and peace, can succeed in allaying the diseases from which mankind is suffering.

—Selected.

## A Message for Each Day

BY FRANK E. GAEBELEIN

November 1. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

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 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 dwells all the fulness of the Godhead bodily; as our empty hearts and parched spirits yearn after Him, He satisfies us completely.

November 2. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt. 6:25).

"Therefore!" The expression is a signpost, pointing backwards and enforcing a vital logic we Christians too readily miss. Verse 25 teaches by negative implication the folly of anxiety. Verse 24 sets forth the impossibility of serving two masters. And this very impossibility of serving God and mammon is the reason why anxiety is wrong. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

The reason is an impressive one. When Christians are preoccupied with present and material needs, their interests are inevitably divided. Troubled about earthly things, they cannot serve God with their whole heart. Therefore, they are in the position of trying to please two masters. Too few of us realize that mammon includes concern regarding our own welfare. But this is exactly what Christ is teaching. Not until we reach the point of detachment from these personal anxieties can we serve God with real singleness of heart.

November 3. "Thy gentleness hath made me great" (2 Sam. 22:36).

This lovely thought soon finds its illustration from the life of David, for in the very next chapter we have the incident of the thirsty king (25:13-17). "Oh," cried David, "that one would give me drink of the water of the well of Bethlehem, which is by the gate." Then, the story continues, three mighty men hewed their way through the Philistines, drew water from the well of Bethlehem, and brought it to David. "Nevertheless," we read, "he would not drink thereof, but poured it out unto the Lord" with the words, "Is not this the blood of the men that went in jeopardy of their lives?" So David showed the gentleness that made him great.

Such gallant actions can never be forgotten. It is safe to say that this

## OUR HOPE

309

one deed of David endeared him more to his men than the slaying of Goliath and all the other triumphs of his strength. Gentleness of spirit indeed makes great. Oh, how we need it in this violent day!

November 4. "Let your moderation be known unto all men. The Lord is at hand" (Phil. 4:5).

This exhortation has a two-fold meaning. It refers not only to the second coming of Christ, as in its Aramaic equivalent, "Maran-atha," used by Paul in 1 Corinthians 16:22, but also reminds us that our Lord is nearby, right now.

It is not moderation in the sense of temperance of which the apostle is thinking. Rather does he have in mind a truly gentle spirit (cf. margin, "gentleness"). The world, while it sets great store by gentlemanliness, can never produce a Christian gentleman or lady. The essence of a gentleman or a lady is consideration for others. Now if Christianity goes beyond doctrine, as assuredly it does, it must follow that the highest type of consideration will be found among us followers of Christ.

The very heart of the spiritual life is denial of self and the right of the selfish will to rule the life. Placing God first, others second, and self last produces a type of character and personality which, while it may not have all of the world's polish, yet exhibits the true spirit of gentleness.

What is the incentive for living such a life? Paul expresses it in less than a half dozen words. "The Lord is at hand" or "nearby." It is human nature to do one's best in the presence of those we respect and love most highly. And we believers are to live in the consciousness that the Lord Jesus Himself is at hand. Not only is His coming imminent, but He is also our constant and loving Overseer right now.

November 5. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psa. 1:1).

What is "the counsel of the ungodly"? A superficial reader will answer somewhat on this wise: "Why, 'the counsel of the ungodly' is the advice of flagrantly wicked men. Christians should know enough to keep away from it." But the Psalmist's meaning is not so obvious. When we consider what lies behind his phrase, we see that "the counsel of the ungodly" comprehends much more than the advice of the flagrantly wicked. This becomes clear if we stop to define "the ungodly." The term in Scripture includes all human beings not related to God through saving faith in Christ Jesus. They may be very good and moral persons. They may be very intellectual and of high artistic gifts. But if they are without Christ, the Bible tells us, they are without God and without hope in the world.

We now begin to see how broad a term the Psalmist is using. We begin to grasp the fact that "the counsel of the ungodly" means the whole worldly, secular outlook that dominates so many lives. Do we want to be blessed with the blessing of God Himself? Then we must give attention to that which fills our minds. What kind of thoughts rule the preponderance of our mental lives? If "the counsel of the ungodly," i. e., the thoughts and plans of those not related to God in Christ Jesus—if these things fill our mental horizons, then let us make no mistake about it, we shall be walking in this counsel. For we walk as we think. We Christians need more and more to fill our minds with the Word of God wherein are declared the whole counsels of God.

And when we do have need of human advice, let us go to Christians rather than the ungodly.

November 6. "But his delight is in the law of the Lord; and in His law doth he meditate day and night" (Psa. 1:2).

Here the Psalmist gives us a very constructive antidote to the noxious practice of walking in the counsel of the ungodly, standing in the way of sinners, and sitting in the seat of the scornful. This antidote is the law of the Lord, or, as we would express it, the Word of God. Notice carefully what the Psalmist says about it. He tells us that the blessed man delights in the law of the Lord.

Is it not true that our happiness in the Word goes back to our attitude toward it? We need to reach the place in our spiritual experience where meditation upon the Word of God is more than a pious duty, the performance of which gives us a sense of religious merit. We need to go beyond the undoubtedly intellectual pleasure derived from delving into the wonders of Scripture. We must come to the place of real delight in God's Word. Few things more clearly reveal the state of the heart than to inquire as to that which delights it. There can be no question of the spiritual happiness of the Christians whose soul *delights* in the law of the Lord more than in any other written word in all the world.

November 7. "I laid me down and slept; I awaked; for the Lord sustained me" (Psa. 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 own. Our sleep may at all times be untroubled because of the assurance of His sustaining grace.

November 8. "Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah" (Psa. 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." Resulting from that is an effect—"sin not." Holy awe of the Lord is reflected in holy living. Some religious people are leading unsatisfied lives, because they have placed themselves on terms of thoughtless familiarity with the Almighty: God desires our close and intimate fellow-

## OUR HOPE

311

ship, but He can never tolerate presumption. A deeper grasp of the infinitude of God's greatness and a more adequate conception of His holiness is a powerful restraint against sinning.

A similar logic 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 the confusion and perplexity of our hearts is stilled. Amid the tension and haste of modern life we need more of those periods of silence which brings us to the place of quietness before God.

November 9. "As always, so now also. . . ." (Phil. 1:20).

These five words speak volumes regarding a great Christian servant. The Apostle Paul, imprisoned in Rome for the Gospel of Christ, is looking forward to the possibility of death. And he contemplates death not with fear but "with all boldness." The reason for this courage is that he knows that his aim, since the time he gave himself to Christ, has been centered in magnifying his Lord. Because this was his daily purpose in the past, he can look forward to long imprisonment without the slightest abatement of courage. Paul, you see, was one of those rare men whose bravery is not seasonal. The secret of his courage lies in the relationship expressed in the five words we have chosen for today: "As always, so now also." Will you not apply the lesson to your life? Strive today to magnify Christ in everything, continue in that purpose tomorrow and every day following, and you will find that, when emergencies come in your life, you also will not be lacking in courage to stand for your Lord.

November 10. "And above all these things put on charity, which is the bond of perfectness" (Col. 3:14).

The author of the most sublime of all poems on love (1 Cor. 13) here gives us a definition of love as related to Christian fellowship. His words occur in a hortatory passage, urging believers to put aside all human differences and live together in mutual kindness, longsuffering, forbearance, and forgiveness (10-13). Having said this, he goes on to exhort them to crown their fellowship with love, because love, he is implying, is "the bond of perfectness."

We shall understand this a little better if we think of "perfectness" in its right meaning of "completeness." In other words, the summation of Christian fellowship is accomplished through love. Love is the link which unites Christian hearts in enduring and perfect unity.

November 11. "Let the peace of God rule in your hearts. . . ." (Col. 3:15).

Here is something that is also within our own control. We are, Paul is saying, to let the peace of God rule in our hearts. Obviously, therefore, it is possible for us to prevent God's peace holding sway over our lives. Do you ask how we can do that? The answer is simple to state but hard to practise. A very small thing can frustrate the peace of God in us. Instead of permitting peace to rule our hearts we have only to let ourselves worry, and that serenity which ought to characterize every child of God is grievously marred. Christian living is not a passive thing. God has left much for us to decide. He has left to us the question of whether or not we shall allow God's peace actually to possess

our hearts. Therefore, it is our fault, if our lives are disturbed and troubled.

November 12. "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:24).

What a privilege, O Christian! You are in the personal service of the King of kings and Lord of lords. Men value very highly the opportunity of working in close relationship with some earthly ruler or notable leader. But what is that to the privilege of being in the service of the Lord Jesus Christ? His is no mere formal service, rendered at a distance. It is a very personal thing—yes, so personal as to be a matter of daily and hourly companionship. In a practical sense our service for Christ is exactly what we make it. He Himself would have it be for us that all-consuming joyousness and entire devotedness it was for Paul. On the part of Christ there is no limit to the blessing of His service; it is we who restrict it by keeping ourselves at a distance from the King whose servants we are.

November 13. "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).

From the word order in the Greek of this beloved verse we shall derive our message. In the original sentence the first word i. e. *houtos*, meaning "so." This is of real significance, because the chief place of emphasis is the beginning of a sentence. Thus the stress falls upon this little adverb "so," thereby bringing out the extent to which God loved the world. And, after all, is not that the central message of John 3:16—not only the fact that God loved the world, but that He loved it so much as to give the greatest gift possible in Heaven or in earth, even the Person of His only begotten Son?

Among the deep words in Scripture it is doubtful whether there are many deeper than this "so" of John 3:16. It takes us to the very heart of God, and reveals the infinite extent of personal sacrifice to which His love led Him on our behalf. "Why should He love me so?" we sing, and find no answer outside the free grace of God.

November 14. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John 3:17).

They do the Gospel an injustice who insist on preaching a vindictive God. While there is such a thing as God's holy wrath, it is a travesty of His character to picture Him as acting from vindictive motives. As this great sequel to the classic statement of the Evangel in the preceding verse tells us, God's holy purpose in giving His only begotten Son was redemptive, not condemnatory.

Have you ever looked at it this way? God was under no obligation whatever to do anything at all to save a single sinner. Man had his chance under utterly fair conditions. Man failed, whereupon God gave him *chance after chance*. At any step in human history God might with entire justice have simply left man to himself to receive the just punishment for his transgressions. But God did not do that. Instead He gave His only begotten Son, so that the whole world might be saved. His purpose in doing this was redemptive. Christ-rejection is the final sin, because it is repudiation of God's personal gift of Himself. "God



## OUR HOPE . . .

313

was in Christ, reconciling the world to Himself. . . ." (2 Cor. 5:19).  
Even *Deity* cannot give more than Himself.

November 15. "He that believeth not is condemned already" (John 3:18).

This verse continues to show that when a man loses his soul the fault is all his own. In sending Christ to the lost world God has done His *very best*. Having given His Son, there is nothing further He can possibly do for the sinner. Those, therefore, who reject Christ stand self-condemned. They have placed themselves outside the circle of God's love by flouting the most amazing display of divine grace ever known. *They must remain in their sin. For them nothing else is left.*

Refusal to believe in Christ and persistence in that refusal unto final impenitence is what damns men's souls. Oh, the tragedy of the many who are either deliberately or carelessly placing themselves outside divine love! May no unbeliever who reads these words remain in that class of the self-condemned! And may all Christians who read them have the deepest concern to be used of the Holy Spirit for the awakening of the lost to their awful peril!

November 16. "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 Greek word for "confess" is enlightening. It literally means "to say the same thing." That is exactly what confession of sin is. One truly confesses when one reaches the point of speaking of his sin, not in man's terms, but in God's terms. Thus the root of confession of sin in this sense lies in abhorrence of it. God hates sin; it is utterly alien to His nature. For "God is light, and in Him is no darkness at all." But man, with his darkened nature, loves evil. Real confession, therefore, involves far more than the superficial "I'm sorry" attitude. It includes intense loathing of sin, repugnance toward it as of something utterly alien to the spiritual nature. That is the kind of confession to God that precedes forgiveness and cleansing.

November 17. "And this is the promise that He has promised us, even eternal life" (1 John 2:25).

What a promise! "Even eternal life." Note first of all that it is a promise that only God could make. Men may promise wealth and fame and power, and they may keep these promises in accordance with the magnitude of their resources. But only God can promise life and be certain of keeping the promise. Again, note the kind of life promised. It is eternal life, which is something wholly beyond the world's ability to give. Yes, these words bear on the face of them their divine origin. How comforting, then, just to believe them! How reassuring to know that, though we may suffer the loss of all things, as children of God our possession of the greatest boon of all, eternal life, is absolutely certified by our Lord's own promise.

November 18. "And He wrote on the tables" (Deut. 10:4).

At this place in Deuteronomy Moses has recounted that memorable time in Sinai when God wrote upon the second tables of stone, as He

had written the commandments on the first. What a tremendous thing that was! God engraving His Law upon the enduring stone.

Let us look at it as a parable. God has not stopped writing. No longer does He use stone on which to inscribe His thought, but now and every day He is writing on another substance, even that which Paul calls the "fleshy tables of the heart" (2 Cor. 3:3). Yes, our lives are tables for God to write upon. Would, therefore, that we might turn them freely over to Him for His inscription. For, when a life is given to Him He begins to mark it as His own. He uses circumstances, contacts with others, all the multifarious events of our days, as His instruments for inscribing His divine message.

Has God written upon your life the message of His Son? Have you delivered the living table of your soul so fully into His hands, as to enable Him to put down the Gospel so plainly that all who see you may read of Christ?

November 19. "Thou hast girded me with strength unto the battle" (Psa. 18:39).

David said this retrospectively, as he reflected upon his deliverance from his enemies and from the hand of Saul. And the thought carries over into the Christian warfare. We all have our pursuing Sauls, the enemies of our souls and of our work for God. We look back, even during recent days and recall time after time when the Lord has given the victory. And so, knowing that He does gird His soldiery to battle, even "against principalities and powers," we set out for another daily battle expectant of victory in the girding of His strength.

November 20. "They feared to ask Him of that saying" (Luke 9:45).

The previous words of the Lord had referred to His approaching betrayal. As Luke tells us, the disciples not only did not understand that saying but they were afraid to ask Him about it. Would He have told them if they had asked? Well, judging by His treatment of the honest questioner, He would have told them. To doubting Thomas He later gave one of His greatest self-revelations (John 14:6).

How like the disciples we are! How much we miss by not taking all our perplexities to our Lord! No matter what the difficulty, no matter what sin may weigh us down, let us not fear to bring it to Him. Our love for Him demands this, for as John so beautifully says, "Perfect love casteth out fear."

November 21. "My tongue also shall talk of Thy righteousness all the day long" (Psa. 71:24).

What do we talk about? After all, our conversation is a mighty revealing thing. It's a humbling experience to notice just what our conversation tells about us. If we shall look into the matter of our favorite subjects of talk, we shall undoubtedly see that one thing probably looms very large. It is ourselves—we and our own concerns. Now that topic may be very interesting, but God wants Christian conversation to be on a higher level. "My tongue also shall talk of Thy righteousness all the day long," wrote the Psalmist. And he thereby set a standard not even surpassed in the New Testament.

November 22. "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters" (Psa. 29:3).

## OUR HOPE

315

This twenty-ninth Psalm might be entitled, "The Thunder Storm." It is a remarkable picture of the mighty power of God manifested in nature, impressive in its portrayal of the terror of a great storm. But literary appreciation of Scripture, while it has its place, affords little nourishment for the soul. We must, therefore, go deeper, if we are to receive spiritual help from this inspired picture of a storm. Only eleven verses comprise this Psalm, but sixteen times in these eleven verses we read the words, "The Lord." Here, then, is our lesson. In the awe-inspiring storm David saw God. Terrible though it was, for the sweet singer of Israel God was in every thundercloud; He was in each flash of lightning, and in all the turmoil of wind and water. Yes, dear friends, God is in our storms as well as in the quiet places of our lives. Let us learn to see Him everywhere, knowing that He Who shakes the wilderness is in and above every storm that breaks upon our lives, dominating it, giving strength to us His people, working out His unswerving purpose to bless us with final peace (vs. 11).

November 23. "I will utterly consume all things from off the land. . . . I will consume man and beast. . . . I will also stretch out Mine hand upon Judah, . . . I will cut off the remnant of Baal . . ." (Zeph. 1:2, 3, 4).

No prophet in the Old Testament speaks more powerfully of judgment than Zephaniah. Of all the minor prophets his view is perhaps the most comprehensive and far-reaching. He sees the Day of the Lord foreshadowed by the coming Chaldean invasion but extending into the future over the whole wide earth. Ten times in his message of judgment he reports God as saying, "I will." For Zephaniah paints a picture of a resolute, determined God. This is one of the facts that lends his words such contemporary interest. The God Who is surely going to work judgment upon the nations who forgot Him is a God Who will brook no argument. When He determines upon judgment, there can be no debate. God is Sovereign; and when He says, "I will," His will infallibly comes to pass.

Over two and a half millennia have passed since Zephaniah's day. Yet the God Who set His face so resolutely against evil has not changed. He Who said "I will" of the judgment of Judah has also willed the judgment of the whole earth. The day of wrath which the prophet's burning words describe will yet come upon all the world. But along with judgment there is hope. The very name "Zephaniah" means "Jehovah hides." And in the day of the Lord He will indeed hide all who "to Jesus for refuge have fled."

"Hiding in Thee, hiding in Thee,  
Thou blest 'Rock of Ages,'  
I'm hiding in Thee."

November 24. "For then will I turn to the people a pure language . . . and I will get them praise and fame in every land where they have been put to shame" (Zeph. 3:9, 19).

Here we learn that the same God Who is so resolute in judgment acts with equal sovereignty when it comes to redemption. Whereas the book of Zephaniah gives ten divine "I wills" in relation to judgment, it also shows our God nine times using the same expression of determination regarding the restoration and redemption of His people Israel.

Behind this fact we may discern the Gospel. Just as God in His own

invincible purpose inflicts judgment, through His irresistible power He redeems the lost. And that is the very heart of the Gospel. By nature corrupt, man in himself is totally unable to stand before a holy God. Nothing he does can merit his salvation. But when God says of a soul's redemption through Christ, "I will," there can be no debate. His redemptive purpose can never be thwarted. Those whom God calls to be His own through Christ Jesus are bought with a price and their feet are set firmly on the path to glory. Oh, the greatness of our salvation in Christ!

**November 25. "Remember Lot's wife" (Luke 17:32).**

When Christ tells us to remember something, we do well to follow His instructions. His advice in this place carries us back to that nineteenth chapter of Genesis in which we found our lesson for yesterday. Along with her husband, Lot's wife was delivered from Sodom by the sheer grace of God. Scripture tells us (Gen. 19:16) that the men laid hold upon her hand as well as Lot's and brought her forth and set her without the city. Lot finally learned his lesson. Once delivered from Sodom, he set his face toward the place where the Lord had brought him. Not so his wife. She looked back just once too often.

Why should we remember this unfortunate woman? The context of our Lord's words tells us. These days are like those of Lot. As destruction rained Sodom, so doom hangs over this present evil world. It is one thing to be delivered by the grace of God. It is another thing, having been delivered, to keep on trifling with iniquity. The difference between Lot and his wife was great. The one, though weak and carnal, belonged in heart to God. The other, though a recipient of God's delivering grace, belonged in heart to Sodom. Lot's wife teaches us that hearts which continue to dwell in the world of sin from which Christ has delivered them will surely share the judgment of that lost world.

**November 26. "And when the people complained, it displeased the Lord" (Num. 11:1).**

If we want to learn about the relationship of God and His people, we do well to turn to the Old Testament. To be sure, Israel is not in all things to be identified with the Church which is, as Paul tells us, "the body of Christ." Nevertheless, the way in which God dealt with Israel instructs us as to our relationship with our heavenly Father; for Paul clearly says, "Now all these things happened unto them for ensamples . . ." (1 Cor. 10:11).

"When the people complained, it displeased the Lord." If we go on to read the entire verse, we shall see how here a judgment came upon Israel for this sin. Why, then, should we Christians feel entitled to complain with impunity? God has showered upon us the riches of His grace. He has dealt with us with overflowing mercy. If it was a sin for ancient Israel to complain against Him, surely it is no less iniquitous for Christians today to grumble at their lot. Ought we not realize that every disgruntled word we utter is an affront to our loving God? If we believe, as we surely do, that God's way is perfect and His providences *always* for our good, we must conclude that no circumstances can ever justify complaint against our heavenly Father. The sin for which the Lord sent fire to consume the murmuring Israelites is not one He will lightly pass over in our lives. May we be delivered from the despicable sin of murmuring against our loving and gracious God!

**November 27. "See that ye refuse not Him that speaketh . . ." (Heb. 12:25).**

## OUR HOPE

317

It is a foolish man who refuses "Him that speaketh." For the One to whom this sentence refers is none other than the Lord Jesus. Yes, it is a very foolish man who shuts his ears against Christ and withdraws his hand from doing what He says. Why? Simply because Christ will never tell us to do anything that is in the slightest degree evil. His words and His instructions are always for our good. To refuse, therefore, Christ who speaks to our hearts in His Word and by His Spirit is the utmost folly. It can only lead, when indulged, to loss of blessing and to ultimate judgment.

November 28. "I will bless the Lord at all times: His praise shall continually be in my mouth" (Psa. 34:1).

One of the first principles for understanding Scripture is to remember the simple fact that, when God says something in His Word, He means exactly what He says. Let us, therefore, apply this rule to our verse for today. We may do so by throwing several words of the text into relief through the device of italicizing them thus: "I will bless the Lord at all times; His praise shall continually be in my mouth." Our difficulty is not that we never bless the Lord and praise His Name; there are times when all Christians worship in this way. No, our difficulty is in praising God only some of the time, forgetting that God would have us never cease blessing Him.

If this seems a counsel of perfection, we need but remember the situation out of which this thirty-fourth Psalm arose. David was a fugitive, his very life in peril. Yet he could write out of this hard experience these words of praise.

It is a blessed thing to praise God and call His Holy Name on Thanksgiving Day. But it is even more blessed to praise God in the darkness of sorrow or the mists of perplexity. These are the times when praise is doubly sweet; for to bless God then is clear proof of trust in Him.

November 29. "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Psa. 50:15).

There are three thoughts in this verse, and all three are important. The first is an invitation. "Call upon Me," says the Lord, "in the day of trouble." The next is a sure promise. "I will deliver thee." The third is a prophecy, "Thou shalt glorify Me." What a beautiful chain! In our distress we turn to God and call upon Him; He is fully true to His promise in delivering us; and then we glorify Him.

But there is one link in this chain which is too often left out. It is not the first link, for in trouble we Christians instinctively turn to God. Nor, the first link being there, is the second link of God's deliverance ever missing. No, it is the third link which is omitted. We call upon God, He answers us, and then we actually forget to glorify Him. Psalm 50:15 is one of the most precious promises in God's Word. May it never be incomplete through our failure to glorify the God of our deliverance!

November 30. "But unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth? Seeing thou hatest instruction, and castest My words behind thee" (Psa. 50:16,17.)

The Word of God clearly distinguishes between believers and unbe-

Hevere. In doing this it is quite different from much modern preaching and religious instruction. The tendency of our time is to lump all, Christian and pagan, believer and unbeliever, into one group. And then, having mixed them, it applies the promises of God indiscriminately and to all of them.

Yesterday we turned to the preceding verse in this Psalm with its marvelous message of encouragement. But today it will be wholesome to see how God immediately follows that promise with a word addressed directly to the wicked. He calls them to account by asking, "What hast thou to do to declare My statutes, or that thou shouldst take My covenant in thy mouth?" And then He goes on to show exactly why His promises are invalid on the lips of unbelievers, for He describes the state of their heart in this way: "Seeing thou hatest instruction and castest My words behind thee."

The warning is a solemn one and may well be used of the Holy Spirit to awaken unbelievers to their danger. Whoever will not receive Christ as Lord and Saviour has no claim upon the promises of God addressed to believers. Christ-rejection means hatred of God's instruction regarding salvation; unbelief to any degree is equivalent to throwing God's Word away. Those who do these things may not arbitrarily pick out some comforting promise and expect God to fulfil it for them.

---

## Book Reviews

BY ARTHUR FOREST WELLS

**Standing on the Promises.** By Charles J. Woodbridge. Published by Moody Press, Chicago. Cloth binding, 203 pages. Price, \$2.00.

The record of the Fifth Book of the New Testament is herein retold in a like number of chapters. Each chapter is given its own treatment from the point of view of a characteristic text within it, and all twenty-eight bear an alliterative heading, based on the letter "A," for example: Chapter II, "The Source of the Power"; Chapter XV, "The Solution of a Problem"; etc. No attempt is made to belabor the reader with fanciful research in or out of The Acts, or with speculative interpretations of it. The conclusions reached concerning facts and doctrine are those that any intelligent, fair reader of Luke's narrative would arrive at, if besides reading it, he would set himself to the task of analyzing it for the simple purpose of giving its message to one not acquainted with it. The language is clear; the sentences are short; the chapters are brief. Here is a sample of the author's style: "Encouraging words of solace and assurance! They summoned Paul to proclamation. They stated a pledge. They spoke of a Person." Here is a sample of his doctrine: "The Gospel of Christ is not a succession of moral axioms or of pious admonitions. It is a series of facts, empirical, historical facts pertaining to the person, life, death, and resurrection of the redeemer." The interpretation throughout is evangelical and premillennial.

**With C. T. Studd in Congo Forests.** By Norman P. Grubb. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 269 pages. Price, \$2.50.

In these pages by his son-in-law one finds another challenging account of the consecrated labors of the founder of the Worldwide Evangelization Crusade of England. The writer carries his readers to the heart of Africa and reveals to them the story of courageous and faithful pioneer missionaries who depended upon the Triune God alone for guidance and support in the work to which they felt themselves called. Here are tales of vision, obedience, struggle, failures, and victories. The darkness of heathenism is portrayed forcefully. As one might expect from Christians who resolutely leave the beaten path to brave the work of cutting new ways for the Gospel, these enthusiastic souls—in the terms, at least, of the author of this account—sometimes used expressions which have led those who are careful about soundness of doctrine to wonder how it stood with the orthodoxy of these people. In a chapter on "The Fight for Holiness," Mr. Grubb seeks to allay these fears. If a Calvinist theologian is not altogether satisfied by the explanation given, he will at any rate know that these missionaries were careful not to allow Grace to be interpreted licentiously.

**Youth for Christ.** By Mel Larson. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 135 pages. Price, \$1.50.

This is an enthusiastic report of a Christian work for which every soul-winner and lover of young people thanks God. It is the kind of work in which, one would think, there is nothing to lose and everything to gain of the very best things of life. There is rejoicing about this movement even among such as think but little higher than of the moral interests of modern youth. Those of us who have seen "Youth for Christ" grow, know that its emphasis has been generally on the evangelistic and spiritual. This book bears out that point. In its eight chapters are many glad testimonials of souls saved and sent on their way rejoicing or with the comfort of the Lord in their redeemed hearts.

"Youth for Christ" workers will be glad to have this volume for the news it gives about this movement and the encouragement one may receive from its records of victories in Christ. As one may expect, it emphasizes the bright spots of this enterprise and trusts the full value of its recorded arithmetic, which in the end will be revalued; for the crowds which it claims have not all been young, and there is reason to suspect that some of its "converts" in mass meetings have been people who had already been saved before they had heard about "Youth for Christ."

May Christian youth go on to even greater things—anchored to Christ in His Church, where young and old constitute His people for worship, fellowship and service. May their zeal be never in the flesh but always in the Spirit!

**Chemical Illustrations.** By Basil Miller. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 115 pages. Price, \$1.50.

Twenty-two experiments, chiefly of a chemical nature, form the subject matter of this volume, with a view to enabling instructors of the young to illustrate spiritual truths by visual demonstration. Chemical and physical phenomena are described and applied in such a way as to present a realistic metaphor of the effects of salvation and the development of Christian character. The directions, which cover about

Five pages a piece, include: (1) a subject; (2) a text; (3) a declaration of purpose; (4) a list of chemicals and apparatus; (5) a method of procedure; (6) a statement of chemical reaction; (7) a word of caution; and (8) a sample of the talk to be given. The materials used should not be too hard to get, and any one who does not stumble over his own feet ought to be able to follow the plainly given directions for an interesting and helpful lesson. But let the demonstrator not forget the meaning and importance of 1 Corinthians 2:4, 5.

**The New Testament Order for Church and Missionary.**  
By Alex. Rattray Hay. Published by New Testament Missionary Union, 1636 Semple Ave., St. Louis, Mo. Cloth binding, 530 pages. Price, \$3.50.

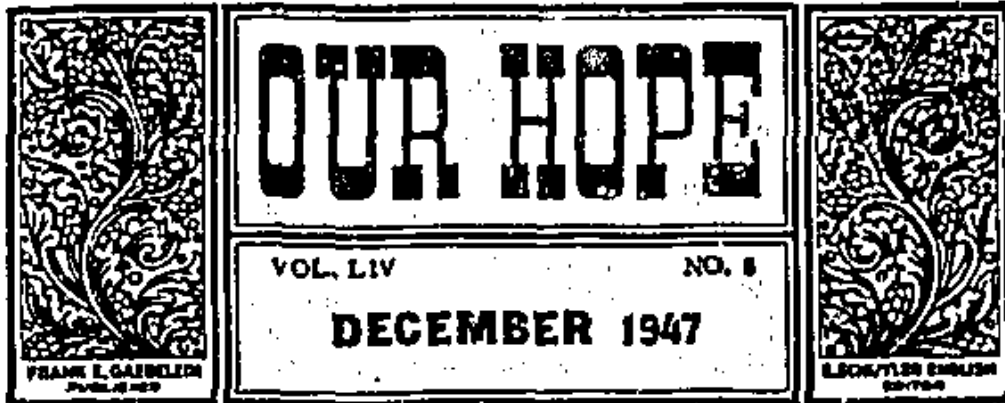
The studies contained in these pages are the outgrowth of an examination of the New Testament with a view to an understanding of the power, principles and practices that moved and guided "the first church-planters." The author declares that he was led to this research because of the frustration that met him in the modern missionary enterprise. He disclaims any motive of writing a text-book; but, even so, we think the result of his labors serves such a purpose exceptionally well, even though his teaching evinces a strong dislike for denominationalism—wherein he may be more right than wrong! But Mr. Hay is not blind to the weaknesses of "faith missions"; indeed, he declares them. Underlying this whole consideration is a conviction that while there was no organization in New Testament days to unite the churches that were springing up in an outward hood, the churches were nevertheless one in life and work, and the plan the apostles followed was complete for the body of Christ—as to structure, doctrine and service. The secret of this perfection is duly and plainly ascribed to the respective Persons of the Trinity, especially to the Holy Spirit in His ministry in the things of Christ. The author errs, however, in accrediting the "gifts" mentioned in Ephesians 4:11 to the Spirit.

The chief value of this book lies, not in any new teaching it gives, but in the painstaking grouping of so much material respecting the offices and services of the early Church, and that this is done by an experienced missionary who knows how to evaluate Christian principles and practices which others might overlook. The book contains four main divisions: I. The New Testament Example (15-122); II. Structure of the New Testament Church (123-264); III. New Testament Church Order (267-379); and IV. Application of New Testament Missionary Principles (383-522). There are also several charts of instructions, and a topical index. This book is well worth studying, since the author has made a sincere effort to give a true Scriptural picture of the good ministers and ministries of the New Testament.

**God's Answers.** Compiled and Edited by Theodore W. Engstrom. Published by Zondervan Publishing House, Grand Rapids. Paper covers, 45 pages. Price, 50 cents.

This pamphlet contains testimonies of answered prayer in the experiences of Christian men and women of today. Those whose testimonies are given are: Charles E. Fuller, Mrs. Charles E. Cowman, H. A. Ironside, W. B. Riley, Walter L. Wilson, Mrs. Ruth Seull, Charles F. Weigle, Lester F. Sumrall, Harold John Ockeng, Oswald J. Smith, Howard W. Ferris, Homer Rodeheaver, and Thos. Moseley.





## Editorials and Notes

**MEMORIAL EDITORIAL:** The beginning of each book of the New Testament reveals the Person of our Lord Jesus Christ and tells us also something about His work and the numerous blessings that we have in Him.

In the *Beginning* In *Matthew*, we behold our Lord as the Son of David and having a perfect legal right to the throne of His father, David; a throne that He does not yet occupy, but which He will receive when He comes again.

In the first chapter of *Mark*, He is revealed as the perfect Servant, ever doing the Father's will and serving in perfect obedience. There He says to His own: "Come ye after Me, and I will make you to become fishers of men."

In *Luke*, the Gospel of Christ's perfect Manhood, we hear of Him as the virgin-born Son of God, and in *John*, His fullest glory is made known, as the eternal Word, the Creator of all things, and the omniscient and omnipotent Jehovah.

As we begin reading *The Acts*, we see the Lord Jesus as the risen One, ascending into Heaven; and here we find also the promise of His return, as well as the gift from Heaven of the pledged Comforter.

In the first chapter of *Romans*, it is written that Jesus is the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; and it is told, too, that the Gospel of Christ is the power of God unto salvation to every one that believes on Him.

The first verses of *First Corinthians* instruct us that those who do believe on the Lord Jesus Christ are sanctified in Him, called saints, and invited into His fellowship.

In *Second Corinthians*, the comfort and deliverance that are provided in Christ are revealed, and it is told that "all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us."

The opening message of *Galatians* is that "He gave Himself for our sins, that He might deliver us from this present evil age according to the will of God and our Father."

How rich and full is the message of the first chapter of *Ephesians*! In Christ we are blessed with every spiritual blessing and are accepted in the Beloved, in whom we have redemption, through His blood. In Him we have obtained an inheritance. And He is the Head over all things, under whose feet they have been placed.

*Philippians* shows us that our Lord controls the lives of His own people, and that in them He must be glorified—"for to me to live is Christ, and to die is gain."

Once more, in the first chapter of *Colossians*, the Son's fullest glory shines forth, who is said to be the Image of the invisible God, and the Head of creation and of the Church, in Him all fulness dwells.

The initial paragraphs of *First Thessalonians* declare Christ to be the hope of His Church. Its members, that is, the members of His mystical Body, wait for the Son from Heaven, who was raised from the dead, even Jesus, who hath delivered His own from the wrath to come.

In *Second Thessalonians*, we are told at once that the Lord is coming from Heaven with His mighty angels, to execute judgment and the vengeance of God. It is also written that at His manifestation He will be glorified in His saints and admired in all that believe, who will share His glory with Him.

*First and Second Timothy* tell us, respectively, in their first chapters, that Christ came into the world to save sinners, and is our hope; and that "He hath abolished death, and hath brought life and immortality to light through the Gospel."

*Titus* reassures us that in the Lord Jesus Christ there is hope of eternal life which God, who cannot lie, promised before the world began.

In the beautiful private letter of Paul, to *Philemon*, our

## OUR HOPE

323

Lord is mentioned ten times in its only chapter, and the Apostle's request: "Charge that to my account," is a vivid reminder of the work of Christ in our behalf.

The first chapter of *Hebrews* reveals the Son, the express Image of God, who made purification of sins and sat down on the right hand of the Majesty on high, "being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

*James* promises a crown of life to them that love the Lord Jesus.

In *First Peter*, it is written that we have been begotten again "unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you."

*Second Peter* makes known that those who are Christ's are given, by His divine power, all things, and that in Him His own are called to glory and virtue.

In the three *Epistles of John* the blessed family relationship of God's children by faith is told out, as fellowship with the Father and the Son are made known. Here we are assured that it is in the doctrine of *Christ* that we must abide.

In *Jude*, it is written that we are preserved by Jesus Christ to be presented faultless before the presence of His glory with exceeding joy.

There is no need to point out that the very first chapter of the last book of the Bible, *The Revelation*, makes Christ known as no other passage in the Word does. Every reader knows this. Oh, the blessedness and completeness of this final vision of Him! We see Him as the faithful Witness, the First-Begotten from the dead, and the Prince of the kings of the earth. We behold Him in His matchless, majestic beauty between the lampstands, who was, and who is, and who is to come. And then we join with adoring hearts in the glory song: "Unto Him that loveth us, and hath washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

May the Spirit of God make Him, who thus has the first place in all things, constantly real to our hearts, that we, too, may walk in His fellowship.

—A. C. G., 1917.

And the  
Ending

As the last book of the Bible opens, we find almost immediately this message from the risen and ascended Christ: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8). Again, near the end of the Book, the pronouncement is repeated: "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6). Yes, our Lord Jesus Christ is "the beginning," but He is "the ending" also.

In Christ, the Creator of all things and the Sustainer of all, God's purposes find their sure and permanent ending. God will be glorified on earth. His will is going to be done on earth as it is in Heaven. His creation will be delivered from bondage into the glorious liberty of the sons of God. His dwelling place will be with His creatures, and theirs with Him. His Name and the knowledge of it will cover the earth as the waters cover the sea. The universe will be purged of sin, and there will be no night, no sinning, no sorrow, no suffering, no tears, no death, no wars, no denial, no darkness at all any more. Our Lord Jesus Christ, the Alpha, is also the Omega. Through Him and in Him, because of His Person and the work of redemption, all that dishonors God will one day cease, and all that honors Him will be exalted. By the Son the Father will be glorified. For He is the ending, and by Him the consummation of the sovereign will and purposes of God will be fulfilled. He is All and in all, and the fulness of Him that filleth all and all.

*Christ is the end of man's searching.* It is true, for the Scriptures declare it to be so, that "there is none that seeketh after God" (Rom. 3:11). But men are searching for something, though they do not know what it is. Call it "escapism," if you will, but the reason that false and satanic *isms* are able to draw men to them as magnets attract steel shavings is that men are searching. They hunger and thirst. They find that nothing of the world satisfies in the end, and so they dart from one form of religion to another, athirst, ever drinking, but never filled.

*Would that these unsatisfied souls would hear and heed Him who is the Alpha and Omega of all their need, and who*

## OUR HOPE

325

said with His life's blood, as well as with His lips: "I will give unto him that is athirst of the fountain of the water of life freely." And again: "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 3:14).

*Christ is the end of sin's penalty.* When the loving and gracious Son of God hung upon the Cross, secured by the spikes that were man-driven, He cried out: "It is finished!" The righteous demand of a holy God that the wages of sin must be paid was fully met by the voluntary and vicarious death of the sinless God-Man. There is no further penalty that need be paid. "Jesus paid it all." Divine righteousness is satisfied, and all who believe, all who trust in Christ as the Son of God and their Saviour from sin, are justified freely by His death. God's gracious provision has settled the sin-question forever.

*Christ is the end of the power of sin also.* When the bands of death were broken and the garden tomb was found empty nineteen centuries ago, sin's power was shackled and the redeemed sinner loosed from its relentless hold. For the ascended Lord sent another in His place to make His abode in the heart of the believer, the Holy Spirit. In His strength, by the power of the new life in the heart, the Christian need not sin. Oh, yes, he does sin sometimes; but he is nevertheless freed from sin's power, because Christ died and rose again, and in virtue of the fact that Christ Himself lives within and is Himself, by His Spirit, the Victor in our lives, as well as over death and the grave.

*Christ is the end of restlessness and in Him perfect peace is consummated.* Men and their desires are like the restless sea whose waves toss on and on, seemingly forever. But our Lord is able to command the winds and the waves: "Peace, be still." By His death, peace with God was made. By His life within, the peace of God reigns in the heart. He satisfies every need and every longing of the soul.

*Christ is the end of immortality and the consummation of perfection.* In Him "death is swallowed up in victory" (1 Cor. 15:54). And while today, when still inhabiting these mortal bodies, we groan within ourselves with all creation, one day, in an instant, we shall receive the redemption of

our bodies and shall be like Him, seeing Him as He is (Rom. 8:23; 1 John 3:2).

Space forbids our delineating at length the many other ways in which the Omega-character of the Lord Jesus Christ may be seen and known. It will be fulfilled for Israel when, as a nation, they confess their sins, acknowledge their chiefest sin of rejecting their Messiah, and turn to Him. He is the consummation of all their hopes.

And for this hate-filled, war-torn, sin-weary, godless world He is the consummation. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psa. 2:1-4). One day He will speak in His wrath, and will destroy His enemies and set up a government of peace and perfection to end man's day, and to perfect that which man has sabotaged and brought to near ruin.

Finally, at the end of time as it were, when He shall deliver up the Kingdom to God and His Father, when the new heavens and the new earth are established that will go out beyond the measure of time and into ageless eternity, then at last He will be seen to be the Omega, the ending, the fulfilment, the consummation of all things. We know it now. We see it in faith. Then we who are His shall see it in reality as we serve Him before the throne of God and of the Lamb, beholding His blessed face ever before us, and hearing His Name in our foreheads in all eternity.

Christ is the beginning. Christ is the center. Christ is the ending. He is All and in all. This is our Saviour and Lord, our God: "Jesus Christ, the same yesterday, and today, and for ever" (Heb. 13:8).



**"I Will Not Put Forth Mine Hand"** A thrilling record of David's trying experiences is told in 1 Samuel 24. There we find him hiding in the wilderness of Engedi from the malevolent pursuit of King Saul. Tired out by his unyielding efforts to capture and slay David, Saul turns into one of the caves

## OUR HOPE

327

amid the rocky terrain and goes to sleep, unaware that the one whom he wishes to destroy is concealed in the nether parts of that very cave.

You will recall how David cut off the skirt of Saul's robe, but refrained from hurting the king and stayed his followers in their desire to slay Saul. Then, when Saul had departed from the cave, David went out and called after him, and told him how he, David, had had an opportunity to kill his pursuer and how he had refrained. David said to Saul: "I will not put forth mine hand against my lord; for he is the Lord's anointed" (vs. 10).

No wonder David is called a man after God's own heart! He himself had been promised the kingdom, and Samuel had anointed him as king (1 Sam. 16:13). He might have thought, then, that Saul's unexpected and witless entrance into his presence in the cave was the hand of God delivering Saul to him, and that he should, therefore, slay the king. But David did not try to help God out. He waited patiently on the Lord. He would not put forth his hand against God's anointed, but rested in God's promise and power to work for him.

It is a lesson that most of us, perhaps all of us, need. So frequently we call upon the Lord for His succor, for His guidance, for His blessing; and then we go ahead of Him. We take some circumstance as being His deliverance for us and, without waiting for Him to act further, we try to help Him out by our own hasty and imperfect deeds. Like Peter, we reach forth with the sword before we receive the answer to our question or plea. "Lord," His disciples asked, when the Lord Jesus was about to be taken in Gethsemane, "shall we smite with the sword?" (Luke 22:49). "And one of them [it was Peter—John 18:10] smote the servant of the high priest, and cut off his right ear."

May we learn to say with David: "I will not put forth mine hand," until the Lord Himself causes us to raise it. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. Rest in the Lord, and wait patiently for Him . . ." (Psa. 37:5, 7). "I waited patiently for the Lord; and He inclined unto me, and heard my cry" (Psa. 40:1).

Dr. E. Stanley Jones, Methodist missionary, is perhaps one of the best known figures in ecclesiastical circles today. He has recently completed a tour of thirty cities, and great throngs have turned out to hear him. His crusade has been in the interest of church unity, of which Dr. Jones is one of the strongest advocates—church unity, not some day, but now.

In speaking of Dr. Jones and his message, the liberal religious journal, *The Christian Century* (October 15, 1947), places him on a level with some of the great evangelists of other days, namely: Jonathan Edwards, Francis Asbury, Charles G. Finney, Dwight L. Moody, and "Billy" Sunday. Stating that E. Stanley Jones, "for our generation, stands in this succession," the *Century* goes on to tell that the famed Methodist missionary is unique in that "he combines in his message the two aspects of the Christian gospel—the personal and the social. He has spoken, and still speaks," says the editorial, "to the individual, *presenting Christ to the conscience and intelligence of every hearer and aiming for a personal decision to live the Christian life* (italics ours). But he also makes this same gospel poignantly relevant to the *perplexing problems of the social order.*"

Granted that some of us, as Christians, may not be as fully aware of or sympathetic toward "the perplexing problems of the social order" as we might be, the weakness of Dr. Jones's message is clearly defined in *The Christian Century's* editorial, in the italicized words as quoted above. He might have spoken these words himself, for they sound similar to his style. "But," someone will ask, "what is the matter with that expression of Dr. Jones's preaching?" Its fault is in what is not said, rather than in what is said. "A personal decision to live the Christian life" is of no avail unless one has the life to live; and that life can only be had by believing on the Lord Jesus Christ as the Son of God, and receiving Him as Saviour and Lord.

We have read a good many of Dr. Jones's books. In them he mentions salvation and redemption, the new birth and the new life, etc., but *He does not mean, insofar as we can determine, what evangelicalism does, concerning the blood shed on the*



*Cross to make atonement for sin.* This, and other cardinal Christian truths, need not of necessity be emphasized in every paragraph of an author's writings, but surely, if he believes them, they will appear with clarity somewhere in his published works.

Dr. Jones's leanings toward Communism have often been noted—a so-called Christian Communism that pleads for the co-operative system to displace the profit, or capitalistic, system of social enterprise. He is laboring under the delusion that the Kingdom of God on earth is the present sphere of the Christian church and, therefore, expects the church to "save" society, whatever that may mean. Dr. Jones is a great proponent of the false idea concerning "the Fatherhood of God and brotherhood of man." He seems to fail to discern that only those who have received the Lord Jesus Christ as their Saviour are children of God (See, e.g. John 1:12; 8:44). He appears to be utterly unconvinced that children of God and the children of the devil cannot be brothers, that those who are the Lord's can have no fellowship with the world that crucified the Lord of glory. He seems to have no conception of the fact that the world cannot be Christianized by co-operation and brotherhood, nor to comprehend that one cannot live the Christian life until he has been born again.

Not a few letters have reached us asking about Dr. Jones, who is a genteel, brilliant, fascinating, and extremely popular man. We have no doubt that he is a sincere man. But we fear that he is mistaken in some of the important aspects of the Christian faith, and is not a leader who can be followed safely.



"I Have Surely Seen" Long, long ago, when Moses, the servant of the Lord, stood before the burning bush near Horeb, the Lord God, in the form of an angel, spoke to him, saying: "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them. . . ." (Exod. 3:7, 8). The rest of the book of Exodus tells of that deliverance.

There are three wonderfully comforting and assuring pronouncements in Jehovah's message: "I have surely seen . . . I have heard . . . I know . . ." For years Israel had been suffering under the hand of their oppressors. They had felt the piercing pain and shock of the whips of their taskmasters. They were downtrodden and helpless under the iron hand of Pharaoh. Had God forgotten them? Did He not remember His promises to them? How could their cries fail to reach His all-hearing ears and bring His almighty power in their behalf?

But the Lord had not forgotten His people, neither were His ears closed to their cries. He saw. He heard. He knew. And when His time, the right time, came, He came and delivered His chosen from the evil and greedy hand of their captors.

God has not changed. He is still the same. Today His people, the Church of Christ, are in a strange land, the Egypt which is the world. In this evil day and age the afflictions of God's people do not diminish, but increase. There are sore testings and trials. Burdens multiply. Cares abound. Catastrophe strikes quickly. Is the Lord unaware of these things? Has He forgotten His elect? Does He not hear their cry: "How long, O Lord, how long?"

Surely He sees. Surely He hears. Surely He knows. He is interested in all His own, every one of them. And in His own time there will be deliverance when, at the appointed place in the air, He meets us, calling us to Himself with His glad rapture-shout and the trump of God.

Meanwhile, hold fast to the assurance of His love and care. For as the age draws toward its close, as the goal of our expectation in Christ approaches, we may anticipate intensified trial and sorrow at Satan's hand. Remember that their very enlargement signifies that the time is growing short, and promises that ere long deliverance will come. For He will come, whom to see will be glorious destiny fulfilled.



Some time ago we ran across a tract by an esteemed friend, Mr. A. S. Loizeaux, on the subject of forgiveness. We do not have the pamphlet handy, but its message has been turned over in

Forgiveness

Some time ago we ran across a tract by an esteemed friend, Mr. A. S. Loizeaux, on the subject of forgiveness. We do not have the pamphlet handy, but its message has been turned over in

our mind so much that we should like to pass it on, insofar as we can recall it and in brief.

An unforgiving spirit on the part of one Christian toward another is a robber. It hampers proper worship of the Lord. It gives the lie to true confession of sins to God, for unless we forgive others, how can we claim His forgiveness in Christ? It deprives the Christian of the joy that should be his in Christ, leading only to bitterness of soul.

He who does not forgive his fellows their trespasses against him is in no proper frame of mind to worship the Lord in spirit and in truth. This is clearly implied in a statement made by the Lord Jesus: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). It is quite true that in this particular case the one who is warned to be reconciled to his brother is the one who has offended, and his brother is the one who needs to forgive. Nevertheless, one infers from the precept here written that there must be no ill-feeling between brethren in the Lord when they bring their offerings, their worship, to God.

He who is unwilling to forgive the sins of his fellows is not in the right frame of mind to confess his sins to the Father. Of course we are aware that God has forgiven us our sins for Christ's sake, because of what He performed for us in taking His only-begotten Son. However, the Spirit is grieved when we have unforgiving hearts, and He enjoins us through the Apostle Paul: "Let all bitterness, and wrath, and anger . . . be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephes. 4:31, 32; cf. also Matt. 6:14, 15; 18:21-35).

The Christian who is unwilling to forgive his brother a trespass cannot have the joy of the Lord which is his right, for he is not in right relationship to the Father until that bitterness, or wrath, or anger, is put away. The longer one harbors such a spirit, the more acrid will his soul become, until he knows neither peace nor joy.

Someone will argue: "All this is easy enough for you to say!

But you do not know how such-and-such a one has offended me. What he (or she) did was a grievous sin." Of course it was exactly that. Had it not been, there would be no need for forgiveness. "But," the unforgiving one will continue, "he (or she) has never asked for forgiveness." That is too bad; however, that other person's responsibility is to God, and not to you. Your responsibility is to forgive the trespass. Where in the Bible do we read that forgiveness on the part of the Christian is dependent upon confession or request for forgiveness on the side of the offender.

Do you hold something in your heart against another child of God? You are hurting yourself and your whole spiritual development by your unwillingness to forgive, and more, you are grieving the Holy Spirit. Do not let another's offense rob you of your joy and witness to the Lord. Pray for those who have used you despitefully, but forgive them, too. It is a step on the pathway to God's best for you.



December  
Thirty-First

Following the custom that Dr. A. C. Gaebelein established and which the present Editor took up a year ago, we expect to spend the last day of the year in an intercessory ministry. It will be a privilege to receive your prayer requests and to bear you up before the Throne of Grace, not only on December 31st, but from time to time during the coming year, if our Lord does not come.

Last year we had 163 prayer-requests. These were taken to the Lord on the final day of 1946. Frequently in the eleven months that have now elapsed we have opened your letters again and have interceded on your behalf. If you have other prayer-burdens, or the same requests again, be sure to let us know. Address the Editor, please, sending your communication to *Our Hope*, P. O. Box No. 146, Waretown, N. J.



The Awaited  
Announcement  
About the  
Daily Messages

After long and prayerful deliberation we have decided upon and engaged a successor to Dr. Frank E. Gaebelein for the daily messages, since Dr. Gaebelein can no longer carry this load. The man that we have chosen is Dr. Herbert Lockyer, whose

Bible teaching ministry and writing ability are known to a large part of our reader-family. Dr. Lockyer is a very busy man, but when we approached him and pointed out the opportunity and responsibility of serving God's people through the pages of *Our Hope*, he consented to undertake the task for the glory of the Lord.

The new plan for the daily messages will enable us to add expository material also. For the readings are to be condensed to about half the space that has been used heretofore, and this will allow us to have six additional pages to carry other articles of value.

The new daily messages will run under the title: "Daily Bible Treasury." A chapter of the Bible, or a portion of a chapter, will be assigned for reading in *your own Bible*. The comments, expository with a personal application added, will be confined to about 100 words per day.

Dr. Lockyer proposes to do a book of the Bible at a time in daily consecutive readings and, if the Lord wills, to cover the whole Bible in due course. He will begin in January with "Nuggets from the Psalms."

You will not want to fail to renew your subscription, we know, so that you may take advantage of this series of devotional messages. And it may be that you will want to tell others about these readings, or send a subscription for *Our Hope* to some friend as a gift.

For other good things, see below.



**Other  
Good Things**

In addition to the new series of Daily Messages spoken of in the preceding paragraph, other good things are being planned for the coming year. Possibly in January, but surely in February, D.V.,

Dr. Frank E. Gaebelien will begin a series of studies in one of the Minor Prophets. Our reader-family has been helped wonderfully by Dr. Gaebelien's other expositions and will welcome these long-awaited studies.

The Editor expects, as soon as his Hebrews studies are completed, if not sooner, to begin another series on important Bible truths under the continuing theme, *A Primer of Bible Doctrines*. These will embrace "Things that Accompany Salvation," including Worship, Baptism, The Lord's Supper, Prayer, Giving, Bible Study, etc.

We have other plans in mind, too, to make *Our Hope* more interesting and more helpful than ever. Pray for us, please, for we are aware that *our sufficiency is in the Lord, without whom we are helpless.*



**A Reminder**

The book bargains mentioned on the cover pages of this issue are for your benefit. We trust that numbers of you will avail yourselves of this oppor-

tunity to secure these titles at the prices mentioned. Book costs are mounting everywhere. Composition, binding, and paper prices are double what they were when these books were published, and we hardly think that they will appear again—at least for some time—at as reasonable figures as you will find them advertised in this issue.



**Does Your Copy  
Arrive Late?**

Since moving our office, we have received complaints that the magazine arrives late—after the first of the month in some instances. It appears that the mailing of the issues from Waretown requires more time than it used to take from New York City. We have arranged, therefore, to advance our closing date, and we plan henceforth that *Our Hope* will go to press ten days earlier than heretofore. We apologize for any inconvenience that you have suffered. You may anticipate receiving the magazine on time in the future.



**Suppose**

Suppose you were a missionary in a lonely field of service! You want to study the Scriptures, to grow spiritually, to feed your soul, but you are far removed from bookstores or libraries, and your funds are limited. How thankful you would be to receive some gift books!

The purpose of the *Our Hope Missionary Book Fund* is to help those who are in such a circumstance. As we write, on October 15th, we have received only one gift for the Book Fund, but quite a few requests for books have come from the mission field. Do you want to share in the ministry of giving books for hungry hearts? If so, please send your donation to our office, and mark it for the *Book Fund*. Thank you very much.



**Missionary  
Subscription  
Fund**

Again we want to express our appreciation to those who have contributed to the *Our Hope Missionary Subscription Fund*. Hundreds of the Lord's servants are now reading and enjoying the magazine because you cared sufficiently to give of your means for their benefit. God will honor you for this part in having fellowship with the saints.

Donations to the Fund received in August, 1947, are gratefully acknowledged as follows: Nos. 47-126M, \$1; 47-127M, \$2.50; 47-128M, \$2; 47-129M, \$2; 47-130M, \$3; 47-131M, \$8; 47-132M, \$2.50; 47-133M, \$2.50; 47-134M, \$1; 47-135M, \$15; 47-136M, \$3; 47-137M, \$8; 47-138M, \$1—total, \$53.50.

---

**GOD OF LOVE**

Father, 'twas Thy love that knew us  
Earth's foundation long before:  
That same love to Jesus drew us  
By its sweet constraining power.  
And will keep us  
Safely now, and evermore.

God of love, our souls adore Thee!  
We would still Thy grace proclaim,  
Till we cast our crowns before Thee,  
And in glory praise Thy name;  
Praise and worship  
Be to God and to the Lamb!

—J. G. Dick

# The Antichrist

Can He Be Identified

BY RUSSELL ELLIOTT\*

*"As ye have heard that the Antichrist shall come, even now are there many antichrists"* (1 John 2:18).

Before entering upon a detailed study of this subject, we would call special attention to the words of the Apostle John written above. For unless we realize something of their force and meaning, we are more likely to flounder in our search for the truth than to reach any definite conclusion.

First of all, kindly notice that a distinct and definite individual is referred to. He is mentioned in connection with others, but yet is entirely distinct. The Apostle asserts that many antichrists were present at the time he was writing; but there is one that he speaks of as *the* Antichrist (observe the definite article) who is yet to come.

And next, he is mentioned in a *religious* association. The many antichrists that the Apostle refers to had once made a profession of Christianity, but had "gone out from us," he says. They denied "that Jesus is the Christ." *The* Antichrist, too, bears a religious character, and worships a false god, "denying the Father and the Son" (vs. 22).

Bearing the foregoing in mind, let us turn to Revelation 13 and see what is said about the second beast, there spoken of from verse 11 onward.

One remarkable feature of this chapter is that we have a trinity of evil—the first beast, the second beast, and the dragon. The dragon gives the others power, but he himself remains out of sight. It is Satan's counterfeit of the Godhead. In the Godhead we have the original Trinity—the Father, the Son, and the Holy Spirit. The first beast of our chapter answers to the Father. He possesses kingly power and government, and becomes the object of worship. The second beast is in the place of the Son. It is he that directs that an image should be made to the first beast, and that it

---

\*Mr. Elliott, who lives in Kendal, Westmoreland, England, has been a valued contributor to our pages for many years.

should become an object of worship. The dragon, who is unseen and really the active agent, emulates the Holy Spirit. Both in creation and redemption the Spirit's was the unseen power at work (see Gen. 1:2; Acts 10:38; and Heb. 9:14). What a solemn spectacle is presented to us in symbolic form of what will actually take place in the last days! Satan and his two emissaries will be the very personification of wickedness.

Now it is important that we should distinguish rightly between the two beasts. It is the second who is *the* Antichrist. What is said of him proves it beyond question. The description given is entirely different from that of the first beast.

The first feature mentioned is: "He had two horns like a lamb." If *the* Antichrist is successfully to oppose the true Christ and take His place before men, he must of necessity resemble Him, as it were. Therefore he is said to be *like* a lamb, with two horns. "Horns" in Scripture are a symbol of power. The two horns represent kingly and priestly power. It is said of the Lord Jesus Christ: "He shall sit and rule upon His throne; and shall be a Priest upon His throne." So we read: "He [the second beast] exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast" (vs. 12). In this way he exercises priesthood. And so, as before said, he possesses a religious character. Nothing of this kind is predicted of the other beast. He is the head of the revived Roman Empire. In Revelation 17 we are told that he "shall ascend out of the bottomless pit." We are also informed that the beast's seven heads are seven mountains. This clearly identifies him with Rome, and with the first beast of Chapter 13. Both have "seven heads and ten horns."

It is further said of the second beast: "He doeth great wonders . . . and deceiveth them that dwell on the earth by the means of those *miracles* which he had power to do . . . and he had power to give life unto the image of the beast." Does it not become more and more clear that here is *the* Antichrist? Did not the true Christ—God's Christ—work miracles?

There is both similarity and contrast. God's Christ did



all by the power of the Holy Spirit, and in the sight of the Father. "I do always those things that please Him," He said. *The Antichrist* does all by the power of the dragon, and in the sight of the first beast (vs. 14).

Thus we see how entirely different the second beast is from the first. The first beast does not work miracles, but he has power "to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (vs. 7). The feature of the second beast is that all he does is done in relation to the first beast. What a perfect imitation of the divine Trinity! It is said of him also: "He exerciseth all the power of the first beast." He causes an image of the beast to be made and worshipped. "And no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name."

Thus *the Antichrist* sets man in the place of God. No wonder the Apostle Paul, in referring to the same personage (2 Thess. 2:3-10), speaks of him as "the man of sin," and "the son of perdition." He also tells us that he will "sit in the temple of God showing himself that he is God" (vs. 4). *The Antichrist* is the one alluded to by our Lord when He declared: "If another shall come in his own name, him ye will receive" (John 5:43), for he will be accepted as king by the apostate Jews who will have returned in unbelief to their own land. And this accounts for the reference to the temple.

This is also the one spoken of by Daniel, in chapter 11:36-39: "And the king shall do according to his will . . . neither shall he regard the God of his fathers . . . and a god whom his fathers knew not shall he honor with gold and silver . . . a strange god whom he shall acknowledge and increase with glory." Is not this exactly what we have seen to be true of the second beast in Revelation 13?

The Apostle Paul further confirms what is said in Revelation, for speaking of this "man of sin" he says: "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after Satan with all power and signs and lying wonders" (2 Thess. 2:8, 9). This particular exhibition of power is true only of

the second beast, who is also called "the false prophet" in Revelation 19, a further suggestion that the second beast is *the Antichrist*.

Ponder carefully these things, and compare them with the following: "And I saw the beast [surely the first beast from this context], and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him *the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image.* These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:19, 20).

Such is the end of the two beasts of Revelation 13, but only one—the second beast—is called "the false prophet." Can we doubt that he is *the Antichrist*? In feature after feature he is shown to be an imitation of the true Christ.

### WHY NOT?

Many of us receive gifts at Christmas time of secular magazines such as *Time*, *The Reader's Digest*, *The Saturday Evening Post*, etc. Much stress is laid by the world upon this matter of giving subscriptions, and it occurs to us that a far better gift would be a subscription to *Our Hope*—spiritual food for a year. It is difficult sometimes to witness to relatives and close friends. Why not send them *Our Hope* for a year? This will be a means of bearing testimony to our Lord Jesus Christ.

The price is \$2.00 per year. A special rate of \$1.75 per year is offered our reader family for two more gift subscriptions to the magazine. And we shall mail gift-cards to the recipients of your favor.

## Reconciliation Between God and Man

BY RAYMOND A. WAUGH\*

It would be presumptuous to come to a subject such as this while in the mortal frame and expect to arrive at a conclusion, or sequence of conclusions, which would be at all absolute. Yet, it would also be presuming on the grace of God to remain in wilful ignorance of a subject which has troubled the minds of men for so many years. So, conscious, in a measure, of the scope of the subject and also the frailty of the finite mind, I set about in humility, though avidly, not only to hear the words of many who have gone before me, but also to listen anew to the Spirit of God as He speaks through the writings in the New Testament.

The New Testament doctrine of Reconciliation, or the means whereby peace may be restored between God and man, entails a state of "at variance," a sacrifice which must have the quality of dispensing with guilt and satisfying God, and finally that of bringing about reconciliation or "at-onement" with God.

Initially, the term reconciliation presupposes or implies an absence of peace, and the fact that there are at least two who are at variance.<sup>1</sup> Such inference need not be thought of as difficult to prove, however, for, "this fact is too apparent to require detail<sup>2</sup> proof. Its record is engraven in the course of human conduct, and its conclusive attestation is found in the deepest consciousness of man's nature. The sense of guilt and condemnation, to which it inevitably and legitimately gives rise in the human conscience, is a testimony so universal, so profound, and so overwhelming as to call for little if any external corroboration."<sup>3</sup>

Man has gone to considerable effort and has expended much energy in trying to dissolve this "at variance." From

\*Mr. Waugh is a student at Trinity University, San Antonio, Texas.

<sup>1</sup>"Reconciliation," *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, prepared by McClintock, John; Strong, James. 1879. Vol. VII, p. 938.

<sup>2</sup>"Mediation," *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*. 1879. Vol. VI, p. 21.

time immemorial, he has striven by one means or another to appeal to God or to satisfy Him. Such endeavors on the part of man have resulted in the various religions and the religious practices. We, today, in the present world generation, are the recipients of the total of all that remains of all former religions. And except for modern skepticism, atheism, agnosticism, Buddhism, and Hinduism, all men follow the same general pattern of appealing to Deity for reconciliation. Many of these appeals incorporate certain simple or elaborate ceremonies which have their origins in antiquity. So we state, if man in all ages has found it necessary to appease Him whom he deemed God, and we in this day of higher learning find it satisfying to court the favor of a higher than we, and go to greater or lesser extremes to make peace with Him, there must be something more than biased speculation behind the implied "at variance" in the word reconciliation.

When was it that man first left the realm of perfection, wherein he was at peace with God? It was in the Garden of Eden, in an hour when power was his and the presence of God was a reality, that he listened to the seductive voice of Satan and disobeyed God's Command. This open opposition to God, however, need not be a final state of existence. Though the term with which we are dealing may imply "at variance," it specifically refers to the change produced between parties by some measure of mercy, whereby God's moral displeasure is appeased.<sup>3</sup> The Scriptures to which we may refer as marking this change are in the majority Paulinistic. "For it was the good pleasure of the Father that in Him should all fulness dwell; and through Him to reconcile all things unto Himself, having made peace by the blood of His Cross" (Col. 1:19, 20). "And all things are of God, who reconciled us to Himself through Christ . . ." (2 Cor. 5:18). "If, when we were enemies," then, "we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10). The ultimate result of reconciliation, then, is not an implied "at variance," but a turning away of anger and a restoration to favor. So,

<sup>3</sup>"Atonement," *loc. cit.*, I. p. 315.

it follows that God is not a despot who desires that any should perish. Rather, He who is responsible for the creation is also responsible as well for the laws by which it is governed, and also for the provision whereby man may become reconciled to God.

The latter provision is a distinct mark of His unique mercy. For He, as righteous God, has an immutable nature, and from eternity is gloriously constant in His graciousness and mercifulness toward man.<sup>4</sup> Though the disposition of God toward man is immutable, the fact that man, through his original disobedience in the Garden of Eden and all subsequent failures to comply with God's law, has put himself "at variance," makes his status a legal one. This failure to comply with God's law makes man the sinner that he is. Paul, in his writings, states that he did not know sin until the law came. It is evident that he who knows no law cannot be said to sin, but all to whom the law of God has come, in whatsoever manner, are required by the righteousness of God to obey. And any who know not the law of God are blind to it; they are mentally inept, not being able to see it in the very nature of His creation. In such a state of blindness no judgment can be passed, for there is no criterion by which to judge. "From the dawn of volition, of thought or ideation, and of morality," however, "our blind springs of action cease to be blind," and we are bound to be appraised by God's own standard.<sup>5</sup> God, then, is the sovereign law-giver and judge, and man is the criminal who has broken the law. It is this judicial variance and opposition between God and man which is referred to in the term reconciliation.<sup>6</sup>

Consequently, we look for a means of reconciliation which will satisfy the legal demands of a righteous God, who must judge on the basis of the broken law. We find such provision in the scriptural record of God's saying: "This is My beloved Son in whom I am well pleased" (Matt. 3:17). Initially these words came concerning one known as Jesus of Nazareth, immediately after His baptism in the River Jordan. There is

<sup>4</sup>"Propitiation," *loc. cit.*, VIII, p. 655.

<sup>5</sup>"Sin," *The Encyclopaedia Britannica*, edited by Yust, Walter, 1943. Vol. XX, p. 702.

<sup>6</sup>"Reconciliation," *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*. 1879. Vol. VIII, p. 95A.

no record of any particular works which Jesus had done previous to this time, so we may say that it was not His good works which called forth this eulogy. The reference which John the Baptist makes concerning His being the Lamb of God gives an insight to the true aspect of God's design. And further, we find the terminology specifically refers to Jesus in His sacrificial character.

"Our Lord is announced by John as the Lamb of God, and that not with reference to any meekness or other moral virtue, but with an accompanying phrase, which would communicate to the Jew the full sacrificial sense of the term employed, 'the Lamb of God, which taketh away the sin of the world'."

Somewhat later the Scripture again speaks of His being the beloved Son who is well pleasing to God, this time on the Mount of Transfiguration. At this particular time certain emphasis is also laid upon Him in His sacrificial character, for specific reference is made to the decease which He should accomplish at Jerusalem.

The Son is the central theme of both these references, and in the former instance there is specific evidence that He is the Lamb of God which taketh away the sin of the world; in the second, the evidence is that He was to accomplish the same at Jerusalem. God, then, was making provision that the beloved Son should be the sacrificial lamb, and that the sacrifice would be His death at Jerusalem. We may know with reasonable certainty that this provision of the Lamb and the death at Jerusalem had been prepared for long before He was ever evidently presented before man, by recalling the words, "Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay" (Acts 2:23). It is He whom we find being perfect before God, bearing, as it were, the marks of legal perfection in the standard which is God's basis for judgment. He is the Beloved of the Father, and somewhat later, in the courts of men, "no crime" could be found in Him.

It cannot be thought, therefore, that Jesus, who was delivered up by the determinate counsel and foreknowledge of God, was to fall into the hands of wicked men because of

"Expiation," *loc. cit.*, III. p. 420.

His own disobedience; for He, who truly loved holiness, "did no sin, neither was guile found in His mouth" (1 Peter 2:22). Neither was He to suffer the penalty of His own sin, for He was the beloved Son in whom God was well pleased. Further, His being the only begotten and beloved Son, set Him apart as the incarnate and sinless co-author of righteousness. It follows, then, that He, in being eternally consistent to His holy purpose, could accomplish no sin. In His own words, the life which was His was to be given for many, for the remission of their sins. And even more extensively, it is proclaimed, by those who know Him in the spirit and in the flesh, that His death was for others. These have written: "God sent His Son in the likeness of sinful flesh and condemned sin in the flesh" (Rom. 8:3). Again, "Christ also suffered for sins once, the Righteous for the unrighteous, that He might bring us to God" (1 Peter 2:24). "Now, once in the end of the ages He has been manifested to put away sin by the sacrifice of Himself" (Heb. 9:26). And, "God commendeth His love toward us, in that, while we were yet sinners Christ died for us" (Rom. 5:18).

In the previously quoted Scriptures, there is both prophecy of the work of Christ and comment upon it. And in every instance they point in one direction; that is, toward the Cross of Calvary. The words of John the Baptist, Jesus Himself, and God from Heaven, are all in anticipation of the Cross; while the comments of those who lived afterwards look back and interpret all in the light of the Cross. The Apostle, John, summed up many of the written words by saying: "The record of these is given that you might believe that Jesus is the Christ, the Son of God" (John 20:31). The focal point of the prophecies and comments, then, is that place where God's Son accomplished the work which we find to be the means of reconciliation for all men, everywhere. Thus, reconciliation cannot be thought to originate with man—"for if when we were enemies we were reconciled to God" (Rom. 5:10). "Here the act of reconciliation is ascribed to God, and not to us; but if this reconciliation consisted in the laying aside of our own enmity, the act would be ours alone. And, further, that it could not be the laying aside of our

enemies from the text, which speaks of reconciliation while we were yet enemies."<sup>8</sup>

The hope of all men lies in this reconciliation as a means whereby sin is removed and the obligation to punishment is cancelled. The "at variance" which is indicative of man's transgression of God's law is really the mark of sin. And any right reconciliation between God and man will have to begin with the settling of God's righteous claim of judgment. It has been shown that man, himself, can do nothing toward his own reconciliation, for he remains the enemy of God until the initial phase of reconciliation has been accomplished in his behalf.

Just what this initial phase of reconciliation is may be comprehended, in part, in the word Jesus by which He so specifically prophesies His own death in Jerusalem. In one place, He is noted as saying: "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a grain of wheat fall into the ground and die it abideth alone" (John 12:23, 24). As a teaching and a parable these words cannot be separated from the sacrificial death which He was to accomplish at Jerusalem, because He says further: "for this cause came I unto this hour." And the hour to which reference is made here is verbally portrayed in each of the Gospel accounts. From Pilate's word: "I find no crime in Him," which should have meant acquittal, to the intense moment when "they crucified Him," His Deity was evidenced by His humility, and His silence. But no human cry and no divine utterance has ever equalled that hour's climactic and utterly agonizing expression which was given by the Son of God as He hung between Heaven and earth, and passionately poured out His soul in, "My God, My God, why hast Thou forsaken Me?"

In that hour the initial phase of our reconciliation was accomplished. It was there on the Cross that He was made a curse for us; there, "He bore our sins in His own body on the tree" (1 Peter 2:24). The penalty incurred by the disobedience of man was there laid upon Him, for, "He gave Himself a sacrifice for our sins." He bore our sin and suffered

<sup>8</sup>"Reconciliation," *loc. cit.*, VIII. p. 953.



in our stead; and it is by this expiatory sacrifice that the broken law is vindicated, and the purposes of punishment are answered with honor to the Lawgiver\*. The apostle Paul says: "There is, therefore, now no condemnation to them which are in Christ Jesus" (Rom. 8:1), thus declaring that "they are absolved of guilt; that the penalty of the law cannot justly be inflicted upon them. Who, he asks, shall lay anything to the charge of God's elect? God who justifieth? Who is he that condemneth? Christ who died? (Rom. 8:33, 34). Against the elect in Christ no ground of condemnation can be presented. God pronounced them just, and therefore no one can pronounce them guilty."<sup>10</sup>

Thus, by God's own provision He has so ordained that man might secure forgiveness for his sins, not by any work which he could do, but by the work of Christ. This is God's means of relieving the beneficiaries of forgiveness of the penal consequences which otherwise the curse of the broken law inevitably entails. Paul was aware that the "sacrifice of Christ had the significance of the death of an innocent victim in the room of the guilty," and he therefore "freely employ[s] the category of substitution, involving the conception of imputation or transference of legal standing."<sup>11</sup> The saving efficacy of Christ's work is attributed specifically to His death, or His blood, or His cross, "and this with such predilection and emphasis that the place given to the death of Christ in the several theories which have been framed of the nature of our Lord's work, may not unfairly be taken as a test of their scripturalness. All else that Christ does for us in the breadth of His redeeming work is, in their view, conditioned upon His bearing our sins in His own body on the tree; so that the fundamental characteristic of the New Testament conception of redemption is that deliverance from guilt stands first; . . ."<sup>12</sup> That Jesus took our place, and suffered in our stead is clearly stated by the Apostle Peter where he says, "For Christ also suffered for sins once, the

\*"Atonement," *loc. cit.*, I. p. 515.

<sup>10</sup>"The Atonement," *The One Volume Bible Commentary*, edited by Dummelow, J. R. New York: The Macmillan Co. 1936. p. cxxix.

<sup>11</sup>Benjamin B. Warfield, "Atonement," *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, edited by Jackson, Samuel M.; Sherman, Charles C.; Gilmore, George W. 1909. Vol. I, p. 350.

<sup>12</sup>*Ibid.* I. p. 350.

Righteous for the unrighteous, that He might bring us to God" (1 Peter 3:18). Further, the apostles, as a whole, regarded the death of Christ as a sacrifice of expiation—"as the grand universal sin-offering of the whole world."<sup>12</sup> "And the convinced sinner never finds peace until he lays his burden of sin on the Lamb of God; until he apprehends that his sins have been punished, as the Apostle says (Rom. 8:3), in Christ."<sup>13</sup>

"The term reconciliation, however, incorporates more in the comprehensive whole than the act of dispensing with or 'covering' the guilt of sinful man. It does have the expiatory quality which permits of Christ giving Himself, a peculiar sacrifice, for the sins of man; but it includes also the propitiatory nature of Christ's death, the quality which is 'a sweet-smelling savor,' a propitiatory offering to God."<sup>14</sup>

This aspect of reconciliation is not considered a sweet-smelling savor because God delighted in torture, as a beathen despot might delight in it, but because the sacrifice of His Son was a sacrifice made by that Son Himself, and under no compulsion but the compulsion of love; love for God the Father and for His human fellow-beings who hated Him. "This sacrifice, joined as it was to self-sacrificing love, was the noblest act that God had ever looked upon."<sup>15</sup> This was a voluntary exhibition of highest virtue which we cannot do otherwise than think of God as delighting in. This was the sweet-smelling savor, which is only another way of saying that this was one element in the suffering and death of Christ which made it a propitiation unto God.<sup>17</sup> Christ Jesus, Himself, bears out the stated truth with His remark: "Therefore doth the Father love Me, because I lay down My life, that I may take it again" (John 10:17). Paul speaks expressly of his faith being in the Son of God who loved him and gave Himself for him. And again, ". . . Christ also loved us, and gave Himself up for us, an offering and a

<sup>12</sup>"Expiation," *Cyclopaedia of Biblical, Theological and Ecclesiastical Literature*. 1870. Vol. III, p. 420.

<sup>13</sup>Charles Hodge, *Systematic Theology*. New York: Scribner, Armstrong & Co., 1872. Vol. III, p. 128.

<sup>14</sup>Warfield, *op. cit.*, I, p. 349.

<sup>15</sup>"The Atonement," *loc. cit.*, p. cxxx.

<sup>17</sup>Robert Verrell Foster, *Systematic Theology*. Nashville: Cumberland Presbyterian Publishing House, 1898, p. 585.

sacrifice to God for an odor of a sweet smell" (Ephes. 5:2). And now, once in the end of the world has He appeared to put away sin by the sacrifice of Himself; who by His own blood entered in once into the holy place, and through the eternal Spirit offered Himself to God without spot, and thus obtained eternal redemption for us.<sup>12</sup>

This propitiation is that quality of reconciliation which has the property of disposing, inclining, or causing the judicial Authority to admit the expiation; that is, assent to it as a valid reason for pardoning the offender.<sup>13</sup> As such, it lies upon the expiatory quality of sacrifice in a marvelous manner. We may go so far as to suggest that we may be reconciled to God by the death of His Son, but the expiatory quality, that which provides for the removal of sin and cancels the obligation to punishment, does not alone produce reconciliation. Instead, there is the additional propitiatory aspect which will accomplish the restoration to God's favor and fellowship. This aspect of His sacrifice has the quality of substance which permits of its acceptance by God as a sweet-smelling savor. And to those who may will it so, by an active faith, it becomes their offering to God. It is accepted as the offering of perfectness. In Romans and 1 John, "Christ is represented as the propitiatory sacrifice for the sin of the world. His blood alone atones for and covers our guilt. And when faith is exercised in the blood of this sacrifice, its propitiatory effect is produced. In other words, Christ makes expiation which is effectual for such, and only such as trust or put confidence in His atoning blood."<sup>14</sup> The nature of Christ's sacrifice, then, is two-fold and consists of the expiatory quality whereby our pardon is obtained, and the propitiatory quality whereby our restoration is accomplished; these, in the one desired change, or the reconciliation between God and man, result in renewed fellowship and peace.

We conclude that, according to the New Testament, the man whose faith<sup>15</sup> is in Jesus the Christ, the expiatory sacri-

<sup>12</sup>Cf. Heb. 9:12-14.

<sup>13</sup>"Propitiation," *Cyclopaedia of Biblical, Theological and Ecclesiastical Literature*, 1879, Vol. VIII, p. 655.

<sup>14</sup>"Propitiation," *loc. cit.*

<sup>15</sup>"Atonement," *loc. cit.*, 1, 517.

fiat and the sufficient propitiation,"<sup>35</sup> has partaken of the reconciling power of the particular work of the Lamb of God; he is "at-one-ment" with righteous God—no longer "at variance," but at peace, and reconciled.

<sup>35</sup>"Atonement," *The Encyclopaedia Britannica*, 1943, Vol. II, p. 652.

N.B.—All Scripture quotations are from Revised Version.

---

*The desert*—above all places! And such a great work going on in Samaria and so many outlying towns and neighboring villages waiting to bear the Gospel. Really it seems a waste of time to send a man like that to such a place. *This is certainly not what Philip would have chosen.* So then, the appointment of the worker needs to be in wiser hands than his own. *It is not what the church would have chosen for him.* So the worker must look to a higher authority than the church. There is one way of safety for us and that is to leave ourselves in the hands of the Lord of the harvest.

—M. G. P.

---

#### THE LORD'S DAY

In your issue of March 1947, page 526, there is a small article by Lewis Sperry Cuafer, taken from *Grace and Truth*. It is so nearly like an incident that I know of, that I here give it:

"In 1880, my father, a retired Methodist preacher in Mississippi, around seventy-five years old, went to spend a few months' parting visit with his sons in Arkansas and Texas. One lived at Sulphur Springs, and one at Commanche, Texas. He went by rail from Sulphur Springs, as far as possible, but then had to go on by the old-time stage coach, which was badly delayed by some cause. The Lord's Day caught him before he reached Commanche. He had refused all his life to travel on Sunday, and he stopped in a small town on Saturday evening to spend the night and the day following. He found a church there, and being a preacher, he was given the opportunity to speak to a full house, upon the text 'Sabbath Observance.' He told why he was spending the day in the town.

"He left on another stage coach Monday, and soon caught up with the one that he left Saturday; for a lame horse had given out, and a man who had gone on horseback for a horse to take the lamed one's place, had not returned. Those who had spent Sunday in traveling were left in distress on the road.

"I am eighty-three, but I remember when my father returned from his three months' visit and related this incident; he said that he had preached every Sunday while he was gone, and sometimes during the week."

—J. H. Wellborn

## Jesus, the Virgin-Born Son of God

By H. A. IANSON

The oldest prophecy in the Bible is that of the virgin-birth of the Saviour, as though upon its fulfilment every other were to depend. To the serpent God said: "I will put enmity between thee and the woman, and between thy seed and her Seed; He shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:16). Observe the exactness of the expression, "her Seed." The coming Head-bruiser of the enemy of the race was in no sense the seed of the man. This could not be said of any other person born on earth. Every merely human child is the seed of the man. Christ Jesus alone was the Seed of the woman.

From this first promise sprang the expectations common to all ancient peoples of a coming deliverer who was to be born miraculously and who would link earth and Heaven in some marvelous way. This expectation one finds imbedded in the traditions of all the older races, and it seems impossible to account for it on any other ground than the one indicated. With the fall of man, led astray by the woman, came the promise that, through the woman, should come the Deliverer. To balk at this because of its alleged impossibility is childish and puerile. God is omnipotent. His ways are infinitely above ours and His thoughts likewise transcend ours. He is not bound by what some have called "iron law." He is free to reveal Himself to mankind as He will; and if He is to become incarnate at all, who dare dictate as to how? What more likely than that He would come in some way different to that of His failing creature, man? The virgin-birth suggests no thought of evil or of grotesqueness, but is in full keeping with what we should expect of the Creator of all things.

In the prophecy of Isaiah we find the primeval prophecy reiterated in language that none but one determined to disbelieve could gainsay. "Behold a virgin shall conceive and bear a Son, and thou shalt call His Name Immanuel" (Isa. 7:14). The context shows the occasion of the message. Ahaz was hard-pressed by the enemies of Israel. God promised deliverance; and to comfort the heart of the king of

Judah encouraged him to ask some sign. This Abaz refused to do. Whereupon the prophet, under the power of the Spirit, declared: "The Lord Himself shall give you a sign"; and then follows the prophecy of the virgin-born One who was to be the Saviour of Israel, not only from the Syrians but from every foe. This is not by any means an isolated instance of projecting the spirit into the distant future, and linking the days of Messiah with some incident which foreshadowed the troubles or triumphs of the last times. Any one at all familiar with the structure and contents of the prophetic Scriptures knows that it is the common method employed. "No prophecy of the Scripture is of its own interpretation." All forms a part of one great whole, and the Messianic Kingdom is always in view.

It is objected in our days that the word rendered "virgin," in the passage before us, might with equal propriety be rendered "young married woman." This many Hebraists positively refuse. The word used is the same as that employed in Proverbs 30:18, 19, where Solomon writes: "There be three things too wonderful for me, yea, four which I know not; the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid." Does any one question that the maid here is an unmarried woman, and, therefore, normally a virgin? And in the case of the "sign" to be given of God to Israel, what would there have been that was wonderful in the fact of a wife conceiving and bearing a son? But that a virgin should thus miraculously give birth to a child would be indeed a sign and an evidence that God had visited the earth and redeemed His earliest promise.

And with this the historical account coincides and the first Gospel opens. Matthew makes it plain that Mary was found to be with child before she and Joseph came together. God Himself assures the troubled man's heart; and, we may say, it was as great an act of faith for Joseph to take Mary under the circumstances and give her the love of his heart, and the protection and care that he bestowed upon her, as it was for the virgin herself to accept the place given her of God. Of what it must have meant to her, we get some idea by reading Luke's account. She bows to the angel's

message, saying in humility: "Be it unto me according to thy Word." And thus it was that in her womb "the Word became flesh and tabernacled among us." I say purposely "became," for "was made" does not convey the correct thought. He was not *made* flesh merely. He *became* flesh. It was the power of the Highest overshadowing the virgin and by direct creation producing the "Seed of the woman." The mystery is great, but the truth is most precious.

There are not wanting today servants of the devil in the livery of Heaven to deny all this. But what does such denial involve? It puts them in the company of those blaspheming Jews of old who, evidently familiar with the story of the virgin-birth, had the baseness to insinuate the horrible alternative when they cried: "We are not born of fornication, *we* have Abraham to our Father"; as though they would intimate that He who said that in this special way God was His Father was but covering His mother's sin. In such company do they walk who deny the Scripture doctrine of the Virgin Birth. To accredit them still as Christians is to insult Christ Himself. It will always be found that with this base denial are linked the denials, equally base, of Christ's true Deity, His vicarious stonement, the inspiration of His Holy Word, and kindred truths. Therefore the need that every one who would be loyal to Christ heed the word, "from such turn away."

---

### THE SECOND TIME

1 Kings 19:7: "*And the angel of the Lord came again the second time and touched him, and said, Arise and eat; because the journey is too great for thee.*" Is it not good and comforting to know that the angel of the Lord came again the second time? We never reach the place where we pass beyond the compassion of our God: His compassions fail not; they are new every morning; never tiring of us, always strong for our help.

There have been times for nearly all of us when we have felt the truth of the angel's word, "The journey is too great for thee"; but have we not always found the Bread of Life ready for our sustenance? And in the strength of that meat we have gone on, even unto the Mount of God.

—Amy Carmichael, "Rose from Brier"

**Current Events**

In the Light of the Bible

By THE EDITOR

**Revival of the Comintern.** In this instance, at least, Hitler was right! In May, 1943, Moscow announced that the Third International, called also the Communist International and Comintern, that had been organized to promote world revolution, was dissolved because it had outlived its usefulness. Washington and London greeted this proclamation with unbounded joy. Hitler called it a "gigantic bluff." And so, by the way, did this column in *Our Hope*.

In October, 1947, *Pravda* in Moscow and *L'Humanité* in Paris, the two most influential Communist papers in the world, reported simultaneously that the Communist International has been re-established. A manifesto of the Comintern, issued in Warsaw in September of this year immediately prior to the official announcement of the revival of the Third International, declares: "Two opposite political lines have crystallized [in the world]; on the one extreme the U. S. S. R. . . . on the other side the United States of America and England. . . . The Truman-Marshall Plan is only a farce, a European branch of the [U. S.'s] general plan of political expansion. . . . The Communist parties should place themselves in the vanguard of the opposition." Thus Russia has gone on record to counter what they call "American imperialism," and on record, as well, to circumvent any program of the democracies that are designed to help the needy people of Europe and the world. But it is nothing new that Moscow should take this attitude. The re-establishment of the Comintern only brings into the open the ideological war that has been in progress for more than a year.

Just to demonstrate how little sincerity there was in the "dissolution" of the Comintern in 1943, we call attention to the fact that there were seventeen Communists who signed the declaration of the abolishment of the Comintern. Eight of them are now engaged as follows: Dimitrov is head of the Communist puppet state, Bulgaria; Zhdanov was Russia's representative in Poland at the preliminary conferences lead-



log up to the re-establishment of the Comintern; Manuilsky represented the Ukraine at the same convocations; Thorez is one of the chiefs of the Communist movement in France; Gottwald is Premier of Communist-controlled Czechoslovakia; Ercoli is a Communist leader in Italy; Pauker has turned his own country, Roumania, into a puppet; and Rakosi has done the same with his native land, Hungary. Where are the other nine who signed the dissolution papers? Who knows?—perhaps in the United States!

*The Bear of the North shows his claws. The Great North-eastern Conspiracy takes shape.*

**Almost a Scripture Citation.** William Warren Sweet, of the University of Chicago, had the following report to make at the Ecumenical Methodist Conference held in late September: "American Methodism is growing richer and richer. Never have our churches and colleges and universities been so prosperous, never have endowments mounted so high. There have been more church debts paid off in the past few years than ever before in Methodist history." But what about another debt, Mr. Sweet, the debt of preaching the Gospel of our Lord Jesus Christ, which is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:14-16)?

In the light of the general departure from the faith of Methodism, Mr. Sweet's report sounds very like a passage of Scripture, a message from the ascended Christ to the church at Laodicea, which was neither cold nor hot: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). Behold, the Lord Jesus stands at the door, knocking. If any man will hear His voice and will open the door, He will come in to him (vs. 20). Do not let the financial prosperity of a work deceive you into thinking that that alone is the sign of the Lord's approval and blessing. The question is: What is the relationship of that work to the Christ of God and His Gospel of salvation?

**Civilization's "Progress."** If the vaunted, so-called

"progress of civilization" progresses much more, one wonders what will happen. The United States, which always thought itself to be so secure, has seen its impregnability vanish with the development of the atom bomb. Today its shores are much more helpless against attack than was Pearl Harbor in 1941. For the atom secrets cannot be expected to be hidden much longer, and it is said now that "the effect of the next atom bomb, if one is ever dropped, will bear about as much resemblance to the Hiroshima bomb as a British blockbuster bore to a hand grenade." Scientists estimate that 40,000,000 people might be killed in one single night by a speedy attack, nor are the people who live in the country and in small towns exempt from such a threat, to whom radioactive air could bring death in a far more revolting form than to those who meet immediate destruction in target areas.

Terrifying as this might be, it will probably be surpassed in potential horror by developments of the future. Recently we were paging through some old issues of *Our Hope* in search of a "Memorial Editorial" by L. A. Klein. We were amused—although it was not amusing when the lines were written—to see in the "Current Events" for 1913 mention of the fact that one must "gasp at the terrifying inventions of science"—Germany had "ten dirigible balloons and seventeen aeroplanes which, it is said, may be employed in time of war against her enemies."

Civilization has indeed "progressed" since then! It is a grand thing to know the Lord and to rest in His ceaseless care and the assurance that, whatever disaster may come, His all-seeing eye is upon us. Absence from the body means, for the child of God, presence with the Lord. And the greater the perils that face the world, the surer we may be that His coming for His own is very near.

"Miracle Man." Such is the title given to Padre Antonio Ribeiro Pintomin, Rio Casca, Brazil. This parish priest is said to have performed many miracles of healing. Questioned by a correspondent of the magazine, *Time*, as to how he performs these miracles and when he began to do it, he replied: "When I was ordained a priest I was sent here. The people were very poor, and when they got sick they had no

money for medicine. So they came to me for help, and I told them to do as the church told them—use the holy water, say three Hail Marys, and cure yourself.”

Admittedly the Lord has power to heal the afflicted, but we are skeptical as to His doing it under such a formula.

**Up-to-Date News on Palestine.** The latest reports on the Palestine situation indicate that the U. N. decision on Palestine will be for partition into separate sovereign Arab and Jewish states. Surprisingly, this is one matter where Russia has not employed its veto power. But should the partition be adopted finally by the U. N., both the Arabs and the Zionists declare themselves ready to use force. What happens when an irresistible force meets an immovable object?

Certain counter moves may be suggested by both parties to the partition before the U. N. gives its ultimate decision. So we shall bide our time until the final proposal is actually adopted.

That the Jewish people will be restored to their land in the end is inevitable, since God has so decreed in His Word (Jere. 23:7, 8). That restoration will be a restoration in faith. Now the Jews are seeking to go to Palestine in unbelief. Is there Scripture that leads us to suppose that their efforts will succeed? Yes, although we do not know when it will be. But the very fact that many Jews will be driven out of the land during the Tribulation (cf. Matt. 24:15-21; Rev. 12:13-16) presupposes that many will have returned before that time.

**OIL.** The Middle East provided 10.1 per cent of the world's production of crude oil during the first six months of 1947. And for the first time, oil is being sought in Palestine. Fifteen miles south of Gaza, drillings have been undertaken by an affiliate of the Iraq Petroleum Co. Other wells are being sunk in southern Palestine, in a hitherto undeveloped region of the land.

There was a Palestine problem long before oil held such an important place in the making of war. But the presence of rich deposits of oil in the Middle East, and possibly in the Holy Land, does nothing to help solve the problem.

**Church Unity in India.** Dr. Henry Sloane Coffin, former modernist president of modernist Union Theological Seminary, hails as "the most significant event in ecclesiastical history since the Reformation," the union of several Protestant denominations in India into the new organization, the United Church of South India. This is the fulfilment of a crusade in India that the missionary, Dr. E. Stanley Jones, launched, and is similar to his ambition for the Protestant churches of America.

The India union has brought together Anglicans, Congregationalists, Methodists, Presbyterians, and Reformed. The Church of England is finding the union the most difficult to bear, as it were, for the Anglicans insist that the ministry must be in the line of "apostolic succession," and are unwilling that laymen should ever preside at the Lord's Table. Where the Church of England finds "apostolic succession" in the Bible that teaches the ministry of all believers in Christ one wonders, but this is not new dogma with that body, for it has been held to for centuries. Further, the communion table is the Lord's table, and does not belong to the Anglicans.

Two denominations refused to enter the United Church of South India—the Baptists and Lutherans. The former will not yield to infant baptism, practised by the others, while the latter demand the full acceptance of the Augsburg Confession by all who want union with them.

**Disunity in Britain.** Ernest W. Barnes, 73-year-old Bishop of Birmingham, England, wrote a book that was recently published, entitled, *The Rise of Christianity*. In this work he calls the Virgin Birth of our Lord "a crude, semi-pagan story," and goes on to say: "It would be asked [of those who consider the Virgin Birth an essential doctrine of Christianity] why the Son of God should be born in a manner common among the insects, rather than by a normal human process." This white-haired Bishop rejects other miracles, too, stating that they "weaken the reliability of the gospel narratives."

Publicly, before the Convocation of Canterbury, the Archbishop of Canterbury, Geoffrey Francis Fisher, rebuked

Bishop Baroes, and rightly so. Said the Archbishop: "If his views were mine, I should not feel that I could still hold episcopal office in the church."

This is exactly the way we react to modernists in all churches. If we felt the way they do about the doctrines of the Christian faith, denying this and disparaging that, we could not stand in the pulpit of any church called "Christian," nor serve in any capacity in the Church of the Lord Jesus Christ.

**This and That about Russia.** Since Russia is the nation whose every move is being watched by the world in general with suspicion, if not fear, it is of interest to take note of all kinds of news about her, whether it issues from Moscow or elsewhere. Here are a few gleanings that have come from the press within the past several weeks:

*Komsomol Pravda*, news organ of the Communist Youth League, says: "Young people cannot be members of the Youth League if they are not free from religious convictions," and it quotes Stalin as having called for the expulsion from the Communist Party of all persons hindering the broad development of anti-religious propaganda. . . . Russia has no intention of unifying Germany, according to Premier Stalin's direct statement made to United States Secretary of State Marshall in Moscow. . . . This explains the indirect pressures which the Russians are putting upon American and British forces in Berlin, such as hampering transportation facilities, etc., to the extent that German citizens are predicting American withdrawal ere long. . . . Joseph Stalin's "fair-haired boy" at the present time is Marshal Tito of Yugoslavia. That is why Belgrade has been chosen by the Soviets as the headquarters for the Communist drive against the Marshall Plan. . . . The failure of the Marshall Plan is Moscow's sweetest dream, for it would give the U. S. S. R. considerable edge of prestige in Europe, while at the same time the U. S. would probably withdraw from Europe entirely. . . . Russian propaganda is reaching such feverish heights in an all-out effort to convince the world of Soviet superiority that it is now being told in satellite countries and elsewhere in Europe that Communist Russians invented

the steam engine, locomotive, telegraph, and wireless, and that they discovered penicillin! . . . In spite of present tension over Europe, the final aim of the Kremlin is domination of the Far East. . . . Moscow does not want war and is not ready for it. Their threats and uncompromising attitude is simply the Russian way of getting what they want. So far it has worked quite well.

**The Door Opens Out.** According to Editor J. H. Boles of *Presbyterian Tidings*, official organ of the Texas Synod of the Presbyterian Church, the doors of the Presbyterian Church ought to be opened immediately for fundamentalists—but opened *out*, so as to get rid of them. Says Dr. Boles in *Presbyterian Tidings*: "We want to go on record for opening the doors of our church immediately to let out, to dismiss, or to drop that small but growing group of dissatisfied, malcontent, non-fellowship people who believe that they are right, that they are saved, that they have the spirit of Christ, that they are preaching the truth, and that nobody else is, even in the Presbyterian Church. . . . We feel that the sooner the church, through its presbyteries, synods, and General Assembly lets this stand be known and stops its willy-nilly dealing with the people, the stronger our church will be and the fewer ministers and congregations we will ultimately lose."

The church may be stronger as a man-made organization by such dealings with the people, but it will certainly be weaker spiritually when all those who hold to and contend for the whole Bible as the inerrant Word of God are dismissed. It would be a good idea for Dr. Boles and others of like mind with him to search out the reason for the discontent of the fundamentalists that he brands so clearly.

"Except a Corn of Wheat . . ." One of the current best-sellers is Pierre Lecomte du Nouy's *Human Destiny*. Biophysicist du Nouy was at one time affiliated with the Rockefeller Institute; he was also a director of the *École des Hautes Etudes* at the Sorbonne, and head of biophysics at the Pasteur Institute, and studied with M. and Mme. Curie.

In *Human Destiny*, Dr. du Nouy assembled scientific and mathematical data to attest that life cannot have been the

result of chance, of an accidental combination of events or forces. It must have been created for some long-range purpose, he says, and this he calls "telefinality." He believes that mankind must go on developing in a spiritual direction, as exemplified by Christ.

This is a form of evolution, of course. But how do evolutionists explain the Lord Jesus Christ? If His life is the apex of human attainment, how can one who holds that man evolved and is getting better all the time account for Jesus? By their philosophy He must have come long before His time.

We quote Dr. du Nouy again: "Let every man remember that the destiny of mankind is incomparable, and that it depends greatly upon his will to collaborate in the transcendent task [in the evolutionary process]. . . . And let him above all never forget that the divine spark is in him, in him alone, and that he is free to disregard it, to kill it, or to come closer to God by showing his eagerness to work with Him, and not for Him."

This is humanism, and is absolutely and wholly contrary to the Scriptures. That is probably why the book is a best-seller.

As we read of the need for man to develop spiritually by the *example* of Christ, we could not help but recall our Lord's own statement: "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). It is not Christ's example that enables men to develop spiritually, but it is His death and resurrection that gives new life, spiritual life, the Spirit Himself. "If it *die*, it bringeth forth much fruit." Thank God that we have more than an example; we have One who died and rose again, by whom the new life is imparted to all who believe.

**Dr. H. A. Ironside says of OUR HOPE**

"I have been a reader of *Our Hope* from the beginning and consider it the very best magazine on Bible prophecy and kindred subjects that I have ever known."

## Studies in the Epistle to the Hebrews

By E. SCUYLER ENGLISH

Chapter VIII, Verses 7-13

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people:

11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know Me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

In our comments on verse 6 concerning Christ's mediatorial exercise that pertains to the "better covenant," we have with purpose alluded to that covenant in its heavenly and spiritual significance as it applies to all believers in Christ, whether they be Gentiles or Jews. For surely the grace of God has embraced the Church within the benefits of the New Covenant. When our Lord took the cup, on the night in which He was betrayed, He said: "This is My cup of the new testament [covenant] in My blood" (1 Cor. 11:25). The cup was taken by Him for all His own through faith—His Church, His Body, His Bride.

Nevertheless, fundamentally the Gentiles are not a covenant-people, neither is the Church made up of a covenant-people. Elsewhere in the New Testament we read: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. 9:4, 5), and it is clear that these things apply to the Jewish people, Paul's kinsmen



## OUR HOPE

361

according to the flesh (vs. 3). The Church, then, is not *under* the New Covenant; but the Church is a beneficiary of the New Covenant in its heavenly, spiritual, and eternal operation. The Church, now on earth, is, at the same time seated together "in the heavenlies in Christ Jesus" (Eph. 2:6) because of the blood of the New Covenant, shed by the Mediator of the New Covenant, for us.

But now, since it is Israel which is God's covenant-people, and in view of the fact that this treatise is addressed to Hebrews, we must discern the primary facts and functions of the New Covenant established for them. As has been the case heretofore, when the writer of this communication has wished to confirm the weight of his argument with proof that would put to silence Israel's jealous guardianship of the letter of its institutions, if not the spirit, he again turns to their own Scriptures. But first, he makes a statement, as follows:

"For if that first covenant had been faultless, then should no place have been sought for the second" (vs. 7). This is the same logical and irrefutable reasoning that has been employed before, namely, in 7:11; "If therefore perfection were by the Levitical priesthood . . . what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron?" So it pertains that if the Old Covenant had been perfect, there would have been no need of the New Covenant.

Before we speak of that wherein the Old Covenant proved itself not to be without fault, we ought to determine what is meant by "that first covenant." Why have we assumed that it is the Covenant of the Law that is referred to? Was that the first covenant that God made? No, it was not. Although the word "covenant" is not always used, God made a covenant, for example, with Adam and Eve, when He told them to be fruitful and multiply, and replenish the earth, and that He had given them the trees and all vegetation for their meat (Gen. 1:28ff.). Again, God made a covenant that involved Satan, and the woman, and the man, immediately after the fall of man (Gen. 3:14ff.). God made a covenant with Noah, also, promising that never again would the waters of a flood destroy the earth, and He

set His bow in the cloud as a token of that everlasting pledge (Gen. 9:9-17). At yet another time God made a covenant with Abram, saying: "Unto thy seed have I given this land . . ." (Gen. 15:18; cf. also, 12:1-3; 13:14-17). And then there was the covenant that was made with Moses at Sinai (Exod. 20-31).

How are we to know, then, which covenant it is that is spoken of in Hebrews 8:7 as "that first covenant"? The laws of numerics and grammar would indicate that the first is that which first came into being. And even if the covenants of Genesis 1 and 3 are discounted in our argument because the word itself does not appear in these passages, surely "that first covenant" must go back as far as the Noahic Covenant (Gen. 9), since there it is written that God said: "And I, behold, I establish My covenant with you" (vs. 9).

None of these, however, is "that first covenant" denoted in the Hebrews passage. The context itself is the authority for this statement. "That first covenant" is "the covenant that I [the Lord] made with their [Israel's and Judah's] fathers in the day when I took them by the hand to lead them out of the land of Egypt" (vs. 9). "That first covenant" is, therefore, the Covenant of the Law. It was a covenant with Israel; consequently the covenants with Adam and Noah must be disregarded insofar as the proposition of the epistle is concerned. As to the covenant made with Abram, who as Abraham became the father of the race, concerning his seed and the land, that covenant was an everlasting covenant (Gen. 13:15), and therefore could not be abrogated or superseded, for God cannot lie (Gal. 3:15-18). But the Mosaic Covenant was not an eternal covenant, and it was conditional. And it is to this covenant, as we have seen, that "that first covenant" here discussed refers.

"For if that first covenant had been faultless . . ." Are we to infer, then, that a covenant entered into by God, made by Him, was imperfect? That is what the Scripture suggests. The fault in it, however, was not on God's part, but on man's part. First of all, the Covenant of the Law was not given as a permanent covenant, but temporarily, for a specific period and purpose. It was never intended to be the ultimate in man's relationship to God, but came in response to man's

desire to have it, which we deduce from Exodus 19:8, and to demonstrate to man his own incapacity to live holily before God. Second, six centuries before Christ's earthly ministry, and therefore before the New Covenant was established and the Old done away, it was promised that a new covenant would be consummated, as we shall see in our examination of the paragraphs to follow.

As to the fault being on man's part, and not on God's, it is expressed succinctly in a few words in the Epistle to the Romans: "It was weak through the flesh" (Rom. 8:3). The Law being conditional, the Old Covenant was accordingly based upon something that man should do. But anything that is dependent upon man's conduct cannot be without fault, for that which the Apostle Paul found to be true of himself is universally accurate: "For I know that in me (that is, in my flesh), dwelleth no good thing" (Rom. 7:18). The Old Covenant had no power to lead to perfection; it could not give life. We read in Galatians: "If there had been a law given which could have given life, verily righteousness should have been by the law" (3:21). The Old Covenant was faulty, then, because it was not intended to make man righteous, was not a permanent institution, was designed to be superseded by another covenant, was conditional, and it could not give life. It was not faultless, simply because man is not without fault.

Had the Old Covenant been otherwise than as we have seen it to have been, there would have been no need and no place for a new covenant. But the Old was exactly as we have described it to be from the Scriptures themselves; therefore, the need and the place for the Second Covenant were patent. And God, in grace alone, established the new and better covenant "in Son," through the blood of the covenant, shed for many.

"For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For

this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (vss. 8-12). We have here cited an unusually long portion for consideration. This is because these five verses comprise, with the exception of the initial clause, namely: "For finding fault with them, He saith," a complete quotation from the Old Testament, Jeremiah 31:31-34. An exposition of the passage belongs in a commentary on Jeremiah rather than on Hebrews. We shall confine ourselves, therefore, to the discussion of certain features of this Old Testament prophecy that apply particularly to our present study.

First, however, what of the opening clause: "For finding fault with them, He saith"? Some commentators insist that that with which the Lord found fault was the Old Covenant. But why, then, does the writer say "them"? The Old Covenant was not faultless, as we have seen, but neither were the people. It was with the nation that God found fault, of course. Even while Moses was coming down the mount with the tables of stone written with the hand of the Almighty, the people were worshipping a golden calf, dancing about it in a heathenish way so unbecoming to a covenant people as to be blasphemous (Exod. 32). No wonder Moses broke the tables of stone! The very tables carried a curse for such infidelity, to visit "the iniquities of the fathers upon the children unto the third and fourth generation" (Exod. 20:1-5).

Yea, the First Covenant was faulty, and the people with whom it was made were faulty. Thus it was, the writer points out, that God said, through Jeremiah the Prophet: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah . . ."

There are six circumstances about this quotation from Jeremiah's prophecy that invite our attention.

## OUR HOPE

365

(1) *The time of the covenant.* It was about eight centuries after the giving of the Law that the promise was made concerning the New Covenant. But the covenant was not made. Its establishment was to be future: "Behold, the days come, saith the Lord, when I will make a new covenant . . ." The writer of the Hebrews epistle is arguing, however, that now, as he writes, the covenant *has been made*, and he is proving that it was *to be expected*, since God promised it.

(2) *With whom the covenant was made.* It was made by God, obviously. That is affirmed and reaffirmed in our passage (vss. 8-10). It was established "with the house of Israel and the house of Judah." The nation was divided when Jeremiah set down this prophecy, but God did not promise to "take sides," to make a covenant with Israel, forgetting Judah, or vice versa. It was to be made with all Israel—Israel and Judah together. The ten tribes may be "lost" as far as man is concerned, but they have not disappeared from the view of the Almighty. And it is well to observe, also, that it is not the Church with whom such a covenant was to be made. The Church is never called "Israel" or "Judah."

(3) *The New Covenant was not to be like the Old.* It was not according to that which was made when Israel was freed from bondage in Egypt. Then the nation failed the Lord again and again, thus nullifying the blessing that the covenant might have brought them. Of old it failed, "because they continued not in My covenant, and I regarded them not, saith the Lord."

It is noteworthy that, whereas the citation in Hebrews follows Jeremiah's pronouncement almost word for word elsewhere, the concluding clauses of verse 9, as cited above, are rendered quite differently from Jeremiah's statement in the Hebrew language. For the quotation here is from the *Septuagint*. The translation from the original Hebrew reads as in Jeremiah 31:32: "which My covenant they brake, although I was an husband unto them, saith the Lord." The significance of this change is not easy to discern, but that it had divine approval is evident from the fact that the Spirit-inspired writer of the epistle employed the *Septuagint* in this instance. Of course, under the Old Covenant, the nation

Israel was said to be Jehovah's wife (*cf.* Hoses 2; Ezek. 16). But by her unfaithfulness the nation broke the typical relationship, playing the harlot away from her Husband. Consequently, He is said to have declared: "I regarded them not." Thus they ceased to enjoy the divine favor and protection that might have been theirs had they not transgressed and destroyed the relationship that existed between the Lord and themselves. He was "a Husband unto them," but because of their unfaithfulness He "regarded them not."

(4) *How does the New Covenant differ from the Old?* Under the Old Covenant God's laws were upon the lips of the people, and they were written in stone. Under the New Covenant, His laws are in the minds, rather than only upon the lips; they are written in hearts, rather than upon stone. What a difference! Now He will truly be their God, and they His people because they will be born anew (Isa. 66:8). Before, while sometimes they owned Him as God, at other times they worshipped the molten calf. Under the Old they professed to be His people and bore the mark of circumcision. But under the New Covenant He will be their God in truth, and they will be His people in spirit, and not in ritual and custom only. It will not be necessary for one man to teach another, under the New Covenant, to "know the Lord," for all will know Him.

(5) *The New Covenant is a merciful covenant.* This is not to say that God's mercy was not expressed under the Law, but consider the superiority of the New Covenant of grace. When sacrifice was made for sins, for example, under the Old Covenant, those sins thus acknowledged and confessed were covered over—looking forward to the day when the true Lamb of God should be slain. But now, under the New Covenant, God's promise to His people, whose God He will be in truth then, is: "for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Sins will be forgotten, not as if divine memory would fail, but in the sense that God looks upon those under His gracious mercy as if they had never sinned; yes, and still better, praise His Name, as glorified. How can we express it? Iniquities and sins remembered no more place the child of God, the recipient of the New Covenant, in the

## OUR HOPE

367

position of absolute innocence and transmitted glory, through the Lord Jesus Christ and the priceless redemption that He purchased on Calvary.

(6) *The New Covenant is an earthly and unconditional covenant.* Review the promise and observe that it is with a people, Israel and Judah. In the Church, and in Heaven as well, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all" (Col. 3:11). But the special recipient of this New Covenant promised of old is the nation Israel. The time is coming when that nation will return to the Lord, recognizing that He, whom they pierced, is Messiah, the Son of God. Then they will be restored. Then they will enjoy all the benefits and blessings of the New Covenant through Christ the Mediator of it, during the glad millennial day when He will reign upon the throne of His father, David. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jere. 50:4, 5). "And so," writes the Apostle Paul, "all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away the ungodliness of Jacob: for this is My covenant unto them, when I shall take away their sins" (Rom. 11:26, 27).

Our chapter now concludes with what might be termed a divine comment upon Jeremiah's prophecy: "In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (vs. 13). It is God who has supplanted the Old Covenant with the New. The very fact that the Lord said: "I will make a *new* covenant with the house of Israel and the house of Judah," predicates the abrogation of the Old Covenant. But where has it gone? It is dissolved. It no longer holds. It does not exist any more. Even in apostolic days, when this letter was written, it was vanishing. Literally, the last sentence of the verse ought to be written: "Now that which has become obsolete and is growing aged

is near to vanishing." The Old Covenant had become obsolete. Already the preparation for the New Covenant had been made in the death and resurrection of the Son of God and Messiah. The Old Covenant was ready to vanish away, for it was aged. It had disappeared in God's program, but the standing temple in Jerusalem still held some men to the aging priesthood and the obsolete ritual of Mosaic institution. Within a few years, in A.D. 70, the temple itself would be gone—all that pertained to the old economy would then have vanished, *and now has vanished.*

Yet some continued to cling to the Old Covenant. And even today, nearly nineteen centuries after the dissolution of the last remaining monument to the Old Covenant, the temple and its priesthood, orthodox Jewry will not loose its link with the past. But what link is there? Where is the priesthood? Where is the sacrifice? Where is the temple; where the Holiest Place? What of the Ark, the Mercy-Seat? None of these exists any more. The Old Covenant has been superseded by a new and better Covenant. It is established upon a new and better Priesthood. Its Mediator is no longer Moses, but Messiah.

So the nation Israel and the believing Israelite individually are called upon to forsake the Old Covenant with its legality—a covenant that, because of disobedience, could only offer a curse, and not blessing—and to turn eyes and all hope toward Heaven itself, resting them there upon the One who broke the bands of sin and death, who is seated at the right hand of the Majesty on High, a Priest forever after the order of Melchisedec—Jesus Christ the Lord. For all the blessings of the New Covenant, whether to Israel for an earthly and eternal inheritance, or to the sinner saved by grace for an incorruptible inheritance in the heavens and eternally in Heaven, have their source in the redemption that was wrought on the Cross and in the gracious hand of the "one Mediator between God and men, the Man Christ Jesus" (1 Tim. 2:5).

*(To be continued, D.F.)*

---

"If God has called you to be a missionary, I'd hate to see you shrivel down to be a king!"—C. H. Spurgeon



## Question Box

No. 1076. How do you explain "For if ye live after the flesh ye shall die" (Rom. 8:13)? Doesn't this spoil the teaching that those who are saved are safe for evermore?

Look first at Romans 8:5: "For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit." Here we do not have two classes of Christians described—carnal Christians and spiritual Christians. There is as much difference between those who are said to be "after the flesh," and those who are spoken of as "after the Spirit," as there is between those whose names are not written in the Lamb's book of life, and those whose names are there. For the distinction is not between carnal and spiritual Christians, but between the unregenerate and those who have been born again. Those who are "after the flesh," because they do not have the new life, pursue the dictates of the flesh, that is, of self. Those who are "after the Spirit," who have really been saved, give attention to the things of God, to spiritual things.

Now, looking at verse 13 and the question asked, the statement: "For if ye live after the flesh, ye shall die," has to do with unregenerate men who will surely die spiritually. In fact, they are dead already in trespasses and sins (cf. Ephes. 2:1). Those who will live are those who, on account of the new birth, mortify, that is, put to death the deeds of the body, of self, "through the Spirit."

The verse has nothing whatever to do with the believer's security. It does not teach that he who is saved can be lost by walking "after the flesh."

No. 1077. I have been thinking today about Enoch and Elijah, and how they were translated from earth to Heaven. I understand Enoch's translation to prefigure the rapture of the Church. What about Elijah? What is the significance of the lesson to be learned, in that Elijah was taken up in a chariot of fire, with horses of fire? Why the fire? Does not fire speak in most cases of judgment or purification?

First of all, examine 2 Kings 2:1, 11 carefully. Verse 1 tells us of the Lord's intent to take Elijah up into Heaven in a whirlwind. And verse 11 reads: "And it came to pass, as they [Elijah and Elisha] still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into Heaven." The Scripture does not say that the chariot of fire and the horses of fire took Elijah into Heaven; they parted Elijah and Elisha. "Elijah went up by a whirlwind into Heaven."

The significance of the chariot and horses of fire appears to be an idolization of the presence of the Lord. "Who layeth the beams of His chambers in the waters: Who maketh the clouds His chariot: Who walketh upon the wings of the wind: Who maketh His angels spirits; His ministers a flame of fire" (Psa. 104:3, 4)? It is the Lord.

Enoch's translation is symbolic of the rapture of the Church, of course. Elijah's is, also. And yet we wonder if we do not have another picture here! Does not the coming of the Lord for Elijah represent His coming specifically for Israel, the nation, and His return in judgment to the earth? Fire does speak of judgment and purification, in-

dred; and we read in another Scripture, where prophecy is made concerning the Lord's return to establish the Kingdom: "For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire" (Isa. 66:15).

No. 1078. Please give the correct translation of I Corinthians 8:4.

There is no reason to change the words as they are rendered in the King James, or Authorized Version. A simplified translation is to be found in the Revised Standard Version: "Hence, as to the eating of food offered to idols, we know that 'an idol has no real existence,' and that 'there is no God but one.'"

No. 1079. I don't understand the clause in Genesis 9:5: "at the hand of every beast will I require it." Please explain.

If a beast killed a man, the beast was to be killed. See also Exodus 21:28.

No. 1080. Someone told me recently that Melchisedec and Shem are one and the same. He said also that the builder of the Great Pyramid was Melchisedec.

Such a theory is the product of your informer's imagination, or of some other man's. There is absolutely no Scripture to suggest any such thing. Shem was the son of Noah (Gen. 6:10; 10:1). Of Melchisedec it is said that he was "king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him" (Heb. 7:1), and it is written of him that he was "without father, without mother, without descent, having neither beginning of days, nor end of life" (vs. 7). Certainly Shem, the son of Noah, is not counted as having neither father nor mother, etc., nor did he meet Abraham returning from the slaughter of the kings. As to the builder of the Great Pyramid, it was Chetops, and neither Shem nor Melchisedec.

---

"God is not often the God of the spectacular. He works best through the commonplace. Cloudbursta are never as beneficial as the steady gentle rain."

—William Ward Ayer

### What Shall I Give to My Friend?

A subscription to *Our Hope* is a splendid seasonal remembrance that will do at least two things: (1) prove of spiritual help to the recipient; and (2) remind such a one of your friendship and kindness twelve times during the year.

## A Message for Each Day

BY FRANK E. GAEBELEIN

December 1. "Fear thou not, O Jacob My servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure: yet will I not leave thee wholly unpunished" (Jere. 46:28).

The prophet now turns to the Gentile neighbors of Judah, speaking in this chapter particularly of Egypt. But interwoven with the judgments concerning the ancient enemies of Judah and of Israel, is reference after reference to the sure restoration of God's people. So this verse reminds us of a central aspect of the divine economy—namely, that God will never cast away His people. No nation has ever suffered such long continued persecution as the Jews. Yet, unless prophecy is meaningless... there must surely come an end to their tribulation. True to His Word, God has dealt with Israel's ancient enemies; but His promise still stands that His chosen people will not perish. The divine pledge, "I will not make a full end of thee," assures the national survival of the Jews.

Perhaps the Gentile reader is wondering how this aspect of the divine economy relates to him. Simply in this way: God is perfectly consistent in His fidelity. Therefore, He who will not finally forsake erring Israel may also be depended upon to sustain His heavenly people, the Christian Church. In this changing age, there is true comfort in the prophet's assurance of the Lord's protective supervision of His own.

December 2. "O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon?" (Jere. 47:6, 7).

The sword personified in this passage is that of judgment. As the prophet points out, it could not be quiet until judgment was fulfilled against wicked Ashkelon. And what a melancholy commentary upon the course of human history it is, that the sword of divine judgment has yet to be sheathed! Many centuries have passed since Jeremiah wrote these words, yet in each of them the sword of divine judgment has been at work. Nor has it ever been wielded with more devastating effect than in our own times.

But there is another sword placed by God in the hands of every believer. It is "the sword of the Spirit which is the Word of God" (Eph. 6:17). As for the wielding of the sword of judgment, you and I may safely trust Him who, in all His irresistible power, has declared, "Vengeance is Mine, I will repay" (Rom. 12:19). Ours is the privilege, unitedly in our churches and individually also, to make effective use of the sword of the Spirit. The Word of God is the greatest weapon we Christians have for fighting the world, the flesh, and the devil. May no day, least of all this one, pass without our earnest and prayerful use of it.

December 3. "For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken . . ."

and Moab shall be destroyed from being a people, because he hath magnified himself against the Lord" (Jere. 48:7, 42).

These two sentences are from the opening and close of a chapter describing the coming doom of Moab. Moab's initial sin, Jeremiah is saying, was that of trusting in self. "Thou hast trusted in thy works and in thy treasures." Then, at the chapter's end, Moab's final doom is pronounced, "because he hath magnified himself against the Lord." It is an object lesson in what self-trust leads to. Moab began with reliance upon power and riches. Like the great nations of today, the Moabites went for security to national strength and riches. But dependence upon these led to the sin which, above all others, is hateful to Heaven. From reliance on self it was only a step for Moab to magnify himself against God. For this outcome of pride the nation was utterly destroyed.

*History does repeat itself. Again and again men commit the same crimes and pursue the same folly. Experience teaches the race little, for youth falls into the very sins which ensnared its elders. But happy are the people who, sincerely fearing the Lord, do not trust for their ultimate security in their own works and treasures! And happy also the individual who has learned to substitute for self-reliance the God-reliance so well known to the apostle who cried out, "When I am weak, then am I strong" (2 Cor. 12:10).*

December 4. "Their Redeemer is strong; the Lord of hosts is His name: He shall thoroughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylon" (Jere. 50:34).

Let the enemies of Israel take note of this word of Jeremiah and the many like it found throughout the prophetic Scriptures. Yes, "their Redeemer is strong." He is none other than the Lord of hosts. The Jews may seem a weak people, subject to the politics and intrigues of mightier nations. But it should never be forgotten that there is One who has promised "thoroughly to plead their cause." Long ago, that divine Champion disquieted the inhabitants of persecuting Babylon, bringing down upon their heads such judgment as to wipe their empire out forever. He who fails to see that the prophets repeatedly point to inevitable judgment upon the enemies of Israel knows little of the Old Testament. And as for the present, neither Gentile nations nor Gentile believers may wash their hands of responsibility for the present plight of the Jews. Ours is rather the obligation to sustain Israel in their hour of need by giving them prayerfully and sacrificially a true witness to the saving power of Him who is at the same time their Messiah and our risen Lord. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved," was the noble wish of Paul (Rom. 10:1). Ought not we Gentiles, whose apostle was Paul by right of Christ's appointment, have a like concern for Israel today?

December 5. "The portion of Jacob is not like them" (Jere. 51:19).

The fine proportion of the prophetic Word is shown by the extent to which Jeremiah deals with Babylon. This fifty-first chapter, wholly occupied with judgment upon that empire, is one of the longest in the book, yet it follows a chapter of forty-six verses occupied with the same nation. Great in her opposition to Israel in proportion to her might, Babylon now faces the thorough and summary justice of Heaven.

## OUR HOPE

373

And in the midst of the doom pronounced upon her we find this nineteenth verse with its stern reminder of the distinction between the Lord's people and the world. Truly, "the portion of Jacob is not like them"—i.e., not like Babylon. Nor is the portion of the Church today like that of the world. To belong to the Lord means something. It means a present and a future different from that of the worldling. For it is our present portion as Christians to know that, no matter what happens, we are under-girded by the everlasting arms. It is our daily surety to rely on the God who in everything "works for good with those who love Him, who are called according to His purpose" (Rom. 8:28, R.S.V.); while our future portion, so different from that of the unbelieving world, is bound up in the coming of Him to whose image we shall be transformed when we shall see Him as He is (1 John 3:2).

December 6. "The two pillars, one sea, and twelve brass bulls that were under the bases, which king Solomon had made in the house of the Lord: the brass of all these vessels was without weight" (Jere. 62:20).

The last chapter of Jeremiah tells the overthrow and captivity of Judah. It was the judgment, but not the final casting away, of Judah. The cup of iniquity of Jerusalem was full; punishment descended. Now among the national treasures Nebuchadnezzar took to Babylon were two pillars, the same as those mentioned in 1 Kings, where they are called "Jachin and Boaz" (1 Kings 7:21), meaning "stability and strength." Their function in Solomon's temple was the symbolic portrayal of the security and power of God's people. But since Solomon's day, much had happened in Judah. The nation had lost faith. And now Jeremiah records its entrance upon the Babylonian captivity. The two pillars, "Jachin and Boaz," were still there in the temple; but they were of no avail. Like all symbols they were meaningless without the faith which alone gave them significance. Behold in this a lesson going to the roots of worship! There is nothing intrinsically wrong with *symbol in religion, provided that the symbol expresses the real faith of the heart*. But when faith is lost, as in the case of apostate Judah, then the symbol becomes, like the pillars "Jachin and Boaz," a useless appendage meet only for removal in judgment.

December 7. "Is it nothing to you, all ye that pass by? 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).

Stainer's famous oratorio, *The Crucifixion*, sets this verse to beautiful music, giving it a Messianic application. And indeed it does express the pathos of the suffering Saviour rejected in His sorrow by those for whom He died. But appropriate as such use of this verse may be, it is by no means its primary meaning. In its original setting it applies directly to the sorrows of Jerusalem, overthrown by the Babylonians. The cry arises out of the personal experience of afflicted Judah. And because the afflictions of that people were never more bitter than today, the verse has a contemporary application directly in line with its original purpose. It calls the attention of us Gentiles to the sin of being indifferent to the sorrows of the Jews. Too much is the Gentile world today, yes, even Christendom itself, passing along life's way untouched by the trials of Israel. But our Saviour gave us the test of the Gentile nations in the coming judgment: their attitude toward "one of the least of these My brethren" (Matt. 25:31-46).

December 8. "The Lord hath done that which He devised; He hath fulfilled His Word that He had commanded in the days of old: He hath thrown down, and hath not pitied; and He hath caused thine enemy to rejoice over thee, He hath set up the horn of thine adversaries" (Lam. 2:17).

It is a dark place in the Old Testament, this book of Lamentations. Beautiful as its language is, the general impression is that of abject sorrow and deep despair. Nevertheless, here and there a ray of light gleams. Such is this seventeenth verse with its reminder of the perfect constancy of the Lord. "The Lord hath done that which He hath devised; He hath fulfilled His Word." Granted that the fulfillment recorded in Lamentations is unto judgment, still the constancy and reliability of the Lord shine through the darkness. For not all the prophecies in relation to Judah are those of judgment; there are also promises of restoration and future blessing. To be sure, these are not in view in Lamentations, yet the conclusion is clear that the same Lord who is consistent in keeping His Word unto judgment will likewise keep it unto blessing.

Needless to say, the promises relating to Judah are paralleled by many which apply to us. When God acts in judgment, we are not to lose hope; His judgments but point to His fidelity in keeping His promises of blessing. A God who would neglect to carry out His righteous judgments could not be trusted to make good His pledges of blessing.

December 9. "How is the gold become dim! How is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street" (Lam. 4:1).

Jerusalem was a beautiful city. Treasures of gold were lavished upon its crowning glory, the temple, the chiseled stones of which were so perfectly fitted into place as to seem secure for ages to come. But the glittering wealth of the temple was dimmed; the heathen conqueror carried it to his Babylonian palace, and the great structure itself was overthrown. Now there was nothing wrong or corrupt about the temple; it was a glorious structure, built in accordance with the Scriptural plan. Nothing finer could have been found anywhere in the ancient world. But the people of Judah who were its custodians departed from the Lord. Their apostasy was the cause of the dimmed gold and the tumbled stones of the sanctuary. When the sacred vessels were profaned and the temple razed, it was the fault of sin indulged and tolerated by the unfaithful people of God. And many a Christian today, seemingly secure in the enjoyment of the good things of life, needs to remember that moral and spiritual decline tend to corrupt even the best things of life. Hearts in which the love of Christ has grown cold cannot maintain undimmed the precious privilege of personal fellowship with the Risen Lord.

December 10. "Thou, O Lord, remainest for ever; Thy throne from generation to generation" (Lam. 5:19).

Amid the closing lines of this great dirge are these lofty words. It is as if Jeremiah treads from ruined Jerusalem and looks up into the clear light of the stars. For sad as this elegy is, it does not leave out God. Sorrows do come to God's people, and there are times when hearts are very heavy. But the difference between the sorrows of the godly

and the ungodly is great. The former recognize that, whatever may happen to him, God is on the throne; the latter having no God, are without hope.

Jeremiah showed a high degree of faith in addressing the Lord as he did in an hour of national travail. But we also live in an age of distress which is of world-wide rather than national scope. With the prophet it is our privilege to say, "Thou O Lord, remainest for ever; Thy throne from generation to generation." Human thrones fall, the power of man wanes; but the throne of the Lord endures "from generation to generation." No situation on earth can ever become hopeless enough to compel a believer to think that God has abdicated. When it comes to the government of the universe, there is but one throne; and the Lord who sits upon it does so by right of His eternal Godhead.

December 11. "Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah" (Dan. 1:6).

Among the young men of Judah taken into captivity, those of highest promise were chosen for special training in Nebuchadnezzar's own palace. But, except for four of them, the names of none of these highly favored young Jews have lasted through the ages. Only Daniel, Hananiah, Mishael, and Azariah are remembered. The reason for this derives from the fact that these four had the moral courage to be non-conformists in the king's palace. All the other gifted youth of Judah compromised and partook of the Babylonian fare at the sacrifice of their principles. They have been forgotten, but the four who would not defile themselves with the king's meat gained undying recognition in the Word of God. What far-reaching influence a single act of moral courage has! And what a difficult decision faced Daniel and his companions! Why, the king's meat represented the very best great Babylon had to offer. But young Daniel had the discernment to realize that even the world's best may defile the Lord's children. So, supported by his three faithful companions, he stood his ground, with the result that the book bearing his name abides as a commentary upon the enduring blessing flowing from the spiritual bravery of a young man in the palace of an alien monarch.

December 12. "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 Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom, that which shall not be destroyed" (Dan. 7:13, 14).

So long as men interpret prophecy differently, there will be wide divergence of opinion regarding the meaning of Daniel. But regardless of differences, there are certain central affirmations of prophecy upon which all Bible-believing Christians should unite. And certainly this majestic passage is one of these affirmations. How we need its glorious optimism, when pessimism and despair rule the thinking of so many. Ours is a time of night visions, because it is a time of fear and apprehension. But those who really believe the prophetic word can discern amid the dark night of the present the promise of victory in and through the Son of man who is surely coming "with the clouds of heaven." One

day the imperial investiture Daniel describes will take place. One day Christ will be given His heritage of "dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him." The optimism of Bible prophecy is no mere dream; it is an assured hope, based solidly upon the eternal Person and everlasting kingdom of the Son of man, our Saviour Jesus Christ.

December 13. "And it came to pass, when I, even I Daniel, had seen the vision and sought for the meaning, then, behold, there stood before me as the appearance of a man" (Dan. 8:13).

The vision Daniel saw and described in the first fourteen verses of this chapter was both complex and terrifying. But the prophet was not left helpless as to its interpretation. An angel was sent to enlighten him. But look again at this verse, and observe in its center a significant statement. "When I, even I, Daniel," the prophet writes, "had seen the vision and sought for the meaning, then behold, there stood before me as the appearance of a man." That man, according to the next verse, was none other than Gabriel. Now the significant thing is that Gabriel did not appear, until Daniel had sought for the meaning of what he saw. An application to our own understanding of God's Word is in order at this point. Whoever would enter into the truth of Scripture must recognize his obligation *exactly* to seek its meaning. It is doubtful whether those who come to the Bible expecting immediate understanding will receive the full measure of enlightenment. The treasures of the Book do not lie upon its surface. God is looking for believers who will honor His Word enough to give time and also patience to ascertain its meaning. And as he comes to it in this way, the Christian may trust the Spirit to make the deep things of God known to him.

December 14. "But the people that do know their God shall be strong, and do exploits . . . for that that is determined shall be done" (Dan. 11:32, 36).

In this chapter Daniel has set down in prophetic language a summary of certain historical events which occurred in the period between Old and New Testaments. So explicit are some of the statements that they have led certain commentators to date the book after the events recorded in this chapter, although it should also be said that many who acknowledge the predictive element in Old Testament prophecy have not hesitated to accept Daniel's own authorship.

Leaving such considerations, however, let us consider these two declarations: "The people that do know their God shall be strong, and do exploits", and "that that is determined shall be done." Now the first of these declarations promises that those who truly know God shall be strengthened unto great accomplishment. The primary reference here is doubtless to the Maccabees, who struck such telling blows for the freedom of Judah. But the principle is capable of wider interpretation. All who really know Him, including Christians today, are strengthened "to do exploits" in the continuing conflict against what Paul calls principalities, powers, and spiritual wickedness in high places (Ephes. 6:12). The second declaration—"that that is determined shall be done"—applies directly to God, and takes us to the heart of His administration of human history. Men like to think themselves the masters of their destiny. But they are not. Over all that happens is



God's will. The outcome of the ages is not in doubt. This is a planned world with God in control. If He allows man a measure of freedom and responsibility, His over-arching plan is not set aside. "That that is determined shall be done." Here is reassurance for every soul that shares in the redemptive plan of God by faith.

December 15. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

This is certainly one of the brightest of Old Testament promises. Superficially read, it seems to contain two different thoughts; actually there is unity between its parts. The "wise" referred to first are really the same as those spoken of in the second half of the verse. The latter shows their wisdom in action and tells of their definite reward. But turning from analysis, let us look at the incentive this verse holds for that Christian wisdom which has as its outcome the winning of souls. "Shine as the brightness of the firmament" and "as the stars for ever and ever." What a promise! It is the kind of promise, of course, that only God can hold out. And it also constitutes the glorious reward of all who, being wise unto salvation through the Holy Scriptures and faith in Christ Jesus (2 Tim. 3:15), are applying that wisdom to the winning of souls.

December 16. "But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen" (Hosea 1:7).

In what way does God save a nation? Let this word of Hosea answer. The prophet makes it very clear that the salvation of a nation is not in military might but only "by the Lord, their God." Specifically for Judah, of whom Hosea is speaking, God promises national salvation and restoration. But the fulfillment of that promise was not to be through any military power which the chosen people neither possessed in Hosea's time nor have any hope of possessing in these times. Nor is it to be through the force of arms wielded in their behalf by nations sympathetic to their cause. No, the Word of God speaks in quite different terms of Israel's restoration. It promises that the Lord will make "a new covenant" with His people (Heb. 8:9-12). He will give them a new heart and will write His laws in their minds and upon their hearts. And what applies directly to Israel applies in principle to every other people. It is only through divine grace conferred upon the individuals who comprise it that any nation is saved. Salvation, whether personal or national, is all by God's mercy and never by man's own power.

December 17. "Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine" (Hosea 3:1).

A searching test of a Christ-like life is suggested by this verse. As every reader of Hosea knows, the prophecy is concerned with the unhappy marital life of the prophet. Married to an unfaithful wife, he was yet commended by God to forgive her and take her back despite

her sin. It was for Hosea a severe and character-revealing test. But he obeyed God. And it reminds us that a godly and Christ-like life may be measured by the ability to love the unlovely. It is easy to love those who are attractive, successful, and who lavish affection upon us. But when one is mistreated, when sacred human ties are broken and desecrated—then love is tried. That was the test Hosea met in his own home.

How gracious God is with all of us! We look at men as of varying grades of attractiveness. But God sees beneath the surface; His penetrating gaze brings to light the secret sins. Yet, though to God sin is a thing far more abhorrent than even to the best of men, He continues to love us. For the sake of His only begotten Son, He forgives our spiritual unfaithfulness and gladly restores us to fellowship with Himself as soon as our hearts turn in repentance to Him.

December 18. "And there shall be, like people, like priest" (Hosea 4:9).

In its reversal of an almost proverbial expression, this statement is startling. Ordinarily one tends to say, "like priest, like people." Hosea, however, goes deeper. He realizes that people usually get the kind of spiritual leadership they desire, and that they have much to do with moulding that leadership. In all too many cases, the leadership is ready to be moulded, but the man who would effectively serve God as a shepherd of souls and a preacher of the Word must be strong enough to go counter to the will of the majority. He must be a witness of sufficient power and conviction to reverse the proverbial expression as voiced by Hosea, so that it reads, "like priest, like people." But such reversal requires a price, which is nothing less than true and consistent Christian living.

December 19. "Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor" (Hosea 5:1).

An old Jewish tradition states that at Mizpah the apostate element among the Israelites ambushed and slew the true worshippers who were going up to Jerusalem to serve the Lord. Be that as it may, the next verse seems to confirm this tradition. But in any case, the initial verse of this chapter is of abiding value in the way in which it personalizes the thought of judgment. The priests, the house of Israel, and the house of the king, are addressed separately. Then follow the pointed words, "Judgment is toward you." When we come right down to it, judgment is always directed to the individual. Though men may indeed sin as a group, they are responsible to God personally as well as en masse. Furthermore, when the subject of judgment is considered, a balanced view of Scripture requires acknowledgment of the companion truth of salvation. Just as judgment reduces itself to personal terms, so does salvation. While not every one who is judged will be saved, every one who is under sentence of judgment may be saved, if he will turn to the Lord. The Lamb of God takes away the sin of the whole world, that vast burden of sin which is the sum of all the individual sins of individual men and women throughout human history. It is an arresting thought that a Holy God is pointing to every man and saying, "Judgment is toward you." And it is a comforting thought that for every man salvation is to be had, not through payment of a price in money or in works, but through open-hearted reception of the crucified and risen Saviour.

December 20. "And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before My face" (Hosea 7:2).

Here Hosea says two startling things about apostate Ephraim and Samaria. The first is that they had left out of the reckoning the Lord's remembrance of their wickedness. Sins unconfessed and therefore unforgiven are not a dead issue. We may forget them, but the Lord remembers them. If they continue unforgiven, they will one day rise up against us in the judgment. But how gracious the Lord is to those who, having cast themselves upon Him in the abandonment of saving faith, are freely forgiven. To them He assures the remission of sins, even to the extent of placing them behind His back, casting them into the depths of the sea, and remembering them no more. We may ask ourselves few more important questions than whether our sins are remembered or forgotten by the Lord who rules in holiness or justice. It all depends upon our relation to His Son.

The second startling thing Hosea says about Ephraim and Samaria is that they are surrounded and menaced, not so much by outside enemies as by their personal actions. "Now their own doings have beset them about," the prophet says. That is the law of life. The sinner is hedged in and confined by his own misdeeds. Evil habits, wicked practices, circumscribe him, curtail his liberty, and finally make him a slave to his own sin. From such bondage the only liberation is through Christ who said of Himself, "If the Son therefore shall make you free, you shall be free indeed" (John 8:36).

December 21. "The days of visitation are come, the days of recompense are come; Israel shall know it" (Hosea 9:7).

Long ago, the days of which Hosea speaks came upon Ephraim. The Lord visited that unfaithful people in judgment. He who settles all accounts dealt with them and the reckoning was paid. To be sure, the relation of the Christian to the law is different from that of Israel to the law. Nevertheless, though we are under grace, we are foolish indeed if we think that the principles of God's dealings with men which are the very foundation of His moral order have been abrogated. They have not. For us, too, there are such things as days of visitation and recompense. When we do wrong and God lets us feel the stroke of His rod, the day of visitation has come. When we disobey His laws, whether spiritual or physical, there is a penalty to be paid. This is not for a moment to say that salvation is inadequate to deliver in full from the guilt and power of sin. But such deliverance does not nullify the moral government of the world. And it is also true that Christians shall, in their final day of visitation, appear before the judgment seat of Christ, where they must give an account of the things done in their bodies (2 Cor. 5:10).

December 22. "Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually" (Hosea 12:7).

It is all very well to talk about "turning to the Lord." Words of repentance sometimes come cheap. But the kind of turning to God that counts rests upon more than oral testimony. Said a Christian lawyer when told of the large and enthusiastic testimony meetings

conducted in a certain church, "For a legally trained mind there is a vast difference between testimony and evidence." There is indeed a difference, and it applies not only to public worship but also to every part of the Christian life. Repentance must be backed by positive evidence. Hosea makes this very plain. "Therefore," he insists, "turn thou to thy God." That is the call to repentance. "Keep mercy and judgment, and wait on thy God continually." That is the call to corroboration of repentance. The penitent who goes on to manifest in his life godly qualities like mercy and justice and who trusts God continually is substantiating his change of heart by evidence no one can gainsay.

December 23. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes" (Hosea 13:14).

It is a remarkable feature of the prophetic word that all the prophets, both major and minor, unite in giving some assurance of the future restoration of Israel. Hosea, of course, is concerned with the northern kingdom referred to in his book under the name of Ephraim. The awful extent to which the ten tribes went in departure from Jehovah is plainly written down in Kings and Chronicles. Throughout his prophecy Hosea brands it as *spiritual adultery*. But even to unfaithful Israel, Jehovah has given a solemn pledge of future restoration. He has done this solely in His grace, not because of any merit on Israel's part. Because He called them to be His people and because His calling is an eternal calling, we cannot deny the future, glorious destiny of the Jews without impugning the reliability of our covenant-keeping Lord.

This fourteenth verse of Hosea's penultimate chapter expresses this restoration hope in memorable words. It must have been a precious verse to the Jews. We Christians have an echo of it in the glorious climax of Paul's great resurrection discourse (1 Cor. 15:54-57). There the apostle rings the changes on this word of Hosea, sounding out the triumphant victory over death and the grave won by the Redeemer of mankind.

December 24. "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision" (Joel 3:14).

What a picture of mankind today! Looking out over our world, poised on the brink of fateful and even catastrophic events, we may well cry out with the prophet, "Multitudes, multitudes in the valley of decision." In the far distant time of Joel, great nations in the valley of decision failed to make the right choice. For them the day of the Lord came in judgment. However, this passage (vs. 9-16) has yet to receive its complete fulfillment. There seems plainly in view the final confederation of wicked, Christ-rejecting nations against the coming King. But while we must give due recognition to the past, present, and future bearing of the prophecy, let us not be occupied with past and future to the exclusion of the present. After all, the here and now is the segment of time in which we are living. If multitudes today are in the valley, and they are, let us remember that we are among them. This is our day of testing. What, then, is our decision? Where do we stand in reference to Him about whom God requires an answer from every man? To remain undecided in the valley of decision is to render a

negative answer. But even though nations as a whole continue in that valley, individuals may come up out of it by setting their feet upon the unshakable Rock of Christ Jesus.

December 25. "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11).

What or who is the grace of God? Who but the Lord Jesus Christ! As we are reminded by this quotation from Paul's letter to Titus, He appeared. That appearance we are recalling with worshipful gratitude *this Christmas Day*. Back there in Bethlehem a miracle took place so stupendous that human thought cannot begin to encompass it. The Child born in the stable and laid in the manger, though a helpless Babe, was at the same time the grace of God incarnate. He who nestled in His mother's arms was the great God and our Saviour Jesus Christ. By His Word the heavens and earth had been created. And why was He born? Why did this great miracle of the incarnation take place? Our text tells us. He appeared, it reminds us, to bring salvation "to all men." The phrase belongs after the word "salvation" in our text and not at the end, as in the Authorized Version. Yes, "to all men." That is the wonderful truth of the Christmas message in a world of sin. The Son of God came to offer salvation to everybody. Though all men are not saved, they may be saved by opening their hearts to receive Him who was born at Bethlehem. Evil as men are, let us not forget that no living person is beyond reach of the Gospel. Let us rejoice, therefore, that "the grace of God who bringeth salvation to all men has appeared." And let us be sure this Christmas Day that our own hearts have let Him in.

December 26. "Thus saith the Lord; for three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron" (Amos 1:3).

Amos begins by pronouncing Jehovah's judgment upon six nations which had relations with Israel. The formula he used is in each case similar to that referring to Damascus in this verse. The mention of the number of transgressions apparently typifies the fact that the measure of iniquity is full, while "I will not turn away the punishment thereof" is equivalent to "I will not reverse it." Following this declaration, there is in each case a clear statement of the sin of the particular nation, after which comes the prophecy of judgment (cf. vs. 4 for the punishment of Damascus). Now the solemn exactitude of all this speaks volumes as to the certainty of God's balancing His accounts. There is assuredly such a thing as a heavenly record of human deeds and history. The Lord who kept count of the transgressions of Damascus, Gaza, Tyros, Edom, Ammon, and Moab, is not to be trifled with by men today. He knows their works and will not be slack to execute judgment. Despite the tendency of modern thought to regard such central principles of God's dealing with men as judgment and salvation as "mere theology," these concepts are not lightly to be put aside. The divine indignation with sin which burns in Amos's eloquent words is still operative. And the salvation which was not fully within his vision back there in Israel remains the only means of deliverance from the penalty and power of sin.

December 27. "Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the

punishment thereof . . . Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof" (Amos 2:4, 6).

Now the prophet turns to Judah and Israel. True, they were Jehovah's chosen people. Yet they had sinned. In reality, their sin was more blameworthy than that of the Gentile nations surrounding them, because they had sinned against light. To them were committed the oracles of God. Knowing better than the heathen, they nevertheless turned from the true God and corrupted themselves with gross heathenism. Not only that, but they also oppressed their own poor. Therefore, judgment descends upon them. We see by this that no individual or nation can ever count upon being in such a favored relationship with God as to commit sin with impunity. God's nature is such that He can never condone iniquity. Though He has indeed redeemed His Church by the precious blood of Christ, that does not mean that His judgment is thereby set aside. Even the most experienced believers need constantly to be on guard against the presumption which makes of salvation a license for continuance in sin.

December 28. "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came" (Amos 6:1).

Amos is notable for his powerful emphasis upon righteousness in human relationships. With burning words he inveighs against the oppressors in Israel. But whence came social injustice among God's people? Well, it came as a result of their spiritual apostasy. Having preferred idols to Jehovah, they all too readily fell into the moral state of those whose iniquitous worship they emulated. So we are reminded that apostasy is never a light thing. Inevitably it has its outworking in the life.

"Woe to them that are at ease in Zion." What does Amos mean? Without doubt he is warning those who, in a time of shameful perversion of justice and callous exploitation of the underprivileged, were contentedly at ease in their luxury and indolence. After all, there are times when ease is sinful; the godly man cannot sit idly by and see the weak oppressed. Indulgence in luxury when crimes are being committed and injustice perpetrated is a sin which cries aloud for judgment. And it is peculiarly a sin of the orthodox. How easy it is for those of sound doctrine to sit "at ease in Zion" without lifting up either hand or voice against the abuses of the day! We Bible-believing Christians ought to recover something of the prophetic concern about evil, remembering Peter's word that "judgment must begin at the house of God" (1 Peter 4:17).

December 29. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11).

After likening Israel to a basket of summer fruit, ripe for the harvest of judgment (vs. 1-3), Amos sums up the Lord's case against Israel (vs. 4-6), after which final sentence upon Israel is pronounced. The spiritual aspect of this appears to the notice of an approaching famine. It is to be a peculiar famine; the lack will be neither of bread nor of

## OUR HOPE

383

water, but of hearing the words of the Lord. Those who once might have hearkened to the Word but have since spurned it, will seek it in vain. It will be as though the heavens have closed and connections are cut between the Lord and His people. Such famine really came to Israel. It is the old story of sin which, persisted in, severs the soul's communication with Heaven. Moreover, famine similar to that which came upon Israel has also descended upon many a life in our time. But it need not be so; the bread of life in the Word of God and the water of life in that same Word are available to all who will receive them by faith.

December 30. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old" (Amos 9:11).

Every student of Acts knows the immense importance of this verse. It was quoted by the Apostle James, head of the church in Jerusalem at the first great Church Council (Acts 15:15, 16). Paul and Barnabas were before the Council, and the great question as to the relation of Gentile believers to the Jewish law was under consideration. In the course of the deliberations James quoted this word of Amos. He had just acknowledged (Acts 15:14) that the Lord was calling out a people for His name from among the Gentiles. Then he supported this by quoting Amos's prophecy of the Lord's return, the restoration of the tabernacle of David and the participation of all men, including the Gentiles, in seeking the Lord. Let Amos's memorable declaration assure us that God has a program which in its glorious sweep looks forward to nothing less than world conversion when Christ returns to reign as King.

December 31. "Who is like unto the Lord our God, who dwelleth on high, who humbleth Himself to behold the things that are in Heaven, and in the earth" (Psa. 113:5, 6).

On this last day of the year turn to the brief One Hundred Thirteenth Psalm and read not only its fifth but also its sixth verse as well. Having done that, give thanks for the unique glory of the Lord. What is this glory? It is not only that greatness of the Lord which the Psalmist describes through showing that He has His dwelling place "on high"; it is also the gracious characteristic of the Lord in humbling Himself "to behold the things that are in Heaven, and in the earth!" The marvel of our Lord is His union of omnipotence with present concern for the lowliest. Men may despise the simple who have been lifted out of the dust and mire; God does not. He raises them up and fits them for fellowship with princes. This is not mere figurative language; it is actual truth. Some day its reality will be revealed, when the lowliest of believers will be highly rewarded in the kingdom of God.

The year is at its close. It goes never to return. But the Lord continues unchangeable. Let us thank Him for His unspeakable grace during these twelve months.

---

What cheering words are these!

Their sweetness who can tell!

In time and to eternal days—

"'Tis with believers well!"—*Kent*

## Book Reviews

BY ARTHUR FOREST WELLS

**Hebrews—Verse by Verse.** By William R. Newell. Published by Moody Press, Chicago. Cloth binding, 494 pages. Price, \$2.50.

There are books that informed people buy as soon as they are published. This is such a book. Those who know Dr. Newell or his writings, especially *Romans, Verse by Verse*, will know what to expect from this commentary of his; and if they have liked his *Romans*, they will not be disappointed in his *Hebrews*. This reviewer can hardly believe his eyes as he sees the price mark of only \$2.50 for so sound, thorough, and almost exhaustive (humanly speaking) workmanship in excellent binding. Get this book, no matter what other books you have on Hebrews. It magnifies God and grace from beginning to end. Its comments are wonderfully illuminating. The copious footnotes are full and delightfully informative. The reader who knows and loves his Lord, will know and love him better after he has walked with Him in these pages. We thank God for them; and we deeply appreciate Dr. Newell's willingness to write them. The comments are arranged according to the thirteen chapters of Hebrews; each chapter is subdivided in groups of verses; after each grouping there then follows a careful study of each verse by word or phrase. Where accepted renderings lack clarity, the author has given his own translation.

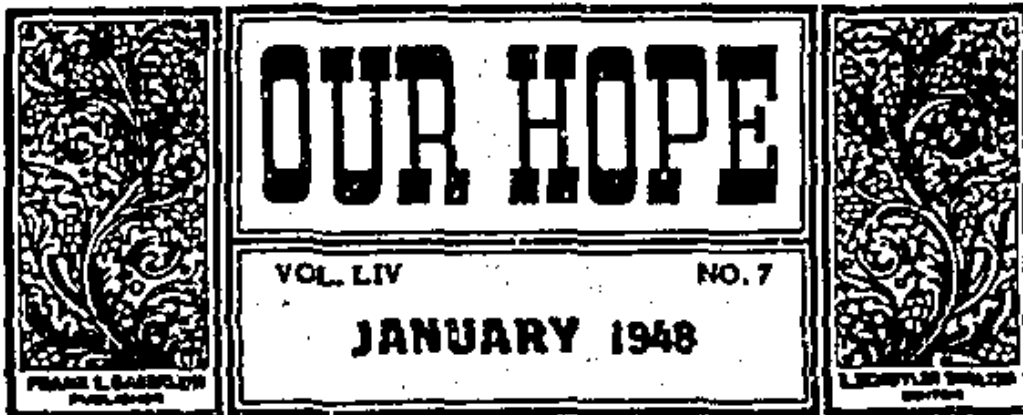
**The Message of Romans—An Exposition.** By Robert C. McQuilkin. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 178 pages. Price, \$2.00.

Here is, justifiably, another book on Romans. We say "justifiably," not because it gives some new teaching on this great Epistle of Paul, but because it presents its teachings in a way that should prove to be helpful to many. Born in the experience of teaching Romans, it offers classes or individuals preparation in lesson-form for the study of these great chapters of Scripture. The character of this feature of the book merits praise. Anyone with an elementary education should be able to follow these instructions profitably, or even prepare himself as a teacher acceptably. We also like the clear teaching and the illuminating illustrations of the author. They are not sentimental but realistic; facts are faced and dealt with evangelically.

**Old-Time Religion.** By Joe Henry Hankins. Published by Sword of the Lord Publishers, Wheaton, Ill. Cloth binding, 158 pages. Price, \$1.50.

By "religion" the author means "salvation," "Holy Ghost regeneration." It would have been better if he had used a term of evangelical clarity at the outset. The book contains twelve evangelistic sermons which were preached either at Wheaton College or in some church, and either stenographically or mechanically reported at the time of their delivery. These are straight-forward messages that seek to present the Lord and salvation in their true light, and urge sinners to take a stand for a life of faith and obedience. The subjects are those that are readily chosen for evangelistic preaching, and they are dealt with forcibly and with good illustrations.





## Editorials and Notes

**Hope That Is Old and New** The expectancy of the coming of the Lord is not a new hope, but is old, older than Christianity itself. Some would have us believe that before the rise, in the middle of the 19th Century, of what they are pleased to call "the dispensational school of thought," the doctrine of the Return of the Lord Jesus Christ was a rather obscure teaching of the New Testament, not to be taken too seriously, and certainly not a vital part of the Christian faith. But the doctrine of the Return of Christ is not new, nor was it new in A.D. 1850. It is as old as the New Testament. In fact, long before the New Testament was written, before the blood of the Son of God, the blood of the new covenant, was shed, men were looking for the coming of the Lord, in whom their hope was set. Thus Jude writes that "Enoch also, the seventh from Adam, prophesied . . . saying, Behold, the Lord cometh with ten thousands of His saints" (Jude 14).

In Old Testament days it was not the return of Christ that was anticipated with such glad expectancy, but the coming of the Lord. He was foretold far back in history, when in Eden it was said that the Seed of the woman should bruise the serpent's head (Gen. 3:15). He was promised as the Seed of Abraham, through whom all the families of the earth should be blessed (Gen. 12:3). His coming and power were predicted in the pledge to David that through his Seed, his house and kingdom would be established forever (2 Sam. 7:16). The prophets, too, looked for His coming, as can be observed from a brief quotation from the writings of one of

## OUR HOPE

them: "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" (Isa. 9:6, 7; cf. Isa. 2:2-4; Jere. 3:17, 18; etc.). Such a kingdom could never exist upon the earth until the Lord Himself should be on earth. Consequently, we can be sure that faithful men in Israel looked with eager hope for the coming of the Lord, centuries before He appeared as the Son of Man and Saviour of mankind.

The Lord, whom Israel awaited, *did* come. The Child *was* born. The Son *was* given. His name was "Wonderful," and "The Mighty God." But He was called "Jesus," for He came to save His people from their sins (Matt. 1:21). On account of the failure of Israel's spiritual leaders to discern this factor in the advent of Messiah, because they looked for the Crown without the Cross, He was rejected by His own. He did establish a kingdom when He came; it was not, however, an earthly, but a spiritual kingdom. It was not the government that Israel had been awaiting, and they were disappointed. For they made the mistake of setting their hopes upon an event, upon a thing, rather than upon a Person, the Son of God.

No one can read the New Testament with an open mind and fail to see that it is filled with predictions about the coming of the Lord which, in view of the fact that He has already been here once, is the doctrine of His *return*. The First Gospel tells, quoting the words of Christ Himself, something of the manner and power of that coming. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be" (Matt. 24:27). "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory" (Matt. 25:31). So also do the other synoptic Gospels speak of Christ's second advent, and in John's Gospel is written His blessed promise to His own:

## OUR HOPE

387

"I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:3). The opening paragraphs of The Acts remind us that "this same Jesus . . . shall so come in like manner as ye have seen Him go into Heaven" (Acts 1:11). And who is there who is not aware of the frequent allusions to the return of the Lord in the Epistles and the book of The Revelation!

All that has been prophesied about Christ's earthly ministry and power either has been fulfilled, or it will be fulfilled. God's Word cannot fail, neither can He. Christ will return. He will come to this earth—bodily and visibly. He will set up a kingdom of righteousness and peace, and, in establishing justice, He will exercise judgment against His enemies—the enemies of God and of the Cross. And it is such an advent which is the hope of the world, and of Israel as a nation. The world is not going to solve its growing dilemma without Christ. Neither will national Israel return to its own land with any peace or hold the place of esteem, power, and security that it longs for, until Christ returns to the earth and stands recognized before the Chosen People as the One whom they pierced, the Messiah of Israel, the Son of God. Nations, as nations, are hopeless without Christ.

But there is another hope—the hope of the Church. This is not "another" in the sense of being set upon another act of God or man. It is not separated, either, from the return of the Lord Jesus Christ. But it is another hope in that it is a nearer and dearer hope. It is bound up with the Lord, surely. It is related to His coming again, of course. But it is a hope that is exclusive of any divine judiciary circumstance. It is a hope that is centered in a Person, Christ the Lord, and His coming to take His own to be with Himself. It is the expectancy of the fulfilment, in our lifetime, of the promise that He made to His own: "I will come again, and receive you unto Myself: that where I am, there ye may be also" (John 14:3). It is the glad anticipation of hearing, at any instant, the rapture-shout that will translate the Bride into the presence of the Bridegroom.

This blessed hope is as old as the Church. Yet it is ever new; and for those who love Christ's appearing, it is as fresh every morning as the mercies of God. It is a hope that may

very readily be consummated this year, A.D. 1948. May it be kept fresh in our hearts day by day. As we pray before we close our eyes in sleep at night, and as we speak to the Lord at the dawning of each morning, may our expectancy be so real, our hope so fresh, as to cause us to exclaim in awed anticipation: "Perhaps tonight, Lord! Perhaps today!"



The Lord Himself      It is the Lord Jesus Christ whom we long to see—not an event, not a cataclysm, not an experience, but the Lord *Himself*.

And the reason that this is so should be self-evident to any child of God. Without *Him* and His finished work of redemption in our behalf there would be no hope of any kind. Our acceptance before God is on His account; we are "accepted in the Beloved, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephes. 1:6, 7). And it is because He wants His blood-purchased Bride to be with Him that He is coming again for them, to call them to *Himself*, "and so shall we ever be with the Lord" (1 Thess. 4:17).

Observe what He *Himself* has done for us. He gave *Himself* for us—"who gave *Himself* for our sins, that He might deliver us from this present evil age, according to the will of God and our Father" (Gal. 1:4; cf. 2:20; Ephes. 5:25; Titus 2:14). In doing this He first made *Himself* of no reputation, taking upon *Himself* the form of a Servant, and "humbled *Himself*, and became obedient unto death, even the death of the Cross" (Phil. 2:7, 8). Thus He offered up *Himself* to God (Heb. 7:27; cf. 9:14), having "by *Himself* purged our sins" (Heb. 1:3), and He did all this in order that He might present His own, His Bride, to *Himself*, having neither spot, nor wrinkle, nor any such thing (Ephes. 5:27). His redemptive work for us will reach its consummation when these bodies of humiliation, that we now own, are changed, fashioned like His body of glory. This He is able to accomplish by that power "whereby He is able to subdue all things unto *Himself*" (Phil. 3:21), and it will become reality when "the Lord *Himself* shall descend from Heaven with a shout" (1 Thess. 4:16), and we are taken into His very presence.

## OUR HOPE

389

How remarkably all that we are and all that we hope for are bound up in the *Lord Jesus Himself! May He Himself* occupy our minds and control our hearts in the coming days.



God's  
Unfailing  
Word

Once again, as has occurred so many times in the history of the nations, what is happening today is a powerful vindication of the Bible, God's Holy Word. Civilization was vaunting itself on its progress to a better world in the 30's, but it was set back on its heels with the beginning, in 1939, of the mightiest war, in both scope and manpower, that was ever fought. In due course the war ended, and at its conclusion fantastic hopes were born and ambitious plans were drawn for a peaceful world for a long time, if not forever. Many who had read the Bible for years forgot the Truth of God, and others who had never attended it continued to ignore it. Man set his hopes in an organization to promote and foster peace—the United Nations. Great conferences were held. Great programs were heralded. Great acclaim was heard. Forgotten was the defunct League of Nations. And forgotten, too, was the pronouncement of the Lord Jesus Christ that wars will not cease nor nations agree, but that as the age continues its course toward its end, wars and rumors of wars will intensify.

But now the picture that men beheld shining so brightly has faded. Every meeting of the U. N. is drowned in the roar of rumors of war and the unrest of the nations. The weapons of the world of progress are threatening to turn about and strip the world of all the progress of the ages. The freedom from fear that was to be introduced by victory over the Axis has dissolved, and there is more stark fear in the hearts of mankind as a whole than ever before. The Bible, the unfailing Word of God, has once again been vindicated. The course of this present evil age will continue to fall within the bounds of divine revelation.

What does the Bible say about progress and peace in this age? It tells us that in the last days perilous times will come, and that men and things will not progress, but wax worse and worse. It shows us that peace will not come without the

Prince of Peace, the One whom the world has forgotten. It predicts that this age will end in darkness and disaster. Yet the great masses of humanity continue to dream their fanciful dreams! "O earth, earth, earth. Hear the Word of the Lord!" (Jere. 22:29).

If ever there was a need of a lamp to shine in a dark place, it is now. Would that the nations who have access to the Word of God would turn to it in these dark days! "The entrance of Thy words giveth light. Forever, O Lord, Thy Word is settled in Heaven" (Psa. 119:130, 89).



**Search for "Ataraxia"** In a mid-western newspaper we are told that "nobody in this city has ataraxia," and then it is explained that ataraxia is "complete peace of mind." Further, it is

stated that the only kind of person who could have ataraxia is an idiot. That peace of mind is a wanting attitude is evidenced, surely, by the wide sale of such books as *Peace of Mind, How You Can Find Happiness, Something to Live By, What Life Should Mean to You*, etc. And, according to psychiatrists, this recognition of being unhappy, and the search for a panacea and some kind of Utopian bliss, begin at the age of 35. Those under that age are also unhappy, we are told, but they have not time to think about it because they are so busy chasing happiness. Somehow, it never occurs to most of these under-35-ers that happiness is not to be discovered at a juke-box, in a tap-room, or by a funny show—theater, moving picture, or radio. Nor is it to be found in the finer things of natural life: good music, art, literature, nature study, clean sport, or even charity. For peace of mind and happiness do not initiate from without, but from within.

Who is the happy man? He is the man who is not separated from God by sin. He is the man who has within him the only life that can make for perfect happiness—life that is new, life that is divine. And such life can be received in only one way—by regeneration, a new birth. This comes through death—the death of Christ for sin; and through resurrection—the resurrection of Christ from the grave; and faith in Him.

## OUR HOPE

391

It is effected by the Word of God and imparted by the Holy Spirit. It is an act of God and cannot be secured by self-effort, but must be received by grace through faith, faith in the only begotten Son of God, the Almighty's gift to a fallen and unhappy race.

Complete happiness is joy. And full joy comes from Christ residing in the heart by His Spirit. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full," our Lord said in the upper room (John 15:11). What things did He speak? They begin with, "Let not your heart be troubled" (John 14:1), and end with, "In the world ye shall have tribulation; but he of good cheer; I have overcome the world" (John 16:33). He who would find true happiness must rest his soul in Christ as Saviour and Lord, and find his answer here—in John's Gospel, chapters 14-16. For His peace and joy will not fail those whose trust is in the Lord Jesus.

It is true that in the world we shall have tribulation, testings, and sorrows. But in Christ there is that which counts these experiences as among the "all things [that] work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). Because He that is in us is greater than he that is in the world (1 John 4:4), because He has overcome the world (John 16:33), the Christian life becomes full of paradoxes. Every child of God can testify to this truth, who, though he may be sorrowful, is yet always rejoicing (2 Cor. 6:10).

The psychiatrists are mistaken, who say: "Nobody has ataraxia." Every Christian who is living in obedience to the Word and will of God has peace of mind, peace that, as far as the world is concerned, is inexplicable. It is "the peace of God, which passeth all understanding" (Phil. 4:7), and it keeps our hearts and minds through Christ Jesus.



**Tongues** We are not writing here about "the gift of tongues," but rather, about the sin of tongues. For within the past two weeks we have heard and, I fear, participated somewhat in gossip, about fellow-Christians, that must have been displeasing to

the Lord. He has brought us under conviction in the matter and more, has, we believe, compelled us to say a word to our reader-family, lest some of them, too, are allowing themselves to engage in idle and unspiritual gossip.

In the Epistle to the Ephesians, chapter 4, the believer in Christ is instructed that he is not to walk as other Gentiles walk, for he has not so learned Christ. He is to be, rather, *renewed in the spirit of his mind and is to "put on the new man, which after God is created in righteousness and true holiness"* (vs. 24). Thereupon we read: "Lie not one to another. . . . Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. . . . Let all . . . evil speaking be put away from you, with all malice: and be ye kind one to another, forgiving one another, even as God for Christ's sake hath forgiven you" (vss. 24, 29-32). *To do contrary to these things is grieving to the Spirit of God.*

*To lie* is to tell, imply, or act an untruth. *To speak evil* of another is to use injurious language in respect to that one, while *malice* suggests intent to injure another. When we say something that is not wholly factual about a person, it is lying. Adding a little bit to some tale that we tell, or putting two-and-two together and stating the conclusion as truth, may also be lying. In any case, it is usually gossip, "vain and profane babbling." Passing along scandal, real or implied, is evil speaking, for it cannot help but injure the name or witness of the victim, who may be innocent. And telling the fault of another, with malicious intent, is detrimental to one's own soul, in addition to being harmful to the person attacked. All of these practices are sinful. They grieve the Spirit of God. They detract from the testimony of those talked about. They stultify the spiritual progress of the one who does the talking. Gossip is one of Satan's sharpest instruments, and it cuts both ways. The shield of faith needs to be wielded in prayerful watchfulness, if his darts are to be quenched.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. . . . And the tongue is a fire, a world of iniquity: so is the tongue



## OUR HOPE

393

among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:2-10).

It is sad, but very true, that not infrequently the same tongues that bless God most, offend in lying, evil speaking, and malicious gossiping. This ought not so to be. May God help us, in the Spirit's power, to control our tongues.



We were having luncheon recently in "Trade-In" Toledo with Dr. Norman B. Harrison.

He said: "On the way to the restaurant I saw a sign that may give you an editorial idea. Outside of the window of a store that sells automobile accessories this suggestion is printed: **TRADE IN YOUR TIRE TROUBLES TODAY.**" So we follow Dr. Harrison's hint.

That trials and troubles will come to the child of God is predicted, and should be expected by every one of us. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). "In the world ye shall have tribulation" (John 16:33). We have already referred to this in an earlier editorial. But such troubles may be traded in to One who is able to bear them for us. The way to take advantage of this "trade-in" is to cast all our cares upon Him, for He cares for us (1 Pet. 5:7). "Cast your burden upon the Lord, and He will sustain thee" (Psa. 55:22).

**TRADE IN YOUR TROUBLES TODAY.** Take them to the Lord and let Him bear them for you. And, having given them over to Him, let them stay there. Do not pick them up again when you get up from your knees, but leave them with Him. It will be a revelation to you to see Him work in your behalf.



**Simple Faith** The Apostle Paul was surely one of the greatest Christians who ever lived. He is, therefore, a man to be emulated. So devotedly did he serve the Lord and so consistent was his

## OUR HOPE

conduct that he was able to say to the Thessalonians: "And ye became imitators of us [Paul, Silas, and Timothy], and of the Lord," and again: "Ye are witoesses, and God also, how holly and justly and unblameably we behaved ourselves for you that believe" (1 Thess. 1:6; 2:10).

In becoming an imitator of the Apostle, one quite naturally thinks of following him in his unceasing works. Paul's tireless witness for Christ, his defense of the Gospel of Christ, his jealous guardianship of the inspiration of the Scriptures, and his patient and earnest hope in the coming of the Lord are all virtues that it is well for every child of God to aspire to. But there is still another characteristic of the Apostle's Christianity that demands our attention and emulation—his simple faith in the reality of satanic opposition and the watch-care of the Almighty.

In the same letter in which Paul calls attention to what manner of men he and his companions were among the Thessalonians (1 Thess. 1:5), he writes of Satan's hindrance to his joining his sons in the faith, and of God's ability to overcome the opposition and direct his course to Thessalonica. "Wherefore," he says, "we would have come unto you, even I Paul, once and again; *but Satan hindered us*. . . . Now God Himself and our Father, and our Lord Jesus Christ, *direct our way unto you*" (2:18; 3:11). Paul recognized that the devil could and would try to hinder his progress. But he knew that God can and does direct His own according to His will. Such confidence, such simple faith in God, is a necessary requisite to Christian living and Christian growth. All of us ought to be imitators of the Apostle in this respect, as well as in other ways. If we would be, we should be more prayerful and more reliant upon God.



1948  
Year-Verse

It is a splendid plan to select a Scripture verse or portion to be carried in one's mind constantly for the full calendar year.

It will be a reminder from day to day of your responsibility toward God in view of the riches of His grace and loving-kindness toward you. Have you chosen yet your 1948 year-verse? If not, let us make a suggestion—

a part of Nehemiah 2:20: "The God of Heaven; He will prosper us: therefore we His servants will arise and build."



**Only One** At a Bible study meeting recently an *Our Hope* reader of long standing said: "There are a lot of Christian publications, good ones, but there is only one *Our Hope*." He went on to tell us how much the expository material in the magazine has meant to him and his family through the years, stating: "We simply can't do without it."

From time to time we are encouraged by such commendation, for it is our conviction that what the household of faith needs above all else is to read, study, and understand the Word of God. The purpose of *Our Hope's* staff has always been to instruct Christians, feeding them "meat in due season," that will cause them to grow in the knowledge of the Lord and of the Bible.

You can do a bit of missionary work right in your own vicinity and among your own friends by recommending this magazine. May we remind you that a gift subscription to *Our Hope* would be a gracious expression of affection or friendship toward some who would like the magazine, who may not know about it or may not be able to afford to subscribe for themselves?



**Daily Bible Readings** In this issue there begins the new series of Bible readings for daily use, prepared by Dr. Herbert Lockyer, and to be known as "Daily Bible Treasury." As we announced in the December issue, Dr. Lockyer plans to go through a Bible book at a time in consecutive readings, and at length, if the Lord does not come and God willing, to cover the whole Bible. There is no better time to begin studying the Bible with Herbert Lockyer than right now. So start reading the Scriptures assigned, and the comments, today.



**A Minor Prophet** Now that he has been released from the responsibility of preparing the Daily Messages each month, Dr. Frank E. Gaebelcin will begin a new series on the Minor Prophets in the February issue, D.V. As we go to press he has not determined which book will be treated first. But whichever of them it will be, you can be sure of receiving a major message.

Look for Dr. Gaebelcin's series to begin in the next issue.

**Another  
Feature**

In view of its popularity in other magazines, we plan to open a department to be called "Letters," in a near issue. So many communications are received by the Editor every month, some of them of wider interest than to be read by only one man, that we are going to pass along the most important of them to our reader-family.

So be careful when you write to us henceforth. You may be quoted under "Letters" in *Our Hope*.

**Missionary  
Subscription  
Fund**

Gifts continue to be received for the *Our Hope* Missionary and Library Subscription Fund. Thank you kindly. From the Belgian Congo comes this letter, sent by Dr. and Mrs. C. K. Becker: "We want to thank you, and through you those Christian friends who are making it possible, for the receipt of *Our Hope*. We thank the Lord, too, with full hearts for the entrance of this magazine into our home. As it comes to us from month to month with its precious messages, we trust that its ministry will be felt by the natives who come to us for spiritual help, that they, too, may be blessed by *Our Hope*."

There are still hundreds of missionaries who do not receive *Our Hope*. And it is time now, also, to renew the subscriptions that began a year ago. Please remember this ministry with your gifts, if you are able to do so.

No donations were received for the Book Fund in October, but some have arrived in November, which is half through as we write. The missionaries need books for their instruction and spiritual help, and we have more requests for such works than we are able to satisfy.

Your gifts should be addressed to OUR HOPE, P.O. BOX #146, WARETOWN, N. J., and marked for the Missionary and Library Subscription Fund, or for the Book Fund.

Donations to the Missionary and Library Subscription Fund received in October, 1947 are gratefully acknowledged as follows: Nos. 47-139M, \$1; 47-140M, \$2; 47-141M, \$2; 47-142M, \$5; 47-143M, \$1; 47-144M, \$1; 47-145M, \$3; 47-146M, \$30; 47-147M, \$10—total, \$55.00.

---

### STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

**Dr. Frank E. Gaeblein:**

Jan. 23—Baltimore, Md.: Baltimore School of the Bible.

**Dr. E. Schuyler English:**

Jan. 25-Feb. 8—St. Petersburg, Fla.: Central Presbyterian Church, First Ave., North, at 26th. Sundays, 10:30 a.m. and 7:30 p.m. Week days, 7:30 p.m.

**Dr. Herbert Lockyer:**

Jan. 1-7—Jacksonville, Fla.: North Jacksonville Baptist Church.  
Jan. 11-25—Miami, Fla.: Christian Alliance Church.

---

Blest is the man, O God,  
That stays himself on Thee;  
Who wait for Thy salvation, Lord,  
Shall Thy salvation see.

—Augustus M. Toplady

## The Meaning of Pentecost\*

By ARNO C. GAEBELEIN

*"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight" (Acts 1:8, 9).*

In the year 1930, a good part of the church celebrated Pentecost, as the date, according to the best chronological reckonings, was the nineteen hundredth anniversary of the historical Pentecost. Very strange to say, this suggestion came from the camp of the modernists. It was not only suggested by modernistic leaders, but the denominations who fell mostly in line with it were the denominations which are liberally inclined, and as a result, the country was flooded with the many things concerning Pentecost which are unscriptural. On the other hand, there are connected with Pentecost, in the preaching among certain modern cults, some of the most subtle counterfeits which destroy spiritual life and lead into more serious errors.

I am sure every Christian, who knows the truth concerning the Spirit of God, must ever be reminded of the significance of these errors concerning the Holy Spirit and His work. So I am asking the question, "What is the meaning of Pentecost?" And I hope to give you a number of answers from the Scriptures.

(1) The first answer which I want to give is, *Pentecost means the fulfillment of a great promise.* Frequently when preachers speak on Pentecost and the coming of the Holy Spirit, they turn back to the Old Testament and refer to certain promises which are found in this or that prophetic book, notably, the second chapter of the book of Joel. But if some of these good men would look a little deeper they would discover that the Old Testament promises of the

\*A sermon preached by the late Dr. Gaebelein at the Madison Avenue Baptist Church, Paterson, N. J., on April 19, 1931.

world-wide diffusion of the Spirit of God, with attendant spiritual blessing for all nations, and even blessing for creation itself, have not been fulfilled up to the present time. The promises of the Old Testament of a world-wide dissemination of the Spirit of God and all that follows are connected with the coming of the Lord Jesus Christ. But the promise which was fulfilled on the day of Pentecost is the promise which the Lord Jesus gave to His eleven disciples who were gathered, before Pentecost, in that upper room. And oh, what a glimpse we get into Christ's loving heart for His own when we hear Him say (in a paraphrase of John 14:18): "I am not going to leave you orphans. You are not going to be left alone after My work is finished and I leave the earth in person; another One is going to take My place. He is going to be with you as I have been with you. He is going to be upon you—more than that, He is going to be in you. And all the spiritual need you have is going to be supplied by this One whom I am going to send to take My place."

Now this is the promise, and on the day of Pentecost that promise was fulfilled. He came, and every word which had passed the lips of the departing Christ was accomplished on that day. And the fulfillment of that promise can never be repeated. I want to impress this upon you. It is sheer nonsense when people talk about a repetition of the day of Pentecost. You might just as well talk of a repetition of the birth of Christ, or the death of Christ, or the resurrection of Christ, as to talk about a repetition of the day of Pentecost. The Spirit of God came, and since that time when He inaugurated this age of the grace of God, He has been here and is here in the same sense and power as He came on that day of Pentecost. The fulfillment once and for all of the great promise has been accomplished.

(2) *Pentecost means the coming of a great Person into this world.* Modernistic literature never speaks of the Holy Spirit as a Person. They consider Him just an influence for good that somehow, somewhere, comes into human life. A certain leader of modernism has written a book on the "Meaning of Prayer." And some good people think it is one of the most wonderful books written. I once wrote a criticism of this book and said that the man had never men-

tioned the Spirit of God once. Not once. And a good Presbyterian brother thought I was too sharp, and so he got the book and read it, and then said: "I never saw that before." Think of it, a book of prayer with nothing about the Spirit of God. How is prayer possible apart from the Spirit of God? On that day no "influence for good" was scattered over the earth, but a Person came, the Person of the Spirit of God, as we know Him, the third Person of the Trinity.

I wonder if you have seen the correspondencies which exist between the Second Person of the Trinity, God the Son, and the Third Person, God the Holy Spirit. How harmonious all is in Scripture. Both come to earth—the Son and the Holy Spirit. And some day, when the redeemed are gathered together in a new earth surrounded by a new Heaven, even God Himself, the Father, will come down to man and make His tabernacle amongst men, as we read in Revelation. But here is the Son of God and He became incarnate. The Holy Spirit also came, on the day of Pentecost, to have His incarnation. By the incarnation of the third Person of the Godhead, I do not mean He took on a body of flesh, as the Son of God so took on a body and became an individual. No! The Holy Spirit's incarnation takes place in those who believe on the Son of God and have become His. The Spirit of God has His incarnation in us,—and every Christian washed and redeemed in the blood of the *Son of God becomes the temple of the Spirit of God*. And the believers are put together into a body that becomes the habitation of God by the Spirit.

Again, as the Son of God came to do a work, the Holy Spirit has come to do a work. The Son of God finished that work, and the Spirit of God will finish His work. The Son of God went back to the Father; the Holy Spirit will have His ascension some day. The Son of God is our Intercessor in the presence of God; and the Spirit intercedes for us. The Son of God is coming back the second time; the Spirit of God will have His second coming, when He will be poured out upon all flesh and will bring with Him the millennial blessings for nations and for groaning creation. This is the meaning of Pentecost—the coming of that Person, His incar-

nation, and His doing the work which, in the eternal purposes of God, He came to do and to finish.

(3) *Pentecost means the beginning of a great testimony.* What is the testimony of the Spirit of God? Why has He come? What is the witness of which the Lord Jesus Christ speaks in the promise before Pentecost? What is the testimony which the Spirit of God has brought to this age? One needs only to go to the first witness which was given on the very day itself.

In our day, we read about witnessing, or speaking, or preaching about a lot of things which have no relation whatever to the truth of God and the testimony of the Spirit of God. Peter might have gotten up on the day of Pentecost and referred to the social condition which prevailed at that time in Jerusalem. He might have preached on some burning, political question in connection with the independence of the Jewish people and the Roman government. Drunkenness was prevalent all over Jerusalem, and he might have gotten up and suggested a kind of amendment to the constitution of the Roman Empire to deal with the drink problem. And slavery was very prominent, and he might have gotten up and said: "Now we Jews are going to form a new society, and we are going to have a social uplift and do our best to make the world a decent place to live in." That is what you hear today, and all of this under the label of "Christian preaching," and the Spirit's witness and testimony. No, friends, when Peter, filled with the Spirit of God, opened his lips, he did exactly what the Lord Jesus Christ said that the Spirit would do when He came: "He is to testify of ME" (cf. John 16:12-15). And so the Spirit of God, when He speaks through Peter, makes him dependent on the Scripture, as He always does, because the prophecies in Scripture are His own Word. He puts into the lips of that Spirit-filled man the witness from the Scriptures concerning the Lord Jesus Christ. "He lived among you; He died; you crucified Him. He has been buried; He rose from the dead; He is up yonder." And when Peter adds a second testimony after the day of Pentecost, he adds another phase of the witness. He tells then that *this Jesus, whom the heavens have received, is coming again.*



Go through the book of Acts, examine every sermon preached in the book, except the personal witness of Paul concerning His own conversion, and you will find that every sermon bears witness to Christ, crucified, risen, living, and coming again; and every part of it based on Scripture. That is the witness, or testimony, of the Spirit of God.

I have found in my ministry, which has extended over fifty years, that the preaching of the Cross of the Lord Jesus Christ has with it the sanction and power of the Spirit of God, and no matter what the sermon is which is preached, if it falls short of this, it cannot bring the presence and power which God's people need, no matter how eloquent it might be. As for the indwelling Holy Spirit, this is His aim and goal, to witness to Christ, to exalt Him, and to make known the excellencies of Him who has called us from darkness into His marvelous light. That is the meaning of Pentecost.

(4) *Pentecost means the gift of a great power.* How few of us remember constantly that, while we are natural men and women not a bit different from other men and women of this world, having the same pains, the same diseases, the same material struggles, and everything else, on the other hand we are supernatural. The voice of the Son of God said concerning us: "They are not of the world, even as I am not of the world" (John 17:16). We carry in our bosoms a supernatural life, and in that life this supernatural Person; and He has supernatural power which is ours to draw upon. I know it is usually emphasized that this power is to serve, this power is to go out and sacrifice, this power is to witness. Ah, that is His power! But He gives just as much power to live, just as much power to suffer.

There came a gentleman to my office a short time ago. I looked into his face and I could read, as we often can read in the faces of others, the fact that this good man was a child of God. I saw there the lines which indicated suffering. He was a Russian brother; he could not speak English, nor German, nor French, so he had brought an interpreter with him, and then he told me the story of suffering during the hellish, satanic revolution of Russia. He told me of how thousands upon thousands of men and women were sent into exile, how families were cruelly parted, and yet through

it all he was able to say, "Oh, the joy, the peace, and, oh, the glory, that we could suffer and can suffer for Christ's sake!" And he told me what I have heard from others, how in Russia today, with thousands and tens of thousands of believers trodden down into the dust, there is nevertheless a power present through the Cross of Jesus Christ, there is a marvelous triumph all over Russia among those who suffer for Christ's sake. That is the power of the Spirit of God. And that power has always been in the true Church, because the Spirit is there. The promise of Christ is fulfilled that the gates of hell can never prevail against the Church. Like the burning bush of Moses, the Church of God burns, but is never consumed, because that divine Person is there and He gives power. That is the Christian walk and life. Do not be content to trust in your own power, but rest on the Holy Spirit, who gives power in every circumstance.

(5) *Pentecost means the beginning of a great work.* What is the work of the Spirit? I am not going to burden you with what it means for the modernists, somehow, in various ways to solve the questions of the day. The Spirit of God did not come on the day of Pentecost to convert the world, or to change anything as it is in the world today.

The Holy Spirit came for one great work. He came to testify of Christ, to take of the things of Christ and show them to us. He backs up that message with His power, and with that message and that power the Spirit of God began on that day the work which God has so peculiarly reserved for this age, the building together of the Church, the body of Christ, the bride of Christ, to gather from all nations a people for His name. And listen, He does not do it by social preaching or anything of the sort, but He does it by the preaching of a crucified, risen, and coming Lord. He backs up that message, and then He is doing the work which the Father and the Son sent Him here to do in this age.

(6) *What is the meaning of Pentecost? It means a great assurance.* When the Son of God was on earth, the powers of hell seemed to be busy to counteract His work, if it were possible, to stop Him from finishing that work on the Cross of Calvary. After I read the Gospels, I get the impression that the majority of people in Palestine, in that time, were

## OUR HOPE

403

demon-possessed. The demons had come and taken bold of men and women to oppose the Son of God and do everything to prevent Him from doing that work which He had to finish and did finish. And now you look into the world and you find demoniacal powers as never before. All kinds of degenerate teaching dragging down men and women, first spiritually and then morally, as it may be found in certain Pentecostalist and Holiness cults, and all with this one object, to stop the Holy Spirit from accomplishing the work for which He has come.

But the Holy Spirit *will* finish the work, just as God the Son finished His work. Some day, let me tell you, a preacher will get up—and we do not know if it will be tonight or next year—and he will preach the last Gospel sermon that will be ever preached, because in that last sermon, the last one of the elect will be put into Christ's body. Perhaps someone will give out the last tract, in which somebody will read John 3:16, and believe; and that one is the last to make complete the body. When that takes place, when the elect number is reached, the Church will be complete and the Spirit of God will answer to the shout which comes from above: "Come up hither." And then, in the resurrection of the sleeping saints and the catching-up of ourselves, He will display His own supernatural power, and take the Church and present it spotless and holy in the presence of the throne.

Here, then, is the meaning of Pentecost: a promise fulfilled; a Person who came; a witness which began; a power which is given; a work which is started; a great assurance, that the work can never fail. Men, women, brothers and sisters, it is for us simply to be in line with that work. It is for us just to stand by that truth, and then to live, and witness, and serve, and, if need be, suffer in the power of the Spirit of God. May He bless the message to our hearts and fill us afresh with the desire to be witnesses to Him who is altogether lovely.

---

*"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another"*  
(John 13:34).

## Current Events

In the Light of the Bible

By THE EDITOR

**Cold War.** This is the name applied to the present relationship between the U. S. S. R. and the United States. There is no heat of flying missiles, but words and pen are white-hot in the war of words that is now being pursued by the Russians, at home and in satellite countries, and by proponents of the Marshall Plan and opponents of Communism in the United States and Britain.

Early in November, the thirtieth birthday of the Russian revolution was celebrated in Moscow. Soviet troops marched through the Red Square under the eyes of top officials of the Politburo, and civilians followed the troops, bearing placards denouncing the United States. Chief speakers of the occasion warned their bearers that Russia must stand against the imperialistic aims of the United States.

Meanwhile, Andrei Visbinsky fired a new verbal blast at the United States in a meeting of the United Nations, in which he stated that the United States was fashioning the United Nations into an instrument of United States policy and power.

More and more the leaders of the United States are becoming conscious that it is absolutely impossible for the two countries to come to an understanding. It is, however, a war of words only. Neither country is ready for war, nor are any of the associated nations. Through words, alignments of powers are being drawn.

**Looking Eastward.** The long-term view of Russia's aims includes control in the Far East as well as in Central and Eastern Europe. Thus it is interesting to observe that a 60-man Russian Embassy is on its way to Siam, while *Tass*, official Soviet news agency, has decided to open offices in the Netherlands Indies. The eastern nations may be the "many people with thee" of Ezekiel 38:6, who will share in the fate of Russia and the bands of Gomer, as written in prophetic Scriptures.

**A True Analysis.** Many false and optimistic statements have been uttered by not a few statesmen and religious and civic leaders returning from visits to Europe. Lately, however, Dr. H. C. Goerner, of the Southern Baptist Seminary, Louisville, Ky., expressed a true analysis of conditions and needs in Europe's stricken lands. Said he, before the Louisville Ministerial Association in November: "Europe's churches are reduced to a status of museums," while religious expression and the growth of Christianity are now "decadent, and mere formality."

"What the continent needs," Professor Goerner continued, "is forceful evangelism that spreads [Christianity] by contagion. Europe is pervaded with a pessimistic, fatalistic feeling that a third war is inevitable."

Yes, the need of Europe is forceful evangelism. This is also the need of America and other lands.

**Theological Confusion.** Fifty of Chicago's Congregational ministers were queried by the Chicago Congregational Association as to their positions in the matter of certain cardinal Christian doctrines. *The Christian Century* published a summary of their replies:

Two did not believe that Christ ever lived on earth.

Eight denied the doctrine of original sin.

Twelve stated that the crucifixion of Christ was "a noble example," and nothing more.

Only twenty-three declared that the crucifixion wrought "divine redemption for sinful men."

Seven did not believe in the resurrection of Christ.

Only eight held the Bible to be "authoritative in matters of faith."

Such a group of men call themselves "Christian ministers." The apostasy is surely fast moving upon us.

**No Interference!** Umberto Terracini is President of Italy's Assembly, and is a Communist. In a recent interview, he must have gotten his words mixed, for, in declaring that the United States ought to cease interfering in the internal affairs of European States, he stated: "This rule applies to Russia as well."

The next day a top Communist, Palmiro Tagliatti, gave

a public rebuke to Terracinni. Said he: "The Soviet Union follows a policy of defense of peace and *never dreams of interfering in the internal affairs of other countries*" (italics ours).

This is the "stuff" of which Soviet satellites are made.

**Wishful Thinking.** No man could know and believe the Scriptures and express himself as did Bishop Herbert Welch, retired Bishop of the Methodist Church, who declared that under a long-range view, the world is improving, society has been permeated by the influence of religious leaders, and the United Nations will be successful in preventing any more war.

Such wishful thinking is done by so many religious leaders that the people are starved for the truth. Blind leaders of the blind! "In the last days grievous times shall come." "When the Son of man cometh, shall He find the faith on earth?" "And ye shall hear of wars and rumors of wars . . . all these things must come to pass . . . for nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." What about these Bible predictions, Bishop Welch?

**No Corner of the Planet.** In contrast to Bishop Welch's wishful thinking, Dr. Albert Einstein declared on Armistice Day: "No corner of this planet is safe against sudden destruction." Of course, Dr. Einstein thinks in terms of atomic energy.

The Bible has an answer to both of these men: "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:2, 3). Before the day of the Lord comes the day of Christ will be ushered in, when His own will be taken to be with Him. Let all who look for man-made peace to introduce the Millennium, and all who think that man will destroy the earth, turn to God's Word and receive His Son while there is yet time, for today is the day of salvation.

**The Gallup Poll and the U. S. B.** The American Institute

of Public Opinion, whose findings are known better under the name of the "Gallup Poll," published, in November, the result of a questionnaire issued in five countries concerning the advisability of the formation of a United States of Europe. This is the federation that Winston Churchill has been promoting, a proposed coalition of nations in Western Europe to stand against Russia and Communism. Its geographical boundaries would resemble the limits of the old Roman Empire.

The result of the poll was as follows:

	Good Idea	Qualified Answer	Bad Idea	No Opinion
France	61%	..	10%	29%
Holland	43	2%	15	40
Norway	34	6	23	37
Sweden	35	7	24	34
United States	55	13	24	8

**Urge Closer Ties with Russia.** Sixteen leaders of Protestantism have called upon church members throughout the world to unite in a great spiritual (so-called) crusade for peaceful cooperation between the United States and Russia. Among these leaders, according to an INS report, are Bishop Charles K. Gilbert, of the Protestant Episcopal Diocese of New York, and John R. Mott, who is Honorary President of the World Alliance of the Y. M. C. A.

This group of men are members of the Inter-Church Committee of the American-Russian Institute. Granting that all men are our neighbors, God will not honor alliances between those who are His people by faith, and godless nations. Hark back to the history of the nation Israel, if you have any doubt about this. God demands separation of His people. They are to seek to win lost men and women of every nation, to bring them to the knowledge of Christ as the Son of God and only Saviour. But they are certainly not to form alliances with atheistic neighbors. Not closer ties, but more loving hearts are needed.

**Sermons Out of Hollywood.** Within the past month, two announcements have been published about sermons in moving pictures. The first productions of this kind have been

issued almost simultaneously by the Protestant Film Commission, and Youth Films, Inc. The former's premier picture is "Beyond Our Own," while the latter's is called, "The Templed Hills."

The publishers of *Our Hope* would not presume to fix a limit on the power of the Holy Spirit. But as we understand the Scriptures, His work is to testify of Christ and to guide the Lord's people into all truth, which is written in the Holy Scriptures (John 16:7-15). He convicts the world of sin, and of righteousness, and of judgment—but He does so through the Word of God, and not by carnal and worldly measures.

**Unhappy Answers from Federal Council Leaders.** Dr. J. Elwin Wright, to determine whether the modernism attributed to the leaders of the Federal Council of Churches is fact or fiction, wrote a letter to 678 of the FCC leaders. Only 180 replies were received.

Perhaps the most significant figures connected with the replies are those to 24 letters that were sent by registered mail to top officials and department heads of the Council. Only one of the recipients answered to say that he believed in the Deity of Christ. All the others, who took the trouble to reply at all, were evasive, or questioned Wright's right to inquire of them, or stated that they did not believe in certain essential doctrines of the Christian faith.

What an unhappy situation! Leaders of blind sheep, they have not spiritual eyes to see nor spiritual voices to proclaim the truth. Having devoted their lives to what they believe to be Christianity, they are on the way to hell, lost in sin, ignorant of a heart knowledge of Him who alone can save. Pray for them to see the light.

---

**Dr. J. Oliver Buswell says about OUR HOPE:**

*"Our Hope magazine has been noted for sound, constructive Christian teaching for many years. It gives hope and courage to the saints."*



## The Eternal Sonship of Christ

By H. A. JONSON

Among the various heresies that have misled saints and troubled the Church down through the centuries is that of the denial of the Eternal Sonship of our Lord Jesus Christ. The assertion has been made that while Scripture plainly teaches that our Lord was the Eternal Word, it nowhere declares that He bore the name of Son until His incarnation. This is a tacit denial of the Eternal Father as truly as of the Eternal Son, for if the Son was not in the Trinity from eternity, how then could the Father have any such title until Christ was born of Mary? One has well asked, "Had the Father no bosom until Christ was born in Bethlehem?" He is said definitely to have subsisted in the bosom of the Father ere He came into this scene—an expression which surely implies Sonship.

But there are definite Scriptures that make it very evident that He was God the Son, one with God the Father and God the Holy Spirit, three Persons in the unity of the Godhead, ere He stooped in grace to link humanity with His Deity and thus became the Son of God in a new sense, as Man upon earth, having no human father. We think at once of that grand passage which Luther called "the Miniature Gospel," John 3:16: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Did He become the Son after He was given, or was He the Son from eternity? Clearly the latter is the case. The term, "only Begotten," to some suggests the incarnation as though linked with the thought of generation, but it is not necessarily so used in Scripture. Five times in the New Testament our Lord is called "the only Begotten," and in each instance the suggestion is that He was Son by unique relationship. Isaac is said, in Hebrews eleven, to be Abraham's "only begotten." Yet according to natural generation, Ishmael was begotten by Abram long before Isaac was born; but Isaac was his son by unique relationship, miraculously born, and thus spoken of in a very different way than that in which Scripture

speaks of Ishmael. So our Lord was God's unique Son from eternity. Men may try to reason from humanity up to Deity, and so ask the unbelieving question: "How could a son be as old as his father?"—a question which Arians and Socinians have been asking all down through the centuries; but they forget that the divine relationship of Son and Father is not patterned after the human, but the human is rather intended to be a picture of the divine. On the human plane, of very necessity, the Father exists ere the son is born; but in the Godhead the Son and the Father are both eternal, as is the Spirit.

Note a number of other passages in which it is very definitely set forth that it was the Son Himself who came into the world. He did not become the Son after He left Heaven to take up the work of redemption. "The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). Here the Word and the only Begotten are clearly identified. He was always the Word; He was ever the only Begotten of the Father. Again in the 18th verse we read: "None has seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him." This verse might be more clearly rendered as follows: "No one has seen God at any time. The only begotten Son subsisting in the bosom of the Father, He hath told Him out." The Son came from that bosom down into this scene in order to make God the Father known to man. It would not be correct to say, as some have done, that He left the Father's bosom, for the Father's bosom implies the place of affection. But He came from that place into this scene and ever enjoyed the Father's affection while here. This is what is emphasized in John 3:13: "And no man has ascended up to Heaven but He that cometh down from Heaven, even the Son of man, who is in Heaven." As the incarnate Son on earth, He lived in Heaven in the sense of ever enjoying blessed communion with the Father. But it was the Eternal Son who thus became the Son of man, and so revealed the Father.

This is the test of faith, as we see in John 3:18: "He that believeth in Him is not condemned; but he that believeth

not is condemned already, because he hath not believed in the only begotten Son of God."

In the First Epistle of John, the same precious truth is insisted upon: "In this was manifested the love of God toward us, because God sent His only begotten Son into the world, that we might live through Him" (1 John 4:9). It would be gross misrepresentation of what is here declared so clearly, to teach that God sent the Word, but the Word became the Son after He entered into the world. The very opposite is the declaration of the Holy Spirit.

The term, "The Son of the Father," as used in Second John 3, in itself implies Eternal Sonship in a deeper sense than the term "Son of God," which is used in Scripture in two ways: in some instances it too speaks of eternal relationship; in others, of what our Lord became as man, as for instance, when the angel said to Mary: "That holy thing which will be born of thee shall be called the Son of God" (Luke 1:35). Both thoughts are involved in Peter's great confession: "Thou art the Christ, the Son of the living God" (Matt. 16:16).

It would rob the soul of the believer of much that is precious, were he to fail to recognize this blessed truth that Christ is the Eternal Son. It would lower, too, one's appreciation of the love of the Father, who sent Him into the world, if we failed to realize that the One whom He sent was the Son of His love from all eternity, the One who had ever been with Him, the delight of His heart, but who came forth from the Father into the world, that He might become the propitiation for our sins.

How could one read our Lord's prayer in the seventeenth of John understandingly, if he failed to recognize that it was the Son speaking to the Father, with whom He had been in eternal relationship. He speaks of "the glory which I had with Thee before the world was" (vs. 5). Could this be other than the glory of Sonship—participation with the Father in all that pertained to His purpose of grace toward this poor world?

How cold and disappointing the suggestion that though He was the Word, He was not the Son! And what feebleness of comprehension as to the dignity of Sonship is manifested

by those who say, as some have recently declared: "Becoming the Son was His first step downward toward the Cross of shame," as though He were, in some sense, humiliating or degrading Himself in becoming the Son of the Father! Could anything involve a greater misapprehension of the relationship existing between the Father and the Son, as set forth in the Word?

## Question Box

No. 1081. There is much that I see in Christian Science that seems just like what is printed in *Our Hope* magazine. Isn't Christian Science all right? My son says it is not.

Your son is right, and not Christian Science. To tell all that is wrong with the teachings of Christian Science would take a great deal more space than we can give to the subject here. It should be sufficient to say that Christian Science is utterly unscriptural.

To determine the validity of any movement, observe what position it takes as to the Person and work of the Lord Jesus Christ. For example, suppose you would like to know the way of salvation! The Bible says: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Here is the way that Mrs. Eddy's *Science and Health*, the text-book of Christian Science, quotes this verse from the Bible: "Believe . . . and thou shalt be saved" (*Science and Health*, page 23). And explanation is then given that the way to be saved, therefore, is by "self-reliant trustworthiness."

What about the resurrection of our Lord? The Bible tells us that Christ rose and that He was seen of men. And this is the Gospel of Christ that the Apostle Paul preached, who said: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain. 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 arose again the third day according to the Scriptures; and that He was seen of Cephas, then of the Twelve; after that, He was seen of above five hundred brethren at once . . ." (1 Cor. 15:1-6). But here is what *Science and Health* says: "The disciples believed Jesus to be dead while He was hidden in the sepulchre, whereas He was alive" (page 44).

Christian Science quotes some portions of the Bible. That is the reason that many are deceived by this false cult. It is a satanic counterfeit of the truth. Have nothing to do with it.

No. 1082. Can you explain briefly why the Law was given?

A very brief explanation is written in Galatians 3:24: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Man is a sinner and can do nothing to save himself. The Law showed man what perfection is and that he could not live perfectly. The Law "was added because of transgressions" (Gal. 3:19), and by it "is the knowledge of sin" (Rom. 3:20). No man

is justified by the Law. The Law shows him that he is a sinner. It was given as a schoolmaster, "to bring us unto Christ, that we might be justified by faith" in Him and His redeeming love.

**No. 1083.** If you are a Christian, how can you possibly condemn Dr. Fosdick as you do?

It is because we are Christian that we object to Dr. Fosdick's beliefs and teaching. He denies the Deity of our Lord. It is not we who condemn Dr. Fosdick; the Word of God condemns him: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God . . . He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:18, 36). The Son of God said: "I and My Father are One" (John 10:30). Dr. Fosdick denies this fact. "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).

**No. 1084.** An evangelist who was in this city, recently, said that unless a person has been baptized by immersion he will not go to Heaven—that only Baptists are saved.

Such teaching is gross error. It is known as "baptismal regeneration." There is no Scripture to support it and much to prove it false. Salvation is "by grace . . . through faith . . . not of works" (Ephes. 2:8, 9). If one must be baptized to be saved, then works enter into salvation. But this is not so. Believer's baptism is an act of obedience on the part of the saved individual, the Christian, after his conversion.

To say that "only Baptists are saved" is sectarianism of the most rabid sort. Read Mark 9:38-41. The Lord Jesus said: "For he that is not against us is on our part." Who should know better than He?

**No. 1085.** Do you believe in "tithing" in this age of grace?

We believe in tithing *plus*. Under Old Testament economy, God's people were instructed to tithe, that is, to give a tenth part of their increase to the Lord. Under Grace, we should do even more. The tithe, or the tenth, was owed to the Lord, and still is. It cannot be called "a gift," therefore. Only that which is above the amount of debt can be said to be "a gift." However, if Christians will give to the Lord as *He has prospered them* (1 Cor. 16:2), there will be no question about whether or not *we* should tithe in this age.

### THAT BELATED SEASONAL REMEMBRANCE

Is there someone that you would like to remember with a gift at the beginning of the new year? Help to make it a Happy New Year by sending them a gift subscription to *Our Hope*. Send your remittance promptly (\$2.00) and we shall mail the January issue and a card announcing your gift.

## The Path of the Just

By HERBERT HENRY EHRENSTEIN\*

An Exposition of 2 Timothy 2:8-13

The Apostle Paul was an old man imprisoned in a Roman jail, awaiting execution for his faithfulness in proclaiming the Gospel of Jesus Christ, when he wrote this epistle. Since his conversion on the road to Damascus, Paul had sought to turn men and women to faith in the living Christ as Saviour and Lord. He spared no effort, and literally burned himself out that men and women who were dead in sin might learn to know the One who came to seek and to save that which was lost. It is this man—this great saint of God, who called himself the chief of sinners—who wrote the words that we are about to study.

"Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel: wherein I suffer trouble as an evil doer, even unto bonds; but the Word of God is not bound" (vss. 8, 9).

Uppermost on the Apostle's list of important themes was the resurrection of Jesus Christ. In fact, Paul contended that our whole faith depends upon it, for he said: "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14). In writing these words to Timothy, his youthful friend, Paul, therefore, stressed the resurrection of Christ as an indisputable fact well worth remembering: "Remember that Jesus Christ . . . was raised from the dead." The Apostle might have called attention to the other great events in the Saviour's life. He might have told Timothy to remember the birth of Jesus, or to remember how He was left behind in the temple to do His Father's business. Paul might have laid emphasis on the great miracles of Jesus, on the Sermon on the Mount, or on His agony in the garden. Any of these things, or the suffering and death on the Cross, might have furnished a subject of adequate importance to remember. And yet, Paul lays all these aside for the moment,

\*Mr. Ehrenstein, of New York City, is pursuing studies at Eastern Baptist Theological Seminary. He has written for us on several occasions.

and stresses the absolute imperative of remembering that Jesus Christ arose from the dead. And indeed we can well heed this earnestness on the part of the Apostle, for on the acceptance or rejection of the fact of the resurrection of Jesus Christ our faith stands or falls. Jesus said: "Because I live, ye shall live also" (John 14:19). It is because He came forth again from the grave that we can have the assurance of everlasting life in and with Him.

Death could not keep his prey  
 Jesus, my Saviour,  
 He tore the bars away  
 Jesus, my Lord.

Up from the grave He arose  
 With a mighty triumph o'er His foes.  
 He arose a Victor o'er the dark domain  
 And He lives forever with His saints to reign;  
 He arose! Hallelujah! Christ arose.

Let us not forget, too, that Paul did not preach any mystical form of resurrection in which a vapor-like spirit rose from the tomb, leaving the body there. No, indeed! Paul preached and believed in a bodily resurrection, and it was because he emphasized the resurrection of Christ so much that he was in prison. Plainly, the Apostle said that it was because of this proclamation of the *risen* Christ that "I suffer trouble as an evil doer, even unto bonds."

People are never going to bother you, if you tell them about a sweet and loving Teacher who once went about doing good, and healing the sick. They will not be moved a bit if you tell them that some wicked men took this good Man and nailed Him to a tree. But when you stand firm on the fact that, because Jesus Christ was God in the flesh, He could not remain in the tomb, but came forth triumphant over sin, death, and hell, you will be scoffed at, ridiculed, and perhaps even persecuted severely. It was so in the days of St. Paul. Had he merely preached the life and death of the Lord Jesus Christ, and omitted the resurrection, his preaching would have been accepted and he would have been, to use a common phrase, "a popular preacher." But Paul thundered: "Remember that Jesus Christ . . . was raised from the dead!" and immediately plans were laid to imprison him.

But there was a hopeful note in the Apostle's writing as

he addressed Timothy. It was as if he said: "I am in prison here, and cannot do much more to preach the Gospel. I cannot get out and tell others of the Christ who died for me, and rose again for my justification, but *the Word of God is not bound!*" Yes, thank God, that is true! God's Word is not bound. *Wherever it is sown in faithfulness, it will bear rich fruit.* God Himself has said that His Word "shall not return . . . void, but it shall accomplish that which [He] please; and it shall prosper in the thing whereto [He] sent it" (Isa. 55:11).

I like the way Dr. Moffatt has translated our text. He renders it: "There is no prison for the Word of God." Men have tried through the centuries to destroy the Bible. They have burned the Book; they have confiscated copies and tortured the readers, but God's Word will not return void. *He has released it, and it shall not be bound. "There is no prison for the Word of God."*

Then the Apostle makes a significant statement: "Therefore, I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (vs. 10). Paul was willing to go out of his way at any time to see to it that someone who needed to know Jesus Christ might hear of Him. Even in his prison house, the Apostle preached to his jailors and to all who came within the sound of his voice. And despite the hardships which the *imprisonment imposed upon him, he cheerfully told Timothy: "I am putting up with all of this for the sake of the elect. I have been jailed because I preached Christ, and I do not regret it a bit. I am willing to suffer here in prison, and, in fact, I am ready not to be bound only, but also to die for the Name of the Lord Jesus."*

When we see how eager Paul was to win people to the saving knowledge of Christ, and then look at our own lives, how ashamed we should be! He was willing to be "made all things to all men that [he] might by all means save some" (1 Cor. 9:22), and yet how we hesitate, and try to make excuses when the Spirit urges us to speak to someone about Jesus Christ! If it were God's plan and purpose, He would have the hosts of angelic beings out on every street corner proclaiming the Gospel message. But God does not do



things that way. It is His purpose to use those whom He has redeemed through the shed blood of the Lord Jesus Christ. "Ye are my witnesses." "Let the *redeemed of the Lord* say so."

And now we come to that section of our text which many have thought to be a quotation from some early Church hymn or meditation: "It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He will also deny us: if we believe not, yet He abideth faithful: He cannot deny Himself" (vss. 11-13).

One of the first things a Christian, who desires to be used of the Lord, must learn is to be dead to self, to the flesh, and to the things of the world; dead, that is, to all that is sin. The same Apostle, in writing to the Galatians, said: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave Himself up for me" (Gal. 2:20, R. V.). And it is important for us to be able to say, with Paul: "I have been crucified with Christ!" Dr. Donald Grey Barnhouse has pointed out that crucifixion is the only means of death which cannot be performed by self. You can stab yourself, shoot yourself, take poison, turn on the gas, etc., but if you nail your one hand to the Cross, the other one is still free. Someone else must crucify you. Hence, it is that Jesus Christ must put us to death, that, as we yield ourselves to Him, He will daily nail us to the Cross. In the sixth of Romans, Paul urges the Christian: "Likewise, reckon ye also yourselves to be *dead indeed unto sin*, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body . . . but yield yourselves unto God." There is the solution to the whole matter: yieldedness to the Holy Spirit's working and complete emptying of self. We must die to the desires of the flesh, in order to live with the Son of God.

But the Apostle also suggests that we must suffer with Christ in order to reign with Him. In this connection, we recall that great passage in Romans 8:16-17: "The Spirit Himself beareth witness with our spirit that we are the chil-

dro of God, and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him that we may be also glorified together." Truly we, as Christians, are sometimes called upon to suffer for the Lord Jesus Christ. Some are called upon to suffer more than others, but it is the endurance of the trials of this life that the Apostle is speaking about here. All of us have our trials, and if we endure, we shall also reign with Him. "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29).

Every day, I become more and more convinced that there is no such a thing as a "secret disciple." It does not seem to me that a person can be born again and not tell someone else about it. In the tenth chapter of Romans, one of the effects of salvation is confession: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved" (Rom. 10:9, R. V.). When a person is truly born again, I believe the new life in him will soon work in such a way that he will have to tell others of his new-found faith.

Recently, in reading through a biography of the young evangelist, John Carrara, I noticed that when this young man, brought up as a Roman Catholic, came into a little mission in Fairview, N. J., as a boy, and saw the words of John 3:16 on the wall above the pulpit for the first time, he was stunned. Never had he heard that message of God's love before. For days he walked about in a daze, thinking over the verse and wondering whether it were true, and why it had been kept from him by his church. Finally, through the influence of a friend of his, John Carrara revisited the little church and at the close of the service, in his heart, said: "Jesus, I will accept You as my Saviour. But I'll not tell anyone about You." What joy his decision brought to him, and yet it was not long before he found he could not keep quiet about his new-found faith in Jesus Christ! Hence, he soon told the Lord: "Help me to live for Thee, and if it be Thy will, I shall rejoice to tell others about Thee." The reality of Jesus Christ dwelling in his heart had so gripped him that he now wanted to tell the whole world that Christ Jesus saves.

Such, I suggest, is the experience of everyone who is truly

born again. He sooner or later has the burning desire to tell others of the Christ who means so much to him. If a person, claiming to be a Christian, does not confess Christ publicly, we might have good reason to question the truth of his claim to salvation. "Whosoever, therefore, shall confess Me before men," Jesus said, "him will I confess also before My Father which is in Heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven" (Matt. 10:32, 33). In view of these words of our Lord, we can readily see that what the Apostle Paul says is true: "If we deny Him, He will also deny us."

And now, finally, Paul says: "If we believe not, yet He abideth faithful: He cannot deny Himself" (vs. 13). God has given many precious promises to us, His children. Throughout our Bible, from Genesis to Revelation, are many of His promises, some of which have been fulfilled, others which are being fulfilled daily in our lives, and still others which will be fulfilled in the future. They do not depend on whether or not we believe what God has said. His promises are "Yea, and amen." They have been given and will be performed, whether or not we believe them. If, for example, some modernistic minister decides he does not wish to believe in the virgin birth of Jesus Christ because, to him, "it is not scientific," that makes no difference. God foretold that Christ would be born of a virgin and He was. Because the minister may not believe in it does not change the fact in the slightest. If someone says: "I don't believe in the second coming of Christ," we reply: "What of it?" God will still send His Son back again, regardless of whether we believe it or not. For even "if we believe not, He abideth faithful." How glorious is our God! The puny minds of men try to overrule His Word, and fail so miserably. Our God abides faithful; He cannot deny Himself.

We have seen, then, the earnest desire of the Apostle Paul to exalt the Lord Jesus Christ. We have observed that he had a burning desire to see souls saved. We could not help but notice that he stressed the importance of the crucified, yielded, trusting life of the believer in Christ, living on the highest plane, and always seeking to do the will of the Lord. Let us take these thoughts to heart, and in the days ahead,

## OUR HOPE

until Christ comes again, may we each strive to live closer to Him, daily asking that we might be emptied of self and filled with the Spirit. Let us ever keep going forward in Christ, giving ourselves even more diligently to an earnest study of His Word, in the realization that "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

---



---

**OH, WONDROUS LOVE**

Yes, He has come  
Down from His peerless home,  
Has laid His former glory by;  
Relinquished, for a while, Heaven's joy,  
To taste of earth without alloy—  
Oh, wondrous love!

And He has been  
Upon this barren scene;  
The Father's heart has been open laid,  
The Father's precious will obeyed,  
And reconciliation made—  
Oh, wondrous love!

And He has died,—  
The Lamb, the Crucified;  
Has borne the culprit's fearful doom,  
'Mid Heaven and earth's commingling gloom,  
Has lain within the silent tomb—  
Oh, wondrous love!

He rose again  
From death's dark, cold domain;  
And, in that all-victorious hour,  
He broke death's stern, resistless power,  
Dispell'd its cloud, no more to lower—  
Oh, wondrous love!

And for His own  
Now fills yon azure throne.  
Heaven's pearly gates were thrown aside,  
When He arose who once had died;  
The Lamb, once slain, now glorified—  
Oh, wondrous love!  
And He will come  
To take His people home.  
Oh, wondrous love.

—Anonymous

## The Four "Days" of Scripture

By J. B. MARCHBANKS\*

The word "day" is used in the Word of God, as it is with us, to speak of a period of twenty-four hours, and more particularly to speak of that part of the twenty-four-hour period which is light, in distinction from that part which is dark, and called night. But the word "day" is also used in the Scriptures in another sense, and that is to designate a period of time, whether long or short, in which certain events are to take place. For example, we read in 2 Corinthians 6:2: "Behold, now is the accepted time; behold, now is *the day* of salvation." This "day" of salvation was in progress when Paul wrote, yet it continues down to this present hour, nineteen hundred years later. However, God calls this long period a "day."

We shall notice four such period-of-time days, which are mentioned in the Word of God.

### I. The Day of Man

"But with me it is a very small thing that I should be judged of you, or of *man's day*: yea, I judge not mine own self" (1 Cor. 4:3, R. V., margin).

The word "day" here is translated "judgment" in the Authorized Version, where we read: "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self." But it is the same word which is elsewhere translated "day," as, for example, 1 Thessalonians 5:4: "But ye, brethren, are not in darkness, that that *day* should overtake you as a thief."

The carnal Corinthian believers were divided over human leaders (1 Cor. 1:11-13; 3:1-7). Paul rebuked them for this, and told them to "let to man glory in men" (1 Cor. 3:21). They were passing judgment upon the servants of Christ: Paul, Apollos, and Cephas, and placing one above another. Paul remarked that this mattered very little with him. As

\*Mr. Marchbanks, of Greenville, S. C., is a Bible teacher and the author of miscellaneous articles appearing from time to time in the religious press.

the servant of Christ, a steward of the manifold mysteries of God, he was concerned only about being faithful to God, and not about their judgment upon him, nor their evaluation of his service (1 Cor. 4:1, 2). He says: "But with me it is a very small thing that I should be judged of you, or of man's day: yea, I judge not mine own self." Then he continues to tell them how that judgment of God's servants is not committed to men, but to the Lord Himself; and that it is not for this present time, man's day, but it shall take place when the Lord comes. "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" (vs. 5).

This period of time in which we now live, which the Word of God calls "man's day," began when He created man, and placed him in authority over all the earth (Gen. 1:26-28). David speaks of this, and says: "Thou madest him to have dominion over the works of Thy hands: Thou hast put all things under his feet" (Psa. 8:6).

But we know from the Word of God that soon after God put man in authority over His perfect creation, man fell through sin. "Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (Rom. 5:12, R. V.). So when we think of *man's day*, the present day when man has the pre-eminence, we do not think of unfallen man, as he was in the beginning, enjoying perfect fellowship with God: we think rather of fallen man, dead in trespasses and sins, as all the race of Adam is, and has been since the fall.

Outwardly, and as man sees things, "man's day" has shown great progress. Man's discoveries and inventions and advancements are numerous. The mind of man has delved deep and reached far. But what about man's heart? "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), and "that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). And of man it is still written: "There is *none* righteous, no, not one: there is *none* that understandeth, there is *none* that seeketh after God" (Rom. 3:10, 11). This is the kind of man

who has God's creation in his hands, the kind of man who controls things in "man's day"—men who walk "according to the course of this world, according to the prince of the power of the air" (Ephes. 2:2). Truly, "it is not in man that walketh to direct his steps" (Jere. 10:23).

How has man governed for God? The pages of history, both biblical and secular, are one long record of war and carnage, greed and lust. And will it become better? Will men finally receive the blessed Gospel message, and will the world become Christian? God's infallible Word tells us that man's day will end by man's *open* rebellion and revolt against God. "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His Anointed, saying, Let us break Their bands asunder, and cast away Their cords from us" (Psa. 2:2). God will allow men to exalt to the throne of the world a man who will be the summing up of all wickedness, who will open "his mouth in blasphemy against God, to blaspheme His name" (Rev. 13:6), "and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8). But when this defiance of God has reached its height, God will intervene in righteousness. We shall see this in our study, when we notice the Day of the LORD.

But now let us look at a brighter picture.

## 2. The Day of Christ

"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in *the day of our Lord Jesus Christ*" (1 Cor. 1:7, 8).

From this Scripture we see that "the day of our Lord Jesus Christ" is the time of "the coming of our Lord Jesus Christ." This is not the time of His return to this earth, so frequently spoken of in the Word of God, but rather the time when He shall descend into the air, to catch up His blood-bought people "to meet the Lord in the air" (1 Thess. 4:17). This is the time of which He spoke when He promised: "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 14:3).

## OUR HOPE

Then our salvation will be completed, for He "shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ," and, "being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). When that time comes, there will be no further need for God *to work concerning our salvation, for that salvation will then be complete.* We shall be like our blessed Lord. "When He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2).

The Day of Christ is the time when the judgment-seat of Christ will be set up, and believers shall be judged for their works in this present life. "For we [believers] shall all stand before the judgment-seat of Christ" (Rom. 14:10). Then, "if any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:14, 15). So Paul prays for the Philippiaos: "that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Phil. 1:10), in order that they might receive a full reward. He also tells them to be "holding forth the Word of Life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. 2:16). And looking forward to that same blessed time, he writes to the Corinthians, who were his labor in the Lord: "that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus" (2 Cor. 1:14).

So the Day of Christ has only to do with the saints, and our blessing and reward when He comes for us. It has nothing to do with the earth, and while the Day of Christ is being fulfilled in glory for us, the Day of Man will be coming to its awful climax here on the earth. And may we not forget that the Day of Christ may begin at any moment. For the Rapture of the Church, the first event of the Day of Christ, is ever imminent, it is ever at hand. "The Lord is at hand" (Phil. 4:5).

The Day of Christ will be the time when our Lord Jesus Christ shall receive for Himself "His inheritance in the saints" (Ephes. 1:18). The prayer which He prayed over



1,900 years ago will then be answered: "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).

The Day of Christ begins with the Rapture, and continues through that period of seven years (Daniel's 70th week), which will be the end of the age here on earth. The Day of Christ in glory, and the Day of Man on earth, will both end when the Lord returns to this earth in glory with His saints, to judge and reign. This event, the glorious, personal return of the Lord Jesus Christ, will usher in another day.

### 3. The Day of the LORD

"For yourselves know perfectly that *the day of the Lord* so cometh as a thief in the night" (1 Thess. 5:2).

The Day of the LORD, or the Day of Jehovah, spoken of so much in both the Old and New Testament prophetic word, is the time when Jehovah shall visit this earth in righteous judgment, and to establish His own righteous rule over it. As already mentioned, it will be ushered in by the glorious, visible appearing of our Lord Jesus Christ. "Behold, the day of the LORD cometh . . . And His feet shall stand in that day upon the mount of Olives" (Zech. 14:1, 4). He will find all the nations of the world gathered together against the remnant of His earthly people, Israel, at Jerusalem. "For I will gather all nations against Jerusalem to battle . . . Then shall the LORD go forth, and fight against those nations" (Zech. 14:3, 4). "And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15). "Behold, the day of the LORD cometh . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible" (Isa. 13:9, 11).

The Day of the LORD will include that glorious and righteous reign, when our Lord shall sit upon the throne of

His father David, and rule for a thousand years. "And the LORD shall be king over all the earth: in that day there shall be one LORD, and His name one" (Zech. 14:9). And we, His blood-bought Bride, will reign with Him. "They shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:6). What a glorious time that will be, when "the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Hab. 2:14). All the earth will sing His praises: "And in that day shall ye say, Praise the LORD, call upon His name, declare His doings among the people, make mention that His name is exalted" (Isa. 12:4). The curse upon creation will be removed, and "then shall the earth yield her increase . . . and all the ends of the earth shall fear Him" (Psa. 67:6, 7). Truly, it will be the Day of the LORD, for "the LORD alone shall be exalted in that day" (Isa. 2:17).

But the Day of the LORD will end, as it began, in judgment. For at the end of the glorious thousand-year reign, the Great White Throne will be set up, and the wicked dead of all the ages will be raised and judged, and cast into the lake of fire. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great, stand before God . . . And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11, 12, 15).

We have just read that when our Lord sits upon the Great White Throne, that "the earth and the heavens fled away; and there was found no place for them." Peter speaks of this more specifically, and says: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10). Thus will the Day of the LORD end, and thus will still another day begin.

#### 4. The Day of God

Peter continues: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting

unto the coming of *the day of God*, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:11-13).

As the heavens and earth are purged by fire, as our Lord sits upon the Great White Throne, for "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), preparatory to the new heavens and the new earth, the Day of the LORD will merge into the Day of God. John writes: "And I saw a new Heaven and a new earth: for the first earth was passed away; and there was no more sea" (Rev. 21:1).

This will be the *eternal* state. Our Lord Jesus Christ will have reigned, as the Son of David (Luke 1:31, 32), and as the Son of man (Heb. 2:7, 8), during the thousand-year kingdom period. But now, with all things subdued unto Himself, He hands the kingdom back to the Father "that God may be all in all." Let us read it: "For He [Christ] must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Cor. 15:25-28). "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43).

Eternity, then, is the Day of God. It is not that our Lord Jesus shall have a lower place than He now has and will have in the kingdom age. When He reigns in the kingdom, and subdues all things to Himself, it is as the Son of man that He will reign. In this character, as Son of man, "shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

"And I heard a great voice out of Heaven saying, 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 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. 21:3-5).

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Peter 3:14).

---

### A PREACHER'S PRAYER

I do not ask  
That crowds may throng the temple,  
That standing room be at a price;  
I only ask that, as I voice the message,  
They may see Christ.

I do not ask  
For churchly pomp, or pageant,  
Or music such as wealth alone can buy;  
I only ask that, as I voice the message,  
He may be nigh.

I do not ask  
That man may sound my praises,  
Or headlines spread my name abroad;  
I only pray that, as I voice the message,  
Hearts may find God.

I do not ask  
For earthly place or laurel,  
Or of this world's distinction any part;  
I only ask, when I have voiced the message,  
My Saviour's heart.

—R. S. C., in *Michigan Christian Advocate*

## Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

### Chapter IX, Verses 1-10

1 Then verily the first covenant had ordinances of divine service and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all.

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost thus signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

In this chapter, and that which follows it, we enter into the holiest place of the whole epistle. For here we see that that which was the privilege only of the priesthood of the old economy, and of the high priest particularly, has been given to every child of God, and yet still more—access into the very Holiest of all, the Presence of God, the reality of all that was typified of old.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary" (vs. 1). The word "then" has reference, of course, to the time when the First Covenant was in force. It is not to be thought, the writer makes it clear, that the Old Covenant, because it has grown old and is ready to vanish away, was man-made and worthless in its term of office and purpose. "Then verily [it] had also ordinances of divine service, and a worldly sanctuary." That which was told by the ordinances of the Old Covenant was connected with divine service in a sanctuary that was

*earthly* (a better word than "worldly," which implies that which is unspiritual). It showed men, in a parabolic way, how they might worship God. The earthly services and method of approach to the Almighty were figures of a heavenly relationship. Though all this was now done away and ready to vanish, nevertheless it was God-given for the purpose of instruction and blessing to His people during an appointed time.

There follow the descriptions, in brief, of the earthly, or tangible tabernacle, and after that the office of the priesthood. "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary" (vs. 2). As the context clearly indicates, "the first [tabernacle]" of the second clause is not the same as "a tabernacle" of the first clause. "The first" has to do with a tabernacle within a tabernacle, that is, "there was a tabernacle made"—the wilderness tabernacle; and within that tabernacle were two tabernacles, or dwelling places—the Holy Place, and the Holiest Place. There was also the "tabernacle of the congregation," but here no worship office was fulfilled. This "first tabernacle," then, was called "the sanctuary." It was the place where all the priests performed their daily services.

The furnishings of this "first tabernacle . . . which is called the sanctuary" are mentioned: "the candlestick, and the table, and the shewbread." Those who are familiar with the tabernacle's furnishings, as written in the Old Testament, will observe a notable absence: the altar of incense, described so minutely in Exodus 30, is not to be found in the description here. Of this we shall speak later. All of the tabernacle's furnishings, however, whether in the tabernacle of the congregation, or the sanctuary, or the Holiest of all, were typical. All of them, as we shall see, refer to the Person and work of Christ.

"*The candlestick,*" seven-branched and made of pure gold, speaks of the divine Son who left Heaven's glory and came to earth to reveal God to men. He is the Light of the world, who, in the seven-fold fulness of the Spirit, made the Father known. Through that same Spirit, whom He sent to earth as the Comforter, His own are also the light of the world.

Today, the Spirit of God in believing men, and through the Word of God, reveals the risen and glorified Saviour to their hearts.

"*The table, and the shewbread,*" as it is written in the text, sounds like two additional articles, which indeed there are, but not two distinct articles of furniture. It is one: "the table and the shewbread," for the comma should be omitted. This is the table of shewbread, of which Exodus 25 and Leviticus 24 have much to say. The table is a symbol of fellowship, and it is in Christ that fellowship with God can be had. But first there needs to be life, new life in Him, and of this the shewbread speaks. The natural man needs bread for life and sustenance. The spiritual man, given life by the Bread which came down from Heaven, finds His food and strength in Christ, the living Bread, the Bread of life.

These two furnishings, then, are said to have been in "the sanctuary," "the first [tabernacle]," which, indeed, they were. But let us go on.

"And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly" (vss. 3-5). After one passed the veil, thus entering the second tabernacle, called "the Holiest of all," or "the Holy of holies"—and remember, no man could pass this veil on penalty of death, saving the high priest, and he only once a year—there were to be found other furnishings. And as there was the notable absence of "the altar of incense" in the sanctuary, between the tabernacle here described and the appointments of wilderness days, so there is a prominent addition in the articles of furniture now delineated as being in the Holiest of all. It is the first one mentioned, "the golden censer." Controversy and dispute have raged over this fact, some going so far as to suggest that here is proof that the Scriptures are not verbally inspired. Such an argument is weak in the light of the many proofs of inspiration.

Of old "the altar of incense" was in the sanctuary. It

stood just outside the veil that separated the sanctuary from the Holiest of all. There Aaron daily offered sweet incense to the Lord. And from there the high priest took "the golden censer" and carried it through the veil and into the Holiest of all, when he entered on the Day of Atonement, as a cloud to cover the mercy-seat (Lev. 16:12, 13). It was symbolic of our worship of God, a sweet-smelling savor to Him, which is presented through Christ, our living divine Intercessor. Through Him all that is imperfect in our praise and worship, thanksgiving and petition, is made perfect.

"The altar of incense" stood outside of the veil. But "the golden censer," in which the incense was burned, was used within the veil on the atonement day. And so here, where the typical meanings and uses of the tabernacle's furnishings are to be contrasted with the reality, it pleased the Spirit of God to depict the censer within the veil rather than the altar without the veil.\*

Next "the ark of the covenant" is mentioned. This golden instrument was a sign of the Presence of God within the Holiest of all, where alone He could be approached, and that through Christ, His express Image, in reverential symbol. And within the ark were to be found these: "the golden pot that had manna," another symbol of Christ, the Bread from Heaven, hidden in the Old Testament, and now revealed in glory; "Aaron's rod that budded," signifying God's confirmation of Aaron as priest, and a type of Christ our Priest; and "the tables of the covenant," that is, the tables of the Law, whereon God's holy and perfect Law was written, and again signifying of Christ, in whom alone the majestic and perfect divine Law could abide unbroken.

Finally, over the ark were the cherubim—"the cherubim of glory shadowing the mercy-seat." There, in the Presence

\*H. A. Ironside, Litt.D., *The Epistle to the Hebrews* (Loizeaux Brothers, New York): "There can be no question, then, but that 'censer' here means the incense altar. But why did the writer not say it was in the Holy Place? Why does he plainly connect it with the Holiest? The answer is perfectly simple. It belonged to the Holiest because it typified Christ's Person and intercessory work in the Holiest of all. But during all the Old Testament dispensation it must stand outside the veil where it could be approached by the priests, and yet so near the veil that the moment this curtain was rent in twain from the top to the bottom the fragrant smoke of the incense entered the Holiest."



of God, these angelic beings behold and extol the glory of the exalted Christ. These look down in awe and wonder upon the mercy-seat, the place of propitiation, where the blood of atonement was sprinkled, that blood which was ever a figure of the life's blood of "the Lamb of God, which taketh away the sin of the world."

We have only described and commented upon the furnishings of the sanctuary and the Holiest of all in briefest measure. Why, when they speak such volumes about the Person, work, and glory of Christ? It is because to do other than refer to them in brief would be to disturb the very purpose of the Holy Spirit here, who, through the inspired writer, Himself, declares: "of which we cannot now speak particularly." In other words, "This is not the place to dwell at length or fully upon these furnishings." Why? Because it is to be shown that the reality has replaced the figures. These furnishings portray Christ. But now Christ has come and opened a new and living way to the Father. Now we are to be occupied with the worship of Him, rather than with the consideration of furniture, of symbols. For the earthly tabernacle, divinely appointed though it was, was merely "the example and shadow of heavenly things" (8:5), which are now to demand our full attention.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost thus signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation" (vs. 6-10).

The furniture having been denoted, equally briefly the service of the priesthood is now described. "Now when these things were thus ordained," that is, the appointments already spoken of, "the priests went always into the first tabernacle,

## OUR HOPE

accomplishing the service of God." The ministry of "the first tabernacle," the sanctuary, the Holy Place, was exercised "always." It was a daily service. The candles must be trimmed and lighted. The shewbread must be changed. The altar of incense must be administered morning and evening daily, a sweet and perpetual incense to God. These things, speaking in a visual language that all could understand, were accomplished *continuously*, that the people might always bear in mind the holiness of God and the necessity of approaching Him on His own basis. Observe that the whole family of priests wrought this service, each in his own order. It was a never-ceasing work.

It was different with "the second tabernacle," the Holiest of all, the Holy of holies. As has been mentioned earlier, only once a year, but once *every* year, the high priest entered it through the veil that separated it from the sanctuary. He entered alone. Even his high office, however, could not allow him access to the Presence of God unaccompanied. "But into the second went the high priest alone once every year, *not without blood.*" This was the necessary accompaniment that he must have—blood, without which is no remission (vs. 22), by which atonement for souls is made (Lev. 17:11). The priest could enter the sanctuary without the blood, having simply washed his hands and feet in the laver in the outer court. But the high priest's entry within the veil was "not without blood." How could it be otherwise, for even *the high priest was a sinner and had no right to approach the Presence of God in his imperfection?* Before he entered within the veil and stood before the mercy-seat, he divested himself of all the magnificent robes and of his holy office, and donned white linen only (Lev. 16:4), so that he would stand before the Lord with nothing to offer but the blood. How wonderfully this pictures our standing today before the Almighty! Stripped of all man's righteousness and pretensions, we appear before Him with but one plea: nothing but the blood of Jesus. And we are "accepted in the Beloved" (Ephes. 1:6). Who can but exclaim: "Hallelujah! What a Saviour!"

What did the high priest do with the blood? It is told us concerning it: "which he offered for himself, and for the errors of the people." He himself was, though a high priest

by ordination of the Lord, a sinful man. He must offer the blood as an atonement for his own sins. And he must offer it "for the errors of the people." They, too, were sinners and must plead the blood of the sacrifice, a preview of the blood of the only Begotten that was shed on Calvary.

Another has suggested a thought-provoking explanation of the use of the word, "errors," better translated, "sins of ignorance." We quote at some length:

"A very important principle is suggested here, one that people are apt to overlook. Under the Law the only sins that were provided for were those of ignorance. If a man did aught presumptuously, he was to die without mercy; no sacrifice was provided for that. So, in the 19th Psalm, David says, 'Keep back Thy servant from presumptuous sins'; that is, sins done knowingly. 'Who can understand his errors?' There are sins of ignorance. 'Cleanse Thou me from hidden faults'; that is, faults of which I know nothing, and yet which are there unquestionably.

"But when you come to the 51st Psalm you find the sin of presumption: there is no question that David knew the awful character of the sin which he was committing. His conscience and heart were hardened for the time, and he went on that fearful course which ended practically in murder. Then, when he came under the sense of that sin, after God had by the prophet Nathan touched his conscience, he could not plead ignorance, and therefore does not presume to bring an offering. There were trespass and sin offerings provided under the Law; offerings for the sin, too, of a ruler—but he could not bring that. He says, 'Thou desirest not sacrifice, else would I give it.' How could he bring a sacrifice for the very sin for which God declared there was no sacrifice?

"And yet, though the law was perfectly helpless to minister comfort or peace to David's soul, he lay hold upon God, and there are the breathings of confidence, the confidence of a restored soul; but it is not on the basis of legal sacrifice. He says, 'The only sacrifice I can bring is a broken and a crushed heart. The sacrifices of God are a broken spirit.' Ah, God will not despise that; it is that condition of heart

which lays hold of the truth of Christ and His precious work."\*

The purpose of this separation from God, apart from the blood brought once a year into the Holy of holies, is now indicated: "the Holy Ghost thus signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing." A paraphrase of these clauses will be sufficient to make them quite clear. It is as if the writer of the epistle had said this: "By the veil and the exclusion of all but the high priest, he being permitted to enter only once every year and only with the blood, the Holy Spirit is showing that the way into the very Presence of God was not yet, as long as the first, or wilderness, tabernacle had standing with Him, made known." † God was there, but there was no access to Him. He was near, yet He was far away, too, separated by a great gulf—sin.

But if God could not be approached openly while the tabernacle and its services had their standing in the divine program by His ordinance, what was their purpose? It is told us: "which was a figure [a *parable*, literally] for the time then present." The tabernacle, as the Law and the priesthood, was ordered under God's sovereignty to declare, in language that man could understand by reason of its parabolic teaching, divine holiness and human need, and to point to Christ, the end of all its promises, the substance to which all the symbols pointed, the ultimate expression of God's love. *This way of dealing with man, this dispensation, was evidently to cease, for the words "for the time then present" so imply, suggesting that another time was coming. And, indeed, it has come. It was ushered in when Christ died on the Cross, when the veil of the temple was rent in twain from its top to bottom. It is in this new time that the "better things" of the Hebrews Epistle are being manifested, the better things that are once again to be contrasted, after a sentence or two, with the old, dying figures.*

\*Samuel Ridout, *op. cit.*

†"The first tabernacle," in this instance, has not to do with the sanctuary as distinguished from the Holiest of all, but, as the context indicates, alludes to the wilderness tabernacle. And the expression, "was yet standing," is confusing; the marginal translation, "as yet had its standing," is better.

"In which [the first tabernacle] were offered gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Of course this is so! No matter how many offerings a sinner might bring to God, no matter how many sacrifices were made, his sin was not gone. Yes, it was covered for a time. But on the day of atonement such sins were remembered once again by the high priest, and blood was shed and offered for them. Gifts and sacrifices did not cleanse the conscience. Why? Because they "stood only in meats and drinks, and divers washings, and carnal ordinances." Whatever the form of the gift or sacrifice—whether they pertained to meats or drinks taken, abstained from, or burnt or poured out; whether they had to do with the ceremonial bathing of the flesh—hands, or feet, or whole body; or ordinances of other kinds; all were carnal, fleshly.

"Can that which is prescribed by divine fiat be called 'carnal'?" someone will ask. Here the Spirit of God has so designated the tabernacle gifts and sacrifices by the expression: "and carnal ordinances." For all of this ritual, symbolic though it was, was external. A man could observe every one of these ordinances minutely, so that he was, "touching the righteousness which is in the law, blameless" (cf. Phil. 3:4-6), and yet not be in right relationship to God spiritually. Ceremonial cleanliness did not cleanse the heart. Some of the Pharisees were certainly blameless in respect to the ordinances; nevertheless, they were strangers to the knowledge of God and peace with Him. All these ordinances were exceedingly meaningful and served a purpose—they were figures; but they were temporary, at best.

They were, we are told, "imposed on them until the time of reformation," literally, "until the setting of things right," or still better, "until a complete rectification." These are strong expressions, however the language is rendered, but not too strong for the occasion. For in His eternal program, God had a better plan. The time was to come when the veil would no longer shut men out of His Presence. Then things would be entirely rectified. That time has come. The Lord Jesus Christ, by His death and resurrection, has caused the veil of separation to be "unrent," if we may use the word, having provided access to the Father in and through Him—

self, by the new and living way of faith in Him. The former things were shadows of things to come. Now, in the fulness of time, God has sent His Son, and by Him the way has been opened into His presence. This is the apex of the Hebrews message. It is that to which we are about to be introduced. "Let us therefore draw near with a true heart in full assurance of faith" as we approach, in this portion of God's Word, the throne-room and the throne, the Presence of God, by our Lord Jesus Christ, in the Holiest of all.

*(To be continued, D. V.)*

### INFINITE RESOURCES

A boy wondered as he watched the many people go to the village well to draw water. He feared that the supply might fail; so one morning he descended into the well and placed a mark on the brick work, just above the water line. In the evening he went down again, and was happy to find just as much water in the well, though people had been drawing all day long.

In Christ "the Godhead in all its fulness dwells incarnate" (Col. 2:9, *T. C. N. T.*). He who created the Universe by "the word of His mouth" (Psa. 33:6), and on whose shoulder is the government of all things (Isa. 9:6), is the One whose Name is "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6). Though His shed blood has cleansed many sinners, it has lost none of its power (1 John 1:7). "The Lord's hand is not shortened that it cannot save" (Isa. 59:1). God's grace is like a mighty ocean; the fish swimming in it need never fear of perishing of thirst. Spurgeon once suggested that a mouse in Joseph's granaries in Egypt would have more reason to doubt its next meal in a full granary than the believer has to doubt the all-sufficiency of Christ! He said, "My grace is sufficient for thee" (2 Cor. 12:9). Never worry, trusting one; the well of His infinite love, grace, and power never will run dry!

## Daily Bible Treasury\*

By HERBERT LOCKYER

### Nuggets from the Psalms

**January 1. PSALM 1.** The first Psalm is a suitable preface to the Psalms as a whole. In fact, it has been called, "The Preface of the Holy Ghost." Ancient writers were wont to commence the Psalter with Psalm 2. A study of the Psalm reveals the parallel lines running through, not only the Psalms, but the entire Bible, namely, "The Blessedness of the Saints" (1-3); and "The Blight of the Sinner" (4-6). The first half of the Psalm gives us a description of what the believer will not do, and then what he will do. Saints are like trees planted by a river; sinners are as chaff the wind bloweth away. The all-important question is, "In what part of the Psalm do we live?"

**January 2. PSALM 2.** Peter tells us that God spoke by the mouth of David in this imprecatory Psalm. Applicable to persecutors of any age, especially to the Great Tribulation era, the early Church could apply its language to godless rulers of their day (Acts 2:24-28). Reviewing the Psalm as a whole, we find David declaring man's furious, yet futile, hostility Godward. Four stanzas of three verses each form the Psalm: Rage and Rebellion (1-3); Derision and Decision (4-6); Jesus and Judgment (7-9); and Instruction and Invitation (10-12). Enthroned in quiet dignity, God is not perturbed over man's rebellion. Some kiss the Son; others kill Him. Which are we doing?

**January 3. PSALM 3.** The title of this Psalm tells its own sad story. Says Matthew Henry: "The title of this Psalm and many others is a key hung ready at the door, to open it, and let us into the entertainments of it; when we know upon what occasion a Psalm was penned, we know better how to expound it." We here find David driven from his palace, royal city, and home by Absalom, his rebellious son, who was bent on robbing his father of crown and life. David's confidence in God, however, was unshaken. The Psalmist certainly ran away from Absalom, but he ran into the arms of the Lord. What do we do when Absaloms, within and without, rise up against us?

**January 4. PSALM 4.** The destiny of those freed from sin's guilt and government is that of being set apart by, and for, God. What a position of wondrous grace for all those "who stand in awe, and sin not"! And what a marvellous conception of God, David had! He knew what it was to rest in the joy of what He was. To his heart, God was righteous, prayer-hearing, possessive, full of favor, and the Source of sleep and safety. Do you want His uplifted countenance? Then fulfill the necessary conditions indicated by David in the Psalm. Do you want a cure for sleeplessness? Then take verses 4 and 8 to bed with you tonight.

**January 5. PSALM 5.** The key-note of this musical, merciful meditation is indicated by the title, "Nehiloth," meaning *inheri-*

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

*ance.* David's central thought is that the righteous are the Lord's inheritance. This is why they ever rejoice in Him, and are increasingly blessed of Him. What an arresting watch-word we have in verse 3: "I will look up"! Which way are we looking? The outlook is altogether gloomy. When we look within and view our failures, we are depressed. But the uplook is ever glorious, so "keep looking up," as my friend, Dr. Wm. Pettlingill, always signs his letters. Do not despair. God reigns over all.

**January 6. PSALM 6.** Here we have one of those penitential Psalms common to the Psalter. It is the pitiful plea of a soul yearning to escape out of "Doubting Castle." In some "Slough of Despond" have you been tempted to cry, "O Lord, how long!" Are you weary with your groaning? Then bid despair depart, for the Lord will hear the voice of your weeping. He is never behind His time. He ever remembers His own, and comes down for their deliverance. "Sheminith," meaning *the eighth*, and in music an octave, can represent resurrection, seeing that "eight" is the resurrection number. "Return, O Lord." Here is our hope.

**January 7. PSALM 7.** The sweet Psalmist of Israel sang this song of deliverance out of a grateful heart. From the title we learn that the occasion of this Psalm was the announcement of Cushai that Absalom was dead and all the king's enemies were scattered. Turn to 2 Samuel 18:3 for one of the most moving expressions of grief in literature, grief occasioned by the tidings Cushai carried. There are at least three glimpses of our Great Deliverer in this "Praise Psalm": He is the Justifier of the Justified One (vs. 6); Judge of the Sinning One (vs. 11); and Joy of the Singing One (vs. 17). Can we not trust this "Shield and Defender"?

**January 8. PSALM 8.** This magnificent Messianic Psalm glorifies Christ as Master of ocean, and earth, and sky. Read the comment in the Scofield Reference Bible on this Psalm. The Psalmist asks: "What is man?" Well, a mere man is nothing, but the God-Man, who as the last Adam more than regained all the first Adam lost, is excellent in all the earth. Presently crowned with glory and honor, final victory is to be His when all things are put under His feet. Why should we charge our souls with care when we have such a Creator, Conqueror, and Companion? Let Him have dominion over our lives!

**January 9. PSALM 9.** This Psalm of the "Name" bears an impressive title, "Muthlabben," meaning *death of the son*, and may have a connection with the death of David's son of shame that Bathsheba bore him (2 Sam. 12:20). The Chaldee Version has it: "Concerning the death of the Champion who went out between the camps," referring to the slaughter of Goliath. Spurgeon suggests that the Psalm refers mystically to the victory of Christ over the champion of evil, the devil. The tread of the Psalm is that God has an inflexible standard by which He will judge men, namely, His righteousness. In verse 17 we have a most solemn declaration. May it stir us to action!

**January 10. PSALM 10.** This unnamed Psalm is reckoned by some writers to be a continuation of the previous one. Here we have a woeful wail. Throughout the Psalm we hear the cry of the oppressed. Martin Luther said of this Tenth Psalm: "There is not a Psalm which describes the mind, manners, works, worth, feelings, and the fate of the ungodly with so much propriety, fulness, and light as this Psalm." Augustine spoke of it as "The Psalm of Antichrist." As we witness the onward march of wickedness in every form, let us cry



## OUR HOPE

441

out of the intense need of our soul, "Arise, O Lord; D Lord, lift up Thy hand."

**January 11. PSALM 11.** David believed in the Sovereignty of God. Even though foundations in appearance were crumbling, the Psalmist believed that God had complete control of circumstances at their worst. Possibly when he penned this Psalm, David was being hunted by Saul "as a partridge upon the mountains," but strong in faith, David was never timorous. Is ours a full trust in a God who reigns supreme? He has never vacated His throne. Persecution, hostility, and apostasy may be rampant, but a guilty world cannot escape the pronounced judgments of the Psalm. Praise God, the portion of our cup is different from that of the wicked!

**January 12. PSALM 12.** We can call this, "The Tongue Psalm." When lawlessness prevails and man becomes haughty, he presumptuously asks: "Our tongues are our own. Who is Lord over us?" Spurgeon entitles the Psalm, "Good Thoughts in Bad Times." When spiritual declension overtakes a people, there is a general forsaking of the Word of God. Submission to its teachings is scorned. Human reason is deified. Yet the Scripture stands amid all the change and chance of man's speculation as a lamp amid increasing darkness. If only man would be silent; "hold his tongue," as Job prayed, and listen to the pure and precious words of the Lord.

**January 13. PSALM 13.** Four times over in this short Psalm we have the cry: "How long?" betokening great anguish of heart and an intense desire for divine deliverance. Without doubt the Psalm provides us with a portrait of our own feelings, when, because of apparent divine indifference, we indulge in murmurings: "How long wilt Thou hide Thy face from me?" A hidden face, however, is no indication of a forgetful heart, as the Saviour knew when He cried: "My God, My God, why hast Thou forsaken Me!" David travels from murmuring to merriment in three steps: The Questioning Heart (vs. 1, 2); the Praying Heart (3, 4); and the Singing Heart (5, 6). Which are yours, Shadows or Songs?

**January 14. PSALM 14, 53.** The fools described by David, in this repeated Psalm, are not merely those who claim to be atheists, but all who by their rejection say: "No God for me!" And as the Bible and history prove, rejection of the knowledge and claims of God leads to a riot of sin. Further, opposition to God finds expression in active hostility to His people. While definitely related to Israel, Paul indicates that these Psalms describe the deplorable state of things in any age when God is cast off (Rom. 3:10-12). What is our responsibility in this godless age? The last verse answers the question. We must bestir ourselves to call upon God to make bare His holy arm.

**January 15. PSALM 15.** Here we have a Question-and-Answer Psalm in which David describes himself as a child perfectly at home in the house of the Lord. And yet, no one answers to the man of this Psalm as does the Lord Jesus. He fits the description as no other. May we be conformed to His image! One wonders whether some of the language of this Psalm was in Shakespeare's mind when he wrote:

"His words are bonds, his oaths are oracles;  
His love sincere; his thoughts immaculate;  
His tears pure messengers sent from his heart;  
His heart as far from fraud as Heaven from earth."

## OUR HOPE

**January 16. PSALM 16.** This Golden Psalm has been called "David's Jewel." It bears the title, "Michtam of David," suggesting a prayerful meditation. "Michtam" can mean the revelation of a blessed mystery, and this is what the Psalm is, for David is here giving us a prediction of Christ's death and resurrection (Acts 2:19-31). Paul also used this precious Psalm in his synagogue sermon at Antioch (Acts 13:35-38). While we see "Jesus only" in all of the Psalm, can we make the last verse our own and declare that we are completely satisfied with the pleasures at His right hand?

**January 17. PSALM 17.** As a man after God's own heart, David was a master in the art of supplication. That he knew how to pray is evident from a study of this Psalm, with its appeal to high Heaven. Such personal intercessions reveal the Psalmist's trust in God, and encourage us to call upon the Lord at all times. The spiritual eye can see Jesus here as the prevailing Intercessor, presenting and pleading the needs of His own. David prayed that he might be kept safe and sheltered (vs. 8), shielded (vs. 9); and satisfied (15). Charles Wesley, on his death-bed, shouted: "I shall be satisfied, satisfied, satisfied when I awake with Thy likeness." Is this our confidence?

**January 18. PSALM 18.** The somewhat full head-note relates the background of this warrior Psalm. David appears to ransack his vocabulary for fitting terms to describe all God has been to him: Rock—Fortress—Deliverer—Buckler—High Tower! For all crises the Psalmist looks for the Lord to intervene, and He does. Then the Psalm begins and ends with praise to Him as the mighty Deliverer. From New Testament passages we discover a greater than David is here (Rom. 16:9; Heb. 2:13). One of the charms of this repeated Psalm (2 Sam. 22), apart from its rich poetry, is "the exquisite and subtle alternation of the "I" and the "Thou." And yet David had no more monopoly on God than has the humblest believer today.

**January 19. PSALM 19.** David was a man of at least three books. As a youth, near to the heart of Nature, he learnt many of its secrets. Then, as a student of the first five books of the Bible, the only part he had, David came to love the Law of the Lord. As he journeyed on to maturity, he became a close student of another volume, namely, his own heart. And all three books are found in this delightful poem. We have the Book of Nature (vs. 1-6); the Book of God (7-11), and the Book of the Human Heart (12-14). We here travel from two extremes, "the Heavens" above, and the "Heart" within. Are you a fellow-student of David, having an ever-expanding knowledge in this three-fold direction?

**January 20. PSALM 20.** "We have before us a *National Anthem*," says Spurgeon, "fitted to be sung at the outbreak of war, when the monarch was girding on his sword for the fight. If David had not been vexed with war, we might never have been favored with such psalms as this." We also concur with the above expositor when he suggests that this hymn of pomp is prophetic of Christ, and is the cry of the Church on behalf of her Lord, as she sees Him in vision enduring a great weight of afflictions on her behalf. We are, or should be, a militant people, and with the great Captain of our Salvation at hand we must set up our banners, and rest in the saving strength of His right hand.

**January 21. PSALM 21.** There are some scholars who feel that Psalm 20 and the one before us should form one Psalm. The pre-

ceding Psalm, so eloquent with the evidence of answered prayer, is now followed by this one, so naturally full of joy and gladness. Seeing that "the King" is prominent throughout, this triumphant song is directly associated with David's reign as king. All his enemies had been subdued and his throne established. The larger application of this royal triumphal ode, however, is related to David's greater Son, who, when He returns as the King of kings, will judge the world, making His foes as a fiery oven in the day of His anger. Have we given this King a present coronation in our own hearts and lives?

January 22. **PSALM 22, 23, 24.** We group these three Messianic Psalms together, since they form a trinity in unity. Reading them without a break, we have the three-fold view of Christ as Saviour (22), Shepherd (23), and Sovereign (24). The Cross—the Crook—and the Crown are combined. What the Lord has done, is doing, and will yet do, are the three glimpses we gather of His work. Again, taken together, these Psalms present a progressive experience. We first of all come to know Christ as the Saviour (Psalm 22). Our eyes are open to see Him hanging on a tree for our sins. Receiving Him, we come to know Him as the Shepherd able to meet our every need (Psalm 23). Yielding to His fuller claims, we crown Him as Lord over all, knowing that "if He is not Lord of all, He is not Lord at all" (Psalm 24).

January 23. **PSALM 25.** The petitions of this most personal Psalm are most expressive and illuminative. David, in various terms, makes a full and unreserved confession of sin. And the very greatness of iniquity but magnifies the grace that puts it away. Further, when fully delivered, the heart cleansed and set free is bound forever to the Lord of the deliverance. Evidently this Psalm is a composition of David's later days, for he speaks of the sins of his youth (vs. 7). But for these, as well as for all his transgression, the Psalmist experienced a bountiful, saving grace. And the deeper we dig into our own hearts, and discover a world of unknown sin, the more we realize the necessity of making the language of this penitential Psalm our own. Oh, to be more holy in life!

January 24. **PSALM 26.** Protestations and Promises go to make up this cry to God. Being redeemed from all iniquity (Psalm 25), separation from sinners becomes the necessary condition of going on with God. And the plea of David is that he has separated himself from evil-doers and that this is the ground of his confidence before God. It is profitable to note the declarations: "I have not sat," "I have hated," "I have walked," and "I have loved." Protestating that he has walked in integrity and in truth, David is confident that God will honor and preserve him. And the consistent truth of Scripture is that if we walk in the light as He is in the light, we have every right to expect the Lord to care for us, and to cause goodness and mercy to follow us all the days of our life.

January 25. **PSALM 27.** If we would have the full enjoyment of freedom from fear, then we must live in the atmosphere of this Psalm of assurance. It opens with the joyous strains of confidence. Fear is dismissed as unworthy and impossible. Faith is also here, and out of it courage is born. "A man without hope," Lord Wolseley said, "makes an indifferent soldier; one without cheerfulness is worse than useless." And with no fears to haunt and harass us, we are brave to dare, to suffer, and to win. Do we share the calm faith of David, believing that in spite of all opposition, God is our Guide and Guard? Is ours the same consuming passion that kept the Psalmist so buoyant?

and brave? "One thing have I desired of the Lord, that will I seek after" (vs. 4).

**January 26. PSALM 28.** Here David gives us another of his "Songs in the Night." Spurgeon remarks: "The thorn at the breast of the nightingale was said by the old naturalists to make it sing: David's grief makes him eloquent in holy psalmody. The main pleading of this Psalm is that the suppliant may not be confounded with the workers of iniquity, for whom he expresses the utmost abhorrence; it may suit any slandered saint who, being misunderstood by men, and treated by them as an unworthy character, is anxious to stand aright before the bar of God. The Lord Jesus may be seen here pleading as the representative of His people." May we learn how to make this intense intercession our very own!

**January 27. PSALM 29.** The theme of this striking Psalm is "the voice of the Lord." It is also David's "Glory Song." In His temple everything saith: "Glory" (vs. 9, R. V.)! From the Temple of Creation, the Temple of His Church, and the Temple of Heaven, the music rises, surges, and swells. David here reminds us that glory is due the Lord: "Give unto the Lord the glory due to His Name." Are we giving Him His due? Or can it be that we seek our own glory? All of Nature draws attention to the wisdom and skill of the Creator. The stars, for example, are "forever singing as they shine, the hand that made us is divine." It is man alone who robs God of the glory due Him for His grace and greatness.

**January 28. PSALM 30.** This dedicatory Psalm was composed for the Temple that David was not permitted to see, though he prepared for it. Any new abode should be dedicated to God. Except He builds the house, and it is built for Him, they labor in vain who build it. One old writer suggests that David offered this wonderful song at the dedication of the house he built on the threshing floor of Araunab, after the grievous plague bringing so much desolation to his kingdom (2 Sam. 24:25; 1 Chron. 21:26). Be this as it may, let us ever realize that, apart from God's emancipating and elevating power, we are both *helpless and hopeless*. Gladness can only be ours as the sadness and sorrow of sin are forever removed by the matchless power of God.

**January 29. PSALM 31.** Passing out of the exhilarating air of gladness, characteristic of the previous Psalms, we now hear David singing in the minor key. Strains of grief and woe are before us as the Psalmist thinks of the trials and troubles of his life. Some expositors think that this doleful Psalm had its birth in the rebellion of Absalom, and when lying lips were spreading malicious rumors against the king. But such is the nature of it that we can make it our own in times of dire affliction. It is sometimes somewhat hard to believe that our times are in His hands, especially when those times are hard and bad. What a ringing challenge the last verse of the Psalm presents! Victory waits upon the banners of the brave.

**January 30. PSALM 32.** Paul confirms the given testimony that David wrote this evangelistic Psalm (Rom. 4:6-8). It bears the title, "Masehil," meaning *instruction*, and is one of "The Instruction Psalms." The experience of one sinning, yet forgiven, saint affords rich instruction to others. In order of history, Psalm 32 follows Psalm 31. Blissful years followed David's repentance over his dark sin and he could do no other than pour out his spirit in the soft music of this "Pauline Psalm," as Martin Luther called it, since it speaks so fully of divine pardon and preservation. My reader, is yours the blessedness

of sins forgiven? If not, why not turn to God just now? He stands ready to forgive and forget your transgressions.

January 31. PSALM 33. In this anonymous Psalm, the bells of blessing peal forth their enchanting music. Jubilation and joy are everywhere for God's goodness, providential care, pardoning compassion, and pursuing love. The God of Creation is also the God of Redemption and the God of History. Evident themes are: The goodness of God is ever new (vs. 5); the Word of God is ever true (vs. 6); the work of God is ever perfect (vs. 6); the counsel of God ever stands (vs. 18); and the eye of God is ever open (vs. 18). With such a God, what else can we do but rejoice in Him? How we do bless His holy Name for making us the people whom He hath chosen for His own inheritance!

---

## Book Reviews

BY ARTHUR FOREST WELLS

**Memoirs of McCheyne.** By Andrew A. Bonar. Published by Moody Press, Chicago. Cloth binding, 448 pages. Price, \$3.50.

This re-edition of one of the most cherished of Christian memoirs reproduces practically all of the exceedingly rich works of McCheyne. The biographical section of the original writing by Bonar has been abridged in order to condense a one-time 632-page book of rather fine print to the good-size volume now presented. The condensed biography occupies 20 pages. Miscellaneous papers, including four long poems, take up 32 pages. About three-eighths of the great central section are given over to 59 Letters, and the other five-eighths to 33 Messages. The facts, that within 25 years after its first appearance this book was in its 116th English edition, and that in spite of these many printings very few of them are offered for sale, lead to an impressive assumption, borne out by proof, that this is one of the most blessed spiritual classics of all time. The Letters give counsel of the highest order, not only because they apply sound scriptural logic to the cases in point, but also because they breathe the air of Christian experience and personal holiness. Their open-heartedness is gloriously refreshing. The Sermons, although they come from an environment where the Lord's Day (Sunday) is the Sabbath, and where some of the present dispensational distinctions were not drawn, besides presenting marvelous truths of the Word of God, have at least two additional values: they are a delight to everyone who knows a good sermon when he sees one; and to such as need the best training in homiletics, they offer an excellent lesson or course of study. These *Memoirs of McCheyne*, like *The Suffering Saviour* by Krummacher, is one of "The Wycliffe Series of Christian Classics," which prints again spiritual treasures of previous centuries. Books that have stood such tests of time are very worthwhile. You will rejoice to know about Robert Murray McCheyne through the honorable pen of Andrew A. Bonar.

**Fish Four and the Lisu New Testament.** By Leila R. Cooke. Published by China Inland Mission, Philadelphia, Pa. Paper covers, 103 pages. Price, 50 cents.

This booklet, written posthumously by the husband of Leila R. Cooke from notes which she had painstakingly prepared, tells the story of how the Lord called and used one who but recently had been a wild man of the hills, a member of a tribe which a decade earlier had had no written language, one who had never seen a classroom—how the Lord prepared such a young man to act as interpreter to those who gave the Lisu people their New Testament. The account is full of real human interest because of Fish Four's excellent qualities and the problems which he brought to the missionaries. This narrative does much to clarify the need and opportunities of the Lisu field.

**Practical Sermon Outlines.** By H. K. Downie. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 119 pages. Price, \$1.50.

This volume contains sixty-six outlines for Christian talks. Most of them are of a textual nature, but some seek to develop a topic with the help of references to scattered passages of Scripture. Each is sound as to the doctrine taught. Laymen should be able to get a deal of help from most of them. But the trained minister, who has some regard for homiletic logic and art, should look elsewhere, if he needs assistance in getting sermon suggestions. At times there is no legitimate connection between the text and a subdivision of a given heading. Thus, in the very first outline, "Rags and Ropes" (Jere. 38:6, 14), the fact that Jeremiah had been lowered into a pit, is made to mean: "Sin is degrading, and man by nature is in sin." But Jeremiah had been put into the pit because he had been faithful to Jehovah's Word! Again, on the subject, "The Knowledge of Christ" (John 3), five divisions are given: Nature, vs. 6; Science, vs. 8; Law, vs. 10; History, vs. 14; and Grace, vs. 16. Why speak of birth as nature, and wild as science? They are both natural phenomena. Science is knowledge, not natural fact. Then why designate verse 10 law?

**The Sufferings of the Saints.** By Douglas M. White. Published by Moody Press, Chicago. Paper covers, 94 pages. Price, 75 cents.

Another title of this booklet could be, "A Commentary on First Peter from the Standpoint of Christian Suffering," for its eight chapters follow the verses of this Epistle up to almost its last sentence. The thoughts dwelt upon are: Rejoicing in the Fact of Suffering; Holiness—the Product of Suffering; Growth—the Outcome of Suffering; Submission—the Strength of Suffering; Subjection—the Beauty of Suffering; Victory—the Value of Suffering; Participation—the Satisfaction of Suffering; and Perfection—the End of Suffering. The illustration on the front cover is a bit too realistic for its own good, but the contents of this booklet are sane and comforting. While a writing of this nature may not ordinarily offer a daily diet, there are here some admonitions which may well have a daily emphasis. But the author seeks to answer a special need; and for those who are being tried, this is good reading.

**Daniel—The Propbet.** By M. R. DeHaan. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 339 pages. Price, \$3.00.

The thirty-five simple studies in the Book of Daniel which comprise

this volume are an outgrowth of Dr. DeHaan's radio preaching. They cover the salient portions of this prophecy instead of giving detailed interpretations of the whole of it. They have been published in response to the demand for them by the radio-listening public and because of the author's belief in the timeliness of their lessons. The teaching here follows the line of dispensational premillennialism; it also stresses the sinner's need of God's grace in Christ and the saint's responsibility to live a godly life. Those who seek a commentary on the more exact meaning of the particulars of Daniel's prophecy may find their answer in other books; but for the untaught or little taught layman this should be an interesting and helpful collection of addresses. The presentation is simple and it seeks to give information on some of the general truths of the Old Testament that lie back of the spiritual and prophetic world of the prophet or the world which he saw. We do not say that some of the teaching here will not be challenged; but the main thesis is that on which conservative dispensationalists are agreed.

**Christianity Is Christ.** By W. H. Griffith-Thomas. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 159 pages. Price, \$1.50.

With this book there begins a series of reprinted Christian classics, titles of which are now out of print and difficult to obtain. Each title in this Christian Life Library is to be uniform in style, price, binding, format, etc. The aim of this writing is to put within the reach of Christians a handbook on the Person and Work of the Lord Jesus Christ as an aid in answering questions that are being asked about Him. The following headings designate the respective chapters of this publication: The Fact, The Character, The Claim, The Teaching, The Miracles, The Death, The Resurrection, The Gospel, The Church, The Grace, The Influence, The Virgin Birth, The Meaning, and The Verification of Christ. There then follows a Bibliography and an Index. Those of us who knew Dr. Thomas will remember with thanksgiving to God the blessings we received through him and will rejoice that his present writing will also share in a still wider distribution. Dr. Thomas' teaching is true, concise, and clear. He speaks to the point and always magnifies our Lord. This volume is a good food-box for the student himself, and a fine tool with which to work or weapon with which to fight.

**The Confessions of St. Augustine.** Condensed and edited by David Otis Fuller. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 137 pages. Price, \$1.50.

In this book Dr. Fuller has given the reader a condensation of the personal confessions of one of the great men of the Church. While not everything that Augustine wrote is of the highest order, it remains true that he and John Calvin remain the two most important links between the Apostle Paul and the adherent to the teachings of the Sovereignty and Grace of God as set forth in Reformed Theology particularly. Others, of course, also gladly accept the basic teachings of this Church father; yea, even the Roman Catholics are said to proclaim his ideas the only sound basis of philosophy. It is well, therefore, that we have another handy condensation of an English translation of the testimony of this man concerning God and His grace to him in respect to his sin and sinning. Dr. Fuller has prepared the reader to

appropriate these confessions by giving a brief biographic sketch of this believer in and servant of the Lord Jesus Christ, and by printing some translators' prefaces to them. This is reading that has made important history.

**Youth's Marriage Problems.** By Alfred L. Murray. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 182 pages. Price, \$2.00.

Maybe our over-educated youth are so unused to using their own brains that they need all this advice; but as we read this multitude of details against the background of so many references to what has been said in books, and so few to what is said in the Book, we were reminded of a wonderful experience we had in a Pennsylvania mountain community some months ago during a Bible Conference. We were being entertained in a home at the edge of the town, near a public park. One afternoon two play-directing teachers, paid at tax-payers' expense, came there with a group of children; and we saw them waste their time telling country boys how to "swing"! This author makes some sound references to the Bible's teaching on the subject of marriage and divorce; but this seems to be nullified by statements like these: "This is one reason why premarital sex relations are dangerous" (Page 22). "If there have been pre-marital sex relations it is wise to confess them . . . I have known of successful marriages in which Christian men married women with a dark past, and they are happy" (Page 132). The adjective on page 22 should have been "wrong," not "dangerous"; and we wonder what train of thinking can be set up in a young Christian's mind by the quotation from page 132. We doubt whether it is the duty of the church to teach about sex, and we know of nothing in the Bible that sanctions birth-control. This is not the book that we would give our children.

---

BY MARIAN BISHOP BOWER

**Christmas Stories Aunt Theresa Told.** By Theresa Workman. Published by Moody Press, Chicago 10, Ill. Paper covers, 64 pages. Price, 50 cents.

Not until one begins to hunt for Christmas stories to tell to children does one realize the dearth of good material. Here is an excellent little book, with its selection of 250 stories by various authors, that will admirably meet that need. Its cover is attractive and has the real traditional Christmas appeal in color and picture. We recommend it for the story-teller and for the child.

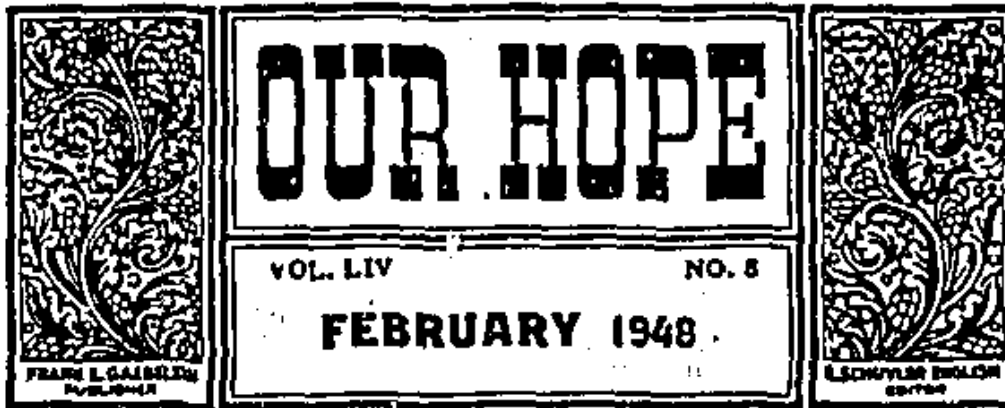
---

#### WHITE HANDKERCHIEFS

"I was asked to give a message to eighteen women of the Visitation Corps. They go out in pairs to visit in homes, tell the Gospel story, and invite folks to attend church services. At the close of the meeting, their corporal presented each member with a large white handkerchief. 'These,' she explained, 'are to wipe the perspiration from your brow as you run in the service of the Lord!'"

— Katherine E. Krick, in *China's Millions*





## Editorials and Notes

**MEMORIAL EDITORIAL:** Many of the early Christians, instead of speaking of our Saviour as the Lord Jesus Christ, referred to Him as "The Name."

**The Name** This custom may have had its origin in the fact that pious Jews never pronounced the holy name, "Jehovah." In this way they expressed their reverence. In just such a fashion, early believers in the Lord Jesus Christ, knowing that He whom they worshipped, who had walked on earth, died for their sins, arisen from the grave, ascended into Heaven, who was and is the same Jehovah who spoke and manifested Himself in Old Testament times, paid him reverence. Thus they spoke of Him as "The Name." What a contrast to the flippant way His Name is used by multitudes in our day! How that blessed Name is dragged down and dishonored!

The last scene that the Spirit of God has recorded in the Old Testament, in connection with the people of God, is found in Malachi 3: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him" (vs. 16, 17). No great deeds are recorded of this small remnant of God's people. They were drawn closer together in the increasing darkness. They met as His people, and in the days when His

Name was dishonored and forgotten, they thought upon that Name, they exalted the Name, and Jehovah took notice of it. He confessed them who confessed Him and honored His Name.

The days in which we live, the closing days of New Testament times, correspond in a marked, a striking way with the conditions that prevailed in Israel when Malachi was called to give the last message. "The Name" is rejected and dishonored. But God has His faithful people who think upon His Name and are enabled, by the Spirit of God who dwells within them, to exalt the Name and give the pre-eminent Lord the pre-eminent place.

The Name! Who can fathom His meaning? Who can sound His depths? "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name" (Philip. 2:9). His Name is "far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come" (Eph. 1:21). He has been made "so much better than the angels, and He hath by inheritance obtained a more excellent Name than they" (Heb. 1:4). James speaks of Him as "that worthy Name" (2:7), worthy of all praise in Heaven and on earth, worthy of all honor and glory, worthy of all power and dominion. It is the Name, whose worthiness our poor hearts cannot measure. Human language is insufficient to tell its worth. "Thy Name is as an ointment poured forth" (Song Sol. 1:3); yea, it is a Name that no man knows, but only He Himself (Rev. 19:12).

And by this wonderful name we are called, the Name of Him who is "The Wonderful" (Isa. 9:6). It is upon us because we belong to Him, and are one with Him. "There is none other name under Heaven given among men, whereby we must be saved" (Acts 4:12). "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). In His Name we, who are His, are washed, sanctified, and justified (1 Cor. 6:11). It is in this Name that the Holy Spirit pleads with us, and in this Name that His redeemed people gather unto Him. In it we worship, bringing spiritual sacrifices acceptable to God

by Him: "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name" (Heb. 13:15). In this Name our prayers are answered: "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it" (John 14:13, 14).

That Name is all and everything. Without the Name we would be lost, and plunged into outer darkness forever and ever. The Name is our life, our peace, our joy, and our hope. Then, surely, we must give all honor to that Name, rejoice in that Name, exalt that Name, and give Him the place that God has accorded to Him. To magnify the Name, and to think upon Him and thus know Him better and more, is our calling, as Christians.

And how the Lord appreciates the exaltation of His Name! "For God is not unrighteous to forget your work and labor of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister" (Heb. 6:10). Speaking from the Father's throne, He mentions faithfulness to His Name and places His own seal of approval upon it. Thou "hast borne, and hast patience, and for My Name's sake hast labored, and hast not fainted" (Rev. 2:3). "Thou holdest fast My Name, and hast not denied My faith" (Rev. 2:13). "For thou hast a little strength, and hast kept My Word, and hast not denied My Name" (Rev. 3:8). As is well known, this message concerns us in these days. The Lord expects of us that we shall confess His Name. He gives us this great and blessed opportunity to exalt Him in the day of His rejection, and to share His reproach. And to us He promises, as we hold fast the Word and the Name, a crown. He covenants to keep us out of the hour of trial which, on account of His rejection, must come soon upon this Christless age. "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the *Name* of My God, and the *Name* of the city of My God, which is new Jerusalem, which cometh down out of Heaven from My God: and I will write upon him *My new Name*" (Rev. 3:12). After we confess His Name, serve in His Name and for His Name's sake, suffer for His Name and

hear His reproach, He will give unto us His new Name. "And they shall see His Face; and His Name shall be written in their foreheads" (Rev. 22:4). Hallelujah!

—A. C. G., 1912.



Denying  
the Name

As honored and exalted as the Name of our God and Saviour is in Heaven and among His own on earth, as pre-eminent as it is in time and eternity, yet "The Name" also has been denied, and is denied, by vast multitudes of humanity. By some, the Name is renounced openly and with scorn; by others, it is rejected in ignorance; and by still others, it is simply ignored. Whatever the motive for or formula of the negation may be, if it is pursued, it can only lead to eternal loss that is unalterable. For to deny the Name is to deny the Lord Himself, who, out of His almighty, loving, pleading heart, urges men to come to Himself for forgiveness and life. "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in Heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven" (Matt. 10:32, 33). It is a grave and tragic thing to deny the Name of the Son of God, our Lord and Saviour Jesus Christ.

There are numerous ways of denying the Name of the Lord. He may be denied openly and verbally, and frequently is so disowned by enemies of His Cross. But He may also be denied by being robbed of His exalted place in speech or thought, or by the impugning of His Person and work, or by the silent tongue, when His Name is blasphemed or depreciated.

(1) *It is denial of His Name when the infidel dishonors His glorious Person.* When a Tom Paine or a Voltaire blasts out invectives against God and His Word; when, in vituperative language, they do dishonor to the Bible account of the innocent and immaculate birth of the Babe of Bethlehem, and thus to our Lord Himself; when they discredit the power of God to accomplish the miraculous; these things are a denial of the Name of the Lord.

(2) *It is denial of His Name when the unbeliever disparages Him by linking the Name of the Son of God with*

## OUR HOPE

453

*the names of other men.* It does not matter whether those others with whom Christ is compared are religious leaders or not, whether they are ancient or modern. It may be that His Name is lowered to the plane of the name of Confucius, or Mohammed. It may be that the Name above every name is placed on a level with a Baha or a Father Divine. This disparagement is denial, for the Son of God is unique. Perfect Man though He was, He is also perfect God, and is as far above other men, whoever they are, as the skies are above the depths of the sea.

(3) *It is denial of His Name when the profane man or woman desecrates it by using it in vain.* The sacred Name has been made common by godless and thoughtless men who employ it to curse anything or anyone, and to add emphasis, as they think, to their conversation. Actually, they do no more than display their lack of faith, ill-breeding, and limited vocabulary, by the wicked and careless employment of His holy Name; nor will they be held guiltless who so do (Exod. 20:7).

(4) *It is denial of His Name when those who profess to know Him disown Him by the very kind of life they live.* Such are called "unruly and vain talkers and deceivers," of whom it is said: "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:16; cf. vs. 10). And there must be classified among these, not only those who, by their speech, teach that which is not true, but also those who, by their profession, pretend to be the Lord's, when their walk betrays them, declaring that they are not His at all.

(5) *It is denial of His Name to disavow Him by keeping silent, when a word of faithful witness to Him may serve to confess Him before men.* Refusal to acknowledge the Lord, when His Name is ill spoken of or lightly regarded, has been the shame of many Christians. And this is denial of Him. It is our need, and our privilege, so to be filled with the Holy Spirit that we shall have holy boldness to declare the Name of the Lord Jesus, and be ready, if need be, to die for that Name, as was the Apostle Paul (Acts 9:29; 21:13).

Let all men take care how they use "The Name." Believe

on Him now. Confess Him now. Today is the day of salvation. "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). Be assured of this: every man and every woman who ever lived on earth will one day confess His Name, and that Jesus Christ is Lord, to the glory of God. For your sake and mine, the Son of God humbled Himself to become Man, and bled and died for our sins. "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philip. 2:9-11).

It is better to confess His Name now with joy and the assurance of eternal blessedness, than to deny Him today, only to bow the knee to Him and confess His Name when it is too late, in anguish and the doom of everlasting judgment.



**This Is  
Denial**

This is denial of "The Name," and if our heart does not deceive us, we report it with the sense only of deep and sincere sorrow. For we must name names, if the statements that we are to make are to be authoritative. Those who hold positions of leadership, however, must be ready to be quoted and to have their acts observed and commented upon.

Dr. Samuel McCrea Cavert is Executive Secretary of the Federal Council of Churches. He was ordained as a minister in the Presbyterian Church in 1915. He has a degree from the Union Theological Seminary, and several honorary degrees from other colleges and universities. He has taught Systematic Theology and is the author of six or more books on church order and activities, and is on the editorial boards of three religious periodicals. In addition, Dr. Cavert has served on committees and boards without number. His is a place of leadership in Protestantism.

On October 21, 1947, in Portland, Me., a service was held in the Immanuel Baptist Church, under the auspices of the Maine Council of Churches, called "A Service of Worship

for Christian Unity." Dr. Cavert, Executive Secretary of the Federal Council of Churches, was the chief speaker of the occasion, and gave a message on the subject, "The Church and the World Crisis."

We have before us a copy of the program, on which is printed a Call to Prayer, to be participated in by all. Several men were the leaders in repeating this prayer, among them the pastors of the Holy Trinity Hellenic Orthodox Church, Portland; the Church of the New Jerusalem, Bath; and the First Universalist Church, Waterville. The responses of the other members of the congregation are printed in the program, and we must suppose, since Dr. Cavert participated in the service, that he, too, responded in the formula published.

Thus, when the various leaders recited:

Let us give thanks for the gifts and graces of each great division of Christendom: For the Roman Catholic Church; its glorious traditions, its disciplines in holiness, its worship, rich with the religious passion of the centuries; its noble company of martyrs, doctors, and saints.

For the Eastern Orthodox Church; its secret treasure of mystic experience; its marvelous liturgy; its regard to the collective life and its common will as a source of authority.

For the Church of the New Jerusalem, with its insistence that the life of religion is to do good and that the Lord's Church is wherever men lead a life according to the precepts of charity.

For the Universalist Church, with its belief that all men shall in the providence of a loving Father God find richness of life and full salvation.

For the Unitarian Church, with its emphasis upon the freedom of mind and spirit to search for the truth of God wherever it may be found.

Dr. Cavert must have rejoined with the others:

We thank Thee, O Lord, and bless Thy holy name.

For how could Dr. Cavert help but respond, since he took part in the program in the interest of church unity and as representative of the Federal Council of Churches? This council is said to represent "the Churches of Christ in America." Is it a church of Christ, when it denies His Name?

The prayer was not offered in the Name of the Lord Jesus Christ. And how can any man, with the theological background of Dr. Cavert, say: "We thank Thee, O Lord, and bless Thy holy Name," for the Roman Catholic Church,

which, in its "mass," denies the full efficacy of Christ's work of redemption on the Cross; for the Greek Orthodox Church, which holds the same doctrine; for the Church of the New Jerusalem, with its humanistic philosophy; for the Universalist Church, which renounces the clear teaching of Scripture about the eternal judgment of unbelievers; and for the Unitarian Church, which disavows the Deity of the Lord Jesus Christ? Shame on you, Dr. Cavert. This is denial of "The Name."

But this is also where church unity often leads in the long range. For the desire for numbers, to be representative of the many, causes such movements to dilute doctrinal standards to such a degree as to permit the inclusion of any and all within their ranks. Holy Spirit power is not dependent upon numbers. Holy Spirit power comes from the Spirit residing in His temple, the Church and Body of Christ, and acting therein and therefrom. "Not by might [lit., companies, teams], nor by power, but by My Spirit, saith the Lord" (Zech. 4:6).



**The New Life** God is not calling us specifically to new ways or new habits, but to new life. Out of that new life, it is true, new ways and new habits will emerge. But it was to give us new life that the Son of God left His place in Heaven and came to earth; it was that we might have new life that He died, was buried, and rose again; it was to impart new life that He ascended to the right hand of the Father and sent the Holy Spirit to reside within His own people, those who trust in Him.

The new life which God gave us, which was purchased for us at such immeasurable cost, must be new life, indeed. It is not the old life, rekindled, reburnished, reformed, but it is new life. He who possesses that life may have the same outward appearance as he possessed before. He has the same features and form, the same background and intellect, the same blood, the same color, the same mental and physical capacities. But because he has new life, because he is an entirely new creation in Christ, "old things are passed away; behold, all things are become new" (2 Cor. 5:17). That new



life submits to a new will. That new life induces, yes, and begets new ways and new habits. These spring from the fruit of the Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control" (Gal. 5:22, 23). New life begets new character. New character issues in new ways and habits.

The new life which is ours is divine life, for in Christ we have been made "partakers of the divine nature" (2 Pet. 1:4). Consequently, we are called unto holiness, "because it is written, Be ye holy, for I am holy" (1 Pet. 1:16). Thus saith the Lord. This holiness to which we are called as new creations is not simply the superficial assumption of outward morality, or the specious exercise of Christian benevolence, or the ascetic renunciation of certain doubtful habits and amusements, or even the sober performance of religious rites and devotions. It is not merely disengagement from evil. It is deeper than any of these things—a separation to God and for His service as distinctively Godward as was the setting apart of the tabernacle and the priesthood of old. Its interests and sympathies are God-centered, Christ-centered. Its affinities are with things above, heavenly things. And it encompasses and stretches over all our living, regulating and pervading thoughts, emotions, words, deeds, plans, and relationships in such a way as to bring these things, all of them, within the will and service of the Lord. Holiness, then, is godliness, and godliness is to be God-like.

Christianity, the new life, comprises nothing less than this. It is not negative, but positive. It is not the law written on cold stone, but within the heart. Christianity is life, and life is not negative. It is the life of Christ Himself living His life within the believer and out from him. And His life cannot be other than a life of righteousness and true holiness, a relationship manward and Godward that is beyond reproach, and more, wholly pleasing to God.

Such a life can be lived by the child of God, in the Holy Spirit's power. He, the Spirit, never fails. We do fail, however. God help us to press on in complete yieldedness to Him. By the power of the life that is ours in Christ, may we walk as He walked, in grace and truth, in genuine and positive righteousness and true holiness.

**Grieve Not;  
Quench Not**

Two warnings are found in the Scriptures as to the Christian's relationship toward the Holy Spirit. The Spirit is not to be grieved, and He is not to be quenched. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). "Quench not the Spirit" (1 Thess. 5:19).

What is the difference between grieving the Spirit, and quenching the Spirit? It can best be explained, perhaps, by citing several examples of what grieves Him, and what quenches Him.

Surely these things must grieve the Spirit of God. (1) Anything which deprives the Lord Jesus Christ of the honor that belongs to Him is grieving to the Holy Spirit. To say, for example, that Christ had a sinful nature, must grieve the Spirit. To deny the exalted position of Christ at the Father's right hand, or to scoff at His bodily and visible return to the earth, will surely grieve the Holy Spirit. (2) It must be grieving to the Spirit of God when His blood-purchased saints walk in a worldly way, rather than close to the Lord. We are called to be holy, even as the Lord is holy, and we should walk in such a way before Him. (3) It is surely grieving to the Spirit when believers in the Lord Jesus Christ do not give all diligence to guard the unity of the Spirit, as prescribed in Ephesians 4:3. Divisions, discord, bitterness, and a slanderous attitude among members of the body of Christ cannot but grieve the Spirit.

It is another type of thing that quenches the Spirit. (1) To refuse to follow His leading in any matter is to quench the Holy Spirit. He shows us God's way through the teaching of the Word, and instead, we go our own way. Thus we quench Him. (2) To neglect to bear witness to the Lord to some needy soul, when the Spirit clearly prompts us to bear testimony, is to quench Him. It may be that the Almighty has brought some unsaved soul across our pathway for the distinct purpose that we shall tell that one of Christ. It may be that the Holy Spirit has prepared that heart to hear and believe. Then He urges us to say a word, to give out the Gospel of Christ. And we shrink from it, refusing the pressure that He has put upon us. This is quenching the

Spirit of God. (3) We quench Him, also, when we fail to pray when He pleads with us so to do, or when we neglect to give of our substance, when He has implanted within us the impulse to do so.

All of us have grieved the Spirit, and all of us have quenched Him, have we not? And what has been the result? Broken fellowship with the Lord, and repressed power. Not until the failure is acknowledged, and confession made, is the fellowship restored. Not until then can we exercise to the full the power to witness that the Lord gave to us.



*Seekest Thou Great Things?* We received a letter from a dear friend recently, in which he called to our attention, in a most gracious way, something which has made us search our heart. It

was the desire for personal prominence which is wont to creep upon God's servants unawares. In thinking over what our friend said, our thoughts were turned to the Scriptures, and to a message in the Bible that the Lord sent to Baruch, the son of Neriah.

Baruch was Jeremiah's scribe. He had undergone sorrow, He had experienced disappointment. He was ambitious for his master, Jeremiah, and for himself. He cried, perhaps in secret: "Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest" (Jere. 45:3).

But nothing is hid from the Lord, who knew Baruch's complaint, and answered him thus: "And seekest thou great things for thyself? Seek them not: for, behold, I will bring evil upon all flesh, saith the Lord" (vs. 5).

May the Lord deliver us from seeking great things for ourselves! For Him, we want the best. But let us undertake and pursue it for Him in an unostentatious way. May we remember that the Lord delights in the small things, as well as in the great things. It has often pleased Him, and no doubt it will continue to do so, to use the little and weak things to confound the wise and to accomplish His purposes. No movement need be "international" or "world-wide" to gain His pleasure. It must simply be for His glory and in

accord with His will. May we be kept faithful in the little things, for His Name's sake.



**Arthur I. Brown** The Christian world has been saddened by the sudden and tragic death of Dr. Arthur I. Brown, who was fatally injured while driving his own car toward Kansas City, from Mansfield, O., on November 3, 1947.

Dr. Brown, a surgeon who lived in Victoria, B. C., devoted the last dozen or more years of his life exclusively to the Lord and to the defense of the faith. He carried a full speaking itinerary every year, and was known and beloved by thousands of God's people on account of the power of his messages and the humility of his spirit. He was also the author of eight books on Bible and spiritual subjects.

The true sympathy of *Our Hope's* staff, and our reader-family as well, we are sure, goes to Mrs. Brown and her daughter, Patricia. With them, we are able to rejoice for Arthur Brown in that he is in the presence of Christ. For him, nothing could be better.



**William B. Riley** As we are getting ready to go to press, news has come of the upward call of Dr. William B. Riley, of Minneapolis, Minn., on December 3, 1947. In March of this year Dr. Riley celebrated simultaneously his eighty-sixth birthday and sixty-four years of Gospel ministry. He was the founder and president of the Northwestern Bible School, a post he held for forty-five years, and was pastor of the First Baptist Church of Minneapolis for half a century.

Through his whole ministry Dr. Riley was known as a staunch defender of the faith. His loss will be felt keenly throughout America. His passing unites in Heaven one of the spiritual giants of the Twentieth Century with the many contemporaries of his that were called Home before him.

To Mrs. Riley, loved ones, and associates, we extend sincere Christian sympathy in their loss, but with them rejoice for him who is wholly satisfied in the presence of Christ (Psalm 17:15).

Curtis Akenson succeeds Dr. Riley at the First Baptist Church, and William Graham assumes the presidency of the Northwestern Bible School. May the Lord's blessing rest upon these brethren upon whom Dr. Riley's mantle has fallen.



**How?** When we meet members of our reader-family, we usually ask them: "How did you come to subscribe to *Our Hope*? How did you first come to know about the magazine?" Almost invariably the answer is: "A friend gave me a copy." You get the point, do you not? Our subscription list will be enlarged as you tell others about the magazine, or pass your copy along to someone, or send a gift subscription. Help us make *Our Hope* grow. It is a way to witness to Christ and to help teach the Word of God.



**Get Acquainted with Haggai** Do you know Haggai, the prophet? Are you familiar with his prophecy? The small book of two chapters that he wrote was "by the word of the Lord." Dr. Frank E. Gaebelcic's exposition of Haggai begins in this issue. Get acquainted with Haggai and his message by studying it with Dr. Gaebelcic.

The  
Pilgrim's  
Bible

A number of inquiries have been received about the publication date of *The Pilgrim's Bible*, the edition with notes for young Christians, of which *Our Hope's* Editor is Editor-in-Chief. The MS for this volume, which will contain about 1700 pages and on which the Editor has been working for ten years, is completed and in the hands of the publisher, the Oxford University Press. Publication date is set for October of this year. More information will be given in these pages later. We are delighted with the number of our readers who have shown interest in the work.



Dr. Wilbur M. Smith says of OUR HOPE:

"The pages of *Our Hope* contain a greater proportion of worthwhile Biblical interpretation than any other periodical now published in this country.

Letters

As the last feature of this issue we begin a new department in the magazine, to be called "Letters." You will be interested in the comments of some of our reader-family. And you may find yourself quoted there from time to time! Begin reading "Letters" in this issue.



Missionary  
Book Fund

We were heartened by the increased interest, in November, in the *Missionary Book Fund*. Total gifts to date amount to \$21.00. Titles that have been sent out total \$20.50. These books have gone to Alaska, Brazil, and Africa. Other requests from missionaries are in hand, and donations will be applied promptly to fill the needs of those on fields of service who, of themselves, cannot afford to purchase writings that would help them in their labors for Christ.

Thank you for your gifts to date. Receipts for the *Book Fund* in November, 1947, were as follows: Nos. 47-2B, \$10; 47-3B, \$1; 47-4B, \$5. Total, \$16.00.



Missionary  
Subscription  
Fund

From Miss Dorothy Bengler, a missionary in Fenghua, China, under the China Inland Mission, comes this word: "Though I have been receiving *Our Hope* for half a year, I have never let you know how much I appreciate it. Now that Helen Webster and I are in different counties and I am alone, reading takes the place of our fellowship. I read as I eat my meals, and I feel spiritually fed whenever *Our Hope* is on the bill of fare. Thank you and the others who have planned this."

Many others of God's servants comment in like manner about the subscriptions to the magazine that have gone all over the world through this Fund. We are deeply appreciative of your interest. Donations sent for this purpose are used of God to carry help and blessing to many of the Lord's ambassadors.

Donations to the *Missionary Subscription Fund*, received in November, 1947, are gratefully acknowledged as follows: Nos. 47-148, \$5; 47-149, \$2; 47-150, \$3; 47-151, \$1; 47-152, \$1; 47-153, \$2; 47-154, \$4; 47-155, \$1; 47-156, \$3; 47-157, \$5; 47-158, \$6. Total, \$31.00.

**Correction.**—We have just observed that in the acknowledgments published in the December issue, we stated that these gifts were received in August, 1947. This was a mistake. The receipt numbers were correct, but the donations came to us in September, and not August.

### STAFF SPEAKING ENGAGEMENTS (For Your Information and Prayers)

**Dr. Frank E. Gaebelin:**

Feb. 9—Poughkeepsie, N. Y.: Tabernacle Baptist Church, afternoon and evening.

**Dr. E. Schuyler English:**

Feb. 1-8—St. Petersburg, Fla.: Central Presbyterian Church, 1st Ave., North, at 26th St. Sundays, 10:45 a.m. and 7:30 p.m. Weekdays, 7:30 p.m.

**Dr. Herbert Lockyer:**

Feb. 1-8—Winter Haven, Fla.: See local papers.

Feb. 29—Mar. 7—Beverly Hills, Pittsburgh, Pa.: United Presbyterian Church.

### Publication Information

Since 1939, four-fifths of the "big" periodicals in America—28 out of 35—have increased their prices, some of them more than once, on account of enlarged publishing costs, which have mounted to from 65% to 100% above 1939 levels.

Here are some examples:

	1939	1947
Good Housekeeping	25c.	35c.
House and Garden	35	50
Ladies' Home Journal	10	25
McCall's	10	25
Woman's Home Companion	10	25
Life	10	15
Saturday Evening Post	5	15
Collier's	5	15
Time	15	20
Newsweek	10	20

In order that none of our readers will suffer, and so that we shall have as wide a circulation as possible for the spreading of the truth, we have endeavored to hold to our present subscription price. We need your help, however—your prayers, and a bit of salesmanship on your part to make *Our Hope* known.

Please tell others about the magazine.

## Are We Failing in Our Social Responsibility?

### An Editorial

With very few exceptions, observers of social conditions in Europe report a state of want and tragedy that reaches beyond the comprehension of many of us, brought up, as we have been, in a land of plenty and without ourselves, ever having experienced, perhaps, real hunger, real physical suffering from lack of clothing or fuel, or real homelessness. The hearts of unregenerate men, surely less compassionate than Christ-regenerated hearts, have opened in sympathy and succor toward the needy peoples of Europe and other areas of the world, whose voices and hands reach westward to our shores, crying and beckoning: "Come, and help us!"

Among these suppliants there are those who, like ourselves, know the Lord Jesus Christ as Lord and Saviour, who have peace with God and know His peace, but whose bodies, none the less, are subject to the same pangs of hunger, the same dread of disease, the same need of warmth, and the same parental devotion to their children that the unregenerate know. That God is almighty and able to care for His own is just as true today as it ever was, just as sure in Europe as in America. But it is frequently His way to care for them through others of His own. Multitudes of unbelievers in the United States, and elsewhere, are giving, many of them at some sacrifice to themselves, out of hearts that are touched with sympathy for the less fortunate. Hosts of religionists, among them vast numbers who are professing Christians, but extremely liberal in their theology, are contributing voluntarily and generously for the needy peoples abroad, among whom are our fellow-Christians. Should we do less than they? We should do more.

Of course, it is our calling to witness to Christ, to proclaim the Word. But do we not witness to Him when we walk in His steps? Who ever lived who had a greater compassion than He for the needs of humanity? He went about constantly doing good. He healed the sick; He gave strength to the maimed; He fed the hungry; He ministered to the

helpless, the poor, and the needy. His heart went out always to the man or woman in real want. And so should the hearts of His own people react to the plentitude of want that faces much of the world today.

What further example do we need than that of our Lord? That the early Church understood their responsibility toward their brethren and fulfilled it is clear. "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, *every man according to his ability*, determined to send relief unto the brethren which dwelt in Judaea: *which also they did*, and sent it to the elders by the bands of Barnabas and Saul" (Acts 11:27-30).

There is great dearth in the world today, and some of our brethren are in need. What is our duty? "If a brother or sister be naked, or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone" (James 2:15-17). "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

Does the love of God dwell in you, and with it His compassion for those in want? Is your faith a living faith? Then it will issue in works.

"But how will I go about helping those of whom you have written?" someone will ask. "And how can I be sure that my contribution will be handled by Christians, to reach fellow-Christians if possible, but to be administered as the Lord would have it be, surely?" There are several agencies that can be relied upon. We suggest that, if you want to make a donation, or send CARE packages, or obtain fuller information, you communicate with NAE War Relief Commission, 536 West 46th Street, New York City 19; or to the American Council of Christian Churches, 15 Park Row, New York 7.



## The Prophecy of Haggai

BY FRANK E. GAEBELEIN

### INTRODUCTION

**THE MAN AND HIS TIMES.** In any estimate of the relative prominence of the so-called minor prophets, Haggai will doubtless find a place among the more obscure. Nevertheless, he is a prophet whose message must not be underestimated. Though his book is surpassed in brevity in the Old Testament only by that of Obadiah, yet hidden between the lines of its two small chapters are moral and spiritual principles applicable to every age. Not only that, but in certain of its features his prophecy is unique. His importance is therefore not to be measured by the shortness of his book nor by the seemingly prosaic character of his ministry. The truth is that few prophets have succeeded in packing into such brief compass so much spiritual common sense as did Haggai.

The known facts of the prophet's personal life are extremely few. There is, of course, his name. As with the names of so many of the other prophets, Haggai signifies something, the meaning in this case being "festal" or "festive." From this it has been inferred that he was born on one of the Jewish feast days. Be that as it may, nothing is known either of his parentage or early life. To be sure, it is generally supposed that he prophesied when an old man, and there is much to be said for this inference. Solomon's temple was destroyed by the Babylonians in 586 B.C., and work on the second temple was recommenced in 520 B.C. Now if Haggai was, as seems likely, himself one of the venerable group of captives who could remember Solomon's temple in all its glory, then he must have been an aged man, perhaps even an octogenarian, when he delivered the discourses comprising his book. Pusey calls him the "silver-haired prophet . . . rebuking the people."<sup>1</sup> Certainly there is no Scriptural objection to this supposition: on the contrary, Haggai's advanced age may help explain the short duration of his ministry, which covered a period of but four months.

<sup>1</sup>*The Minor Prophets, Vol. II, p. 295.*

Evidence of the veneration in which the ancient Jews held Haggai and his colleague Zechariah is found in the fact that the *Septuagint* attributes Psalm 138 and Psalms 146, 147, 148 to these two prophets. It is interesting also that the *Vulgate* heads Psalms 111 and 145 with the names of Haggai and Zechariah.<sup>3</sup>

But if our information regarding the personal life of the prophet is scanty, we know a good deal regarding the times in which he lived and the work to which God called him. The first six chapters of Ezra describe the situation out of which Haggai spoke for Jehovah. Twice in these chapters (5:1 and 6:14) he is mentioned by name. It will be remembered that the northern kingdom of Israel, made up of the ten tribes which had revolted under Jeroboam I, was overthrown by Assyria and the people taken into captivity by 722 B.C. This left only the southern kingdom of Judah, comprising the tribes of Judah and Benjamin. These, however, continued with Jerusalem as their capital until the final overthrow of the city in 586 B.C.

Now the events recorded in the first six chapters of Ezra have to do with the return to Jerusalem and Judea of a large company of Jews from Persia, the empire which had succeeded Babylon. It was by royal permission of King Cyrus that these colonists set forth. According to Ezra,<sup>4</sup> they consisted of 42,360 individuals plus 7,337 slaves and 200 singing men and women. Also with them were a large number of horses, mules, camels, and asses, to say nothing of considerable treasure in gold and silver. Some scholars believe that the remnant was actually much larger than indicated in the text of Ezra, it being thought that the 42,360 were free men only and that women and children were not counted. By such a reckoning, the returning remnant would number some 200,000.<sup>5</sup>

In charge of this remnant was Zerubbabel, the son of Shealtiel, as civil leader, and Joshua, the son of Josedech,

<sup>3</sup>W. Drake, in *The Bible Commentary*, VI, p. 593. Cf. also, George L. Robinson, in *The International Standard Bible Encyclopaedia*, II, p. 1317.

<sup>4</sup>Ezra 2:64-70.

<sup>5</sup>Pusey, *op. cit.*, p. 295.

as ecclesiastical head.<sup>5</sup> On their return to Jerusalem in 536 B.C. by express permission of King Cyrus of Persia, one of their first acts was to set up the altar and re-establish the ancient worship of Israel.<sup>6</sup> Shortly thereafter, they laid the foundations of the new temple amid a time of great rejoicing and thanksgiving. The record in Ezra puts it vividly in these words: "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."<sup>7</sup> Almost immediately, however, the Samaritans sent a delegation with a request that Zerubbabel permit them to share in the restoration of the temple. Because of the mixed character of the Samaritan people and their contamination with idolatry, this request was indignantly refused. The resulting opposition on the part of the Samaritans led to an official order from Artaxerxes, forbidding the work to go on.<sup>8</sup>

Meanwhile the original enthusiasm of the colonists waned. As their zeal for the temple cooled, they devoted themselves to their own affairs. Money-making became important, and some of the more wealthy built themselves elaborate dwellings with expensive wood panelling. But there was no real prosperity; instead there came droughts and failure of crops. Then Haggai was called of God to challenge the indifference and neglect of the remnant. He had as his companion in prophecy, Zechariah, the son of Iddo, a much younger man, whose book follows that of Haggai. "Then the prophets, Haggai the prophet, and Zechariah, the son of Iddo, prophe-

<sup>5</sup>As a matter of fact, Sheshbazzar, the prince of Judah, is first mentioned (Ezra 1:8, 11) as civil head. Some scholars attempt to identify him with Zerubbabel; but it seems more probable that Sheshbazzar was the first governor of Judah, and Zerubbabel his successor. Cf. R. Dick Wilson, *International Bible Encyclopaedia*, IV, p. 2766.

<sup>6</sup>Ezra 3:2-7.

<sup>7</sup>Ezra 3:10, 11.

<sup>8</sup>Ezra 4.

sied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them."<sup>9</sup> It was, however, Haggai whose searching words stirred up the renewed enthusiasm that led to the completion of the temple. One of the fine touches in the history of these times is found in Ezra 5:2, which, after stating that not only the people but also Zerubbabel, the Governor and Prince of Judah, and Joshua the Priest, personally joined in the work, goes on to say, "And with them were the prophets of God helping them." Surely this picture of the elderly Haggai working shoulder to shoulder with his young co-prophet in practising what he preached is quite in character with the blunt sincerity of his messages.

It was from September through December of the year 520 B.C. in the reign of Darius Hystaspis, who had given permission for the work to continue, that Haggai uttered his discourses. They were four in number, and the response to them was immediate. The people, deeply stirred, took up their implements, and went to work. When it comes to the practical results of the prophetic message, Haggai is without parallel. No prophet was ever more successful. His simple words produced action. And if, as Dr. Jowett insisted, true preaching must always be "for a verdict," Haggai was by this token a great preacher.

**DATE AND STYLE.** In the study of our prophet there is a refreshing lack of critical controversy. Although one or two scholars<sup>10</sup> have attempted to deny the unity and authenticity of the book, their theories are but vagaries which no scholar, whether liberal or conservative, would credit. The fact is that the integrity of Haggai's four discourses is beyond question. Nor is there the slightest doubt as to their date. What is in the study of certain other prophets an intricate problem is for Haggai perfectly simple. With a precision found nowhere else in the prophetic writings, he set down not only the year but also the month and very day of the month in which he delivered his messages.<sup>11</sup> The first time the Word of the Lord came by him was, he says, "in the

<sup>9</sup>Ezra 5:1.

<sup>10</sup>Klostermann and Marti, for example.

<sup>11</sup>Haggai 1:1, 2:1, 2:10, 2:20.

second year of Darius, the king, in the sixth month [corresponding to our September] and in the first day of the month." Now every historian knows that the second year of Darius was 520 B.C. Again he spoke on the twenty-first day of the seventh month (corresponding to our October). And finally he prophesied twice on the 24th of December (the ninth month in the Hebrew Calendar), his last two messages being delivered on the same day.

In respect to literary style, Haggai has been criticized severely and, considering the nature of his mission, unjustly. A typical view is that "the style of Haggai is prosaic and labors under an uncommon tameness and poverty of expression."<sup>12</sup> Dinsmore discusses him, with Zechariah, Malachi, Joel, and Obadiah, under the caption, *Prophecy at a Lower Level*, and remarks, "The tone of this prophet is that of a 'secretary raising a budget'."<sup>13</sup> Now it is perfectly true that Haggai is no poet. He writes plainly and directly. He had neither the soaring genius of an Isaiah nor the sublime expression of an Habakkuk. But such talents were not required for the work before him. Actually his gifts fitted the needs of his day. Therefore the lack of ornamentation and literary finish in his diction is irrelevant. God makes no mistakes in choosing men to speak for Him. And the success of Haggai is a heartening lesson in the marvellous results which can be accomplished through the simple words of a plain man. Instead, therefore, of representing "a marked decline" in "prophetic inspiration," Haggai exemplifies the wonderful variety of Biblical inspiration.

**THE MAKE-UP OF THE BOOK.** The structure of Haggai's prophecy is self-evident, being determined by the four discourses which compose the book. Each is introduced by the express claim of divine inspiration, "came the word of the Lord by Haggai the prophet," or some slight variant of this formula. One of the impressive features of the book is the fact that no less than twenty-five times in its thirty-eight verses Haggai, in one way or another, claims divine authority for his message. Apparently this supposedly

<sup>12</sup>The *New International Encyclopaedia*, p. 550.

<sup>13</sup>C. A. Dinsmore, *The English Bible as Literature*, p. 325.

matter of fact writer had no doubt that his messages were given him by the Lord. A key phrase, five times repeated, is the terse and searching exhortation, "Consider your ways."

The contents of the prophecy may be set forth under this outline:

**I. The First Message:—The Sin of Putting Off the Lord's Work (1:1-15).**

1. The Date (1:1)
2. The Message (1:2-11)
  - a. The People's Procrastination (1:2-4)
  - b. Its Consequences (1:5-11)
3. The People's Response (1:12-14)
  - a. The Date of Their Response (1:15)

**II. The Second Message:—The Two Temples (2:1-9)**

1. The Date (2:1)
2. The Message (2:2-9)
  - a. The Temples Compared (2:3)
  - b. The Divine Encouragement (2:4, 5)
  - c. The Universal Shaking and the Latter House (2:6-9)

**III. The Third Message:—The Contagiousness of Sin (2:10-19)**

1. The Date (2:10)
2. The Message (2:11-19)
  - a. The Priests Questioned (2:11, 12)
  - b. The Application (2:13-19)

**IV. The Fourth Message:—Zerubbabel the Signet (2:20-23)**

1. The Date (2:20)
2. The Message (2:21-23)
  - a. The Overthrow of Earthly Power (2:20, 22)
  - b. Zerubbabel the Signet (2:23)

*(To be continued, D. V.)*

## The Only Begotten Son

BY DONALD M. HUNTER\*

The Greek word rendered "only begotten" and "only begotten Son" (*monogenesis*) is used five times by the Apostle John (John 1:14; 1:18; 3:16; 3:18; 1 John 4:9) to designate the eternal *Logos* (the Word, John 1:1) as the only begotten Son of God. The Lord Jesus, by the intrinsic relation inhering in the divine essence, is the Son of God in such a sense that He has no brethren; He is the only Son besides whom the Father has none. By faith in Christ, men and women become sons of God (John 1:12, 13; 1 John 3:2), and are called by the Saviour, "My brethren." Yet the sense in which the Lord Jesus is the Son of God is unique, for He did not become such by moral generation or by adoption, but is such because He is equal with God; He is "of the essence of the Father, God of God, and Light of Light, very God of very God, begotten, not made, being of one substance with the Father" (*The Nicene Creed of 325*).\*\*

The Lord Jesus did not become the Son of God by His incarnation. He is the Son of God—before all time. It was by means of the incarnation that the eternal *Logos* manifested Himself as the only begotten Son of God. Or to express this truth in a simpler way: He always was the only begotten Son; He continued to be the Son of God when, in

\*Mr. Hunter is a missionary in Peiping, China, and is Editor of *The Chinese Christian*.

\*\*Let us never speak disparagingly of creeds. Preachers who in sweeping statements condemn "man-made creeds" are not thereby manifesting as much spirituality and intelligence as some might suppose. While it is true that we go to the inexhaustible fountain of the infallible Word of God for doctrine, nevertheless we may well thank God that in the early centuries when the cardinal truth of the Deity of Christ was viciously attacked, strong men like Athanasius investigated the doctrine in the Word, and stood in the breach. The results of these painstaking investigations were beautifully expressed in three important creeds, *The Nicene Creed of 325*, *The Niceno-Constantinopolitan Creed of 381*, and *Symbolum Athanasianum*. There were few Bibles in those days so long before the invention of printing. Arians and Semi-Arians were many and powerful, and even the emperors of Rome supported them. We can come to no other conclusion than that these creeds were ordered by the providence of God to the eternal glory of His Son, and for the re-affirmation of the doctrine of the Deity of Christ.

human form, He sojourned upon the earth; He remains the only begotten Son in His eternal exaltation.

### The Glory of the Son

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). The word "glory" is not easy to define. It sometimes means *splendor, brightness* (Acts 22:11; Luke 9:31, 32; 2 Cor. 3:17); sometimes it denotes *magnificence, excellence, pre-eminence, dignity, grace* (Matt. 4:8; 6:29; 1 Cor. 15:43; 1 Peter 1:24); sometimes it refers to the glorious condition of happiness which is promised to true Christians after the return of Christ (Rom. 5:18, 21; 2 Cor. 4:17; Col. 1:27, 3:4; 2 Tim. 2:10; Heb. 2:10; 1 Peter 5:1). In our text, however, the glory of the only begotten Son is the majesty or excellence which is His because of the absolute perfection of His Deity. The word "behold" is *theaonai* and is used in 1 John 1:1, "which we have looked upon." The word means *to view attentively, to contemplate*, and in its earlier classic use it denoted, often, *a wondering regard*. In our passage, and in 1 John 1:1, the use of the word conveys the thought that the disciples looked with admiration on Christ as an august person.

Following the record of Christ's first miracle, the Holy Spirit comments: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory" (John 2:11). The disciples often beheld His glory, as do we, too, every time we read the four Gospels, with increasing amazement.

Each of the Synoptics records the transfiguration of Christ on the high mount (Matt. 17:1-13; Mark 9:2-10; Luke 9:28-36). One day, the Lord Jesus asked Peter, James, and John to accompany Him to a mountain, as He desired to pray there. The little group left the other disciples and walked across the fields to the foot of the mountain, which they began to ascend. What a privilege thus to walk and talk with the Lord! Nearer and nearer the summit they climbed, the scenery becoming more and more delightful. At last they reached the top of the mountain, from which point they could see range after range of attractive hills. Below were



the rich lands, the terraced gardens, the scattered oriental villages; in the distance were the sparkling blue waters of the Sea of Galilee. Fair is God's creation, even in spite of man's sin, but the disciples were about to behold a beauty far surpassing that of the sky, the meadows, the hills, and the sea. The Saviour began to pray, and it was as He prayed that the wonderful change occurred. God permitted the veiled glory of His beloved Son to burst forth. The Person of Christ, and even His garments, were changed into a dazzling brightness. "His face did shine as the sun, and His raiment was white as the light." Remembering that glory many years later, Peter wrote: "We were eye-witnesses of His majesty" (2 Peter 1:16).

Over and over again the disciples beheld the glory which revealed the Deity of Christ. It was, however, only a *relative* glory that they beheld, for the state of our Lord during those years was one of condescension and humiliation (Phil. 2:5-9). He *became* Man; He *assumed* the form of a servant. Furthermore, the disciples were limited by the imperfections of the flesh—limitations which made it impossible for them to see the *absolute* glory of the Son of God, which was His in a past eternity (John 17:5), and which was resumed after His exaltation (John 17:24; Luke 24:26; Heb. 2:9). Dr. Warfield has pointed out that in connection with our Saviour, the glory of the celestial is one, and the glory of the terrestrial is another.

Now the glory of Christ is no longer veiled by the conditions which He voluntarily assumed when He became flesh. By faith and through the work of the indwelling Spirit, we now see Jesus crowned with glory and honor, exalted on the Father's throne. Even so, our comprehension of the present glory of our Lord Jesus is very meagre, for we are limited by the infirmities of the flesh. Our bodies, which are still natural, are not yet adapted to the dazzling brightness of His glory. We know that we shall see Him, and shall be like Him. In that day these bodies of ours will no longer be corrupt, dishonorable, weak, and natural, but will be changed to incorruptible, glorious, powerful, and spiritual bodies. All sin will be gone, and we shall behold, as we cannot now,

His glory, the glory as of the only begotten of the Father.

Face to face I shall behold Him  
 Far beyond the starry sky;  
 Face to face in all His glory  
 I shall see Him by and by.

The Revealer of the Father

*"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him"* (John 1:18). It is most profitable to notice the many reasons why the only begotten Son became a Man and dwelt on the earth. Without doubt, His chief purpose in coming was to die for the ungodly. Possibly the purpose next in importance was that He might some day reign as King of kings and Lord of lords (Luke 1:32-34). The Holy Spirit prompts every believer to call God, "Abba Father." With millions of others, we have learned to know God the Father because of the fact that another reason why the Son came to earth was that He might declare Him, reveal Him to believers. To Philip's request: "Lord, shew us the Father," the patient Saviour replied: "He that hath seen Me hath seen the Father" (John 14:8, 9). Christian friends, since the hour when we first rested our souls on the finished work of Christ, probably not a day has passed (certainly this ought to be so) without our having spoken to God, calling Him Father. Yet how imperfect is our knowledge of Him! No man has ever seen God in His essence, although men have had partial revelations of Him. There is a way by means of which we may daily learn more and more concerning our Father. That way is by simply allowing Christ, through His actions and words, to unfold the Father to our longing hearts.

The Lord Jesus was perfectly qualified to declare the Father, for He Himself is God—"God only begotten" (which we believe to be the correct reading). The adjective "only begotten" beautifully conveys the thought of consubstantiality, and to this the striking expression, "which is in the bosom of the Father," agrees. This highest degree of unity is clearly stated by Charles Hodge: "Here the present tense, *ho oon*, expresses permanent being: He who is, was, and ever shall be, in the bosom of the Father, i.e., most intimately united so as to know Him, as He knows Himself, is the

Son."\* While union of Father and Son is the prominent thought in the lovely figurative expression, "into the bosom," three connecting ideas of *love, communion, and knowledge* are easily seen. The "bosom" speaks of the tender and intimate affection between the Father and the Son, the complete communion of the Son with the Father, and the Son's perfect knowledge of the Father.

One of the best definitions of God is that given in the *Westminster Catechism*, "God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth." Although the Lord Jesus became Man, He did not lay aside His Deity. He is infinite (John 2:24, 25), eternal (Heb. 1:10-12), and immutable (Heb. 13:8). During the days of His flesh, He manifested the perfections, or attributes, of God. By His words, He displayed the depths of the riches both of the *wisdom* and *knowledge* of God. "Never man spake like this Man" (John 7:46); "in whom are hid all the treasures of wisdom" (Col. 2:3). By His miracles, He displayed the *power* of God. We never cease to marvel as we read of the omnipotence of Christ, as displayed in the raising of Lazarus, in feeding the multitude, in stilling the storm, and in numerous other acts. By His life He displayed the *holiness* of God. He who "loveth righteousness and hateth iniquity" could, in compassion and friendliness, mingle with infamous sinners, yet He was not defiled. He could fearlessly challenge His enemies: "Which of you convinceth Me of sin?" By His death, He displayed the *justice* of God. God is just; all men are sinners and, therefore, guilty, under condemnation. No man can be justified by his character or conduct. The Lord Jesus, by dying in the sinner's place, has paid the penalty of sin, and thus God's justice is perfectly satisfied. Now sinners may righteously be saved—pardoned, given peace with God, made His children. By His tender and loving actions in life, and by His involuntary death on the Cross, He has displayed the *goodness* of God—God's love, mercy, and grace. He touched the leper; He took the children on His knee and blessed them; He

\**Systematic Theology*, Vol. 1, p. 473.

prayed on the Cross, "Father, forgive them for they know not what they do."

The only begotten Son reveals to His "brethren," sons of God by adoption, that their Father is all-wise, almighty, holy, just, and loving. His dealings with His children are therefore infallibly just, and we may truly be at rest in the presence of such a Father.

### The Intrinsic Value of God's Salvation

*"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). This is doubtless the best-known verse in the Bible. It is known the world over, having been translated into more than a thousand languages and dialects. Many of us first learned this text on our parent's knees, when we were children. A great number of Christians (in Heaven as well as on earth) have been led to a saving knowledge of Christ by means of this crystal-clear presentation of the Gospel. Every Gospel preacher and personal worker uses John 3:16 continually. Missionaries in all lands memorize it early in their first term of service, and many of them use it as the text for their first message in a strange tongue.

Whether these words were spoken by the Lord Jesus, as part of His message to Nicodemus (the view held by Meyer, Stalker, Darby, Bengel, A. C. Gaebelien), or whether they were spoken by the evangelist John, in explanation of the Saviour's message (as taught by Westcott, James Orr, Neander, etc.), they perfectly express the truth of God concerning His love for the world, the gift of His only Son, and the promise of eternal life to those who believe. With intense earnestness the Saviour had clearly pointed out to Nicodemus that, though he was a man of integrity, highly esteemed, and deeply religious, he was in sore need of a new principle of life. "You must be born again." This new birth, this eternal life, could be provided only by a sacrifice that would completely satisfy the justice of God. God must be propitiated, sin atoned for, and the sinner redeemed, before life could be given. The demands of God's law required that sin be punished by death. There was one way in which God

could give life to sinners, only one way in which He could be just in granting justification to the believers. John 3:16 tells the way: "For God so loved [the source of salvation] the world, that He gave His only begotten Son [to be an expiatory sacrifice], that whosoever believeth in Him [as the eternal God who became Man and bore the penalty of sin] should not perish [the deserved destiny of unregenerate man], but have everlasting life." In order that God might be propitiated and reconciled to those who had offended Him by sin; in order that sin might be atoned for, covered, expiated; and in order that believing sinners might be redeemed, the Lord Jesus Christ was given as a bleeding sacrifice (Rom. 5:9, 10, 11; 2 Cor. 5:18, 19; Ephes. 1:6, 7; Col. 1:20; 1 Peter 1:2, 19; Heb. 12:24). It is the death of the One who is nothing less than "the Son"; and the use of the adjective "only begotten," in John 3:16, emphasizes the union of God, who loves the world, and Him who by the sacrifice of Himself made it possible for all mankind to be reconciled to God.

The full extent of Christ's preciousness to the Father cannot be grasped by our finite minds. In the upper room in Jerusalem, on the eve of Christ's crucifixion, the Lord Jesus gave thanks to the Father for the bread and for the cup. The thanksgiving was received by the Father. He heard the message of sympathy and consideration which the Saviour gave to His disciples, and with much joy He heard the Son's many references to the Father (at least forty-three). Presently, the Father saw and heard His beloved Son as He prayed. How sweet to God were the words: "Father . . . O Father . . . Holy Father . . . Father . . . Father . . . O righteous Father" (John 17:1, 5, 11, 21, 24, 25)! The eyes of the Lord followed His Son as He led His band of disciples along the dark, narrow lanes of Jerusalem, through a gate in the city wall, across the brook Cedron, and into the darkness of Gethsemane. Think of the heart of the Father, as He heard the thrice-repeated, agonizing cry of that prostrate One: "Father, if Thou be willing, remove this cup from Me; nevertheless, not My will but Thine be done"! There in Gethsemane we begin to understand a little of the intrinsic value of God's salvation.

## OUR HOPE

On the following morning, the Father looked upon the Holy City. Near the city gates He beheld a Man whose face was covered with spittle and blood, upon whose brow there was pressed a crown of thorns. He saw Him weighted down by a heavy Cross that rested upon a back that was sore and bleeding. Who is this suffering Man? It is the beloved and only begotten Son of God.

Now the scene is no longer Jerusalem, but Calvary, the place of execution. There the Cross is laid on the ground while the Saviour, with sublime meekness, lies upon it. The Roman soldiers proceed with their dastardly work. The hands and feet are pierced by nails; thus the Saviour is secured to the tree. The Cross with its victim is raised and placed in position. The pain is excruciating, the shame is deep. God sees that the lips of His Son are moving, and hears the first word from the Cross: "Father . . .", "Father, forgive them . . ." For three hours the jeering enemies of Christ insult the Saviour. Then at noon a supernatural darkness covers the scene. The hour of all hours has arrived. We believe it was especially in those hours of darkness that God's sword of justice found its satisfaction in the heart of the sin-atonement sacrifice; it was then that Christ received the chastisement that we should have received; it was then that the Lord laid upon Him the iniquity of us all. Let us never, never forget what the Cross meant to the heart of the Father. There was no other way to meet the demands of God's righteousness; the penalty must be paid, if the new birth was to be made possible. Only by the punishment of Christ could God declare "His righteousness for the remission of sins that are past"; that is, for the passing over of sins in the days before Calvary. At last the hour of Christ's affliction is past. The work that saves is forever finished. The Father hears the voice of the One whom He has afflicted: "Father, into Thy hands I commend My spirit." The Person of the Son is eternally precious to the Father. His death was precious because it was the fulfilment of the will of the Father. And to us, who believe, *He is precious.*

## The Object of Saving Faith

*"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).* Great discoveries await those who will make a special study of the *Name* of the Lord Jesus Christ. Among other things, such a study reveals that Christians have life through His Name (John 20:31); they are washed, sanctified, and justified in the Name of the Lord Jesus Christ (1 Cor. 6:11); they gather together in His Name (Matt. 18:20), they pray (John 16:23), give thanks (Ephes. 5:20), do all things in His Name (Col. 3:17). For His Name's sake, believers go forth with the Gospel (3 John 7); suffer tribulation, reproach, and persecution (Acts 9:16; 1 Peter 4:14). The Apostle Paul, and thousands of others, have spoken boldly in His Name (Acts 9:29), have diffused the fragrance of His Name to many people (Acts 9:15), and have willingly died for the Name of the Lord Jesus (Acts 21:13).

The use of the word "Name" has a far deeper significance in Biblical language than in our own. A careful study of the Name of God in the Old Testament will show that it expresses that which has been made known of Him. Likewise, the Name of the Lord Jesus Christ involves everything which is revealed concerning Him: it represents not only the revelation which God through His Word has given to man, but also the manifestations of Christ, which He Himself has been pleased to give.

Our text (John 3:18) is not the only passage that deals with faith in the Name of the Lord Jesus Christ. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name" (John 1:12). Compare Galatians 5:26: "For ye are all children of God by faith in Christ Jesus." "And this is His commandment, that we should believe on the Name of His Son Jesus Christ" (1 John 3:23). Notice the full title: *His Son Jesus Christ*. To believe all that this Name conveys is to be a child of God. "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 5:13).

The object of saving, justifying faith is the Lord Jesus Christ, His Person and His work. All that concerns Him is

implied in His Name. The truth concerning Jesus Christ constitutes the center and the substance of God's revelation. The believer receives Christ, comes to Christ, commits his soul to Christ. Charles Hodge has beautifully written: "He takes Him as a Saviour, as a Deliverer from the guilt and power of sin, from the dominion of Satan, and from all the evils of his apostasy from God. He takes Him as his wisdom, righteousness, sanctification, and redemption. He takes Him as his God and Saviour, as the full, complete, satisfying, life-giving portion of the soul. If this complex act of apprehension and surrender were analyzed, it doubtless would be found to include submission to all His teachings, reliance on His righteousness and intercession, subjection to His will, confidence in His protection, and devotion to His service. As He is offered to us as a prophet, priest, and king, as such He is accepted. And as He is offered to us as a source of life, and glory, and blessedness, as the supreme object of adoration and love, as such He is joyfully accepted."

In John 3:18, Christ is presented as the only begotten Son of God. To believe in the Name of the only begotten Son is to rest upon the sacrifice for sins made by Him who is eternally one with the Father. Every one who does not believe in the Deity of Christ, in His vicarious death on the Cross, is "condemned already." The unbeliever is judged already, because of his rejection of the revelation of God concerning His Son who alone can save. This judgment separates him from God now; yet in a sense, it is temporary and partial, and will be concluded with a final vindication of God's righteousness. At the day of judgment the sinner's character and unbelief will be made known, and he will be appointed his eternal destiny (John 3:9; 2 Peter 2:4, 9; Heb. 9:27).

#### The Greatness of God's Love

*"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:9, 10).* The advent, life, death, and resurrection of Christ have made God known (John 17:6; 1 Tim. 3:16), revealing particularly the sovereign,



## OUR HOPE

481

immeasurable love of God which passes knowledge, of which His own people, the Church, are the objects. God sent His Son, His only Son, into the world to be the propitiation for our sins. In order that His enemies might be brought into the relation of sons, in order that sinners, dead in trespasses and sins, might possess eternal life, God spared not His own Son, but delivered Him up for us all (Rom. 8:32). It was to this world Christ was sent—a world filled with defilement, greed, aggression and other sins which God and His Anointed hate; a world already organized by its god, Satan, into a great system utterly apostate from God and hostile to His cause. The path of the Lord Jesus on earth was a blessed one, in that He did His Father's will. Nevertheless, it was not a smooth path: it was beset by poverty, danger, hunger, thirst, weariness, loneliness, misrepresentation, and abandonment. He not only condescended to become a Man, but He was willing to be a despised Galilean, "a Man of sorrows and acquainted with grief." His life was a life of humiliation; His death was a death of unspeakable shame, cruel suffering, and intense loneliness. All this is involved in the truth that God sent His only begotten Son into the world; yet this was not all. His agonizing cry from the Cross does not relate to His physical suffering—the throbbing brow, the torn and bleeding hands and feet, the parched throat, the bleeding back, the shameful nakedness. No, for these things His gracious heart pleads: "Father, forgive them." The cry of the only begotten, the beloved and eternal Son, was rather: "My God, My God, why hast Thou forsaken me?" He bore the burden of sin, not His own, but yours and mine; thus He endured the awful punishment that the sin of the world deserves. By sustaining in His own Person the penalty of sin, He has redeemed us from the curse of the law, from the sword of God's justice. "God sent His Son to be the propitiation for our sins." *In all this God has manifested His unfathomable love. "God commendeth His love toward us, in that while we are yet sinners, Christ died for us" (Rom. 5:8).*

God's love for His people is eternal. The Greek word, *phaneroo*, rendered "manifested," means to *make visible or known what has been hidden or unknown* (Thayer). In the

## OUR HOPE

Our present revelation Jehovah had made known His love. It could be seen by all thoughtful men in many of God's works throughout the physical universe, but in the gift of His only begotten Son, God "rendered conspicuous" His love. This manifestation of the love of God may be spoken of as the special purpose of redemption, for we read: "that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Ephes. 2:7). Never again will the love of God be hidden. The blessed effects of the work of Christ will be the ever-present proof that God is love.

The infinite greatness of the only begotten Son, who is the object of faith and the bestower of eternal life, renders the love of God infinite—without measure and without end. Every believer asks himself again and again: "Why am I the object of God's love? There is nothing attractive about me. I was ungodly, a sinner, and an enemy. I deserved wrath, but have received love instead." The only answer is that God's love is sovereign and passes knowledge.

By means of Christ's sacrifice on the Cross and His present life at the Father's right hand, we live, and having this divine life we have access to the Father, who is the fountain of love. Our comprehension of the love of God should increase as the days pass. This blessed knowledge will not lead to spiritual pride or self-complacency, but will manifest itself in humble acquiescence to the will of God, in loyal obedience to His Word, in heartfelt gratitude, and in joyful praise.

---

God only is the Maker  
Of all things near and far;  
He paints the wayside flower,  
He lights the evening star;  
The winds and waves obey Him,  
By Him the birds are fed;  
Much more to us, His children,  
He gives our daily bread.

We thank Thee, tho, O Father,  
For all things bright and good,  
The seed-time and the harvest,  
Our life, our health, our food;  
No gifts have we to offer  
For all Thy love imparts  
But that which Thou desirest,  
Our humble, thankful hearts.

—*Matthias Claudius*

## Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

Chapter IX, Verses 11-14

11 But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

Once again, the epistle brings into view a contrast, in which the object mentioned latterly surpasses the former. And again it is shown that reality excels shadow, that Christ is superior to all that is typical of Him. The appointments of the wilderness tabernacle, and the services of its priests, have been described. Now we are to see how vastly superior in Person and work is the Christ of God, the "High Priest of good things to come."

"But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us" (vss. 10, 11). The former things, those things that pertained to the Old Covenant, had their place, their proper place, "but Christ . . ." He is above all. When we read the words, "but Christ being come," we think of the initial sentence of the epistle, telling us that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us in Son . . ." "The first covenant had ordinances of divine service, and an earthly sanctuary" (9:1), with its priesthood, of course; "but Christ being come an High Priest," these former things have become superseded in Son.

"But Christ being come an High Priest of good things to

come . . . ." His priesthood has already been discussed at some length (chs. 5-8), and will be considered still further in due course. Here our attention is drawn to that to which Christ's priesthood pertains. He is "an High Priest of good things to come." His priesthood, then, embraces something which the Aaronic priesthood was never said to embody: "good things to come." The Levitical priests were priests of Judaism, priests of the tabernacle, priests of Aaron's lineage, priests of the Law, priests of carnal ordinances, and priests of God, also. But they were not priests "of good things to come." Obviously, these good things denote whatever has been procured by Christ's priestly service. They could not come until He came and exercised His priesthood, which He did at Calvary, which He did when He passed through the heavens into the presence of God the Father, and which He does daily as the Intercessor and Advocate of His own people, those who are His through faith.

What are these "good things to come," that are linked with the high priesthood of Christ? Before anything else, they must be considered as applying to that which will prevail when He comes again. The Law foreshadowed "good things to come" (10:1), good things that were connected with the coming of Messiah. The Israelites, therefore, looked forward to His coming, and the prophets declared how, when He should appear, there would be healing in His wings—the blind would be made to see, the deaf to hear, the dumb to speak, and the maimed would walk again. He would heal their diseases. He would overthrow their enemies. Israel, and Israel's Jerusalem, would be the earth's center and a garden that would blossom as a rose.

Upon His first advent, the Lord Jesus began to do those things that the nation expected. He did heal and succor the needy. But because He did not come in the regal atmosphere and manifestation of martial power that Israel had expected, Israel rejected Him as Messiah, and He turned to the Gentiles and was, at length, crucified and slain. But He is coming again. Offering Himself, He took the status of an High Priest, one who will return, and He will come as the Bearer of "good things."

He is also "an High Priest of good things to come" for

His Church here on earth. In His priesthood He has brought to us, His purchased possession through faith, the promise of "good things to come." These apply to our sojourn in this world. We are blessed right here and now "with all spiritual blessing in the heavenlies [our present sphere of living] in Christ" (Ephes. 1:3). In spite of tribulation and trial that come to us in the pilgrim pathway, every day we are recipients of the "good things to come." Not a day passes that we do not experience the "good things" of His grace. "Count your blessings, name them one by one," and you will be reminded of these good things, the very best things of life, that He bestows.

Finally, the "good things to come" look forward to the riches of His grace in glory. What will Heaven consist of? Throughout all the cycles of eternity, God will shower upon us there "the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Ephes. 2:7). "But Christ being come an High Priest of good things to come" is the pronouncement and assurance that better days are coming. For Israel, and for the Church, the blessings stored up for them, in earthly and heavenly spheres respectively, compose a treasury incomprehensible in the scope of its riches, and inexhaustible in magnitude. These have already begun to come for Christ's own. They will come exceedingly for believing Israel in the day when they acknowledge and turn to their Messiah, when He returns in power and glory. And they will come yet more abundantly in glory, to all those who are His through faith in this day of grace.

" . . . by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered . . ." We have quoted only this portion of verses 11 and 12 for a particular purpose. In reading this passage, some infer from the words, "Christ being come an High Priest . . . by a greater and more perfect tabernacle," that the greater tabernacle was the means by which He became a High Priest. But this is not so. The Greek preposition, translated "by," is *dia*, which may also be rendered "through"; and "through" is clearly the sense here. In other words, the preposition does not look back to the clause

about "Christ being come an High Priest," but forward to the clauses ahead, and specifically to the verb, (Gr. *eiselthen*), "entered." Here, then, is the significance of the sentence: "But Christ being come an High Priest of good things to come, through a greater . . . tabernacle, not made with hands . . . neither by the blood of goats and calves, but by His own blood, He entered . . . into the Holy Places." Being an High Priest, He entered into the Holy Places, *not* through this creation, the wilderness tabernacle, made with the products and instruments of this world, *but* through a greater and more perfect one; *not* by the blood of goats and calves, *but* by His own blood, "having obtained eternal redemption for us."

It will be observed that we have changed two words in the comments just made: "building" to "creation," and "Place" to "Places." This needs to be explained.

The word translated "building" is the Greek *ktiseos*, and is properly rendered "creation." Christ's entry into "the Holy Places" was not through anything of this creation, anything made by the hands of men, not even the divinely ordained wilderness tabernacle. He is, as we learned earlier, "a Minister of the holy things, and of the true tabernacle, which the Lord pitched, and not man" (82). The ministry of our High Priest, the Lord Jesus Christ, is not in connection with anything of the old creation, which, because of the fall, is imperfect. But His entrance into "the Holy Places" was "through a greater and more perfect tabernacle," that is, through the very heavens themselves, and into the eternal dwelling-place of the Almighty.

Not only was Christ's entrance through the heavens not connected with anything of the old creation, not even with the divinely ordained earthly tabernacle, but neither was it affiliated with the Levitical sacrifices. "Neither by the blood of goats and calves, but by His own blood He entered . . ." He is, it is clear, not only the High Priest of the New Covenant, but He is also the Victim, the Sacrifice. As a shadow, the blood of animals suited God's purpose; as a reality, only the blood of His Son, the Lamb of God, could satisfy divine justice. As it was not possible for the Aaronic high priest, the high priest of type and shadow, to enter the Holiest

without blood (vs. 7), so the Anti-type, our great High Priest, did not enter without blood. But it was not "by the blood of goats and calves, but by His own blood [that] He entered . . . into the Holy Places."

As familiar as the doctrine of the shed blood of Christ for the atonement for sin may be, it is well for us to dwell upon it for a moment, for it is a tremendous truth. In Leviticus 17:11 there is written a great principle of divine dealing with mankind: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Here we find two important facts: (1) blood being an essential to natural life, the giving of the blood is equivalent to the giving of life. Thus, when we speak of "the blood of Christ," we are speaking of His death. (2) Blood in the veins is of no value for sacrifice. The blood must be shed to be placed upon the altar, to be efficacious. As the sacrifice of the altar signified the sentence of the Law, death for sin, upon a substitute for the offender, a substitute adequate before God; so, when the Lord Jesus Christ voluntarily poured out His blood on the Cross, He took the sinner's place, a sacrificial offering wholly satisfying to God, to make atonement for sin forever.

When we read, therefore, that Christ "by His own blood . . . entered . . . into the Holy Places," we comprehend that He gave His life as a sacrifice for sin. He performed the highest office of High Priest—becoming, as we said above, the Victim, as well as performing the office of High Priest. He could, in His own perfection, in His own sinlessness, by His own right, have entered Heaven at any time. Co-eternal with the Father, and co-equal with Him, there was nothing to prevent His ascending, except His will and purpose. But entering "by His blood," He opened a way for others, "a new and living way" (10:20), whereby all who are willing to receive His sacrificial death on their behalf may enter also, through newness of life in Him.

"He entered in once into the Holy Places." Here is the second word that was changed in our earlier summation of these verses, the word "Places." For it is not only the Holy Place, or the Sanctuary, that our Lord entered into in

## OUR HOPE

His high priestly work; He entered into the Holiest of all, also. The Greek word is in the plural, *hagia*, and the one word should be written, "Holy Places," as in verse 24. Christ went through "the greater and more perfect tabernacle," the tabernacle "which the Lord pitched, and not man." He went into the spiritual Sanctuary, the Holy Place (perhaps a symbol of the outer heavens), and then, "not without blood" (*cf. vs. 7*), He entered into the Holiest of all.

We must not infer that He carried His actual blood into Heaven when He entered there. There is nothing in Scripture to warrant such an assumption. Of course, we know that the Levitical high priest carried the blood of the sacrifice with him into the Holiest, on the Day of Atonement. But the shadow, or type, need not be followed in exactness to be efficient. Were this so, then our Lord must have been slain by the high priest, and His blood must have been literally sprinkled upon the Mercy-Seat seven times, etc. Christ entered into the Holy Place, *not with* His blood, but *by it*, that is, *by virtue of its having been shed*.

Observe that "He entered in *once* into the Holy Places, having obtained eternal redemption for us." The high priest of the Old Covenant must needs have entered the Holiest *once a year*, to offer sacrifices for his own sins, and for the sins of the people. That offering was potent and adequate for a year, and no more. But Christ "entered in *once . . . having obtained eternal redemption*." Once was sufficient to satisfy divine justice forever. By that *one sacrifice*, He obtained redemption that is eternal, and thus, it having been obtained, and its duration being eternal, there is no need for Him to act in such a way a second time. We shall learn more of this in chapter 10.

The words "for us" are printed in italics in most editions of the English Bible, which means that they were not in the original manuscripts, but were supplied by the translators to clarify the meaning. Certainly, however, this work of redemption *was for us*, for us who are His through faith. He did this for us because, without His having done it, we were hopeless. It was *His* blood shed for *our* sins. In the word of the Apostle John on Patmos: "Unto Him that loveth us, and hath washed us from *our* sins in *His own* blood . . .



## OUR HOPE

489

to Him the glory and dominion forever and ever. Amen" (Rev. 1:5, 6).

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (vs. 13, 14). Before we search out the meaning of this sentence, we need to examine an expression, and to recall the Old Testament sacrifices to which allusion is made.

When the writer speaks of "the blood of bulls and of goats," in this instance, he is not referring to a different sacrifice from that spoken of in verse 12, where he mentions "the blood of goats and calves," but the same thing. In the Greek, the animals in verse 12 are written, *tragoon kai moschoon*, and in verse 13, *tragoon kai tauroon*. *Tragoon* means goats, *he-goats*, and why the translators changed the order in verse 13 is obscure, although the matter is not particularly important. *Moschoon* (vs. 12) means calves, or young bullocks, while *tauroon* (vs. 13) signifies bulls. The two Greek words seem to have been interchangeable, and are employed in the *Septuagint* to represent the same Hebrew words. So then, both verses speak of "the blood of goats and of bullocks." These were the animal sacrifices that were offered on the Day of Atonement. The goats were presented for the sins of the people as a whole, and the bullocks, for the sins of the priests themselves, and for the sins of their families (Lev. 16).

Another rite is also cited in verse 13: "the ashes of an heifer sprinkling the unclean." This ceremony was not confined to the Day of Atonement, but was an observance that was available at all times, "to the purifying of the flesh." It applied particularly for the ceremonial cleansing of one who had touched a dead body and had thus become defiled, and it may be used in this passage as a symbol of the "dead works" brought before us for attention in verse 14.

A red heifer, one without blemish of any sort, was slain and burnt completely. Its ashes were laid outside the camp, in a place that was clean and properly designated. On such an occasion that any man became ceremonially defiled from

touching a dead body, the priest would take the ashes, mingle them with water, and sprinkle the offender on prescribed days. This rite served to purify the flesh of the offerer, ceremonially, of course, so that he was restored to communion with the people of God and the service of the tabernacle, forbidden to him during that period when he was defiled. This ordinance is described minutely in Numbers 19.

Thus we have, in the observances here depicted, the utmost that the Levitical ordinances could provide in the matter of man's relationship to God. "The blood of goats and of hullocks," offered on the great Day of Atonement for the sins of the people and the priesthood, made a covering for sin, bringing the offerer into right relationship with God. "The ashes of an heifer sprinkling the unclean," submitted to whenever defilement was suffered, served to maintain continual fellowship with God and His people. The typical significance of these rituals is evident immediately: the former speaks of Christ's work of redemption wrought on Calvary, and the latter is symbolic of His work of advocacy at the Father's right hand, whereby He keeps His own in communion with the Father day by day, by the washing of water by the Word (*cf.* Ephes. 5:26).\*

But these ordinances served merely for "the purification of the flesh," and that only *ceremonially*. Of them it is clearly said: "sanctifieth to the purifying of the flesh"; that is, the blood and the ashes set the offerers apart to a place where they stood before God as, touching the Law, blameless. Their sins were covered. Outwardly they were counted as clean, but even that outward cleanliness was only as to their ceremonial standing, since the water and ashes, for example, would render the body soiled, rather than to clean it.

Now we are ready for the contrast, brought out in verse 14, between this outward cleansing, and what Christ, our

\*"Ashes in this connection became eloquent indeed. They cried aloud, as did the expiring Saviour, 'It is finished!' For ashes tell of fire burned out never to burn again. And so the failing believer has daily recourse to the washing of water by the Word, bringing afresh to his soul the truth of that finished work wherein every sin was settled for when Jesus died upon the tree" (H. A. Ironside, *op. cit.*).

## OUR HOPE

491

High Priest, who obtained eternal redemption for us, has wrought on behalf of His own. "For if the blood of goats and of bullocks . . . sanctifieth to the purifying of the flesh: *how much more* shall the blood of Christ . . . purge your consciences . . ." The Levitical code served to purify the flesh. Christ's offering of Himself purged the conscience. The former method of approaching God could do no better than purify in a ceremonial way, outwardly; the latter cleanses actual and within, purifying the soul.

If the blood of dumb animals, involuntary victims, insensible of the purpose for which they are sacrificed, having no merit except bodily perfection as brute beasts, sufficed to separate those who slew them to the position of ceremonial, outward cleanliness, *how much more*, *how much rather*, *how much in preference* shall the blood of Christ, the eternal Son, the Creator of all, God manifest in the flesh, the voluntary Victim, super-sensitive to the purpose for which He offered Himself, since He Himself designed the plan, suffice to cleanse the conscience from dead works to serve the living God! The contrast is infinite. The superiority of the Sacrifice and its efficacy is immeasurable.

Was the beast without blemish physically? What of the God-Man, who was morally without spot or blemish, wholly undefiled, stainless of soul, completely holy, and separate from sinners? If the blood of the former could effect the purification of the flesh, could not the blood of the latter bring about the purgation of the conscience? Of course it could, and did, a thousand times over!

It was "through the eternal Spirit [that Christ] offered Himself without spot to God." Observe how the Godhead, the Trinity, unites in bringing to pass our redemption. The eternal Son offers Himself, through the eternal Spirit, to God, the eternal Father. The Son's complete earthly ministry was "through the eternal Spirit." The Second Person of the Godhead was active in His birth, His growth, His miracles, His preaching, and in all that pertained to His walk on earth until Calvary. And there He offered Himself "through the eternal Spirit"; He was raised from among the dead in the Spirit's power; and He also ascended in the Spirit.

Now this blood of Christ, His death on the Cross for sin, was effective to "purge your conscience from dead works to serve the living God." It is not said specifically that Christ's blood, shed for sin, purges our consciences from sin. The blood of Jesus Christ cleanses the believer from sin. It purges the *heart* from sin, through faith, but it is said to purge the *conscience* "from dead works." It strikes us that the thought here, is this: it is the conscience that is conscious of sin, which proceeds from the heart (Mark 7:21). It is the conscience in the unbeliever, that, aware of evil in the heart, seeks to appease God by religious works, whether they be the works of the Law, or church-work of this kind or that, or penance, or philanthropy, or something else. He may speak with the tongues of men and of angels, however; he may bestow all His goods to feed the poor, or he may give his body to be burned (cf. 1 Cor. 13:3), but if his heart is not right with God, these things are *profitless*, valueless. The blood of Christ, which cleanses from *all unrighteousness*, purges the conscience, cleanses it, so that the conscience of the sinner is conscious that his *best works*, his most religious acts, as well as his evil deeds, are nothing but works of death. Why? Because they proceed from a heart that is dead, dead in trespasses and sins. They fall incalculably short of God's demands, and the demands of the Law, and thus they have no power to obtain acceptance with Him who, without faith, cannot be pleased (Heb. 11:6). *But*, through the blood of Christ, who "through the eternal Spirit offered Himself without spot unto God," the conscience is purged from works of death, works performed prior to and apart from saving faith in Christ, "to serve the living God."

The conscience that has been purged abandons all self-effort, and trusts in the Lord, whose blood cleanses from sin's defilement and its guilt. The conscience of the man who has been redeemed by the precious blood of Christ, is fit to serve with gladness the living God. God is living, because He is eternal: He ever was, He is, and He ever shall be. In Christ, we have been introduced to Him, so that we know Him as Father. And knowing Him, our consciences being cleansed, we would serve Him now with living works, as we shall serve Him throughout eternity (cf. Rev. 22:3).

What is that service? Does it consist of bearing witness, charitable works, teaching a Sunday School class, and the like? Indeed, it does; but it is more embracing than this. It is to worship Him, by offering "the sacrifice of praise to God continually"; and it is also these other acts, as "to do good, and to communicate" (Heb. 13:15, 16).

How wonderfully superior is the blood of Christ to the blood of goats and of bulls! The blood of sacrificial animals, prescribed before Christ came "an High Priest of good things to come," simply looked forward to Him. They were valueless in themselves, but they were provided by God to declare the merit and work of His Son, whom He should give to the world. The Law, with its sacrifices, "with all its intricate provisions—beautiful when you translate them into the language of grace—is utterly unfit to satisfy, save for the purifying of the flesh."\* The blood of Christ, however, is infinite in its measure and efficacy to erase every sin, to justify the sinner before God, and to assure an eternal inheritance in and with Christ.

*(To be continued, D.V.)*

\*Samuel Ridout, *op. cit.*

---

O give me Samuel's ear,  
The open ear, O Lord,  
Alive and quick to hear  
Each whisper of Thy word,  
Like him to answer at Thy call,  
And to obey Thee first of all.

O give me Samuel's heart,  
A heart that waits  
Where in Thy house Thou art,  
Or watches at Thy gates,  
By day and night, a heart that still  
Moves at the breathing of Thy will.

O give me Samuel's mind,  
A sweet un murmuring faith,  
Obedient and resigned  
To Thee in life and death,  
That I may read with childlike eyes  
Truths that are hidden from the wise.  
—James D. Burns

## OUR HOPE

## Current Events

In the Light of the Bible

BY THE EDITOR

**A Second Time.** It is said that "lightning never strikes twice in the same place," but some of the leaders of the Church of England might question this adage at present. For the second time within about a month, astonishing news has issued from high places within the denomination, causing confusion and embarrassment to its temporal head, the Archbishop of Canterbury.

In October, conservative members of the Church of England were shocked by the publication of a volume, *The Rise of Christianity*, by no less a personage than the Bishop of Birmingham, Ernest W. Barnes, in which the Virgin Birth of our Lord was flatly denied. It was necessary for Geoffrey Francis Fisher, Archbishop of Canterbury, publicly to rebuke Bishop Barnes for his disbelief ("Current Events," December, 1947).

In November, the British magazine, *Psychic News*, published an official, and hitherto secret, Church (of England) Committee's Report on Spiritualism, in which it is stated:

"It is certainly true that there are quite clear parallels between the miraculous events recorded in the Gospels and modern phenomenon attested by Spiritualists.

"And if we assert that the latter must be doubted because they have not yet been proved capable of scientific statement and verification, we must add that the Miracles, and Resurrection itself, are not capable of such verification, either."

For nine years, in the words of Dr. Robert Matthews, Dean of St. Paul's, the report has remained, by order of the Archbishop of Canterbury, "in the archiepiscopal pigeon-holes, if not in the archiepiscopal mind."

The Church Committee to Prepare a Report on Spiritualism was appointed in 1937 by the late Cosmo Gordon Lang, when he was Archbishop of Canterbury, at the insistence of certain inquirers into Spiritualism, specifically Dr. Francis Underhill, Bishop of Bath and Wells. Other than the chairman, Dr. Underhill, the committee members were not named,

and all investigations were secret. After two years, a majority report (7--3) declared its findings, summarized in the quotation above. It was not made public, however. In July, 1940, Canterbury issued the following statement: "After consultation with the diocesan bishops and on their advice the Archbishop has come to the conclusion that it would not be advisable to publish the Report." Three years later, the late Dr. William Temple, Dr. Long's successor, when urged to release the report, declared: "It took a foremost part in urging that the Report should not be published. . . . Frankly, I think it a very ineffective piece of work."

Dr. Fisher, present incumbent of Canterbury, has likewise refused to allow the findings to be made public. But in some way, unknown to but a few, the editor of *Psychic News* came into possession of a copy of the Report, admitted by two members of the Committee (Dean Matthews and Canon Grensted) to be a true one, and so the lightning has struck the second time. No comment has yet been issued by Dr. Fisher.

Spiritualists teach, among other things, that man never fell; that evil never existed; that there is no atoning value in the death of Christ, and no need of atonement; that hell does not exist and never will, etc.

More and more, of course, as we approach the end of the age, we may expect to hear of demoniac demonstrations from the spirit world and satanic manifestations of the miraculous. "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; speaking lies in hypocrisy" (1 Tim. 4:1, 2). And regarding the second beast of Revelation 13, we read: "And he exerciseth all the power of the first beast before him. . . . And he doeth great wonders, so that he maketh fire come down from the heavens on earth in the sight of men, and deceiveth them that dwell on the earth by those miracles which he had power to do . . . ." (Rev. 13:12-14).

We are in the latter times. Some are departing from the faith. Some are giving heed to seducing spirits. May the Lord keep His own true to Himself day by day, and contending earnestly for the faith.

**Divided to Fall.** The age-old Palestine problem has been solved and settled—on paper! For on November 29, 1947, the United Nations General Assembly in New York voted 33 to 13 for the partition of Palestine. By October 1, 1948, according to the program, Palestinians will be Palestinians no longer, but members either of an Arab state, or a Jewish state.

The partition is scheduled to consist of: (1) an independent Arab state of 4,700 square miles, containing 804,000 Arabs, and 10,000 Jews; (2) an independent Jewish state 3,600 square miles in area, having 538,000 Jews, and 402,000 Arabs; and (3) a UN trusteeship in Jerusalem, with its 78 square miles of territory, and its mixed inhabitants: 105,000 Arabs and 100,000 Jews.

As the result of the UN vote which was made known over the radio, late at night in Palestine, jubilant Jews ran out into the streets of Tel Aviv and danced the hora in their pajamas, shouting: "*Mazel Tov, Medina Yisrit*" ("Good Luck, Jewish State"). In Arab circles, there were dark scowls, and bitterness.

There seems to be nothing much in store for the Holy Land except the usual thing—rioting, and terror, as the Arabs seek to "liberate" the land, and the Jews endeavor to possess their possessions.

From the human standpoint, the Arabs claim the land as their own, by right of conquest. From the God-conscious viewpoint, the Jews say that Palestine is theirs, by right of divine fiat. The Jews are right, of course, in insisting that the Lord decreed Palestine to them. It is written too many times in the Bible, the Word of God, for serious contradiction. Yes, they were driven out, and possession is nine-tenths of the law, but God will bring them back. We might cite many Scriptures. But we shall confine the quotation to one passage, in Ezekiel's symbolic prophecy about the valley of dry bones and Israel's restoration: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves,



## OUR HOPE

497

and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (Ezek. 37:11-14).

The eventual return of Israel to the land of promise, Palestine, will be in belief. They will turn again to God, and accept the Lord Jesus Christ as their own Messiah. Whether the desire of the Jews today to go back to the land, although their present activity is in unbelief, is in some way connected with their ultimate return in faith, it is not yet known. But this is certain: the partition of the Holy Land into two divisions, one Arab and the other Jewish, and the trusteeship controlled by the United Nations, will not stand. The certainty of this is as sure as God's Word is true and eternal.

**Manchuria's Future.** Trained observers in the Far East have predicted that within six months Manchuria will declare its independence from Nationalist China. Such a proposition is being supported by the U. S. S. R. in the latter's effort to enlarge her borders toward the East.

"Is the Lord's Prayer the Gospel?" This is the title of an editorial in *The Moody Church News* for November, 1947, edited by Dr. H. A. Ironside. We take the liberty of quoting a portion of it:

"On a recent occasion, a committee of pastors of Fundamental Churches in the Chicago area met with the chief chaplain of the government hospitals, to protest over what seemed to be an effort to keep thoroughly sound evangelical ministers out of these institutions. We were informed that there was no need for the services of these 'unauthorized' chaplains, as all the spiritual needs of the men were being well taken care of. When some of us protested that some of the chaplains did not even know the Gospel and gave no evidence of having been born again themselves, the answer was given that 'Every one of our chaplains knows enough to teach a dying man to repeat the Lord's prayer.' To them this was the Gospel and all a needy soul required to enable him to die in peace."

Is it not a tragic thing that men who call themselves Christians, who think that they are serving the Lord, can do no better than that, to minister to the needs of men about to depart this life on earth? If the dying man is an unsaved man, he cannot call God, "Father." And where is the Gospel of Christ, "the power of God unto salvation to every one that believeth," in the so-called Lord's Prayer, which, though truly part of the Saviour's teaching, was *only* for disciples and does not deal with salvation? If a dying man's sins are only forgiven as he has forgiven others, he will be in a sorry condition and position before a Holy God. And what need is there for him to ask for daily bread, where he is going? And what temptation will there be, there? What a poor, dying sinner needs to know is that Christ died for his sins, and that He rose for his justification before God Almighty. What he needs to be told is of God's love-gift, and the provision for his need that there is in Him. What he needs to know is that "whosoever shall call upon the Name of the Lord shall be saved."

"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:14). How shall they hear from such chaplains as described in the editorial we have quoted? They will never hear from them—and they must face eternal judgment.

**Morality on a New Basis.** "Adultery should no longer be grounds for divorce," says Ite Joern, a leader of the Soviet-sponsored organization for women in Germany's Russian zone. "The male is biologically destined to adultery, and a faithful man is either a liar or an idiot. Sex morality, just as religion, should be put on a new basis."

Such a statement is rather shocking, but the attitude is not confined to the Soviets, or to Germany. Hollywood-impressioned America is travelling the same road. "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, *marrying and giving in marriage*, until the day that Noe entered the ark, and knew not until

the flood came, and took them all away; so shall also the coming of the Son of Man be" (Matt. 24:37-39).

In the last days men are to be "lovers of pleasures more than lovers of God" (2 Tim. 3:4). We suppose multiple marriages and divorces come under the category of "pleasures" with those who have been blinded by "the god of this age" (2 Cor. 4:4).

**The Return of Oswald Mosely.** Fascism again raised its ugly head in London a few weeks ago, and the face was the face of Sir Oswald Mosely, pre-war Fascist leader. The costumes were pre-war black shirts. And the theme, anti-Semitism, but somewhat disguised at this early date. Oswald Mosely has returned to the political arena with a new party to be formed, against almost everything, and to be known, in all probability, as the "Union Movement."

**Deadlock in London.** The meeting of the Big Four, recently held in London was doomed to failure. They could not come to terms about the peace settlement for Germany and Austria without a miracle's happening—and this seemed most unlikely. Russia does not want to settle, of course; for she has every intention of hanging on to all that the war brought her.

Meanwhile, we have noticed a small item that appeared in the press, to the effect that the Anglo-American-French zones of post-war Germany will likely have a new capital, Frankfurt-am-Main, capital of United Western Germany. We do not know that the adjective, "significant" can be applied here, but "interesting" can. For in the light of Bible prophecy concerning a coming Northeastern Confederacy, headed up by Russia and to include Germany (Ezek. 38 and 39), and in view of the fact that Western Germany was a part of the old Roman Empire, such a movement is of deep interest to those who read the newspapers with the Bible in the other hand.

**"Let's Face the Facts."** The new Japanese Constitution is supposed to strip Hirohito, and his successors, of all political power. The Emperor is assumed to have been reduced, following the policy set down by General MacArthur, to the

status of an ordinary mortal, a sovereign bound by a limited constitution, as is the case with Britain's king. But the bulk of the Japanese people are held by ancient tradition and still regard Hirohito as divine, the Son of Heaven, and direct descendant of the Sun Goddess. And in recognition of this, Occupation Headquarter's chief adviser on religion has this to say: "Let's face the facts. The Japanese people still worship the Emperor." A people's belief cannot be changed by force, but only by light.

"Despair Is Creeping upon Us." In such a voice the liberal journal, *The Christian Century*, speaks of conditions, in an editorial that tells of the suicide of John G. Winant, late United States Ambassador to the Court of St. James, London. Mr. Winant took his own life as the result of disillusionment after World War II, and the failure of those who had won the war to win the peace. He was exceedingly fearful that World War III might come at any time.

"Despair is creeping upon us," says the *Century*, "on the best of us most of all. The stars of promise have almost faded from our sky. We are on a road that leads to destruction, and destruction is drawing close. Something tremendous is needed to lift us out of our infatuation with doom. It must do something which challenges the way men and nations are going, and the challenge must extend all the way down to the roots of thought and action. It must set blazing beacons to light a different path, an entirely new path. Does the Christian Church know what this tremendous something is? We believe it does. Then, why, for the sake of desperate, despairing men, is it not tremendously declaring it?"

We ask that question of you, Mr. Editor. The different and new path is not a road toward man's establishing the Kingdom of God on earth. It is not a passage to a Protestantism united with Romanism. It is not a stairway to one great World Council of Churches. It is the narrow path of the Gospel of Christ. It is the path that takes men to Him as the Son of God and Saviour. It is the walk that honors Him as Lord, and obeys His voice.

There need be no despair on the part of the child of God.

He will have a heart burdened for dying, lost souls, but he will have also the upward look, and the blessed hope. He will keep on "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" (Titus 2:13, 14).

---

## Question Box

**No. 1086.** Is it not a sin for a woman to have bobbed hair?

A lot depends upon what is meant by the word "bobbed." The Scripture says that it is "a shame for a woman to be shorn or shaven" (1 Cor. 11:6). We understand from this that a woman should not have her hair cut short like a man's hair is cut, nor have her head shaved. We do not understand it to suggest that she is not to have her hair cut at all. A woman's "long hair . . . is a glory to her: for her hair is given her for a covering" (1 Cor. 11:15). It strikes us that a woman whose hair that is cut from its full length and yet is still long, in contrast to a man's hair, does not disobey the Scriptural injunction. The present styles generally improve the appearance and beauty of a woman's hair. It is sufficiently long, it seems to us, to be "a glory to her."

Many will disagree with us in this matter, we suppose, but it is our understanding of the Biblical teaching.

**No. 1087.** Was the Apostle Paul preaching to the Gentiles in 1 Corinthians 15 and 1 Thessalonians 4:13-18?

There are three classes of people in the world—Jews, Gentiles, and the Church of God, as mentioned in 1 Corinthians 10:32 referred to above. Jews and Gentiles, as classifications, are unregenerate men and women. All who have been born again are members of the Church, the Body of Christ. In Hittite there is "neither Greek [Gentile] nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all" (Col. 3:11). In both Corinth and Thessalonica, predominantly Gentile cities, there were also Jews. Among the believers in both cities there were, doubtless, Jews as well as Gentiles. But Paul was not addressing either of them as members of particular races, but all of them, whether Jews or Gentiles, as "the Church of God . . . at Corinth" (1 Cor. 1:2), and as "the Church of the Thessalonians . . . in God the Father and in the Lord Jesus Christ" (1 Thess. 1:1). Paul was writing, therefore, to Christians, believers in the Lord Jesus Christ as the Son of God and their Saviour, irrespective of whether they were Jewish-Christians or Gentile-Christians, since "all [are] one in Christ Jesus" (Gal. 3:28).

**No. 1088.** In Malachi 3:6 it says: "For I am the Lord, I change not." And James speaks of there being no variable-ness in God (James 1:17). How do you explain, then, Genesis

6:6: "And it repented the Lord that He had made man on the earth," and Jonah 3:10: "And God repented of the evil, that He had said He would do unto them; and He did it not"? Does this constitute a contradiction here?

There is no contradiction in the Word or character of God Almighty. It is simply true that, as He says, He does not change; there is no variability in His character. It is this very fact that brings about the statements found in Genesis 6 and Jonah 3:10. For God's character is unchanging; He is "the same yesterday, and today, and forever." His character demands that sin be judged, for He hates sin. He is pleased only with righteousness and faith. Consequently, since God hates sin, and since His character demands sin's judgment, upon observing man falling deeper and deeper into wickedness, as in Genesis 6, God's very unchangeableness demanded that He should be grieved at such sin, and that He should feel repents of that He had made man who must be judged for his wickedness. Whereas in Jonah 3, God, whose unchanging hatred of sin decreed that judgment must fall upon Nineveh, was pleased to change, not His character, but in His attitude toward that city which turned from its evil way. In both instances it was man who changed. In both instances, as always, God's character remained constant. Only His dealings with men change as they themselves change from that which is hateful to His unchanging hatred of sin to that which is well-pleasing to His changeless love of righteousness and faith.

No. 1089. Why is there any difficulty about what Scriptures deal with the Rapture of the Church, and what passages have to do with Christ's return in power? Is it not true that the Greek word, *parousia*, always refers to the Rapture?

There is not too much difficulty in determining which Scriptures refer to the Church's translation, and which have to do with Christ's return in glory and power, for the context, or the verse in question, generally makes it clear. There are, perhaps, several Scriptures where the allusion is somewhat ambiguous to us, but they are in the minority and in no way interfere with our understanding of these two aspects of our Lord's return.

As to the second part of your question, it is not true that *parousia* always refers to the Rapture of the Church. The word means the presence or coming of persons and things, and is used optionally in the New Testament to designate either Christ's coming for His own, or His coming to the earth with them.

No. 1090. Please explain Proverbs 1:24-28.

The passage is too long to quote here, and also too long for an exposition in this part of the magazine. The paragraphs are certainly akin to the Gospel appeal of the New Testament. In it we see God's loving and gracious mercy to men, as He pleads with them to come to Him. But men are sinners who set His counsel at naught, and as a result, because His righteousness demands it, they must fall into judgment at His hands. A day comes when it is too late to experience His mercy, and in hell multitudes will call upon the Lord, but He will not answer. Now, today, is the day of salvation.

It will interest our readers to know that it was this Old Testament passage, which he had memorized in early youth, that the Spirit of God used to win H. A. Ironside to Christ at the age of fourteen years.

## Daily Bible Treasury\*

By HERBERT LOCKYER

### Noggets from the Psalms

**February 1. PSALM 34.** The Numerical Bible gives us the fitting summary of this much blessed Psalm of exhortation: "The Thirty-Fourth Psalm, according to its title, was written when David escaped from Gath, from Achish, into the cave called Abimelech, which seems to have been a common title of the Philistine kings. He had failed sadly, as we know, and as on Philistine ground he always did; and, not knowing Jehovah, had not been honored by Him. This is itself a general principle of divine government, of which the Psalm speaks, and which needs little insisting on." Yet God is at all times to be blessed, for, whatever the circumstances, He abides the unfailing help and sanctification of His people. Are we living in verse 1?

**February 2. PSALM 35.** The pleading prayer of David before we anticipate our Lord's Parable of the Unjust Judge: "Shall not God avenge His own elect, which cry unto Him day and night, though He bear long with them? I tell you He will avenge them speedily" (Luke 18:7, 8). Judgment will yet be poured out upon the godless. As for His own, the Lord is able to deliver them out of any pit their foes may dig. "This whole Psalm," says one writer, "is the appeal to Heaven of a bold heart and a clear conscience, irritated beyond measure by oppression and malice. Beyond a doubt David's Lord may be seen here by the spiritual eye." Righteousness is exalted throughout the Psalm, a righteousness manifested in the doom of the wicked, and in the salvation of believers.

**February 3. PSALM 36.** If we would triumph over the feeling of God's slowness in punishing the workers of iniquity, then we must live in the atmosphere of this "Song of Happy Service." David here calls himself, "the servant of the Lord," and his Psalm befits all those who esteem it to be an honor to be known as God's servants. Over against the fatuousness of those who reject the Lord's pleasant service, the Psalmist places the blessedness of those who find their salvation and satisfaction in Him. It is a Psalm of contrasts. If you want a tonic for your faith, meditate upon God's attributes that David exalts—Mercy, Faithfulness, Righteousness, Judgment, Lovingkindness, Goodness, Life, Light, and Justice. What a great God we have! May ours be a great faith!

**February 4. PSALM 37.** There seems to be no prayer in this Psalm, written by David in his old age (vs. 25). All is certain, predictive, prophetic, and admonitory. Fasting and murmuring, ever destructive to the peace of the soul, can be overcome by trusting, delighting, and resting in the Lord. The mystery of the prospects of the wicked and the adversity of the righteous must be looked at in the light of the future, when all men will have their just reward. One old servant of the Lord speaks of the Psalm as "the good man's cordial in

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

## OUR HOPE

bad times, a sovereign plaster for the plague of discontent," or, "a choice antidote against the poison of impatience." Remember we here have a divine command: "Fret not."

**February 5. PSALM 38.** Here we have another Penitential Psalm, so full of David's self abasement. Soul-trouble and physical pain produced bitter crying and tears. Life had become very burdensome to David, because of his own diseased body and disquieted mind, and also on account of the deceitful imaginings of his enemies, but he declares his confidence in God to hear his heart-broken cry. It is classed as a "Remembrance Psalm," and a reading of it presents David as one forgotten of God. Thus he recounts his sorrows and sufferings, and cries mightily for divine help. Among the wonderful features of this Psalm, are the depths of misery David plunges into, and then his grasp of the omnipotent arm of God and the consolation trust produces. Look especially at vs. 18!

**February 6. PSALM 39.** What a gloomy theme this Psalm contains for Jeduthun, the praise-giver, to whom it is dedicated! While a sense of detachment from the rush and hurry of ordinary life pervades the Psalm, sin is shown as the cause, under divine government, of frailty and vacity of human life. Ewald referred to the Psalm as "the most beautiful of all the elegies in the Psalter." "While I was musing the fire burned" (vs. 3), is a most expressive phrase, proving how stirred we become as we meditate upon the promises and prophecies of the Word. What else can we do but speak with our tongue, when our heart is hot within us? Is yours the burning heart?

**February 7. PSALM 40.** That David was inspired to write of One far greater than himself is shown in Hebrews, where Christ is portrayed as coming to do His Father's will (10:5-9). Such an exceedingly precious Psalm was committed to the most skilled of the Temple musicians. A theme so incomparable was deserving of the noblest music. While it is truly a Messianic Psalm, applied to ourselves there are three dominant notes in the new song we can sing and know, namely: Penitence for Sin, Pardon for Sin, and Power over Sin. Have you been delivered out of the horrible pit? Are your feet on the Rock? Have you discovered that you are poor and needy, and that the Lord alone is the Deliverer?

**February 8. PSALM 41.** Whatever bitterness David himself experienced, as he penned this further Messianic Psalm, the betrayal of Christ by Judas is here foreshadowed. And what comfort we can gather from the Psalm, if familiar friends have lifted up their hand against us! If you are downcast over the ill treatment of professed friends, and bitterness is beginning to grip your mind, read this Psalm on bended knee, and, knowing you have the favor of the Lord (vs. 11), leave your betrayers where David and Christ left theirs, in the hand of God. "He preserves His own, and brings their foes to nought: after Passion Week comes Easter."

**February 9. PSALM 42.** With this instruction Psalm we come to the "Second Book" of the Psalter. And, as indicated by the title, this "Mastil," or instructive ode, was dedicated to that band of choice singers, The Sons of Korah. All who need a cure for despondency can find it here. Are you sailing over rough seas, as David certainly was when, fleeing from Absalom, he penned this Psalm? Are you struggling with doubts and fears? Then encourage yourself in God. Share the



confidence of the Psalmist who, although shut out from the long-loved house of God, yet knows that He will cause the clouds to vanish. Let faith banish fear.

**February 10. PSALM 43.** A characteristic feature of the Psalm before us is that its last verse is twice repeated in the previous Psalm (vs. 5, 11). And, a three-fold cord is not quickly broken; God is both our "help and health." Do you know Him as your exceeding joy, that is, a joy exceeding all others in its nature, degree, and duration? Why not bid your fears cease, and joy in God? Whether in sunshine or shadow, health or sickness, plenty or poverty, life or death, time or eternity, know God as your Anchor. "Hope thou in God." And such a Hope is far better than any present possession. This hope of the soul, is the soul of hope.

**February 11. PSALM 44.** The Psalmist, in this further inductive Psalm, is the spokesman for Israel, pleading for power to withstand her enemies. Faith goes back to the victories of the past, and supposes that what God has been, He will be. Traditions of former favor and ancient glory embolden the writer to solicit divine help in present grief. An impressive verse is that one declaring God to be a Searcher of hearts (vs. 21). All secret thoughts and intents are open to His all-seeing eye. God is never deceived by our subtlety, nor excluded by our secrecy. The very wounds that shame would hide are known by Him. And blessed be His Name, what the Light reveals, the Blood can cleanse.

**February 12. PSALM 45.** The various titles of this Psalm are worthy of note, and reveal what delight the writer had in its composition. "Shoshannim," meaning "upon lilies," appearing in Spring. Scofield remarks: "The Shoshannim Psalms were probably connected with the Passover season, and hence remind of redemption out of bondage, and of the origin of Israel." It is also another Maschil Psalm; that is, a Psalm of holy teaching, and not an idle lay. "Song of Loves," denotes the theme of the entire Psalm. Without doubt, Christ is here as the King in all His beauty (Heb. 1:8, 9). Can we say that our hearts and tongues are in unison, as we meditate upon our King, the God whose throne is forever and ever?

**February 13. PSALM 46.** Calm confidence and triumphant trust breathe in every line of this Psalm of experiences that Martin Luther used in love to sing, and which gave birth to that stirring battle hymn: "A mighty fortress is our God." The characteristic Old Testament word, "Selah," occurring three times here, gives us the divisions of the Psalm, namely: The Power of God (vs. 1-3), The Presence of God (vs. 4-7), and the Peace of God (vs. 8-11). Do we know what it is to make our very own this Psalm so perfectly simple in its meaning, and joyous in expression? Is ours the right conception of God banishing all fear? As thrones, governments, and systems change with startling rapidity, may we be still and know that our God reigns.

**February 14. PSALM 47.** While this is another anonymous Psalm, "every expert would detect here the autography of the Son of Jesse." Our Lord's personal reign on earth is prophesied. All enemies of the Jews are to be subdued, and the Lord is to triumph gloriously. Go through the Psalm and note the Personal, Powerful, and Praiseworthy Reign of Christ, as He wields the sceptre of universal sovereignty and dominion. The question is: Have you made Jesus, King over the empire of your life? Does He reign without a rival? Is He sitting upon

## OUR HOPE

the throne of your life? Correct views of His Millennial Reign will avail little for you, unless He is Lord over all in your little world.

**February 15. PSALM 48.** That choite band of singers, The Sons of Korah, had to use this ode as, "A Song and Psalm." Spurgeon's apt comment is: "A song for joyfulness and a Psalm for reverence. Alas, every song is not a Psalm, for poets are not all Heaven-born; and every Psalm is not a song, for in coming before God we have to utter mournful confessions as well as exulting praises." Relating to events in Jewish history (2 Chron. 21), the Psalm is another Millennial one. The long night of weeping is over, the morning of joy has come, and there is jubilation in Zion. Is it not blessed to have God as our Guide, not unto death merely, but "over death," as the last verse really means—over death to resurrection.

**February 16. PSALM 49.** In his illuminating volume on "The Psalms," Dr. Alexander MacLaren reminds us that we too often forget that "a psalmist is a poet, and misunderstand his spirit by treating his words as matter of fact prose. His imagination is at work, and our sympathetic imagination must be at work, too, if we would enter into his meaning." Well, with sanctified imagination we can follow the theme of this Psalm, which has to do with the mystery: Why the ungodly prosper whilst the godly suffer. With all his wealth, the rich man cannot buy redemption. A million words cannot help those who trust in their possessions. In the end they are no better than the beasts that perish. Is God or gold our trust?

**February 17. PSALM 50.** It is somewhat apt that a warning against sacrificial formalism should be given by a Levite, whose service was to attend to the outward rites of the Temple. Asaph the Seer, whose Psalms are similar to one another in style, is here emphasizing the folly of trusting in sacraments rather than in the Sacrifice. The continual offerings of the Mosaic economy could not take away sin. They were only efficacious in that they typified the great offering made once and for all by the Saviour at Calvary. "Our hope is built on nothing less than Jesus' blood and righteousness." Summarizing his Psalm, Asaph warns all ritualists that they are forgetters of God and in peril of judgment.

**February 18. PSALM 51.** Who among us has not made his own the plaintive wail of this penitential Psalm? It is stained not only with David's tears of repentance, but with our own. While dispensationally the Psalm may trace the road back to God of a returning Israel, yet it indicates, "in its successive steps, the mould of the experience of a sinning saint who comes back to full communion and service." Do we share with David the experienced forgiveness that ever comes through the full confession of sin? Do we see sin in its true light? Are ours the clean hearts, right spirit, restored joy, opened lips, and divine acceptance of a broken and contrite heart?

**February 19. PSALM 52.** If the previous Psalm is eloquent with the penitence of the sinner, this one deals with the presumption of the sinner. The title takes us back to the anger and envy of Saul, directed against David (1 Sam. 21, 22). The case of Saul, the ideal wicked one, against whom this Psalm is directed, and David, the mighty hero, illustrates the eternal principle that the triumph of right over wrong is sure. Saul and his sons, "rooted out of the land of the living," typify the doom of the Antichrist. Saul boasted himself in his

## OUR HOPE

507

mighty mischief, but David boasted himself in the Lord, and proved for all time the victory that the trusting soul experiences, when God is one's strength. Over against boastful mischief, deceitful service, and lying speech there is placed the fertility and blessedness of the saint.

February 20. **PSALM 53.** As in the case in Psalm 14, here also the foolish atheist appears in this instructive ode, used by the Temple choir. Some scholars interpret "Mahalath" as meaning "sickness," and that it indicates man's spiritual malady, as given in forcible terms within the Psalm. But every effort is made to bring the man who does not want God, and whose pestilential presence spreads corruption, to a spiritual understanding. The professed atheist is one with no God before him. David closes the Psalm with a fervent prayer for the national and spiritual restoration of Israel. Changing the language a little, we can make the last verse an earnest plea for spiritual conquests by the church militant.

February 21. **PSALM 54.** The title of this short Psalm relates its origin. Encircled on every hand by those who sought to betray him into the hands of his enemies, David knew what it was to turn his eyes Heavenward, and prove God to be a helper in tight places. What a source of strength and succor he found in the very Name of God! "When temptations round you gather, breathe that holy Name in prayer." Within this song of salvation, we have prayer for deliverance from godless oppressors, the confident anticipation of it, and promised thanksgiving for it. Are you discouraged today because of those oppressors seeking after your soul? Then may the eye of faith be yours to see God advancing as your "Helper."

February 22. **PSALM 55.** Here, again, we see how David's life is reflected in the Psalms he wrote. Absalom's rebellious occupation of the city, and Ahithophel's treachery, provide the background of the Psalm. Yet in the betrayer depicted in vs. 12-14, it is not hard to see Judas. The pathos of this Psalm is unparalleled. What a cry of a torn and bleeding heart it contains! In dire distress, the Psalmist longs for the wings of a dove, for prayers, like doves speed fast and far. When the soul is in sore straits, there is no solace and cure comparable to prayer. Do you know what it is to fly away and rest in fellowship with your all-sufficient Lord? Whatever your present trial, make the decision of vs. 16, yours.

February 23. **PSALM 56.** The somewhat long title, "Jonathalem-rechokim," can be translated: "a dumb dove among strangers." As the dove represents defenceless innocence, we can understand why David calls himself a dove of dumbness (Psalm 38:13). When in the hands of the Philistines in Gath, he was as a dumb dove (1 Sam. 21:13, 14). Yet, although so helpless, the Psalmist knew that there was a divine force at work on his behalf. What triumph there is amid tears in the declaration: "What time I am afraid, I will trust in Thee"! Is this your confidence? Does the thought that God is for you calm your troubled spirit? May David's assurance be yours: "God is for me."

February 24. **PSALM 57.** The superscription of this Psalm is most suggestive. "Al-taschih," meaning, "destroy not," reveals the thought uppermost in David's mind as he wrote the Psalm as a fugitive in the cave of Adullam. Such a spirit also pervades the Psalm. In spite of constant hostility, David was never vindictive. At times, his

enemies were in his hands to destroy, but he allowed them to go. "Michtem," or the "secret" of David, indicates that he knew that God would deliver him and deal with his foes. Do we share David's secret? The message of this Psalm is summarized in the repeated, unalterable determination, "My heart is fixed." The fixed heart, that is, a heart not torn this way or the other by conflicting interests, but centered and concentrated upon God, is a singing heart. Sobs and sorrows are never able to choke such a song.

**February 25. PSALM 58.** A glance at the title shows that this Psalm is connected with the previous one. The predominating theme of the Psalm is the desolation and judgment of the wicked. Sinners are "estranged from the womb." Sinners by birth, they become sinners by practice. Infinite love strives to woo transgressors from their evil ways, but if such love is finally rejected, nothing but eternal banishment from God awaits such rejectors. The same inscrutable justice decrees eternal blessing for those clothed in the robe of divine righteousness. Because of the certainty of doom, how eager we ought to be in our efforts to bring the lost to the fret of the Crucified!

**February 26. PSALM 59.** Hunted and harassed, like a beast of prey, David here describes the beginning act in his long wanderings to escape from Saul (1 Sam. 19). Within the Psalm, we discover zealous enemies, a cry for deliverance, a compassionate Defender, and a continuous song. "In the morning" is a suggestive phrase. Ere long, such a morning will dawn for every child of God, who is presently surrounded by enemies and encompassed by workers of iniquity. When the shadows are all past, and the trials of earth are over, what a chorus of praise will ascend to Him who has power to make all our enemies, and His, His footstool! May grace be ours to live as children of the dawn!

**February 27. PSALM 60.** One of the lessons to be learned from this sister Psalm of Psalm 44, is that chastisement is one of the divine methods by which saints are trained and disciplined. "Shushaneduth," signifying "the lily of testimony or speech," is a suggestive title for a national Psalm to be taught to Israel. A lily expresses *loveliness*, and "God's promise of Canaan to Israel is the lovely testimony of which assurance was already given in a partial deliverance" (vs. 4, 5, 6). The history of this Psalm of Confidence is found in 2 Samuel 8. An abiding principle of the Psalm is that God's holiness demands righteousness, and what His holiness demands, His grace and power supply. Step out today with vs. 11, 12 in your heart.

**February 28. PSALM 61.** Amid all his restlessness and change, David knew what it was to have an abiding source of comfort in the heart of God. When overwhelmed by faintness and gloom, he prayed to be led to the Rock that he could not ascend by his own natural powers. If the occasion of the Psalm was David's exile beyond Jordan, during Absalom's rebellion, then we can understand how tranquil he must have been with God as his Shelter. And in his distant exile, the Psalmist was cheered by the fact that his would be a permanent dwelling in the Lord's tabernacle. Comfort in God's heart (vs. 2), Shelter under God's wings (vs. 3, 4), and Confidence in God's promises (vs. 5-8), are all here for us to feed upon, as we continue our exile from Home.

**February 29. PSALM 62.** We are again in the atmosphere of Absalom's rebellion. David's rebels, hostile to his kingly and spiritual

eminence, sought to overthrow him. The Psalmist, however, was strong in faith, strong he was strong in application. With God as his Salvation, he carried an untoubled heart. Thus, expectancy and hope permeate this Psalm. As one who had fared all the trials and vicissitudes of life, he offers this practical advice to the saints of all ages: "Trust in Him, at all times." And *all* means ALL! But how slow we are to learn that "power belongeth unto God," and that such power will ultimately be revealed when He renders to every man according to His work! Despairing heart, find your repose in God.

---

## Book Reviews

BY ARTHUR FOREST WELLS

**The Gist of the Lesson.** By R. A. Torrey, D.D. Published by Fleming H. Revell Co., New York. Cloth binding, 160 small pages. Price, 50 cents.

While these notes are credited to R. A. Torrey, it should be said that this particular booklet is a compilation, by another hand, of a condensed exposition based on notes Dr. Torrey had written. This selection is a concise interpretation of the International Bible Lessons for Christian Teaching for the Year 1948. Not forgetting for a moment that all Scripture is profitable and equally inspired, we think a better job could have been done in the selection of lesson topics. Every one is good in itself, but the logical connection of some to others is not at all clear. The subject "Eternal Life" seems to have been selected instead of a more direct topic on the Resurrection at Easter time. Eternal life is a fundamental subject of Scripture. Whoever preaches the Gospel will be preaching about it all the time. But we have known of attempts to use the truth of immortality as a cover to hide unbelief in physical resurrection, even Christ's. However, weakness of Christian testimony is not a fault of these notes themselves. The compiler has done excellent work in bringing together strong Christian teaching into the year-list of subjects that were given him by the International Council. We are glad to recommend this booklet highly to teachers who still use these lessons, for we feel that the doctrine given them here may be a good deal sounder than what they would or could get in many another quarter. Thus in speaking of Luke 17:20-21, this commentary says: "There can be no kingdom of God without God. It is a viewpoint of modernism that the Kingdom is in every one and all that is needed is development. This may suit the evolutionist—only it is not true. The kingdom could not be in the Christ-rejecting, unregenerated Pharisees. What Jesus really said was: The kingdom is in the midst of you."

**When the Fire Fell.** By George T. B. Davis. Published by The Million Testaments Campaign, Philadelphia. Paper covers, 107 pages. Price, 25 cents.

Much valuable historic information, as well as a strong plea to the Church to fulfil the conditions concerning spiritual revival, are set forth in these pages. Most of the material is quoted from historians and eye-witnesses of various gracious and powerful outpourings of the

Lord's Spirit on both sides of the Atlantic. Possibly the most descriptive of these accounts is that by Dr. G. Campbell Morgan of one of the Welsh revivals. The highly biographical nature of this testimonial plea ought to enrich, as well as interest, many. This booklet merits a wide distribution.

**The Supreme Beatitude.** By Earle V. Pierce. Published by Fleming H. Revell, New York. Cloth binding, 208 pages. Price, \$2.00.

Here are a foreword and eighteen messages that challenge and encourage the Christian reader in the matter of his benevolence. The author is a Baptist minister who speaks out of a rich experience in leading his congregations in the joy of the proper stewardship of money for the glory of the Lord. Ministers who may be at a loss concerning some new way of presenting this subject to their congregations may well welcome this volume. The beautiful picture of perfect Christian giving is recognized here as being found in 2 Cor. 8:1-5. Dr. Pierce knows the difference between Law and Grace, and cautions his readers against a misunderstanding of them. Speaking on tithing he says: "A Christian can learn much from the Jews, though he needs to be careful that he does not become a Jew in his point of view. We are in a different era."

---

## Letters

### Orthodoxizing

To the Editor:

I find the magazine to be vigorous, challenging, and inspiring, and if I may coin a term, "orthodoxizing." In other words, a straightener-outer for loose scriptural thinking.

REV. JAMES C. HALEY, Ph.D.,  
Chaplain, Seamen's House, Y. M.  
C.A., New York City

### Book Reviews

To the Editor:

Under the heading "Book Reviews" in *Our Hope*, it would be appreciated if mention was made as to where those books can be obtained.

URGENT

Brandon, Man., Canada

*Books favorably reviewed in these pages may be purchased from us or any religious book store.—Ed.*

### Human Destiny

To the Editor:

What should be the Christian's attitude toward Dr. Lecomte du Nouy's book—*Human Destiny*?

M. L. ZIGLER

Chester, Pa.

To the Editor:

Please comment on the book, *Human Destiny* (du Nouy), which is being offered by my denominational book store.

ELMO STEVENS

Charlottesville, Va.

To the Editor:

Would it be possible to secure a criticism of Dr. Lecomte du Nouy's new book on evolution, published by Longman's, Green & Co.?

Can the book be reconciled to the first chapters of Genesis or to the orthodox Christian faith?

ATACK M. TAYLOR  
Chester, Pa.

*We try to anticipate the problems that our reader-family will be called upon to face. Dr. du Nouy's book was commented upon in the December, 1947, issue, p. 358, under the caption, "Except a Corn of Wheat."—Ed.*

Seated

To the Editor:

Won to Christ by Billy Sunday in 1917, I have ever since been a reader of *Our Hope*. My mind has been stored thru the years with the riches that are mine in One who is precious; my present riches, and the yet greater riches in store when this Precious One comes again. And I had never once heard of His coming again until after I was saved at thirty years of age! You can see that *Our Hope* has been a great factor for blessing in my life, and not the least of it has been the warnings of apostasy in the thurthes; that apostasy that is now here. Those who are not informed are floundering today.

I love the Epistle to the Hebrews and am reading the studies with minute interest and profit. Quite some time ago I read one of Ripley's "Believe It or Not" items. It was this: "Four-fifths of the worshippers in cathedrals, mosques, and temples the world over stand throughout the service. There are no seats." "Oh," I thought, "why should I be sitting down? How careless and indifferent in the presence and worship of my Lord!"

I was so disturbed I could not let it pass. Yet other Christians did it! I must search out this thing! You know the answer. The Holy Spirit turned my attention to Hebrews 10:10, 11: "Every priest standeth daily . . . offering . . . the same sacrifices." Yes, they are still standing. "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." What a verse that is. There's a whole Bible in it. And we have such an High Priest.

The next Sunday, when I sat down in church, I almost threw my hymn book into the air and shouted: "Hallelujah!" — sitting down, on the first day of the week, to celebrate Christ's finished work!

(Mrs.) JULIA S. PEAKINS  
Hingham, Mass.

Fine Sentiment; Poor Conclusion

To the Editor:

Even if you had not announced that Dr. A. C. Gaebelein had died, I could tell. I have been a reader of *Our Hope* since 1941. What a change in the past two years! Just reading the answers to the questions in the "Question Box" shows that Dr. Gaebelein is gone.

L. H. BARNET  
Salt Lake City, Ut.

*All of us miss Dr. A. C. Gaebelein. But perhaps things are not as bad as you think. The present Editor began writing the answers to questions with No. 730, in July, 1940, and has written the answer to every question since that time.*  
—Ed.

Chattanooga Bridge

To the Editor

Your editorial, "Hindrances to Power in Prayer" (November is-

me) compels me to write of an experience regarding John 15:7. Place, Chattanooga, Tenn. I was on my way from No. Chst. to prayer hour at Billy Sunday Club, Y.M.C.A. (As I walked toward Walnut St. Bridge I could not get that verse out of my mind. I said: "Lord, Thy Word have I hid in my heart, and it abides there. I believe this promise with the two 'shalls,' and I will speak to the first soul I see about Thee.")

As I approached the bridge, two middle-aged men walked toward me. Evidently the Holy Spirit had gone ahead and prepared the way, for when I spoke to them they received me graciously and patiently. With tears in their eyes and breaks in their voices they thanked me for speaking to them, and definitely received Jesus as their Saviour. God gave me two souls for the Lord that day.

Regarding increased cost of production, why not do as *Revelation* has done—advance the price to \$3.00? I would not be without *Our Hope* if it cost \$4.00.

WM. N. FOWLER

Jamaica, N. Y.

¶ *As long as it is possible to continue at the present subscription rate, we are reluctant to increase the price.*—Ed.

*They, Too, Must Believe*

To the Editor:

We were pleased to receive *Our Hope* for October with its many good articles. I believe that editorials such as "When Temptation Comes" are of particular value to Christians these days. Truly, we are living in perilous times.

With your permission, we shall use your editorial about "Partial Rapture" ("All, Not Some," Sept. issue) in the *China Christian* for January.

There is a keen young student in Yenching named Wang Ch'ang Hsin . . . I have asked him to translate your book, *Things Surely To Be Believed*, into Chinese.

He expects to spend about six hours a week on it. At the completion of each chapter he will submit it to Mr. Shih T'ien Min for corrections. I will give Wang \$140,000 a week! But that is Chinese currency, equal to \$1.00 a week U. S.

DONALD M. HUNTER

Peiping, China

¶ *See Mr. Hunter's fine article in this issue.*—Ed.

To the Editor:

In Japan many people are asking us why we believe certain things to be true—more than once someone has come to me to ask, for instance, why we believe our Bible to be God's Holy Word when other religions make the same claim about their books. I know that others are questioning, too.

Your book, *Things Surely To Be Believed*, explains the fundamentals of the faith so very clearly that I should like to be able to point these inquirers to it.

Will you give us permission to have it translated into Japanese? We know a Japanese-Christian who is well able to do this work.

ESTHER STEARNS BOWER

Osaka, Japan

D. V.

To the Editor:

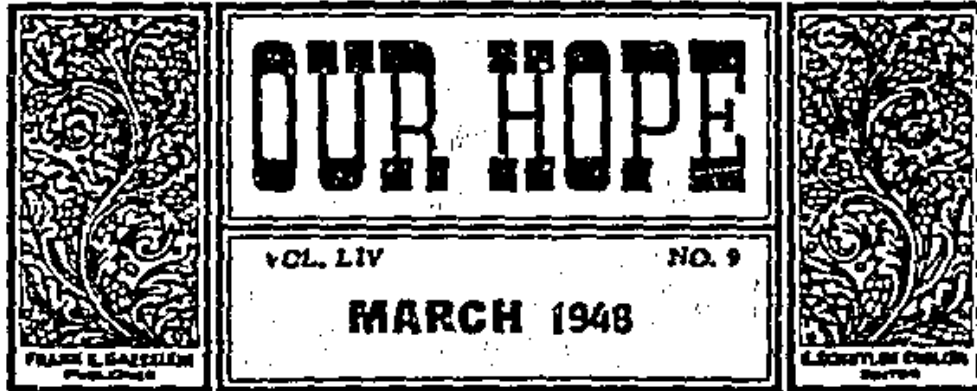
I sure would like to know what the D. V. stands for at the end of "Studies in the Epistle to the Hebrews."

(Mrs.) DORA E. MUZZ

Arlington, Va.

¶ *Almost any reputable English dictionary will tell you. But we are happy to oblige. "D. V." is an accepted abbreviation for the Latin "Deo volente," and means, "God being willing."*—Ed.





## Editorials and Notes

Memorial  
Editorial:

"Lama  
Sabachthani?"

"Why hast Thou forsaken Me?" Who can explain the fullest meaning of these words which came from the lips of the Son of God? What saint has ever sounded the depths of suffering which pressed this agonizing cry from His holy soul? The ocean's depths have been measured, but here is the deep that is unmeasurable. Saints have suffered. They have borne cruel mockings and scourgings, bonds and imprisonments. They have been stoned, sawn asunder, and slain with the sword. They have wandered about in sheepskins and goat-skins, being destitute, afflicted, and tormented. The fiend of fiends has invented most horrible tortures against the children of God. But bring together all the torments, all the sufferings, and all the tears of all the saints, and the one cry, "*Lama Sabachthani?*", outweighs them all.

Our Lord had lived, for thirty-three years, the life of absolute holiness. He knew no sin. He had no fallen nature. Nothing of the flesh was in Him. He never sinned, because He could not sin. No unclean thought ever occupied His mind. No untrue word ever escaped His lips. He never needed to pray for forgiveness, nor to recall a single word that He had spoken. His meat and drink was to do the will of His Father in Heaven. Above Him the Father spoke: "This is My beloved Son, in whom I am well pleased." And yet, after such a life of holiness and complete devotion, He was nailed to the Cross; and after the horrible sufferings of that cruel death, when the sun was darkened and the Cross

enshrouded by utter night, the soul-piercing cry came from His blessed lips: "*Eli, Eii, lama sabachthani!*" "My God, My God, why hast Thou forsaken Me?"

Forsaken by God! How does this agree with the righteousness of God? The righteousness of God demands that the sinner be forsaken. The righteousness of God demands that the well-doer be rewarded. And here was One who is holy and righteous as God is holy and righteous. But His soul, poured out unto death, was forsaken of God! Oh! mystery of mysteries!

We but stammer as children when we speak of it. Our Lord plunged into that abyss of suffering agony because He was the Substitute for sinners. Upon Him, the holy, spotless Lamb of God, our sin and guilt were laid. The just and holy One took the place of the unjust. He bore their sins in His own body on the Tree. The holy and righteous God dealt with Him as we deserved to be dealt with. The Son made full atonement for our sins. But what all this meant for Him—that is where our finite minds break down. Instead of trying to explain or to fathom the deep mystery, we bow our heads believingly, with Paul's confession upon our lips—"He loved me, and gave Himself for me"—and we worship and adore.

The gloomy Garden, blood bedewed,  
The hideous midnight's shame and scorn,  
The scourge, the wreath of reeking thorn,  
The tortures of the dreadful rood—  
These were the billows of Thy death,  
The storm toss'd surface; but the cry,  
The Spirit's woe, SABACHTHANI,  
Rose from the ocean underneath.

Man has no line that sea to sound,  
The abyss of night—whose gulfs within  
Now lies Thy people's weight of sin,  
Forgotten, never to be found.

—A. C. G., 1939



Forsaken of God during those dark and  
"I Will Never dreadful hours when He hung upon the  
Forsake Thee" Cross, forsaken because the weight and  
guilt of our sin lay upon Him there, the  
Lord Jesus Christ, the voluntary, substitutionary Sacrifice,

## OUR HOPE

515

commended His spirit to the Father and died the sinner's death. His blessed body, so marred under the brutalities of man that He resembled man not at all, was taken down from the Cross with loving bands and placed in a tomb in which no man's body had ever been laid. But it did not remain there. On the third day the chains of death were broken, and He arose. He was seen of His companions. They touched Him. They ate with Him. They listened to His words. And when the time came for Him to depart from them and to ascend the Father's throne, He, who had been forsaken of God, said to His own: "Lo, I am with you always" (Matt. 28:20).

Of old, the Lord God promised His people, through Moses, that He would never leave them nor forsake them. And this gracious and comforting promise is reiterated in the New Testament; for in the Epistle to the Hebrews we read: "For He hath said, I will never leave thee, nor forsake thee" (13:5). In order that such a promise might not fail—and God's Word cannot fail—it was necessary for the Son of God Himself to be forsaken, to bear sin's penalty in the sinner's place. Else, just as He was forsaken in those grewsome hours on Golgotha, we must have been forsaken of God eternally. But Christ's agonizing experience, His utter anguish when He cried, "*Eli, Eli, lama sabachthani?*", insured the fulfilment of the age-old promise: "I will never leave thee, nor forsake thee." The third day's empty tomb enabled Him to supplement this prediction with a complementary pledge, "Lo, I am with you always," and assured us of its certitude. For ours is not a dead Saviour, but a living Saviour and Lord, who is exalted at the right hand of the Majesty on high.

Christ arose! Therefore God's justice has been satisfied. He arose! Consequently He is the Son of God with power. He arose! Therefore He lives. He arose! Our faith is not vain. He arose! Therefore, we, who have trusted in Him, shall live also. "Yet a little while, and the world seeth Me no more; but ye shall see Me: because I live, ye shall live also" (John 14:9). "Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of bades and of death" (Rev. 1:17, 18).

## OUR HOPE

Christ is risen! We are risen:  
 Shed upon us heavenly grace,  
 Rain, and dew, and gleams of glory,  
 From the brightness of Thy face;  
 That we, Lord, with hearts in Heaven,  
 Here on earth may fruitful be,  
 And by angel-hands be gathered,  
 And be ever *asie* with Thee.

—Christopher Wordsworth, 1862



There are several forms of what we may Communication term "Spiritism," wherein those who prac- with the Dead use or follow it believe in and teach com- munication with the dead. Seances are held, usually in the presence of a "medium," and a loved-one is called to speak from the grave—to advise the earthbound seeker concerning some mundane problem, or to reveal to the citizen of this world the secret things of the unknown world. Demonstrations of this sort are numerous, and they seldom fail to impress the poor, groping, godless souls who pay their money to communicate with the dead.

Since the truth about the spirit-world rests in the knowl- edge of the Creator of all, and since He has spoken in the Bible, His infallible Word, what does the Bible have to say about communication with the dead and the mysteries of the unseen world?

There is *ou* place in the Bible where anyone who has been brought back from the unseen or spirit-world ever com- municates anything about the mysteries of that which he has visited. It will be asked immediately: "Is there any place in the Bible where record is given of anyone being brought back from the dead?" Indeed, there is more than one instance of it.

For example, apart from our Lord Jesus Christ, it is told of eight people in Bible history that they were raised from the dead. Three such records are found in the Old Testament, all in the book of the Kings. In two instances, those who died and were raised again were children. Elijah was God's in- strument to raise the son of the widow of Zarephath (1 Kings 17:17-24); and Elisba raised the son of the Shunammite woman (2 Kings 4:18-37). The third case concerns a man

## OUR HOPE

517

who was buried in Elisha's grave, and was revived (2 Kings 13:21). In the New Testament, we are told of two women who were raised—one a little girl, the daughter of Jairus (Mark 5:22-24, 35-43), whom the Lord Jesus raised; and the other, an adult, Tabitha, or Dorcas, whom Peter raised (Acts 9:36-42). The Lord raised the son of the widow of Nain (Luke 7:11-16), and His friend, Lazarus (John 11:1-46). Paul raised Eurythus, the young man who fell asleep while the apostle was preaching (Acts 20:7-12). In addition to these identified persons, at the time of our Lord's Passion "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52, 53). Further, Moses and Elijah, the latter never having died (*cf.* 2 Kings 2:11), appeared on the Mount of Transfiguration with the Lord Jesus (Luke 9:27-36). There is not one instance wherein any of those brought back from the spirit-world to the earth revealed a single thing about the unknown world from which they were brought back.

Still another, the Apostle Paul, was taken into Paradise, though he still had some years of earthly ministry. Did he make known what he had seen or heard? No; but rather, he said that he "heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12:4).

There is one witness to the horrors of the place of those who have departed this life in unbelief, namely: the rich man (often called "Dives") of Luke 16:19-31. He testified to the fact that he was "tormented in this flame." But he did not tell that to anyone on earth; he spoke to Abraham, who was also in the spirit-world. In fact, quite evidently he was absolutely unable to communicate with his five brothers on the earth, for he asked Abraham to send Lazarus to earth to speak to them. Dives thought that if one went from the dead to testify to his brothers, they might believe. He himself could not communicate with those still living on the earth. Nor was Lazarus sent back to do so, either.

One notable instance in the Scriptures, in which one is called back from the grave to deliver a message, stands. That is the case of Samuel, whom God permitted to come up from

the grave to proclaim a message of judgment (1 Sam. 28:7-20). So astonishing was the circumstance that the witch of En-dor, who was used to necromancy and other forms of wizardry, cried out in fear. This is the great exception in the Bible. It in no way establishes divine approval of divination, seeking knowledge of hidden things from those who are in the spirit-world. It is satanic, and not of God. Several citations from the Scriptures will substantiate that necromancy is an abomination to the Lord. "Thou shalt not suffer a witch to live" (Exod. 22:18). "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death . . ." (Lev. 20:27).<sup>\*</sup> "But . . . sorcerers . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). Here is the counsel of the Word of God: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? *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. 8:19, 20).

When some "voice" is brought out of the unknown, it is not the dead speaking to men and women on earth. In a great many cases it is undoubtedly held imposture. But in the other instances, we believe it is the demons. That Spiritism should flourish at this time in the world's history should not astonish us. "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; speaking lies in hypocrisy . . ." (1 Tim. 4:1, 2).

King David loved his child, but the Lord took him from him. What did David say? "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again?"

---

<sup>\*</sup>This text, applying as it does in its governmental sense to the long past Mosaic dispensation, does not, of course, justify in this age, the persecution and execution of suspected "witches" by Puritan leaders like Cotton Mather in old New England.

*I shall go to him, but he shall not return to me" (2 Sam. 12:22, 23).*

Spiritism and Spiritualism are of the devil and must be left alone, being contrary to the Word of God. We know of no movement in this general classification that does not deny the Deity of Christ, the fall of man, the atonement, and the judgment to come.



In the cluster of the fruit of the Spirit is **Christian Joy** "joy" (Gal. 5:22), and constantly throughout the New Testament epistles we find the joy of believers in Christ alluded to, or exhortations to rejoice.

"We also joy in God through our Lord Jesus Christ" (Rom. 5:11). "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). "Rejoice evermore" (1 Thess. 5:16). "Ye rejoice with joy unspeakable and full of glory" (1 Pet. 1:8).

On the night in which He was betrayed the Lord Jesus spoke of His joy and our joy. He said that He had spoken the very intimate things of that final pre-Calvary fellowship with His disciples in order that "My joy may remain in you, and that your joy might be full" (John 15:11). For although our Lord was "a Man of sorrows, and acquainted with grief" (Isa. 53:3), He was also a Man of joyfulness. He set His face like a flint to go to Jerusalem, where He knew He was to suffer and die; yet His divine joy remained in Him because of the joy that was set before Him.

In days of uncertainty and fear the child of God will have peace, the peace of God which passes all understanding. But he will also have joy. And why not? Not only is there nothing to fear, since nothing can touch the Christian apart from God's permissive will, but there is nothing to be despondent about. There will be sorrows, of course. These come to everyone. There will be trials, for these are to be expected in the world. There may be persecution, but the Lord Jesus suffered more than we can ever be called upon to face, and He is our strength. But beyond these things, and

above them, is our standing in Christ. And ahead is eternal glory. Paul writes it in this way: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:18).

Do you have His joy, the joy of Christ? And is it full? Such joy is the fruit of the Spirit. It must exist where the Spirit is, and the Spirit is in your heart, if you are a child of God. "Now if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). We are not only to rest in the love of Christ, but we are to rejoice, whatever the temporal circumstance may be. "Rejoice, because your names are written in Heaven" (Luke 10:20). "Rejoice evermore" (1 Thess. 5:16). "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4).



A Parody      It is one thing to have joy, and quite another to be merry. Many Christians are filled with joy and are merry also. But not all merry people are Christians. Gather together with a group of Christian Scientists and you will find yourself in cheerful company. But it is not Christian company, since Christian Science, among its other denials of the truth, rejects the Deity of Christ and the Personality of God.

Sometimes gaiety is confused with Christian joy. Youth is essentially full of buoyancy, for young people are naturally of a happy frame of mind, particularly *en masse*. Consequently, if a group are gathered together, they may smile a lot, and laugh a great deal; they may be as cheerful as young robins; and they may be as gay as a spring day. But this is not necessarily "the joy of the Holy Ghost"; it is simply youth. Spirit-implanted joy may be in some of their hearts, even in all of them. But it may not be at all. Certainly this is so when a gathering called "in the Lord's Name," where Gospel songs are sung, and where "a message" is given, issues in frivolity, levity, and irreverence. Somehow one expects Christian joy to have been preceded, at one time or another, with a penitent tear shed, or a broken confession uttered to the Lord; and one looks for some apprehension of the extent of God's grace and some realization of the depth



## OUR HOPE

521

of Christ's suffering for sin. How can there be Christian joy apart from Christian experience? And what does the "joy of the Holy Ghost" have to do with frivolous and impious "worship," which is not worship at all, but a parody.

There is nothing that we know that is more thrilling in this earth life, except pointing a soul to Christ, than to meet with a group of consecrated and Spirit-filled young people, and to see their radiant faces as they sing the songs of Zion and give testimony to the Lord's goodness. With all life before them for service to the Saviour, theirs is an enviable place. But it is mistaken attitude to think that simply because they are happy, they are saved. And it is dishonoring to the Lord to encourage, or even permit, levity and irreverence in a service which is dedicated to His Name. Nor do we believe that the Holy Spirit has freedom to do His work in such an atmosphere. We plead with all young people's workers to guard well the ministry of sacred things.



Three Days

and

Three Nights

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40).

These are, of course, the words of the Lord Jesus, and they were addressed to certain of the scribes and Pharisees who asked Him for a sign. He replied that no sign would be given to them but the sign of the prophet Jonah, and His statement here quoted was that sign—as Jonah was in the whale's belly for three days and three nights, so He would be in the grave for the same period.

On account of this statement, some have come to the conclusion that the Lord Jesus was crucified on Thursday—and others maintain that it was Wednesday. Nine times, however, in the Gospels, it is stated that our Lord said He would be raised on "the third day," and in 1 Corinthians 15:4 "the third day" is again given as the day of Christ's resurrection. Unbelief compares Matthew 12:40 and 1 Corinthians 15:4, and contends that Scripture contradicts itself.

The Bible itself throws light on the problem. There is no

inconsistency, but simply the employment of an idiomatic phrase current during biblical times. In the Old Testament, there are three examples of the very time period under discussion. In 1 Samuel 30:11-13 is the record of an Egyptian that was brought to David, who had not eaten for "three days and three nights"; yet he had only fallen sick "three days ago." In 2 Chronicles 10:5, Rehoboam is said to have commanded the Israelites: "Come again unto me *after three days.*" And we read, in verse 12: "So Jeroboam and all the people came to Rehoboam on *the third day*, as the king had, saying, Come again to me on *the third day.*" And in the book of Esther, we find (4:16) that the Queen ordered a fast for "three days, night and day." Yet "on *the third day*" (5:1), Esther held a banquet. It should be clear from these citations that the period of "three days and three nights" is considered to have expired on "the third day."

We have an illustration of this in the penal customs of some states in this country. A man is committed to prison for three days. He enters the jail at noon on a Wednesday. He is dismissed at noon of the third day, Friday. He has served a term of only 48 hours, which is actually two days, but legally he has fulfilled his sentence of three days in jail.

In Matthew 27:62-64 we are told of the thief priests and Pharisees, who went to Pilate when our Lord's body was in the tomb, and said: "Sir, we remember that that deceiver said, while He was yet alive, *After three days I will rise again.* Command therefore that the sepulchre be made sure *until the third day . . .*" Christ's enemies during His earthly ministry knew what He meant by "three days and three nights," even if some do not understand it today.

From these passages it seems clear that our Lord was crucified on Friday. Inasmuch as all are not agreed to this, some of us are mistaken, *but the Scriptures are not mistaken.* There need be no agitation about it, however. Our Lord was crucified. He died for our sins. He bore its full penalty on the Cross. And He lives. He arose on the third day. It is in the facts of His death and its efficacy, and of His resurrection and its meaning, that our faith rests. When we are taken into the Lord's presence we can ascertain with certainty, if it

matters a great deal then, on what day of the week the Lord Jesus was crucified.



**Christian  
Courtesy**

We do not suppose that our own experience as an editor differs from that of others engaged in the editorial phase of journalism. All of us are the recipients of letters from our readers, not a few of which are critical. There are times, unquestionably, that the censure is justified, and we hope that we have sufficient grace to accept reproof and to learn from it. Some of our critics are quite strong in their language, accusing us of being un-Christian in our attitude about this and that, and occasionally charging us with not being Christian in any wise. It is astonishing to read some of the caustic, acrimonious, bombastic, extremely rude, and highly insulting expressions to which our correspondents occasionally give vent. Quite often these writers do not have all the facts of the case. Rarely do they give benefit of doubt.

If such critics were asked whether Christians should love one another they would answer in the affirmative. If they were queried as to the need of a compassionate heart in the child of God, they would assert, "Yes." And they would assuredly say that the believer in Christ will have pity for those in distress. In each of these instances they would be right, scripturally right. But what about courtesy? Has not this quality a place among the Christian graces? Indeed it has! Says the Apostle Peter: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, *be courteous*: not rendering evil for evil, or railing for railing: but contrariwise blessing . . ." (1 Peter 3:8, 9).

Courtesy is nothing less than the display of gentleness, which, again, is the fruit of the Spirit (Gal. 5:22, 23).



**They Were  
Remembered**

The February issue went to press too early to tell you that your prayer requests were remembered on December 31st. It is virtually impossible for the Editor to write personal letters to all who asked us to pray on their behalf, for there were 169 requests in all. But we have placed your names and those petitions in our year-book, and we promise to bring these prayer burdens of yours to the Throne of Grace from time to time throughout the year. It is a joy to have fellowship with you in this way.

**Hebrews** We have had a number of unpublished manuscripts for some time, some of them in the printer's hands and "standing in type." Therefore, in order to make use of a portion of them, we are omitting this month's instalment of "Studies in the Epistle to the Hebrews." The Lord willing, the exposition of "Hebrews" will be resumed in the April issue.



**Correction** In the February issue, in the article, "Studies in the Epistle to the Hebrews," on page 491 (seven lines from the bottom of the page), the Holy Spirit is referred to as "the Second Person of the Godhead." This was a slip of the pen, obviously. He is known as the *Third* Person of the Godhead. We regret the error.

**Missionary Subscription** Gifts for missionary subscriptions to *Our Hope* came in abundance in December, for which we are very grateful. We have many letters from all parts of the world expressing the appreciation of God's servants in foreign fields, and our hearts are gladdened to know that the magazine is helpful to them. This is your doing, and we thank God for your donations to this work. The first renewals of these subscriptions are now coming due, and we shall be appreciative of your continued interest in this ministry.

We list herewith the gifts for the *Our Hope Missionary Fund* received in December, and the total receipts for the Fund during 1947: Nos. 47-159M, \$6; 47-160M, \$2; 47-161M, \$4; 47-162M, \$6; 47-163M, \$3; 47-164M, \$5; 47-163M, \$2; 47-166M, \$20; 47-167M, \$1; 47-168M, \$6; 47-169M, \$4; 47-170M, \$6; 47-171M, \$1; 47-172M, \$1.50; 47-173M, \$3; 47-174M, \$3.50; 47-175M, \$4; 47-176M, \$2; 47-177M, \$10; 47-178M, \$2; 47-179M, \$2; 47-180M, \$2; 47-181M, \$25; 47-182M, \$8.25; 47-183M, \$3—total, \$146.25. Total for 1947—\$1,041.03.



**Missionary Books** We are also very thankful for the gifts sent to the *Our Hope Missionary Book Fund*, which showed an increase in December, too. As a result of these donations, Bible study books have now been sent to Africa, Alaska, Brazil, China, and Japan, and as further requests come from the mission fields we hope to be able to supply the books desired.

We gratefully acknowledge gifts received for the *Book Fund* in December, and list them herewith, together with the total receipts for 1947: Nos. 47-5B, \$2; 47-6B, \$1; 47-7B, \$1.75; 47-8B, \$5; 47-9B, \$3; 47-10B, \$1; 47-11B, \$1; 47-12B, \$8; 47-13B, \$5; 47-14B, \$2; 47-15B, \$2; 47-16B, \$5; 47-17B, \$5; 47-18B, \$5; 47-19B, \$1; 47-20B, \$20—total, \$67.75. Total for 1947—\$88.75.

### STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

**Dr. Herbert Lockyer:**

Feb. 29—Mar. 7—Pittsburgh, Pa.: United Presbyterian Church, Beverly Hills.

Mar. 13-26—Des Moines, Iowa: See local papers.

## Divine Revelation and Human Relations\*

By ROY L. LAURIN\*\*

An Exposition of Colossians 3:15-25

The most persistent problems we have to face, are the problems of human relations; the relation of brother to brother, friend to friend; neighbor to neighbor, and Christian to Christian. We must deal with personality as well as principle, and the differences of personality are many times more difficult to adjust than the disputes which arise over principles. War is a problem of human relations. So long as human nature and human society are as they are, there will be war in the world. Neither legislation nor propaganda can change them. Divorce is another problem in human relations. So long as men and women are sinful, selfish, egotistical and stubborn, divorce will blight the institution of marriage.

The recognition of this problem as it affects human life in certain phases is to be found in this section of Colossians. The problem of human relations is met by the revelation of God's Word.

Three things stand out in the first verses:

### 1. The Peace of God—For the Emotions (vs. 15)

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

The solution of all problems lies within. Turmoil within means turmoil without. Peace within means peace without. The person who is at peace with God will be at peace with life. It is peace in the heart which will bring peace in the home, the community, the Church, and the world. This does not necessarily mean an absence of disturbance without. Difficulties may still exist, but life maintains its peaceful equilibrium because there is peace within.

\*This article is the sequel to one published in our July, 1947, issue, entitled: "The New Wardrobe of Grace," an exposition of Colossians 3:1-14.

\*\*Dr. Laurin, Bible teacher and author, is Executive Vice-President of the Fuller Evangelistic Foundation.

This inner peace operates in life like the gyroscope of a great ship. In our large modern ocean liner, giant gyroscopes are installed to stabilize the movement of the ship in bad weather. In these liners, three gyroscopes are installed. Although the power lies in the larger gyroscopes, the control is in a small one located on the bridge. If the ship tilts as much as one degree in either direction, the axle of the small gyroscope touches an electric contact which operates a powerful motor that forces the large gyroscopes to tilt toward the side of the vessel that is beginning to rise. The tremendous force of these spinning gyroscopes produces a strong downward pull which counteracts the movement of the ship, and causes it to return to an even keel. With these gyroscopes in operation, the ship practically rides on an even keel, and maintains a very comfortable balance for the convenience of its passengers. Because of this force within the ship, there is equilibrium on the deck and in the staterooms. Thus the inner peace produces an outward peacefulness.

This is like the peace of heart which is said to "rule" the Christian life. The word "rule" means *to arbitrate, to act as a judge, or to manage*. It presides over all disputes and settles all questions. It acts in the capacity of an umpire, or an arbitrator, over the contending and warring thoughts and emotions. Thus peace is not a feeling we manage to keep, but a quality which manages to keep us.

Within us lie flesh and spirit, the carnal and the spiritual, the natural and the divine. Over these the peace of Christ is to rule. It is to be given the authority to preside over any conflicting desire. It is to be the arbitrator and moderator of life.

## 2. The Word of Christ—For the Intellect (vs. 16)

"Let 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 to the Lord."

The result of the peace of Christ ruling will be *tranquillity*. The result of the Word of Christ dwelling will be *activity*. The most effective activity requires toward tranquillity.

Whoever is constantly at war inside can never be at his best in his work. Whoever is always composing his own troubles cannot help others in their troubles.

"The Word of Christ" produces within us the fitness of wisdom. Its normal effect is to make us wise in the truth of God and the ways of life. It will not be a static possession for it translates itself into action. We will teach and admonish one another.

This does not mean that we will be responsible to each other, but rather *for* each other. There is vast difference here. There are some who think that their knowledge of the Word of Christ makes them over-lords of others. This is not right. We do not become another's conscience. We teach and admonish, but do not police and judge.

The liberty of Christian conscience, to act according to one's convictions, is the inviolate right of every child of God. This we all should recognize and respect. Unless we do, there will be grave disagreements and serious divisions in the Church. There are some things which, upon their very face, cannot be subject to controversy. They are wrong and unchristian, and we dare not tolerate them. But there are many things which depend upon the perfection of conscience, and upon progress in grace. This matter had arisen in the Colossian church, where keeping certain days, and eating certain foods, were being questioned. These were not wrong in themselves; they only became wrong in abuse, and should have been regulated by conscience and expediency.

In any case, where these things are in question and where the Word of Christ dwells in our hearts, we are not to police people and judge them. Instead we are to become helpers in grace and love, by teaching and admonishing. We are to counsel rather than criticize and condemn. Little improvement can be made in human relations by condemnation. But if we allow the Word of Christ to dwell in our hearts, and to be the soil of our deeds, the wisdom of our thoughts, and the background of our lives, we shall be able to work wonders. The Word of Christ within us, and the peace of Christ over us, will be able to calm troubled waters, still tempests of temperament, and dispel torrents of abuse.

### 3. The Name of Christ—For the Will (vs. 17)

"And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him."

The motive which prompts the deed is as important as the deed. The motive of all Christian conduct goes back of deed to doer, and back of doer to Christ. It is this: "Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus." This will remove all service from the stigma of selfishness. It will make it high and noble. It will give it dignity and purpose. This includes the secular, as well as the sacred. It is our Monday to Saturday work, as well as our Sunday work. It says: "Whatsoever ye do . . . do all." Nothing is exempt from this standard. Nothing is too ordinary to be treated indifferently. Nothing is unimportant and insignificant.

The smallest duty may produce a great issue and may prove to be of the greatest importance. A poor, lame man worked twelve hours daily in a hot room as a saddler's apprentice. He had heard a minister say that the humblest work could be performed to one's honor, but he had never understood the meaning of those words. One day the saddler looked out of his window, and saw a runaway horse drawing a small wagon in which sat a pale, frightened woman and her child. A man across the street ran up to the horse and caught it by the bridle, compelling the horse to stop.

The saddler saw that incident through a saddler's eyes. He said to himself: "What if the bridle on that horse had not been well sewed, or poor thread had been used? The bridle might have broken, and the mother and child been killed! What if it had been I who sewed that bridle!" Filled with these thoughts, the saddler ever after performed his work with more faithfulness and satisfaction.

Most of us would be greatly surprised if we analyzed the motives which prompt our deeds. Perhaps our experience would not be unlike the minister, of whom someone tells, who had a dream.

One night (it is said) the able, zealous minister of a crowded church fell asleep in his chair, and dreamed that a



## OUR HOPE

529

stranger came in carrying a pair of scales, a crucible, and a hammer. "How is your zeal?" he asked. In the dream it seemed to become a physical quantity that could be handled; so he put his hand into his bosom, and gave it to the visitor, who took it gravely and silently, and put it in the scales. Then he heard him murmur: "Weight in mass, 100 pounds."

Next, it was melted in the crucible, and poured out to cool. Presently, the stranger gave it a few raps with his hammer, and instantly the different layers, into which it had formed, fell apart, and these were weighed separately, and the results noted on a sheet of paper. Then, with a grave, sad look, but in perfect silence, the visitor handed him this sheet, and left the room. He read: "Analysis of the zeal of Junius, candidate for the Crown of Glory: Zeal in bulk, 100 pounds. This is made up of Personal Ambition, so many parts; Bigotry, so many parts; Love of Praise, Love of Authority, and Pride of Denomination, so many; Love of God, 4 parts; and Love of Man, 3 parts. Total of pure Zeal—7 parts out of 100."

He was attempting to dispute the accuracy of the record, when he was startled by a deep sigh coming from the visitor, who had lingered just outside the door. With that, a sudden mist of tears made the paper illegible. The record was true!

Surely no motive in life could produce a quality of deed more noble and fruitful than the motive which undertakes *everything* "in the Name of the Lord Jesus." The greatest use of life is not for the things that live only for today. It is not for the things that are purely selfish. The greatest use of life is to spend it for the things that outlast it.

With this motive clearly in mind, the Christian is addressed to the problem of human relations. There are three different relations which are specifically mentioned. The relation of husband and wife, parent and child, and employee and employer.

The secret in each case is *reciprocity*. Each relationship carries a mutual obligation. It requires mutual cooperation. What is required of one is required of the other. Each one is to return in kind. This is a very reasonable and understandable condition, for it is generally recognized that in any of the relations in view, trouble arises because of an over-

bearing attitude. One seeks an advantage over the other, or one seeks to dominate the other. But when reciprocal obligations are assumed, the yoke of relation is balanced and harmony is achieved.

### 1. The Reciprocal Relation of Wife and Husband (vss. 18,19)

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives and be not bitter against them."

#### (1) *Wives—"Submit"*

The submission enjoined here is that of loyalty. It recognizes the original God-given order, which is now confirmed as the order of grace; for it is now "in the Lord." This kind of submission in no wise means servility, or slavery, which would be entirely out of place in the Christian ideal of marriage. It is the attitude of unselfish service, unswerving loyalty, and complete devotion, all of which is given in the recognition of God's order for the home.

There are two sides to a wife's relation to her husband "in the Lord." On the one side, she and her husband are equal. Before men she has equality of mind and conscience. She has equality of rights and privileges. She has the right to be free and happy. Likewise before God they are equal, because "they twain shall be one flesh." This gives them an equality of standing before God. They are one in spiritual conditions, rights, and privileges. But there is another side in which husband and wife are unequal. The husband is "head of the wife." This is God's order of headship and leadership. When it is recognized and respected, the family has its proper government.

#### (2) *Husbands—"Love"*

No husband has the right to make a God-given headship the credential for being autocratic. He is specifically charged not to be bitter, as if anticipating any such tendency. It meant that he was not to be sharp or overbearing. His leadership was to be in love. It was not to be with any spirit of selfish independence. There was to be no demanding of one's rights. In love there would be the one supreme law of love.

This arrangement is "in the Lord," and the place is in the home. It will be a safeguard against much marital unhappiness. Robert Louis Stevenson once referred to marriage as "a sort of friendship recognized by the police." This may be true of much modern marriage, but never of that which is "in the Lord."

The home is recognized as the most dangerous place in America. Of the ten million accidents which occur within a normal year, more than one-half occur in the home. It is at home that we must prevent the great moral and spiritual accidents which cripple us for life. Unless we set up preventive measures, such as this reciprocity of husband and wife, more trouble can occur in the home than outside of it. It is easier to fail to live our Christianity in the home than outside. It is easier to allow little inconsistencies in the home to grow into destroying habits of life than anywhere else. It is easier to neglect courtesy, consideration, thoughtfulness, and kindness at home than outside. But if we respect the reciprocal duties of loyalty and love, these will be prevented.

## 2. The Reciprocal Relation of Child and Parent (vrs. 20, 21)

"Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged."

### (1) *Children—"Obey"*

The law of obedience is not merely a human requirement. It is a law of God, and it is equally prominent in both Testaments.

The security, as well as the peace of the home, requires obedience to parental authority. Its lack is the evident cause of the widespread breakdown of modern home life. This, coupled with irreligion, is working havoc in society.

This obedience is required in every home, but more particularly in a Christian home. There is no greater shame for a Christian home than disobedient children and lax parents. It was the unrestrained children of the priest Eli who caused his ruin. When there are disobedient children in any Christian home, it is the potential source of trouble.

(2) *Father—"Provoke not"*

Obedience is something which requires more than authority. Authority is necessary, but obedience rests equally as much upon respect. No child can cheerfully obey a parent whom he does not respect. Obedience must be inspired, as well as required.

One of the quickest ways to destroy the respect of a child is to discourage him by needless provocation; hence the warning: "Provoke not your children to anger, lest they be discouraged," or, as Way's rendition puts it: "Fathers, do not chafe your children by continual fault-finding." This irritation of child by parent, comes from an unloving disposition. It comes by making exacting demands and giving unreasonable commands. It comes when a parent persists in nagging his child constantly. It comes when praise is sparing, and rebukes are frequent. The child of such an unwise parent will soon become discouraged and will lose hope of pleasing. When this has become true, the child is lost to parental influence and direction.

A positive course of encouragement should take the place of this negative nagging. Let parents always be honest, and let them mean what they say. Let their commands be firm and their demands reasonable. Then allow tactful and loving direction to lead to their obedience, and be sure always that praise follows performance. Obedience will be inspired when it is known that praise and thankfulness will be given. The threat of punishment is never the best incentive for good behavior.

## 3. The Reciprocal Relation of Employee and Employer

(vs. 22—4:1)

"Servants, obey in all things your masters according to the flesh; not with eye-service, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. Masters, give unto your servants that

## OUR HOPE

533

which is just and equal; knowing that ye also have a Master in Heaven."

Arthur S. Way's paraphrase of this Scripture portion is very illuminating: "Bondmen, show obedience in all ways to your earthly masters. Do it not merely when their eyes are on you, as those who court men's approval; render single-hearted obedience, because you fear the Lord. Whatever you do, perform it from the soul, as work done for the Lord, and not for men, since you know that from the Lord's hand you shall receive your recompense, the inheritance of His children. To the Lord Messiah you are bondmen. Do not resent injustice: for he who wrongs his fellowman shall surely receive requital proportioned to the wrong he has done and at God's bar there is no respect for social distinctions. Masters, concede justice and fair treatment to your bondmen, bearing in mind that you, too, have a Master, in Heaven."

The economic struggles and labor troubles of our times are but another skirmish in a long war between labor and capital, the employed and the employer. They date back in the Bible to the time Lahan changed Jacob's wages ten times. The answer is reciprocity.

(1) *Employee—Faithful and Efficient Service*

The employee is urged to give his employer the respect of obedience and to render efficient and faithful service. The sin of much employee-service is that which is rendered with self in view. It is eye-service. It is the kind of labor that watches the clock. It is the kind of craftsmanship that tries to get by with any kind of work.

As far as the Christian worker is concerned, it is not so much fear of the boss as it is fear of the Lord. If all labor and work were performed in this ideal manner, it would breed trust instead of suspicion; it would lead to efficient and conscientious labor which, in turn, would merit the proper reward.

There is introduced at this point a very important law of life—the Law of Compensation. "For he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." It is not evident from experience

that everyone receives justly and in proportion to his deserts. There is much inequality and injustice in the world. There is much unrequited wrong. But the end of these things is not here and now. If we have ever been fully vindicated, we shall be. If we have been wronged, we shall be righted. All dishonesty will have its exposure, and all honesty will have its reward. Evil will be brought to the bar of justice and its perpetrations judged. Faint not, then, in the struggle for righteousness, for we are on God's side.

A mother lived with her family among the mountains. One day one of her younger children refused to obey his mother, and ran off into a ravine in the rear of their home. Here he stood in childish defiance and cried out in rage: "I hate you, I hate you." Soon his own words came echoing back from the canyon walls: "I hate you, I hate you." The boy was thoroughly frightened, and ran back to his mother to tell her in terrified words about the hail man of the forest, who said: "I hate you." His mother understood what had happened and sent him back to the canyon to call out: "I love you, I love you." In the shrill treble of his voice he called out: "I love you, I love you," and then his words came back to him sweet, clear, and like far-off bells.

Then his mother told him what it meant. "My son," she said, "this is the law of life. What you give, you get. What you say, you hear. What you sow, you reap."

Yes, it is also the law of the universe, and while it does not always appear to our observation that this law returns in kind, it must eventually be so, for God is God, and right is right.

### (2) *Employer—Equity*

The employer is to be guided by the high principle of equity: "Give unto your servants that which is just and equal." In observing this equity, he is not required to surrender any of the principles of his position, but rather to respect the rights and requirements of those whose labor is responsible for his profits.

The only equitable remedy for our modern difficulties between labor and industry, is a system of profit-sharing. The owner who invests the capital of money, the executive who

invests the capital of brains, and the worker who invests the capital of labor, should all share proportionately in the profits accruing from their combined efforts. No owner could have profits to enjoy without the support and help of management and labor. Neither would labor have earnings without the investment of capital.

All of this means that we must approach our industrial difficulties with reciprocity. From the worker there must be efficiency and faithfulness, and from the employer equity.

We must remember that this reciprocal basis for labor relations is given with the Christian life in view. It speaks of servants who fear God, and of masters who have a Master in Heaven. For them it is brother-sharing, as well as profit-sharing. But we must not expect to have Christian virtues without Christian character. We cannot apply Christian remedies to an unchristian society and expect them to work, without first establishing the basis of their workability, which is Christian character. In other words, it would be useless to go to the industrial and labor leaders of the United States with the proposals of the Bible until there has been established both respect and interest in the Word of God and the means by which the Bible could be applied.

Let us be sure, however, that we apply these principles of reciprocity wherever Christian employers and employees, Christian parents and children, and Christian husbands and wives exist. It is their immediate obligation to translate into life and deed the ideals of conduct which the Bible sets forth.

---

### Mock On

*Mock on, mock on, Voltaire, Rousseau;  
Mock on, mock on; 'tis all in vain!  
You throw the sand against the wind,  
And the wind blows it back again.*

*And every sand becomes a gem  
Reflected in the beams divine;  
Blown back they blind the mocking eye,  
But still in Israel's paths they shine.*

*The Atoms of Democritus  
And Newton's Particles of Light  
Are sands upon the Red Sea shore,  
Where Israel's tents do shine so bright.*

*—William Blake*

## Current Events

In the Light of the Bible

By THE EDITOR

**Division of the Land.** An extraordinary amount of effort is being employed, on the part of some students of prophecy, to associate the prediction regarding the Anti-Christ, that he "shall divide the land for gain" (Dan. 11:39), with the recent partition of Palestine by the U. N. But this prognostication of Daniel's has to do with his Seventieth Week, and cannot occur until *after* the Anti-Christ is revealed. Consequently, the present partition is not a specific performance of Bible prophecy. We must be careful not to be so avidly desirous of seeing prophetic events unfold as to read into every movement the *fulfilment* of predictive Scriptures.

Palestine has not been divided heretofore in any such way. It *will* be divided by the Anti-Christ, for God's Word says so. But the U. N. partition of the land is not that division. Neither will the partition of 1948, nor the apportionment that the Anti-Christ decrees for his own profit, stand forever. For when Christ comes again in power and great glory, to destroy the beasts and to establish His earthly kingdom, Palestine will be united under His rule. There will be no division then. Whatever men may do in that respect must, therefore, be *impermanent*.

**More Significant.** More significant than the partition of Palestine is that which is behind it and before it. The division that has been made by the U. N. is tacit admission that the problem of Palestine is too great for men to handle. In the parlance of the world, it is "a shot in the dark," fired in the hope that this arrangement may solve an enigma that has been insoluble to this time. And it will continue to be a problem until the Lord comes.

By this partition, the United Nations is committed to something that it lacks the force to carry out. Consequently, 1,000 United States Marines have been sent to the Middle East—not because such an "army" is sufficiently powerful to do very much, but as a gesture to show that the United States, if not the United Nations, means business.



## OUR HOPE

537

The British are scheduled to withdraw from the Holy Land on May 15th. It is then that some action may be expected from the Arab League, which has pledged money, manpower, and weapons to support the Arabs in Palestine and to thwart the U. N.'s proposed separate Jewish state. Who composes the Arab League? Syria, Lebanon, Iraq, Trans-Jordan, Egypt, Saudi Arabia, and Yemen. The Syrian Parliament has already voted \$900,000 for the defense of Palestine, and the Lebanon Parliament has set aside \$450,000 for the same purpose. It is said that Saudi Arabia's king has designated a part of his \$20,000,000 annual income from oil leases, toward purchasing arms for the Arabs. In Egypt, Moslem elders are calling for a "holy war." As against the present strength of Jewish forces in the Holy Land, about 30,000, the Arab League has a combined standing army of 125,000 troops.

Do not think that Stalin does not have his eye on the discord in Palestine. One suspects, from historical knowledge of the man, that the Russians in the U. N. Assembly voted an astonishing "yes" for partition, with the very hope of discord, on which Communism thrives. The interest that the U. S. S. R. has in Greece, and more recently in Iran, may readily reach southward. Observers in the Mediterranean area look for the spotlight that is aimed at Russian activities to shift very soon from Athens to Teheran. And it is confidently stated by many political experts that the "next war" will begin either in Greece or Palestine.

Keep your eyes on the rim of the Mediterranean Sea.

Three Strikes. For the third time in as many months, the Archbishop of Canterbury has had to renounce an utterance by one of his colleagues (see "Current Events" in December and February for other instances). This time it was the "Red Dean," Hewlett F. Johnson, who was rebuked, whose remarks were repudiated. Dr. Johnson, recently returned from a trip through Soviet-dominated Eastern Europe, warmed quite enthusiastic over what he called these "splendid new worlds." Said the Archbishop, Dr. Geoffrey Fisher: "The Archbishop of Canterbury has neither responsibility for what the Dean may say or do, nor power to control it."

**As It Was in Noah's Day.** . . . The following disclosing account of the unsavory marital relationships of our generation appeared in the magazine, *Time* (January 12, 1948):

The headlines announced it. Tin-Plate heir Henry J. ("Bob") Topping, Jr., and Lana Turner, blonde and nubilest cinematic actress, would be married as soon as he could get a divorce from actress Arline Judge. From Hollywood, wires signed "Lana and Bob Topping" went out to 150 friends, inviting them to a big celebration at the swank Mocambo Club.

Many a U. S. citizen who still thought of marriage as a relatively permanent relation was mildly surprised that a married man should announce his "engagement" to another woman. But no one in the Right Set, as the columnists sometimes call café society, batted a jaded eye.

Bob Topping, 33, has been married three times: to Chorus Girl Jayne Shaddock, Heiress Gloria ("Mimi") Baker (two children), and, since last April, to Arline.

Arline, 35, has been married five times, including one three-year stretch with Bob Topping's older brother Dan (who has been married four times). Arline's other husbands: Cinema Director Wesley Ruggles, R.A.F. Captain James R. Addams and Huckster Vincent Morgan Ryan, to whom she was still married when she met Bob in Hollywood and fell "plain mad nuttie in love."

Lana Turner, 27, has been married to Band Leader Artie Shaw and Actor Stephen Crane (married, annulled, remarried, divorced—one child). She had also been linked, as the columnists say, with Turban Bey, George Huntington Hartford, Jr., Victor Mature, Clark Gable, Tyrone Power and—just before she met Topping—a Yale man named Talbot.

Last week, from her Manhattan hotel suite, Arline announced that she would contest her husband's divorce. Bob, said Arline somewhat crossly, was using the Connecticut courts "as a tool to enable him to exchange one wife for another." Lana promptly backtracked. She could under no circumstances announce her engagement "to a man who is not free," she said.

The party was called off. But "love" would find a way. Soon there would be another "marriage" in the Right Set.

"As the days of Noe were, so shall also the coming of the Son of Man be" (Matt. 24:37).

**Pot Pourri.** Military authorities in the United States are convinced that Chang Kai-shek is in a poorer position than many suppose, and that unless he is able to throw more troops into Manchuria he will lose it entirely to the Communists. . . . It is thought by informed circles that Poland will be the next Russian satellite that will be made into an integral part of the U. S. S. R. . . . Peace with Germany, that is, the signing of the peace treaty, will have to wait for some time for settlement, for no agreement of any kind is in the offing. . . . Peace for Austria will have

to wait also, but not as long as for Japan. . . . March promises to be a decisive month in the East-West straggle. On March 31st the emergency aid program approved by the United States Congress expires, and it must be replaced, at that time, by a long-range recovery program if the United States is to have any influence abroad. . . . The critical time in the Middle East will be May—or should we say, one of the critical times?—for it is then, on May 15th, that Great Britain will surrender its mandate of Palestine to the United Nations. . . . In Greece, June will be an important month. Congressional authority to spend \$300,000,000 for aid to Greece expires on June 30th. Since most of the funds have been invested in military expenditures, little is left to be applied to economic recovery. It is believed, therefore, that unless Congress will extend the program after its expiration date, the Communists will find ready hearing in that country. . . . Germany's farming area in the Soviet occupation zone west of Berlin has been entirely stripped of all cattle. . . . It has been predicted in Washington that the shortage of bread this spring will be the worst the world has ever experienced. . . .

**"Truly Jesus Is the Messiah."** So speaks Rabbi Slostowski, professor of the *Talmud* in the Rabbinical Seminary, Tel Aviv, according to a report in the British publication, *The Prophetic News and Israel's Watchman*.

It seems that Rabbi Slostowski was riding in a public conveyance between Haifa and Jerusalem. Observing a young Jew reading a Hebrew New Testament, the rabbi sharply criticized him. The young man responded by giving his Testament to the learned Israelite.

Alone in his room that night, Rabbi Slostowski read through the Gospels. At three o'clock in the morning, he fell on his knees and prayed in the Name of the Lord Jesus Christ. And now he says: "I have already found more than 200 passages of the New Testament that prove beyond shadow of doubt that truly Jesus is the Messiah."

**Methodism Meets.** At the end of last year, two Methodist conclaves were held and made the news.

From December 27-29, the Methodist Federation for

*Social Action met in Kansas City. The New York World-Telegram's* chief Red-hunter, Frederick Woltman, attended the convention and reported in high headlines: "Minority Group in Methodist Church Lauds Red Policy." This caused considerable to-do in the federation, and finally Mr. Woltman was called upon to make an explanation. He assured the delegates that he did not accuse them of being *Communists* or having *Red sympathies*, but he would not retract his statement that a *minority group* at the convention *lauded Red policies*.

From December 27-31, the Methodist Youth Fellowship, following the current penchant for mass meetings, gathered more than 10,000 strong in Cleveland. Chief hit of information to come out of this conference was the presence of Barbara Jo Walker, Miss America of 1947. The delegates ranged in age from fifteen to twenty-three years, and on the last day of 1947, the largest communion service in Methodist history was held. 10,900 partook of the elements. We wish with all our hearts that we could believe that there were 10,900 believers in the Lord Jesus Christ, here-again Christians, in that service, but we doubt it, knowing Methodism's departure from the true Gospel of Christ.

"The Fool Hath Said in His Heart . . ." In a poll taken in ten nations, on the question as to belief in God, Brazil led the list in the percentage of affirmative answers, and France was in last place. The United States was fourth. Here are the question and the tabulation of the answers:

## DO YOU BELIEVE IN GOD?

	Yes	No	Don't Know
Brazil.....	96%	3%	1%
Australia.....	95	5	..
Canada.....	95	2	3
United States.....	94	3	3
Norway.....	84	7	9
Finland.....	83	5	12
Holland.....	80	14	6
Sweden.....	80	8	12
Denmark.....	80	9	11
France.....	66	20	14

One of the reasons for France's low rating was because,

## OUR HOPE

541

among those sampled, were 1,000,000 Communists, with whom the percentages were as follows:

Yes  
17%

No  
64%

Don't  
Know  
19%

"The fool hath said in his heart, There is no God" (Psa. 14:1).

Of course, we must remember that a man may believe in God, by which he means that he believes that there is a God, without being a believer in the Lord Jesus Christ. But no man comes to God the Father but by Him (John 14:6). That 96% or 66% of the people in any nation believe that there is a God does not mean, as some judges of the pool would like to think, that such a nation is a Christian nation. Far from it!

**Religion on the Air.** A Roman Catholic priest, "Father" Patrick Peyton, crusaded for four years to find a radio chain that would permit him to broadcast for family prayer. He sought to be allowed to read the rosary on a coast-to-coast network, but was met with deaf ears. At length, however, the Mutual Broadcasting Company promised to permit him to do a weekly dramatic show, in which he could give a non-sectarian "plug" for family prayer at the beginning and the end of the program, on one condition—Peyton must have at least one film star on his program every week. What a wonderful way to lead people to God in prayer!

So "Father" Peyton's broadcast was born last year. It is called "Family Theater." Rarely have less than three film stars appeared on the broadcast—Catholics, Jews, Protestants, or nothing. When one of the radio executives asked Peyton how he managed to assemble such glamour, when the Government had often tried it without success, he replied that the actors have rushed to him to offer their services. "Our Lady," he said, "can do a lot better than the Government."

Of course, these volunteers think that they are performing some religious rite that will merit them favor with God. But how futile their efforts! The only thing they are doing is to prove the truth of the Scriptures, in which it is declared

## OUR HOPE

that in the last days men will "have a form of godliness, denying the power thereof" (2 Tim. 3:1, 5). "From such turn away."

**Penetrating Analysis.** The most penetrating analysis that we have seen, of the spiritual condition of the church in America, appeared recently in *Christianity and Crisis*. Dr. Alec Vidler, editor of *Theology*, an Anglo-Catholic British periodical, visited the United States and wrote an article in which he gave his views of the "religiousness of America."

Finding that America is more "religious" than is Britain, Dr. Vidler states that he was not encouraged by the increased church attendance in the United States since the war, but, rather, depressed. "For," says he, "your churches appear to be flourishing institutions . . . fabulously opulent." While multitudes might think that such a condition is worthy of a bit of flag-waving, Dr. Vidler does not agree. He recalls, perhaps, Revelation 3:14-17. He further states that the condition in America reminds him of the "prodigious religiousness" of Great Britain in the 19th Century, and we quote:

All that business and efficiency in organizing religious services and activities, served, I am sure, as a cushion against the hard impact of the living God. Our churches were like comfortable and well-managed religious clubs, in which we felt nicely at home, in which we felt good, in which we even wanted to be better, at least on Sunday evenings when singing particularly lush hymns.

While our churches [in Britain] are metaphorically if not literally falling into ruin, the disturbing and restoring presence of the living God is becoming an experienced reality amid the ruins. . . . In the U. S. A., it seems to me, the cushion of religious efficiency and prosperity is still doing its comfortable, but fatal, work. . . .

But what shocks me most of all is the character of the preaching that seems to prevail in your churches. . . . So far as I can ascertain, the paradigm of American preaching is: "Let me suggest that you try to be good." Moralistic homilies are still the order of the day. . . .

Who preaches sermons that are genuine expositions of the text and sense of Scripture, bringing to bear the great Biblical themes of God's judgment and mercy upon men who are dead in their complacency, self-confidence or pride? Your preachers . . . are still advocating justification by good works of one kind or another (maybe very orthodox or very "Catholic" good works); they are not proclaiming the Gospel of salvation by faith in Jesus Christ. . . . You are still preaching the Law, and a pretty east-going or romantic Law at that.

Dr. Vidler has analyzed the spiritual condition of American churches, generally, with unerring discernment.

## The Prophecy of Haggai

By FRANK E. GAEBELEIN

I. THE FIRST MESSAGE:—The Sin of Procrastination in Doing the Lord's Work (1:1-15).

### 1. THE DATE (1:1)

*"In the second year of Darius the king, in the sixth month, in the first day of the month, came the Word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest . . . "* (Hag. 1:1).

This verse, the first of four similar statements whereby the prophet introduces his messages, is packed with historical data. As has already been pointed out in our introduction, Haggai is uniquely precise in dating his prophecies. Dealing, as he does, with practical matters, his book reflects the man of affairs who insists upon exactness.

The king mentioned here and elsewhere in the course of the prophecy is unquestionably Darius Hystaspis (B. C. 522-485). A Persian ruler of much fame in secular history, he bulks large in the writings of Herodotus, the great Greek historian. It was this same Darius Hystaspis, who commanded the hosts of Persia which the Greeks repulsed at the battle of Marathon in B. C. 490.

The sixth month, corresponding to part of our August and most of our September, was known by the Babylonians as "Elul." Elul, the month of the new moon, came at the time of harvest. In Old Testament times the Jews kept the first day of each month holy; on it they assembled in the sanctuary and marked the day by a special offering (Isa. 1:13, 14; Ezek. 46: 1-3; Num. 27: 11-26). It was, then, on a day peculiarly set apart to the Lord, that Haggai proclaimed his first message from Jehovah.

To be sure, we Christians do not keep the first day of each month as an holy festival. Jewish feast and fast days are not for us. However, we have our weekly Lord's Day, corresponding to the Hebrew Sabbath. And indeed there is a sense in which every day should be for us Christians as

this holy day on which Haggai first received and proclaimed the Lord's message. Consider, to make it very personal, the day upon which you are reading these words. Perhaps it is not a Sunday or a time of particular significance in the church year. Nevertheless, it should be a day in which you, as a child of God, have been alone with your Heavenly Father and have received a message from His Word. In this all-important sense of a time set apart to God for prayer and Scripture reading, every day should be for us like that first of Elul on which Haggai received and proclaimed a message from the Lord.

The English Bible expresses the deliverance of the message through the prophet in this way: "came the Word of the Lord by Haggai." Pusey points out that in the Hebrew this reads, "came the Word of the Lord by the *hand of Haggai*," and then calls attention to the fact that practically everything God does for men He accomplishes through the hands of other men.<sup>1</sup> It is a helpful point, and one worth remembering, that God's blessings are in large part mediated through other men. Think of the untold good the world has received through the dedicated ministry of the prophets and the apostles. Think also of the early leaders of the church, such as Augustine, Jerome, Athanasius, or the reformers like Huss and Luther, Calvin and Knox. Or recall the great missionary leaders and distinguished preachers and teachers of the Word down to the present day. But there is a danger in calling attention to great names; these worthies are so far above the rank and file that we may feel our humble efforts to be of little use. The fact of the matter, however, is that there is a specific work for every child of God to do. Whether his place be high or low, as men estimate these things, each Christian is obligated to work for his Lord. Only Heaven will reveal what God has wrought through obscure believers who, though never acclaimed by the world, were yet dedicated to the task before them.

We are next told in this introductory sentence that the prophet aimed his message directly at the civil and ecclesiastical leaders of Judah. The former, called by Haggai "the

<sup>1</sup>*The Minor Prophets*, Vol. II, page 299.



## OUR HOPE

545

governor<sup>3</sup> of Judah," was Zerubbabel, who was so named because of his birth in Babylon. Shealtiel was the son of Jeconiah (otherwise called Jehoiachin) the last king of Judah, whom Nebuchadnezzar took captive (2 Kings 24:15). It is plain, therefore, that Zerubbabel was a prince of the royal line of David, a fact of importance in relation to the Messianic implications of Haggai's fourth message (2:20-23). It was this same Zerubbabel who led the first group of colonists back from Persia to Jerusalem, as is recounted in the first portion of Ezra.

Following his reference to Zerubbabel, Haggai goes on to mention Joshua, the son of Josedech. The first high priest after the return to Jerusalem, Joshua was the ecclesiastical head of the remnant. In Ezra and Nehemiah he is called "Jeshua." His father was Jehozadak, the high priest transported to Babylon by Nebuchadnezzar (1 Chron. 6:15); his grandfather was the high priest Seraiah, put to death by Nebuchadnezzar after the capture of Jerusalem in 586 B. C. (2 Kings 25:18-21).<sup>4</sup>

Not only here, but also at the beginning of his other three messages, the prophet addresses himself first of all to the two leaders of the colonists. Thus he reminds us of a principle of administrative responsibility. For the man who occupies a place of authority over others is personally accountable for those under him. That this in no way absolves the people as a whole from their responsibility is plain from the very next verse. Yet those of us who are ministers, teachers, Sunday School superintendents, parents, or in any relationship that involves direction of others, should remember the greatness of our Christian responsibility for the spiritual well being of others.

## THE MESSAGE (1:2-11)

*"Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built" (Haggai 1:2).*

<sup>3</sup>The word in the original text is the Persian "pechah" (like our English "pasha"). It was retained in the Hebrew much as "Rajah" was used in the Indian dominions of Great Britain. *The Cambridge Bible for Schools and Colleges, Haggai and Zechariah*, T. T. Crowne, p. 26.

<sup>4</sup>*The Century Bible, The Minor Prophets, Vol. II*, edited by S. R. Driver, p. 154.

Among those who deny the plenary inspiration of the Bible, there is a tendency to relegate the less well known prophets such as Haggai, men who were not endowed with the outstanding genius of a Moses, Jeremiah, or Paul, to the second or third rank with the implication that their words are mere human utterances and, in some cases, human utterances of inferior quality. But such a view is dishonoring to Scripture. The fact is that all of the Bible, being inspired, has its place, and none of it may be ignored. That different portions have varying uses and that there are diverse levels of revelation is undeniable. But they are all part of God's inspired Book. Therefore, we shall do well to give full weight to the fact that Haggai was conscious of the divine origin of his messages. He asserted (vs. 1) that it was nothing less than the Word of the Lord which came by his hand. And he went on to introduce a direct quotation with the declaration that it was not the prophet speaking, but the Lord of Hosts Himself. "Thus speaketh the Lord of Hosts." When any man claims that for his message, even though he be a minor prophet who wrote nearly two and a half millenniums ago, his words challenge attention.

"Jehovah Zebaoth" (literally "Jehovah Hosts") has the meaning of "Jehovah Almighty" or "All-ruler." This designation of the Lord is highly characteristic of the post-exilic prophets, Haggai, Zechariah, and Malachi, in which it occurs more than eighty times. The *Septuagint* translates this name of God *kyrios pantokrator* or "All-ruler." This double name of the Lord is particularly suitable in Haggai and Zechariah, "books which teach that God's good providence bends the nations to do His good will for Judah."<sup>4</sup>

Now it must be remembered that Haggai dealt with practical matters. His primary emphasis was not so much upon the future, predictive element of prophecy as it was upon the present, corrective ministry of the prophet. In a sense, the heart of his appeal is summed up in the single word "duty." And herein lies a lesson. It is perfectly true that God inspired the eloquent flights of the greater prophets and

<sup>4</sup>*Cambridge Bible for Schools and Colleges, Haggai and Zechariah, W. Emery Barnes, p. 4.*

## OUR HOPE

547

the deeper revelations of the apostles. But it is equally true that He also inspired the unassuming Haggai to strike, and strike hard, the essential theme of duty in the life and service of God's people. Such principles are timeless. In our own day they apply just as pertinently as they applied to the remnant so recently returned from Persia to Jerusalem. For if God can be depended upon, *and He can*, to strengthen us by His Spirit for the lofty task of preaching and interpreting the Word, He can also be trusted to enable us by the same Spirit faithfully to do our every-day duty to His glory.

But what was it that the Lord was telling the colonists? The very way in which they were addressed is significant. "This people say . . ." Jehovah did not call them "My people." Instead there is an undertone of impatience and even of contempt in the demonstrative pronoun, "this." It is as if the Lord, disgusted at the failure of the remnant to whom He had given such high privileges, was standing aside and looking at them as a notorious specimen of failure to obey Him.

After this brief but cutting word, we have the exact reason why the Lord regarded the remnant with a holy contempt. Observe that He laid no specific charge against them beyond quoting their own statement. And what was "this people" saying? Simply this: "The time is not come, the time that the Lord's house should be built." It is always true that what men and nations say about the Lord and His claims upon them opens a window into their spiritual state. And here was a people, chosen to be the Lord's, who had been punished for unfaithfulness and who, having learned that idolatry does not pay, had been granted the privilege of returning to their beloved Jerusalem for the definite purpose of rebuilding the sanctuary of their faith. Yet all the time they were delinquent in the one task to which above all others they were committed! Instead of doing their plain duty, they were making excuses. Therefore, the Lord, speaking through Haggai, exposed the hypocrisy of putting off any divinely commissioned work. In the light of all this, what Christian will not wonder what his own words and speech reveal of the state of his heart toward the Christ, who, but dimly predicted in Haggai, is for every believer a living reality.

Thus this first of the prophet's messages focusses attention upon an ever-present problem of spiritual living—the universal human tendency to defer the difficult and worthwhile labor of life in favor of the ease of indifference and carelessness. After all, the remnant was not alone in its procrastination. Far too often we Christians follow their pattern. A call to serve Christ in some new and important way, a leading within our hearts to witness at some special time and place, a challenge to devote *all* we have, including our most cherished possessions, comes to us. But we put it off, deluded by the error that to wait for a more convenient set of circumstances is to justify procrastination. Or, to use a catch phrase, it is possible to take refuge from duty in saying that "the psychological moment" to do the particular thing God wants us to do has not arrived.

Such was the sin of the remnant. Allowed to return to Jerusalem for the specific purpose of rebuilding the temple, they had soon become occupied with building their own luxurious dwellings. And what they were saying about it all was the equivalent of our modern cliché about "the psychological moment."

*"Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" (Haggai 1:3, 4).*

With these words the excuse of the people is exposed. While insisting that it was not the right time to continue rebuilding the temple, they had been finding plenty of time to work for themselves. While remaining idle in respect to the temple, they had been spending great effort upon their own houses. Again the note of divine scorn is heard, this time in the emphatic beginning of the rhetorical question, as the prophet cries: "Is it time for you, O ye, to dwell in your cieled houses?"

But what were the "cieled houses" of which the prophet speaks? In the Hebrew sentence the word translated "cieled" receives the emphasis. Derived from the French word for "heaven," the English "cieled" means "covered." It is a term relating to a type of construction known to us as "wainscoting."<sup>6</sup> Haggai used it to refer to an expensive kind

<sup>6</sup>Op. Cit., p. 5.

## OUR HOPE

549

of cedar work mentioned in 1 Kings 6:9, as having been employed by Solomon in covering the house of God with ornamented beams and panels. In other words, the people had been lavishing labor and money upon the ornamentation of their own dwellings to the complete neglect of the temple, for the rebuilding of which God had permitted their return to Jerusalem.

The situation dealt with by Haggai in this initial message is rich in implications of continuing significance. It is not only prediction that causes the prophetic Word to live through the centuries; in a very special sense its ethical and spiritual lessons are also never outmoded. Each age of interpreters has found it so. English history furnishes an excellent illustration of this in the sermons preached on Haggai by John Rainolds<sup>1</sup> (1549-1607), President of Corpus Christi College, Oxford. In expounding the verses we have been considering (1:2, 3) Rainolds says: "We shall make our best profit . . . if we compare our church with theirs (i.e. Junah's); for as the Jews were long in bondage in Babylon but at length were brought back by Cyrus, so our ancestors were held long under the spiritual slavery of Rome, which is spiritual Babylon (Rev. 18:2-21). Once by means of Henry VIII, as they by Cyrus, they were delivered." Living so comparatively near to the Reformation, such an application was for Rainolds quite valid, though it seems quaint to us. But there is more of permanent worth in his comment upon the remnant's excuse. "When Adam," he says, "after he had broken the commandment of the Lord, heard His voice in the garden, he hid himself and feared. The cause whereof he says was, for that he was naked . . . the cause was not his nakedness, but his wickedness, in that he had eaten of the forbidden fruit. Since which time it has been a custom among the sons of Adam to cover iniquity with hypocrisy and cloak their offenses with excuses."<sup>2</sup>

But God unmasks the hypocrite. The man who tries to hide the neglect of his plain duty to God under an excuse

<sup>1</sup>Rainolds (not Reynolds, as his name is sometimes spelled) was one of the prime influences in the making of the Authorized or King James Version of the Bible.

<sup>2</sup>*The Prophecy of Haggai, Interpreted and Applied in Sermons*, John Rainolds, pp. 7, 12.

may expect to have the covering torn from his subterfuge. God is the great Questioner. Whenever our hearts are not right with Him, He asks us some very pointed questions that search the depths of our being. After the first sin in Eden, God's voice was heard calling the sinner: "Adam, where art thou?" So with the remnant in Jerusalem who had been putting off their plain responsibility for restoring the temple. With a single question God stripped them of their hypocrisy. "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" (v. 4). They might succeed in covering the walls of their homes with precious cedar panelling, but doing so they could neither cover their consciences nor hide from God their neglected duty.

(To be continued, D. V.)

Dr. B. B. Sutcliffe says of OUR HOPE:

"Among all the papers and magazines that come to my desk I find *Our Hope* is the most useful. Each number brings refreshment for the spirit, satisfaction for the soul, and enlightenment for the mind."

### God—My Salvation

God is my strong Salvation;  
What foe have I to fear!  
In darkness and temptation  
My Light, my Help is near.

Though hosts encamp around me,  
Firm to the fight I stand;  
What terror can enfold me,  
With God at my right hand!

Place on the Lord reliance,  
My soul, with courage wait;  
His truth be thine assistance,  
When faint and desolate.

His might thy heart shall strengthen,  
His love thy joy increase;  
Mercy thy days shall lengthen;  
The Lord will give thee peace.

—Psalm 27: James Montgomery.

<sup>1</sup>Genesis 3:9.

## The Discipline of Desolation

By V. RAYMOND EDMAN\*

*"I am withered like grass; but Thou, O Lord, shalt endure forever" (Psa. 102:11, 12).*

The heart can be so disillusioned and desolate that it is inarticulate. There were moments in the life of David, the sweet singer of Israel, when he could say of himself, "I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. . . . But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth" (Psa. 39:2; 38:13). At other hours of desolation and distress the heart can describe itself, sometimes in the depth and beauty of meter tuned to a minor strain. It was under such circumstances that David composed Psalm 102 by inspiration of God's Spirit.

Hear his heartfelt and humble complaint, with many comparisons to portray his feelings: "My days are consumed like smoke . . . my bones are burned as an hearth . . . my heart is smitten and withered like grass . . . I am like a pelican of the wilderness, I am like an owl of the desert . . . I am as a sparrow alone upon the housetop . . . My days are like a shadow that declineth; and I am withered like grass" (vs. 3-7, 11). Like smoke, grass, pelican, owl, sparrow alone: how desolate can become the human soul!

My days are consumed like smoke! How lightly and idly does the smoke drift from the chimney or camp fire. Purposeless and passionless it floats away, to be dissolved into thin air, and leaving behind burnt embers and bitter ashes. Thus can our days be consumed when the heart is desolate; passing without purpose, drifting without direction, fading without feeling for us, leaving only burnt hopes and bitter heartaches. Consumed like smoke!

My bones are burned as an hearth! A hearth is the symbol of hospitality and hope, with blaze that beckons and heat that heartens, with warmth that welcomes and grate that gladdens. But when the hearth is cold and cheerless, with

\*V. Raymond Edman, Ph.D., D.D., is President of Wheaton College, Wheaton, Ill.

## OUR HOPE

no friendly flame within nor flaming friend alongside, how deep the desolation. Burned into the blackness of despair; ashes gray with anguish, cruelly cold with fire unkindled, worthless without warmth of home or hearty friendship. Thus is the heart of the desolate. Burned as an hearth!

My heart is smitten, and withered like grass! There was a day when the grass was green and new, a delight to man and to beast. How pleasant to the eye of man, how refreshing and restful to his spirit, is the green grass. What a reminder it can be to him of God's goodness and mercy, as the poet sang,

This glad green earth, this blue above  
May tell the wonders of Thy love.

In its springtime beauty and freshness the grass is like the young heart: green, good, glad and a joy to others and to itself. But the grass can become scorched and sere, under summer sun and desolating drought; until it is a symbol of sadness rather than of gladness, of blasted dreams rather than of dreamy blessing, of days that are past forever rather than of promise that is future. Thus is the desolate heart: sere even unto seeming insensibility, yellow even unto seeming uselessness, laid low in languor and listlessness, dry and no longer a delight to any. Withered like grass!

I am like a pelican of the wilderness! What a picture of dreariness and desolation: a wilderness, wide and waste, a land of weariness and woe (Ralph Spauling Cushman), without habitation or inhabitant except for a lone pelican. His very appearance is pathetic, to say nothing of his queer posture and lowly position. No companions, no resting place, no song, no pleasures nor prospects, only solitude and silence. Thus can be the desolate heart: like a pelican in the wilderness!

I am like an owl of the desert! The wilderness is weariness enough, and a wasteland, but the desert is utter desolation. Shifting sand under pitiless sun, great rocks and deep gorges, dry watercourses that disfigure the landscape rather than make it a delight, far horizons that hold no prospect for better days except the cruelly maddening mirage that beckons, then bewilders into blinding tears when it turns into



## OUR HOPE

553

nothingness, that is the desert. No lilt of laughter from little children nor light of lover's eye, no friendly fireside nor faithful friends and family, no sight that gladdens nor song that strengthens; only an owl, distant, drab, dreary, doleful. Thus is the desolate heart, like an owl of the desert!

As a sparrow alone upon the housetop! The house is symbolical of home and hospitality, hearth and warm hearts, love and laughter, shelter and security; but not the housetop. It faces the unfriendly elements, the extreme heat of summer and bitter cold of winter, the driving rain and the drifting snow, the lightning's flash and cold starlight, the thunder's roll and the wind's moan. The housetop is outside the house, and is no habitation for the helpless soul, not even for the homeless sparrow. Thus is the desolate heart, outside the habitation of the happy, exposed to pitiless circumstances that sadden the soul already sorrowful and solitary. As a sparrow alone on the housetop!

Like a shadow that declineth! The sunshine can be cheery and challenging; but the shadow, cheerless, chill, changeful, chastening. To be sure, the shadow can symbolize the shelter that strengthens, as sang Solomon, "I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Song 2:3); but it frequently is the figure of the fearsome and fearful, as David's word, "The valley of the shadow of death" (Psa. 23:4). Steadily although almost imperceptibly, sternly and without hindrance or delay, the shadow lengthens and deepens across life's pathway, and leaves us apprehensive, even anxious about the tomorrows, if there be any. Thus are the days of the desolate heart: drab, dreary, darkening, despairing, like a shadow that declineth.

The desolation of the heart: its silence like the drifting smoke, its bitterness like a burnt heart, its pitiful position like that of a pelican in the wilderness, its doleful outcry like that of a desert owl, its hopeless solitude like that of a sparrow on the housetop, its dreaded sorrow like a shadow that declines; all is summarized in the repeated description of despair, "I am withered as grass" (vs. 11). Burned by pitiless sun, blasted by persistent drought, withered into a weary wasteland of utter futility and frustration, without

future of usefulness to God or man. Thus is the heart withered like grass!

"But Thou, O Lord, shalt endure forever!" What a difference is brought into life by the little conjunction, "but." The whole course of life can be altered by it. The awakened sinner sees his own autobiography in Paul's description of the natural heart of man, and recognizes that all are "by nature the children of wrath, even as others"; and then he reads on, "but God, who is rich in mercy, for His great love wherewith He loved us" (Ephes. 2:2, 4). We are the children of wrath, but God is rich in mercy, who provides salvation from the penalty of sin. Of the Lord Jesus Christ Paul declared at Antioch: "They took Him down from the tree and laid Him in a sepulchre, but God raised Him from the dead" (Acts 13:29, 30). About David it was written: "And Saul sought him every day; but God delivered him not into his hand" (1 Sam. 23:14). Saul in his strength and anger, but God!

Thus it is with the desolate heart: utterly withered, but God; and thereby life, with its emptiness and futility becomes filled with eternal realities. Companions and comforts may be consumed like smoke, but the Saviour remains, the Compassionate Christ; and in Him we have more than enough, for time and for eternity. Heart may be like a hearth, with gray ashes and dead embers, but He gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3). Heart may be withered as grass, but because of Him, "the wilderness and the solitary place shall be glad . . . and the desert shall rejoice, and blossom as the rose" (35:1). "He turneth the wilderness into a standing water, and a dry ground into water-springs; and there He maketh the hungry to dwell" (Psa. 107:35, 36). Withered like grass; but God!

"God will arise, and have mercy upon us" (Psa. 102:13). There comes the moment of His help (vs. 13). "He will regard the prayer of the destitute, and not despise their prayer" (vs. 17). He looks from Heaven to see our need (vss. 19-21). Although all else perishes, He endures; for He is the same, whose years have no end (vss. 25-27). All may fail, but God, never!

But God! But God! What strength there is for those whose days are as smoke; what blessing to those whose bones are burned as an hearth; what wisdom to those whose hearts are withered like grass; what perseverance to those who are as pelicans in the wilderness; what delight to those who otherwise are dismal as desert owls; what shelter to those who sit as sparrows on a housetop; what assurance to those whose days decline as a shadow; all because He, the Strong One, remains.

This is the discipline of desolation: to see one's days as declining shadows, one's strength as smoke, one's hopes as a burned hearth, one's prospects as a pelican in the pitiless wilderness, one's social needs as a sparrow alone; and to believe, "But Thou, O Lord, shalt endure forever!" To fail in this discipline is to be utterly disconsolate and destitute; to find its truth is to have our daily delight and defense in Him who suffers not His faithfulness to fail.

---

## Question Box

No. 1091. When the Lord comes for His own, and the dead in Christ are raised, where will they rise from—from the grave, or from above?

Their bodies will be raised from the grave. Their souls, which have been with Christ (for to be absent from the body is to be present with the Lord, 2 Cor. 5:8), will be united with their bodies, which will be incorruptible (1 Cor. 15:52), henceforth and forever.

No. 1092. In 1 Corinthians 10:32 there are mentioned "the Jews," "the Gentiles," and "the Church of God." Is this Church of God the same Church which is the Body mentioned in Ephesians and Colossians, or is it the Church that was formed at Pentecost, the one which Saul of Tarsus persecuted before his conversion?

You speak as if there were two Churches. There is one Church, one Body, one Bride. It is all one in Christ. Yes, "the Church of God" of 1 Corinthians 10:32 is the Church that was formed at Pentecost, the Church which the Apostle Paul persecuted, the Church, the Body, of Ephesians 1:22, 23, and Colossians 1:18.

No. 1093. Should the local churches give suppers, have

"socials," and put on bazaars and pageants to raise money? Is this scriptural, or if not, what is?

The scriptural way of supporting the Lord's work will be found in the Scriptures. Look for a supper to raise money, or a social function, or bazaar, or pageant in the Word of God, and see if you can find one. Of course, you cannot. These methods that are so often used to raise money for the church or for Christian work are unscriptural, and carnal at heart. You will find the scriptural method and practice for the support of the work of the Lord in Galatians 6:6; 1 Corinthians 15:1, 2; 2 Corinthians 11:9, etc.

No. 1094. It is frequently stated that when the Jews are restored to the land of Palestine it will be in belief, and that their present restoration is in unbelief. Please explain this, for I do not understand it. How will they be saved and accept Christ as their Messiah out of their own land?

That there will be large numbers of Jews in the land of Palestine during the Tribulation, Daniel's Seventieth Week, seems quite clear from the fact that the Lord Jesus, speaking of that time, says: "Then let them which be in Judaea flee into the mountains, etc." (Matt. 24:15ff). But that the restoration of Israel to Palestine, predicted many times in the Old Testament, as for example, in Jeremiah 23:7, 8, will take place "after the tribulation of those days," is clear from Matthew 24:29-31, where we find that the Lord "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 the heavens to the other." How will they know and believe in Christ as their Messiah, if they are not in their own land? Verse 30 tells us: "And then shall appear the sign of the Son of Man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of the heavens with power and great glory" (cf. Zech. 12:10).

No. 1095. I have been exercised of late about these things—the crucifixion of our Lord, the stoning of Stephen, the execution of those apprehended by Saul of Tarsus, etc. We are told that the Jews had no legal right to put anyone to death by stoning, hence the crucifixion by the Roman authorities. There is a comparatively short interval between Christ's death and Stephen's, etc. When did the Council get the right to stone to death? Or to issue warrants for the arrest and execution of those found "of this way"?

This is a tremendously interesting question. We have spent some hours in seeking the correct answer. Insofar as we can determine, it is nowhere stated that the Jews had no right to put anyone to death by stoning. The Scripture says, and it was by the admission of the Jewish leaders: "It is not lawful for us to put any man to death" (John 18:31). Yet, at the questioner submits, they did stone Stephen, and it was only a brief interval between the one occasion and the other.

One of two conclusions must be reached: (1) in the case of our Lord's death, His trial had been taken by the Jews to a higher court, the

## OUR HOPE

557

Roman authorities, primarily, we believe, because they feared the people. But once He was taken before the Roman court on a specific charge, the matter was out of the hands of the Sanhedrin; or (2) the Jewish people broke the law of Rome when they stoned Stephen.

We are inclined to the first view because of the fact that on several occasions the Jews took up stones to stone Christ, they did stone Stephen, and they later stoned Paul, without Rome having ordered, insofar as we know, any indictment or apprehension of the leaders of the church.

It is true that Pilate said to Christ's accusers: "Take ye Him, and judge Him according to your law." But before Rome's representative, Pilate, their charge against the Lord was sedition, for which the Mosaic Law did not prescribe the death penalty. Had the Sanhedrin taken into its own hands the pronouncement of sentence against the Prisoner, before which body the charge had been blasphemy (Matt. 26:65, 66), doubtless Rome would have permitted, or closed its eyes to, the infliction of death by stoning, a Mosaic punishment for that offense (Lev. 24:14).

No. 1096. What does the last verse of Isaiah refer to? Does it mean that the lake of fire and its inmates can be seen during the Millennium? And who are "the men that have transgressed"? Are these the beast and the false prophet?

At the end of this age, as you know, the Lord will return in power and great glory. It will be the day of the Lord's vengeance, and is spoken of in Isaiah 2 and 63, Revelation 19, etc. Following this great day, the Millennium will be ushered in. At its dawn there will still be, in the plains of Armageddon, the carcasses of those slain in battle, those who opposed God and His Christ. These dead bodies may be seen of all, as a testimony to the sure judgment of God. The carcasses will lie on the earth for a time, but the souls of these dead are doomed to eternal judgment in the lake of fire, where their worm dieth not, and the fire is not quenched" (cf. Mark 9:47, 48). No, this does not speak of the beast and the false prophet, whose doom is written in Revelation 19:20, and 20:10.

No. 1097. A pastor said recently that the book of Revelation is only a Bible drama, that it has nothing to do with our salvation, and is confusing to read. What do you think of this?

We think that that pastor had better get down on his knees and confess his sins to the Lord. (We are not sure what he means by its being a "Bible drama." It gives its own title in its first words; it is "the Revelation of Jesus Christ." When this pastor says that Revelation has nothing to do with salvation, he means, we suppose, that the Gospel of Christ is written elsewhere in the Bible, rather than here. But let him read Revelation 1:4, 5; 3:20; and 22:17. And urge him to read, also, Revelation 1:3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." It is true that there are portions of this book that are not easily understood, but they will never be made clear by avoiding reading it. And even if all of it is not understood, there is blessing for those who read and keep what is written therein.

## The Fortieth Psalm

BY KENNETH O. BOUTON\*

In the Fortieth Psalm we have a picture of Him who was delivered up for our offenses and raised again for our justification. The sufferings, death, resurrection, and blessedness of our Lord Jesus Christ are indelibly written in these verses. David, who penned the lines under the inspiration of the Holy Spirit, undoubtedly wrote also out of his own experiences. Then, too, it seems quite possible that in the way of application, we may see ourselves here, who have been saved by grace, through faith in the finished work of the Saviour.

We have indeed been *brought up* out of a horrible pit. Sin had enmeshed us; Satan had snared us; and our own hearts had deceived us. Good works were unavailing for our release. Reformation but mocked us and religion was all false and unreal. The pit was deep and its sides were smooth, and we were firmly mired in its muck. Jesus Christ, the Son of God, came down into this and lifted us out. *He* was made sin, and we were made righteousness of God in Him (2 Cor. 5:21). The curse fell on Him in order that the blessing might fall on us.

Having brought us up He did not leave us, but rather set our feet upon a rock. We have been *set up*. It reminds me of a childhood experience in swimming across the brook. In approaching the other side and able to touch bottom, my feet would sink deeply in the muddy ooze. Then a foot would find a large stone and I could stand up and jump to shore with ease. Christ did not bring us up to flounder about, but He set us upon that which is solid and sure—Himself.

But salvation and safety do not close the scene, for service is also here. The Lord has established our goings. We are *held up*. The child of God is "created in Christ Jesus unto good works" (Ephes. 2:10). He is to be "steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58). There is patient running and worthy walking.

---

\*Mr. Bouton is the Pastor of the Detroit Bible Church, Detroit, Mich.

## OUR HOPE

559

The resurrection words are "Go" and "Lo." In Matthew 28, the message is: "Go quickly" (vs. 7); "Go tell" (vs. 10); and "Go ye" (vs. 19); and, "Lo, I am with you alway" (vs. 20). There is a great need on our part for "established goings."

Those who are brought up, set up, and held up are likewise *tuned up*. "He hath put a new song in my mouth." We have all noticed persons, who formerly did not sing, suddenly take part in the song service after having been born again.

Look closely at the words of verse three in this Fortieth Psalm. The message of the new song is praise to our God. It is not the quality of the voice, the resonance of the sound, or the enunciation of the words, for it is a song which is *seen*, and not heard. It is praise to God which leads to fear and trust in the Lord whose blood cleanses from all sin. What a paean of praise should be continually seen coming from the Church of Jesus Christ! It should make the famous oratorio of Handel's "The Messiah" sound like a lullaby. It should drown Niagara's roar. "Praise Him! Praise Him! Jesus, our Blessed Redeemer."

Is it any wonder if, with the Psalmist in verse five, we cry out: "Many, O Lord my God, are Thy wonderful works which Thou hast done . . . they cannot be *reckoned up*"? Need we take inventory? "Blessed with all spiritual blessings" (Ephes. 1:3), "heirs of God and joint-heirs with Christ" (Rom. 8:17), with an incorruptible inheritance that fadeth not away, reserved in Heaven for us (1 Peter 1:4). "Count your many blessings, see what God hath done."

As we come down to the last two verses of the Psalm, we are told to "rejoice and be glad" in the Lord. Out of hearts of love for Him pours a continual torrent of praise: "The Lord he magnified." There is the recognition of our poor and needy state with the realization of the ample provision of His help and the assurance of His concern because we are in His thoughts.

The last words of the Psalmist seem almost impatient as he says: "Make no tarrying, O my God." But this is our *hurry up* to One whom we long to see, the Lord whom we

## OUR HOPE

love. In the words of the Sbulamite, we say: "Make haste, my Beloved" (Song Sol. 8:14), or, as expressed by the Apostle on Patmos: "Even so, come, Lord Jesus."

When He, whom our hearts desire, comes, we shall be caught up to meet Him in the air (1 Thess. 4:16). We shall be like Him (1 John 3:2). We shall be forever with Him.

As this glorious prospect is ever before our eyes, let us go on singing—

I'm praising on the up-ward way,  
New heights I'm gaining ev'ry day;  
Still praying as I'm onward bound,  
Lord, plant my feet on higher ground.

## PSALM TWENTY-FOUR

My adoration, praise, and song  
To Christ, my Saviour, doth belong;  
For is not He Creator, Lord,  
As said in His unchanging Word?

The world and they that dwell therein,  
The earth, its fulness, having been  
Made sure upon the floods and seas,  
The bounds of which His Word decrees.

Into the hill, who shall ascend,  
Of Him, our Lord? His cause attend?  
Into the holy place, who stands?  
'Tis he of closesthest heart and hands.

Yea, he who lifts not up his soul  
Unto a vain, deceitful role;  
Upon him blessing from the Lord,  
And righteousness from God is poured.

This is the generation sure  
Of them that seek Him, spotless pure;  
They seek Thy face, O glorious Star  
Of Jacob, shining from afar.

Lift up your heads, ye gates on high,  
The King of Glory draweth nigh;  
Who is this One? The King of Glory?  
'Tis Christ of everlasting story.

Our Lord is He in battle strong,  
The mighty One with Glory's throng;  
On earth He reigns a thousand years,  
As Lord of Hosts our King appears.

—Eva Gray



## A Call to Prayer

By G. A. Griswood\*

We have entered the Atomic Age; the sword of Damocles hangs over our heads. The world is sick; fear and distrust surround us. We hear of wars and rumors of war, pestilence, famines, and earthquakes. The spirit of Laodicea settles over the churches, the shadow of the Tribulation falls upon us, and the coming of the Lord draws nigh. Christian duty and obligation remain the same—there are prayers to be offered, souls to be won, the wayward to be restored, saints to be built up, and good works to be maintained. God's ear is open and *His arm is not shortened*. He is still mighty to save. Look now upon His mighty works of old and acknowledge His deliverance.

Hagar prayed, and the angel of the Lord appeared. Abraham prayed, and Lot was delivered. Jacob prayed, and *Esau's wrath subsided*. Joseph prayed, and was exalted to prime Minister of Egypt. Moses cried to God, and the Red Sea was divided. He cried again, and Amalek was discomfited. He cried still again, and Miriam's leprosy departed.

Josua prayed, and the walls of Jericho fell. He prayed again, and Achan's sin was discovered. Manoah prayed, and Samson was born. Samson prayed, and 3,000 Philistines plunged to their death. Hannah prayed, and Samuel the prophet was born. David prayed, and Goliath of Gath dropped dead. He prayed again, and Abithophel hanged himself. Solomon prayed, and the wisdom of God was given unto him. Asa prayed, and a great victory was gained.

Hezekiah prayed, and Sennacherib's army was dispersed. He prayed again, and fifteen years were added to his life. Daniel prayed, and the lion's mouths were stopped. He prayed again, and the prophecy of the Seventy Weeks was revealed. The three Hebrew children prayed, and were not scorched by the fire. Nehemiah prayed, and the king's heart was softened. Ezra prayed, and the congregation of Israel wept and confessed their sin. Elijah prayed, and the widow's

\*Mr. G. A. Griswood is a member of the Scofield Memorial Church in Dallas, Texas.

son was restored to life. Elisha prayed, and Jordan was divided. Jonah prayed, and was delivered from the great fish. Christ's disciples prayed, and the storm ceased. Jesus prayed—and drank the bitter cup. Bartemaeus cried, and received his sight. The publican prayed, and went down to his house justified.

The Lord prayed for Peter, and Peter's faith did not fail. The early Church prayed for Peter, and he was released from prison. Stephen prayed, and Saul of Tarsus was affected. Cornelius prayed, and Peter brought salvation to his house.

Paul and Silas prayed, prison doors were opened, and the Philipian jailer was saved. Luther prayed, and the Reformation got under way. John Knox prayed, and Scotland heard the truth. The Wesleys prayed, and England was revived. John Bunyan prayed in Bedford jail, and *Pilgrim's Progress* was written. Livingstone prayed, and the "dark continent" was opened to the Gospel. Hudson Taylor prayed, and China received the Word. [Murray McCabe] prayed and wept over Dundee, and a revival broke out.

Ridley and Latimer prayed as they burned at the stake—their light was never consumed. Wellington prayed, and Napoleon was defeated. England prayed, and the Spanish Armada sank beneath the waves. T. C. Horton and others prayed, and the Bible Institute of Los Angeles was established. Spurgeon and others prayed, and his voice was heard around the world.

William Booth prayed, and the Salvation Army spread around the world. Christians in Chicago prayed; Moody and Sankey carried the Gospel to the people. Christians prayed, and Torrey and Alexander took God's message around the world. C. I. Scofield and others prayed, and the Scofield Reference Bible was completed and has now reached the two million mark.

General Washington prayed—our independence was won. President Lincoln prayed—the Union was preserved. General Montgomery prayed; the Germans retreated. General Dobbie prayed, and the Island of Malta survived. General MacArthur prayed, and returned to Bataan. Christians in Great Britain prayed, and 300,000 men were delivered from Dunkerque.

## OUR HOPE

563

What wonders God has wrought in answer to believing prayer! Who can deny the power of prayer? Seeing we are compassed about with so great a cloud of witnesses, shall we remain careless about prayer? Time fails me to tell of the great host of God's people "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:33-40).

---

Someone has said, "Psalm 23 is the best loved of all the Psalms and it is the one least believed!" Do we really believe it? We all love it; do we not? Its beautiful imagery, its wonderful idyllic poetry, its expressions of confidence in Jehovah, our Great Shepherd, appeal to every discriminating and Spirit-taught mind. But do we know the blessedness of resting upon its implied promises? When out of employment, laid aside by illness, or facing bereavement, are we able to say from the heart, "The Lord is my Shepherd; I shall not want!" Not want what? Another Psalm answers, "They that seek the Lord shall not want any good thing" (Psa. 34:10). And again, "There is no want to them that fear Him" (Psa. 34:9). Why, then, should the child of God ever be troubled and distressed by thoughts of future ill? God is over all and He is undertaking for us.

—H. A. Ironside

## Daily Bible Treasury\*

BY HERBERT LOCKYER

Nuggets from the Psalms

March 1. **PSALM 63.** In this sweet meditation, David pours out his tender longings for, and his jubilant possession of, God. Written while in exile, the Psalm expresses David's intense longing for God. What a strong hold he had on God! "My God." Note, as you read this Psalm, the key phrases, Thy power, Thy glory, Thy loving-kindness, Thy name, Thy wings, Thy right hand. Away from the quiet of the sanctuary and its holy ordinances, David experienced a soul-thirst for God, and knew that He would ultimately stop the mouths of those who had driven him into the wilderness. Companionship is based upon relationship; so we say: "Thou art my God."

March 2. **PSALM 64.** The overall subject of this Psalm is that all the schemes of the workers of iniquity, and of Satan himself, will utterly fail, even when they seem to be on the verge of success. "God shall shoot at them with an arrow." And when He shoots, it is a bull's eye every time. His arrows are never amiss. Swift judgment overtakes the wicked. Their slyest counsils come to nought. Within the Psalm we can trace the preservation David enjoyed from the slanders of the tongue in Saul's day, also the protection Christ Himself, and the martyrs all down the ages, have experienced. When malice is heaped upon you, be glad in the Lord, and trust in Him who is thy defense.

March 3. **PSALM 65.** A characteristic feature of this Harvest Psalm is that it begins and ends with praise. "Praise" and "sing" constitute the first and last words. It will be noted from the title that this is both "A Psalm and a Song." All our songs, however, need not be vocal. The first phrase can be translated, "For thee, there is the silence of praise." What do we know of this "Silence-praise," that is, the praise producing still repose of the soul in God? The primary subject of the Psalm is, "God's harvest-blessing, a pledge of the millennial earth and of God's people." How good God is, in grace and nature!

March 4. **PSALM 66.** It has been suggested that this Song, or Psalm, is a Thanksgiving Ode for the God-given deliverances from Sennacherib. All glory is ascribed to God for victory over cruel foes. Those warriors of old knew how to trace their conquests back to God. Mark the three "Selahs" of the Psalm. This favorite expression of the Psalmist means: "Think of that!" and usually calls attention to God's greatness or grace. And through the Psalm there is the manifestation of divine omnipotence, to which men must submit. Read verse three and about, "Selah!" Yes, and see if you can do the same when you reach verse eighteen!

March 5. **PSALM 67.** Without doubt, this is a Messianic and Millennial Psalm. Who is "Thy Way," but Christ Himself, who could say: "I am the Way"? And who is to "govern the nations upon earth" save the One who, when He returns, will fashion all the kingdoms of

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

## OUR HOPE

565

the earth into His own world-kingdom (Rev. 11:15)? Looking out upon the disordered condition of things in our broken, blood-drenched earth, we realize how far removed it is from the millennial blessedness portrayed in this Psalm. Yet, ere long, it will be relieved of its curse. God's Governor is on His way to clean up the mess of earth for which man is responsible.

**March 6. PSALM 68.** An English writer recently said of this Psalm: "Here we have the triumphant march of a conquering God to His Sanctuary. It is a hymn unequalled in grandeur, fire and triumphant praise. It celebrates the victory of God, who marched in triumph at the head of His people from Egypt to Canaan, and established His Sanctuary on Mount Zion." Christ's ascension-ministry is before us in verse eighteen (Ephes. 4:7-16). While David consistently uses the name for God that expresses His supremacy and dominion, see if you can trace Him in the Psalm as a loving Father, mighty Leader, succoring Helper, merciful Friend, and a saving Redeemer.

**March 7. PSALM 69.** Peculiar interest is attached to this further Messianic Psalm, seeing that it adumbrates Christ. Psalm 22, and the one before us, are the two Psalms most of all applied to Him in the New Testament. His humiliation and rejection are clearly written here. A. R. Faussett remarks that the two characteristics of the Psalm, which is "one great martyr image," are—First, The fulness of detail of the judgments on the sufferer's foes; second, the prominence of the fact that he suffers for the sake of God. The title "Upon Shoshannim," that is, "upon the lilies" is emblematic of His servants (vs. 36), and of the lovely consolation and salvation the Lord provides for them. Let us live near this prophetic fingerpost to the One "despised and rejected of men."

**March 8. PSALMS 70, 71.** As the latter Psalm is without a title, it is thought probable that both Psalms form a pair with one title. As Psalms of Remembrance, they are designed to put God in remembrance of the Righteous Sufferer and His People. When God seems to forget us, we must put Him in remembrance as the saints of old did. Taking the Psalms together, we can trace three thoughts: a desperate cry for immediate help in time of distress; a fervent desire for God to exercise Himself speedily on behalf of His distressed servants; and the spirit of praise for His manifest and manifold deliverances. "Let God be magnified." He truly deserves the highest exaltation.

**March 9. PSALM 72.** While Solomon may be the author of this Psalm, and his remarkable reign forms its groundwork, a "greater than Solomon is here." It is Messianic and describes the era when Christ will reign in millennial splendor and glory. As Dr. Scofield puts it: "The Psalm as a whole forms a complete vision of Messiah's kingdom so far as the Old Testament revelation antedated. All David's prayers will find their fruition in the Kingdom!" And how glorious will Christ's reign be when the knowledge of Him covers the earth as the waters cover the sea! Today He is not recognized among the kings of earth, but as D. L. Moody used to say, "A usurper has the world now, but God's day is coming." Hallelujah!

**March 10. PSALM 73.** Asaph, David's chief musician, faced the same perplexity David speaks of in Psalm 37, namely, the prosperity of the wicked in the providential orderings of life. The difference between these two Psalms is the faith we should have, as bad men succeed and good men suffer (Psalm 34), and the conflict raging within, before such a calm faith is attained (Psalm 73). While Asaph does not

answer the problem as the New Testament does, he yet shows us that nearness to God is the solution to the above mystery and other riddles of life. The transiency of outward prosperity, and the eternal sufficiency of God, enabled Asaph to climb the heights of confident faith. And so do we need to do.

March 11. PSALM 74. The despairing cry constituting this Psalm reminds God, that, as the covenant-keeping One, He must arise for the deliverance of His desolate people. "Have respect unto the covenant." "The strongest plea in prayer is to remind God of His Covenant and promises to His people" (Psalm 106:45). The Chaldeans had destroyed the Sanctuary and spread ruin all around, but as the sheep of His pasture, the plundered Israelites, desolate and discouraged, turn to the eternal Jehovah. His miraculous interpositions in the past encourage hope as the people turn to Him in prayer. The covenant of God standeth sure, both for the safety of saints and the retribution of sinners.

March 12. PSALMS 75, 76. We join these Psalms together, for the title "Al-taschith," meaning, *destroy not*, covers both. Psalm 75 was written before Sennacherib's overthrow at Jerusalem by God's direct interposition (2 Chron. 20:19-22), and Psalm 76, after such an overthrow of the alien hosts. The striking feature of Psalm 75 is that it is a thanksgiving prayer for a victory anticipated in faith, that is, for the victory actually gained in Psalm 76. We must learn how to praise God for answers to prayers, even though such answers are not in sight. "Whosoever ye shall ask in prayer, believing, ye shall receive." Would that all of us possessed more advance faith!

March 13. PSALM 77. The Psalmist's grief, so evident in the first half of this Psalm, was occasioned by the carrying away of the Ten Tribes, and the prospect of Judah and Benjamin sharing a like fate. Weighed down by national or personal troubles, or both, the author cries out of a stricken heart. Encouraged by the recollection of the past, he reminds God of the wonders of old, and is certain that amid present trials He is still the God that doest wonders (vss. 11, 14). What He had done, He was still able to do. Thus, the Psalm concludes with the triumphant assertion of faith, that the God of the past is the God of the present, and will still function as the Shepherd of His people.

March 14. PSALM 78. This further instruction Psalm by Asaph, the musician contemporary with David, is closely paralleled with the Song of Moses (Deut. 32). The opening sentences of both portions are somewhat similar. Within the Psalm, we have the sad story of Israel's waywardness and murmuring. Alongside such a record of rebellion is the wonderful revelation of God's patience and grace. What a mirror this Psalm is of our own disobedience! Truly, "it is of the Lord's mercies that we are not consumed" (Lam. 3:22). Like Israel of old, we sometimes complain because of the hardness of the way, but God is infinitely patient with us, ever bringing us nearer Himself by the skillfulness of His hands.

March 15. PSALM 79. The defilement and destruction of the Temple during the Babylonian raids are alluded to by the singers of the Asaph school, who look upon themselves as the mouthpiece of Asaph, by which he, though dead, is yet speaking. This is why the Asaph Psalms bear a mutual resemblance. What a dirge of desolation this is! Ruin everywhere! The dead unburied, and left in the streets as food for fowls and beasts! Reproach, scorn and derision for those who escaped the sword! Brought low, however, the remnant turn their

## OUR HOPE

567

languid eyes to God for His delivery and sin-purging power. The blood of the dead cries out for revenge, and the sighing of the prisoners for emancipation. What a prayer this is for a blood-soaked earth like ours to offer!

March 16. PSALM 80. Reading this wilderness Psalm, we are impressed with the three-fold: "Turn us again, O God" (vs. 3, 7, 19). Such a fundamental prayer likewise shows a progressive revelation of God: "O God"; "O God of Hosts"; "O Lord God of Hosts." This ascending climax corresponds to succeeding experiences on the wilderness march from Egypt to Canaan. And these are days when barrenness and blight have overtaken the Church. Would that we could hear the cry arising from multitudes of hearts: "Turn us again, O God!" How we need a divine quickening, so that all of us who profess to be *sheep of the Shepherd, may function as fruitful branches of the Vine!* May a Heaven-sent Revival be ours!

March 17. PSALM 81. Some scholars suggest that "Gittith" signifies not only an instrument or a tune, but *wine-press*, a song used on occasions of joy, like the vintage. This would account for the joyful nature of the "Gittith Psalms." It may be that this Psalm was sung during the Feast of Trumpets (cf. vs. 3 with Lev. 23:24; Num. 29:1). The commanding truth of the Psalm is that through the given Law, God claims Israel's whole-hearted allegiance, with such a claim resting upon her deliverance from Egypt. We have been saved to serve. God "brought us out," that He might "bring us in" to a land of fuller blessing. When we are among the fully fed, we are satisfied (vs. 16).

March 18. PSALM 82. This Psalm opens with the thought that the Psalmist sees what the eye of sense could not see, namely, the God who stands up and comes forward as the righteous Judge. While the silence of God is often a trial of faith, yet the believing soul knows that behind the shadows there is the omnipotent, omniscient One, who is working out His own purposes. In and behind all there stands the eternal, unchanging God, who, when the time is ripe, will dispense justice to the sons of men. Look at vs. 6! "Gods," as used of the children of the Most High is "a term not for heathen potentates, but for God's viceregents in His visible kingdom." God's representatives bear His Name!

March 19. PSALM 83. What a precious Psalm this is! It reveals God as the protector of His "hidden ones." And because our hearts, as Christians, are "hid with Christ in God" (Col. 3:3), we can lay claim to the protection of Jehovah, who is most high over all the earth. The object of the invaders, referred to by the Psalmist, was to root Israel out of her inheritance. Craft was joined with force, and such an evil confederacy was destined to produce panic among the children of God. The "hidden ones," however, had a peace passing all understanding and were confident that their enemies would be confounded. It is a blessed thing to realize that God knows where His "hidden ones" are, and what they are enduring, and in His own time and way, will destroy all conspiracy against them.

March 20. PSALM 84. Here is a Psalm that is permeated with the soul's intense devotion to God and to the worship of His Name. Beginning with the "longing" and "fainting" for the courts of the Lord, and pronouncing benedictions on those "that dwell in Thy house," it ends with further benedictions upon those who trust in Him. It was this Psalm that cheered that saintly Presbyterian minister of the

seventeenth century, Samuel Rutherford. Exiled from his parish, he said: "When I think upon the sparrow and swallow that build their nests in the kirk of Anwoth, and of my dumb Sabbaths, my sorrowful, blessed eyes look sequint upon Christ, and present Him as angry." It is better to be a door-keeper in the house of God, surely, than to dwell in the tents of wickedness (vs. 10).

March 21. PSALM 85. In his most suggestive exposition of this Revival Psalm, Dr. Alexander MacLaren says: "This is a lovely and highly imaginative picture of the reconciliation and reunion of God and man, 'the bridal of the earth sky'." The poet-psalmist, who seems to have belonged to the times immediately after the return from exile, in strong faith sees before him a vision of a perfectly harmonious cooperation and relationship between God and man. He is not prophesying directly of Messianic times. The vision hangs before him, with no definite time upon it. It would be a glorious thing if the Church today, as a whole, would make the prayer of verse 6 her own. Spiritual and material prosperity can only be hers as she turns to God, and forgiven, follows Him fully.

March 22. PSALM 86. This meditation of David, born probably at the time of Absalom's revolt, is "a sheaf of prayers." Many of the supplications are quotations from earlier Psalms, and so ought our prayers to be saturated with Scripture. And here is a Psalm teaching us how to lay hold of God, what to ask for, and how to be sure of answers to our supplications. Further, notice the "fors" in this Psalm. They introduce arguments we should use in our prayers, if they would have weight and efficacy with God. When plea is added to plea, what accumulated force our petitions carry! Do you know God well enough to ask Him to show you a token for good? Do you believe He can act in your favor, proving, thereby, that He is for you? Call upon Him in faith, and experience His exceeding abundant answers (cf. Ephes. 3:20).

March 23. PSALM 87. Two thoughts predominate within this patriotic Psalm, namely: the much loved city of Zion had God as its Founder; and, it is conspicuous as the birthplace of nations. The three-fold repetition of the phrase, "that man was born there," suggests the springs of spiritual life flowing from Zion, the mother city of regenerated mankind. And her chief glory is that she was chosen to be the spiritual birthplace of the world. Each and every one born again derives this spiritual birth from "Jerusalem which is above . . . the mother of us all" (Gal. 3:26). Have you been counted in God's great census? Regeneration is an individual experience. When we have been born again, we shall find our springs in God.

March 24. PSALMS 88, 89. Whether these Psalms are viewed as a Song or a Psalm, gloom pervades them. As the title of the first apparently covers both, we group them together, for such an agony of affliction is without parallel in the Psalms as a whole. The darkest hour is just before the dawn. Psalm 88 presents the darkest hour; Psalm 89, the dawn. The latter is often referred by Jewish teachers to the Messiah.

Such praise-songs, for the comfort of the afflicted, urge all who mourn to pour out their grief before God. As the faithfulness of God makes certain all covenanted blessings, trace the word *faithfulness* in this Psalm, and then out of a grateful heart sing that heart-stirring hymn, "Great Is Thy Faithfulness."

March 25. PSALMS 90, 91. As some of the older Rabbis



## OUR HOPE

569

ascribed the latter Psalm to Moses, we bind them together, for both of them are associated with a pilgrimage. Together, they form "The Traveller's Psalms." Christ, we know, is in Psalm 91, because this Psalm was used by Satan in His temptation.

Described as "the man of God," Moses' high character and office are the guarantee of the inspired authority of these Psalms. And, coming from Moses, they constitute the oldest, and one of the grandest pieces of religious poetry in the world. The question is: "Is the work of our hands being established?" Is the place of the most High our habitation? What a spacious home this is, with all its windows open toward sunrise!

**March 26. PSALM 92.** This is not only a Sabbath Psalm, a Talmudic reference to which reads, "A psalm-song for the future age, the age of Messiah, all of which will be Sabbath"; but it is a song of joyful praise for every day. Of course, every day should be a Lord's day for the believer. Originally intended for the "holy convocation" or "the Sabbath" (Lev. 23:3), the Psalm directs our attention to Christ's ultimate provision for His own in the coming sabbatical age. "There remaineth therefore a rest [keeping of a sabbath] to the people of God" (Heb. 4:9). Thankfulness and fruitfulness are scattered throughout the Psalm. Those who would like to live long and grow old beautifully will find blessing in reading again verses 13 and 14.

**March 27. PSALM 93.** We can readily understand the magnificent language of this unnamed Psalm, if it was written about the time when Assyria threatened Jerusalem. "The arrogant proclamation of the then world-power was, 'the Assyria reigneth'; the overthrow of him was God's counter-proclamation, 'The Lord reigneth'." Prophetically, the Psalm takes us to the proud boast of world-power under the Anti-Christ (2 Thess. 2). But the coming of the King of kings will forever terminate the open defiance of godless rulers. Yet, let us not fail to encourage ourselves in the present majesty and might of God. Mark the present tense of the Psalm—"Reigneth"; "Is." Amid all disturbing forces in our lives, and among nations, God reigns!

**March 28. PSALM 94.** It would seem as if Psalms 91-100 form a series, and have as their general theme the Lord's care, concern, and comfort for His own, and the ultimate overthrow of their foes. Here the Psalmist commences with the expression of confidence, "The God of vengeance shines." The sages of old believed that God's righteousness bound Him to dispense vengeance to those that troubled them. We would do well to emulate them and, rather than to practise self-vengeance, calmly to await divine vengeance. "Vengeance is Mine, I will repay, saith the Lord." Therefore, when we are wronged, let us cast our case in the hands of the Judge of all earth.

**March 29. PSALM 95.** We have New Testament authority for treating this Psalm as a Spirit-inspired utterance of David (Heb. 3:7; 4:7). Twin truths are before us here. First, we have the omnipotence of God. He is sole Lord of nature and men. Then follows a solemn warning against the hardening of the heart against this "great King above all gods." The generation that came out of Egypt did not enter the Canaan-test, because of unbelief. And, for ourselves, lack of faith can rob us of the rest of faith. Here God limits a certain day (Heb. 4:7). Today, not tomorrow! Yes, today, this very minute of it, God is calling us to appropriate His promised rest. May grace be ours to cease from sin and self, and find our all in Him!

**March 30. PSALM 96.** This Psalm is supposed to be related

to the setting up of the Ark of God in the Tabernacle in Zion (1 Chron. 16:23-33). It is profitable to observe two triads in the Psalm. In the first two verses, we have a triplet of "Sings"—Sing! Sing! Sing!; then, in verses seven and eight, three "Gives"—Givel Givel Givel. The singing heart is ever the liberal heart toward God. When we know how to praise Him for all He is in Himself, and for all He has accomplished on our behalf, there is never any difficulty about the yielding up of ourselves and our substance to Him, who is worthy of all. Let us sing *and* give, and sing *as* we give.

March 31. PSALM 97. Sovereignty and holiness are before us in this Psalm, so eloquent with God's judgment upon idolaters. And the day is coming when His righteousness will be displayed before an aroused world. At the sight of His manifested glory, the hills—emblems of duration and strength—melt as wax before Him. How grateful we are that when His judgments fall upon idolatrous nations during the Tribulation, the souls of His saints will be preserved! As the shadows gather around a guilty world, let us be found living in the last three verses of this Psalm. We want to excel in the "loving" and "hating" emotions of verse ten: "Ye that love the Lord, hate evil."

## Book Reviews

BY ARTHUR FOREST WELLS

**Timothy, Titus, and Philemon.** By H. A. Ironside. Published by Loizeaux Brothers, Inc., New York. Cloth binding, 288 pages. Price, \$2.50.

This is a delightful group of comments on the Epistles of Paul to Timothy, with an addition of some brief notes on the Epistle to Titus and the Epistle to Philemon. About nine-tenths of these pages are given to Paul's words to Timothy; the other tenth takes care of his letters to Titus and Philemon. The notes on the Epistle to Titus are the substance of three lectures which have been revised and reprinted from *The Moody Monthly*. Dr. Ironside has written for the average reader of the Bible. The explanations are based chiefly on the English text of the so-called Authorized Version. There are some references to original texts and other translations, but not enough to put this commentary in the class of Greek exegesis. The student will have to look elsewhere for such material. However, he will be greatly profited if, either before or after such study, he will read these observations that come calmly, seasoned aplenty with a wholesome human touch, out of a ripe experience of a wide and helpful ministry. Pleasurable edification is offered on nearly every page of this writing. The reading is easy; and though there is much sound doctrine, its dogmas are unoppressive—witness this on the Divine decrees: "Whosoever *wills* are the elect, and whosoever *won'ts* are the non-elect."

**Notes on the Psalms.** By G. Campbell Morgan. Published by Fleming H. Revell Co., New York. Cloth binding, 287 pages. Price, \$3.00.

After a brief Introduction, in which Dr. Morgan seeks the key to the Psalms and discusses their names for God, he divides the Psalter into

five "Books" and moves right on to a short study of each Psalm. At the beginning of each of these five books there is a chart titled "Doxology," and another giving an "Analysis." The "Doxology" charts give the title of God used in the respective "books," His relation to Israel, and certain other spiritual values. Beneath these charts are notes on "The Divine Name," and "The Dominant Thought." The "Analyses" charts have headings that correspond naturally to the contents of the particular book which each of them outlines. Each treatment of the 150 Psalms gives first its text from the American Standard Version of the Revised Bible, and then a brief comment of the Psalm, which develops the heading given to the Psalm under consideration. Each of these comments averages less than a page; but they are all to the point in orientating the Psalms and in making suggestive and stimulating observations concerning the facts they present. Those who know how Dr. Morgan wrote and spoke will know what this means.

**A Manual of Church Services.** By Gordon Palmer, D.D. Published by Fleming H. Revell Co., New York. Cloth binding, 164 pages. Price, \$2.25.

The author of this book is the president of the Eastern Baptist Theological Seminary. He writes that he has written to meet an imperative need in the activities of young and older ministers, many of whom have received little or no training in the ordinances of the Church. This accounts for the simplicity of his counsel, which deals with: Scripture Reading; the Administration of Baptism by Immersion; and the Lord's Supper; Marriage Services; Funeral Rites; Dedication of Children (without baptism); Offerings; A Plan for Soul-Winning; Words About Carelessness; Axioms; and a Summary of Marriage Laws of All States. There is also a Bibliography of four pages. There is a good deal of common sense expressed in these pages; but ministers of a high grade of spiritual intelligence and experience will certainly ignore some of the directions herein given; some of which smack of lodge rites and even Roman Catholicism. On Infant Dedication this: "It is not inappropriate for the minister . . . to make the sign of the cross with his finger on the forehead of the infant and say: 'My young brother . . ., by the sign of the cross we conquer.'" etc. Some of the counsel on baptism is hardly in keeping with a dispensational view of Scripture; and some, melodramatic. Any minister who feels the force of 1 Thessalonians 4:18, will hardly have spirit or time to read *Thanatopsis* at a funeral. As a matter of fact, after reading one of the poems supplied for a service at a cemetery, a cold chill ran through me. But the Lord quickly comforted me by the reminder that He has something infinitely better for His departed saints than a "Good night. Good night. Good night." *Crossing the Bar* is good poetry; but it is not the Gospel to say: "Twilight and evening bell, And after that the dark." The author even quotes from the Apocryphal

**Reaching Arabs for Christ.** By Ralph Friend. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 125 pages. Price, \$1.50.

Out of rich personal experiences of missionary activities, Pastor Friend has here recorded a number of incidents which give a picture of some Arabs, at least, that is quite different from the day-by-day newspaper accounts we get about their race. The author is able to relate that some of these sons of Ishmael are not only believers in the Lord Jesus

Christ, but that they stand fast in their time of great trial. The book teems with accounts of the well-known stories of strife in Palestine, and shows to what dangers a Christian Arab is sometimes put for doing nothing but attempting to put his love in Christ to work sincerely and unselfishly. It is refreshing to read this testimony of the victories of grace among this people in faithfulness of faith, answers to prayer, and joy in the Lord.

**Great Missionaries to China.** By J. Theodore Mueller. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 135 pages. Price, \$1.50.

All enthusiasts for missionary work in China will welcome this book, which, though comparatively small, contains a good deal of essential information about the land and the Gospel to it. The author first gives a brief but to-the-point description of the country. He follows this up with an informative chapter on religion in China—Confucianism, Buddhism, Taoism, and Mohammedanism. In drawing this picture, he refers to the history of these several systems of strange ethics and works, and ventures to guess as to what accounts for the bit of good that they do or did possess; though this good is not of a saving nature. The rest of the book deals with the first light of the Gospel that came to these Gentiles, the activities of missionaries in the early part of the second Christian millennium, and lastly, sketches of those men whom the Lord used to found the modern missionary movement in China—Robert Morrison, William Milne, Karl F. A. Gutzlaff, Elijah Coleman Bridgman, Matthew Tyson Yates, James Hudson Taylor, John Livingston Nevius, Griffith John, James Gilmour, and others. This book was not lightly thrown together. It is the result of careful research and faith in Christ.

**Rainbows Through Sorrow.** By Henry G. Bosch. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 118 pages. Price, \$1.50.

The author of this book is a Gospel singer and speaker, and is the religious director of a powerful radio station. He has been associated with the radio ministry of the Radio Bible Class and the Moody Bible Institute. In his Foreword, Wendell P. Loveless relates how, when a Christian woman once asked her pastor, "When am I going to get out of these troubles?" he wisely responded, "You should have asked, 'What am I going to get out of these troubles?'" Mr. Loveless adds: "In this helpful volume, Henry Bosch, writing out of his own experience in the school of affliction, seeks to assist in an answer to the latter question." The writer himself says: "Due to a disease which for some time threatened to become fatal, the author of this book was led to a prayerful consideration of the Christian's hope beyond the grave. Spiritually uplifted, and with a new vision of the glory of Immanuel's land, we have come through the experience richly comforted and reassured." There are nine chapters. These deal with various aspects of Scripture truth concerning the peace, joy, and glory of the blessed dead, and concerning lessons which living Christians may learn in the school of sorrow. In setting forth this comfort a great deal of poetry is used. A Supplement which lists "Last Words of the Lost," and "Last Words of the Saved," follows these chapters. The closing pages give additional poems of comfort.

**Florence Nightingale—"The Lady with the Lamp."** By

## OUR HOPE

573

**Basil Miller.** Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 125 pages. Price, \$1.50.

This is a simple but faithful account of the one who, though born to wealth and luxury, became the mother of nursing, and the organizer of the Red Cross. The author tells the story of her birth, training and unselfish ministry, in chapters that bear the following titles: Straws in the Wind, The Vision Is Born, Waiting God's Time, Donning the Nurse's Uniform, God's Nurse in the Crimea, "The Lady with the Lamp," The Popular Heroine, The Practical Reformer, The Mother of Modern Nursing, "Even Down to Old Age." Needless to say, this biography is interestingly informative of world matters, and inspiring. It is a splendid book for the young to read.

By **STEPHEN E. SLOCUM**

**Bible Translating,** by Eugene A. Nida, Ph.D. Published by the American Bible Society, New York. Cloth binding, 362 pages. Price, \$1.75.

This book by the Secretary for Versions of the American Bible Society is primarily intended to assist missionaries in the difficult and complex task of Bible translating into primitive and unwritten languages. It will also be of special value to all who are interested in foreign missions and wish to render sympathetic support to those engaged in pioneer mission work.

Few people are aware that, although the Gospel message has been translated into well over a thousand tongues, there still remain more than a thousand native dialects in which no word of the Gospel has ever been heard. The work of giving the Gospel to these hitherto unreached tribes in their native speech is rapidly advancing today on many foreign fields, and this book is a timely and helpful means of promoting this task. The book is written in non-technical language which a layman can understand, and gives a very revealing and intimate glimpse of the pioneer mission field. It is also a valuable adjunct to the missionary training courses in linguistics given annually by the Summer Institute of Linguistics, which by scientific training in phonetics, phonemics, and the morphology of language, shortens the time of preparation for translation by two years or more.

The first difficulty which the pioneer missionary faces is that of learning to speak a primitive tongue which has no alphabet and has never been reduced to writing. It is now possible to shorten this task greatly by preliminary instruction in linguistics, as mentioned above. However, the translator must learn to speak in the native idiom as fluently as in his own tongue, and must also discover its syntax, grammatical construction, and compile a grammar and dictionary of the language, before the real task of translation can be begun. This demands close association with the natives, for language has been called "the shrine to a people's soul." An important field of study is the ethnology of the people—that is, their cultural and religious background. In this work the translator must spend much time with native informants, taking down in his note-book native stories and folk-lore. This serves a double purpose, for it not only reveals the ethnic traits and social mechanisms of the tribe, but also serves to provide information as to language structure and formulation of ideas, which are absolutely essential in making a clear and intelligible rendering of the Bible.

Translating the Bible into a native idiom is no simple task like that

of translating from one modern language into another. Primitive tribes have a very restricted horizon, and although their language is usually adequate to express ideas, it is usually lacking in the equivalence of expression necessary for translation. Dr. Nida considers a host of these problems in detail; such as, for example, how to render "His raiment white as snow" in a tropical land where snow is unknown; or "My sheep hear My voice" in the Eskimo tongue, and convey any meaning.

The multiplicity of such linguistic problems is amazing. Very often the native tongue is of radically different construction from modern speech. For example, the Aztec tongue has no passive voice, so that a sentence like "He that believeth on Him is not condemned" cannot be directly rendered. Moreover, the Aztec dialect permits no ambiguity, so that the pronoun "Him" must be applied to a person. To satisfy these conditions this sentence must be rendered: "God does not condemn the one who believes on His Son." Unless the translator is competent to handle such problems, his translation may be meaningless to the native. In some dialects, verbs replace nouns. For example, in the Mazatec dialect of Mexico, such nouns as "love," "faith," and "repentance" must all be replaced by verbs. In this dialect it is impossible to say: "God is love"; this must be rendered: "God loves people."

In certain languages the indication of possession is a basic feature. An illustration, in Aztec it is impossible to speak of a father without indicating whose father he is. Thus a text like "the Father loveth the Son" must be so rendered as to indicate the relationship and, therefore, becomes "our Father loveth His Son." In Tzeltal there is no general word for "brother," but two words, one meaning "younger brother" and the other, "elder brother." Therefore, in rendering the sentence, "One of them which followed him was Andrew, Simon Peter's brother," the translator must say: "Simon Peter's younger brother." Another type of difficulty is met in rendering the saying of John the Baptist concerning Jesus: "He must increase, but I must decrease." If rendered literally, it would be absurd, for it would mean to the Indian either "He must grow fatter, and I must grow thinner," or, "He must grow taller, and I must grow shorter." Consequently, to make sense it is rendered: "He must become more of a chief, and I must become more of a follower."

One of the difficult problems is that of orthography, as there are many sounds in aboriginal tongues which are entirely foreign to English. Dr. Nida discusses the formation of phonetic alphabets, in which there is one symbol for each psychologically significant sound. He also discusses the problem of tonal languages in which the relative pitch determines the meaning of words. Examples of such languages cited by Dr. Nida are Navaho, with two tonal steps; Mixtec, with three; and Mazatec, with four tonal steps. The complexities introduced by such features greatly increase the difficulties of written translation.

These few illustrations will serve to give a general idea of the nature of this work and its importance for Bible translation. The chapter headings include: Principles of Translation; Languages and Dialects into Which Translations Should Be Made; Texts of the Bible to Be Used; Preparation for Translation; Translation Procedure; Orthography; Principles of Equivalence; Terms for Features of Natural Environment, Material Culture, Social Culture and Religious Culture.

One of the most valuable technical features of the book is the section on preparation of the manuscript, and of the various linguistic and other checks required by the American Bible Society to accompany all manuscripts accepted for publication. To assist in this work, the "Guide for Translators, Revisers and Editors," prepared by the American Bible Society, is included as an appendix. This is supplemented by another

appendix entitled "The Rendering of Biblical Terms of Weights and Measures," which includes full references to their occurrence in Scripture, and explanation of how they are to be used in translation.

Dr. Nida has done an excellent and unusual piece of work in the preparation of this book which will be found indispensable to foreign missionaries, and also of vital interest and value to missionary societies, and to all who desire an intelligent knowledge of this urgent task of evangelizing the world.

## Letters

### Barthianism

To the Editor:

It goes without saying, perhaps, but I'll say it: I really enjoy *Our Hope*, to which I subscribe.

If my type of question is proper, I should like to see an answer to the following question, and said answer would be highly esteemed in all sincerity:

**WHAT IS BARTHIANISM?**

Thanking you for your consideration,

HERBERT A. FARRAR, JR.  
Pastor, First Baptist Church,  
Hayward, Calif.

*The answer could hardly be confined to so small a space as the "Question Box" permits. We shall publish a full article on the subject in the near future. D.V.—Ed.*

### Bigoted

To the Editor:

If this does not go into the waste paper basket before it reaches your eyes, you will know just about what I think of the members of the staff of *Our Hope*!

Can it be that you are so bigoted and wrapped up in those around you that nothing and no one else is worth while mentioning? If you are, there are some readers of *O. H.* that are NOT.

Every other Christian Mag. I take gives more or less space to the passing of the noted and beloved author, doctor, and evangelist on Nov. 5th from an automobile accident near Barry, Ill.

I am glad there are Christian Editors who search for, and give their readers items of interest, writings and contributions that reach down deep into hearts seeking the facts and Gospel Truths.

*My subscription will not be renewed as I can get along very nicely without it.*

C. O. PAGE

Lebanon, N. Y.

*Ex-subscriber Page refers, no doubt, to the accidental death of Dr. Arthur I. Brown. We learned of Dr. Brown's Home-Call when we were in Toledo, O., on November 9th. Editorials for the January issue were already in the printer's hands then, so we prepared an announcement of our beloved brother's death, which was published in the February issue.*

*Monthly magazines cannot publish news as quickly as weekly and bi-weekly publications are able to do so. Further, it is possible that sometimes the editors may not learn of such matters the moment they happen.—Ed.*

### Appreciation

To the Editor:

I have not written, for I have had no complaint.

Glad to know that Dr. Lockyer

is going to have a part. We have always enjoyed his writings.

J. B. PETERKIN

Portland, Ore.

To the Editor:

When attending a modernistic college many years ago, I first came across *Our Hope*. This was the first magazine of its kind that I had ever seen, and it was a blessing to me. I used to regard Dr. A. C. Gaebelien as a very sane and reliable prophetic scholar. His passing has left a large gap in the ranks of the pillars of the true Church of Christ on earth.

S. M. SUZOO

Cliza, Bolivia, South America

To the Editor:

*Our Hope* came last week. I read it from beginning to end, and it certainly was a blessing to my own devotional life. There are so many helps that I know will assist in the ministry to others. I also let Rev. Winter read it, and he, too, received a blessing. As I have only been here a little over seven months, I do not know enough of the language to get much from messages, and so I have to get my inspirations from my own devotions. You see, your magazine means a lot to me.

DOROTHY MINOLATON

Samkong, Linhsien,  
Kwongtung, China.

To the Editor:

I wish to take this opportunity to thank whoever sends us *Our Hope*. We have had three issues thus far, which we have read with profit. The Editorials and Current Events are both enlightening and instructive. I was deeply impressed with your attitude towards God's children whose interpretation, on certain points of Scripture, differ from those set forth in *Our Hope* ("Not Heresy," June 1947). May our Father make this publication an increasing blessing until Jesus comes.

L. D. CRAWFORD

Kaltungo, Nigeria, Africa.

¶ *These are but a few of hosts of letters that arrive every month from all parts of the world, telling of blessing through OUR HOPE. "Gloria Deo."—Ed.*

### Wisdom

To the Editor:

A well-meaning lady in my apartment building put some copies of your magazine under my door. I read them.

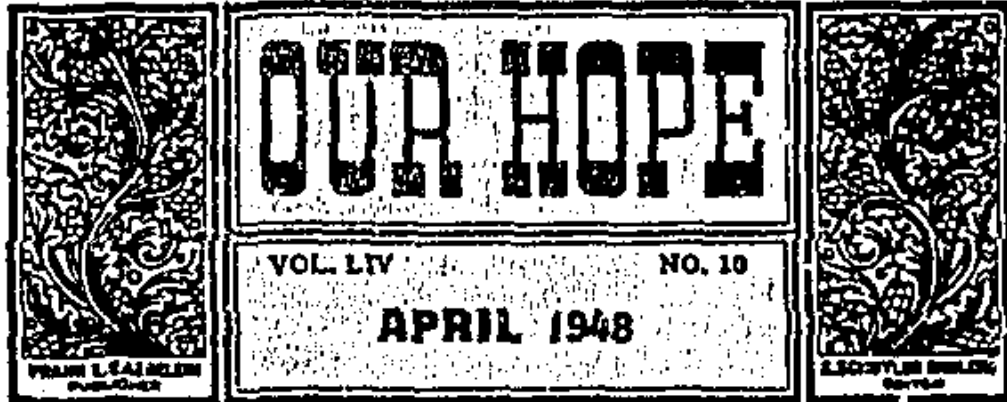
You and the other writers seem to be educated and fairly intelligent. Tell me—do you honestly believe the stuff that you write? If you do, why don't you get wise to yourself? Evidence is abundant showing that it is scientifically untenable to believe the Bible.

F. R. BELDT

New York City.

¶ *Since Reader Beldt does not give his address, perhaps the "well-meaning lady" to whom he refers will see that he gets this issue of the magazine. Speaking of "getting wise" to oneself, we urge Mr. Beldt to give consideration to the fact that "the fear of the Lord is the beginning of wisdom" (Psalm 111:10). And if he will send us proof, properly authenticated, of any scientific inaccuracy in the Bible, the Editor will mail his personal check to Reader Beldt, in the amount of twenty-five dollars.—Ed.*





## Editorials and Notes

"Till He come"—these are precious words. **MEMORIAL EDITORIAL:** They are written in connection with the Lord's Supper (1 Cor. 11:23-26). It is the **Till He Come** feast of love and adoring remembrance of Him who, on the night in which He was betrayed, took the bread and the cup, the emblems of the body He gave and the blood He shed, and said: "This do in remembrance of Me." Such was the request that He made, in view of the Cross with its suffering and shame, its deepest depths of judgment. "Remember, it was for you; and now remember Me." This is its significance. 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 whom we give the worship of our hearts and the praise of our lips. Led by His Spirit, we shall see Him as He loved us and gave Himself for us; and as He lives, filling Heaven's glorious throne, never forgetful of His own, but ever caring, loving, and guiding each one of them. And as we partake of the elements 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; His home and our home, to His Father and our Father. "Till He come" we remember His love, and praise and adore Him in this feast.

"Till He come." These are words that should never 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 constantly become 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 receive if 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 that He gives us, often so sinfully wasted, if we just remembered that we serve thus "till He come"! What energy and ambition would possess us if these words were remembered at all times!

"Till He come." To bear this in mind will help us and keep us in that walk and life into which His grace has called us. Some speak of a deeper life, and others of a higher life; but 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 in heart. And willingly we shall pursue hard after Him, bearing His reproach outside the camp, if we will just remember that it is all "till He come."

"Till He come." Conflict is our share while we are here in the body. It does not cease. Our enemies are the wicked spirits, the world, and the flesh. But victory is on our side. He has overcome, and through Him we overcome. "Till He come" the conflict rages, but when He comes the battle ends and Satan will be completely bruised under our feet. What an incentive to fight the good fight of faith, to be resisting constantly, when the goal is in sight! For "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. Christ is the great Burden-Bearer. Go to Him and roll the burden upon Him today. He will take it, for so He has promised (Psa. 55:22); not the burdens of tomorrow, or next week, but the burdens of today. And in the midst of all, even as we make use of our privilege and cast our burden upon the Lord, we must still remember Heaven's message to His own: "Till He come." If He comes today,

## OUR HOPE

579

what will become of our burdens? They will sink as deep as our sins have sunk.

And tears! Was there ever a time of so much crying and weeping in this dark and evil age as there is today? Tears of pain, tears of sorrow, tears of bereavement! Loved ones are snatched away, and others are sick and nearing the grave. But (blessed be His Name!) "weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5). It is all "till He come." And when He comes? He will wipe away all tears. We shall meet our loved ones in His own presence. "Till He come" is the balm even now for all our heartaches, and so in faith we may smile through all the tears we shed.

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

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

—A. C. G., 1915.



Yes, the Lord Jesus Christ will come again. And He Will Come This is no idle dream, no vain fantasy. It is a sure and imminent hope. Just as surely as God's Word is true, just as surely as Christ died and rose again, just as surely as day is day and night is night, so will He come. From the beginning of the Bible to its end it is written that the Lord will come to sit upon an everlasting throne, to judge unrighteousness and to rule in righteousness. He will come. His people will at last "dwell in a peaceable habitation, and in quiet resting places" (Isa. 32:1, 18). It is written in the Book, the blessed Word of God, "which liveth and abideth for ever" (1 Pet. 1:23). Nothing that the Scriptures predict can fail in the least degree. Christ will come again.

Of old, holy men of God had visions of the Coming One. Abraham, and Jacob, and Moses looked for Him. David, the sweet singer of Israel, spoke of the King who should stand and be seated on the holy hill of Zion. Isaiah, Jeremiah, Ezekiel, and Daniel, their pens dipped in the ink of divine inspiration, wrote of and longed for Him whose Name would be called Wonderful and Counsellor, the Mighty God. Joel and Habakkuk, Zechariah and Malachi heralded the Coming One, whose advent would be great and terrible, and at the same time would spread light and healing to the nations. Did the Spirit of God give them unction to foretell of an untruth? It is blasphemy against Him even to suppose, for an instant, that this could be so.

"But," someone may say, "the men of whom you tell predated the birth of Jesus in Bethlehem. He has come. You cannot understand the Old Testament to predict the second coming of Christ." Yes, God be praised, He has come. By miraculous birth the Son of God appeared among men as Man. He came in lowliness and humility, full of grace and truth, and gave His life a ransom for many. He made Himself man's Substitute in His obedience unto death, the cruel death of the Cross. Voluntarily and vicariously He suffered on Calvary, becoming sin for us, as He Himself bore our sins in His own body on the tree (2 Cor. 5:21; 1 Peter 2:24). Yes, He has come, and in His coming prophecies of old were fulfilled. He was the Seed of the woman, whose heel was bruised at Golgotha, when He Himself bruised the serpent's head (Gen. 3:15). He was the "reproach of men, and despised of the people," whom God forsook when He hung on the Cross, on account of the sins that He bore, yours and mine (Psa. 22). He it was who bore our griefs, and carried our sorrows, who was wounded for our transgressions and bruised for our iniquities, and upon whom was laid the iniquity of us all (Isa. 53). He has come, the meek and lowly Jesus. And His coming fulfilled Old Testament prophecies concerning the advent of the Son of God. But it did not fulfil all of them.

The One who was born in a stable and laid in a manger, who was subject unto Joseph and Mary in His youth, who had not where to lay His head, whose public presentation to

the city of the King was as He rode upon a lowly ass, was indeed the promised Messiah. But this coming in no way fulfilled the prophecies that pertain to His glorious and powerful coming to Zion. Where, for example, in this first advent of Christ do we find such predictions as these consummated? "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4). "At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered to it, to the Name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil hearts. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. 3:17, 18). "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. . . . Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half the mountain shall remove toward the north, and half of it toward the south. . . . It shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. 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" (Zech. 14:1-9). Here are three predictions about the coming of the Lord that were not fulfilled when He

came as the meek and lowly One. They must yet be fulfilled, therefore. The matter is established in the mouths of three witnesses.

As to the New Testament, what clearer record could there be as to another coming of the Lord? He Himself said: "I will come again" (John 14:3). He predicted a day when He, the Son of Man, would come in power and great glory (Matt. 24:27; 25:31). At His ascension, two men in white apparel, angels of the Most High God, said: "This same Jesus . . . shall so come" (Acts 1:11). The Apostle Paul wrote of Christ's coming (Col. 3:4; 1 Thess. 1:10; 2:19; 3:13; 4:13ff; etc.). The Apostle Peter testified to His coming (1 Peter 1:7; 2 Peter 3:10). The Apostle John witnessed to it (1 John 3:2). And so did Jude (Jude 14, 15). Again, two and more witnesses have prophesied, under divine inspiration, of His coming. And last of all, we hear from the ascended and living Christ, speaking from the Majesty on high: "Behold, I come quickly; and My reward is with Me" (Rev. 22:12). His very last words to mankind are these: "Surely, I come quickly."

Yes, He will come. Until then, "till He come," may we wait for Him in expectancy. He may come at any moment for His own. We shall keep looking for Him, longing for Him, watching and praying. He is our hope and our all. At His Table, we "do show the Lord's death till He come." By our lives we show forth His life "till He come." O God, keep us faithful to Him and to Thee, "till He come," and forever.



Epaphras      There is a mistaken notion in the minds of some that, when the Lord's blood-bought saints stand before the *Bema*, to receive His rewards of grace for the things done in the body here on earth, highest awards will go to those who have been in the public eye during this earthly life. For example, it is supposed that famed evangelists, gifted and beloved Bible teachers, presidents of large Christian institutions, mission heads, etc., will be the recipients of the greatest number of rewards, or will have the most beautiful tars in their crowns. There is no question of the fact that earth's highest calling must be that of proclaiming the Gospel of Christ and seeing

multitudes turn to Him for salvation. And closely akin to this privilege are others, some of which are mentioned in an earlier sentence. Further, it is reasonably expected that men who stand in such positions, as ambassadors of Christ, live in such a way that their rewards will indeed be many and glorious. It is a sorry and tragic thing that some of these men, who began their labors as acts of love and obedience and in the Spirit, have allowed the flesh to enter their service to such an extent that the heavenly rewards may be few. They have their reward today—the praise of men, the satisfaction of the flesh, the enlargement of the storehouse, and so forth.

There is no intimation, however, in the Word of God, that the mighty evangelist will be the recipient of higher rewards than the most obscure Christian, assuming that the latter has been faithful in his calling. To every child of God some spiritual gift, Spirit-endowed, is given (1 Cor. 12). These gifts constitute Christian stewardship, and it is written: "Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2). Thus each one of us is expected to be faithful *in respect to his own gift*, and not in the gifts of another. The personal worker is not required to reap the harvest that the evangelist sees. The one whose gift is intercessory prayer will never, on this earth, ~~ever~~ be the acclaim that a colorful and popular Bible teacher will know. It is comforting and encouraging to realize, therefore, that heavenly discernment is deeper and more real than earthly judgment. He that is faithful in a few things, according to his spiritual gift or gifts, will be made ruler over many.

The case of Epaphras is in point and should offer reassurance to most of us, and exhortation also. It should cause us to search our hearts.

Not much is known of Epaphras. Like many a divinely inspired biography, his is extremely brief. The name itself seems to mean, "Commended," and Epaphras is commended well in the three meagre accounts that we have of him in the Scriptures.

Epaphras first appears in Colossians 1: "As ye also learned of Epaphras our dear fellow-servant," Paul writes to the Church at Colosse, "who is for you a faithful minister of

Christ; who also declared unto us your love in the Spirit" (vs. 7, 8). It is evident throughout the entire epistle that Paul had never visited Colosse. It appears that some of the Colossians, and certainly Epaphras, had heard the Gospel when Paul was in Ephesus. At any rate, having heard it, there was now a group of believers in Colosse to whom Epaphras ministered. We are not told here how he ministered. Did he preach to them, and teach them? In all likelihood this is the case, and he may have served in other ways, ministering to the sick, and doing other service. Certainly he was a man of prayer, as we shall see. But the Apostle makes no mention of Epaphras's platform presence or ability. He recognizes here only that together he and Epaphras are "fellow-servants," the latter being dear to the former, and that Epaphras is "a faithful minister of Christ," and a messenger who carried the message of the Colossians' love to the Apostle. Not a man of renowned gifts, apparently, Epaphras was yet a faithful servant of the Lord. What more could be required of him? What more, of you or me?

In the same letter, in chapter 4, it is said of Epaphras: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I hear him record," says Paul, "that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis" (vs. 12, 13). We assume that it was Epaphras who carried the news to Paul concerning the dangerous heresies that were intruding into the Church at Colosse, and with which this epistle has to do. Paul wants it made perfectly clear that Epaphras did not report these matters to him in any spirit of censure or criticism. Rather, Epaphras displayed his faithful ministry by thus taking to heart the danger and seeking a solution. His zeal was great, and it was linked with watchfulness against error and wisdom in dealing with it. Moreover, he did not treat lightly his responsibility as shepherd of the Lord's sheep, but did what is perhaps the most difficult of all Christian service, "always laboring fervently . . . in prayers," for the perfection and fulness of the flock in all the will of God. He did not offer a prayer and then dismiss the matter from his mind. Nor did he pray on several occasions,



as a matter of duty, or even a matter of responsibility. He agonized continually. His prayers cost him something. They were constant; they were laborious; they were fervent. They were intercessory, being occupied with the spiritual lives of others. And they besought the Lord that His will might be done in His own people.

Such a service would be less lustrous and receive less acclaim than a forceful and brilliant preaching ministry. But certainly it was equally necessary, and without it the greatest oratory would be in vain. This faithful servant of Christ was faithful in the most exacting ministry—the ministry of prayer.

Finally, we learn of Epaphras, in Philemon, that he was, according to Paul, "my fellow-prisoner in Christ Jesus" (va. 23). What had Epaphras done, to be in prison? Nothing that we know of. In view of the fact that the Epistle to the Colossians, and that to Philemon, must have been written by Paul almost coincidentally, since both letters were carried from Rome to the east at the same time. And in the light of statements to the effect that when one letter was written Aristarchus was Paul's fellow-prisoner, and Epaphras was not (Col. 4:10, 12), while the other letter speaks of Epaphras as the fellow-prisoner, while Aristarchus was not (Phile., vsa. 23, 24); it is assumed, and appears probable, that these two brethren were voluntary prisoners, alternately at the Apostle's side, perhaps even in chains.

This was not an enviable service, surveyed from the point of view of the flesh, but it was spiritual service. It would not gain the acclaim of the multitude, but it was helpful to Paul, and pleasing to the Lord. It was "a cup of cold water" given in the Saviour's Name, and will receive the Saviour's reward (cf. Matt. 10:42). Which is better—the applause of men, or the approval of the God-Man? No wonder Epaphras is called "Commendable." He was a faithful steward, an ardent guardian of the truth, a fervent intercessor at the Throne of Grace, and a humble servant of the Lord, ready to do the most menial task for Christ's sake. He may well be emulated by us all.



**No Salvation in Water Baptism** About a year and a half ago we received in the mail a newspaper clipping. It was an advertisement that appeared in the press of a town in central Pennsylvania, in which an evangelist of the "Churches of Christ" announces that the new birth cannot be effected apart from water baptism. This is the doctrine known as "Baptismal Regeneration," a teaching that does despite to the grace of God and disparages the finished work of Calvary. A few weeks later there came to our desk an article in refutation of this doctrine. It was written by C. Lee Greer of Texas, entitled "Salvation through Baptism—Fact or Fallacy?" We placed the MS. in a folder, where articles for consideration and future publications are filed. In the months that have followed, no less than fifteen advertisements, similar to the one first received, have been mailed to us through the kindness of friends in various parts of the country. We have also had numerous inquiries about this doctrine of baptismal regeneration, and some requests for information about the "Church of Christ," known also as the "Churches of Christ." It seems a proper time, therefore, to publish Mr. Greer's article, which will be found in this issue.



**Honey Out of the Rock** In the Song of Moses, written in Deuteronomy 32, it is said that the Lord, in His bountiful care of His people Israel, made them to suck "honey out of the rock" (vs. 13). And in Psalm 81, a psalm of Asaph, it is told how Jehovah longed to give succor to His rebellious people, if only they would have hearkened to His voice. "He should have fed them also with the finest of wheat," says Asaph, "and with honey out of the rock I should have satisfied thee" (vs. 16).

Lately we were speaking in a mid-western city. It was one of those so-called "popular" meetings. But the message was simply an exposition of a portion of God's Word. It was not what the audience, as a whole, was used to hearing, and we wondered, at its conclusion, whether or not it had reached the hearts of the hearers. As we greeted some of the people,

three Negroes, their faces alight with the joy of the Lord, came forward to speak to us. Only five words were uttered by the spokesman: "Honey out of the rock!" But that was enough.

To God's people, who love the Book, it is "honey out of the rock" to hear the Scriptures expounded. For His Word satisfies every need of the heart. It is a lamp and a light; it is milk, meat, bread, water, and life itself. It tells us of the love of God, His grace, His mercy, His wisdom, His salvation, His provision, His power, and His faithfulness. As we get to know the Word better, we get to know the Christ of the Word better; and knowing Him, we know the Father also. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3). Let us be people of the Book.



Word has just come to us, as we prepare God Bless You, this issue, that Dr. William Culbertson, Dr. Culbertson Dean of the Moody Bible Institute since 1942 and Acting President since Dr. Houghton's passing, has been appointed President of the Institute. Dr. Culbertson is a very dear friend of both Dr. Gaebelien and the Editor, and we congratulate the Moody Bible Institute upon his appointment, commending Dr. Culbertson, and the school that he heads, to the Lord and His people. Pray for him as he assumes this very important work in the evangelical world.



**Missionary  
Subscription  
Fund**

Out of the half a hundred letters from missionaries, that are on our desk, we choose a paragraph from one: "We eagerly look forward to *Our Hope*, for through its pages our hearts are refreshed. And needless to say, there are times when we need encouragement; at least, I get rather *down* sometimes and need a little lift. *Our Hope* gives it."

This is but a sample of the many expressions of appreciation for the gift subscriptions that go to God's servants all over the world. And it is you, our contributing friends, who help in strengthening the hands of these missionaries, by your generosity. How we thank you!

Donations to the *Missionary Subscription Fund* received in January, 1948, are gratefully acknowledged as follows: Nos. 48-1M, \$82; 48-2M, \$2; 48-3M, \$8; 48-4M, \$2; 48-5M, \$2; 48-6M, \$2; 48-7M, \$50; 48-8M, \$12; 48-9M, \$10; 48-10M, \$5; 48-11M, \$1; 48-12M, \$1; 48-13M, \$2; 48-14M, \$2.50; 48-15M, \$4; 48-16M, \$2.50; 48-17M, \$25; 48-18M, \$2. Total, \$215.00.

**Missionary  
Book Fund**

Up to the present time gifts that have been sent, for the distribution of our books to missionaries of the Cross, have matched the requests for titles coming from the missionaries themselves. But lately additional books are being asked for, and so the need for donations increases. Knowing our readers so well, we are sure that to say only this much is to insure generous contributions. We are most grateful for past donations, and shall be equally appreciative of others that will come to hand.

Gifts to the *Missionary Book Fund* received in January, 1948, are hereby acknowledged with heartfelt thanks: Nos. 48-1B, \$10; 48-2B, \$10; 48-3B, \$2; 48-4B, \$2; 48-5B, \$10; 48-6B, \$4. Total, \$38.00.

**With Us and  
For Us**

We shall appreciate very much the prayer fellowship of our reader-family. There are problems in connection with our publishing business—increases in costs, distribution of books, reorganization of certain phases of the work, etc.—and we need your prayers. Our dependence is upon the Lord alone, but He hears and answers the petitions of His people, and we shall value your intercession in our behalf.

Could we not make a covenant together: to pray for each other regularly once a week, on Saturdays, at 8 p.m.? We shall remember our reader-family at that time henceforth, and ask that you pray for the *Our Hope* staff at the same hour. Thank you.

---

**STAFF SPEAKING ENGAGEMENTS**  
(For Your Information and Prayers)

**Dr. Frank E. Gaehelein:**

April 9, 16, 23, 30, and May 7—Orange, N. J.: Old First Presbyterian Church, Friday evenings.

April 18—Collingdale, Pa.: Grace Reformed Episcopal Church, morning.

April 27, 28—Toronto, Ont.: Knox Presbyterian Church.

**Dr. E. Schuyler English:**

April 29 to May 2—Toronto, Ont.: Knox Presbyterian Church.

---

**Pres. V. R. Edman of Wheaton College says:**

"I have always regarded *Our Hope* as one of the foremost publications in its field. It is helpful, stimulating, inspiring."

## Are the Heathen Lost?

By WILLIAM L. PETTINGILL\*

Let us begin by clarifying a term. Who are "the heathen"? The general impression is that a heathen is a naked savage in the heart of Africa, and it is probably true that all the naked savages in the heart of Africa are "heathen." But there are many heathen far from the heart of Africa, and many of them are neither naked nor savage. There are many heathen in what Dan Crawford described as "this awful thing called 'civilization,' as well as in that other awful thing called 'heathendom.'"

The English word "heathen" has virtually disappeared from our Bible, in the Revised Version. This is well, for it has almost lost its original meaning through misuse. Speaking broadly, the word "heathen," whether in the Old Testament or in the New, should read "nations" or "Gentiles"; and a Gentile is one who is neither a Jew nor a Christian. In 1 Corinthians 10:32, the human race is classified as made up of Jews, Gentiles, and the Church of God.

So a "heathen" is a Gentile, whether naked or clothed, whether savage or civilized, whether in Africa or in America—and the heathen are lost. Everyone is lost, whether Gentile, or Jew, or even a professing Christian, unless he is born again. "Except a man be born again, he cannot see nor can he enter into the Kingdom of God."

It is true that there are some who believe that salvation is possible even for individuals who have never heard the Gospel of Christ. The first chapter of Romans teaches of unevangelized mankind that they "hold [hold down, hinder] the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

\*Dr. Pettingill, widely known as an able Bible teacher for many years, and one of the Consulting Editors of the Scofield Reference Bible, has just accepted the call as Interim Pastor of the First Baptist Church of New York, which Dr. I. M. Haldeman served for such a long time.

It would seem that if these lost ones "hinder the truth," and if they are "without excuse," there must have been for them a way of escape through "the truth"—otherwise they would have a very strong excuse. Suppose there have been in the past, or are now in the present, some of these unevangelized people who have yielded or shall yield to the truth revealed to them as "God hath shewed it unto them." Who can say that they would not be saved? Christ died for them as well as for us, and the light of nature reaching them comes from Him, "the true Light, which lighteth every man that cometh into the world" (John 1:9). Men talk about "the dim light of nature," but the Book declares that by this light "the invisible things" of God are "*clearly seen, being understood by the things that are made.*"

The Old Testament saints never heard the name of the Son of God, but they were saved by faith in Him nevertheless. Hebrews 11:4 says that "by faith Abel" was saved because he brought the appointed bloody sacrifice, "God testifying of his gifts." Of course, it was not the blood of his sacrifice that saved him, but rather the blood foreshadowed thereby, the blood of the Lamb reckoned as "slain from the foundation of the world" (Rev. 13:8). When the Lamb of God died on Calvary, He died not only for Abel; He tasted "death for every man" (Heb. 2:9). "He is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John 2:2). So, then, men are lost, not only because they have sinned, but because they have rejected the salvation provided by God for them. Those who have heard the Gospel are responsible to believe and obey it; those who have not heard the Gospel must respond to the divine light vouchsafed to them in "the things that are made" and draw near to Him whose "eternal power and Godhead" is thus revealed. Let me emphasize again that the latter are "without excuse" because even though they "knew God they glorified Him not as God." In any case the salvation, if there is salvation, is through the blood of the Son of God, shed on Calvary.

#### God Is a Righteous Judge

Now whatever may be one's conclusion about all this,

certainly we may rest in the fact that "the judgment of God is according to truth" (Rom. 2:2); that God "will render to every man according to his deeds" (Rom. 2:5); that "there is no respect of persons with God" (Rom. 2:11); and finally that God will judge the secrets of men . . . according to the Gospel (Rom. 2:16). It is plainly stated in the Book that "God would have all men to be saved, and come to the knowledge of the truth" (1 Tim. 2:4, R. V.), and that God is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). He is the righteous Judge of all the earth, and we know that He will "do right" (Gen. 18:25; cf. Rom. 3:6).

Whether it be true or false that some of the unevangelized are saved through faith and by means of God's testimony in nature, it is assuredly true that millions of them are lost. What are we to do about it? If there were a huge building on fire before our eyes, and we knew that within that building there were thousands of people in peril of their lives, would we refuse to help in their deliverance because of the fact, or the possibility, that a few already had been delivered? Surely such a fact or possibility would not make it less our duty to do what we could to save those who must die unless we rescued them.

When the children of Israel came out of the wilderness of Judaea into the promised land of Canaan, Joshua was their commanding officer. But "it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a Man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, Art Thou for us, or for our adversaries? And He said, Nay; but as Captain of the host of Jehovah am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant? And the Captain of Jehovah's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so" (Josh. 5:13-15).

#### Orders from a New Commander

So here was a new Commanding Officer. Forty years before, the same Captain of Jehovah's host had given simi-

lar orders to Moses, speaking from the midst of the fire in the burning bush. Just as in the case of Moses, now in the case of Joshua, the new Commander takes over, and conducts the campaign. Doubtless Joshua had planned a campaign against Jericho, and doubtless also it was very different from the campaign planned by the new Commander.

But the new Commander's plan worked. According to recognized military tactics, the plan was foolish, it was ridiculous, it was absurd, it was unworkable; but despite all this it worked, and "the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city" (Josh. 6:20). All this was done in response to a mere shout of faith.

Who was this "Captain of the host of Jehovah"? He was none other than the Lord Jesus Himself in one of His pre-incarnate appearances. Apart from Him, "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him (John 1:18).

This same Captain of Jehovah's host is the Captain of our salvation (Heb. 2:10). When He revealed Himself to Joshua, who until then had been in command, Joshua immediately snapped to attention and saluted his Superior, saying, "What saith my Lord unto His servant?" Fifteen centuries later Saul of Tarsus said to the same Captain: "Lord, what wilt Thou have me to do?" Both Joshua and Saul of Tarsus were told plainly what to do, and they proceeded to do it.

We also have been told plainly what to do, and it is for us to do it. "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth" (Acts 1:8). This is an order, and it is the order, coming from the One unto whom all authority is given. It is not an order to be considered, but an order to be obeyed. It was issued nearly two thousand years ago, and we must confess with shame that it has been disobeyed by most of those who have saluted Christ as their Lord.

The story is told of a British army officer who, being asked how long it would take the army to deliver a message from the King of England to every family in the world, replied: "We could do it in eighteen months." What a tragedy that



## OUR HOPE

593

the message of life from King Immanuel, issued more than nineteen hundred years ago, is yet undelivered to more than a small fraction of the families of the earth! May His complaint, uttered so long ago, enter into our hearts now: "Why call ye Me, Lord, Lord, and do not the things which I say?"

Let us examine ourselves, whether we be in the faith, whether we are saved at all, or lust, despite our professions. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of My Father which is in Heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? And in Thy Name have cast out demons? And in Thy Name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. 7:21-23). What a solemn warning! Lord, make us reall Lord, deliver us from sham!

## That Which Is Required

Finally, let it be remembered that what is required of us is not what men call "results," but, rather, faithfulness in testimony. For if we be faithful, whatever may be the apparent "results," to God we are not only a "sweet savour of Christ, in them that are saved," but also "in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life" (2 Cor. 2:14-16). Noah's ministry had very poor "results" as men count results, for he saved only his own house; but he also condemned the world. Both in saving his house and in condemning the world Noah was equally pleasing to God. After leaving the ark, Noah offered unto God burnt offerings upon his altar, "and Jehovah smelled a sweet savour" (Gen. 8:20-22). This is the chief thing—to smell good to God.

The story is told that the aged pastor of a little Scotch church was asked to resign, because there had been no conversions in the church for a whole year.

"Aye," said the old preacher, "it's been a lean year, but there was one."

"One cooverasion?" asked an elder. "Who was that?"

"Wee Bobbie," replied the pastor.

## OUR HOPE

They had forgotten a laddie who had not only been saved but had given himself in full consecration to God. It was "wee Bobbie" who, in a missionary meeting when the plate was passed for an offering, asked the usher to put the plate on the floor, and then stepped into it with his bare feet, saying, "I'll give myself—I have nothing else to give." This "wee Bobbie," we are told, became the world renowned Robert Moffat, who, with David Livingston, gave his life to the healing of the open sore of the Dark Continent.

"Ye shall be witnesses unto Me . . . unto the uttermost part of the earth."

---



---

**BEHOLD, HE COMETH!**

Upon the Mount of Olivet  
He comes,  
It cleaves in twain;  
A glorious era dawns,  
Our Lord has come to reign!

The earth now casts aside its  
sordid shroud,  
Our King appears;  
With royal majesty  
His crown He wears.

The thousand years of Jubilee  
are here,  
We homage pay  
To Him, our Saviour, Lord,  
God's harbinger of day.

With healing in His wings  
He doth arise;  
The earth will be  
Filled with His glory, praise,  
E'en as the boundless sea.

All changed, this cursed earth  
will blossom as  
The lovely rose;  
No wicked, evil force  
His might and power oppose.

All holiness unto our wondrous  
Lord,  
His anthems ring;  
The Prince of Peace has come,  
Our God, the Christ, is King!

—Esa Gray

## Current Events

In the Light of the Bible

By THE EDITOR

**Mahatma Gandhi and the Press.** Mahatma Gandhi is gone from this world, his life soured out near its end by a political fanatic whose fanaticism led to murder. The body of Gandhi has been burned and his ashes scattered. But Gandhi is not forgotten in India. He was a strong man, whose frail body and pacifistic ideology belied his will. He wielded tremendous influence over more than a hundred million people in his day, power sufficient to classify him among the great men of human history, from the viewpoint of the world. That is saying a great deal about the man. But it is insufficient, as far as eternity is concerned.

Mohandas K. Gandhi has been compared favorably with many of the religious leaders of the centuries, and, by some, on equal terms with the Son of God. How little spiritual discernment they have who mention his name and attainments in the same breath in which they refer to Jesus Christ! There is no more basis of comparison between any man and our Lord than there is between a water mirage in the desert and the Atlantic Ocean. They are of a totally different kind. Gandhi was a creature like ourselves, born in sin, and a sinner in his own right. The Lord Jesus Christ was and is the Creator-God, the unique Son of God, sinless, undefiled, and absolutely holy. Gandhi died as other men die—for a cause, perhaps, but to face God in judgment. Jesus died for the sin of the world, and He arose, and lives today at the Father's right hand. Gandhi is no more for this earth. Christ will come again.

Some have said that Gandhi was a Christian. He was nothing of the sort. He read the "Sermon on the Mount" and endeavored to practise some of its precepts, but they were altered to suit his political purpose. Gandhi was a Hindu. His god was Vishnu, or Krishna. Gandhi was lost, for he was not a believer in the Lord Jesus Christ, and must stand before the Great White Throne for judgment.

In his reflections on the Mahatma, after his untimely

death, Walter Lippman speaks of him, in "Today and Tomorrow," as one "transformed in the renewing of his mind," not being "conformed to this world." Mr. Lippman goes on to say: "What the seer points toward is best described in the language of St. Paul as the creation of the new man. 'And that ye put on the new man, which after God is created in righteousness and holiness.' What is this new man? He is the man who has been renewed and is 'no longer under a schoolmaster,' whose passions have been altered, as Gandhi sought to alter the passions of his countrymen, so that they need no discipline from without because they have been transformed from within. Such regenerated men can, as Confucius said, follow what their hearts desire without transgressing what is right. They are 'led of the spirit' in the Pauline language, and therefore are not under law,' etc." (Scripture passages cited and misapplied by Mr. Lippman are Romans 12:1, 2; Ephesians 4:24; Galatians 3:25; 5:18).

Gandhi may not have been conformed to this world in his attitude of civil disobedience, but neither was he conformed to the perfect will of God that expects His people to be subject to those in authority (cf. Rom. 13:1, 7; 1 Peter 2:13). The renewing of the mind of which Paul speaks is divine renewal, which comes through the new birth by the Holy Spirit, through faith in the Lord Jesus Christ. The schoolmaster of the Galatians Epistle is not civil law, but divine Law; and the leading of the Spirit is the direction of the Holy Spirit within the regenerated child of God, and not the leading of one's own spirit. To speak of Gandhi, whose civil disobedience campaign was just as much revolt against authority as robbing a house, as if the Bible justified his actions, because he was such a man as not to be under human law, is ridiculous, of course. "It is not for such men," Lippman says, "that governments are instituted and laws enacted and in force. These are for the old Adam, etc." Of course they are for "the old Adam," and since the Mahatma was an inheritor of the Adamic nature and a perpetrator of Adamic disobedience to God, where does his ideology stand? It does not stand; it falls in the divine estimate.

Gandhi was a forceful leader. But alas! apart from Christ:

all men are lost because of sin, whether their earthly estate and position be high or low.

**The World's Evaluation.** One should not, and does not expect the world that crucified Christ, of which the devil is the prince, and in whose grip it is, to evaluate properly spiritual things. Yet one cannot help but be grieved at the ignorance and entire lack of perception and discrimination that the press displays, not merely occasionally, but constantly.

On successive weeks in February the "Religion" pages of two news magazines gave, on the one hand, a full page of commendatory publicity to a business men's club in Chicago, and a brief paragraph of cynical and critical notoriety to a soul-winning effort in Detroit.

Great praise was rendered to the Chicago Sunday Evening Club, with a photograph of some 2,000 "worshippers" in Orchestra Hall. Said *Newsweek*: "There is a common bond among the great and good on this list [of speakers]. Protestant, Jew, and Catholic, white and Negro, all of whom have been religious speakers . . ." Included among those who have addressed the Club from time to time are these: Jane Addams, William Jennings Bryan, Josephus Daniels, Lord Halifax, William Howard Taft, Harry Emerson Fosdick, Franklin D. Roosevelt, Rabbi Ferdinand M. Isserman, Booker T. Washington, Kathleen Norris, and Bishop G. Bromley Oxnam. We are told that those who gather for this series of meetings are worshippers of God. Can they worship Him aright under the leadership of men, some of whom are Unitarians in every sense of the word? Big names do not take men into the presence of God. In only one Name can the Father be approached (John 14:6).

Meanwhile, in a brief paragraph about a soul-stirring evangelistic campaign in Detroit's Convention Hall, *Time* reports only two things about Evangelist Hymaa Appleman, who was the speaker at a "Christ for America" campaign in the motor city. About the "collection," Appleman is quoted as saying: "I don't want the biggest bill you think you can afford. I want the biggest bill you've got in your pocket." And an excerpt from one of Dr. Appleman's messages is given, and

misquoted, we know: "This is not Hyman Appleman preaching to you—this is the spirit of the Holy Ghost."

Since we are well informed as to the financial arrangements of the Detroit campaign, we can say, without contradiction, that Hyman Appleman is not interested, *for himself*, as to how large or how small the offerings are. He is only interested in preaching the Gospel of Christ. Of course, he does not want the men in Detroit, who stand behind this campaign, to go into the hole financially. Certainly, Appleman never spoke of "the spirit of the Holy Ghost."

*Time* was simply following its usual custom of damning, by faint praise, an evangelical effort. Its editors do not know it, but they are Satan's instruments in this blind attitude toward the truth of God. It is a sign of the age, and will be increasingly evident as the apostasy gains momentum, and as the coming of Christ draws ever nearer.

United States of Europe. Conflicting predictions as to the imminency of the formation of a bloc in Western Europe, to be known as the "United States of Europe," or by a somewhat similar title, have come out within the last several weeks.

On the one hand, Richard Coudenhove-Kalergi, secretary-general of the European Parliamentary Union, prophesies that the first federal constitution for the European continent will be drawn up in 1948; and that it will be ratified by the parliaments of at least fourteen nations, to create a genuine United States of Europe, by 1949.

On the other hand, *U. S. News-World Report* issues a statement to the effect that the Union of Western Europe, advocated by Britain's Ernest Bevin and Winston Churchill, is actually little more than a hope. No plans for translating the hope into reality exist at the present time, says this magazine. Rather, "in Europe it is every nation for itself."

But no earthly prophet can foretell with any certainty the events of tomorrow. God alone knows the future. That the nations of Western Europe will unite, in what Bible students speak of as the Revived Roman Empire, is assured. God has spoken it. But when it will be we cannot know.

Poor G. B. S. We do not believe that George Bernard

Shaw is flattered when he is spoken of as "poor G. B. S." But that is all right with us.

A student at the Piedmont Bible Institute, Winston-Salem, N. C., concerned for Mr. Shaw's soul, wrote him a letter. The British man of letters answered, only, he explained, because of the evident sincerity of Albert Standford, the North Carolina student. Said Mr. Shaw: "There are five Gods in the Bible, and there are many Bibles in the world, ancient and modern. I have written part of the latest." He continued, "Until the Kingdom of Heaven is within you, you will search the Scriptures in vain."

But this critic of Christianity and its text-book, the Bible, does not turn to the One by whom the Kingdom of God does come within the believing child of God. He derides the Christ of the Cross, and must face eternal judgment, unless he repents. Poor G. B. S.

**Niemoller Again.** Pastor Martin Niemoller has gotten into print again. This famed German Protestant leader has a way of keeping his constituency, and others outside of his following, in a constant state of uncertainty. He went to jail in protest against Nazi doctrine; he issued a statement after the war, calling upon Germans to confess their crimes committed during the war; and now he has issued a proclamation to the German Evangelical ministers, denouncing denazification, and instructing them to take no part in it.

Dr. Karl Barth, well-known Swiss theologian, appraised Dr. Niemoller in these words: "Do not forget that Niemoller has always been, and remains today, a good—a too good—German. . . . He has never ceased to be a fervent German nationalist."

**Against Swearing.** The American Society for Clean Speech was organized in Kansas City in February. The society will attempt "to discourage the use of the word 'God' in profanity", says W. J. Barnett, its president. We assume that it will also attempt to discourage profanity as a whole! At any rate, the program calls for the use of signs, and magazine and newspaper space, to promote its cause.

Such a campaign is certainly needed in America, but it will hardly succeed. One cannot legislate upon an unregen-

erate world obedience to the Word of God. But as conditions now exist, we doubt that there ever was a time when profane speech was more general than today. We recall that, in our younger days, even profane men controlled their language in the presence of ladies. Today, they not only do not bother to do that, but the women are equally as profane as the men! Are you astonished at this? Not! You have heard it. And you know that "in the last days grievous times shall come. For men shall be . . . blasphemers. . . . From such turn away" (2 Tim. 3:1-5).

### Question Box

No. 1098. Please explain 2 Kings 13:21. A short time ago a Lutheran minister here stated that the man who was cast into Elisha's sepulchre had merely fainted, and that when he was placed in the cool tomb, he revived.

We cannot explain the verse, but simply believe it. Ours is, after all, not a powerless God, and He is able to do what He wills. The man was dead. They do not bury a man who has fainted. When *this man's body touched the bones of Elisha, he revived, and stood on his feet, as the Scripture declares.* We find this less difficult to believe than the theory suggested by the minister whom you mention.

No. 1099. I have a sister who is a Christian Scientist. What shall I do?

The first thing to do is to pray: "pray without ceasing." Second, we suggest that you bring your sister, insofar as you are able, within reach or within the sound of the truth of God's Word, especially the doctrine of the efficacy and necessity of the blood of Christ, shed for sin and sinners; and continue to "pray without ceasing." Third, live in such a way before your sister—not simply on the Lord's day, but every day—that she cannot help but see Christ in you; and continue to "pray without ceasing." Finally, "pray without ceasing."

No. 1100. When Christ returns, and all His saints with Him, will they eat and drink, sleep and wake, etc., just like now?

You speak, of course, of the return of Christ to earth, to reign upon the throne of His father, David. Do not be confused in failing to distinguish between the glorified saints, who are to reign with Christ, namely, His blood-bought people who will be caught up to meet Him at the Church's translation; and those who will be living on the earth during the Millennium. The former, the heavenly saints, who will be in bodies of glory, will not live on the earth, in all likelihood, but will reign over the earth. They will not be bound by present natural physical laws any more than the Lord Jesus Christ was, in His resurrection body. But the earthly saints of the millennial age will doubtless live and function in very much the same way as men do today. Surely they will eat and drink, sleep and wake, etc.



## The Prophecy of Haggai

BY FRANK E. GAEBELEIN

### The Consequences of the People's Procrastination

*Now therefore thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands (Haggai 1:5-11).*

Every one knows the old saying that procrastination is the thief of time. But Haggai shows us that procrastination, indulged in by God's people, robs them of much more than time. In this passage, he summons the dilatory colonists to face the results of their selfish evasion of the task for which they had been allowed to return from Babylon. Using the searching phrase, "Consider your ways," he draws the veil aside and reveals procrastination as the thief of blessing as well as of time.

"Consider your ways." The phrase is peculiar to Haggai. Literally it has the force of "set your heart upon your ways." Orelli renders it, "Lay to heart your ways."<sup>1</sup> It is a penetrating expression. Haggai uses it twice in this first chapter, and in the second chapter uses the verb "consider" three more times. His summons to the remnant is, then, one to self-examination, and he supports it by showing the drastic consequences of this neglect of duty.

<sup>1</sup>The Twelve Minor Prophets, p. 285.

*Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes (Haggai 1:6).* Here, expressed in a series of factual statements, is the result of putting off the Lord's work. Some of the older commentators have seen in this verse a double curve. Calvin points out that God punishes men in two ways; He withdraws His blessing, so that the earth is parched and no rain falls, and He also, even when the earth is productive, prevents men from enjoying its fruit.<sup>3</sup> Both judgments had fallen upon the colonists. Instead of bountiful harvests they had had smaller ones. The produce which they had succeeded in storing had quickly deteriorated. Their food and drink had not satisfied them, their clothes were inadequate, and all in all it seemed as though their wages had melted away. The last of the series sounds very modern. Present-day economic conditions help us appreciate the feeling of those Haggai was addressing; for many today it seems that purses and bank accounts have holes through which money disappears.

*Thus saith the Lord of hosts; Consider your ways (Haggai 1:7).* Again the prophet calls the people to search their hearts and lives. He has clearly portrayed the result of reversing the principle of life stated by our Lord in the familiar words: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."<sup>4</sup> Now he invites them to a forward look.

*Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord (Haggai 1:8).* The mountain referred to is probably not Mt. Lebanon, but rather some nearer hills upon which wood for the temples might be found. Although today these hills are denuded, doubtless in Haggai's time there was some timber still standing.

Having issued this challenge to activity, the prophet reverts to the consequences of disobedience. There is a strong note of contempt in the next verse: *Ye looked for much, and, lo, it*

<sup>3</sup>Commentary on the Minor Prophets, Keil and Delitzsch, p. 179.

<sup>4</sup>Matthew 6:33.

*came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house (Haggai 1:9).* The words, "I did blow upon it," have been variously interpreted. Some relate them to a popular oriental superstition, similar to that found among the Moslems,<sup>4</sup> whereby it is thought unlucky for anyone to breathe on a threshing floor of grain. The breathing is supposed to cause the rotting and carrying away of the grain by the devil. The general interpretation is that the "blowing" upon the produce is meant in the sense of blowing it away. Thus Orelli adopts the rendering, "I blow it away."<sup>5</sup> The third interpretation is that the words are extremely ironical, indicating strong contempt. In this case, they might be translated, "I sniffed at it." This rendering is, as are the others to a lesser degree, highly suggestive of the Lord's open disparagement of what the people had been doing.

Following the rhetorical "Why?" the reason for the divine disgust is forcefully repeated. The Lord's own house, the temple so essential to His proper worship, was allowed to remain in ruins. And all the time the colonists were active in building their own homes.

*Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I call for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands (Haggai 1:10, 11).* Some commentators have objected to the implications of these verses as being repugnant to the modern mind. It is their contention that no connection can be understood between events in the physical world and God's punitive action. But the objection is not logical. No man knows enough to say categorically what God will or will not do in inflicting His judgments. Moreover, for the Christian who seriously takes the Word of God as meaning what it says the question is settled. The plain sense of the passage is that the Lord withheld from the

<sup>4</sup>The Century Bible, The Minor Prophets, Vol. 2, page 156.

<sup>5</sup>Op. cit., page 286.

region of Jerusalem the copious dew with which the land was normally watered, that He brought a real drought upon it, and that the three staple crops of Palestine, corn, new wine, and oil, as well as the inhabitants and their cattle, were adversely affected. Instead of arguing as to whether God will or will not manifest His judgment through natural and physical means, it is far better to take adversity as a summons to searching of heart and soul.

With these verses the first message of Haggai concludes. *Let us pause to consider its abiding application.* The great underlying lesson is one of priority. If we read Haggai's words as the Bible should always be read, i. e., not only with regard to its historical setting and with an eye to its literary qualities and doctrinal teaching, but also with an earnest desire to find in it a personal message for one's own heart and life, we shall soon discover that Haggai has something to say even to us moderns. And this, briefly, is his message: *God's work must come first; it must come before our own work.* No excuse that contrives to subordinate God's work to any other thing is adequate.

Back in the prophet's day, God's specific work was the rebuilding of the temple. For us it may be one of a thousand things. For some at the threshold of life, the call may be to the ministry or to the mission field. For others, it may be that God is speaking about a more consecrated use of money or of time. Perhaps there is a neighbor or business associate who does not know Christ and who should be given a personal witness. Or the call may be to greater devotion in the use of the Bible and prayer. Whatever it is, the all-important thing is that God's work must have priority over everything else. To be sure, those things which crowd our lives and prevent prompt obedience to the Word of our King are not in themselves necessarily bad. But the dedicated Christian will not meet temptation in respect to indulgence in that which is downright evil, so much as he will face the more subtle temptation to prefer the good to the best. In the case of the remnant, what they were doing was in itself honorable. Men have always considered it a good thing to build a home. *But God has something better for them to do than to spend their energies first of all upon providing for themselves.*

## OUR HOPE

605

Many a Christian is leading an unfruitful and ineffectual life because he has allowed good things, even religious things, so to consume his time that he is not free to obey instantly and whole-heartedly the command of Heaven.

Yes, Haggai is saying to us, the Lord's work is urgent! And as we read and meditate upon his brief and forceful words, we are reminded of an infinitely greater prophet than Haggai. One day He said to a man, "Follow Me." But the man made an excuse. "Lord," he replied, "suffer me first to go and bury my father." The reply of the Lord Jesus was one of His more difficult sayings. "Let the dead bury their dead: but go thou and preach the kingdom of God." It was not that our Lord was callous to broken-hearted bereavement; but He was giving that man, and through him, all the countless millions who have read the record of the incident, a lesson in divine priorities. Nothing, He was saying, not even the most sacred of family duties, is good enough to take precedence over obedience to Himself. Similar was the case of another who volunteered to follow Christ, but asked first of all to go home and, in accordance with the law of hospitality so dear to the Orient, say goodbye to his guests. But again there came a drastic word from the Lord. "No man," He said, "having put his hand to the plow, and looking back, is fit for the kingdom of God."

"But when," some one may ask, "is the time for doing the Lord's work?" One little word contains the answer. *Now* is the time for serving God. Says the apostle Paul, "Behold, now is the accepted time; behold, now is the day of salvation." And indeed for those who have yet to open their hearts and receive Christ, salvation has priority. But the prophet was talking to the Lord's peculiar people, and we who are members of Christ's Church and thus His heavenly people shall make no mistake in letting Haggai's message search our own hearts. We, too, over twenty-four hundred years after this book was written, may well consider our ways. If God has called us to be His own in His Son, He has done so for a purpose. Every Christian has a work to do.

Nowhere is this principle given more authoritative expres-

<sup>6</sup>Luke 9:59-62.

<sup>11</sup>1 Corinthians 6:2.

sion than in these words from the Upper Room Discourse: "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain."<sup>1</sup> The word "ordain" is not used here in the sense of ecclesiastical ordination; its meaning is similar to that of "predestine," and it applies to all Christians, whether clergy or laity. Nothing our Lord does is ever futile. And when He calls an individual, as He has called the believer, to be His own, He calls him for a purpose. Moreover, that purpose is a fruitful one. There is no waste in God's holy plan for our lives. He has a definite work for every Christian to do. Therefore, it is sheer and perilous folly even to think of living the Christian life without being willing to face the fact that, wherever one is, he must be a Christian worker. In peace as well as in war, governments are on guard against those who would undermine them through subversive activity. But the danger of the Christian Church lies not only in the subversive activity of a minority but also in the subversive inactivity of what may well be a majority of its members. As a distinguished missionary once put it, it is possible to have a saved soul and a lost life. He meant that, though eternal salvation is assured through faith in the atoning work of Christ, a whole lifetime of opportunity for fruitful service may be lost through indolence and neglect.

### 3. The People's Response

*Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God (Haggai 1:12-14).*

<sup>1</sup>John 15:16.

Of Haggai's four messages, only this first one is followed by a statement of the people's response. In accord with his recurrent phraseology, Haggai names the two leaders of the people, Zerubbabel and Joshua, and goes on to include with them "all the remnant of the people." Evidently his first challenge had been completely successful. How it must have cheered the aged prophet to realize that his words were received with such overwhelming approbation!

Reflection upon this passage brings to light certain permanent principles as to the ministry and its reception in all ages. It will be well worth our while to note exactly what Haggai wrote. Zerubbabel and Joshua, together with all the colonists, he declared, "obeyed the voice of the Lord their God and the words of Haggai, the prophet." The phraseology is remarkable. Observe the level of equality upon which "the voice of the Lord" and "the words of Haggai the prophet" are placed. Unquestionably for those returned Jews, Haggai was none other than the mouthpiece of God. That fact in itself explains much regarding their complete obedience to his message. Applying the thought to our times, we cannot but remark the responsibility resting upon the Christian ministry. For this day it is the prophetic order. How wonderful if all the Lord's messengers standing in present-day pulpits were speaking only the Lord's message! And what a responsibility rests upon the bearer! No one, listening to the Word of God preached today, has the privilege of receiving it passively. If the message goes to our hearts and convicts us, we must act upon it.

It requires but brief observation of churches and congregations to reveal the fact that Christian people have yet much to learn regarding listening to God and His messengers. After all, how do we listen to preaching? Is it as a species of pious entertainment, as we relax in the pews and expect the minister to interest and divert us? Or is it in a critical way, as we say in our hearts something like this: "He is not so good as Dr. so and so"; "his delivery is not so effective as that of the Rev. Mr. ———"; "his illustrations are not so interesting as those of Mr. ———"? There is a better way than these to bear preaching. It is to sit before the speaker with this one thought chiefly in mind and heart, "What does this messenger of God have to say to me?"

In Acts 10:33 we have the New Testament ideal of listening to the Lord's messenger, one which proves to be in perfect harmony with this passage in Haggai. Peter, in response to the Lord's leading, has gone from Joppa to the house of Cornelius in Caesarea. When he arrives there he finds Cornelius and a considerable group of other Gentiles waiting to hear him. And, just before Peter speaks, Cornelius says this to him: "Now, therefore, are we all here present before God, to share all things that are commanded thee of God." What a revolution there would be in our churches were every service to be entered upon by every member of the congregation in such a spirit! We shall do well, therefore, to let Haggai's remarkable words as to the reception of his message question us, remembering that our Lord Himself once said, "Take heed therefore how ye hear."

"And the people did fear before the Lord." Such an attitude is always the result of believing reception of the Word of God. But how far it is from the thoughts of men today! Unbelief has gone to such an extent that there probably never has been a day when the fear of the Lord has meant less than now. Yet the dismissal from human consciousness of this holy awe of the Almighty has not emancipated men from fear; on the contrary it has enslaved them. In place of the vertical fear of the transcendent God who rules heaven and earth, men have but substituted the horizontal fear of each other. As a result, men today, despite scientific progress and intellectual enlightenment, live in mortal terror of what other men will do to them.

Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord (Haggai 1:13). Again, there is the identification of the prophet with the Lord and His message. In his German Bible Luther translated the word rendered in English "messenger" by "Engel," which is like our word "angel." And it is true that the chief function of angels, as they appear in the Bible, is to bear God's messages to men. Haggai, of course, was but a man such as you and I, and angels are quite another order of beings from men; nevertheless, it is our high privilege to share their function of bringing God's help to those in need.

\*Luke 8:18.



The actual message which Haggai gave the people, following their wholehearted response, is very brief, consisting of this one little sentence: "I am with you, saith the Lord." Brief though it is, however, it is at the same time wonderfully comprehensive and fully satisfying. "I am with you." What else do we Christians need but that? It is nothing less than the personal assurance of our Immanuel who is truly "God with us," and who gave His disciples that glorious pledge: "Lo, I am with you all the days, even unto the end of the age."<sup>10</sup>

How simple it all is! Obey the Lord as He speaks to your heart through His Word and through His messengers. Do His work. Fear Him. Then it will follow, as surely as night follows day, that He will be with you. Just as certainly as Jehovah was with that remnant in Jerusalem once they were at work, so our Lord Jesus says to every faithful and obedient Christian, "I am with you."

Lest this matter of response to the message of the prophet seem to be on the level of mere human effort, we are next told plainly that "the Lord stirred up the spirit of Zerubbabel . . . and the spirit of Joshua . . . and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God." Yes, the people had made their choice in response to the divine message. Having done that, the Lord met them in a gracious way. He did what He always does for those who beseech to His Word and prove their purpose by taking action. He Himself joined with their human spirit and infused into them that holy enthusiasm for His service which is able to carry the believer through the most difficult of tasks.

### 3a. The Day of Their Response

*In the four and twentieth day of the sixth month, in the second year of Darius the king (Haggai 1:15).* For the second time Haggai dates his prophecy. And what a memorable day that was! A little over three weeks after his initial message, the people were back at work. As one man, they were laboring at their great task of restoring the temple;

<sup>10</sup>Matthew 28:20.

their spirits having been stirred by the Lord Himself, they were again busy. Their own business had been put in the second place. God's business had their full attention. The happiness that was surely theirs may be ours also. The passing of the years has not changed the spiritual principle. There is still no substitute for the joy which comes from putting aside self-interest and giving priority to the Lord's work.

*(To be continued, D. V.)*

---

### TURN OVER THE REINS

Henry Drummond, riding on the driver's seat of a public coach, was working with his usual prayerful skill to win the coachman to Christ. The man's reluctance to surrender was due to his fear that a certain habit by which he was bound would not permit a free and permanent decision.

"Suppose," said Drummond, "that your horses ran away and you lost control of them as they raced down a steep hill. What would you do?" The man confessed that he would be helpless. "But suppose," said Drummond, "that someone sat by your side who was really stronger, more skilled, than you are. What would you do?"

"I should give him the reins," came the quick reply of the coachman.

"Of course," said Drummond. "And your life has got out of control. It is running away with you. Jesus Christ, stronger than you, because He is God, asks for the reins of your life. Turn them over to Him."

Turn over the reins to Jesus Christ!

*—Heart and Life*

---

"The Gentiles were glad . . . the disciples were filled with joy" (Acts 13:48, 52).

Wherefore to Him my feet shall run;  
 Mine eyes on His perfection gaze;  
 My soul shall live for God alone,  
 And all within me shout His praise.

*—Thomas Toye*

## Salvation Through Baptism— Fact or Fallacy?

By C. LEE GREER\*

In offering this study of the fallacy that Christian salvation depends upon water baptism (known also as "baptismal regeneration"), so persistently being promulgated by that group calling itself the "Church of Christ," and, sad to say, others also, it is not considered likely that many, if any, of those who hold that doctrine may be changed in their thinking. But there is the hope that some who may be confused and are perhaps floundering, may be kept from that error. For it is error.

No one ought to be denied freedom of speech nor freedom of worship. This study does challenge, however, the right of the group known as the "Church of Christ" to arrogate to itself all truth in such matters. Its persistent claim to being the exclusive church, its pretension that the year A.D. 33 was the time of its beginning and its proclaiming of the same absurdity from pulpit and over the radio are all here disputed as lacking in proof. And also the challenge is offered, as well, to the assumption, by statement and implication, that all others who are laboring to spread the Gospel of Christ are spurious. Before we examine any Scriptures on the question, suppose we consider, for a moment, the real beginning of this aggregation.

The older generation (i. e., those who keep up with church matters) will remember that the "Church of Christ" is an offshoot from the "Christian Church," frequently called also the "Campbellite Church," after Alexander Campbell, its founder, a dissenter from another faith. And it will be recalled that it was due to a schism in that church that the so-called "Church of Christ," as now known, came into being. Some fifty years ago, more or less, there arose a bitter dissension in the "Christian Church" over the use of instrumental music in the services, and on account of certain organizational practices common to most churches; the main-

\*Mr. Greer, who lives in League City, Texas, has made a study of the baptismal regeneration error, for five or more years, and writes from former experience and contact with many of its proponents.

tenance of such auxiliaries as the Sunday school, missionary societies, young people's work, etc. This led to the withdrawal of the dissenters and the forming of another church organization, the original body being then called the "Progressive Christian Church," while those who came out were named the "Non-Progressive Christian Church." The latter was known by this appellation for a period of many years. Only some decades later was the name "Church of Christ" taken on by the insurgents—a far cry, indeed from A.D. 33.

The foregoing is established from evidence and the memories of lifelong members who were affiliated with both factions. These facts are known widely. A striking incident of the separation, demonstrating the bitterness of feeling engendered by the dispute, was that of my own sister. Seeking baptism, she presented herself, only to be caught in the maelstrom of the upheaval, when the antagonism of opposing ministers reached such proportions that she became confused and alarmed to such an extent that she hesitated about entering an organization where a state of feeling of this kind could prevail.

Due to the persistent claim of this small group that they have "the New Testament name and the New Testament practices," we began an intensive reading of the New Testament. Knowing this group to be of such recent origin, this was done to verify, or to disprove, that the name they had appropriated, "Church of Christ," was the name of the Church in apostolic days. Instead, we found that the Scriptures gave *no instance* where the term was employed in respect to the primitive Church. Search revealed that the great Apostle Paul *never* addressed his epistles "to the church of Christ," but invariably used such terms as, "to all that be in Rome, beloved of God, called to be saints"; "unto the church at Corinth, to them that are sanctified in Christ Jesus, called to be saints"; "to the saints and brethren in Christ which are at Colosse." Not once did he address his message to the "church of Christ" by name, nor did Peter or John either. It is therefore reasonable to conclude that the Scriptural term applied to the apostolic Church was *not* the name taken on by this modern so-called "Church of Christ."

## OUR HOPE

613

Despite all the foregoing facts given, this group, through almost every possible means of publicity, persistently claims to be the exclusive church, and declares that only through its organization can anyone be saved. Being the only church (according to their pronouncement), and in view of their teaching that salvation may be only in the church, it follows that anyone who is to be saved *must* be a member of that organization. But this presumptuous supposition withers into nothingness in the light of the words of the Lord Jesus, found in Luke 9:49, 50: ". . . Master [John said], we saw one casting out demons in Thy name, but we forbid him, because he followeth not with us. And Jesus said unto him: Forbid him not; for he that is not against us is for us." Will the "Church of Christ" have the effrontery to charge that all the great men of God, through all the ages before them, were "against us"?

The whole foundation for this fallacious teaching rests on Acts 2:38, where Peter was speaking *only to Jews*. "Ye men of Judaea, and all ye that dwell in Jerusalem . . .," was his salutation. And Peter was not talking of individual salvation nor of the Church; he was convicting his brethren (the Jews) of their rejection of their Messiah and of His murder. Peter knew nothing of the atonement; he was unversed in redemption through the shed blood of the Lord Jesus Christ. These and other great doctrines of the Church had not yet been revealed. They were a part of *this mystery of the Church*, later to be made known through Paul. Bewildered and overcome, his hearers were "pricked in their hearts," and cried out: "What shall we do?" They did not ask what to do to be saved, nor did Peter tell them what to do to be saved. He quoted the statement (Acts 2:28) now being put forward by the so-called "Church of Christ" as the essential to salvation: "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins," and he told them that if they complied: "Ye shall receive the gift of the Holy Ghost." The question of salvation had not been mentioned. Peter's Pentecostal message had to do only with Jews; Gentiles were in no wise affected by it.

Although Acts 2:38 was never a pattern for Gentile salvation, it is the sole basis of the salvation-through-baptism

theory. But Acts 2:5 sheds additional light on the matter. It reads: "And there were dwelling at Jerusalem Jews, devout men out of every nation under Heaven." Because of the diversity of languages, where each one heard words spoken in his own tongue, it seems to have been assumed that Peter was speaking to Gentiles just as he was addressing Jews. It is enlightening to note, however, that the latter part of his message was restricted to *Jews only*. "Ye men of Israel, hear these words" (vs. 22), indicates clearly that Peter was speaking to his own kind, which included the "devout men, Jews, out of every nation under Heaven." Acts 2:38 was a part of that portion directed solely to the "men of Israel." There is nothing to suggest that Peter had even an inkling that the Gentiles would ever be taken into the Good Shepherd's fold, until after his vision on the housetop in Joppa, at the house of Simon the tanner. He had no authority to include the outcast Gentiles in matters vital to Jews. And doubtless, the "devout men, Jews," heard Peter in the language of the "nations," wherein they had lived.

A careful reading of the New Testament will reveal that after Paul began to preach the Gospel of Christ, and which he also called "my Gospels" (2 Tim. 2:8), and "our Gospel" (1 Thess. 1:5; 2 Thess. 2:14), he at once took first place in the Gospel program, while Peter was relegated to a lesser role. The preparation for that stupendous event of the Church, the calling of the Gentiles, was in progress, and the *mystery of the Church*, "hidden from ages and generations" (Col. 1:26) was soon to be revealed in Paul to the nations. In carrying out that mission he covered practically the whole known world, while Peter was scarcely known beyond the bounds of Jewry. And from the beginning of Paul's ministry, *salvation by grace through faith*, was the story that he told everywhere he went. That is the way of salvation today, *not by nor through water baptism*.

While there is an imposing array of Scriptural passages that refute the fallacy of baptismal regeneration, it is not necessary to refer to all of them. A few plain and emphatic statements from the Scriptures will suffice, not one which even hints of water baptism. First, the Lord's words in John 5:24: "Verily, verily, I say unto you, He that heareth My Word

and believeth on Him that sent Me, *hath* [present tense] everlasting life, and shall not come into condemnation; but is passed from death unto life." Again, in John 3:36: "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." Another, in John 6:47: "Verily, verily, I say unto you, He that believeth on Me *hath* everlasting life."

Also, see John 3:16: "For God so loved the world, that He gave His only begotten Son, that *whosoever believeth* in Him should not perish, but have everlasting life." Add that vital pronouncement in verse 18 of the same chapter: "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." All of the foregoing are the words of the Christ; they are plain and emphatic, are not susceptible to misinterpretation or misunderstanding, and all clearly refute the fallacy of salvation by or through water baptism.

The Lord Jesus is the greatest authority on the question, He being the author and finisher of that blessed state of salvation, and so His words have been quoted first. However, it is well that some of the teachings of the apostles be examined. Since Paul is unquestionably the greatest of the apostles, his pronouncements will be briefly examined. Acts 16 should be read in its entirety. However, the imprisonment of Paul and Silas in the Phillippian jail, with its results, will illustrate the point. Paul and Silas had been beaten and thrown into prison. At midnight, they prayed and sang praises to God. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's bands were loosed." When the prison keeper awoke and saw all this, he would have killed himself, "supposing that the prisoners had been fled." But in a loud voice Paul cried: "Do thyself no harm, for we are all here." Then the jailer came trembling, and fell down before Paul and Silas, crying out: "Sirs, what must I do to be saved?" And they said: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). And that was the stipulation laid down by

Paul everywhere he went. No condition of baptism was ever stated. Upon the frantic cry of the Spirit-convicted prison keeper, Paul came directly to the point with an answer in exact keeping with the words of the Saviour, as quoted above.

The Apostle's teaching, in Romans 10, on *the righteousness of faith*, is a clear refutation of salvation through baptism. "But the righteousness which is of faith speaketh on this wise. . . . the Word is nigh thee, even in thy mouth, and in thine heart: that is the *word of faith*, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, *thou shalt be saved*. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (vss. 6, 9-10). There it is—the great doctrine of *salvation by grace through faith*, the only message ever delivered to the Gentiles. This is confirmed in Ephesians 2:8, 9: "For by grace are ye saved *through faith*, and that not of yourselves, it is *the gift of God*: not of works, lest any man should boast." Note the harmony of this with Paul's words in Titus 3:4, 5: "But after that the kindness and love of God our Saviour toward man appeared, 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 Ghost; which He shed on us abundantly through Jesus Christ our Saviour." No one can claim that "the washing of regeneration" is synonymous with water baptism, because water baptism would be a "work of righteousness," a thing that is precluded in the plan of salvation here described. And agreeing perfectly with all of this is Romans 5:1, 2: "Therefore being *justified by faith*, we have peace with God through our Lord Jesus Christ, by whom also we have access *by faith* into this grace wherein we stand, and rejoice in the hope of the glory of God."

Believers in baptismal regeneration insist that Cornelius (Acts 10) was saved through water baptism, but Peter himself (on whom they so greatly rely) refutes that claim by saying: "To Him give all the prophets witness, that through His Name whosoever *believeth in Him shall receive remission of sins*" (vs. 43). It was on this blessed pronouncement, the pivotal point of the whole matter, that the Holy Ghost fell



on all who heard the Word, believed, and were born again; but baptism had not yet been mentioned. To claim that Cornelius was not in the will of God, and regenerated, when the truth struck home to his heart, bringing faith, is to confess the unthinkable proposition that the Holy Ghost fell on unregenerate humanity. Baptism played no part in the salvation of Cornelius, the first *Gentile* to whom the door of the Church swung open.

Paul's address in the synagogue at Antioch, in Pisidia, also discredits the claim of salvation through baptism. When invited to speak, Paul responded, addressing a people who had probably never heard the Gospel. After giving a brief history of God's dealings with the Jews, he made this statement concerning the Christ: "And by Him *all that believe* are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). Baptism was not alluded to, although Paul was speaking to those who were unacquainted with the Gospel. Certainly he would not have left out that which is *essential to salvation!* And if baptism was requisite to salvation, why should Paul have stated elsewhere, in strong language: "I thank God that I *baptized none* of you, but Crispus and Gaius" (1 Cor. 1:14)?

That there is a distinction between the preaching of Paul to the Gentiles, and Peter's address on the day of Pentecost, is clearly revealed in Galatians 2:1, 2: "Then fourteen years after, I went up again to Jerusalem. . . . And I went up by revelation and communicated unto them *that Gospel which I preach among the Gentiles*, but privately to them which were of reputation." Peter had not known "that Gospel"; he still was influenced by the old Law, for which Paul "withstood him to the face, because he was to be blamed" (Gal. 2:11). Hence, Paul had to *communicate* "that Gospel" to him many years after Pentecost.

The record of Paul's ministry reveals that he preached salvation by grace through faith, and nothing else. "*The just shall live by faith*," was his great message, proclaimed over and over. The great principles he laid down are accepted by all sound students of the Bible, yet they are set aside by the salvation-through-baptism advocates and made secondary to an address which Peter delivered to Jews only.

And this is despite the fact that the great Church doctrines were revealed to Paul by the Holy Spirit, and later made known by Paul to mankind.

Let us look at a few other Scriptures, to see whether water baptism is the means of salvation. "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). If one is born of God, then he is the child of God; and if a child of God, then he is not in a lost condition. The Saviour gave no condition for eternal damnation other than *unbelief*. And this applies to Mark 16:16, often cited as proof that without baptism in water, there is no salvation. How significant it is that our Lord said: "He that *believeth not* shall be damned"! Paul stated a vital principle that sheds further light on this matter. "By one Spirit we are all baptized into one body" (1 Cor. 12:13). Observe, it is not by the authority of one Spirit, as one "water salvationist" quoted it on the radio. No!—*spiritual baptism* produces regeneration. To be born of the Holy Spirit is the *real* baptism.

It is interesting to review the missionary work of this group, the "Church of Christ," which sets itself up as *the exclusive church*. Its own literature recently revealed that a large number of cities of above 20,000 population, in the State of New York, have no congregations whatever, and that in the area of Manhattan, where millions of people live, there are less than 500 individuals professing that "faith." (And this thirty-five or more years after the beginning of this church!) It is only in the deep South that they are comparatively numerous.

The inconsistencies of this group are glaring also. Claiming to be the *only* church, they yet sing lustily Gospel hymns written by persons who, measured by their own teaching, are outside the pale of God's people, as, for example, the songs of the beloved sweet singer, Fanny Crosby, a life-long Methodist. Likewise, they catalogue for sale religious books written by men of "the denominations," who are alien to Christ, according to the salvation-through-baptism belief. They have even adopted some of the innovations which led to their separation from the parent group—the same work under different designations. The organization and services are largely fashioned after those of "the denominations,"

their target for ceaseless criticism. ("Denominations," by the way, is a derisive name that the "Church of Christ" uses for all other churches.) And in private life they exhibit the usual weaknesses found in other church groups.

Preachers of baptismal regeneration or salvation are of little benefit as in capacities where they may be called upon to comfort the sick, especially those near death. For they have nothing to offer in such extremities, as far as unbaptized persons are concerned. They cannot consistently point to a merciful Saviour, to lead the stricken one to Christ, and pray with him in his great need. As illustration, we report a fully authenticated incident that will show, as clearly as it can be shown, how helpless they are in an emergency, unless willing to recede from their established position.

A railroad switching crew was making up a freight train to send out. It was night, and in making a car coupling, a switchman was caught between two cars and his body was almost severed in two. Falling back into the arms of a conductor, he gasped: "Send for Mr. W——," a retired Methodist minister residing near the scene. Hurrying with all speed, one of the men started to find the minister, but on the way he met a preacher of the "Church of Christ," Mr. C——, and realizing the desperate value of time, decided to call this man to the scene. The life of the injured man was fast ebbing away, and as Mr. C—— bent over him, the injured man asked in a weak voice: "What must I do to be saved?" Mr. C—— began to repeat the formula of his church; "Repent, and be baptized in the name of . . . .," only to be stopped by the suffering man's frantic appeal: "I'll soon be dead; what must I do to be saved?" Mr. C—— was up against a stone wall, but the memory of his godly Methodist mother, and her teaching, came to him, and he cried out: "Believe on the Lord Jesus Christ, and thou shalt be saved!" Faintly, from the lips of the dying man came the words: "I do believe," and with this confession he went out to meet his God. This is the story told by the conductor of the crew to Mr. W——, for whom the stricken man had called.

There is little more to be said, except that, in a world fast rushing to destruction, we would admonish every unbelieving

## OUR HOPE

reader, and others who may have been misled, to consider carefully what has been here presented, and to turn from unbelief to faith in the Lord Jesus Christ. Receive by faith (a faith that causes you to believe that Jesus is the *only* Saviour) the salvation that has been prepared for you, and walk humbly in that faith all the days of your life. Appropriate to yourself, by that faith, the statement of Paul the Apostle, in Romans 10:9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised Him from the dead, thou shalt be saved.*" Happy thought! Glorious reality! Do not allow the devil, nor misguided teachers, to prevent this realization. "He that believeth not shall be damned," said the Saviour just before ascending into Heaven to be an everlasting mediator between sinful humanity and a righteous God. Think on these things, and believe.

If this study redounds to the benefit of mankind and to the glory of God, it will fulfil the mission to which it is sent.

---



---

A LITTLE BIRD

A little bird I am,  
 Shut from the fields of air;  
 Yet in my cage I sit and sing  
 To Him who placed me there;  
 Well pleased a prisoner to be  
 Because, my God, it pleaseth Thee.

Nought have I else to do;  
 I sing the whole day long;  
 And He whom most I live to please  
 Doth listen to my song:  
 He caught and bound my wandering wing,  
 But still He bends to hear me sing.

My cage confines me round;  
 Aboard I cannot fly;  
 But though my wing is closely bound,  
 My heart's at liberty.  
 My prison walls cannot control  
 The flight, the freedom of the soul.

Oh! it is good to soar  
 These bolts and bars above,  
 To Him whose purpose I adore,  
 Whose Providence I love;  
 And in Thy mighty will to find  
 The joy, the freedom of the mind.

—Madame Guyon

## OUR HOPE

621

## Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

### Chapter IX, Verses 15-22

15 And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people.

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by law purged with blood; and without shedding of blood is no remission.

This passage, quite obviously a continuation of the proposition about the better priesthood of Christ and the better covenant established by Him, presents certain difficulties, upon which commentators are not wholly agreed. It will require, therefore, not only the habitual dependence upon the Holy Spirit that is demanded of those who would interpret God's Word aright and understand it, but utmost concentration as well.

"And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (vs. 15). The introductory words, "for this cause," do not look ahead to that which follows, but back to that which has gone before. Because Christ, our High Priest, "by His own blood . . . obtained eternal redemption for us," on this account, "for this cause, He is the Mediator of the new covenant."

You will observe that we have substituted the word "covenant" for "testament," choosing the selection of the

## OUR HOPE

Revised Version in place of that of the Authorized. In the Greek, it is *diatheke*, the same noun rendered "covenant" in chapter 8:6 and elsewhere. We shall have more to say about this as we proceed.

In chapter 8:6 it has been declared that Christ is the Mediator of a better covenant than was Moses, and that this new covenant is established upon better promises. The balance of chapter 8, and the early part of chapter 9, elaborate upon the advantages of the New Covenant over the Old, concluding with the weighty and conclusive climax that Christ, the new and better Mediator, offered more than the blood of goats and bullocks; He presented Himself to God through the eternal Spirit, pouring out His blood to establish a meeting place between God and men.

"For this cause [then] He is the Mediator of the new covenant, that by means of death [or, lit., *since a death has occurred*] . . . they which are called might receive the promise of eternal inheritance." Those who are "called" are, of course, those who have received in faith that which God has provided. They are the "holy brethren, partakers of the heavenly calling," of chapter 3:1. The promised blessing of an eternal inheritance is theirs, in Christ—not, be it noted, because He was miraculously born of a virgin, nor because He lived a holy life, nor through His mighty works; but because a death occurred, His death. "By His own blood He entered in once into the Holy Place, having obtained eternal redemption for us" (vs. 12).

The central clause of this verse, "for the redemption of the transgressions that were under the first covenant," does not, as some suppose, limit the promise of eternal inheritance to those who were the "called" under the Old Covenant, *though assuredly it does have to do with men and women of faith under that economy*. That Christ's death was for the generation of believers to whom the epistle is addressed, and for all men and women of faith since Calvary also, is too evident to need support here. Note, for example, verse 14: "How much more shall the blood of Christ . . . purge *your* conscience from dead works to serve the living God?" However, He being the Mediator of the New Covenant, it might well be asked: "And what of those who lived and died prior to the

Cross of Christ? They were under the Old Covenant. Will they, or will they not, also 'receive the promise of eternal inheritance?'" In anticipation of such inquiry, the writer of the epistle gives the answer here: "He is the Mediator of the new covenant, that, death having taken place for the redemption of the transgressions that were under the first covenant, they which are called [not only of this generation, but of past generations as well] might receive the promise of eternal inheritance."

It has been said that the blood of goats and bullocks "sanctifieth to the purifying of the flesh," whereas the blood of Christ purges the conscience (vss. 13, 14). That being so, was it God's will that those who turned to Him in faith in olden times, and availed themselves of the Mosaic sacrifices, should have upon them the burden of their guilt forever? They were purified ceremonially. But their sins were still heavy upon them. No! God's grace is greater than to leave them thus. The Levitical sacrifices were prospective. The death of Christ was retrospective. It was not only for the sins of those who have lived since Calvary, but also "for the redemption of the transgressions that were under the first covenant." God sent His Son to be a propitiatory sacrifice, through faith in His shed blood; and His forgiveness of sins, and their remission, is therefore just and righteous, in view of the fact that sin's penalty was paid on the Cross. This applies to the sins of every generation. Thus it is written elsewhere that justification before God is to be had freely by God's grace, "through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past [the sins of the Old Testament saints], through the forbearance of God" (Rom. 3:24, 25).

And so it is also written here that Christ is the Mediator, by means of His blood, "for the redemption of the transgressions that were under the first covenant." Every man and woman, every boy and girl that have ever been redeemed or ever will be, are saved through the blood of the Lord Jesus Christ. Before He died and rose again, that salvation was on credit, as it were; for the Old Testament sacrifices prescribed by the Almighty and offered in faith by sinful men looked

ahead to the vicarious and atoning death of the Christ of God. Since Calvary, all saving faith has looked backward to the Cross and the Empty Tomb, and has rested its case there. Old Testament saints, as well as those of the New Testament, will together "receive the promise of eternal inheritance," because Christ shed His blood to redeem them.

"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (vs. 16, 17). As has already been stated in the introductory remarks under verse 15, the word translated "testament" is the Greek *diatheke*. Both there, and in verses 16, 17, 18 (implied), and 20, it should be rendered "covenant," to conform with its use elsewhere in Scripture. For example, it is translated "covenant" in chapter 8:6. Again, in verses 18-20, a very definite reference is made to the inauguration of Jehovah's covenant with Moses and the Israelites, as described in Exodus 24:1-8.

The English words *covenant* and *testament* are closely connected, but they are not synonymous. The Old Testament and the New Testament are sometimes called the Old and New Covenants, and with more accuracy. *Covenant* has to do with an agreement between two or more parties. It is in force while the parties live. *Testament*, on the other hand, is a written declaration that directs what is to be done *after the testator is dead*. It is a promise, rather than an agreement. It is the *last will* of the testator. *Covenant* is the Bible word, and thus *diatheke*, in the New Testament, is so translated in the majority of cases, almost always, saving here and in relation to the communion cup (cf. Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25). Its Hebrew counterpart in the Old Testament, *beriyth*, is rendered "covenant" without exception (i. e., Exod. 24:7, 8; Jer. 34:8, 18; etc.). The apparent reason for the substitution of "testament" for "covenant" in Hebrews 9 is to be found in verses 16 and 17; for assuredly the description seems to suit the former engagement, rather than the latter. A covenant is not dependent upon the death of the one who makes it, an occasion that would generally nullify the compact. So the translators have used the word "testament." But they have also substituted the same word



## OUR HOPE

625

in verse 15. Obviously "covenant" suits, as it does in chapter 8:6; and in verses 18 and 20 it is quite clear that the covenant of Exodus 24 is alluded to. If the word "testament" is to be used at all in this passage, it ought only to be in verses 16 and 17; and if this be done, then these two verses must be considered as parenthetical, with verse 18 reverting to the thought expressed in verse 15. But suppose we examine verses 16 and 17, changing *diatheke* to "covenant," and see what we find.

"For where a covenant is, there must also of necessity be death on the part of Him who makes it. For a covenant is of force after death; otherwise it has no power while he who made it lives" (vs. 16, 17, free translation). This is the sense of the two verses when *diatheke* is rendered "covenant." But are these statements absolutely accurate in the light of other Scriptures? It is quite true that many covenants were sealed with blood, that is death, notably Exodus 24:1-8. This death, however, was not the death of Him who made the covenant, for this was Jehovah. The death was that of an animal. That mute animal, to be sure, was typical and prospective, looking forward to the death of the Son of God. At the same time, it must be borne in mind that not all biblical covenants were sealed by blood, as, for example, when the Lord made covenants with Noah (Gen. 6:18-22; 9:11-17), and the covenant undertaken between Jonathan and David (1 Sam. 18:3). Neither, as has been stated earlier, did a covenant's performance depend upon the death of him who made it, but rather upon his life.

On the other hand, it is absolutely true that for a testament, or last will, to be effective, the testator must die; for a testament, or last will, has no power or value while the testator continues to live. However, if this be the unqualified meaning of these two verses, why did the Spirit not direct the writer of the epistle to employ a different word from that for covenant, *diatheke*? It is because no other word would do.

Without any dogmatism we have this to suggest. Consider the Person of the One who established the New Covenant. Because of who He is there is an affinity between *covenant* and *testament* that pertains nowhere else. He did establish a new covenant wherein there is written for mankind God's

## OUR HOPE

gracious of salvation in Christ. This new covenant, better than the first covenant, is equally, yes, and in a superior way, sealed by blood, the death of a better Sacrifice, that of the One who made the covenant. This covenant is also a testament, in that it could not be effective apart from the death of the Testator. But if He who executed the covenant died, how can it still be a covenant? Is it not rather a testament? It is both a covenant and a testament. Christ alone could be such a Mediator—the Covenanter who, though He died, can assure that His covenant is fulfilled, because He arose, and He *lives*; and the Testator who, though He lives, can vouch for the validity of His testament, because He died that it might be in force. He is the Mediator of the New Covenant. It is He who is our High Priest, who is set on the right hand of the throne of the Majesty in the heavens, a Minister of the Sanctuary, and the Mediator of a better covenant, which was established upon better promises (cf. 8:1, 2, 6).\*

"Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you" (vs. 18-20). The first covenant, alluded to in verse 15, is shown to have been inaugurated with blood. The record of this institution is found in Exodus 24. Moses, with Aaron, Nadab, and Abihu, and with seventy elders of Israel, was called up before the Lord. Moses alone, however, came near to the Lord, the rest worshiping afar off. Moses was the mediator between God and His people. Hearing the words of the Lord, Moses told the people of them, and upon their response: "All the words which the Lord hath said will we do," Moses wrote them all down. Then he built an altar, and sent young men of the Israelites to offer burnt-offerings, and to sacrifice peace-offerings of oxen to the Lord. Moses

\*It is the opinion of this commentator that the translators of the Authorized Version did well in employing the word "testament" in verses 16 and 17. It is the best way, in the English language, to clarify the force of the argument. Nevertheless, the word is actually "covenant," and should thus be rendered in verses 15, 18, and 20.

put half of the blood upon the altar. The other half he put in basins, and we read: "And he took the book of the covenant, and read in the audience of the people: and they said [again], All that the Lord hath said will we do, [and added] and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words" (Exod. 24:6-8). This was the first covenant. It was inaugurated with blood. It was not, however, a covenant unto life, but unto death. It could only condemn. The transgressions that were under the first covenant needed to be redeemed, and they at length were redeemed by the death of Him who is the Mediator of the new and better covenant.

Verses 19, 20 are simply descriptive of the inauguration of the first covenant, to which we have already referred. But there are some quite notable additions of detail that claim our attention.

(1) Moses "took the blood of bullocks and of goats." In Exodus 24, only oxen, that is, bullocks, are mentioned. Why, then, are goats spoken of in Hebrews? Moses offered both burnt-offerings and peace-offerings. And since peace-offerings were usually of bullocks, we infer that the he-goats were employed for the burnt-offering. Whatever the offerings, all of them together speak of Christ, the Lamb of God, His one offering of Himself corresponding to all the offerings of the first covenant. It was the peace-offerings whose blood was sprinkled on the altar, and they were the bullocks. The writer of Hebrews, familiar with the he-goats frequently used for the burnt-offerings, especially when bullocks were employed simultaneously for other offerings, continues the couplet of bullocks and goats used in verses 12 and 19, and with Spirit-inspired accuracy, we can be sure.

(2) Moses took the blood "with water." While the Exodus account does not mention water, it was generally utilized when blood was sprinkled (cf. Lev. 14:6), possibly for the purpose of thinning the blood, thus rendering it easier to sprinkle.

(3) Moses took the blood, with water, and "with scarlet wool, and byssop." These articles are not mentioned in Exodus, either; but again, we find that it was not uncommon

## OUR HOPE

in Old Testament times to make use of scarlet wool and byssop\* to sprinkle the sacrificial blood (cf. Lev. 14:49-52).

(4) Moses "sprinkled . . . the book." The Exodus record tells us that Moses sprinkled the people, but says nothing about his doing the same to the book. We cannot find any biblical precedent for the latter. Yet it is logical to suppose that this would be done. For the book, containing the words of the Lord, was "the book of the covenant" (Exod. 24:7). It would, therefore, be representative of Jehovah Himself, and would be sprinkled as the agent of one party to the covenant, the people being the other party. Not only is it logical for this to have been done, *but it was done*. Else, the verbal inspiration of the Scriptures must be discredited.

Did the Spirit of God make these additional details known to the writer by revelation? He could have done so, but it appears otherwise. Were these things thus made known for the first time, the readers specifically addressed, Jews, might have answered: "This is not so, for Moses said nothing of the kind." Rather, it must have been general knowledge that, when two sacrificial offerings were made, different kinds of animals would be employed; when blood was sprinkled, water was mixed with it, and the operation was performed by means of scarlet wool and hyssop; and when a blood covenant was entered into, both parties to the covenant would be sprinkled with the blood.

The meaning of all this ritual fits better into an exposition of Exodus than here. It is written in Hebrews to demonstrate that the first covenant was not dedicated without blood. Yet its significance would not be lost upon readers of the epistle, nor should it escape us. It was both a witness and a promise. It witnessed, as the blood was sprinkled upon the altar and the book, that the broken Law must bring death in judgment. It bore testimony to the people that they were *in the covenant with God, and that His wrath must fall upon them in judgment for sin. It was a covenant of death. But its sacrifices, its blood, called upon the people to look to*

\*A small plant of native growth, hyssop, held in the hand, often in bundles, was employed frequently for the sprinkling of water, or of blood.

God in faith for forgiveness. And it was a promise of a coming Redeemer, the divine Lamb. Certainly, as the first covenant is brought into view and compared with the new one, the superiority of the covenant established by the better Mediator, Christ, could not honestly be gainsaid.

"Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things by the law are purged with blood; and without shedding of blood is no remission" (vss. 21, 22). Again we note, as we go back to the Old Testament occasion referred to, that there is absence of certain details mentioned in Hebrews. The Tabernacle was not built until some time after the institution of the first covenant. Its dedication is recorded in Exodus 40, and nothing whatever is said about its being sprinkled with blood. It is told that the Lord commanded Moses: "And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt bellow it, and all the vessels thereof: and it shall be holy" (vs. 9). "Thus did Moses: according to all that the Lord commanded him so did he" (vs. 16). We must look further. Aaron and his sons are also said to have been anointed with oil (vss. 12-15, 31, 32). And Exodus 29:20 reveals that before the dedication of the Tabernacle it was commanded that blood must be put upon Aaron; this is mentioned again in Leviticus 8:23, 24. So, then, it would be already understood, before the dedication, that Aaron and his sons were to have the blood applied to them. And if this were so, it would also hold that the Tabernacle, and its appointments, when anointed with oil, would also be sprinkled with blood. Further, on the Day of Atonement, celebrated once a year, it is recorded that the blood was sprinkled upon the Mercy-Seat and the Altar, and that atonement was to be made for the Holy Place, and for the Tabernacle of the Congregation (Lev. 16:14ff). If, then, the blood was used for these holy days, it is not strange that it should have had its part in the dedication of the Tabernacle. And this is vouchsafed in the verses before us.

But why did such a sacred building as the Tabernacle need the blood of the sacrifice applied? And why did this hold for its holy appointments? Because of defilement; it had its site in the midst of a sinful and guilty people. "And he [the high priest] shall make an atonement for the Holy Place,

because of the uncleanness of the children of Israel, and because of their transgressions in all their sins . . . And he shall go out unto the altar that is before the Lord, and make an atonement for it . . . and cleanse it, and hallow it, from the uncleanness of the children of Israel" (Lev. 16:16, 18, 19). How these things must bring us to realize the holiness of the Lord! Nothing that defiles can enter His presence. How hopeless we are to approach Him—apart from the blood! Does not all this make us cast ourselves before Him in adoration? How mighty His provision; and how gracious, merciful, and complete it is! And all is in Christ, our Redeemer and Mediator, our High Priest in the throne-room of the Majesty on high.

"And almost all things are by the law purged with blood." Not all things, but *almost* all! Sometimes water is said to have a purifying effect. When bodies or clothes were defiled by contact with dead things or other impurities, washing by water was prescribed (Exod. 19:10; Lev. 22:6; etc.). And the priests washed their hands and feet in the water in the laver (Exod. 30:17-21). This last is symbolic of the Word of God, the written Word, to which the child of God turns for daily cleansing today (John 17:17; cf. Ephes. 5:26). "*Almost* all things," but not all.

And now we come to a dogmatic and absolute statement: "and without shedding of blood is no remission." All men stand upon one level in respect to the sin-question and as to the remission of sins. It cannot be apart from the blood—blood that is shed. This is God's way. This is precious truth. It is also appalling truth. Not one sin can ever be remitted apart from the blood. All generations must look to the blood—the blood of Christ. Before the Son of God became incarnate, the sacrificial offerings looked ahead to His coming and His death. Since He died for sin, every generation has looked back to that Cross and Him who hung thereon. The sins of the past, now remitted; the victories of today; and the glory of the future depend, all, upon the blood of Christ. One must go into the grave and eternal judgment with the guilt of sin and his transgressions upon him, unless the blood has been applied, unless he has believed on the Lord Jesus Christ as the Son of God and his personal Saviour from sin.

Sin is a serious matter. Its only antidote is the blood of

Christ. Of this we can be absolutely assured; for if there had been any other way that God, in holiness and justice, could forgive sin, He would never have given His only begotten Son to be made the shame of mankind when wicked, evil, rebellious, and defiant men spit upon Him and nailed Him to the Cross; to become a curse for the sin of the world; and to be forsaken of the Father in those dark hours on Golgotha. No, dear friend, we ourselves have no merit, nothing in which we can boast, no hope in the world or in eternity, saving in the precious blood of Christ, shed for us and pledged to bring us into an eternal inheritance that is incorruptible and cannot fade. "Without shedding of blood is no remission." But hear the promise of our Lord Jesus Christ, as He offers the cup, the symbol of His blood poured out on Calvary: "For this is My blood of the new covenant, which is shed for many for the remission of sins" (Matt. 26:28). "Drink ye all of it."

*(To be continued, D. F.)*

---

### WHAT A MAN NEEDS

A drowning man needs a swimmer strong enough to struggle with the storm and bring him to the shore in safety. A starving man needs someone with supply enough to feed him; a sick man needs a surgeon clever enough to combat the disease which threatens to destroy; an ignorant man needs a teacher with wisdom enough to instruct and enlighten; a sinner needs a Saviour who is sinless, victorious, and omnipotent to deal with the sin of the past, with the poison of the present, and the fearfulness of the future. . . . If Jesus Christ cannot do what we need done, then let us find someone else who can do it. But let us not find fault with the One presented unless we have found another who is sufficient. If you can supersede Jesus Christ let us know, but be sure you can supersede Him before you attempt to do without Him. Before you turn completely away from Him, be sure your other schemes work satisfactorily to meet the need of heart and life.—Albert Hughes: *Born of A Virgin*

## Daily Bible Treasury\*

BY HERBERT LOCKYER

April 1. PSALM 98. Within this soul-stirring lyric that we can call "A Coronation Psalm," the universal recognition of divine Sovereignty is prominent. The whole earth proclaims God as "the Lord, the King." The Psalm carries a prophetic vision of Armageddon, when salvation and righteousness will be openly manifested in the sight of hostile nations. Thus, within this noble and lively song, universal jubilation and universal judgment are combined. One old writer suggests that the Psalm prefigured Christ's coming into the world. "What is here foretold by David is, in the Virgin's Song, chanted forth as being accomplished. David is the Voice, and Mary is the Echo."

April 2. PSALM 99. Inherent and governmental holiness are before us in this Sanctus Psalm. Four times the word "holy" occurs, giving us the division of the Psalm, and can be placed alongside the three-fold recognition of divine holiness by the Seraphim in Isaiah 6. There are three Psalms commencing with "The Lord Reigneth" (93, 95, and 99). Here, in this Psalm of Holiness, the Sovereign Lord is found between the Cherubim, implying that God is satisfied in His righteous and holy demands as He gazes upon the blood-sprinkled Mercy-Seat. Divine holiness demanded atonement for sin, and divine love graciously provided the sinner's need of such an atonement. Let us ever worship at His holy hill.

April 3. PSALM 100. Among all the Psalms forming the Psalter, this is the only one designated "A Psalm of Praise." While originally designed to be sung when the sacrifices of thanksgiving were offered (Lev. 7:12), it yet reveals the vision of world-wide worship of Jehovah, that the Jewish nation had. Ablaze with grateful adoration, this divine lyric, known as "The Old Hundredth," has been a favorite Psalm of the saints in every age. Of the Psalm as a whole, it has been written: "This is a bunch of the grapes of Eschol. It is a taste of what is still in the promised Land. The Jewish church came to its perfection in the reign of Solomon, but a greater than Solomon is here. The perfection of the New Testament is here anticipated." They who enter His gates ought always to do so with thanksgiving.

April 4. PSALM 101. Because righteous resolutions are written all over this Psalm, which, by the way, no one but a man after God's own heart could write, it is fittingly known as "The Psalm of Pious Resolutions." Holiness of heart and singleness of eye prove how David was determined to practise religion. And what is the use of praise without practice? As we learn from another Psalm, our songs must become statutes to live by. Some of the saints of bygone days called this "The Householder's Psalm," affirming that if all homes could be regulated by the rules of the conscientious Psalmist, there would be greater domestic happiness. Others have named it, "The Mirror for Magistrates," and political life would be more godlike if all rulers lived this Psalm.

April 5. PSALM 102. The Psalmists were ever patriots, hence the present lament over the nation's distress. We here find the writer

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



## OUR HOPE

633

making the grief of the country his own. All personal sorrows are eclipsed by the anguish of heart the Psalmist experiences as he looks upon the desolation of Zion. But this true patriot does not sorrow as those who have no hope. Through faith he envisions a glorious future for generations unborn. See the expressive title of the Psalm. Are you afflicted in some way or another? Then pour out your complaint before the Lord. If overwhelmed, empty your heart before Him. Even the ship with Christ on board was filled with water and began to sink. So ease your burdened heart. Tell it all to Jesus! He is the afflicted One of the Psalms.

April 6. PSALM 103. Possibly written by David in his failing years, this Psalm describes the royal benefactions from the table of Him who daily spreads a glorious feast for the redeemed. Spurgeon says of the Psalm: "There is too much in it for a thousand pens to write. It is one of those all-comprehending Scriptures which is a Bible in itself, and it might be alone almost sufficient for the hymn book of the Church." Within the Psalm there is no prayer or supplication. All is purest praise: "His Kingdom ruleth over all." Over all! Is this not Over the needs of your body; over all hindrances; over all trials; over all disappointments; over death. Harkened to the victorious organ music of God's "all"!

April 7. PSALM 104. Beginning and ending in the same way as the previous Psalm, this poetical version of *Genesis* is indeed Creation's Chorus. Not blind law, or chance, or fate is behind all natural forces, but God Himself. The panorama of the universe is here viewed by the eye of devotion, and God is praised for what He is in Creation and Providence. What we love about the Psalm is that after describing Nature in all the perfection of her beauty, he concludes with his own personal testimony of the Creator: "My meditation of Him shall be sweet." And such meditation is sweet both to the Lord and ourselves. The Psalmist knew how to magnify God for His works, but his meditation was of Him—His Person, not His Power.

April 8. PSALM 105. Turning back to what happened when the ark was brought from the house of Obed-edom, it would seem as if David was responsible for this historic Psalm (1 Chron. 16:7), summarizing as it does *Exodus* and *Numbers*. As the Psalm abounds in exhortations to praise God, it is suitable as a triumphal song for any age. God is here exalted as the Sovereign Lord. His grace reigns over all. He chooses whom He pleases out of nations and families—individuals for the accomplishment of His purpose. Do we live in the enjoyment of the divine protection of verses 14 and 15? Israel was precious in God's sight, but we are more precious, seeing we have been redeemed by the blood of His Son. And look also at verse 38! Live so near to God as to cause fear to fall upon the surrounding world.

April 9. PSALM 106. This Psalm of Provocation and Preservation begins and ends with a "Hallelujah!" Between these two Hallelujahs we have a record of sin and shame, yet of marvelous grace and patience. What a different nation this would be if only there could rise to God a similar national confession of transgression! The miracle is that He is so patient with this land, as He was with Israel. With all its sin, rebellion, and idolatry, why does He not destroy it? What a glimpse we have into the divine heart, in the words: "He regarded their affliction." And, because He has no pleasure in the death of the wicked, may the rulers of this land in which we dwell feel constrained to make the cry of verse 47 their own.

April 10. PSALM 107. Isaiah reminds us that salvation and song go together: "I have redeemed thee. Sing!" (Isa. 44:22, 23).

And the Psalmist agrees with the Prophet, for here is a Psalm for the redeemed. What a choice song of pilgrimage it is! Before us are outlined all the motives of gratitude. Note how the exclamation of verse 8 is repeated in the Psalm (vss. 14, 21, 31). Is yours a singing heart? Or can it be that although saved, you are yet songless? Have you been content to live in Grumbling Corner? Then why not move to Thanksgiving Avenue, where it is just as cheap to live? Further, living as you do in a restless world, do you possess the tranquillity of soul referred to in verse 30? If redeemed, learn to repose.

**April 11. PSALM 108.** Here we have the Victor's Song, with God at its outset and conclusion. As a valiant warrior, David knew that his victories did not come merely as the result of his own valor. It was "through God" that he trod down his enemies. An old Prussian officer was wont to invoke the aid of "his Majesty's August Ally." And David ever turned to God as his "Ally," and found in Him One stronger than all his foes. Within our own lives we cannot expect to triumph over enemies if we lack the fixed heart of verse 1. When God is our Center, He is able to deal with the circumference. May we be delivered from the wavering, wayward heart! If it is fixed upon the Lord, then we can fight victoriously.

**April 12. PSALM 109.** The string of anathemas forming this imprecatory Psalm has troubled many minds. It has been called "Iscaiot's Psalm," because of Peter's use of it in connection with Judas (Acts 1:20). Certainly the Psalm does not breathe the Christian spirit, but then it is not for the Christian age. The Judgment Psalms were conceived and written under the stern dispensation of the Old Covenant. Israel had constant conflict with sword and spear, and they wanted to tread down and crush their enemies. To them it would be righteous triumph to wash their feet in the blood of their foes. But in this Christian age, our struggle is not with carnal weapons. Forgiveness, and not vindictiveness, has come to us from the Cross. The Tribulation Period, however, will witness divine judgment.

**April 13. PSALM 110.** In this "Priest-King Psalm" we have come to a most important Messianic Psalm. Christ, in all His glory and power, is the predominant theme of the Psalm. For a profitable outline of the Psalm, the reader is referred to page 654 in the Scofield Reference Bible. This crown of all the Psalms has been designated in many ways. Martin Luther said it was worthy of being overlaid with precious jewels. Of verse 3 the Reformer wrote: "It is a well-spring of joy, a treasury of all Christian doctrines, understanding, wisdom, and comfort, richer and fuller than any other passage of Holy Writ." Take a look at the last verse, and drink deeply of the refreshing brooks God has provided.

**April 14. PSALMS 111, 112, 113.** In this trilogy of Psalms, each resembles the other in general tone and manner. We group them together, therefore. Each commences: "Praise ye the Lord." Probably these Psalms were sung at the eating of the Paschal Lamb, and were among those Christ and His disciples used before they went out into the Garden. The intention of this triad of Hallelujah Psalms is to stir up praise to God, for all the reasons stated in them. Creation and Redemption (111); Blessedness of the Righteous (112); and Boundless Power and Compassion (113). True, the Lord's Name is to be praised! Do you glorify Him in this way? Acceptable praise is a sacrifice (Heb. 13:15). Angels descending are laden with blessings for our needy hearts. But as the angels ascending return to our bountiful God so empty-handed!

April 15. **PSALM 114.** True poetry reaches its climax in the grandeur of this Pilgrimage Psalm, wherein the God of Jacob is praised as the Master of ocean, earth, and sky. All the forces of Nature obey their Lord on behalf of His people during their exodus. Points to observe, looking at the Psalm as a whole, are: Pilgrims (vss. 1, 2); Power (vss. 3-6); Presence (vs. 7); and Provision (vs. 8). It is blessed to realize that God is greater than all the powers He created. He is not a prisoner within His own laws. All obey His behest. And, surely, such a fact should encourage our hearts as we continue our journey through the wilderness of this world. Well, God can make any rock that we come up against yield a fountain of water.

April 16. **PSALM 115.** The folly of idolatry is the conspicuous theme of this Psalm, commencing with the tribute of the true worshippers of God. What a revelation we have here of the utter and abject helplessness and degrading hopelessness of idol worship! Whether the gods of men are natural objects, riches, or worldly pleasures, they have no eyes to pity, no ears to hear, no tongues to counsel, and no hands to help. Worshipers become assimilated to the objects of their worship. But the true God is all eyes, ears, hands, feet, and heart. And if He is the sole Object of our worship, we become like Him. Those who sit in darkness, bowing down to idols, have a light. Christianity offers a song. A worshipping people are "We will bless the Lord."

April 17. **PSALM 116.** Seeing that this precious Psalm commences with the positive declaration, "I love the Lord," we can call it *The Lover's Psalm*. "Personal love fosters faith." All experience of redemption is the theme of this Psalm. The writer, "and in it we see the redeemed answered when they are preserved in time of trouble, resting in their God, walking at large, sensible of their obligations, conscious that they are not their own, but bought with a price, and joining with all the ransomed company to sing thanksgiving unto God." The language of the Psalm can be fittingly applied to Christ, and also to the believer as he faces his trials. Have you taken the cup of Salvation, the Saviour's cup of anguish made possible? If you are saved, surely you are paying your vows unto the Lord!

April 18. **PSALM 117.** *Multum in parvo* (much in little) is what we can write over this shortest of all Psalms, which likewise constitutes the central portion of the whole Bible. Little in letter, it is yet exceedingly large in spirit, seeing that it travels beyond the barriers of race and nationality, and calls upon all mankind to praise the Lord (Rom. 15:11). This is a Psalm for this Gentile age, and also for the succeeding age, when the knowledge of the Lord is to cover the earth as the waters cover the sea. Being a small portion, made up of only two verses, it suggests that God's worship need not be too long. Few words sometimes say what is sufficient. The shortest text of the Bible is, "Jesus wept." And who is there who is able enough to plumb the depth of divine compassion?

April 19. **PSALM 118.** While this Psalm was probably associated with the joyful laying of the corner-stone of the Temple (Ezra 3:10, 11), frequent quotations from it in the New Testament prove that it is another Messianic Psalm (1 Peter 2:6). Note the five-fold repetition: "His mercy endureth forever" (vss. 1, 2, 3, 4, 29). Delitzsch, the German scholar, said of this majestic Psalm: "Each verse has of itself its completed sense, its own scent and hue; one thought is joined to another as branch to branch and flower to flower." It was also Martin Luther's favorite Psalm, who declared, "I love them all; I love all Holy Scripture, which is my consolation and my life. But this

Psalm is nearest my heart, and I have a peculiar right to call it mine." Can you claim it as yours? If today is one of those unwanted days, read verse 24.

April 20. PSALM 119. Composed of twenty-two divisions, each beginning with a letter of the Hebrew alphabet in its proper order, this Word-exalting Psalm is the longest in the Psalter, just as Psalm 117 is the shortest. The same Holy Spirit, however, is responsible for both. There are times for short hymns and times for long hymns, for short prayers and for long prayers, for short sermons and for long sermons. As far as we can trace, there are only two or three verses out of the 176 in this Psalm in which the Word of God is not mentioned in some way or another. And that the Psalmist loved what he had of it can be found in the reiterated professions of love for and delight in it. The closing verse presents what we might call a confession. If you, too, have gone astray, the divine Seeker will restore you through the Word.

April 21. PSALM 120. The next fifteen Psalms bear the same title. "The Songs of Degrees," or "of Ascents." Martin Luther called them: "The Songs on the high key." These Psalms were probably chanted by the people as they went up to Jerusalem to the feasts. "The stairs of the City of David at the ascent of the wall." As each Song of Degrees sparkles as a separate star, shining in its own constellation, let us look at them separately. The one before us may contain David's prayer against Doeg. If so, then we can appreciate the Psalmist's appeal to "the great Arbitrator of right and wrong, before whose Judgment Seat no man shall suffer from slanderous tongues." Sick at heart over sin and strife around, we, who are the Lord's, also long for the peace and quiet of Zion.

April 22. PSALM 121. Although it is among the Pilgrim Psalms, this one is more like a soldier's song than a traveler's hymn. God as the Eternal Keeper is before us. Unceasingly He cares for His own. He ever preserves and protects all those who know Him as the Keeper. And, is it not blessed to realize that God's care is not only eternal, but particular and minute? He is your Keeper as if you were alone in all His universe. He knows all about your separate trials, temptations, and sorrows. While He has millions to watch over, He never for one moment forgets you. Unceasingly and sleeplessly He watches over you. Why not, then, live day and night in His thought and love? With verse 1 in mind, we can understand what the natives of India meant, when they said of Sir Henry Lawrence, that when he looked *twice* up to Heaven, and then to earth, he knew what to do.

April 23. PSALM 122. Jerusalem was dear to the godly Jew, not only because of the beauty of its situation and the stately majesty of its buildings, but because it was the beating and pulsing center of the nation's religious life. This is why David's Psalm expresses the delight of returning exiles as they approached the Temple in Zion. Matthew Henry says of this Psalm: "Observe, first, the joy with which they were to go up to Jerusalem (vs. 1, 2); second, the great esteem they were to have of Jerusalem (vs. 3, 5); and third, the great concern they were to have for Jerusalem, and the prayers they were to offer for its welfare." And so ought we to pray for the prosperity and increase of the Church of Jesus Christ, the spiritual Jerusalem.

April 24. PSALM 123. Ancient writers call this Psalm, "The Eye of Hope," or "The Psalm of the Eyes," and the lifted eye indicates the worshiping heart and the waiting spirit. One thought, express

## OUR HOPE

637

in an engaging manner, fills this Psalm. Whether it was a sigh heard in the days of Nehemiah or no, this short ode, written with stogular art, breathes the desire for strength and succor by the saints of every age. Eyes lifted up to the hills, in Psalm 121, are here lifted up to the Lord Himself. Our looks to Deity for deliverance. The upward glance is the evidence of a believing, humble heart, and is a confident persuasion that God is ready and willing to undertake for us in time of need. The eyes of faith look up. In which direction are you looking?

April 25. PSALM 124. Whatever direct application this Psalm may have in David's life, it enjoys a delightful universality. The Song is admirably suited as an anthem of the redeemed in every age. As saints, we live in hostile territory with traitors within the camp and unnumbered foes without. But the quick and mighty intervention of God, emphasized in the Psalm, can be claimed by the humblest believer. With the Psalmist, each of us can rejoice in the fact that God is with us, protecting us on every side. What we sadly need, however, is deliverance from confidence in man and a complete reliance upon our divine Protector. This glorious Lord is our Ally, and well able to overcome all proud, arrogant foes. So, bid your fears depart. Hope thou in God!

April 26. PSALM 125. It has been suggested that this Psalm, along with the next one, forms a pair, with verse 1 of the Psalm before us as an introduction to both. Being a further Pilgrim Psalm, we are presented with a record of the feelings of a pilgrim as he neared Jerusalem. And two peculiar features of the city are used as symbols of spiritual realities; namely, it stood on a mountain, and it was girded by mountains. All who trust in the Lord are set as steadfast as a mountain; and are compassed about by Him. Thus faith gives stability, and likewise secures an encircling defense. Emphasis, of course, is not in the firmness of our trust, but in the object of our trust, the immovable Lord. How encouraging to realize that all the blessings of this Psalm are the birthright of every believer!

April 27. PSALM 126. We are still climbing. This further "Song of Ascents" declares that God had worked on behalf of His people. Their sighing for liberty had been answered, and for a while they seemed to be in dreamland. No longer exiles! Why, it seemed too good to be true! And such a Psalm is for the comfort and guidance of the saints in every age. Often joyful hopes, raised by deliverances, are threatened with disappointment. But "favours already received are to be the ground of prayer and believing hope that God will crown His goodness by new acts of grace." If you are somewhat discouraged in service, read verses 5 and 6, and know that the seed sown in weakness, and watered with the tears of compassion, will not fail to bring forth an abundant harvest. What a Psalm! Laughter and tears (vs. 2, 5)! Songs and sobls!

April 28. PSALM 127. Attributed to Solomon, this Psalm differs from the other "Degree Psalms" in that the individual is prominent. John Calvin wrote of it: "The theme suits Solomon, who chiefly occupied the domestic territory." The main thought of the Psalm corresponds with the wise monarch's proverb, "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it" (Prov. 10:22). Except God give His benediction, man's works cannot have a prosperous issue. Temple and home are before us in this Psalm, with the Lord as the heavenly Builder of both. God-built churches and God-built homes are the nation's greatest asset. Here is an appeal to every one of us.

**April 29. PSALM 128.** The blessed influence of a sanctified home life, touched upon in the previous Psalm, is developed in this one. Walking with God in the quiet of the home enables us to walk with Him and for Him in the busy, hostile world outside. In these days of industrial turmoil, when it is not as common as it used to be to give a fair day's work for a fair day's pay, verse 2 is one that should be reiterated in all labor circles. What a different world this would be, if only it were possible to have the application of the principles of the Bible in every phase of life! Those of us who are grandparents find delight in the last verse of this Pilgrim Psalm. The question is: "Am I to the enjoyment of the peace that God alone can bestow?"

**April 30. PSALM 129.** Experience, both national and individual, is outlined in this Psalm, in which the Jews, returning from Babylon, expressed their hope of complete re-establishment in their own land. Many and deep had been their afflictions, but triumph was sure. Amid all declension and tribulation God was on the side of His own, overruling all He permitted, for the people's good. The last verse indicates the custom prevailing in God-fearing Israel. It constitutes the benediction given to the reapers of a harvest (cf. Ruth 2:4). Let us take to our hearts this Psalm, with its insistence upon the protection and deliverance of our righteous Lord. In spite of each and every difficulty that we may be called upon to face, we have a God who can bring us through.

---

## Letters

### All This Time

To the Editor:

I was a young man when I asked a Reformed pastor what I ought to read. He told me, *Our Hope*. Now I am 67 years old and have been reading the magazine all this time. Was reading it just now, and that is what made me write you.

I thank my heavenly Father that although always I worked in the world (I worked for a Lighting Co.), He kept me from serving the world.

May the heavenly Father grant you and all the staff the best that He has to give—

"Till He come,"

MARTIN HOUSEMAN

Grand Rapids, Mich.

### Too Critical

To the Editor:

Twice I have received sample copies of your magazine. Parts of it I like, but I shall not subscribe. You are too critical.

Why do you, for example, speak so strongly against Dr. Cavers and

the Federal Council of Churches? He is a Christian, and the Federal Council is composed of men who love God. If you were less bitter, it should be tolerated in your magazine.

PAUL L. HINGMAN

Clearwater, Fla.

*May God keep us from being bitter. But may He also keep us faithful in defending the faith. As to the person and organization that you mention, show us, please, one line of Scripture that countenances one who professes to being a Christian being yoked with an unbeliever, or one who has been made righteous in Christ having fellowship with unrighteousness, etc. It is our responsibility to discern error and point it out. In so doing,*

*we do not intend to attack an individual, but we do feel obliged to challenge his statements and actions. We are very jealous for our Lord. God's Word exhorts us "earnestly [to] contend for the faith" (Jude 3).—Ed.*

### Ferrar Fenton's Translation

To the Editor:

A relative in England sent me a Bible, a translation by Ferrar Fenton, published in 1903. He claims a direct translation from the Hebrew.

I have not been able to find out anything about it, or any criticism. If you have any information, I would be glad to hear your comments.

The opening chapter of Genesis (in this translation) sounds queer to me.

Your magazine has been a companion to me for several years and, I trust, will continue to be for some time. Incidentally, it is the only publication of its kind that I receive.

JOHN ELLIS

Toronto, Ont.

*"Ferrar Fenton's translation is a new one to us. We should be pleased to hear about it from anyone who is familiar with this edition of the Bible, both for our own information, and to pass the word along to Reader Ellis.—Ed.*

### Sort of Scared

To the Editor:

We are not worried about any changes the new editor may make in *Our Hope*, as we feel that the mantle of our beloved Dr. A. C. Gaebelien has fallen upon you. But we were sort of scared when

the first editorial in the January issue was not from his pen, as it has always been the first thing we turned to. Any change but that we could stand!

We are glad it was back in the February number, which just arrived. We make mention of you in our prayers.

Mrs. CLARENCE MILLER

Johnstown, Pa.

*"Thank you for telling us. We assure you that Dr. A. C. Gaebelien will not be forgotten. Sometimes we are obliged to cut out some material to make space, and since the January issue carried a leading article by the late beloved Editor, we omitted the usual Memorial Editorial. We wondered if some would notice, and write! Your prayers are deeply appreciated.—Ed.*

### World Statesmen Working

To the Editor:

As a student of prophetic Scripture for many years, I believe as you do that a proposed Federation of Nations in Western Europe is bound to eventuate some day, just as at present we see Russia moving toward the great Northern Confederacy.

We recall Briand's proposal after the first World War. It was not then God's time for that. How careful we must be in drawing conclusions from transpiring events! Yet may it not be possible that His time is maturing?

In any case, it is most interesting to note how world statesmen are working in line with the Word, yet apparently in entire ignorance of it.

CONVIN KNAPP LIXOX

Atlantic Highlands, N. J.

### The Hoax Called "Christmas"

To the Editors:

I suppose it is useless to ask *Our Hope* to tear the mask off the hoax called "Christmas"—the season when the murderer, the world, with brazen face and seared conscience celebrates with wine, women, and song the birthday of the One whom he murdered. How *Our Hope* can continue telling us that Christ was born on the 25th of December, when *Our Hope* knows perfectly well that He was not born on that date, is a puzzle to me.

It is surely significant that Scripture is so definitely silent as to the exact day and date of Christ's birth; so definitely silent as to whether His birthday should be kept and celebrated. Passing strange that a Christ-rejecting world should be so keen on keeping His birthday when it still scorns Him and has not a particle of use for His atoning death on the Cross. Strange, too, that Christians can help the world do this horrible thing.

The "hoax" has its origin in the apostate Church of Rome and is sponsored by the wickedest woman on earth—Jezebel. But, "popularity," not "truth," governs the issue. But I fear the day has arrived when we shall have to let the wicked do wickedly while we trim our lamps to go forth to meet the Bridegroom, leaving them to take care of themselves the best way they can, and go buy for themselves, alas, to meet a closed door when they return.

With best wishes and kind regards,

J. A. BORRIS

East Harbour, Turks Is., B.W.I.

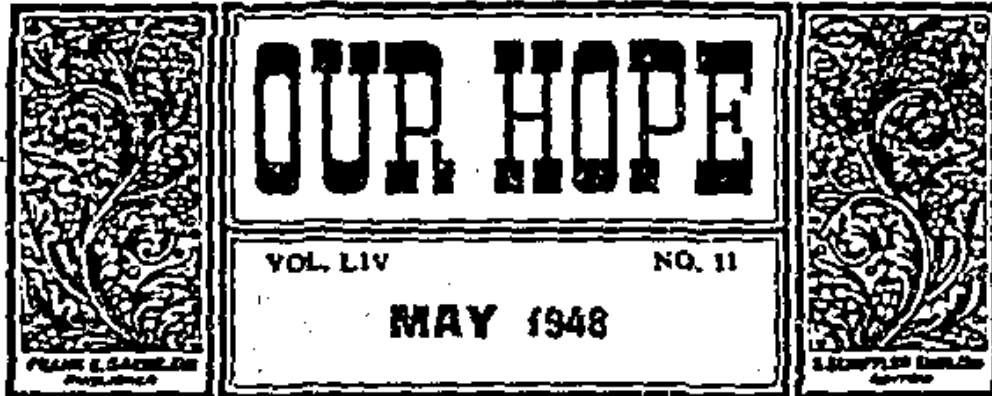
*We are not aware that OUR HOPE has ever taught that*

*our Lord Jesus Christ was born on December 25th. We do not know that that was the date of His birth; neither do we know that it was not. It has been pointed out again and again in these pages that it is incongruous and absurd for a Christ-rejecting world to commemorate Christmas, in view of what the occasion is supposed to solemnize. There are differences of opinion as to what the Christian's attitude ought to be regarding it, since the memorial does not go back to apostolic times. However, we do not refuse to gather for worship on Sunday simply because Unitarians and other unbelievers meet on that day. Is not the commemoration of Christmas, then, an instance where liberty must be allowed, since the Word of God is silent about it? It all rather depends, it appears to us, on HOW the believer in Christ observes Christmas. We have found that the occasion does offer excellent opportunities to bear witness to Christ and the reason for His coming into the world—to give His life a ransom for many. We thank God for this.—Ed.*

---

**"BE PERFECT, BE OF ONE MIND, LIVE IN PEACE"**  
(2 Cor. 13:11).





## Editorials and Notes

### MEMORIAL EDITORIAL: Made Nigh

"But now in Christ Jesus ye who some-  
times were far off are made nigh by the  
blood of Christ" (Ephes. 2:13). It was a  
great sight that Moses beheld when he  
stood at Horeb and saw the bush burning

with fire, yet not consumed. He gazed upon it for some time, and as the bush continued to burn and remained undestroyed, Moses said: "I will now turn aside, and see this great sight, and why the bush is not burnt" (Exod. 3:3). Then the voice of the "I AM" was heard, and Moses was commanded: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (vs. 5).

This burning bush teaches different lessons. It is the emblem of the people of God, unworthy like a thorn bush. The fire is symbolic of their tribulations, persecutions, and sufferings. It is also the symbol of God's holiness, for He was in the midst of the fire. Jehovah was present, and therefore Moses was commanded not to draw nigh; it was holy ground. And He who dwelt in the burning bush, the Angel of the Lord who speaks as the "I AM," was none other than the Son of God, who Himself came later to make it possible for guilty and lost sinners to be made nigh and to draw nigh. He came in deepest humiliation, and by His sacrificial death, by the shedding of His blood, opened the way, and the only way, to come to God.

The New Testament contains no command like the one Moses heard, but we are told, rather, to draw nigh. "Having therefore, brethren, boldness to enter into the holiest by the

blood of Jesus, by a new and living way, which He consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-22). "Let us draw near"—and as we do so, let it not be with fear and trembling, but with boldness.

We have often thought of what the feelings of Israel's high priests must have been when, once a year, they parted the veil and entered into the Holy of Holies and stood in Jehovah's holy presence. We suppose their hearts beat faster, and they trembled, fearing that something might have been omitted which would bring upon them God's displeasure. But we, on the other hand, can enter with boldness, not into an earthly tabernacle, but into His very presence, in full assurance of faith, and without hesitation or doubt. Why can we thus draw near with confidence and with joy? What gives us this perfect assurance, this boldness, this right to draw nigh? The answer is: *the blood of Jesus*. All else—our works, our character, our service, our self-sacrifice, and our endeavors—is insufficient to bring us near and to give us boldness. It is the blood of Christ, and that alone, that bids us draw near, and by which we are made nigh to God.

Do we wonder, then, that such hatred is expressed by some, against the blood of Christ? Metaphysical cults, like Christian Science, Unity, and others, despise the blood, denying its efficacy to bring people near to God. It is equally bad in the camp of liberal Christianity. Modernism has no use whatever for the blood of the Lord Jesus Christ. What the Apostle Paul says when he magnifies the substitutionary sacrifice of Christ, through His blood, which redeems, washes away our sins, makes peace with God, and draws us near to Him, they brand as "Pauline Blood-Theology," as if it were solely invented by him; and they go so far as to link his teachings with the Phrygian mysteries of an unholy paganism. They forget that what Paul teaches is solidly founded upon Israel's God-given sacrificial code and the unshaken divine predictions of holy men of God, the prophets. In order to destroy this foundation, they have gone so far as to

deny that Moses wrote Leviticus, with its law of offering and sacrifice. They claim, instead, that it is post-exilic. Paul, the man of God who was chosen to make known His mysteries, they reject, together with his glorious and full message of Christianity. They deny the great Gospel which he received and preached, the wonderful proclamation of redemption by the blood of Christ. How can they read, with peace of mind, God's Word, saying: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace" (Heb. 10:28, 29). Well may these blood-rejectors remember that "it is a fearful thing to fall into the hands of the living God" (vs. 31).

But while the religious world despises the blood of Christ, those who believe that Christ died for our sins, who know that He has, in His own blood, washed us from our sins, and that He rose again for our justification, and who are assured that peace was made through the blood of His Cross, magnify His blood, and rejoice in it. But oh, for a greater realization that we, who were afar off, are now made nigh by the blood of Christ! To draw near with boldness, to draw nigh with confidence, to approach Him in communion, should be and must be our daily occupation. The blessed result will be a life that glorifies the Lord.

The day is rapidly approaching when we shall draw near, no longer in spirit only, but, in truth, into His very presence. Then, and only then, shall we know how near the blood has made us, and what glories it has purchased for the blood-redeemed hosts of God.

—A. C. G., 1930



Made  
Righteousness

Sin cannot exist in propinquity with God, neither can sinners stand in His holy presence. No matter how righteous a man may be by his own standards and in the sight of his fellows, human righteousness is vile in the view of the Almighty. Thus Isaiah wrote: "But we are all as an

unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (64:6). Men are far from God in themselves. But in Christ Jesus, those who are his are "made nigh" by His blood. Therefore, when through His shed blood the Son of God brought us near to God, it must have been that sin was taken away and the sinner made righteous; else near to God we could not be.

Clearly this is so. It is written in 2 Corinthians 5:21: "Him who knew no sin God made sin in our behalf, so that we might be made [or, *become*] the righteousness of God in Him" (free translation). When Christ's blood was poured out upon the Cross, the sinless One, who neither within nor without was touched with sin, bore our sins. They were placed upon Him, on the Cross. And the fact that His vicarious sacrifice satisfied divine justice was vouched for when God raised Him from among the dead and set Him at His own right hand. There, in the Father's presence, the Lord Jesus is seated as our righteousness. No longer does the Father see us clothed in the filthy rags of self-righteousness, but He sees us clothed in His own righteousness in Christ, and we are accepted in Him. This is the marvelous standing of the child of God because of Calvary and the Empty Tomb

Made the righteousness of God! This is a forceful call to righteous living, a divine call. Such a life, however, can never be attained in our own strength; for while our standing is righteous, our state is still subject to the blandishments of the world, the flesh, and the devil, and our own righteousnesses are no cleaner than they were before we were saved. But our Lord and Saviour Jesus Christ, the Son of God, is the exalted and glorified Man who is seated in the Father's presence. And He dwells within our hearts, too, by the Holy Spirit. Therefore, if we will only rely upon Him, draw upon His strength, and say "no" to self; if we will only walk in the Spirit; if we will only yield ourselves to the Spirit and permit Christ, our righteousness, to live in us as He wills to live, the result must be righteous living on our part.

Let those who name the Name of Christ, who have been made the righteousness of God in Christ, prove that

## OUR HOPE

645

righteousness and translate it into holy living in the pilgrim pathway. "Like as He who hath called you is holy, so be ye holy in all your behaviour; because it is written, Be ye holy; for I am holy" (1 Peter 1:15, 16).



No more scathing or denunciatory words are recorded as having fallen from the holy lips of our Lord than those spoken to the scribes and Pharisees, as found in Matthew 23. "Blind guides!" "Hypocrites!" "Whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you! Ye serpents, ye generations of vipers, how can ye escape the damnation of hell?"

These scribes and Pharisees were religious men, men of distinction in the community, men who made a great show of abiding by the commandments, men who attended the services of the temple, men who offered prayers regularly, as their neighbors would have testified. But with all this outward observance of the form of religion, they were whited sepulchres, hypocrites.

We have seen the white-washed tombs of the Near East, Egypt and Palestine. In some public burial place may be observed numerous sepulchres and gravestones. Most of them are a dull, muddy color, blending with the hard earth in which they stand. But here and there is a grave that has been carefully kept and tended. The tomb, or the stone, is white as light, shining out among its fellows. It has the appearance of cleanliness, but within it is no different from all those surrounding it. It is filled with dead men's bones and uncleanness. Thus were the scribes and Pharisees—seemingly more righteous than their compatriots, but within, sinners in need of repentance and God's salvation.

It is very tragic, but very true, that there are standing today, in many pulpits that are called "Christian," and in high places in organized religion, men no nearer the kingdom of God than the scribes and Pharisees. "Blind guides!" "Hypocrites!" "Whited sepulchres!" This is what Modern-

## OUR HOPE

ism and other Christ-denying cults have to offer mankind—leaders who pose as messengers of light, but who are filled with darkness. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15).

And if this be the end of those unbelievers who practise hypocrisy, how careful must the child of God be, especially those in places of leadership, to beware of hypocrisy in their own lives. God abhors hypocrisy. It has no place in the Christian life. With malice, and guile, and envy, and all evil speaking, hypocrisy is to be laid aside by all who "have tasted that the Lord is gracious" (1 Peter 2:1-3).



Not Many,  
But Some

In the *Atlantic Monthly* for February, Dr. Reinhold Niebuhr, Professor of Applied Christianity at the modernistic Union Theological Seminary, writes on "The Impact of Protestantism Today." The weakness of Protestantism, in spite of its numerical growth in the last century, is due, Dr. Niebuhr asserts, to the fact of excessive denominationalism, when there ought to be united effort. But he has hope that such a union may one day evolve. Of course, this is the goal toward which the Federal Council of Churches strives. It is a goal that cannot be reached without the abandonment, on the part of those who hold certain Biblical truths essential to Christianity (as, for example, the Deity of Christ, His virgin-birth, His literal bodily resurrection, etc.), of cardinal doctrines of the Christian faith; or without disobedience on the part of fundamentalists to the Scriptural injunction to "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Ephes. 5:11).

Dr. Niebuhr characterizes the conservative element of American Protestantism in this fashion: "One section of the church, usually identified as 'fundamentalist,' has sought to preserve the Christian heritage by denying the validity of

every achievement of science which culture boasts, and by wrapping the essential truths of the Christian faith in obscurantism. The excessive Biblicalism of orthodox Protestantism is—contrary to popular impression—considerably more obscurantist, culturally, than Catholicism. For Catholicism incorporates the best in the humanistic tradition of Western culture, while Protestant obscurantism turns its back on every insight not directly derived from Scripture. In this strategy it manages to give many a scriptural truth an invalid, literalistic meaning."

It is this unfair characterization of fundamentalists that we wish to speak of, rather than the article as a whole.

Two statements in this brief paragraph from Dr. Niebuhr's pen are neither fair nor accurate. (1) Fundamentalism does not deny "the validity of every achievement of science which culture boasts"; and (2) it does not turn "its back on every insight not directly derived from Scripture." These are sweeping statements that Professor Niebuhr has made, and they will not stand the test of truth.

Fundamentalism recognizes the achievements of science. But it is also aware that the very fact that science is progressive determines that what science holds as truth today is frequently appraised as error tomorrow, and is renounced as obsolete. Test this statement by reading a book on science written in A.D. 1900.

As to Fundamentalism "turning its back on every insight not directly derived from Scripture," this statement is also false. Fundamentalists do turn their backs on every insight that is *contrary* to Scripture. They do not claim, for example, that the Bible is a textbook on science. But they do affirm that insofar as it treats of science, it is absolutely infallible. It cannot be otherwise, since it is the Word of the omniscient God. Consequently, when science affirms that such-and-such a scientific discovery contradicts the Scriptures, fundamentalists, though they may not be scientifically minded, declare that science is in error.

It has pleased God generally to call the obscure, undistinguished, and simple-minded, rather than the wise of this world, as His own. Paul writes it this way: "For ye see your calling, brethren, how that not many wise men after the flesh,

not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are: that no flesh should glory in His presence" (1 Cor. 1:26-29). However, let it not be thought that all great scientists are anti-Christian or unbelievers. Far from it. Paul does not say: "Not any wise men after the flesh, not any mighty, not any noble are called"; but, "not many . . ."

Some of the most distinguished and loftiest names of science belong to men who were Christians and ardent champions of the truth of God. One of the greatest of them all was Sir Isaac Newton, discoverer of the Law of Gravity. Sir Isaac retired from his researches when he still had an expectancy of about thirty years of life. When some of his former colleagues cotreated him to return to the laboratory, he replied: "I do not want to be trifling away my time, when I should be about the King's business." And there are others whose names are known in the scientific world, but far better, are written in the Lamb's Book of Life: Johannes Kepler, Michael Faraday, Charles A. Young, and Lord Kelvin. Nor are they all relegated to earlier centuries or generations. Dr. Howard A. Kelly, Professor of Gynecology at Johns Hopkins University from 1889 to 1919, and one of the founders of the institution, was renowned in his field, for example.

So then, Dr. Niebuhr errs in stating that fundamentalists deny "the validity of every achievement of science . . . and turn its back on every insight not directly derived from Scripture." Fundamentalism, however, does stand firmly on the ground that God has revealed, in His Son and through His Word, all that man needs to know about God Himself, and sin, and judgment, and redemption, and the eternal issues. Science cannot parallel such knowledge.



"FOLLOW RIGHTEOUSNESS, FAITH, LOVE,  
PEACE" (2 Tim. 2:22).



## OUR HOPE

649

**A Good Place to Start** One Sunday morning, the pastor of a country church preached on the text: "And he brought him to Jesus" (John 1:42). After the service, while the preacher was walking home with his son, aged 10, the lad said to him: "Daddy, I liked what you said this morning."

"Did you, son?" the father asked. "Well, who are you going to bring to the Lord Jesus today?"

"I think I'll bring myself," the boy replied, and then and there he acknowledged the Lord Jesus Christ as his own Saviour.

When you hear a message from God's Word which you "like," do you take it right home to your own heart? This is a good place to start, for it is proper that we allow the Holy Spirit to apply scriptural truth to us in a very personal way, whether that be for salvation, or for spiritual growth, or need.



**Far Spent** One must be blind, and deaf, and rather stupid also, to fail to observe in world conditions today that mankind is fast deteriorating, yes, degenerating, and that catastrophe may strike the inhabitants of the earth before very long. The menace of Communism and its godlessness that threatens Europe and Asia, and casts its shadow upon America; the mania for thrills and pleasures, godless excitement, that grips the people of the world; the wave of indecency and immorality, in defiance of godliness, that sweeps across the earth; unrest, dishonesty, sadism, blasphemy, hatred, and ungodliness abound and increase—surely these are signs that are portentous.

The child of God is in the world, but he is not of it. There is little on this earth today that is spiritually healthful or salutary. What is the Christian to do amid this chaos?

On the Emmaus road, two disciples of the Lord Jesus walked with the risen Christ. Journey's end was near, and they said to Him: "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).

It is true, they did not recognize Him as the Lord until

after their invitation. It is also true that we today have the assurance that He does abide with us by His Holy Spirit, and that He is with us always (John 14:16; Matt. 28:20). Yet with us, as we observe the course of this present evil age, it must be clear that, as with the two from Emmaus, "it is toward evening, and the day is far spent." So must we be conscious of the Lord's abiding presence. We must abide in Him. We must be sure that His words abide in us. For how we need Him in this far-spent day! The night is rapidly drawing on. But our fellowship with Him will continue until we see Him face to face, and henceforth and forevermore. His presence, His comfort, and His guidance will never fail, for He will not fail. So look up, watching and waiting; and while we wait, let us abide in Him and let Him and His Word abide in our hearts.



**We Say It  
Again**

Letter upon letter comes to the Editor, some from subscribers, and some not, asking all sorts of questions, mostly about the Bible. Quite frequently these inquiries pertain to controversial subjects, as, for example, water baptism, bodily healing, propbetic interpretation, false cults, etc. We have tried, insofar as is physically possible, to attend to the appeals that express real personal problems, but it is simply beyond our strength to continue to do this. We have burned the midnight oil night after night, cancelled speaking appointments, limiting ourselves to only a few for the next year, and laid aside the writing of certain books, in order to keep up with our correspondence. We have kept a record of the time spent in replying to some of these letters, and not a few of them require, individually, two and a half to three hours.

We cannot continue to do this. Inquiries that are of sufficient interest to be of value to our large reader-family will be answered, whenever possible, in the "Question Box." When the subject needs more space we shall, when we are able, arrange to have an article prepared on that topic.

We are sorry that we can do no more than this. It is not because we are unwilling or disinterested, but wholly because time and strength will not permit us to do so. Try answering

fifteen to twenty letters every day, together with carrying on other duties, and we believe you will understand our predicament. Thank you for your gracious acquiescence to this announcement.



**Meeting  
Old Friends**

Everyone enjoys meeting old friends and recalling the pleasures of past days. And most people are pleased to make acquaintance with those who, because of common ties, may develop into friends of lasting relationship. Our reader-family is to have opportunity to meet the old or make the new in *Our Hope*. For as we have been leafing through the volumes of past years for the purpose of finding the "Memorial Editorial" each month, we have come upon articles by saints of other days that are well worth reprinting. Their messages, taken from the Word of God, are not dead, but living. Consequently, from time to time—perhaps two or three times a year—we shall, D. V., print writings of some of God's servants who are now with the Lord.

The first of these articles will be found in this issue. Its title is, "The Appalling Crisis of our Day." It was written by Dr. Arthur T. Pierson, a well-known and greatly beloved preacher and expositor of a generation ago. Read the article, and you will be edified. It is as timely today as it was on the day it first appeared in *Our Hope*.



**A Suggestion**

Sometimes letters to the Editor are delayed in reaching him because of the fact that, in the same communications, there are inquiries about books in stock, or orders, or renewals, or other business messages. The Editor is not in Waretown, and consequently these letters are held at the office until the business matters are attended to, before they are forwarded.

Here is a suggestion. We do not propose that you send separate communications, for that would require additional postage and labor. But we do urge that (1) if your letter has to do only with editorial matters, you address the envelope to the Editor and mark it: "Please forward"; and (2) if matters pertaining both to editorial and business affairs are taken up in your communication, you write the renewals or orders on a separate slip of paper.

These proposals are offered for your assistance. If they are not convenient, do not be disturbed about it, but keep on sending your letters as in the past.



**Missionary  
Subscription Fund**

We cannot add anything to what we have said about the blessing that missionary subscriptions to *Our Hope* are proving to be. Almost every day we receive from the foreign field one or more expres-

## OUR HOPE

sions of thanks to the friends who make such subscriptions possible. For example, we quote from one such note on our desk: "I do not know how to tell you what *Our Hope* means to us, and I say 'us' advisedly, for when I have finished with the issue, I pass it on to another missionary who, in turn, drinks in its water and tastes and eats its food, for spiritual growth. Please express the thanks of all of us to whoever made this subscription possible." Perhaps it was you.

We list herewith, with sincere appreciation, the donations received for the *Missionary Subscription Fund* in February 1948: Nos. 48-19M, \$1; 48-20M, \$10; 48-21M, \$4; 48-22M, \$2; 48-23M, \$2; 48-24M, \$1; 48-25M, \$8; 48-26M, \$1; 48-27M, \$1; 48-28M, \$10; 48-29M, \$15; 48-30M, \$2. Total, \$69.00.



**Missionary  
Book Fund**

Books are also welcomed by missionaries. Most of them cannot afford to buy books, and even if they could, it is not easy for them to obtain the titles they want. Those of our own writings that have already been sent to the field are appreciated and used. Thank you for your part in this definite ministry of teaching the Word of God.

Donations to the *Book Fund* received in February, 1948, are gratefully acknowledged as follows: Nos. 48-7B, \$2.50; 48-8B, \$1; 48-9B, \$1; 48-10B, \$2; 48-11B, \$5; 48-12B, \$15. Total, \$27.50.

---

**SPEAKING ENGAGEMENTS**

(For Your Information and Prayers)

**Dr. Frank E. Gaebel:**

May 16—Philadelphia, Pa.: Tioga Presbyterian Church; morning and evening.

**Dr. E. Schuyler English:**

May 1, 2—Toronto, Ont.: Knox Presbyterian Church.

May 31—Primross, Pa.: Memorial Day Bible Conference.

**Dr. Herbert Lockyer:**

May 2-5—Chicago, Ill.: Ravensdale Baptist Church.

May 10-16—Uniontown, Pa.: Harbor of Light.

---

**IF YOU RECEIVED YOUR COPY LATE**

If you received this issue of *Our Hope* late, it is on account of the recent strike affecting printing shops in New York City. The printer of *Our Hope*, a Christian man, and all his staff have done everything possible to make up for two weeks of lost time; but it may be that some readers have been inconvenienced. We regret this, but it was unavoidable, as you can understand.

## The Appalling Crisis of Our Day\*

By ARTHUR T. PIERSON

Nothing is more appalling than the fact that so few, even among true lovers of the Bible and followers of the Christ, have any appreciation of the gravity of the present crisis.

In the apostolic age, the first church council convened at Jerusalem and the apostles and elders came together to consider a matter, whether, as the Pharisees were saying—who believed it: "It was needful to circumcise them and to command them to keep the law of Moses," in order to attain salvation (Acts 15:5). It was the danger of mixing up law and grace, corrupting the simplicity of saving faith with legal works, that raised the first great issue in the Church.

In A.D. 325, the first general council met to define the true Christian faith in opposition to the Arians and the Arian heresy. Scarred veterans came together, who had dared martyrdom for Christ, to defend His Deity. It was one of the seven greatest occasions of Christian history, presided over by the Emperor in person, and gave the Church the Nicene Creed.

In A.D. 381, the second general council, at Constantinople, met the heresy of the followers of Macedonius, and defended the Deity of the Holy Spirit.

In A.D. 1516, Martin Luther nailed his ninety-five theses to the door of the All Saints Church in Wittenberg, the sound of his hammer being heard even in Rome and making the Pope tremble. He thundered against indulgences and justification by works, and after a thousand years during which the rubbish of papal error and superstition had buried evangelical truth out of sight, he unearthed the great doctrine of Habakkuk: "The just shall live by his faith" (2:4), and, as he himself had rediscovered this truth by free access to the Word of God itself, the Reformation defended not only

\*This article is reprinted from the issue of December, 1907, so that those who have not seen it before may be edified by it, and in order that those who are subscribers of long duration may have a second benefit. It is as timely in 1948 as it was forty years ago. The author, Dr. Arthur T. Pierson, was a Spirit-endowed and eminent Bible teacher of the first quarter of this century. He was one of the Consulting Editors of the Scofield Reference Bible.

the doctrine, but the right of all believers to search the Scriptures for themselves.

Today, the problems that confront us are more complete and more momentous than at any previous period. The first councils were held in the period of *Formation*, when sound doctrine was first taking shape and needed definitions that might exclude heresy. The epoch of Luther was one of *Deformation*, when there was need of reconstruction, *Reformation*, when ignorance of the Word of God was the prolific mother of superstition. But today, our peril is, in a sense, widespread *Information*, leading to intellectual pride and independence. Our peril is not so much ritualism and rationalism. Men are wise in their own conceits. Materialism and naturalism usurp much of the scholarship of the age. Five men, none of whom were believers in Christ, have done more than any others of the last century to shape the opinions of men, viz.: Darwin, Tyndal, Huxley, Spencer, and Mill.\* Natural science and evolutionary philosophy have invaded even the domain of our Christian faith, and there has been a distinct determination to eliminate all supernatural elements from the Word of God, the Person of Christ, and the experience of the Christian life.

And now, in our day, men who call themselves Christian preachers and teachers, are denying the value of the historical, prophetic, and even the ethical teachings of the Word of God—turning history into mythical tradition, prophecy into shrewd conjecture and calculation of probabilities, and finding defects even in the moral precepts of God's Word. The Person of our Lord is not secure from assault. His words, it is said, are tainted with the error of His times; His knowledge, limited; and His virgin birth, and even His physical resurrection, are denied. Thus the same destructive methods, which were so boldly applied to the Old Testament, obtain in the New Testament. The history contained in the Gospels and The Acts is held to be hopelessly mixed with the mythical element, and untrustworthy; the prophetic is really descriptive of what was occurring in the first century

---

\*To these names might be added, in A.D. 1948, Dewey, Einstein, Freud, Marx, Mencken, Shaw, Spengler, H. G. Wells, etc.

(so they say), and is a vague forecast of the final victory of truth and holiness; while the ethical is, however high its standard, only a stage in evolution toward the final goal.

If ever there was a call for a great Ecumenical Council it is now, for never before has *the whole fabric of our Holy Faith been in danger*, as it is today. There is nothing so vital and so precious as to be secure from assault. If we follow these leaders who deny the supernatural, we have nothing left worth having or holding—nothing *distinctively Christian*, no final court of appeal, unless it be the human reason; and in that case every man's reason is his own infallible judge, and therefore all consensus is gone. Those who should underpin faith are undermining it, until simple-minded believers are perplexed, if not in despair. We are reminded of a colored man in Boston, who came to the late Dr. Gordon to consult as to his pastor's strangely destructive teaching. "Why," said Dr. Gordon, "I thought your minister was quite an expert in Bible analysis." "Yes," the other replied, "he seems to have unusual skill in taking the Bible to pieces, but none in putting it together again."

Emerson was not a Christian believer, but he declared that the human soul starves on *negations*; and Goethe, the German skeptic, cried in despair: "Give us *convictions*; we have doubts enough."

Where is the Luther for this new crisis? Oh, for someone bold enough and strong enough to grapple with this giant of Rationalistic Criticism, someone who will come forth and nail a new body of theses on the door of All Sceptics Synagogue, and like Luther, state propositions so clear and indisputable that no opponent dare attack them or attempt answer.

It would seem that we need to nail some such theses as the following:

1. Every work shows the workman, and the more perfect the work, the more perfect the reflection of the worker's genius and character.
2. The Bible claims to be the Word of God; if this claim be justified, it must, notwithstanding its human writers, reveal the essential attributes of its divine Author.
3. God is *Eternal* in existence; therefore His Book will not

necessarily be the product of any single generation, or century, or age of history. It will probably be the Book of the ages.

4. God is *Infinite*; therefore His Book will be independent of those finite limitations which characterize man's work. It will transcend the common bounds of man's possibilities and experiences.

5. God is *Immutable*; He changes not; hence, however long the period of the Bible's production, it will reveal changeless elements, and be throughout essentially consistent.

6. God is *One*, the God of unity, order, and system; hence, however varied the human writers of His Word, and the times in which prepared, or the themes of which it treats, it will be one Book and will reveal a definite and homogenous plan.

7. God is *Omniscient*, and from His knowledge no secrets of past, present, or future are hid; hence, we may expect to find His Word dealing with facts of past history or future destiny with equal certainty as the present.

8. God is *Wise*; He never errs in judgment or is chargeable with folly. Hence, His Word will be marked by convictions, conclusions, and counsels accordant with highest truth and wisdom.

9. God is *Almighty*; hence, His Word will display and record achievements far beyond the unaided powers or possibilities of human strength.

10. God is the *Creator* of all things; hence, we may expect to find in His Book the marks of a creative hand and mind. The Author of nature will be able to reveal and control natural laws and forces, and deal in the supernatural.

11. God is *Righteous*; hence, His Book will be ethical. It will exhibit a high standard of moral teaching and practice, and be consistent with the unchangeable principles of right and wrong.

12. God is *Holy*; hence, His Book will be a revelation of His holiness—of infinite beauty and excellence, of highest sympathy with what is faultlessly perfect for its own sake, of purity of a stainless and incorruptible sort.

13. God is *Benignant*; hence, His Book will both teach



and exemplify unselfish goodness and love—inculcate forgiveness, mercy, and self-sacrifice.

14. God is *Mysterious* and *Incomprehensible*; hence, His Book will probably contain mystery, paradox, and apparent contradiction. It will deal with infinite magnitudes as well as moral certitudes.

15. God is *Superhuman* and *Supernatural*; His Word will speak as the language of One who knows man and the secrets of his whole being, and of the universe—to whom what man deems *miraculous* and *impossible* is *possible* and *simple*.

16. God is a God of *Truth*; hence, whether He deals with the facts of the material or moral universe, He will neither teach what is essentially false nor what is inconsistent with the highest verities.

17. To foretell future events is impossible in a ratio geometrically proportioned to the minuteness of detail and remoteness of time. Hence, prophetic prediction argues a divine knowledge in proportion to the measure in which what is foretold is beyond human knowledge, power, or previous experience.

18. The Bible contains over six hundred such predictions, covering at least forty distinct subjects, and therefore averaging fifteen particulars to each. If such predictions are fulfilled, it precludes all mere guesswork.

19. Over three hundred predictions center upon one Person, the Messiah. According to the Laws of Probability there is, therefore, but one chance in millions multiplied beyond human conception, of mere accidental correspondence.

20. God is *Imperishable*; we may expect His Book to be instinct with His vitality—to be a living Book, indestructible by man, divinely preserved by its Author, notwithstanding all human opposition and combined attempts at its destruction.

21. God is a Being of absolute *Faithfulness*; His Book will therefore be an uncompromising rebuke of human falsehood, vice, and inconsistency. It will not cater to human sin, or pander to vice, or compromise with evil. It will deal impartially with even good men, and rebuke their faults.

22. God is a God of *Purpose*; His Book will have a plain design consistent with Himself, and will persist in its object until the will of its Author is accomplished. However it may

assail human pride and self-seeking, it will win victories over falsehood and wickedness.

23. Every existing effect or product demands an adequate cause or explanation. But one adequate hypothesis can be found to account for the Bible, namely, its own account of itself, that it is the product of a higher Intelligence. Any other supposition leaves us in a hopeless maze of perplexity.

24. Form technically both excludes and includes, and this accounts for what the Bible does and does not contain. Its form excludes what does not conduce to its end, and includes all that does.

25. God is *Omnipresent*; as a Spirit He pervades all space. Hence, the Word of God is independent of the limitations of locality, and manifests the same divine control and superintendence everywhere.

26. The idea of divine *Providence* is inseparable from that of God; hence, the Bible represents God as both controlling the present and future—having oversight of all persons and events.

27. God is a *Judge*; hence, the Word of God portrays Him as judicially dealing with all men, rewarding virtue, and punishing vice, partially in this life, and fully and finally in the life to come.

28. God is *Sovereign*; hence, the Bible represents Him as supreme, even over foes. He makes even the wrath of men to praise Him, and restrains the remainder. He performs all His pleasure despite all His enemies and their plots.

29. God is a *Spirit*; hence, He is independent of physical organs and limitations. No material image or representation can do justice to Him, and all such are forbidden in His Word.

30. God, in the Bible, speaks to man. It is a Book for man's use. Hence, its divine Authorship will not lift it above man's comprehension, but will assure its adaptation to man's nature and wants. It will be comprehensive of all man needs to know, and whatever mystery it contains will not obscure duty or be unintelligible.

---

"I AM WITH YOU TO SAVE YOU, SAITH THE LORD" (Jer. 42:11).

## Studies in the Epistle to the Hebrews

BY E. SCHUYLER ENGLISH

### Chapter IX, Verses 23-23

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 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:

25 Nor yet that He should offer Himself often, as the high priest entereth into the Holy Place every year with the blood of others:

26 For then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

If, upon entering chapter 9, we come to the holiest place of the whole epistle (and we do), the passage here cited may be construed as being the very meeting point between God and man. In the Holiest of all stood the Mercy-Seat. Chapters 9 and 10 may be likened to the former, with the portion before us representing the latter.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things with better sacrifices than these" (vs. 23). We have already learned (vss. 21, 22) that the blood of goats and bullocks was applied to the tabernacle and the various vessels of priestly service, and into the very Holiest Place, because these divinely appointed places of worship and service were themselves defiled, since they stood among a sinful and guilty people. Thus it is written of the high priest of the Aaronic order: "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation" (Lev. 16:33).

Observe that the earthly tabernacle and its appointments are referred to as "the patterns of things in the heavens."

Intimation of this has already been made. In chapter 8:2-4, it is told that the Lord Jesus Christ, our great High Priest, who is seated on the right hand of the throne of the Majesty on High, is "a Minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man," and that earthly priests, of the Levitical order, "serve unto *the example and shadow* of heavenly things." Then, in chapter 9:9, it is written that while the first tabernacle was standing, the way into the Holiest of all was not yet made manifest, seeing that the earthly tabernacle was but "a figure for the time then present." Here, in the passage under consideration, the tabernacle and its furnishings are spoken of as "*the patterns* of things in the heavens." "Example and shadow"; "a figure"; "the patterns"—all suggest the same: the former earthly tabernacle, with its offerings and sacrifices, was a representation, a parable that the finite mind could comprehend, "of things in the heavens."

Is there an actual material tabernacle in the heavens? We read that there is a temple there. "There was opened the temple of God that is in Heaven; and there was seen in His temple the ark of His testament . . ." (Rev. 11:19). And in connection with the heavenly temple, the word "tabernacle" is also found: "And after that I looked," writes the Apostle John, "and, behold, the temple of the tabernacle of the testimony in Heaven was opened" (Rev. 15:5). There are a tabernacle and a temple in Heaven, the latter being, apparently, the Holiest of all in the heavenly tabernacle. Some insist that these are material buildings; others understand the language to be figurative and spiritual. Certainly there is a Holy of holies in Heaven, a heavenly Sanctuary, a place where God is worshipped and adored in a peculiar way and according to His appointment. But is it not evident that the true and heavenly tabernacle, the place of worship, must be, like our Lord's expression to the woman of Samaria, "neither in this mountain, nor yet at Jerusalem" (John 4:21)? That which is "the example and shadow," is but "a figure." Earthly "patterns" are representations to foreshadow heavenly realities which the finite mind is unable to grasp in any other way. Just as the Levitical priesthood, and offerings, typical foreshadowings of the Person and work of Christ,

were fulfilled in Him, not in exactitude, but figuratively and in infinitely greater degree and efficacy, so the Old Testament tabernacle and Sanctuary find, in their heavenly realization, perfection—but perfection in figure, and not, of necessity, as a precise anti-type.

Now "it was necessary that the patterns of things in the heavens should be purified with these," that is, with goats and bullocks (vs. 19); "but the heavenly things with better sacrifices than these." The blood of animals, spotless and without physical blemish, was sufficient to satisfy the divine requirement of sacrifice, insofar as the earthly pattern was implicated, but this would never do in respect to heavenly things. The blood of goats and bullocks was suitable enough to show men how needful the sacrifice, how necessary the blood for purging, for remission. These sacrifices were visible and tangible. But they were typical, and nothing more. On the other hand, for the purging of the heavenly tabernacle, a sacrifice of superlatively greatest value, and of a totally different kind, was needed. The intrinsic glory of heaven, and its incalculable and measureless dignity and elevation, must make us realize the requisite of a superior sacrifice, one that would have divine value far and above that of animals, one that in itself was divine. Only the Son of God could be the Lamb of God. Nothing, and no being less than He; neither angels, nor men, nor beasts, but the God-Man would suffice. "The heavenly things themselves [should be purified] with better sacrifices than these," goats and bullocks.

But why must heavenly things be purified at all? It is evident, as the Scriptures reveal, that the altar, and, indeed, the Holiest of all, of the earthly tabernacle, needed purging (vs. 21), because they served in the midst of a sinful people, guilty and defiled. But the heavenly tabernacle—must this, too, require cleansing? Clearly this is so.

We must remember that Satan himself has access to God. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6). This was in Heaven. It is true, this occasion dates back several thousand years. However, that activity of the devil, and that privilege, have not been curtailed yet. In Revelation we are told of the last days and, in them,

of a time when there will be war in Heaven and, as it is written in the prophetic-past tense, "the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world . . . And," says John, "I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before God day and night" (Rev. 12:9, 10). Heaven needs to be purified, because Satan has had access to it.

There is another reason, too, for the purging of the heavens. The sins of men are written there. When the wicked dead are raised and stand before the Great White Throne, they will be "judged out of those things which were written in the books, according to their works" (Rev. 20:12). These volumes are not the Book of Life, in which the names of unbelievers will not be written. They are the Books of Dead and Wicked Works, the records of sin and shame, and of rejection of the Son of God. Heaven must be purged of everything that is any reminder of sin, saving the nail prints, and the scarred side, of God's Lamb, and our Saviour, the Lord Jesus Christ. What animal sacrifice could accomplish such a work? None, but only the Son of God. So then, the heavenly things will be purified with better sacrifices than the prescribed offerings of the earthly tabernacle.

"Why, if Christ is referred to," someone may ask, "are we told that this will be wrought by 'better sacrifices?' The Lord Jesus suffered once only. He 'needeth not daily, as those high priests, to offer up sacrifice . . . for this He did once, when He offered up Himself' (Heb. 7:27). Why is the expression given in the plural—'with better sacrifices'—if Christ is meant?" It is obvious that the Lord Jesus Christ is the Sacrifice that purifies the heavens, as the context attests. The answer is that the writer of the epistle is not bound, in this particular instance, by the specific sacrifice that was efficient for the cause in case. This is taken into account elsewhere. Here, he is simply bringing into contrast, in very general terms, the difference between the sacrifices of goats and bullocks, sufficient for earthly purification, and the infinitely superior requirements necessary for the cleansing

of the heavens. For this purpose, the use of the plural suits perfectly in marking the distinction.

"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: nor yet that He should offer Himself often, as the high priest entereth into the Holy Place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (vs. 24-26). A great deal that is written in these three verses has been anticipated in our comments above: (1) it is not the earthly, man-made, and figurative tabernacle that Christ has entered, but He has gone into Heaven itself; (2) Christ did not offer Himself often, but once only; and (3) the offering He made was the sacrifice of Himself, and it was for the purpose of putting away sin. There are several additional explanatory words that may be added about these three matters: (a) in speaking of the high priest's offering the "blood of others," it is not to other *people* that the writer alludes, of course. The high priest did not do that. The translation is poor; it should read: "blood *not his own*"; that is, he offered animal sacrifices. (b) "Then must He [Christ] often have suffered since the foundation of the world," suggests, and rightly so, that were His sacrifice no more efficacious and lasting than that "of others," again and again, since the beginning of the ages, the Son of God must needs have come down to earth to die. Because, however, His sacrifice had infinite worth, one offering was sufficient. It needs no repetition. It was not required until "the fulness of the time was come" (Gal. 4:4), the time that God, in His sovereignty and omniscient wisdom, determined, when He sent forth His Son for the purpose of redemption. And (c) it was "now once in the end of the world," that is, "in the consummation of the ages," spoken of elsewhere in the epistle as "in these last days" (1:2), that God delivered Christ up for us all. There have been many years since Calvary, but not many ages. Many ages, however, preceded the Cross and its divine sacrifice. There was the age when Satan fell. There was the age when Adam sinned. There

was the age when God saw the wickedness of man's heart, and his evil devices, and sent the flood. There was the age when Jehovah spoke at Sinai. There were the ages of the prophets and of the kings. But the consummation of the ages was the Cross of Christ. There, we might say, the history of the world, of the ages, came to its end, when man, in his most wicked deed of all time, rejected and crucified the Lord of glory, saying: "We will not have this Man to reign over us." Then, however, the Lord Jesus Christ, by His superlative, unrivaled, and infinite sacrifice of Himself, put away sin.

Two other important truths emerge from these verses, and they compose two of the three appearances of the Lord Jesus Christ that are referred to in this section. The order is not in its sequence as to time, but as to the message of the epistle.

(1) Christ is entered "into Heaven itself, now to appear in the presence of God for us" (vs. 25). His matchless offering of Himself on the Cross was followed by His appearance in the presence of the Father in our behalf. He does not appear before God's Face in His own behalf; that He need not do, for He was ever in the bosom of the Father (John 1:18). But He is in the presence of God on our account, "for us," for every one of His own, all who have trusted in Him, Jew or Gentile. It is the same "us" who are to "come boldly unto the Throne of Grace," for "we have a great High Priest, that is passed through the heavens, Jesus the Son of God" (Heb. 4:14-16). By His blood He entered into the Holiest of all. The sin question, for the believer, was settled then and there. We are counted as having died with Him, and as having been raised unto newness of life. That is our standing. It is not always our state, sad to say: therefore, He appears in God's presence for us as our Intercessor. "The journey is already over," someone has said; and indeed, insofar as our standing is concerned, that is true. But how incessantly and vastly we need His high-priestly intercessory ministry! There is a Man in the glory. We are accepted in Him, the Beloved of the Father, and He is occupied day and night to guard and keep us for Himself. He has appeared in the presence of God for us, and just as surely as He is there, and until He be cast out—and that will never be!—those who belong to Him are safe and secure.



## OUR HOPE

665

(2) Christ, once in the consummation of the ages, "hath . . . appeared to put away sin by the sacrifice of Himself" (vs. 26). This appearance preceded His appearance in the presence of God for us, and it was a necessary antecedent to it. It was because He bore our sins that He can present our cause. Without His Cross and its effective atoning value, the sinner could never stand in the holy presence of God, but must be consumed in His wrath. "Without shedding of blood is no remission" (vs. 22), but the blood of the Son of God put away sin. He Himself did it by the sacrifice of Himself, when He appeared, in the consummation of the ages, in the fulness of time, and was made sin for us, that we might be made righteous, the righteousness of God, in Him (2 Cor. 5:21).

And (3) "unto them that look for Him [Christ] shall He appear the second time" (vs. 28). This is the third of the triad of Christ's appearances. It will be discussed in its proper place, below.

"And as it is appointed unto men *once* to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (vss. 27, 28). The emphasis in the first clause should be, if we do not err, on the word "once." The context makes this conclusion valid. Surely it is appointed to men to die. Death has been the grim reaper through the ages. It is a destiny that men do not expect normally to avoid. Death is the payment and consequence of sin. But men do not die more than once. They are not brought back to earth to live and die again. Christ did not need to offer Himself many times, "but now *once* . . . hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men *once* to die . . . so Christ was *once* offered . . ."

After death comes judgment. At death, one's eternal fate is fixed; death is followed by judgment. Other Scriptures show that the final disposition will take place, for the wicked dead, at the Great White Throne; nevertheless, reservation is made there now for all who die in their sins. But "Christ was once offered to bear the sins of many." When He hung upon the Cross, He suffered death *once*, and *only once*.

However, though He died once, the death of one Man, because of His Person, because of His excellence, because of His divine Being, that one death of one Man was sufficient *for many, and not simply for one. Any other man must die and face judgment for himself alone.* Christ died, and when He died He bore God's wrath against sin. That was judgment, not for the sins of one man, but "the sins of many," as many as will believe on Him, and be saved. "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed from death unto life" (John 5:24). "As it is appointed unto men *once* to die, but after this the judgment: so Christ was *once offered* to bear the sins of many," that is, sin's guilt and penalty, and, therefore, the judgment appointed. Though Christ was but one Person, because of the kind and nature of that Person, His one death bore the judgment of millions.

"And unto them that look for Him shall He appear the second time without sin unto salvation." This is the third of Christ's three appearances mentioned in this passage. It is the consequence of what has gone before. Death and judgment are appointed to men, but to all that are Christ's by faith, death has already taken place, insofar as their standing is concerned; and instead of judgment, eternal loss, and separation from God, there will be His presence, when Christ comes again and receives His own.

Two phrases need a certain amount of clarification. The first is "without sin." The same two Greek words are found here as in 4:15, *chooris hamartias*, and they should be rendered here, as there, "sin apart," or "apart from sin." When the Lord Jesus Christ returns, it will be apart from the sin question, which was settled once for all at Calvary. He will not deal with sin again as He did before. The case is discharged; judgment has been met by Him: it is now up to the individual to rest his case in Christ, or to reject Him. When He comes again, Christ will destroy His enemies, but He will not take up the matter of sin as He did before. For what can be added to a work that is finished? "By one offering He perfected for ever them that are sanctified" (10:14).

The second phrase to be considered briefly is: "unto salvation." Generally speaking, when the word "salvation" is used, we think of the salvation of the soul as we now know it, which we receive in faith, and of all that goes with it in the pilgrim pathway: pardon, acceptance, peace, and power over sin and its bondage. But this second advent of Christ is unto, or for, a salvation that is not yet in our possession. It is the completed, fulfilled, perfected salvation that will belong to us only when our bodies, as well as our souls, are redeemed. It is for this that we groan, who have the first-fruits of the Spirit, "waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). This salvation will be ours only when we see Him, for then, "when He shall appear, we shall be like Him" (1 John 3:2). "When Christ, who is our life, shall be manifested, then shall ye also with Him be manifest in glory" (Col. 3:4).

"Unto them that look for Him shall He appear the second time apart from sin for salvation." Who will be looking, or waiting, for Him? The Greek verb rendered "look," is an intensive word, *apekdechomenois*, and means to *await expectantly*. Will Christ only appear to those who have such an attitude, for it seems that all too few Christians have any earnest longing to see Him? Yet the very same verb, in participial form, is used of the carnal Corinthian church, which is said to have been "waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:7). All His own will be looking for Him.

The figure that the writer of Hebrews has in mind is carried over from the Mosaic tabernacle and Aaron's service on the Day of Atonement. When the sacrificial blood was shed, the high priest entered the Holiest Place, but not without blood, for his own sins and the sins of the people. The congregation watched in faith. God had provided the way of access, as cited. Therefore, the offering must be acceptable to Him. They believed it. But their faith did not become sight, their hope did not become reality, *until* Aaron returned from the Holiest of all, the sin question being settled. Seeing him, they knew that the sacrifice was sufficient, else the high priest would not have returned. Just so God's waiting people today look for our great High

Priest. In faith we appropriate His salvation wrought out for us. He has gone through the heavens into the Holiest of all, into the very presence of God for us. We know salvation is ours, and we are His; it is ours to accept in faith. But one day He will come again, apart from sin. Then faith will become sight, and hope will become reality—for we shall be with Christ and like Him, sharers of His glory, which He earned by His humiliation and suffering and death in our behalf.

"Unto them that wait for Him shall He appear the second time . . ." Are you thus waiting—not for salvation completed; not for release from the trials of this earthly life; not for an event; but for Christ Himself? For it is He *Himself* who will descend from Heaven with a shout, to take His own to *Himself*. May the zeal of our longing increase and abound, until He comes and takes us into His presence and eternal habitation with God.

---

#### LOST AND FOUND

Allies in Germany are reported to be running the largest "lost and found" department in history. About 500 inquiries monthly reach the property control branches. Claimants include Americans and Germans who were forced to sell their property by the Nazis under duress. These properties range from a soap factory to a shipment of glass eyes.

Properties in temporary custody of the American Military Government alone and claimed by nationals other than German now number close to 10,000, Earl N. Reinsel, chief of the American Military Government's Property Control Branch, says. Americans own 5,975 of these properties.

An optical company in New Zealand recently inquired about a shipment of glass eyes which it had ordered from a German firm just before the war. The eyes were found in the containers in which they had been packed seven years ago.

Heaven has a larger "Lost and Found"—for every person whose name appears in the Lamb's Book of Life was once "lost in sin." And there are myriads of names therein! But the Son of Man, the Lord Jesus Christ, "came to seek and to save that which was lost" (Luke 19:10.) It cost Him His life to do it, but He willingly paid the price of our redemption with His precious blood.

Of every believer in the Lord Jesus Christ, the Father can say to His risen and glorified Son: "This my son was dead and is alive again; he was lost and is found" (Luke 15:24).

And every believer can say of himself:

*I was lost, but Jesus found me,  
Found the sheep that went astray;  
Threw His loving arms around me,  
Drew me back into His way.*

—New

## Signs, Wisdom, and Christ

BY HERBERT HENRY EHRENSTEIN\*

*"For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor. 1:22-24).*

We love to think of ourselves as individuals; different, in some respects at least, from everyone else. We go to great extremes to maintain the fact of our individuality, and readily frown on anyone who would dare to place us in classes or categories. And yet, the Apostle Paul does just that; he places the whole of humanity in three classes. Writing to the church at Corinth, Paul said: "Give none offense, neither to the *Jews*, nor to the *Gentiles*, nor to the *Church of God*" (1 Cor. 10:32). All of mankind fall into one of those three categories. And so, taking that as the basis for our thinking, let us go on to consider our text.

### The Jews Require Signs

The words of our text seem to indicate that the Jews not only required signs, but actually *demand*ed them. The Jew was one of the most difficult persons to convince of the truth of another faith than his own. He was persuaded beyond any shadow of doubt that he possessed the all-inclusive and only-existing truth. Therefore, were anyone to appear on the scene with a new religion or some new religious philosophy, the first thing the Jew would ask for, in proof of the proposed faith, would be a sign: "Show us a sign and we will believe."

Such was the situation which confronted the Lord Jesus when He came to His own people, the Jews. On every hand, as He sought to teach them the truth of God, Christ met opposition. Let us think for a moment of the disciples of Jesus. They had heard Him preach; they saw the miracles

---

\*Mr. Ehrenstein of New York City is finding increasing opportunity to serve the Lord with his pen. This is about the sixth article of his to appear in *Our Hope*.

He worked; and yet, although they were almost fully persuaded that He was the Messiah, there was, perhaps, still a little doubt in their minds. Hence, when opportunity presented itself, the disciples came to Christ when He was alone, and said: "Tell us, when shall these things [you have been talking about] be? And what shall be the sign of any coming . . .?" (Matt. 24:3). Think, too, of the crowds who thronged the way of the Lord Jesus Christ as He went through the cities. They were also uncertain as to who He was, and possibly hoping intensely that He might be the promised Messiah, they sought a sign from Him: "Show us a sign from Heaven, that we may believe Thee," they cried. And what suave group of religious leaders—those bearded doctors of the Old Testament Scriptures, the Pharisees and the Sadducees—came to Jesus and, possibly with a touch of sarcasm in their voices, urged Him: "Master, we would see a sign from Thee" (Matt. 12:38). When Christ entered into the Temple to cast out the money changers, the angered people cried out: "What sign shewest Thou, seeing Thou doest these things?" (John 2:18). All about Him were cries and demands for signs. Undoubtedly, these repeated requests for indications of His Deity and power grieved the Son of God, and finally He spoke to the people these words: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah. For as Jonah was three days and three nights in the fish's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 13:39, 40). This, then, was the sign He offered to the throngs—the symbol of His crucifixion, His death and resurrection.

#### The Greeks Seek After Wisdom

But, on the other hand were the Greeks, the philosophers of the day. They cared nothing about symbolic signs and indications of religious power. The Jews claimed to possess the Truth; the Greeks were seekers after Truth. No man can have entire truth, was their thought. It is something which we can and must constantly seek after and may never obtain. Wisdom! Philosophy! Truth! Such were the goals for which the speculative Greek minds sought.

It was to such a group of philosophical thinkers that the Apostle Paul spoke when he stood on Mars' Hill in the city of Athens. He had been preaching in Athens, and certain of the seekers after truth and wisdom heard him, and gave him an invitation to give a discourse on his "new doctrine" from Mars' Hill. There Paul stood and proclaimed Jesus Christ crucified, buried, and risen again. He exalted Christ as Lord and pressed upon his hearers the need for trusting Him. When He finished, the Greeks looked at one another, and then some mocked Paul: "What foolishness! Resurrection from the dead; indeed!" Others were not so sure; they were not willing to ridicule the Apostle, and yet were not willing to acknowledge as true that which he said. "We will hear thee again on this matter," was their plea (Acts 17:32). Still others were absolutely convinced that what Paul had been preaching was true. The Holy Spirit had brought conviction to their hearts and they believed, receiving Christ into their hearts.

#### But We Preach Christ

Yes, the Jews demanded signs; the Greeks sought for wisdom; but then Paul pointed to himself as representative of Christians, and said: ". . . but we preach Christ crucified . . ." To the Church of Jesus Christ has been committed the task of heralding the fact of Christ's crucifixion, His burial, and His glorious resurrection. We do not preach a dead, powerless, and impotent Christ, but Him who is alive today, seated on God's right hand as our Intercessor.

In 1943, while serving with the United States Army, I spent some time in the city of Clarksville, Tenn., and there visited the different churches in that city. On one of the streets was a Roman Catholic Church, and I wandered into it one afternoon. Walking through the gloomy interior, darkened by heavy stained glass windows, I saw, near the altar, a life-sized figure of Jesus Christ hanging on a cross. In the dimness of that church, the figure looked very life-like, and the red paint on the flesh-colored body of the statue looked remarkably like blood flowing from the wounds. As I stood there gazing at the crucifix, I mused that the figure on that cross did not represent the Christ I

worship. No, indeed! Our Lord Jesus Christ is no longer on the Cross. No longer is He nailed to that rugged tree, helpless and dying. He is alive! He has risen! The whole emphasis of the early Christian evangelists and preachers was on the risen and ever-living Lord. Philip, Paul, Peter—all exalted Him who ever lives to make intercession for us.

#### To the Jews, a Stumbling Block

The Apostle Paul then goes on to point out that this crucified Christ was a stumbling block and a rock of offense to the Jew. Great were their expectations of a royal King who would come to throw off the Roman yoke from their necks. Had not the prophets of the Old Testament foretold the coming of a Messiah who would be King? He would come with power, riding into the city with a mighty army in pomp and glory, the Emperor of the Jews, and Conqueror. But this Jesus . . . surely He could not have been a king. He rode into Jerusalem on an ass; was born in a lowly stable among the cattle. When they sought to make Him a king, He refused. He did not seek to use His miraculous powers to set up an empire or kingdom. No! He could not have been the Messiah. And "they were offended in Him." What the Jews failed to realize was that Christ had come to be a Saviour; He will yet come as King to reign, and to rule with a rod of iron. However, because Jesus did not fit into their preconceived notion of what a Messiah should be like, He was to them a stumbling block and a rock of offense. They would have nothing to do with Him and cried out, "We will not have this Man to reign over us."

#### To the Greeks . . . Foolishness

" . . . and unto the Greeks, foolishness . . ." Both the matter and the manner of the message of a crucified Saviour were opposed to every notion of dignity and philosophy possessed by the Greek mind. They could not see that proclaiming supreme happiness through a man crucified as a malefactor in Judaea could be sensible. We see this attitude expressed when we look into an early manuscript: "Where is your understanding . . . you who worship for a God, Him who was crucified?" Justin Martyr, philosopher, and one of



the early Church fathers, wrote: "They count us mad that, after the Eternal God, we give second place to a crucified Man." Yes, truly the proclaiming of Christ crucified was to the intellectually-minded Greek, foolishness. Still, the Bible tells us that "the preaching of the Cross is to them that are perishing, foolishness" (1 Cor. 1:18). Let us never forget that!

But, Unto Them Which Are Called . . .

To those who are the called of God, those whom God has chosen in Christ to be His own children and who have built their hope on nothing less than Jesus' blood and righteousness, Christ is the power of God and the wisdom of God. His is the *power to save*: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength. I that speak righteousness, mighty to save!" (Isa. 63:1). His is the *power to pardon*: "The Son of Man hath power on earth to forgive sins" (Matt. 9:6). In His great High-Priestly prayer, our Lord revealed His *power to grant eternal life*: "As Thou hast given [Thy Son] power over all flesh, that He should give eternal life to as many as Thou hast given Him" (John 17:2). Jesus Christ had *power over His own life*: "No man taketh my life from Me . . . I have power to lay it down and I have power to take it again" (John 10:18). *Infinite power* is His. Standing before His disciples after His resurrection, Christ stretched out His arms in a benedictory blessing, and gave them the Great Commission. The words which fell from His lips spoke of the greatness of His power: "All power," said Jesus, "is given unto Me, in Heaven and in earth" (Matt. 28:18).

But further, our Lord Jesus Christ is, to His chosen ones, "the wisdom of God." The Jews sought for signs of power and authority, and to them we present Christ the Power of God. The Greeks were interested in wisdom and knowledge, and to them we offer the Lord Jesus Christ, as the Wisdom of God. He exhibited in the highest degree that which the Greeks sought after. The Apostle Paul, in writing to the Colossians, said: "In whom [Christ] are hidden all the treasures of wisdom and knowledge" (Col. 2:3). Isaiah, the prophet, wrote of Christ, centuries before His birth: ". . .

the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding . . ." (Isa. 11:2). Even the enemies of Christ were compelled to marvel at His wisdom as they said: "Whence hath this Man this wisdom . . .?" (Matt. 13:54).

Now, what has all of this to do with us, you say? How do these things of which we have spoken affect us? Listen! All about are those who fall into one of the two classes mentioned: Demanders of Signs, or Seekers after Wisdom. And remember! Christ is the only One who can acceptably fill the desire of such hearts. Only He offers the eternal life which is a present and permanent possession through faith in His shed blood. Let us, therefore, who know and love Him, allow Him still more dominion in our lives, yielding our all to Him that He may work through us. And to those who are still without Christ, I say: He stands outside your life, waiting to reveal Himself to you as the Power and the Wisdom of God.

---

#### THE WISER CHOICE

The mother took her son Charles shopping with her. In the store the grocer invited Charles to take a handful of cherries; but he seemed hesitant. "Don't you like cherries?" asked the grocer.

"Yes," replied the boy with zest.

The grocer put his hand in and pulled out a generous portion and dumped them in the little fellow's cup—which he promptly held out. Later his mother asked him why he had not taken the cherries himself, instead of waiting till the grocer gave them to him.

"Because his hand is bigger'n mine," was his reply.

Great lesson there for the Christian! Those who "wait on the Lord" will always get the bigger blessing, because God's hand is bigger.

—Christian Victory

---

Dr. T. Christin Innes, Secretary of the American Tract Society, says:

"Our Hope has established itself in the thinking of evangelical Christians as a faithful testimony for Christ. The articles which appear are essentially conservative but equally constructive, and, therefore, reading its pages brings not only enlightenment and inspiration, but gives a sense of confidence."

## Current Events

### In the Light of the Bible

By THE EDITOR

**The Supreme Court Decision about Religion in Schools. Self-avowed atheist Vashti McCollum won her case at last.** The suit against the public schools of Champaign, Ill., climbed, in three years, from local courts to the court of highest appeal, and the United States Supreme Court ruled 8-1 for Mrs. McCollum. The school board of Champaign must stop making religious instruction available to its pupils in school buildings and on school time, even though the instruction is voluntary and taken on "released time." So unbeliever McCollum's enmity toward God, cloaked under the guise of her not wanting her young son to be embarrassed, because he did not choose to attend such teaching, has made itself felt. Of course the case is ridiculous. On a nearly similar basis, public schools should ban all athletic practice and contests, lest some little child, who does not care for basketball, might be embarrassed if he does not attend the games!

The ruling is in line with the times. It may be argued that there must be distinct separation of church and state. But it ought not to be forgotten that God is sovereign, and that America was founded by God-fearing men. However, the ruling is not as serious, perhaps, as it seems at first. (1) The type of religious instruction given on school time, with some few, if notable, exceptions, was not generally evangelical. (2) There is no ruling to prevent pupils from attending classes for religious instruction outside of the school buildings, and some educators (i. e., the Board of Education of New York, Minnesota, etc.) are of the opinion that as long as the instructors are not paid by public funds, and the classes are not held during school hours, the ruling cannot prevent religious instruction. And (3) Bible reading, without comment, provided for in the laws of thirty-six states, is evidently not affected by the Supreme Court decision.

A National Committee on a Christian Philosophy of Education, of which Dr. Frank E. Gaebelin is chairman, was in

session at Wheaton, Ill., at the time that the ruling on the McCollum-Champaign case was announced. A statement was issued by this committee on March 9th, which we quote in part:

Certainly if the principles of American democracy so sacredly guard the right to religious disbelief against religious instruction, the right to religious belief has equal claim to protection against the teachings of atheism and unbelief. If religious instruction on a voluntary basis violates the rights of the atheist who is free to absent himself from such instruction, none can deny that the teachings of naturalism and materialism with their atheistic implications, given in classes Christians are required to attend, violate religious freedom and constitute governmental interference with matters of faith.

A nationwide protest against anti-Christian teaching in grade schools, high schools, state colleges, and state universities, supported by the logic of this Supreme Court decision, will make a Christian impact upon a school and society memorable in the history of our democracy. Public schools belong to Christians as well as to atheists, avowed or subtle. By and large, the public schools reflect the standards and ideals of society. Christians too generally have been silent; this decision of the Supreme Court against religious instruction may well become the sounding-board for Christian protest against atheistic instruction. This campaign might effectively begin with students who dare to challenge anti-Christian teaching of textbook or instructor, and who are then supported by parents, pastors, and the Christian public. Such a campaign needs the stimulus of the Christian press, applied immediately and nationwide.

What's the Harm? So we are often asked about the "movies." We observed an advertisement in *The New York Times* which gives its own answer, we believe. There is a motion picture called "The Raven." The advertisement has as its bold caption: "The devil's own masterpiece." Comments by reviewers are listed, and among them these: the newspaper *PM* says: "A brilliant catalogue of evil . . . every sin, every vice . . . laid bare with exquisite delicacy and skill. . . . A masterful titillation of the mind." *The New York Times* reports: "An exceptionally well-acted picture of the questionable nature of mankind." And the *Journal* says: "A superb job of hair-raising! . . . What may be delicately described as adult fare."

Does any more need to be said?

Unholy Compromise for the Holy Land. Startling announcement comes to the news while we are preparing these pages: the United States urges the United Nations to abandon the Palestine partition project. We do not discuss here

## OUR HOPE

677

the merits of partition of the Holy Land, but simply bring to attention the fact that any given word is of no account any more. The Palestine Problem has proved this again and again. Here is but an added demonstration that the last days are near upon us, for in that list of characteristics that men will possess in the latter times is that of "truce-breaker," or "covenant-breaker" (2 Tim. 3:3).

Palestine seems to be too hot to handle. It may be that the U. S. will recommend that a UN Trusteeship over Palestine be set up. It may be, too, that the U. S., with the possibility of war imminent, wants to be assured of oil from Saudi Arabia. Offended Arabs might pipe their oil to the U. S. S. R.

World War III? "Soviet Russia stands convicted before the world of having committed an act of aggression against an independent state.

"The sovereignty of Czechoslovakia has been invaded and the people have lost their individual liberties and their freedom to maintain a government of their own choosing.

"The United Nations was created to deal with war or a threat of war. . . . It is the duty of the U. N. to bring Russia to the bar of justice and to accuse her formally of having committed an act of aggression. . . . This could mean war. It could be a war of defense against palpable aggression."

So writes David Lawrence in *U. S. News—World Report* (March 12th). It is the considered attitude of many experts on world affairs. The situation is a very serious one.

In the less than three years since the end of hostilities of World War II, which was to end wars forever and result in enduring peace, an aggressor stalks over Western Europe who is far more dangerous and elusive than Hitler was in 1939. The technique that the U. S. S. R. employs is reminiscent of Nazi Germany's efficiency and craft of boring from within and grasping power from under the very noses of existing governments.

Russia does not want war, but she is prepared to assimilate every minor power within the reach of her long arms, by every means available—short of war. From here on, how-

ever, the going is going to be rougher than it has been to date. The coup in Czechoslovakia, and the sudden renewed interest in Finland on Russia's part, seem to have awakened some hitherto dormant urge for liberty in the hearts of western powers. Western Europe is really in earnest now, and has met to discuss what they term a "Western Union." The Scandinavian countries are feverishly seeking a way to discourage the Kremlin from further interest in them. At this date (March 20, 1948), the European situation may be seen at a quick glance on the accompanying map.



Diagonal lines (1) mark nations that are engaging in discussions to form a "Western Union" in Europe; namely, Britain, France, Belgium, Luxemburg, and the Netherlands. Crossed diagonal lines (2) indicate the governments that fear possible aggression by Russia, in view of the Soviet-Communist control of Finland. Solid black area (3) depicts the U. S. S. R. and the nations that she already dominates.

## OUR HOPE

679

Meanwhile, President Truman has gone on record, in his report to the nation on March 16th, that the United States must step up economic aid to Western Europe by means of the Marshall Plan, and that there needs to be temporary selective service effective immediately, with the purpose of preventing war, but to wage it if need be.

And, just as we are about ready to mail this material to the printer, comes the news, over the radio, that Britain, France, and the United States are demanding Trieste be given back to Italy.

The cold war grows warmer. The Soviet Union must cease aggression, or war will come. We do not believe that Stalin wants, or is prepared, to fight.

**Aid to the Dead?** Early in March, the Vatican announced that "Pope Pius XII has granted plenary indulgence applicable to the souls of the war dead in observance of Easter." According to *l'Osservatore Romano*, the purpose of the Pope's decision is to "alleviate in the most efficient way the painful heritage left by the gigantic war, and to supply a means to bring aid to souls of these dead and hasten the moment of their eternal happiness." They have been in purgatory long enough, according to the Pope's decision! Now he will let them out, and *all* to "their eternal happiness." Relatives of these war dead, however, must fulfil certain conditions, else their loved ones will remain in purgatory. And here are the conditions: make confession, receive communion on one of the days between Palm Sunday and Low Sunday, and recite prayers consisting of the Ave Maria, Pater, and Gloria. And on each occasion, we presume, some monetary offering will be expected.

What an insult to the grace of God! What an affront to the efficacy of Christ's finished work on Calvary! Thank God for Luther's rediscovery of the Bible doctrine of justification by faith. Salvation is "not of works, lest any man should boast" (Ephs. 2:8, 9).

**Pot Pourri.** A fundamental change in U. S. policy toward Japan may be expected at any time. Russian expansionism, and the deteriorating situation in China and Korea, are

causing U. S. State Department planners to revise their program. At one time the basic idea was to hold Japan down, but now it is to build Japan up. One high official is said to have declared: "In view of Russia's aggression elsewhere, it is now realized that Japan, too, must have the means to defend itself." Such a change in policy may require the recall of General MacArthur. . . . Henry A. Wallace, Third Party candidate for President of the United States, who was brought up in the United Presbyterian Church, attracted for a time by Roman Catholicism, became a High Episcopalian. He was an acolyte, wore a cassock on Sundays, and taught a Bible class. Later, he began to dabble in oriental religions: Buddhism, Judaism, Confucianism, Mohammedanism, and Zoroastrianism. He has also studied intimately Christian Science. He speaks of himself as a Pantheist, with the "conviction that nature, science, and religion are one." He was also, at one time, a close follower of the Russian, Nicholas Konstantinovich Roerich, founder of what Roerich called "The Pact for the Protection of Cultural Treasures and the Promotion of World Peace." . . . The Roman Catholic Church reports that 1947-1948 will be known as "the miracle years" in the ecclesiastical history of Italy. It is said that 39 miraculous happenings occurred there during this time. The latest, known as "the Madonna of the Water," is reported to have taken place in Montopoli Sabino, 60 miles east of Rome. There, a peasant woman, Anouziata Gentili, dreamed of the Virgin Mary who, in the dream, appeared standing barefooted in a cave, and said: "Come and find me." So, some people dug in the hillside and found a rock which, they say, bears a certain resemblance of the Madonna and Child. Of such things are Roman Catholic miracles made. . . . Speaking of the Roman Catholic Church and the Virgin Mary, here are the words of the Pope in regard to prayer to the mother of our Lord, as reported by *The Catholic Times*: "The Mother of God is all powerful and will obtain all favors that she asks of Him. Let us, then, place ourselves and our problems under her protection that she may make our prayers and supplications our own. May she dry all our tears, and strengthen us in all our sufferings, console us in all our sorrows, and, in lightening our afflictions



by the hope of eternal reward, enable us to bear them more easily." There is not, as any Bible student will recognize immediately, one single statement, suggestion, or even a phrase in the Pope's declaration that is Scriptural.

**End of the United Nations?** The United Nations, which many acclaim to be the world's only hope, sits, like Damocles, with a sword suspended over its collective head—the sword of decision and failure.

Secretary General Trygve Lie received, in mid-March, two communications. The first was from Dr. Jan Papanek of Czechoslovakia, and it read:

It is very clear that the coup by the Communist minority by force was effectuated successfully only because of official participation of representatives of the U. S. S. R. and because of the threat of the use of military force of the U. S. S. R. in readiness on the northwest boundaries of Czechoslovakia.

The second was from Dr. Hernan Santa Cruz, of Chile, reading:

If the facts referred to in the accusation (in the matter of Czechoslovakia) were true . . . it would mean that the world finds itself facing an exact repetition of the actions and methods Nazi Germany employed in the years preceding the last world war and which were its definite cause. It would indicate, therefore, that world peace and security were in imminent danger.

The United Nations, already staggered by the Palestine conflict, is thus faced with a momentous debate, the airing of the basic East-West contention.

The letter from Dr. Papanek, chief of the Czechoslovakian delegation to the UN, was addressed to Secretary General Lie on the very day of Jan Masaryk's death. Papanek asked the Security Council of the UN to investigate the Communist coup of Czechoslovakia. But the UN's hands are tied, ruled Lie, because the request obviously did not come from the present Prague government. Non-governmental communications are not subject to Security Council discussion. And Papanek was not representative of the new Communist regime, since he was Dr. Benes's man and opposed to the Communists. Of what value, then, any representation in the UN if, when one's government is overthrown or conquered, one has no official right to plead his cause before the UN?

## OUR HOPE

Undaunted, Dr. Papanek canvassed the United Nations to find a nation sufficiently courageous to present Czechoslovakia's case. Chile proved to be such a nation; hence, Dr. Santa Cruz's communication. And so Chile's request has been placed on the agenda by Security Council President Ting-fu Tsiang. No doubt discussions will begin before this issue of *Our Hope* leaves the printer's hands.

But will not Russia block UN action with her veto power? However, she cannot block discussion if any seven members of the Council care to talk about Czechoslovakia's plight. We doubt not that Gromyko will use another favorite method of Soviet veto in such a circumstance—he will walk out. At least, that is what he did once before under a similar situation, when Russia was defendant before the Security Council, in March 1946, in the matter of Iran.

If the UN fails now, the organization might just as well save all the money that is being put into the UN city within New York City. And if the UN is the world's only hope, God help the world. But Christians know another hope, and the only sure hope: it is the coming again of the Lord Jesus Christ, who alone is righteous and just to rule and judge in righteousness and peace.

---



---

 SHIP IN A BOTTLE

Did you ever see a miniature ship in a bottle, and wonder how it could possibly have gotten in there, with its sails and jibs flying, and all its rigging in perfect order? It is very mystifying, until the craftsman tells you how it is done. Then it seems very simple, indeed.

Did you ever wonder how a rich man could be saved? For our Lord said: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:25). Some have tried to solve the enigma by suggesting that "the eye of a needle" alludes to a low gate through which a camel train would pass to enter a walled city. But it means no such thing. The word for "needle" is *raphis*, which speaks of an ordinary sewing or darning needle. "But it's impossible for a camel to go through such a hole!" someone will exclaim. Of course it is—*with men*; but with God, the Master-Craftsman, "all things are possible."

As a matter of fact, the salvation of any man or woman, or boy or girl, is an impossibility from the human side. But He with whom all things are possible has wrought out our salvation for us, through the blood of the Cross of Christ, whereby the sin-question was settled for us. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21).  
Nothing is impossible with the Lord. —*The Pilgrim*

## The Prophecy of Haggai

BY FRANK E. GAEBELEIN

### II. The Second Message:—The Two Temples (2:1-9)

#### 1. The Date (2:1)

*In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai (Hag. 2:1). About a month after the whole-hearted response of the remnant to the prophet's first message, he spoke again to the people. The date is given in the same precise formula familiar to us from its usage in chapter one. In this case the message came during the seventh month, called "Tishri" in the Talmud, and corresponding in part to our month of October. The twenty-first day of this month happens to be the seventh and closing day of the Feast of Tabernacles, or "Succoth," to give it its Hebrew name. The feast began five days after the Day of Atonement and continued seven days, during which all males in Israel were commanded to live in specially built booths. The booth ("Succah") was a thatched structure, adequate for protection against the sun and at the same time open enough to allow the stars to be seen at night. Leviticus 23:42, 43, gives the historical meaning<sup>1</sup> of the Feast of Tabernacles: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; I am the Lord your God."*

<sup>1</sup>It has been suggested that the close of this Feast brought the colonists a deep note of sadness, as they contrasted the mighty deliverance of Israel from Egypt with their state of poverty and weakness as returned captives.<sup>2</sup> In accord with this suggestion is the fact that it answers to the general tone of this portion of the book, for Haggai's second message is one of comfort and encouragement for a despondent people.

#### 2. The Message (2:2-9)

*Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and*

<sup>1</sup>Cf. *Feasts and Fasts of Israel*, Aaron Judah Kligerman, pp. 55-60.

<sup>2</sup>Pacey, *op. cit.*, p. 307.

to the residus of the people, saying, *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? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts (Hag. 2:2-9).*

The second verse of this chapter requires little comment; it is in good part a repetition of the introduction to the first message. Again the prophet addresses Zerubbabel, the Governor, and Joshua, the High Priest. Now, however, another phrase is added, for the prophet is directed to speak also to "the residue of the people." Not only are the rulers singled out, but the remnant as a whole are specifically included as recipients of the message.

### 2a. The Temples Compared (2:3)

*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).* The three questions comprising this verse diagnose the emotional state of the people. Ezra describes the varying feelings when the temple foundations were first laid sixteen years before: "But many of the priests and Levites and chief of the fathers who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off."<sup>1</sup> And now that the work was again under way, the same feelings prevailed.

<sup>1</sup>Ezra 3:12, 13.

Some sixty years had passed since the destruction of Solomon's temple by Nehuchadnezzar. But there were still some of the older people who remembered Solomon's temple in all its glory. Haggai himself may well have been among them.<sup>4</sup> And the contrast between the modest dimensions of the rebuilt temple and the magnificence of the first temple, whether personally remembered or described by those who had seen it, was so great as to tempt to discouragement. It is this mood which the questions of verse three bring to light. "Who is left among you that saw this house in her first glory?" (An appeal to the aged who could remember Solomon's temple.) "And how do you see it now?" (An invitation to take note of the proportions of the new temple, as it begins to rise.) "Is it not in your eyes in comparison of it as nothing?" (An invitation to make the inevitable comparison between the two structures.) The prophet, discerning the mood of the people, brings it out into the open with these blunt questions, the better to deal with it through the words of comfort he is about to utter.

### 2b. The Divine Encouragement

*Yet now be strong, O Zerubbabel, saith the Lord: and be strong, O Joshua, son of Josedech, the high priest: and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: According to the word that I have covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not (Hag. 2:4,5).* The prophet now goes on to encourage the remnant. But before examining his words in detail, let us look at what they imply regarding encouragement through the Word. Nothing that can happen to the Lord's people is beyond the comfort of the Scriptures. God is able by His Word to bind up the broken hearts of His children. The variety of human sorrow is great, but there is balm for it all in the infinite consolation of the Lord Jesus, as the Spirit ministers Him to our hearts through the Bible. Only one thing is necessary—believingly

<sup>4</sup>In opposition to this quite commonly accepted view is the brief notice of Haggai in the ancient *Lives of the Prophets* (generally dated in the first century A.D.) which says of Haggai: "Probably as a youth he came from Babylon to Jerusalem." See *The Lives of the Prophets*, C. C. Torrey, p. 44.

to accept the Saviour's invitation: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."<sup>6</sup>

Coming back to the first portion of Haggai's message to the remnant at this time of mingled disappointment and joy, we observe a remarkable succession of phrases. The reader might mark them in his own Bible, connecting them with a series of lines in order to show the logical sequence. They are as follows: "Be strong . . . be strong . . . be strong . . . and work . . . I am with you . . . according to the Word that I covenanted with you . . . so My spirit . . . fear ye not." Scholars find in the Hebrew of these verses considerable difficulty. But whatever the grammatical problems, a great message shines through the words. The antidote, the prophet is telling the people, to discouragement and despair is to strengthen oneself in the Lord. Three times he exhorts them to be strong. Essential as courage and strength are, however, they are of little value unless they find active expression. Therefore, the next exhortation is the practical injunction to work. One of the truest medicines for a discouraged heart is service for the Lord and for others. When that medicine is taken to the extent of self-sacrificial work, then comes the assurance, so infinitely full of comfort of the Lord's presence. There is companionship with the Lord in service and a closeness to Him that those who have never laid themselves out in ministry for Him never understand. But God not only stands by His resolute workers; He also channels His blessing to them through His promises. His Spirit is mighty to inspire and empower His believing servants, but the Spirit acts in accordance with the promises of God. The courageous believer, busy despite feelings of discouragement, knowing that the Lord Himself is with him, may assuredly trust the very Spirit of the living God to work in his behalf according to the promises. When this mighty chain of spiritual logic is fully grasped, fear is conquered and anxiety banished. Therefore, the final exhortation of the series is the imperative, "Fear ye not."

<sup>6</sup>Matthew 11:28-30.

In the *Pilgrim's Progress*, Bunyan relates how Christian and Hopeful are led off the direct road into By-path Mesdow which brings them to Doubting-Castle. There they are set upon by the owner of the castle, Giant Despair, whose wife is named Diffidence. The Giant claps Christian and Hopeful into a "very dark dungeon" where many another pilgrim has perished. Incited by his wife, he goes down to the dungeon and heats his prisoners with his "grievous crab-tree cudgel." There is, however, a strange thing about Giant Despair. *Whenever the sun comes out,\* he falls into some sort of a fit which renders him powerless.* Bemoaning their fate, Christian and Hopeful are ready to give up, when Christian remembers that he has in his bosom the Key of Promise. He applies this Key to the door of the dungeon and is delivered. The key opens the other castle doors also, and, just as the lock is turning in the last iron gate, Giant Despair, awakened by the noise, takes after them. But he has one of his fits, the iron gate flies open, and the pilgrims are released.

*So it was in Haggai's day; so it is in our time.* The key that fits the lock of difficulty is the key of promise. As the believer, committed to the Lord's work, conscious of the Lord's presence, is relying upon the Word, he may trust the Spirit of God to bring victory over the paralysis of despair.

### 2c. The Universal Shaking and the Latter Glory of the House (2:6-9).

*For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts (Hag. 2:6-9).* We come now to a passage glorious in prophetic outreach and difficult in interpretation. A glance at its place in the prophet's logic is first of all in order. As we have

\*In Bunyan's allegory the sun has been taken to stand for those gleams of hope Christian has when his heart turns to God.

just seen, many of the colonists were discouraged at the contrast between Solomon's lavish temple and this smaller house of God. They had fallen prey to what may be called the snare of comparisons in Christian work.<sup>7</sup> How prone to the same error are Christian workers today! How easy it is to measure spiritual success by a material yardstick! We say, "There are not so many people out for this service as there were a month ago," or, "There were fewer who seemed definitely helped after this message than when I last spoke," or, "The collection is not so large as it was a week ago." The tendency to make judgments of this kind with consequent discouragement is one to which we are all too subject. And it often has serious results in loss of joy and power.

For this spiritual malady Haggai has already given a tonic remedy (vss. 4, 5); he has exhorted them to be strong, to go to work, to remember that the Lord is ever with His own, to rest upon the promises that the Holy Spirit will surely bring to fulfilment, and not to be afraid. But he has more for them than that. For with the next four verses his prophecy broadens into one of the glorious Messianic utterances of the Old Testament. The logic is somewhat like this. Haggai is, in effect, saying to the people: "This temple, about the modest proportions of which you are so sad, will yet come into its own in a way far greater than anything you have ever dreamed of. God's work centered in His temple has a magnificent future; despite its present vicissitudes, it will surely be crowned with ultimate glory and peace."

*For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land* (Hag. 2:6). Exactly what is the "shaking" referred to by the prophet in these vivid words? On this matter interpreters of Haggai are divided. The general view is that it refers to political and governmental upheavals culminating in the first advent of the Lord Jesus Christ.<sup>8</sup> Now it is true that the birth of our Lord was preceded by

<sup>7</sup>Cf. *Living Messengers of the Books of the Bible*, G. Campbell Morgan, Vol. I, 306 ff. for a discerning application of this point.

<sup>8</sup>The opening of verse seven, "And I will shake all nations," is, of course, carrying forward the thought of verse six.



political and governmental changes. And it is also true that in it we find a fulfilment of the prophet's words. But that it was *the* fulfilment, the exclusive and final event to which these words of Haggai point, is another matter. After all, if Haggai's words mean what they say and are not to be allegorized in a sense apart from their original purpose, no merely governmental upheavals will suffice for their complete fulfilment. The prophet clearly speaks of a shaking of "the heavens, and the earth, and the sea, and the dry land." Such a universal convulsion, even of the physical earth, has yet to be experienced in human history. Therefore, the conclusion is plain that the "shaking of all things" is yet to come. The future event which most fully answers to it is the final upheaval of all things at the return of Christ in glory. In impressive words the author of Hebrews quotes this prophecy as definitely related to the coming kingdom: ". . . now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."<sup>9</sup> It is significant that more than one scholarly expositor sees a relationship between Haggai's prediction of universal upheaval and the remarkable passage in 2 Peter 3:12, 13, in which the apostle looks forward to a new heaven and a new earth at the return of our Lord in glory.<sup>10</sup>

The objection may be made, however, that Haggai speaks of these things taking place in "a little while." The answer to this is the well-known fact of the foreshortening of the future in prophecy. After all, the "little while" is not according to man's reckoning. As Orelli puts it, "We should not forget that the history of a temple must be measured by another standard than that of a man: and, moreover,

<sup>9</sup>Hebrews 12:26, 27. In an unusual editorial, entitled "Things That Cannot Be Shaken," *The Sunday School Times* (27 March, 1948) considers these verses in the light of atomic fission, and sees in them the eternal stability of all who through saving faith are in Christ.

<sup>10</sup>Cf. *Biblical Commentary on the Old Testament*. (Keil and Delitzsch), Vol. II, *The Twelve Minor Prophets*, Carl Friedrich Keil, pp. 197, 198. It is interesting that Dr. Wilbur M. Smith in his exhaustive treatise, *This Atomic Age and the Word of God*, links Haggai 2:6, 7 with the possible shaking of the physical world by the atomic bomb.

2 Peter 3:8 ['But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years'] applies to the steps in the growth of God's kingdom."<sup>11</sup>

*And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts* (Hag. 2:7). The beautiful phrase of the Authorized Version, "the desire of all nations," has long been suspect on the ground of inaccuracy. And linguistically there is reason to question it. It goes back to the Septuagint and to Jerome's Vulgate; in the latter we find, "Et veniet desideratus cunctis Gentibus." Beautiful as this is, many feel it to be, with its English equivalent, "the desire of all nations," but a splendid mistranslation. The difficulty is as follows: The Hebrew for "desire" (*chemdath*) is singular and does indeed mean "desire." But the verb translated, "shall come," is plural. Therefore, Hebrew scholars have insisted that the meaning cannot be "the desire of all nations," but rather that it must be "the desire of all things" or "the precious things of all nations." It is these "precious things," they say, that are to be thought of as coming to Christ. So the American Standard Version gives us this: "And the precious things of all nations shall come." It is in some such way that practically all of the modern translators render the words.

Two questions now arise. The first is whether any interpretation retaining the word "desire" in its full Messianic sense as applying personally to Christ is linguistically possible. The second is whether the translation along the line of the most precious treasures of all nations bringing tribute to the temple rules out the general Messianic import of the passage.

In answering the first question, we cannot be dogmatic. However, it should be pointed out that there is another translation which retains the full Messianic sense of *chemdath* as "desire" and at the same time offers a solution of the grammatical problem. It is that of Dr. Young, the compiler

<sup>11</sup>*The Twelve Minor Prophets*, C. Voo Orelli, p. 297. Though Orelli has in mind the period of five hundred years between Haggai's time and the first coming of Christ, the principle applies also to the much longer period up to the second coming.

of the *Analytical Concordance*. In his *Literal Translation of the Bible*, this authority renders the verse as follows: "And I have shaken all the nations, and they have come to the desire of all nations."<sup>12</sup>

This solution, as advanced by Cocceius, Mark, and others, is discussed by Keil<sup>13</sup> and is rejected, not so much on grammatical grounds as on the ground that the thought of the coming of the nations to the Messiah would be completely foreign to the context. But if we see in this portion of Haggai's prophecy ultimate reference to the glorious second coming of Christ, the objection loses its force. To follow Young and his predecessors in this interpretation is to make *chemdash* an accusative of direction and to consider the preposition 'el as left out and to be supplied to complete an elliptical construction.

Leaving now the grammar of the passage, we come to the question of its broader Messianic import. Here we are on solid ground. From ancient times this word of Haggai has been accepted as pointing to the Messiah. Evco some of the Rabbinical interpreters saw it as such. Among them was R. Akiba, a disciple of Gamaliel, whose paraphrase is as follows: "Yet a little of the kingdom, lo! I will shake heaven and after that will come Messiah." Down to the present day, the Messianic bearing of the passage has been recognized. As A. C. Gaebelain puts it, "Christ is the object of the desire of all nations. This does not necessarily mean that He is subjectively the desire of the nations. But He is objectively, far through Him alone, the nations can be blessed and receive the righteousness and peace which they need."<sup>14</sup> Raymond Calkins in one of the most recent books on the Minor Prophets says: "From the earliest times, the passage in verse 7, 'the desire of nations,' has been interpreted to refer to Christ. The word 'desire' has been personified by the early church fathers and even by Luther himself. Correctly translated in the plural, 'the desirable or costly things of the nations,' it loses little of its Messianic

<sup>12</sup>*Literal Translation of the Bible*, Robert Young, p. 577.

<sup>13</sup>*Op. cit.*, p. 193.

<sup>14</sup>*The Annotated Bible (The Prophet Haggai)* Vol. V, pp. 257, 258.

meaning. One is reminded of the glorious passage in Isaiah 60:9-11.<sup>218</sup>

*And I will fill this house with glory saith the Lord of hosts (Hag. 2:7b).* Again there is much variety of interpretation. Some explain the glory spoken of here as the Shekinah glory of the Old Testament dispensation. A general view is that the prophecy points to our Lord's coming to the temple at His first advent. And that is surely within the scope of the words. But once more the larger meaning is undeniable; as in the case of verse 6, for the final fulfilment we must look forward to the second coming and the establishment of the kingdom.

The designation of the temple as "this house" is not to be applied merely to the temple the colonists were rebuilding. God's house in Jerusalem was built and destroyed, then rebuilt and destroyed; and it has yet, according to prophecy, to be rebuilt once more during the kingdom. The last eight chapters of Ezekiel are mostly occupied with this millennial temple and its ritual. But whatever be the outward form of the house, it is in the Lord's sight the one temple and the one earthly center of His worship.

*The silver is mine, and the gold is mine, saith the Lord of hosts (Hag. 2:8).* Here Haggai injects into his splendid Messianic prediction a comforting word of assurance, a word the remnant could seize upon as their very own. He reminds them that the Lord is the possessor of all riches. Therefore, He to whom the silver and the gold ultimately belong is able fully to take care of the needs of His work. How foolish, then, to let concern for material things trouble us, when we have a God of such infinite resources!

*The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts (Hag. 2:9).* The correct reading is not "the glory of this latter house" but "the latter glory of this house shall be greater than the former." The comparison is not so much between the greatness of a new temple and the lesser size of its predecessors, as it is between the glory of the temple being rebuilt and the future glory yet

<sup>218</sup>*The Modern Message of the Minor Prophets, Raymond Calkins p. 105.*

## OUR HOPE

693

to be revealed at Christ's return. How beautifully the final thought of Haggai's Messianic prediction fits our troubled age! "And in this place will I give peace, saith the Lord of hosts." We are indeed living in a time when nations are being shaken and world events are taking on an apocalyptic aspect. Jerusalem is the scene of strife and bloodshed. Peace seems far distant. But the Christian knows that the wrath of man is not everlasting. He knows that, although God does not measure time as does man, "the little while" will one day be over. The King shall return to His temple, troubled humanity will at last experience peace—world-wide, universal peace—not through any dictator or balance of power maintained by force of arms, but through the reign of the Prince of Peace Himself.

*(To be continued, D. V.)*

---

## OUR FATHER, WE WOULD WORSHIP

Our Father, we would worship,  
 In Christ's most precious Name;  
 For He, whate'er our changes,  
 For ever is the same;  
 Through Him our childlike praises  
 As incense sweet will be;  
 The songs Thy Spirit raises  
 Can ne'er want melody.

The fire Thy love hath kindled  
 Shall never be put out;  
 The Spirit keeps it burning,  
 (Though dimmed by things without),  
 Oh, make it burn more brightly,  
 By faith more freely shine!  
 That we may value rightly  
 The grace that made us Thine.

—Anonymous

## Daily Bible Treasury\*

By HERBERT LOCKYER

### Nuggets from the Psalms

**May 1. PSALM 130.** In this eleventh step of the spiritual ascent we have the chiefest and most excellent of the Penitential Psalms, containing, as it does, the most ardent prayer of one overwhelmed by a sense of divine anger against sin. Turning to God in penitence, the Psalmist seeks the forgiveness of his iniquities. Bishop James Vaughan says of the Psalm that it is marked by its mountain; depth; prayer; conviction; light; hope; waiting; watching; longing; confidence; assurance; universal happiness and joy. . . . Just as the barometer marks the rising of the weather, so does this Psalm, sentence by sentence, record the progress of the soul. And you may test yourself by it, as by a rule or measure, and ask yourself at each line, "Have I reached to this? Have I reached to this?" and so take your spiritual gauge.

**May 2. PSALM 130.** "Out of the depths have I cried unto Thee" (vs. 1). We return to this *De Profundis Psalm* in order to trace the Psalmist's rapid rise out of the depths of despair to the sunny heights of assurance. Cast into the depths, he came to realize that "pearls lie deep." Depth! What depths man can be cast into! Depths of poverty, stripped bare of all earthly possessions and dear friends. Depths of sorrow, with plans all ripped to pieces by the storms of adversity. Depths of mental darkness, with nothing but surrounding sorrow and despair. Depths of sin—depths to which there seems to be no bottom. What can we do when in such depths? Cry! Cry unto the Lord! It is a blessed "but" that we have in verse 4, that leads us out of the depths.

**May 3. PSALM 131.** David is both the author and subject of this pearl of Psalms, "shortest to read, longest to learn." Humility, tranquillity, and simplicity constitute this short ladder rising to great heights. In strong contrast to the preceding Psalm, this one is characterized by a sweet and simple guilelessness. Psalm 130 is one of Forgiveness; Psalm 131 is a Song of Humility. And the sense of sin and assurance of forgiveness should humble us. With the rise of iniquity stripped from us, we must wrap ourselves with the garment of humility. As children of God, we must be weaned—weaned from self-sufficiency and all worldly entanglements. After being weaned, the child rests quiet and easy in its mother's arms, without the breast. And so, separated from sin and the world, we find our all in God.

**May 4. PSALM 132.** The first verse of this, another Pilgrim Psalm, takes us back to the thrilling hour when David brought the Ark of God home to Zion. It is indeed a joyful song, and one all pilgrims can join in. A peculiar feature of the Psalm is its division into four stanzas of two lines, each of which contains the name of David. In the first part, we have David's vow to the Lord; and in the last half, the Lord's promise to David. Trace these points as you read the Psalm: (1) Place for the Lord (vs. 5); (2) Priests unto the Lord (vs. 9); (3) Praise to the Lord (vs. 9); (4) Peace in the Lord (vs. 14); and (5) Provision from the Lord (vs. 15). When the Ark, symbol of God's presence

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

and favor, is in its rightful place, what else can there be but a joy unspeakable?

**May 5. PSALM 133.** Unity, pleasant in its manifestation, forms the theme of this sparkling sonnet. And none was more fitted than David, who knew by experience the bitterness of division, to pen such a Psalm, in which there is no wry word, but is all "sweetness and light." Here we are shown how brotherly kindness and love can span all gulfs and distances. They bind together so many things which seem far apart. Brotherly unity is like the holy anointing oil, the priestly oil of consecration. Poured upon Aaron's head, it flowed down to the lowliest blue fringe of his garments, making both one. And Christ, the Head, and the least of His little ones, are one forever. Such unity is like dawn falling on the mystic hills and lowly slopes alike, making both close of kin. May the Lord enable us to know and guard the unity of the Spirit. For how we need it!

**May 6. PSALM 134.** In this last of the Gradual Psalms, the Pilgrims are going home, singing their last Song. Such a "Serving and Singing Psalm" teaches us to pray for all those set apart to minister before the Lord. Do we lift up holy hands in prayer as we should? Are we among the night watchers of verse 1? We have come to the world's Saturday Night. It is almost the stroke of midnight. Dawn is at hand! Our faces should be turned towards sunrise. Watching, we must not be idle. While others sleep in the night, we watch and pray. Looking at this beautiful small ode, equally full of sublimity and simplicity, we can trace three thoughts in its three verses: (1) Continual Service; (2) Consecrated Supplication; and (3) Compassionate Saviour. Underline the threefold "bless" of this final "Degree Psalm."

**May 7. PSALM 135.** Made up of choice extracts from other Scriptures, this Mosaic Psalm teaches us that the Holy Spirit occasionally repeats Himself, not through lack of material, but to drive truths home to our dull minds. Praise characterizes this glorious Psalm. It begins and ends with a "Hallelujah." Praise is commended, and in three aspects: with respect to God, for Himself and His Works; with respect to ourselves; and with respect to others. On the Psalm as a whole, an old-time expositor wrote: "This is a song of praise to the Lord for His goodness as the Lord of Creation, in seven verses; His grace as the Deliverer of His people in seven more; and for His glory, the only true and living God in seven more." The Psalmist changes on "Praise" and "Bless." Find out how often these key-words occur. Praise is for all God's excellencies;—*blessing*, for all His benefits.

**May 8. PSALM 136.** The grand peculiarity of this Psalm of ecstatic thanksgiving is the regular recurrence of the close of every verse, the reference, "His mercy endureth forever," occurring 26 times in the Psalm. "Like a nightingale which, when she is in a pleasant vein, quavers and capers, and trembles upon it, so did David upon His mercy: 'For his mercy endureth forever.'" In this Psalm, containing nothing but praise, all creation testifies to the majesty and might of God's great power. In the moral and spiritual worlds, as well as in the natural, His power is exhibited. It is both profitable and pleasant to go over this Psalm and trace out the various ways in which God is presented: Try the exercise! It is blessed to know that God mingles mercy with His justice. Everlasting mercy! What a theme of everlasting gratitude!

"For His mercy shall endure,  
Ever faithful, ever sure."

May 9. **PSALM 137.** Using our imagination, we can picture a company of sad-visaged men sitting by the riverside, sighing for home, in this plaintive ode, which, for its poetic power, is one of the most charming of compositions. The exiled Jews had seen their temple burned, city ruined, wives ravished, and children slain, and could not, therefore, sing the song of the Lord in a strange land. Perowne says of this Psalm, so heavy with complaint: "What a wonderful mixture is the Psalm of soft melancholy and fiery patriotism! The hand which wrote it must have known how to smite sharply with the sword, as well as how to tune the harp. The words are burning words of a heart breathing undying love of his country, undying hate to his foe." The poet is indeed—

"Dower'd with the hate of hate, the scorn of scorn,  
The love of love."

May 10. **PSALM 138.** Many writers connect this Psalm with David's thanksgiving in 2 Samuel 7. Solomon declared that there is a "time to keep silence, and a time to speak." In Psalm 137, there is silence before revilers, but here the whole heart bravely confesses its honor of the Lord. The Psalm is eloquent with the kingly fidelity, courage, and decision of the Prince of Psalmists. God's loving kindness is the central theme of the Psalm. The "Name," David praises, is equivalent of the nature or being of the Lord, His divine, transcendent attributes in all the plenitude of their exceeding greatness. Pressed like a cluster of grapes, praise now produces ripe juice. After mourning, there came music. We pass from Captivity to Canticles as we consider these Psalms. Whether your circumstances are pleasant or painful, the Lord is perfecting that which concerns you.

May 11. **PSALM 139.** This most notable of the Psalms could have come from no other pen than that of the son of Jesse. The Psalm, flashing like a sapphire stone, forcibly declares three aspects of God's being, namely: (1) His Omniscience (vs. 1-6); (2) His Omnipresence (vs. 7-12); and (3) His Omnipotence (vs. 14-16). And such a revelation of God is ever an incentive to holy living! He knows all—is everywhere—has all power. And this sublimest composition in the world does not give us an abstract description of the divine attributes. David has a practical purpose in view, and applies them to his heart and life. With such a God, every wicked way in him must be discovered and destroyed. What a precious gem we have in verse 18! When our eyes open in the morning, is God our waking thought? "Still, still with Thee, When purple morning waketh." To go through the day, conscious that God's thoughts are upon us, is to have a day without clouds!

May 12. **PSALM 139.** We return to this majestic Psalm in order to compare two apparently contradictory phrases: "Thou hast searched me" (vs. 1); "Search me" (vs. 23). In the first phrase, David asserts that God has searched him, while in the last, he asks Him to do what he declares has been done. The explanation is simple. In the first part of the Psalm, David is taken up with his outer life, his down-sitting and uprising, and viewing the exterior, feels that he has been searched. But the Psalmist journeys on with God, allowing Him to pass from the exterior to the interior, and as David does so, he discovers a world of undiscovered sin within, and cries: "Search me!" From action, he travels into heart and thought, and desires cleansing within, as well as without. The source, stream, and issue of life need to be of the same texture.

May 13. **PSALM 140.** This is another Psalm related to David's experiences while a fugitive from Saul. It is the cry of a hunted soul.



## OUR HOPE

697

Persecuted and beset by cunning foes, David appeals to God for protection and deliverance. The Psalm is divided for us by the use of "Selah": (1) the wicked themselves, in all their dark colors (vs. 1-3); (2) snares spread by the wicked (vs. 4, 5); (3) the attitude of faith (vs. 6-8); and (4) destruction of foes (vs. 9-13). For ourselves, today, God is our only anchor of hope. Enemies, satanic and human, are ours, and we have no might and wisdom against such foes, but our safety is in God, who ever assures us that no weapon formed against us can prosper. From David we learn not to be revengeful or harbor malice, but to leave vengeance to Him, who said, "Vengeance is Mine; I will repay." Undeserved persecution may be yours, it is true; if you are innocent, you can safely leave your reputation in His hands.

May 14. PSALM 141. David is still in the realm of conflict. The enemies in this Psalm, however, are more or less internal, while those of the preceding Psalm were external. Few Psalms carry in so small a compass so many gems of precious and holy truth. In God, David has a Sentry for his soul, One who is able to keep the doors of his lips, and sufficient to keep him from snares and nets laid for him. For all of us, verse 3 is an important one to study, seeing that the tongue is the principal instrument in the cause of God, and likewise the chief engine of the devil. A watch over words is better than over wealth. If God keeps the door of the mouth, "it will not move creaking and complaining, as on rusty hinges, for want of the oil and gladness," says old John Trapp. Guarded lips and life! May such double preservation be ours!

May 15. PSALM 142. The historical connection of this Psalm is indicated by its title. This last of the *Maschil*, or Instruction Psalms, carries the cry of David as he hides from Saul, possibly in the cave of Adullam. "Caves make good closets for prayer," says Spurgeon, "their gloom and solitude are helpful to the exercises of devotion." And David knew how to pray in a pit as well as in a palace. While the gloom of the cave is over the Psalm, David believed that God was able to deliver his imprisoned soul and bring him out into a wealthy place. But as the Psalmist was forced to hide in so-man's land, he cried: "No man cared for my soul." No one seemed to concern himself whether the fugitive lived or died. Alas, far too many in this lost world have the same complaint to make against the Church! Souls are not cared for as they should be. Those of us who are saved seem often to be destitute of the passionate love for souls that characterized our Lord and Master, who wept over a lost city.

May 16. PSALM 143. Distress, desolation, and yet deliverance, are still before us in this Davidic Psalm, more martial than penitential. It will be seen that this outcry of an overwhelmed spirit is divided by its "Selah": Lamentation over Sorrows (vs. 1-6); and Supplication for Deliverance (vs. 7-12). Note as you read the Psalm, the petitions: Deliver me; Teach me; Lead me; Quicken me. In vs. 4, we have a Desolate Heart; in vs. 9, a Divine Helper; and in vs. 10, a Desirable Haven. As this is an age in which the art of meditation seems to have been lost, it would be well for us to recapture David's desire to meditate on God's works and to stretch out his hands unto Him. Expounding verses 5 and 6, dear old William Gurnall says: "Meditation is as the plough before the sower, to prepare the heart for the duty of prayer; and as the harrow after the sower, to cover the seed when 'tis sown. As the hopper feeds the mill with grist, so does meditation supply the heart with matter for prayer."

May 17. PSALM 144. This warrior Psalm covers the individual,

home, and nation. Go over the Psalm and gather out the designations of the Lord given by David, who is Himself, in behalf of His own, a Man of war. After six Psalms of sorrowful prayer in distress, we have this Psalm of praise and thanksgiving to God for His protection and provision. Compare it with David's last song in 2 Samuel 22. One writer sees in the Psalm "a vision of Christ rejoicing: after His passion, a vision in Glory; and having ascended in triumph, and pleading for us at the right hand of God." The ideal state described in the closing verses will not be realized until Christ returns to earth: "No complainings in our streets." These are days of industrial and national dissatisfaction and riots. Men are fighting for their rights, and the redressing of all wrongs. Such a peaceful and prosperous condition must, however, await the coming of Him whose reign will create complete satisfaction.

May 18. PSALM 144:9. *Ten Strings!* We can gather a few spiritual suggestions from the oft-repeated exhortation about praising God on a ten-stringed instrument. Eusebius, in his exposition of this Psalm, says of this verse: "The psaltery of ten strings is the worship of the Holy Spirit, performed by means of the five senses of the body and by the five senses of the soul." This he confirms by quoting 1 Corinthians 14:15: "I will sing with the spirit, and I will sing with the understanding, also." We can think of the human frame as an instrument of ten strings: two feet, two hands, two ears, two eyes, one tongue, and one heart; and upon this instrument of ten strings we must sing praises unto God. Can we say that all our powers are combined to bless the Lord? Christ gave His all, in order that there might come the absorption of our whole being for the supreme purpose of glorifying God.

May 19. PSALM 145. Here we have another of David's own Psalms, and although he ever glorified God in all he wrote, he seems to have reserved his crown jewel of praise for this Psalm, without a rival in the realm of literature. "Whoso offereth praise, glorifieth Thee," and David certainly knew how to excel in this art, for this whole Psalm is taken up with the Lord. He vowed to praise the Lord every day. God's glory is revealed; His greatness magnified; His bounty commended; and His grace extolled. The Jews declared him happy whoever uttered this Psalm thrice each day with the heart, mouth, and tongue. "Before you pray, repeat or read Psalm 145," was an ancient exhortation. How musical and fragrant the old words are: "The Lord is high" (vs. 18). Ring it forth against all fears within and fightings without: "Lo, I am with you always, even unto the end."

May 20. PSALM 146. A peculiar feature of the last five Psalms, is that each of them commences and concludes with a "Hallelujah." Truly, we are among the Hallelujahs! We are among the delectable mountains. To the close of the book it is all praise. The key is high-pitched, with the music upon high-sounding cymbals. "A sacred censers of holy incense, pouring forth one sweet perfume," the perfume being the possession of the Lord as our happiness. Mark the three-fold "h" in verse five: happy, help, and hope. And the reasons for such sublime happiness are plainly stated in the succeeding verses. As the whole, the Psalm gives us the Gospel of Confidence. It inculcates the elements of faith, hope and thanksgiving. In these days when godless men are causing so much distress in the world, it is encouraging to know that God is able to turn the way of the wicked upside down.

May 21. PSALM 147. Divine greatness and goodness are prominent in this remarkable ode, exuberant and enthusiastic with praise to God. He is magnified for what He has done, what He does,

and what He can do. In every realm He is able to display His powers. As Creator, Comforter, and Consoler, He is incomparable. Such an unfolding of God's supremacy should beget confidence. Edward Taylor, sailor-preacher of Boston, of a past generation, entreated God, on the Sunday before he sailed for Europe, to care well for his church during his absence. All at once he stopped, and ejaculated: "What have I done? Distrust the Providence of Heaven! A God that gives a whale a ton of herring for a breakfast, will He not care for His children?" Needless to say, he closed his prayer in a more confident manner. Our God is of great power. Let us therefore, bid our unbelieving anxiety depart.

**May 22. PSALM 147.** This "Hallelujah Psalm" will stand another glimpse. Look, will you, at verses 3 and 4, and note their extremes and contrasts. "He healeth the broken in heart . . . He telleth the number of stars." Sorrows and Stars! The Heart and the Heavens. From stars to sighs may be a deep descent, but infinite compassion brings them together. Mercy and Majesty are here combined. God is not so lost in His marvellous creative works as to be ignorant of the trials of the humblest of His creatures. As it has been expressed: "He who acts a surgeon's part with wounded hearts, marshals the heavenly host, and reads the muster-roll of suns and their majestic system. O Lord, it is good to praise Thee as ruling the stars, but it is pleasant to adore Thee as healing the broken in heart!" So we praise Him, the Comforter and the Creator!

**May 23. PSALM 148.** Here we have a song of nature and of grace, sharing with the last Psalm in the Psalter the distinction of using "praise" thirteen times. This is another Psalm radiant with praise. All creation, animate and inanimate, joins in the great chorus. Bernard, in his sermon on the death of his brother Gerard, relates that in the middle of his last night on earth his brother, to the astonishment of all present, with a voice and countenance of exultation, broke forth in the words of the opening verse of this Psalm: "Praise ye the Lord from the heavens: praise Him in the heights." How comprehensive verse 12 is: "Both young men, and maidens: old men, and children!" When it comes to praise, there is neither youth nor age. Both sexes and all ages make merry together in it. And so, if God is to have perfect praise, the whole universe must raise its Hallelujah. Can it be that He misses our voice in the chorus?

**May 24. PSALM 149.** God, as our Joy and our Judge, is before us in this another Psalm devoted to His Praise. As a "new song," it is associated with the new creation, and can only be sung by those of a new heart. Both the pleasure and the punishment of the Lord are emphasized here. Notice, please, a most suggestive combination in verse 5. We can expect the saints in glory to be loud in their praises, but joyful upon a bed, especially a sick bed, is another matter. Perhaps these lines are being read by one who, denied health and strength, is forced to spend the days upon a bed! How are you meeting your sickness, or physical disability? Are you joyful, happy in the consciousness that God never makes a mistake? Your bed can contribute to creation's "Hallelujah Chorus." May grace be ours to sing as we suffer!

**May 25. PSALM 150.** Of this last Psalm, vibrant as it is with abundant and abounding praise (thirteen times "praise" is used), Spurgeon says: "We have reached the last summit of the mountain chain of Psalms. It rises high into the clear azure, and its brow is bathed in the sunlight of the eternal world of worship. It is a rapture. The

poet-prophet is full of inspiration and enthusiasm. He stays not to argue, to teach, to explain, but cries with burning words, 'Praise him, Praise Him, Praise ye the Lord.' It is somewhat interesting to compare the first and last Psalms, and note how the last is the echo of the first. The first Psalm begins with "Blessed." "Blessed are all they that meditate on God's law and do it"—such is its theme. And now the fruit of that blessedness is shown in this Psalm, which begins and ends with "Praise." Both Psalms have the same number of verses, although different in scope.

**May 26. "THE BOOK OF PSALMS" (ACTS 1:20).** Our Lord and the apostles made good use of this favorite Book of the Old Testament. Although made up of separate poems from different pens, and belonging to different periods, all the 150 Psalms form one priceless volume. And as a Book, the Psalms have been accepted by both Jewish and Christian teachers as one of the inspired books of Holy Writ. St. Ambrose, of the 4th century wrote: "Although all divine Scripture breathes the grace of God, yet sweet beyond all others is the Book of Psalms. History instructs, law teaches, prophecy announces, rebuke chastens, morality persuades; in the Book of Psalms we have the fruit of all these, and a kind of medicine for the salvation of man." Bless God for causing these precious gems to be gathered into one Book for our edification!

**May 27. "SING UNTO HIM IN PSALMS" (JAMES 5:13).** A Psalm has been spoken of as "a poem to be sung to a stringed instrument." As we have already seen, many of the Psalms were set to music and sung by the Temple Choir. The Psalter, as a whole, was the inspired prayer-and-praise book of Israel. And such Songs are so fashioned as to be never exhausted, well-worn, or threadbare. How paltry much of the doggerel in many modern hymns and choruses is alongside the purest spiritual ideas expressed in the language of the most perfect beauty the Psalms possess! And one marvel of the Psalms is that they can be rendered according to the metre of every language. Anyone who has lived in Scotland, for example, can never get away from the haunting melody of those metrical Psalms. Let us store our minds with the Psalms and bless God in Spirit-inspired language!

**May 28. "DAVID . . . IN THE PSALMS" (LUKE 20:42).** While David was the principal contributor to the Psalter, it is somewhat misleading to speak of the Psalms as a whole as "the Psalms of David," seeing there were various other Psalmists. One cannot read the Psalms, however, without realizing how they reflect the life and labors of David. As a man after God's own heart, David relates what passed between God and his own soul, so much so that we find ourselves saying, "Amen!" to his prayers and praises. What he learnt of the Lord as a Shepherd, as he watched his flocks as a shepherd lad, is given to us in Psalm 23. What he discovered of his own evil heart and of God's forgiving grace, are before us in Psalms 51 and 32. What was revealed to his heart of the crucified, risen Saviour is fully portrayed in Psalm 22. How deep is our debt then, to the sweet Psalmist of Israel.

**May 29. "IN THE PSALMS CONCERNING ME" (LUKE 24:44).** Expounding the Scriptures in the home of Cleopas, Jesus must have had peculiar delight when He came to the Psalms, especially the Messianic Psalms. Christ Himself declared that David wrote of Him (Luke 20:41-44). As He came to us, He used the very language of the Psalms (Psalms 22:1; 33:5). And it is this Christology that unlocks so many of the Psalms, and why, having the key of David,

Christ was able to expound in the Psalms the things concerning Himself. He is the Crown and Center of their revealed truth. In type and prophecy, His sufferings and the glory to follow are clearly set forth in many of the Royal Psalms, as we have endeavored to indicate. Tracing our Lord's footprints over the highways and byways of Old Testament Scriptures is ever profitable for heart and mind.

**May 30. "THE HOLY SPIRIT BY THE MOUTH OF DAVID** (ACTS 1:16; 2 SAMUEL 23:1-3). Among David's last words was the confession that as the sweet Psalmist the Holy Spirit used his life and pen. Thus, he claimed divine inspiration for his Psalms, and Peter confirmed the declaration. More generally, Peter claims inspiration for all Old Testament writers: "Holy men of old wrote as they were borne along by the Holy Spirit" (2 Peter 1:21). Possessing native ability as a musician and a poet, David was not left to his own genius or imagination in the composition of his renowned Psalms. "The Spirit of the Lord spake by me, and His word was in my tongue" (2 Sam. 23:2). This, surely, is a proof of verbal inspiration. Words, as well as thoughts, were given to David by the Holy Spirit. It is thus that, through the centuries, the Psalms have retained their freshness and power.

**May 31. PSALMS FOR SIGNS.** Our digging into the Psalms has been only somewhat on the surface. Sufficient nuggets have been gathered, however, to convince us of the truth that for every sigh God has a Psalm. And it is profitable to view the Psalter in this way. Are we not exhorted to "take with us words," as we come before God (Hosea 14:3)? Well, what better phraseology could we use than that of the Psalms? Here are phrases and petitions unsurpassed. We must be careful, though, to catch the spirit of any Psalm expressing our sigh, if we would take its language and make it our own. And if we add to David's prayers and praises, Paul's Epistle Prayers and the New Song of Revelation, we shall indeed be thoroughly furnished unto all good works.

---

## Book Reviews

BY ARTHUR FOREST WELLS

**Harvest at the Front.** By Margaret E. Crossett. Published by the China Inland Mission, Philadelphia 44, Pa. Paper covers, 115 pages. Price, 75 cents.

The encouraging title of this booklet speaks true fact; but the writer has much to say also about sowing, caring for, and the enemies of, the Gospel seed. In fact, these pages teem so gloriously with wholesome mission activity, that there just is not any room for sanctimonious "nice talk" to make the pages sound religious. The brave, intelligent, realistic faithfulness of these servants of the Lord is heart-warming indeed. Here is an account of Christian testimony in the midst of just about everything that has afflicted China in recent years—poverty, sickness, bandits, cast-off babies, girl slaves, demons, opium, war, etc. These are all vividly described; but the things that gripped this reviewer most were the honest, matter-of-fact facing of conditions, and the sanctified ingenuity of making little count for much in the Name of Christ. The story deals chiefly with labors at Kiwoku and Chengyangkwan. There are a goodly number of interesting photographic illustrations, and—most helpfully—a map of the territory concerned.

**Christian Delinquency.** By Robert James Devine. Published by Inter-County Leader Publishers, Frederic, Wis. Paper covers, 96 pages. Price, 75 cents.

The cover of this book carries the title JUVENILE DELINQUENCY with two red lines drawn through the word "juvenile" and the word CHRISTIAN; in red capital letters, substituted for it; for it is the author's opinion that neither the epithet "juvenile," nor "adult," nor "parental" suits the condition of our times as does "Christian." The use of this designation springs from his experience during many visits to juvenile courts in the interest of the reason for the modern crime-wave that floods our land. The five chapter headings are: Delinquency—The Problem Presented; Adult Delinquency; Parental Delinquency; Christian Delinquency; Delinquency—The Solution Suggested. The title of Chapter I explains itself: it groups reports of the bad conditions now prevailing. Chapter II uses the account of the Gadarene demoniac (Mark 5) to discuss the community, law-enforcement, parental conduct, and youth's personal demeanor—a sorrowful and even revolting picture. Chapter III exposes the tragedies of broken home-life, to the shame of parents. Chapter IV uses the account of the epileptic boy (Mark 9) to describe prevalent ecclesiastic impotency in face of this problem of youth. Chapter V suggests a way out of this trouble, under the guidance of three texts: Psalm 119:9, 11; Mark 9:19. The disturbing facts presented in these pages make reading that ought to challenge indifferent men to thoughtful concern, and serious men to action.

**Christ Is Our Strength.** By Hyman J. Appleman. Published by Fleming H. Revell Co., New York. Cloth binding, 120 pages. Price, \$1.50.

This reviewer is thankful to the Lord that this book has come his way. In his estimation, it is not only the best of Dr. Appleman's books, but it also ranks very high in the list of the few good similar books that have appeared in recent years. If a way could be found to get these messages into the hands of all the younger men in the ministry, especially, one would have reason to expect evidences of life and renewed life in many places. The power of these sermons lies not in any delightful mental gymnastics, though the words are well chosen and the sentences flow in a current of strength; nor in any unusual, exegetical research, though the doctrine is clear and sound; the thing that grips the earnest reader is the undeniable truth of the first and abiding principles of Christian evangelism that rings through these pages. There are challenging words here for the church that needs revival, and encouraging appeal to sinners in behalf of their salvation. *Ministers, get this book; face and use its neglected truth.*

**Birth Dates.** By Theodore W. Engstrom. Published by Zondervan Publishing House, Grand Rapids. Red leatheroid (padded) binding, 366 pages. Price, \$2.00. Boxed.

This is a beautifully bound gift book for the purpose of recording birth dates. A page is given to each day in the year; and each page contains, at the top, a Scripture promise, and, at the bottom, a verse in poetry; and, in the central portion, spaces for four names and addresses. Painstaking care has been taken in the selection of both the Scripture texts and Christian verses.

## Letters

## Forty-Five Years

To the Editor:

I have been a reader of *Our Hope* since 1903. I replied to the survey you made for the oldest readers, for the Jubilee Issue, November, 1943.

My only reason for writing is to say that since the late Editor left the work to others, you have, in my humble opinion, maintained the high standards set for *Our Hope* by Dr. A. C. Gaebelein many years ago.

Each issue contains such soul-refreshing and faith-confirming matter—earnest contention for the Faith; expositions of the Word; Question Box—they just seem to fit the need, to me at least. I would not suggest a change, lest you spoil the ministry you serve.

JOHN FORSYTHE

Chatham, Ont.

## Public Domain

To the Editor:

Don't you think it would be the gracious thing to acknowledge an idea when you take it from another? I notice in your March issue a heading for "Current Events"—*Pot Pourri* (page 538). *United Evangelical Action* has been using this regularly on its editorial page, and I never saw it anywhere else. But you showed excellent judgment in copying them.

ROBERT FRONZ

Cambridge, Mass.

¶ "*Pot Pourri*" is a common French idiom meaning "hotch-potch," or "medley." It is public domain, and may be employed by anyone. It is an expression that we grew up on, and has been used from time

to time in *OUR HOPE* in "Current Events," to introduce a paragraph of hotch-potch. In fact, it first appeared in *OUR HOPE* in March, 1941, which was several years before the initial issue of *UNITED EVANGELICAL ACTION* was published. Thank you for approving, in any event.—Ed.

Growing Up with  
"Our Hope"

To the Editor:

I learned from my parents, in whose home in Racine, Wisc., Dr. A. C. Gaebelein was sometimes a guest, to love him and appreciate *Our Hope*.

Now, in our home, we are teaching our four children to grow up with *Our Hope*, too. It is in great contrast to many even fundamental periodicals whose articles are pure froth. . . . In *Our Hope* we find meat on the bones!

A request: Will you have Arthur Forest Wells review one or more of the books of C. S. Lewis, the newly noted English writer and (I think) teacher at Oxford? I am especially interested in *The Great Divorce* and *The Problem of Pain*.

(Mrs. G. P.) NETTIE M. DILLON  
Adrian, Mich.

¶ We shall pass your request along to Reviewer Wells and ask him to read these two titles. If he feels that reviews will be of sufficient interest and profit to a reasonable number

of our reader-family, he will prepare them, we are sure.—Ed.

**Circuit Rider Reads**

To the Editor:

I have been receiving *Our Hope* for five years. Have filed each issue away for reference, after reading and re-reading it, and loaning many copies also.

I am a circuit rider in Eastern Oregon, and do not find much time for reading. The compact, compound, intelligible reading in each issue is real food for my hungry soul. The Holy Spirit speaks much to me through its pages. ROBERT L. KRINER

Vale, Ore.

**Not Very Edifying**

To the Editor:

Please cut out "Letters." I don't think they are very edifying—besides, they are for the Editor's office and not the general public.

NAME WITHHELD BY REQUEST

¶ This is the first criticism of "Letters" that we have had. We wonder if others feel as this subscriber does! We believe, however, that if time is given for this department of the magazine to develop in accord with our plans, and correspondence increases, it may at length prove to be quite edifying.—Ed.

**Specific Comment Wanting**

To the Editor:

I greatly enjoy the comments on "Current Events" but the first article in the February issue, "A Second Time," is very confusing to me, and perhaps to others. . . .

The part of the article dealing with Spiritists ("Spiritualists" is a misnomer—they are anything but spiritual) is confusing. After all, your interpretation and comment on any current event are what the readers are interested in.

After giving the quotation from *Psychic News* as to the report of the Church of England's Committee on Spiritism . . . you finish the article with three paragraphs of your comments.

But you fail to make any specific comment on the quotation taken from the original report on Spiritism. From it I would gather that the Committee as a whole believes that "there are quite clear parallels between the miraculous events recorded in the Gospels and modern phenomena attested by the Spiritists."

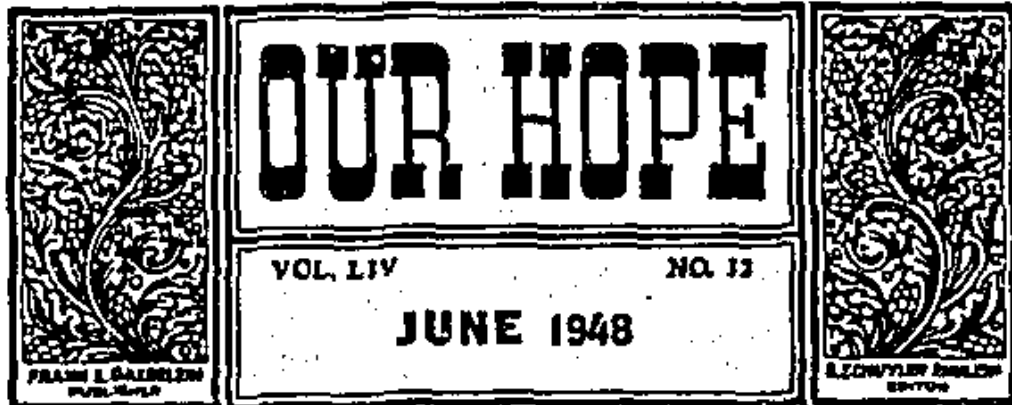
AND SO DO I

GEORGE R. FITZGERALD

Oak Park, Ill.

¶ And so do we! It is, as you say in another part of your letter, "in league with evil spirits, if not with Satan himself." It is in league with Satan's AND his evil spirits, we feel quite sure. Our editorial, "Communication with the Dead," in the March issue, may help to clarify this point. We are in general accord with the Committee's majority conclusion that "there are quite clear parallels between the miraculous events recorded in the Gospels and modern phenomenon attested by Spiritualist," that is, insofar as Spiritism is attended with supernatural demonstrations.—Ed.





## Editorials and Notes

**MEMORIAL EDITORIAL:** Three times in the Gospel of John there are references by our blessed Lord to His being lifted up. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (3:14). "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things" (8:28). "And I, if I be lifted up from the earth, will draw all unto Me. This He said, signifying what death He should die" (12:32, 33).

**Lifted Up** The last passage tells us what our Lord meant when He spoke of being lifted up. He prophesied of His coming crucifixion, the manner of death He should die. The serpent of brass that Moses was commanded to make, and to lift up on a pole in the midst of the camp of the dying Israelites, was a type of Him who came in the likeness of sinful flesh, in the form of a man, yet without sin and a sinful nature, to be lifted up on the Cross to die the sinner's death, being made sin for us.

The last passage tells us what our Lord meant when He spoke of being lifted up. He prophesied of His coming crucifixion, the manner of death He should die. The serpent of brass that Moses was commanded to make, and to lift up on a pole in the midst of the camp of the dying Israelites, was a type of Him who came in the likeness of sinful flesh, in the form of a man, yet without sin and a sinful nature, to be lifted up on the Cross to die the sinner's death, being made sin for us.

This manner of death had also been clearly revealed to David in that wonderful Psalm in which the sufferings and glory of Christ are so fully set forth, Psalm 22. What that lifting up means was there pre-written through the Holy Spirit: "I am poured out like water, and all My bones are out of joint; My heart is like wax; it is melted in the midst

of My bowels. My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death. For dogs have compassed Me: the assembly of the wicked have inclosed Me: they pierced My hands and My feet" (vss. 14-16).

All this, and much more, was done to our Lord when wicked hands nailed Him to the Cross. The work is finished, and as He said that He would draw all unto Him, so He does. The "all" are those who are given to Him by the Father; and it is they who believe on Him, look to Him, accept Him, and trust on Him who are given to Him. All they look back to that Cross where the Son of man was lifted up, and they joyfully exclaim: "He loved me, and gave Himself for me." In the words of Isaiah the prophet, we say: "Surely He hath borne our griefs, and carried our sorrows. . . . 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" (53:4-6).

Some future day the remnant of Israel, the Jewish people, will look at Him as their fathers looked upon the lifted-up serpent in the wilderness. "They shall look on Him whom they have pierced" (John 19:37; cf. Zech. 12:10). Then they, too, will confess Him in the blessed language of Isaiah.

Lifted up was He to die;  
 "It is finished," was His cry:  
 Now in Heaven, exalted high—  
 Hallelujah! What a Saviour.

He is in Heaven, exalted high. He is lifted up in glory, and as another Psalm tells us: "He shall drink of the brook in the way: therefore shall He lift up the head" (110:7). For the joy set before Him, He endured the Cross, despising the shame, and sat down at the right hand of God (Heb. 12:2). God raised Him from the dead and gave Him glory. He is gone into Heaven and is on the right hand of God, and angels, and authorities, and powers are subject to Him (1 Peter 3:22). All things have been put under His feet, and He is Head over all, to the Church (Ephes. 1:22). He who was lifted up on the Cross has been lifted up by God—to the highest possible place in glory.

And there is yet to come still another lifting up for Him. God will give unto Him the throne of His father, David. The heavenly Father has promised to make Him higher than the kings of the earth (Psa. 89:27). He will give Him the nations for His inheritance, and the uttermost parts of the earth as well (Psa. 2:8). Every knee must yet bow before Him, and every tongue confess that He is Lord (Phil. 2:10, 11). The kingdoms of this world must become His kingdom, and all nations and languages will serve Him (Rev. 11:15). What a lifting up it will be, when He comes again and is enthroned as King of kings, and Lord of lords (Rev. 19:11-16).

And our Lord is lifting us up. By His Cross we are lifted from our guilty distance from God and brought to Him. What tongue can tell all that the lifting up of the Cross means to us who belong to Him! All the redeemed can sing with David: "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. And He hath put a new song in my mouth, even praise unto our God" (Psa. 40:2, 3). Yes, He hath lifted up His people into the place where He is, for we are seated in Christ in heavenly places. And when the day comes in which He will be lifted up yet again, enthroned upon His own throne, when He receives the promised kingdom, then we, too, shall be lifted up with Him and be sharers of the glory that the Father has given Him. Hallelujah! What a Saviour!

—A. C. G., 1937.



"He humbled Himself, and became obedient unto death, even the death of the Exalted High Cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name" (Phil. 2:8, 9). Both the fact of Christ's exaltation and the reason for it are written here. "God hath highly exalted Him"; and the reason is expressed in the "wherefore": because "He humbled Himself, and became obedient unto death, even the death of the Cross." The Son of God was worthy to have been exalted in any event, simply because of who He is. He left an exalted place, a position

of equality with God the Father, a place in Heaven, and made Himself of no reputation. But as a reward for His humiliation, in becoming Man, in suffering at the hands of men, and in bearing the penalty for man's sin—"wherefore God *also* hath highly exalted Him."

Our Lord and Saviour spoke the truth, as He only could speak, when He uttered that cry: "It is finished!" His earthly work, the work that He came to do, was accomplished on Calvary. The proof that His voluntary death made atonement for sin and satisfied divine justice is written in the Scriptures: He arose from the grave, ascended into Heaven, and is seated at the right hand of the Majesty on high. And there He works. Oh yes, His earthly work is finished, but not His heavenly and earthward work. At the Father's throne He is still working, and much of that work is in behalf of His own redeemed people, who still walk this earth.

When our Lord passed through the heavens into the Father's presence, certain things were fulfilled, certain promises kept, and certain authority assumed. We mention them briefly. (1) He fulfilled the typology of the Old Testament high priest when, entering within the veil, He offered the sacrifice for sin, appearing in the presence of God for us (Heb. 9:24). (2) He fulfilled His promise to His own to go into Heaven to prepare a place for them (John 14:2, 3). (3) He fulfilled His promise to His own that, upon going away, He would send the Comforter to them (John 16:7). (4) Angels, and authorities, and powers have been made subject to Him in His exaltation (1 Peter 3:22). (5) There He upholds all things by the word of His power (Heb. 1:3). (6) By Him, who is before all things, all things consist (Col. 1:17). And (7) He is the Head of the Body, the Church (Col. 1:18).

Beyond these activities, however, there are six exercises of the Lord Jesus Christ in His exalted position that affect the child of God day by day. The first three might be said to operate earthward, and the last three, heavenward. (1) He is the one Mediator between God and men (1 Tim. 2:5, 6). This is a present heavenly work of Christ that reaches out to the unsaved, as well as to His own. He has sent His Spirit, to convince the world of sin, righteousness,

and judgment to come (John 16:7-11). But whosoever is convicted of His sins and longs for forgiveness must come into the presence of God through the "one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." No man can come to the Father, saving through Him (John 14:6). He is also the Mediator between God the Father, and the children of God; for just as we are accepted in the Beloved in the first place, so daily our access is in Him. We approach the the Father in His Name, the Name of the Son, and not in our own.

(2) The risen, ascended, and exalted Lord Jesus is the Indweller. Of course, the Spirit of God resides within the believer in Christ. Thus we read: "What? Know ye not that your body is the temple of the Holy Ghost who is in you, whom ye have of God" (1 Cor. 6:19). But the Spirit is the Agent of the Son, if we understand aright. For "Christ liveth in me," says Paul (Gal. 2:20); and He in us is said to be the hope of glory (Col. 1:27). Christianity is Christ living in the heart. He dwells within every one of His precious saints.

(3) Christ on high is the Bestower of gifts to the Church, as it is told in Ephesians 4:7, 8: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men." Whatever the need of the Body, the Church, He who is at the right hand of the throne of God gives gifts to men, spiritual gifts that will minister to that need.

(4) The living, exalted Christ is our High Priest. Some of His high-priestly functions are told in the next two ministrations that He now carries on in the glory. It is also true that He served as High Priest when He offered Himself the sacrifice for sin. But He acts in the priestly capacity now as He takes our praise and thanksgiving to God. "By Him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name" (Heb. 13:15). Even our praise needs to be taken to God the Father through the "one Mediator between God and men, the Man Christ Jesus."

(5) The glorified Man in the glory is our Intercessor, who ever lives to make such intercession for His own (Heb. 7:25). As He prayed for Simon Peter and the other disciples, so He prays for us, that our faith will not fail, and that we shall walk triumphantly in His strength. He knows our trials. He is not a High Priest who cannot be touched with the feeling of our infirmities (Heb. 4:15), and so He lives continually and ever to make intercession for us.

And (6), the exalted Lord Jesus is our Advocate (1 John 2:1). He pleads for us that we shall not sin. But when we do fail, He further pleads our cause as our Advocate, saying to the Father, as it were: "Charge that to My account. I paid for it all at Calvary."

What a wonderful Saviour and God is ours! He has made every provision that any man needs. Nothing has been forgotten, nor is anything dependent upon us, but all upon Him. Grasp it all in faith. Trust Him. Lean upon Him. "Be strong in the Lord, and in the power of His might." His power is yours, because God "raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, 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" (Ephes. 1:20-23).



Beyond  
the Cross

The supreme importance, excellence, merit, and worth of the Cross of the Lord Jesus Christ cannot be overestimated. It satisfies every demand of a just and holy God in the matter of sin's judgment and atonement. It meets every need of the sinner for salvation, peace, satisfaction, joy, and his eternal destiny. It is the focal point of all human history, and the grandest and most weighty and consequential event that ever took place on this earth. Never, never must we lose sight of or devotion to the Cross of Christ and, more explicitly, the Christ of the Cross. But our spiritual perception and experience must not stop there.

Hanging on the wall beside our desk is a placard that was

given us by friends about four years ago. It bears a message from Amy Carmichael's *Gold Cord*: "God hold us to that which drew us first, when the Cross was the attraction and we wanted nothing else." The voluntary, vicarious, and inexpressively loving sacrifice of the Son of God in our behalf is that which attracted us to Him and drew us first. "And I, if I be lifted up, will draw all unto Me" (John 12:32). God hold us to that, lest, like the church at Ephesus, we leave our first love (Rev. 2:4)! Yet, while we are held to that Cross, we must also progress into other great and precious truths.

The young babe is nourished at first by milk alone, but as he grows, while he does not discard the milk, he partakes of stronger and more solid foods. And so with the child of God; first the milk; and then the meat (*cf.* 1 Cor. 3:2). Never forgetting the Cross, "let us go on unto perfection" (Heb. 6:1). There is a rich storehouse that God has provided for us in His Word. While we remember always, and feast upon the fact and wonder of Calvary, we contemplate also the risen and exalted Christ, we consider the store of spiritual wealth that is ours in Him; and we find our satisfaction daily in the things of God.

It is well to count our blessings, and to name them one by one. It is good to contemplate the will of God for us, and more, for this earth and the proclamation of His Gospel upon it. It is glorious to think about His ultimate purposes for the Church and the world. It is profitable to remember, amid the tribulations of this world, that the kingdoms of this world-system will one day be destroyed, in actuality, the kingdom of our Lord Jesus Christ, and that the Lord shall reign over it (Rev. 12:10). It is good to know by experience the triumph of Christ, the living, and the power of it.

Praise God for Calvary and the redemption wrought there. Never cease to recall it. Bless Him, too, for Himself, His purposes, the ultimate glorification of the Lord Jesus Christ and universal subjugation to Him, His promises to His Church for a day yet to come, and His provisions for this very day. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ" (Ephes. 1:3). Give Him thanks,

and adore Him because He has lifted us from the miry clay and set us upon a Rock, and that in doing so He has provided that we, vile sinners saved by His grace, should be to the praise of His glory and grace.



It is rather superfluous to remind ourselves On the Study of Prophecy that we are living in portentous times. Aside from the atomic bomb, there are evidences in the newspapers almost every day to show the unrest and rebellion that stalk the world, while the bomb itself is a constant and forceful suggestion that divine judgment is impending.

The seriousness of the times is doubtlessly responsible for the interest in prophecy in some quarters. In a multitude of churches Daniel, Revelation, and other prophetic passages of Scripture are being searched and taught with renewed vigor. And while Scripture tells us that "prophecy serveth not for them that believe not, but for them which believe" (1 Cor. 14:22), we observe that prophetic topics are being used widely in evangelism today. Nevertheless, we venture to suggest that, in the Church as a whole, very little attention is being given to the examination of the great and many passages of the Bible that deal with prophetic subjects. Far too little interest is being shown in the return of the Lord Jesus Christ.

This is a strange and unhappy situation. As the day approaches, a waiting Church should be primarily interested in Christ's appearing, loving it above all else. How glorious it will be, for example, when He shall be vindicated before an ungodly and Christ-rejecting world! How wonderful it will be when every knee bows to Him! And how sublime, when we are like Him!

The study of prophecy brings with it assurance, as we observe in God's Word the many predictions that have already been fulfilled. It makes us watchful and at the same time encourages our hearts, as we see the world-movements, politically, religiously, and socially, that indicate the approach of the end of the age. It whets our aspiration, as we think of what it will mean to our Lord when all His enemies are put under foot. And it is an incentive to holy living, as



we discern the day approaching when we shall be in the presence of the Lord.

It is a good and healthy sign for the Church when it is interested in the predictions of the Scriptures—not in morbid speculations as to the identity of Antichrist and whether it will thus-and-so who will head up the revived Roman Empire, but in the plans and purposes of God as they pertain to Christ and His coming, and as they will affect His own also.



### Death in Infancy

From time to time we receive letters from distressed mothers about their dear children who have died in infancy. "Is my baby in Heaven, or is she lost?" "We had our precious baby boy baptized just a week before he was taken from us. He is not lost, then, is he?" These and other questions like them come from heartsick and puzzled people. Their questions are, to them, the most important in all the world; and this is not astonishing.

Bereaved mother! Bereaved father! The infant that you had taken from you so recently is in Heaven. The Lord Jesus Christ died for the sins of the world. The babe, under the age of responsibility, has no opportunity to accept or reject the Son of God. Born in sin, the inheritor of a sinful nature, such a being, even an infant, could not come into the presence of a holy God. But Christ died for that infant just as much as He died for you and me. The baptism of the infant had nothing whatever to do with it. No works can avail to salvation. But Christ took the guilt of inherent sin upon Himself. He is the propitiation for our sins, the sins of believers: and not for ours only, but also for the whole world (1 John 2:2). His death was sufficient for all and surely embraces these dear little ones who have had no choice in the matter of sin.

Do you not recall His care and love for the little children? "He took them up in His arms, put His hands upon them, and blessed them" (Mark 10:16). And He said: "It is not the will of your Father that one of these little ones should perish" (Matt. 18:14).

Recently we ran across these lines that express the blessed

answer so clearly. They are taken from an epitaph<sup>v</sup> that R. Robinson placed upon the tombstone of an infant child:

Beneath this stone an infant's ashes lie—  
 Say, is it lost or saved?  
 If death's by sin, it sinned, for it lies here;  
 If Heaven's by works, in Heaven it can't appear.  
 O reason, how depraved!  
 Revere the sacred page—the knot's untied.  
 It died, for Adam sinned—it lives, for Jesus died!



Lost  
 Fragrance      In his book, *Youth with a Capital 'Why'*,  
 Mr. Lindsay Glegg, of London, writes:  
 "I am told that a strange thing hap-  
 pened during World War I that neither

botanists nor scientists can account for. In pre-war days the little flower known as the musk, with its yellow petals and its soft leaves and its sweet smell was found in almost every cottage in country and in town. The sweet odor was sometimes so strong as to be almost overpowering, and would fill a whole room. But during the war the musk lost its fragrance which has never returned. I picked a little flower in my garden the other day to smell it, but the sweet scent had gone. And I believe it is the same all the world over, wherever it grows. Nobody can say why. The little musk, once seen in so many homes and loved for its sweetness, is rarely seen now. It has lost its fragrance; it has no attraction any more."

This is a botanical tragedy! But there is something far more sad. For here and there are Christians who seem to have lost their fragrance. Once they attracted others—to the Saviour. Now they repel them. No one wants to be near them. People flee their presence. No one gathers in their homes, nor are they ever called upon in the hour of need. Why? Because they have lost touch with the Lord. They are not reading His Word. They are no longer praying. Their fragrance is gone.

But, unlike the musk, the fragrance of Christ in the Christian need not be lost forever. It will return—if and when the erring one comes back to the Lord in obedience and fellowship. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ . . . cleanseth us from all sin" (1 John 1:7). Cleansed, and

filled with the Spirit, we hear fragrant testimony to Him whose we are, the Lord Jesus Christ.



This issue of *Our Hope* marks the end of Another Year fifty-four years of continuous publication.

We came as near, perhaps, as at any time in the magazine's history, to omitting an issue with the May number. The printers' strike in New York and other cities fell just at a time when half of the material had been set in type, and the rest of it stood in manuscript form. To have a portion of the issue reset, as also would have been the case with several articles that were standing in type, and to read again proofs of all the material, and ship certain plates out of the city and state, might have delayed things beyond any chance of getting the issue out for May. *But God brought us through*, as He has done in many crises before.

Our praise goes to the Lord that He has permitted this testimony to Himself to continue through a half-century and to press on toward three-score years. He has been our guard and strength through all the days, and He will continue to be the One to whom we look for help. And our thanks go to you, our reader-family, for your faithful fellowship and interest in this witness: "*Our Hope, A Testimony to Our Lord Jesus Christ.*"



**Haggai** "The Prophecy of Haggai" does not appear in this issue, as Dr. Frank E. Gaebelin has been pressed beyond measure by duties at The Stony Brook School, and by speaking engagements. The Lord willing, the next instalment of his exposition of Haggai's prophecy will be published in the July number.



**A Correction** Our attention has been called to a serious error that appeared in the February number of *Our Hope*, in the article, "The Only Begotten Son," by Donald M. Hunter. It slipped in, we know not how, and we are astonished that it was not caught by many of our readers. On page 475, three lines from the bottom of the page, the word "involuntary" should be "voluntary." Christ's death on the Cross was voluntary, and not an involuntary sacrifice. It was Mr. Hunter himself who noticed this mistake and wrote us about it from Peiping, China.



Thank you again, dear friends, for your remembrance of our two missionary funds—the *Our Hope Missionary Subscription Fund*, and the *Missionary Book Fund*. There are still many subscriptions, that have expired since last year, that we have been unable to renew. And there are always requests for books. Pray about these needs and act, please, as you feel that the Lord would have you do.

Donations to the funds in March were as follows:

*Missionary Subscription Fund*, March, 1948: Nos. 48-31M, \$3; 48-32M, \$6; 48-33M, \$2; 48-34M, \$2.50; 48-35M, \$4; 48-36M, \$8; 48-37M, \$5.50; 48-38M, \$4; 48-39M, \$1; 48-40M, \$3; 48-41M, \$2; 48-42M, \$6; 48-43M, \$1; 48-44M, \$1. Total, \$51.00.

*Missionary Book Fund*, March, 1948: Nos. 48-13B, \$2.50; 48-14B, \$1; 48-15B, \$10; 48-16B, \$4. Total, \$17.50.

### STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gaubalein:

June 6—New Castle, Del.: King's College; Baccalaureate Sermon.

### How to Win Friends and Influence People . . .

A fine way to win friends to the Lord Jesus Christ and to influence people to know the Word of God is to put them in touch with such a Christian testimony as *Our Hope*. It may be that you became acquainted with the magazine in this very way—someone sent or gave a copy to you.

Among those whom you know there are, no doubt, some who have never seen a copy of *Our Hope*. We believe the magazine's message will help them. Therefore, we shall be glad to send a copy of a recent issue to as many as five of your friends, with no obligation whatever to you or to them. Simply mail such a list to our office: OUR HOPE, P. O. Box No. 146, Waretown, N. J.

## Show Me . . . That I May Know Thee

BY WALTER L. WILSON, M.D.\*

In the face of the stupendous task of guiding three million people through a waste desert, Moses wanted to know God. He needed to know God. How could he expect to handle easily, wisely, and successfully all the intricate and perplexing problems which would arise in this tremendous exodus unless the mighty God enabled him?

Many miracles were involved in this remarkable event. First, Israel must be made willing to leave their home, their property, and their possessions for an unknown adventure. Only the Lord of hosts, the God of hearts, could cause this attitude on their part. Jews do not leave their goods so easily. Nor do they venture into the unknown just because of an invitation. There were no stores, no sanitary arrangements, no physical comforts, and no prospects of any kind on this journey which they were to take. Moses had to believe that all need would be supplied by God. There was the possibility and probability of sickness and accident, for in such a tremendous crowd of three million people many things were quite likely to happen, and there would be no facilities for proper care.

The food problem for three million is enough to frighten an army of men, let alone one man. How would the babies, the little folks, the older ones, and the very aged ones find suitable food to meet their needs? Moses's heart trembled at the thought and prospect. Clothes, too, would be needed for all of these people. Sand is very hard on shoes. Where would replacements be found? The terrain over which they were to travel was difficult, and there were rivers and mountains and ravines to be met and mastered. How would they ever manage with babies and little children and old folks?

Contemplation of all this was too much for Moses, and he cried out in despair: "Thou hast not let me know whom Thou wilt send with me" (Exod. 33:12). He wanted another

\*Dr. Wilson, President of the Kansas City Bible College, is a Bible conference speaker who is in great demand, and the author of numerous books and booklets. This is his first article in *Our Hope*, but not the last, we trust.

to share this great responsibility with him. He felt the need of an able and resourceful associate in this great task. God had given Aaron to him. Aaron was his own brother, but somehow Moses was not satisfied with Aaron. There was a lack; for Aaron was insufficient and inadequate for this task. In his dilemma Moses turned to God. He asked for a helper. He requested a dependable partner in this huge undertaking. His prayer was sharp and pointed: "SHOW ME now Thy way, that I may KNOW THEE." God's answer was like the petition. It was short and pointed: "My presence shall go with thee, and I will give thee rest" (Exod. 33:14).

God's way was to assume all the responsibility and let Moses enjoy all the benefits. God's way was to reveal His power to provide and preserve, while Moses looked on and worshipped. God's way was to lead the people to Pi-hahiroth, shut them in hopelessly, and then deliver them through the sea. God's way was to bury 600,000 Egyptians in one grave, and save Moses the work of burying them one by one. God's way was to let His people run out of bread and water and meat, so that He could provide it in a miraculous way. God's way was to keep their clothes and their shoes from wearing out during the forty years of desert travel, so that Moses need not worry about replacements. God's way was to keep the people well, so that they did not need a doctor, nor a druggist, nor a dentist.

Probably the manna which Israel ate on this journey, and the water which they drank from the rock, were both perfect in composition. Probably the birds were a perfect food also. This would eliminate the need of sanitary conditions along the way, and greatly simplify living. It is hardly conceivable that God would send out of Heaven food that was largely waste product. He knew the needs of the bodies of His people, and no doubt sent a properly balanced ration that was all food and no waste. I have been told that kangaroo milk is a perfect food. It is said that the baby kangaroo, living in the pouch, never soils the pouch because the mother's milk is entirely assimilated by the body. Why may we not conclude that God so provided for His children on this difficult journey?

The presence of the Lord was quite sufficient to meet

every need and every situation. Moses need not fret nor worry, for God was there in the cloud. "His presence is salvation." What a prescription for rest and peace! Of course, there were enemies to meet, but the God and Lord of hosts put fear in their hearts, the fear of Israel. Israel had no weapons, but they did not need them. The enemy was afraid to face them or to fight them. Instead of strengthening His people, God weakened their enemies, and the one is as good as the other.

This journey was to be over a new route. The Israelites had never been that way before. How could they know which way to take? Where was a guide who knew the path? Moses thought that God would hardly have time to search out a way for them, so he suggested to Hahad, his brother-in-law, that he go ahead of Israel as an advance man to search out a resting place for the people (Num. 10:29-32). The Lord immediately put a stop to that plan. The guiding cloud (vs. 33) was the true guide. God did not need Hahad's eye. He had eyes of His own that ran to and fro throughout the whole earth to show Himself strong in behalf of His people. Moses knew the frailties of the human body. He knew that mothers with babies would need to go slowly and carefully. He knew that the aged could not keep up a rapid pace with the vigorous, active, young people. He knew the cattle could not be driven too fast nor too far without resting. The afflicted, the blind, and the lame, would all need care and attention, and he despaired of attempting to handle all these responsibilities alone. But God was there, so Moses could rest in this assurance. The Lord handled this stupendous problem with three million people very easily. We read: "There was not one feeble person among their tribes" (Psa. 105:37). What a simple and easy way this was to adjust that problem! Moses had no idea, of course, that God would do that, but that is exactly the way God works. He does that which we hardly expect Him to do, and this in itself was one of those great and wonderful miracles which no one could have planned. What a relief it must have been to Moses! No one lame from walking day after day; no one with sore feet, caused by sand in the sandals; no weary grandfathers or grandmothers; no one down with

the flu or with a bad cold. None of the evil diseases of Egypt were permitted to cross the Red Sea. The God of Israel kept His people well and strong, well fed, and well clothed, because they left all to follow Him. You will remember that He said: "None of those that put their trust in Him shall ever be ashamed." God never leaves His people disappointed when they believe His Word and trust Him. Moses's fears were groundless, for the One who made the body was going along with them to take care of their bodies and keep them well and strong. Moses could rest in the gracious care of this wonderful God of Heaven, who, in Old and New Testament days, said: "I will never leave thee nor forsake thee" (Heb. 13:5; cf. Deut. 31:6).

But there were other complications which Moses feared. He knew very well that among three million people there would be men who were jealous and envious, cruel in their thinking, and men who would want his position, and who would find fault with his decisions. He knew men well. He had been reared in circles where he had learned almost everything there was to know in human relationships. He knew he was in for trouble when once he got this great crowd out into the wilderness and they began to find fault with what he was doing. This caused his heart to be filled with apprehension also. His worst fears were realized. They did murmur against him; they did find fault with him; they did complain about him; and they did rebel against him. He knew it would happen, and the thing he greatly feared came upon him. How beautiful it is to see how God handled the whole situation! God did a wonderful work. He gave Moses rest, even from the people's attitude toward him. They had begun to murmur against Moses even before he had led them out of Egypt. While he was still there, and God was showing His wonderful power in the sending of the plagues, the trouble began. They blamed Moses for the increased burdens which the Egyptians laid upon them. They blamed him for disturbing their peace. They blamed him for trying to find some way to deliver them. He, who was their deliverer, became, in their eyes, their persecutor. This was enough to discourage him, but through the kindness and goodness of God's word and God's comforting message to him, he continued in this thankless job.



Then the night came when they were to be delivered. In the middle of the night, he had them pack up their things and start on that long trek to an unknown land by an unknown way. God Himself told them to encamp at Pihahiroth, for He wanted them to get into an impossible situation. He wanted them to be surrounded by enemies and conditions which they could not handle, so He brought up Pharaoh's army behind them. He had the Red Sea in front of them; He had the impenetrable wilderness on each side of them for the very purpose of revealing to them what kind of a God He was. I wonder if Moses remembered, at that time, those wonderful words: "My presence shall go with thee, and I will give thee rest"? He certainly needed rest. Here was a predicament at the very beginning of the journey that no human hand could handle and no human mind could comprehend. How would he ever get the people out of this? It was simple. God just opened up the sea and let them go through. Then, when Pharaoh's army followed, God simply closed the sea and buried them all in the waters. What a blessing! What a God! What a miracle working God! Moses certainly could rest, when he stood on the seashore with all his enemies dead in the waters.

After a while, they ran out of water; and again they blamed Moses. They ran out of food, and they accused him. They ran out of meat, and they censured him. Seventeen times they rebelled against Moses, and that dear man, with his heavy heart and perplexity of mind, just went to his Lord. Probably he reminded the Lord of His words: "My presence shall go with thee, and I will give thee rest." In each case, God came and did the thing that was impossible. He sent them bread from Heaven, water from the rock, quails from the sea, and provided the need. Then, the time came when they murmured against Moses's *leadership*. That was a new thing. He had not been bothered with that particular thing before. But now they found fault with him as their leader, and some claimed that they were just as good chiefs as he was, and had as much right to lead the people of God as he had. My! this was a blot to that great man who was the meekest of all men. Read the story in Numbers 16.

Here again, God proved Himself to be the living God. Moses had to do nothing except pray. He made himself low in the presence of his Lord. Probably he reminded the Lord again: "My presence shall go with thee, and I will give thee rest." How blessedly God did it is recorded in this chapter! The ground clave asunder under these enemies, and Korah, Dathan, and Abiram, and all that appertained to them (except the sons of Korah), went down alive into hell. How quickly, how easily God proved the leadership of His servant, Moses, and caused the enemies to disappear. That is the kind of God Moses had; that is the kind of Lord Moses leaned on. That was God's way. God's way was to punish Moses's enemies, and save Moses from doing it. That is still His way. His way is to handle all of our opponents, all of those who are against us, all of those who talk against us and work against us. If we are walking in God's way, He will handle the enemy. How blessed it is just to rest quietly and let Him do it! "Show me now Thy way, that I may know Thee." Surely Moses got to know the kind of God he had. He had a God who could provide food and clothing; a God who could keep His people well and strong; a God who could hinder and prevent the enemy from doing any damage; a God who could handle all His enemies. His was a wonderful God.

I wonder if we know God! Do we have living experiences with a living God, so that we, too, may look up and say: "Show me Thy way, that I may know Thee"? Beloved, God's way is to do everything for us, and to let us enjoy life along the journey. God's way is to provide physically, spiritually, materially, and in every other way, the things that will make us useful to Him, and the things that will reveal His wonderful character in us. May this be our prayer: "Show me now Thy way, that I may know Thee." We ought to want to know God; but the only way we can know Him is through experience—both the experiences recorded in the Scriptures in which God dealt with others, and His experiences with us in our own life. May we covet this. God grant that we shall deeply desire to have His dealings with us operate in such a way that we may know Him.

## Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

### Chapter X, Verses 1-10

1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and goats should take away sins.

5 Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me:

6 In burnt-offerings and sacrifices for sin Thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God.

8 Above when He said, Sacrifice and offering and burnt-offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

The priesthood, the sanctuary, and the ordinances of the Levitical dispensation have been contrasted for us, in chapter 9, with the work of Christ. The former were earthly, figurative, and temporary, while the latter is heavenly, real, and permanent, wrought once for all. The whole matter is prosecuted still further in the chapter before us, as the epistle now emphatically and absolutely declares what heretofore it has implied only (lest its Jewish readers be prejudiced by too early an assertion), that the sacrifices of the Mosaic order were unfitted and inefficient to blot out sin. In order to confirm that which, to the Jewish mind, was inscrutable, or, at best, "hard to be understood" (cf. 2 Pet. 3: 15, 16), the writer of the epistle cites Messianic predictions from the Old Testament.

"For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once

purged should have no more conscience of sins" (vs. 1, 2). The Law, spoken of here, denotes, of course, the Mosaic institutions as a whole, the complete Mosaic economy. It is equivalent to "the first covenant" of chapter 9:1. The Law, the writer of the epistle says, has but "a shadow of good things to come." He is not speaking of heavenly things as the "good things to come," but of the things that were initiated when the Law was abrogated, and also, those that will follow when Christ returns and reigns. It was by this time "ready to vanish away" (8:13), and was being superseded by "good things to come," things introduced by the sacrificial offering of the Son of God.

The Law, with all its ordinances, is said to have been but "a shadow . . . and not the very image" (cf. 8:5; 9:9, 23). The word translated "shadow" is, in the Greek, *skian*, and means *contour*, or *outline*. It is contrasted with the word "image," *eikona* in the Greek, from which we derive the English word *icon* (sometimes spelled *eikon*), meaning *image*, or *likeness*.\* The shadow nowhere nearly approaches the image. It is not a likeness, but a contour of the real thing. "When *skia* and *eikoon* are opposed to one another, *skia* means a faint outline, a rough sketch, such as a painter makes at the outset; and *eikoon* a complete and perfect likeness, such as the canvas exhibits when the painting is finished."†

The Law, then, contained but a shadow, an outline, of good things to come. But what is a shadow in contrast to the image? A man cannot live in the shadow of a house, nor draw money from the shadow of a bank. Thus the Law "can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." The Law indicated to its worshippers their need, and it spoke of pardon; but since it could bestow simply a shadow of forgiveness, it met only a shadow of the need, and not the need itself. It is common logic to see that if the Law could have made perfect (this perfection alluding, as the context

\*The Greek Orthodox Church thus calls its "holy" pictures, representations, and mosaics "icons."

†William Lindsay, D.D., *op. cit.*

## OUR HOPE

725

clearly indicates, to a man's standing, or position, in God's sight) "the comers thereunto," that is, those who availed themselves of its sacrificial ordinances, they would never have offered them "year by year continually."

"For then would they not have ceased to be offered?" the writer asks. Of course, this would be so. Let us suppose, for example, that today a man is guilty of some infraction of the penal law, for which he is committed to prison for a period of thirty days. He meets the law's requirement, and is released. There is no further penalty for that crime. We ask: "Will he go back to jail 'year by year continually' when the prescribed judgment has been met?" Inadequate as the illustration is, yet it may clarify the truth brought out in this Scripture passage. If the Law, with its sacrifices, could have made "the comers thereunto perfect," then these sacrifices would have ceased to be offered, "because that the worshippers once purged should have had no more conscience of sins."

It has already been established that "gifts and sacrifices . . . could not make him that did the service perfect, as pertaining to the conscience" (9:9). The fact is restated here in another way. If the sacrifices of the Levitical order could have purged, or cleansed (Gr., *kekatharismenous*) the offerers, then they would have had no more conscience of sins. Such cleansing would have washed away their sins, would have pardoned as well as forgiven, would have atoned for them completely. And were this the case, then the worshippers "should have had no more conscience" of them.

Observe, it is not said that they would have had no more *consciousness* of their sins, but "conscience of sins." It is quite a different thing. Never, we believe, and certainly not in this earthly life, shall we lose the *consciousness* of our sins. And in Heaven, the nail-pierced bands of our Lord will remind us of them, though God will remember them no more (8:12). But to have "no more conscience of sins" is to be free from sin's condemnation, and to have the assurance that the sin-question is settled. Sin thus rests no longer on the conscience as pertaining to our standing, our position, before God. When perfect atonement is made, it does not need to be repeated. So, surely, if the shadowy sacrifices of the Law had purged the worshippers, so that they had "no

more conscience of sins," never would they have offered them "year by year continually."

"But in those sacrifices there is a remembrance again made of sins every year" (vs. 3). In contrast to the worshipper being purged, or cleansed from his sins, it is brought out here that the Levitical sacrifices effect quite the opposite. If "in those sacrifices there is a remembrance [lit., *a recalling to memory, or recognition*] again made of sins every year," then scarcely can it be said that the conscience of sins is purged. The very repetition and perpetuation of the Levitical offerings was attestation that they were inefficient to cleanse. They were mere shadows, and nothing more.

The Mosaic system of offerings operated in this fashion. If a man sinned, he brought a trespass offering to the Lord (Lev. 4-6). Such an offering made him ceremonially clean. But he was not purged; the sin was not taken away. For on the annual Day of Atonement, the High Priest would again make an offering, for his own sins, and the sins of the people (Lev. 16). Thus was the Israelite reminded of his sins once more. Was the matter then settled forever? Indeed not, for as soon as this man sinned another time, again he must bring the trespass-offering to the Lord. And still again, on the Day of Atonement, recognition was made of that sin and all his others, and once more the High Priest entered within the veil with the blood of the slain beast.

If, then, the Levitical sacrifices could not remove sin, what was their purpose? They were shadows of that which was to come. Their offerers were working on what we might term a credit system. The guilt of sin was acknowledged and charged to an account with God, a debt that the sinner himself could never pay, but that would be paid nevertheless. The Son of God would pay that debt, and He *did* pay it when He offered Himself, without spot or blemish, on the Cross. The sacrifices of old were reminders to the worshipper of his own sin and its guilt, and of the need of expiation. They furnished him with ceremonial cleansing, but not with the removal of the conscience of sin. They did not make true expiation, since they did not purge from inward guilt. "But in those sacrifices there is a remembrance again made of sins every year."

"For it is not possible that the blood of bulls and goats

should take away sins" (vs. 4). In chapter 9:13, 14, it was seen, by inference, that the blood of goats and bullocks could not purge the conscience, since it could only sanctify to the purifying of the flesh, that is, could only serve to produce ceremonial cleanness. Here, directly and categorically the writer of the epistle states that it is impossible for the blood of sacrificial animals to "take away sins."

Steeped as we are today with Christian truth, as revealed in the New Testament, it does not come as any shock to us to read of the inefficacy of the blood-sacrifices of old. But if we could forget, for just a moment, what we know of the superlative value of the Cross of Christ, and imagine ourselves to have been indoctrinated and saturated with Old Testament revelation, and to have grown up under the Law, we can conceive what such a statement as this might bring about in our minds. It was not only hard for the Israelite to understand, but it was a bitter dosage for him to digest. For after all, the Law was given by Moses, and it came from God! And here was a message that spoke of annulling divinely-given precepts. It is for this reason that the epistle approaches the revelation with utmost caution. And it is with this in mind, also, that the writer immediately confirms what he says with a citation from the Old Testament, to show that it was ever God's plan to abrogate the old covenant in favor of a new.

It is only logic to see, however, that the blood of sacrificial animals could not atone for sin. How could such creatures, taken and slain forcibly, and without any comprehension on their own part, by their blood expiate the guilt of sins on the part of rational beings, created in the image of God? It could not be. Then why did God ordain such a system of sacrifice? He did so in order to engrave upon the hearts of His people the fact of sin, and its heinousness in His sight; the inevitable judgment of sin, prescribed by divine decree as death; and to instruct in the principle of substitutionary atonement, showing at least a shadow, in the sacrificial beast, of the One whose death could make full atonement.

No, the Law and its offerings could never perfect the offerers, for "it is not possible that the blood of bulls and

goats should take away sins." The Law brought forth shadows, and not the image itself. But "the blood of Christ, who through the eternal Spirit offered Himself without spot to God," does purge the conscience, does take away sins, does atone.

"Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God" (vss. 5-7). Immediately we see that the Holy Spirit, through the writer of Hebrews, stamps the Fortieth Psalm, from which this citation is taken (vss. 6-8), as Messianic. These words were spoken by David, but they are placed in the mouth of David's greater Son by the Third Person of the Godhead.

When did our Lord Jesus Christ utter these words? We do not find the expression, *per se*, in the Gospels. It is told us here: "Wherefore when He cometh into the world, He saith . . ." Object, as some will, to this seeming impossibility, and suggest that the Lord Jesus spoke them, instead, at His baptism in Jordan, the Scriptures declare that it was at His coming into the world. In the womb, no doubt, He exclaimed to the Father that which is written here: "Sacrifice and offering Thou wouldest not, but a body Thou hast prepared Me . . . Lo, I come to do Thy will, O God." The blessed and everlasting Son, conceived by no man, but by the Holy Spirit, was as much God in His mother's womb as He was in past eternity. Or, it may be, He spoke these words as a Babe, in Bethlehem. The Incarnation veils mystery beyond human perception, but not beyond Spirit-imparted faith. Voluntarily He laid aside His heavenly glory for a season, and humbled Himself, in fashion as a Man, to suffer death on the Cross. But He was ever in communion with the Father, saving those few hours when, at Calvary, He bore the sins of the world, and the Father, on account of sin, turned His face away.

You will have observed that there is deviation between the statement of Psalm 40:6, and that of Hebrews 10:5: the former says: "Mine ears hast Thou opened"; the latter:



"A body hast Thou prepared Me." The quotation found in Hebrews is taken from the *Septuagint*, Greek translation of the Old Testament, while the Psalm is rendered from the Hebrew language. The variation has caused some to be confused. The apostles, however, frequently quoted from the *Septuagint*, and since they wrote under the Spirit's guidance, what they set down was written with accuracy. Nor do we believe that the meaning is obstructed thus, but clarified.

Some commentators submit that the reference to the ears has allusion to the well-remembered judgment of the Law concerning a servant who refused to accept freedom, wanting rather to be his master's servant perpetually. It will be recalled that such a servant had his ear pierced, or bored, signifying his willing obedience henceforth (Exod. 21:6; Deut. 15:17). In such a way, it is suggested, the Son of God was expressing His perfect submission to the Father's will.

Others have sought to find the answer in the Messianic passage in Isaiah 50: "The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back" (vs. 5), associating it with such statements as this: "All things that I have heard of My Father, I have made known unto you."

Neither of these explanations seems quite to suit the case, however. In the first place, the word "ear" is used in the singular in both these instances, while in Psalm 40, the noun is plural; and in the second place, and far more convincing, if the citation in Hebrews 10:5 should be linked with the Old Testament passages referred to above, why did the Spirit of God cause it to be taken from the *Septuagint*, and not from the Hebrew tongue? The *Septuagint* translation, however, expresses exactly what the Hebrew implies, and more clearly. "Mine ears hast Thou opened" is more literally rendered: "Mine ears hast Thou *dugged*, or *excavated*"; and the thought is that God the Father dug out, made, or formed ears for the Son to wear. In other words, God formed a body for His Son. And that is precisely what is stated in the citation in Hebrews 10:5: "A body hast Thou prepared Me."

The parenthetic clause in verse 7 begs a word of comment:

"In the volume of the book it is written of Me." It is quite true that when David penned the Fortieth Psalm, very little Scripture, except the Pentateuch, had been written. But the Davidic statement is predictive of the time when Messiah should come. Therefore, although the first five books of the Old Testament are saturated with references to the Holy One and His redemptive work, as, notably, the types of Leviticus, the utterance of the Lord, when He came into the world, embraces all of the Scriptures to that time, all the Old Testament.

Three citations from the New Testament should be sufficient to verify this. "Search the Scriptures," our Lord said to an assemblage of Jews, "for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). To the two disciples of Emmaus, the risen Christ declared: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" And the narrator adds: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:25-27). Then, speaking to ten of His followers, the risen Lord Jesus said: "These are the words which I spake unto you . . . that all things might be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me" (Luke 24:44).

"In the volume of the book," through the scroll of the Old Testament Scriptures, it was said of the Son of God that He would do the Father's will, as in type and figure the blood-sacrifices, for example, spoke of His sacrifice of Himself. And how could that obedience be portrayed more graphically than by Isaiah, when he wrote: "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" (53:6)?

The rest of the exposition of this portion adduced from Psalm 40, and its application to the message of the Epistle to the Hebrews, we leave with the divinely-inspired commentator, who takes up the subject in the verses that follow.

"Above when He said, Sacrifice and offering and burnt-offerings and offering for sin Thou wouldest not, neither hadst

pleasure therein; which are offered by the Law; then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second" (vs. 8, 9). In commenting upon the quotation that he has employed, the writer of the epistle gathers the various sacrifices alluded to by the Psalmist, and spoken of by the Son in incarnation, into his first clause. There are four of them, and it is important to recognize that they constitute the four classes of offerings of Leviticus 1-7. The first one spoken of in our passage, "sacrifice," refers to the peace offering; the second, "offering," alludes to the meal offering; the third, "burnt-offerings," is self-identifying, and the fourth, "offering for sin," is the trespass offering. In none of these did God have any pleasure. All of them were unavailing to take away sins. Though they were offered "by [or, according to] the Law," they did not satisfy God's holiness and justice. They were suitable for a season, and no more. God would be pleased with the submission and confession of the guilty offerer, but not in the sacrifice. "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

God's pleasure was not in the sacrifice, for the very need of it spoke of disobedience to His will. But *one* Sacrifice pleased Him, because that Offering was not the result of disobedience by the Offerer, but of implicit and perfect obedience. The Christ of the Cross was wholly pleasing to the Father: "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand" (Isa. 53:10).

In the place of those things in which God found no pleasure came the eternal Son. Coming into the world to settle the sin-question, He said: "Lo, I come to do Thy will, O God." How wonderfully He did it, how careful He was always to do those things that pleased the Father, the records of the four Gospels reveal again and again! But the primary will of God that the Son came to do was to die for sin. Calvary would have been valueless apart from perfect obedience be-

fore the Cross; but the Cross was the ultimate in the performance of the Father's will; it was the goal toward which the Saviour set His face. "Sacrifice and offering and burnt-offerings and offering for sin" did not satisfy divine righteousness, were not pleasing to God. But the Son was pleasing to Him always, who said: "Lo, I come to do Thy will, O God."

"He taketh away the first, that He may establish the second." The "first" assuredly speaks of the sacrifices and offerings of verse 8. The "second" alludes to the early part of verse 10—Christ's coming to do the will of God. The former, it is quite true, were offered according to divinely-given Law, but by the same divine mind and will the things of the old dispensation have been abrogated. "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the Law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (7:18, 19). "In that He saith a new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (8:13). "He taketh away the first, that He may establish the second." The Law lasted from Moses to Christ, but Christ brought in a better hope, by which we draw nigh to God Himself. "For the Law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The intimation that was given in the days of the Psalmist was fulfilled and became reality in Christ. Until He came, there was room for the Levitical sacrifice, to show men how great was their guilt before God, who could not be appeased except by death, sin's just penalty, and to reveal the divine provision of substitution. But Christ having appeared, the shadow became lost in the very effulgence of the true Lamb of God. No longer was there any need of the former things. Perfect and complete expiation was established in Christ.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (vs. 10). Whenever we read the word "sanctified," we think, of course, of holy living. And we should think of this kind of fulfilling the will of God, in obedience to Him. But, primarily, the verb, to *sanctify*, means to *set apart*, and that is its significance here. It is, in the Greek, in the perfect tense (*heegiasmenoi esmen*):

"we have been sanctified." This is a setting apart, by the work of Christ, that is not progressive in our Christian experience, but that *has* taken place. We have been made the children of God, having been redeemed, "through the offering of the body of Jesus Christ once for all." No further offering is needed. That body which was prepared for the Son, for His coming to earth in human form, was offered as a vicarious and substitutionary sacrifice, "who His own Self," according to Peter, "bare our sins in His own body on the tree" (1 Peter 2:24). The transaction has now taken place. It was according to the will of God.

It is interesting and very profitable to study the will of God in the New Testament. We find, for example, that the child of God, through faith, has been marked out to the place of a son, "according to the good pleasure of His will" (Ephes. 1:5); that the child of God has obtained an inheritance, "according to the purpose of Him who worketh all things after the counsel of His will" (Ephes. 1:11); and that God has "saved us, and called us with an holy calling . . . according to His own purpose" (2 Tim. 1:9). But all, as will be readily observed, is dependent upon the Son having come to do the Father's will, "who gave Himself for our sins, that He might deliver us from this present evil world, *according to the will of God and our Father*" (Gal. 1:4).

We have not been, then, set apart by works of any kind. The Israelite, although it was good and proper that he should have offered the Levitical sacrifices in olden times, cannot approach God in such a way now, but only through Christ Jesus, the Lord. The religious man of today, whether his name be on a church roll or not, whether or not he observes the ordinances of Christianity, cannot approach God the Father, nor be pleasing to Him in any way, except through faith in the Lord Jesus Christ, who offered Himself, His body to be bruised and His blood to be shed, once for all. There is no other way. But why should men want another way? For this way was in accord with the will of God, whose purposes, counsels, and power were pledged and employed in the redemption, sanctification, and glorification of all who will trust in His blessed and beloved Son.

*(To be continued, D.V.)*

## The Rider on the White Horse

BY WILLIAM RAE\*

*"And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four living ones saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer" (Rev. 6:1).*

As a student of the prophetic word over a period of sixty years, I have from time to time come back and pondered over this rider on the white horse, who comes forth, opening up a new division of The Revelation, as the Lamb proceeds to open the seals of the Book of Judgment, which He has taken out of the hand of Him who sits upon the Throne. And yet I have always had to leave it with a feeling of uncertainty as to its message, far from being satisfied with any of the varied explanations suggested by our teachers.

It is strange that there should be such difficulty in identifying this the first of the four riders in view of the facts that the three horsemen that follow fit in so perfectly with each other, and also into the general picture, giving us unquestionably what our Lord referred to in Matthew 24:6-8 as the beginning of sorrows. "And ye shall hear of wars and rumours of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

For the time being, leaving out this first of the horsemen, that which follows in the remainder of the chapter not only agrees, but is in perfect sequence in regard to the events described by the Lord. The second horseman rides the red horse of war, power is given him to take peace from the earth, and how fitting is the symbol of the great sword! Following the red horse of war comes the black horse of

\*Mr. Rae, of Sault Ste. Marie, Ontario, is a Bible teacher and evangelist, and writes for several Bible-study magazines.

famine. Twice within the last thirty years the burden of saving a famine-distressed world has largely rested on this continent, so richly blessed of God, with the fruits of the earth. Famine generally follows on the heels of war, in the unfailing principle of cause and effect. The fourth horse signifies the pestilence, which comes in the wake of the famine, as surely as the famine is the direct outcome of war.

Under the fifth seal we pause briefly to view God's care for his martyred saints, whose spirits are seen in blessedness, who are comforted by the promise of soon-coming vindication of their wrongs, and vengeance on their enemies. Then at the sixth seal, the sequence of events is resumed with the earthquake which draws from the earth dwellers the prayer that the rocks may fall on them and bide them from the wrath of the Lamb, for, say they: "The great day of His wrath is come, and who shall be able to stand?"

I would therefore have my readers notice that Revelation gives us, beginning with the second seal, the events, in their exact chronological order, which our Lord speaks of in Matthew 24, as the initial signs of His return in power and great glory; that is, wars, famines, pestilence, and earthquakes. Earth's horrors are told in fours, thus symbolizing earthly things. Strange to say, however, the rider on the white horse seems apparently to have no place in this great program of coming events. Before dealing with him, let us briefly review the background against which he is presented to us.

The Revelation is the book of the unveiling: hidden things brought into the light, and particularly, Christ Himself unveiled—in the first chapter seen in all the glories of the Son of man; later on, as Lord in the midst of His Church on earth; as He moves among the lampstands, warning, comforting, counselling, and ever sustaining His testimony on earth. At the fourth chapter, the scene shifts from earth to Heaven, and now we view Him as the Lamb in the midst of the throne. Yet wonder of wonders, He bears, in this scene of transcendent glory, the marks of Calvary, the wounds He received when He was crucified. John sees "a Lamb as it had been slain." All Heaven responds with "Hosannas," as He is unveiled as "the Lion of the tribe

of Judah, the Root of David," who alone is worthy to break the seals of this book of judgment, and execute God's righteous wrath upon a world that said: "Not this Man, but Barabhas." Was it not in view of this hour that He said, by the lips of the prophet: "The day of vengeance is in My heart, and the year of My redeemed is come" (Isa. 63:4). His vengeance on the world, and the national redemption of Israel, synchronize.

The first chapter of The Revelation, then, gives us the glories of that Man into whose hands God has committed all judgment (John 5:27). The second and third chapters give us, beyond question, the present period of Church testimony on earth, and true to that principle that everything of earth deteriorates from bad to worse, we begin with apostolic Ephesus, and end with a state of apostasy in which there is no place within the church for the Lord Himself: "Behold, I stand at the door and knock" (Rev. 3:20).

The fourth chapter begins with the seer bidden to come come up higher (evidently that event which we speak of as the Rapture). From this point the Church is never again seen on earth; the day of grace has ended, and judgment from the throne takes its place.

The fifth chapter shows the book of the world's judgment, in the hand of Him who sitteth on the throne, and as the "Lion-Lamb" takes it and prepares to break the seals, all Heaven bursts into praise and worship and proclaims Him as worthy, on the ground of His redemptive work, "to take the book and open the seals thereof."

Chapter 6 gives us the breaking of the seals, and as the first seal is broken, John records: "And I saw, and behold a white horse, and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." So pleasing is the whole symbolism of this horseman—the white horse, the crown apparently not won by blood, but given to him, and the bow which certainly does not suggest conquest by armament—that expositors have inclined to the view that he represents blessings rather than judgments. Some have seen in him our Lord Himself, the imagery being so like that which we have in Revelation 19, as Heaven opens and Christ, as "the Word of God,"



comes forth to smite the earth with the word of His power. Others have seen in the white horseman, the going forth of Gospel kingdom ministry to the nations, to take the place of Church testimony, now withdrawn. There are, however, very serious objections to either of these interpretations. In the first place, Christ does not return at the beginning of the times of sorrow, but at the climax, when wickedness shall have reached its very peak, with the dragon, the beast, and the false prophet leagued with a confederacy of the kings of the earth against God. While the suggestion that the rider on the white horse is the sending-forth of the kingdom ministry to the world, in view of the coming of the King, does not seem to me to do violence to the text of prophetic scripture, yet it has this great objection: it makes the opening note from the book of judgment to be a proclamation of grace. The breaking of the seals represents judgments, ever increasing in violence, and with the opening of the seventh seal bringing a new and more awful series of seven trumpets, ending in the seven vials of God's wrath poured out upon the earth. Of course the preaching of the kingdom Gospel is distinctly intimated in Revelation 14:6, and implied in the ministry of the remnant in the seventh chapter.

I am reasonably sure that the rider on the white horse does not indicate something apart, or preliminary to, the horsemen who follow, but is in fact the cause, as they are the effect, and that the four give us a complete and progressive picture of the ushering in of the "day of vengeance of our God," the end of Heaven's patience, the breaking of Heaven's silence, and the beginning of God's judgments upon the living (Acts 10:42). These carry on through seals, trumpets, and vials, until that moment in chapter 19 when Heaven opens, and He, who is the Word of God, comes forth to earth, and every eye sees Him.

Men are not thrilled today as preachers speak of Heaven. To the man in the street, it seems too distant, both in time and place; moreover, Heaven is a place of holiness, which, to the unregenerate, spells restrictions. A Golden Age, a Utopia on Earth, is the ever present dream of the world, both religious and political. And Satan's christ, the Anti-

Christ, the man of the earth, is coming to enter to this dream of a Millennium without God. This incarnation of satanic weakness, the man of sin, the son of perdition, is portrayed, I believe, in this first of the horsemen. The fact that he comes in such pleasing guise is true to the prophetic Scriptures and in keeping with his overlord, the subtle dragon, who transforms his ministers into "angels of light."

The world's great need today is peace, but how is it to be attained? It is now three years since the "cease fire" order in Europe, and yet out of almost continual conferences, no treaty of peace has yet been framed. When, or *should*, it come, it will be but a makeshift; for in an earth stained by the murder of the Prince of Peace, how can we look for peace.

I wonder if you have ever noticed that while at the Saviour's birth the angels sang, "Peace on earth" (Luke 2:14), as the rejected King made His entry into Jerusalem amidst the praises of His disciples, the cry was: "*Peace in Heaven, and glory in the highest*" (Luke 19:38). The Dove of Peace had to return from whence it came.

Peace will be the central plank in the platform of this great satanic travesty of Christ, this "superman." Like all dictators, he will commence as a great social reformer, and only at a later stage will he throw off the mask of the sheep's clothing, and appear in his true colors. Satan imitates divine things. How fitting, therefore, that the symbolism of Christ should be assumed by this first of the horsemen. Assuredly we have here an instance in which satanic subtlety has deceived the very elect. He rides a white horse, a symbol of purity and peace. Twice, in Daniel 11, we are told that the little horn will come in peaceably (vs. 21, 24). Again, in Daniel 8:25, the prophet says of him: "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." The last sentence, I presume, refers to the fact that at Christ's coming, the man of sin will be consumed by the spirit of His mouth, and destroyed by the brightness of His coming (2 Thess. 2:8).

Being only a prophetic student, and not a prophet, I dare

not fit the man of sin into existing conditions. To us the present is real, however. Think how, today, the whole world would sidestep national boundaries, and lay the garland of sovereignty upon the brow of any "superman" who would deliver it from atomic fear, and bring in a reign of peace on earth!

Notice, "a crown was given unto him" (Rev. 6:2). Alas, for our boasted democracy; this age commenced with the murder of the King, and, as Scripture shows, will end with the worship of the beast.

One further thought in conclusion: this first rider carries a bow, suggesting the mildest possible form of sovereign rule. Have we not here another travesty of Him who said: "I am meek and lowly in heart. My yoke is easy, and My burden is light" (Matt. 11:29, 30)? The first rider will appeal to mankind as a great benefactor, offering everything and demanding nothing. No wonder the world, being, as it is, deluded by Satan, does obeisance to this counterfeit of Christ!

## Question Box

No. 1101. What should be the Christian girl's attitude concerning slacks? *Leviticus 22:9.*

Personally, we do not think that they become any girl. But that is not what you want to know. We do not believe that Scripture is opposed to the principle of women wearing slacks. They can be worn modestly or immodestly, just as skirts can be worn modestly or immodestly. A lot depends, we suggest, upon the age of the girl, the occasion, the figure of the wearer, and the fit of the slacks. If women adorn themselves in modest apparel, with decency and dignity (1 Tim. 2:9), they are fulfilling the Scriptural injunction about their dress.

No. 1102. It has been stated in *Our Hope* that the Anti-Christ will be a Jew. Please give Scriptural proof.

In Daniel 11:36ff, in a passage that refers, we believe, to the Anti-Christ, it is said of him: "Neither shall he regard the God of his fathers, nor the desire of women . . . and a god whom his fathers knew not shall he honour . . ." (vs. 37, 38). These expressions, "the God of his fathers," and "the desire of women," are generally associated with Jewish people. Again, in Revelation 13, the second beast, whom we believe to be the Anti-Christ, the coming religious leader, comes out of the earth, which may readily signify Palestine, the land, in contrast to the sea, the symbol of the nations, from which the first beast comes. It is reasonable to infer, too, that he who imitates the true

Christ will imitate him as to His forbears; nor is it at all logical to suppose that such a man would deceive the Jews into thinking he is Christ *unless* he is of Jewish descent.

No. 1103. What about this man Lie in the United Nations? What is his nationality? Who were his parents? What other information do you have of him?

Trygve Halvdan Lie, Secretary-General of the U. N., is a Norwegian. He was born in Oslo on July 16, 1896. His father's name was Martin Lie. Trygve Lie is a graduate of the Oslo University Law School, is married to a Norwegian, and has three children. He has been a member of the Norwegian Parliament, and served as Minister of Trade, Shipping, and Industry. He escaped from Norway to England in 1940 with the Norwegian Government, and acted as Norway's Foreign Minister in Britain. He has been associated with the U. N. since its inception, being elected secretary-general in 1946. We have no information about his religious profession.

No. 1104. Our pastor said that Jesus was a normal boy and could have gone this way or that. But bit by bit He finally came to a knowledge of His mission in life, etc. Is it possible that our Lord could have been ignorant of His Godhead during his infancy or prenatal state, or at any time—He who was Creator and is Upholder of all things?

Your pastor has no Scriptural basis for such statements as you have attributed to Him. It is *possible*, of course, that our Lord *could* have *wilfully, purposefully*, veiled from Himself certain knowledge, in His humanity. But that this is not so is clearly revealed in the Scriptures. For very clearly we are told that it was predicted of Him, and actually was His experience, that when He came into the world He stated to God the Father His mission: "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God" (Heb. 10:5-7; cf. Psa. 40:6-9).

No. 1105. What is your belief concerning those who have passed away? It seems to me the dead are asleep between death and resurrection, in an unconscious condition. I have found nothing in Scripture to contradict this, except the words of Jesus to the thief on the cross. If you will refer me to any Scripture that will enlighten me, I shall appreciate it.

To be "absent from the body . . . [is] to be present with the Lord" (2 Cor. 5:8), and to be in His presence is surely not to be asleep and in an unconscious state. The Lord Jesus made it very clear that this is not the case, in the record He gave of the deaths of the rich man and Lazarus (Luke 16:19-31). Both died—the former in unbelief, and

the latter in faith. But both of them were anything but asleep and in a state of unconsciousness. The rich man, in Hades, lifted his eyes and cried to Abraham and Lazarus. And with Lazarus, in Abraham's bosom, was Abraham himself, who had died centuries before. Note, too, the case of Moses, on the Mount of Transfiguration (Luke 9:27ff.). "Soul-sleep" between death and resurrection is not the teaching of God's Word, but is contradictory to it.

No. 1106. Just a few lines to ask about Christians entering into what is termed today "clean sport," such as we have in our colleges and schools. As I read the Word of God I gather that Christians and their children are to be separate from this; yet I am aware of the fact that in our present school system there is a certain demand for this sort of thing. Should not a Christian discourage, rather than encourage, this? Are there not heated arguments, cursing, and swearing on the fields of football, basket-ball, and the like, and are our children to be part of that by our indorsement and encouragement?

The child of God is called upon to be separated from that which dishonors God or denies the Lord, and is instructed to have no fellowship with unbelievers, etc. But it does not appear to us that this is a dictum against engaging in sports. Athletic games are healthful for growing children and young people, and, as in nearly every walk of life, there is ample opportunity for witness to Christ on the playing fields. We do not believe that there is as much cursing and swearing on the football field, for example, as there is in the average business house; yet Christians must labor to earn their daily bread. We ourselves engaged in all kinds of sports when in school and college, and generally speaking, heated arguments were notable by their absence, and there was very little cursing and swearing. For athletic contests make for good sportsmanship, as a rule, and the players do not often give vent to their feelings in such a way as you describe. We must remember, too, that the devil finds things for idle hands to do, and that it is frequently better to have young people engaging in athletics than to leave them to their own devices, which are quite frequently the devil's devices.

No. 1107. What makes you think that the Bible is inspired?

There are so many evidences of the inspiration of the Scriptures that we could use several full issues of the magazine to tell of them, and still the subject would not be exhausted. In the space at our disposal, we quote two passages of the Bible itself: (1) "For prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20); and (2) "All Scripture is given by inspiration of God [is God-breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). We suggest for your reading, if you would pursue the subject further, *Exploring the Bible*, by Frank E. Gaebeline (\$2.00); or, *Things Surely to Be Believed*, by the Editor (\$3.00). Both of these books give considerable space to the question asked.

## OUR HOPE

## Current Events

In the Light of the Bible

By THE EDITOR

What Time Is It? The hands on the clock of Bible prophecy appear to be moving onward and upward to the time when it must strike—the midnight hour. We say that the hands “appear” to be approaching that hour, for no man can declare categorically or with any certainty that *this is the time*. We must be very cautious in this respect. Yet two more important and impressive facts of history have unfolded before our eyes in the past few weeks—days, as we write.

\*The first of these is the proclamation issued in Jerusalem, on April 12th, by the General Zionist Council, the highest agency of world Zionism, that, upon the termination of Britain's League of Nations mandate, on May 16, 1948, *an independent Jewish state will be established in Palestine*. The resolution was carried unanimously by the seventy-seven members of the Council, and has been endorsed by the joint executive committees of the Jewish Agency for Palestine, and *Vaad Leumi* (the National Council for Palestine Jews).

The ten-day meeting of the General Zionist Council concluded with the reading, by Zalman Rubashav, a Hebrew scholar who is editor of the newspaper, *Da'ar*, the following declaration, in the Hebrew language:

Whereas, after twenty-seven years of an oppressive foreign regime that had received Palestine as a trust on behalf of the world to establish a national homeland for the Jews, that trust was not fulfilled;

Now, therefore, the Jewish nation will establish its own state and independence in its homeland.

The Jewish state to be established will be ruled by justice, freedom, and equality for all inhabitants, regardless of race or creed.

We call upon Arabs of Palestine and the neighboring states for an allegiance of peace and cooperation. Together we shall build a state as citizens with equal rights and in mutual respect, for our freedom is your freedom.

Our lives are dedicated to defense, and the Lord of Israel will be our mainstay.

Among men in the political “know” in the United States,

it is expected that the U. N. will recommend a trusteeship for Palestine, administered by the United States, Britain, and France. This will not be satisfactory to world Jewry, and they may stand or fall on the April 12th declaration of the General Zionist Council.

The second important movement about to come to light as we write, is the expected victory of the Christian Democratic Party over the Communists in the Italian elections. This is a rather startling development, engineered in the past thirty days by the offer, by the United States, Britain, and France, of restoration of Trieste to Italy; by the large shipments of U. S. goods under the Marshall Plan; and by the Pope's concerted effort to swing the tide against Communism. One of the most important factors to influence Italian votes is said to be the Vatican-inspired last minute billboards: **GOD CAN SEE YOU VOTE—STALIN CANNOT.** R. C.

By the time this issue of *Our Hope* goes to press, the results of the election will no doubt be known, although, on account of the bewildering political setup of the Italian government, the issue of elections is not known until some days after the count is in! However, we do not doubt that the Communists will receive a stunning, though not total, defeat. It seems very clear from the prophecies of the Word of God, that the Roman Church must keep its seat and its power in Rome.

**Bogota, and Elsewhere.** The mob went mad in April, during the ninth International Conference of American States, in Bogota, Colombia, as once again Communism began to make its bid in a foreign nation. That the riots were finally quelled does not alter the fact that here again the peace of a nation is threatened by unrest and revolution that can be definitely traced to Communistic influence.

In France, French North Africa, Turkey, Iran, the Middle East, and Korea there are undercurrents that give every evidence that they are Kremlin-controlled.

Yet the danger of war does not appear to be as great, at this time, as newspaper headlines and radio commentators would have us believe. Stalin rather showed his hand

recently when he had his troops back away without shooting in Berlin, in a showdown with the United States and Britain. Russia does not seem to be prepared for outright war. War-like maneuvering, near war, rumors of war—yes; but war itself will probably be avoided at this time. Russia wants to keep things stirred up and will no doubt continue to engineer dissatisfaction and agitation, for it is in such exigencies that Communism needs.

**More About the Search for Oil.** Oil is equally as important for waging war as ammunition. Consequently, we report from time to time the latest news about oil fields and the quest for oil. Presently the United States is switching its scrutiny and research from the Middle East to Central and South America. Military leaders are convinced that should war break out at any time, the concessions in Saudi Arabia and other distant places might readily be seized by the enemy before very much could be done about it. Mexico and Brazil are the chief centers of United States interest at this writing.

**Mysterious.** United States authorities have been told by a prominent Czechoslovakian refugee who viewed Jan Masaryk's body immediately after his reported suicide, that, excepting a lump on the back of Masaryk's head, no marks, bruises, or broken bones were discovered in the course of the medical examination. There is conjecture, therefore, as to whether Masaryk was poisoned, and that it was his dead body that was dumped into the courtyard of the Prague Foreign Office.

**God-Given?** Fifteen church denominations and eight interdenominational agencies organized, in late March, a Protestant Radio Commission. The chairman of the Commission is the Federal Council's President, Charles P. Taft. The Commission announced that for the first time in history, the church has, in radio, "a God-given instrument whereby the Gospel of Christ may be brought to all men."

What kind of a gospel will be proclaimed through the influence of this Commission, many of whom do not believe



in the verities of the Scriptures and Christianity? A social gospel, yes, but not the Gospel of Christ; and we can say this without fear of contradiction, for agencies of the Federal Council have used their influence, on more than one occasion, to interfere with broadcasts that proclaim the true Gospel.

**One World Seen as Only Hope.** The Emergency Committee of Atomic Scientists, headed by Dr. Albert Einstein, in April called upon mankind to form a world government as the only alternative to a "total collapse of our traditional civilization." The scientists declared that, in view of the fact that there are today two hostile worlds in conflict with each other, there are but three courses that can be adopted: (1) a war of prevention—"an attack upon the potential enemy at a time and place that the United States shall choose, while the United States holds the monopoly of the atomic bomb"; (2) maintenance of an armed peace in a two-bloc world, which "historically has always led to war"; and (3) one world-government.

Since the first two policies must result in war, the third is the only course open, if peace is to be assured, say the scientists. The committee warned that something drastic must be done immediately, "because the crisis is imminent."

The Christian sees another imminent hope, for himself and for the world—the coming of the Lord, and the establishment of a government of peace and righteousness that He alone can inaugurate and maintain.

**Religious Illiterates.** A teacher of a college class (sophomore) in religion, writing anonymously in the bi-monthly magazine, *Religious Education*, declares: "The Christianity with which America is familiar is distorted, confused, and almost absurd." His charge was made after reading fifty examination papers handed in by students, almost all of whom "came from religious homes, had regularly attended Sunday school, and had just completed a semester's survey of religion, including five weeks of Bible study."

The author of this article found that, other than eight or nine "religious literates," the rest were illiterates, religiously, believing, among other things: (1) that there is no difference

between the Old and New Testaments, and that Moses and the Lord Jesus appear here and there throughout the Bible. Years of Sunday school, says this teacher, have "conveyed no idea of the simple fact that Jesus is the reason for there being a *New Testament*"; (2) that everything in the Bible happened more or less at the same time and place. There seems to be no idea among these students that thousands of years separate Genesis from The Acts; and (3) that the Bible teaches a single, clear ethical code, applicable to all, even today, and that there is no distinction between the Mosaic Law and Christianity.

In another publication, *Journal of Psychology*, James S. Gillespie and Harvard Psychologist Gordon Allport report on the religious beliefs of five hundred Harvard and Radcliffe students. All but 6% of the men, and 10% of the women, have had some early religious training; while the majority claim to "be religious." Yet 15% deny ever having had any religious experience; 20% are agnostics; and 12% profess to be atheists! They are religious, as all men are religious; but it is all too sadly obvious that there can hardly be a Christian among the five hundred and fifty young people analyzed in these two articles.

**Strange Sight.** It was a strange sight to see, in the newspapers, an Associated Press photograph of Secretary George C. Marshall kneeling in prayer in the Bogota Roman Catholic Cathedral. We have been in that cathedral—a musty and idolatrous place, with its images of the Virgin Mary, and of a dead Christ, hanging on the Cross. Secretary Marshall lists himself in *Who's Who* as an Episcopalian, that is, a Protestant. Even for international good-will one ought not to compromise his convictions, if he has convictions.

**Reich Churches Empty.** A Reuter's Dispatch from Berlin, reported in Baltimore's *The Sun* (April 2, 1948), states that the churches of Germany are just as empty now as they were in the days of Hitler. Many had expected a revival in the Reich after the Fuehrer's death.

It was in Germany that Higher Criticism initiated, to deny the truths of divine revelation, and to substitute for them

the philosophies of men. Germany's present spiritual state is a result of doubt and disbelief. Organized Protestantism, as a whole, is facing the same disastrous apostasy.

**A Report on the United Nations.** Seventeen United States Senators, representing both political parties and composing about one-fifth of the Senate membership, have begun a movement to scrap the U. N. charter in favor of an air-tight alliance against the threat of Soviet military aggression.

Is this the handwriting on the wall for the U. N.? It might as well be scrapped entirely, for it has no "teeth," and has been unable to settle any major problem of power politics. The money that is being expended to erect the magnificent buildings planned for New York, and the terrific expenses of housing, feeding, and remunerating the thousands of U. N. delegates, assistants, and office workers, could be used to better advantage in feeding and clothing starving Europeans and Asians.

The United Nations is doomed to failure, as the League of Nations failed before it. Three years of "peace" ought to have proved that to the world at large.

**A History of the Communion Service.** Even before the New Testament was collected and canonized, the Communion Table was the core and center of the Christian faith, representing, as it does, the death of the Son of God for sin. Christians met in private homes in apostolic days and in the centuries immediately following, and many times and in many places the communicants gathered secretly, on account of persecution. Raids were frequently made upon homes where believers in Christ were said to assemble for the Communion, and thousands upon thousands were executed, by cruelest means, for partaking of the elements representative of the body and blood of the Lord Jesus Christ.

In a study of the Communion, by the British scholar Dom Gregory Dix, *The Shape of the Liturgy* (Dacre Press, London), Liturgist Dix reviews these things, and then writes of the trend that developed in the Fourth Century, when the "low Mass" began to be celebrated by one priest, and the congregation had little part in the service. Soon the

Communion came to be looked upon as "a rite for the priesthood, and not for the laity." The congregation did not participate; they watched: and as the officiating priest partook of the cup, they would cry out: "Heave it higher, Sir Priest, that we may see!"

This attitude, according to Anglican Dix, carried over into Protestantism. The Reformers did not take the primitive corporate action of the early Church as their model, but rather the medieval Western development of "low Mass,"—"the simple said service performed by a single minister, at which the people had only to look and listen and silently pray."

Today, says Dix, the trend is away from this, and "many see a new awakening of the Spirit in this turning toward a time when Christianity was a single community of daring—when there were no 'Protestants,' or 'Orthodox,' or 'Romans,' but only Christians."

How far from the mind of the Lord is the complicated liturgy of a present trend to Romish-Protestantism! We need not speak of the Roman and Greek "Mass," which is, in itself, a denial of the finished work of Calvary. The true Communion service is written in all its simplicity and beauty in the Word of God: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (1 Cor. 11:23-26).

### THE FOOLISH THINGS

It is a lie that God only comes to the great and the strong. Napoleon's boast was that God was always on the side of the big battalions. That is not so. "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. 1:27).—*Selected.*

## The Young Christian in an Old World

BY CHARLES M. DAVIS\*

*"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him . . . And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ" (Col. 3:17, 23, 24).*

Ever since our first parents invented it, as they probably did, it has been a popular pastime among their children to speculate on what is wrong with the world and on what can be done to set it right. The passage of years and of whole civilizations has not dulled their zest in this pursuit. And though many answers have emerged from the never-ending research, they have been so uniformly wrong that mankind can be suspected of caring less for the answers than for the inverted pleasure he wrings from the fact of his growing quandary. To each succeeding generation, it is a source of despairing pride that whatever greatness past ages have achieved, to men of the present, whenever that may be, unquestionably belongs the distinction of having achieved the greatest of all failures.

Until the Lord comes, it is no profitless exercise for the Christian to consider, though he is not of it, what is wrong with this world; for he is in it. It is well to inquire what aspects of his thinking, what failures, what excesses, the Lord will take most pleasure in setting aright when He perfects it.

Unhappy men, to save themselves from a flood of destruction, have grasped at many straws in their brief and calamitous history; and one by one, even those which have stood most reed-like have broken under the pressure of experience. General education, the renaissance of the arts, "democracy," prohibitions of meat and drink, universal suffrage, world government—the list could be practically endless—all these

\*Mr. Davis is a member of the English Department of The Stony Brook School. This article is an expansion of a Chapel talk given at the School.

expedients have had, or still enjoy, their minute, their hour, their day; but even the most appealing variants of all these, though they die hard, must die.

In the second-hand book-shops, you may frequently come across discarded volumes on the alleged science and practice of "elocution." Sometimes these are unused copies, but more often they are dingy little anthologies, dog-eared and limp with handling—faded "garlands" of verse, selections both "choice" and "favorite," whose tables of contents read like obituary columns of forgotten poets and essayists. Here are to be found the expressions of the sentiments, hopes, and beliefs that were common to the simple people, much like you and me, for whom these recitations were collected. And among the humorous tales, the grim little accounts of celebrated disasters, and the odes to Columbia, to Peace, to Labor, are the certain graver pieces on politics and morals. In 1876, the opinion was still held that the influence of womanhood at the polls would, in time, bring about a moral revolution. That this was an illusory hope is no reflection on womanhood; it might have been judged an illusion by men and women alike who were aware of the passing of so many theories as firmly defended by reason as this one. Neither is it a reflection on young people that today men are experimenting with the forlorn notion that the youth of the land shall, by means of the mystic quality of their very youthfulness, subdue the torrent of disaster and shall build a safe and stable causeway by which humanity shall gain the solid ground once more.

From the tremulous fervor and the volume of the glad cries with which this latest gospel has been acclaimed, it might be assumed that the young were a newly discovered species or a modern invention; and to the various youth organizations which, under this urging, have sprung into a sort of precocious and sapless flowering—like the cherry blossoms and the dogwoods that fill the steamy florists' windows in February—flocks of earnest and self-conscious devotees to the cause of saving civilization have rallied. Nobody can deny that these children are young; their clear and usually flashing eyes, their vigor, and, of course, their birth certificates attest it. Nevertheless, the whole program

and its adherents are curiously unyouthful. For, upon the touching ignorance of the immature mind has been imposed by older persons an imputation of wisdom that does not, in fact, exist; and the misguided attempt has produced a state of mind in the young that might have been expected, if not revered, in some senile remnant from the last days of the Roman Empire, but among those who profess to be the architects of tomorrow, is but a sad augury for the future.

Still, it is a charming concept, that the clear-eyed young will—to change the metaphor—act as a collective Moses to lead men from the wilderness, or will conduct another crusade, with happier results than 1212, to wrest man's stricken hope from the enemy that would destroy it wantonly. This is a sort of refinement and simplification of the noble savage idea in which "young" is read for "savage," and the untried instincts of the first correspond to the unspoiled ones of the other. It is the more strange that, having consciously adopted such a program, the world has, in effect, lost its youthfulness. For there is an uneasy conviction abroad that nobody seems young as the boys and girls of a century ago were young, and the consolatory reflection that modern youth is at least "more honest" makes the disturbing assumption that pessimism and honesty are but two sides of the same coin.

Youthfulness is not necessarily confined to the young; some of this generation, apparently, have never had it, and great Christians never lose it. The state of mind that will believe that life is worth living comes easier when the physical organism is newest. What men are doing today is to make a virtue of an accident of time, and, while passing over the qualities which are the very substance of youth, have set up for admiration in their place others that are more fitly characteristic of senility and decay.

Whatever youthfulness is, it is quite evidently more than a matter of years. Without considering the variations in the life spans of the lower creation, men themselves have, in other times, been chronologically youthful at a century. To the truly young, effort is valuable for effort's sake, and, what he does, he does heartily. In the struggle to win the prize, at least while the struggle is in progress, there is

nothing else that matters very greatly; the prize is often only a symbol that recreates in quieter times the sense of achievement, of work honestly done, and of obstacles overcome. The young are not afraid of hardships. They have abundant energy; but, with all their reckless expenditure, they are not so imprudent as to waste it in crying out to have obstacles removed, when the same energy might better be used in overcoming the difficulty. The young are not conscious that their resources are limited to achieve their worthiest ambitions. They know how to combine courage with humility. They trust authority that has proved trustworthy to others like themselves.

Yet, it is our generation which asserts that the only job worth considering is the job well-paid, not the job well-done, that nullifies all the good effects that have resulted from the noble effort to make smooth the paths of troubled humanity by declaring that, until the way is smooth, and the obstacles removed, mankind must stand by and rail at unjust fate. Men were once willing to start their careers with a shoe-string, as the vivid phrase went; but the memorials of this pioneer enterprise and all the bleak evidence of a way of life which was visibly yet cruder than our own—of all this, there is not much remaining. But still to be seen, in remote villages, or crumbling to ruin on the edge of lonely fields, or preserved and rather too neatly restored in parks and recreation areas, are the rough log or stone houses, the barns, the mills, and the stores that once gave shelter and a measure of security to a people reasonably content and modestly successful. Thoughtless persons find, on visiting these austere remains, an occasion to sneer or, at best, to pity, judging, no doubt, that our ancestors were too brutish to understand that their houses were hot in summer and drafty in winter—in a word, that life was a struggle, and failing to see that only an invincible youthfulness, sustained by the innocent consolation of youth that opportunities are always greater in their own day than in their fathers', could have triumphed over such an environment. Now, there is no one who can predict what demands will finally satisfy the least requirements of their descendants, the modern pioneers.

Our Lord wept over perverse Jerusalem; and the Chris-



tian, with proper humility, cannot remain unmoved by the tragedy of a whole world which, still so beautiful in ruin, is *infatuated with its miseries and seeks only to debase itself still further*. This is an immense tragedy; but the word "tragedy," when applied to the state of the Church, if it too is affected by the deadly philosophy of this same ruined world, is a very feeble term; and, more often than not, the Christian's regretful tears hardly become this situation. The Christian mind is a youthful one, but it is more. Our Lord Himself was a young Man at Calvary, but it is beside the point to consider Him as either young or old. His perfect life could have nothing of decadence about it. He knew the repose of an eternal perfection which is a much different thing from the Alexandrian state of mind of "no more worlds to conquer." Alexander, it is true, was not only a bored young man, but quite likely exaggerated the extent of his conquests.

Our Lord was a busy man. He had a great work to do, and He never doubted that the effort He expended was worthwhile. Apparently, He did not work for an immediate reward greater than the happiness He found in His Father's approval of all He did—assuming a greater reward than this were possible. His serenity was never shattered by hardships; they were always acceptable, if objects of scorn, when suffered or put there by His Father's will. And His trust in the power of His Father, how heartening it was to see, and how it honored the Father! His spiritual resources were so far beyond computation, that He gave an identity to the disreputable and simple-minded Samaritan woman as to the highly placed ruler of the Jews who, in his subtlety, came to Jesus by night.

For the Christian, there is a great work to do in the world tormented by the consciousness of its own unlimited degradation, and this work is not being done. At the Christian's disposal are the unsearchable riches of Heaven and all the power of God; yet he is using little of either. Why are we so little moved by the great spiritual need of this age? What are we saving our strength for? Against what day are we hoarding the riches we possess? If it is said that to live a Christian life is not worth the effort, if envy has embittered

us, or if hardships have discouraged us, if we consider that our resources are limited and that we must husband them against a day forever in the future, if we expect God to give us greater opportunities tomorrow because we are scornful of the ones we have today—these are the cynical judgments and conclusions of a decadent way of thinking, old and ready to die.

The shoe-strings on which men once built their fortunes are, in the light of modern honesty, only shoe-strings and nothing more. They are certainly not material for founding fortunes. It would be, to say the least, presumptuous to liken the Christian's resources to a shoe-string; but considering the contempt with which they are often regarded, the analogy does not seem so far-fetched, after all. Naturally, in the Scriptural sense, the Christian does not comprehend the riches of Heaven at a single glance; perhaps his view is so narrow that his resources have shrunk in his estimation to the mean compass of five round pebbles, or a few loaves and fishes. But it is God who works with these despised objects; the Christian's part is to yield them up and—to attempt to put into words an unspeakable thought—to go along with God in the accomplishment of His purposes. Given a human being indwelt by the Holy Spirit, when the minute but significant sum of the characteristics and possibilities which make him an individual is added to the infinite resources of God, the final result is always infinitely great. The methods of this heavenly mathematics vary, but the answer is the same for all Christians. God, the Father, treasures the contributions of His children. The entire Scripture is an account of the triumphant use of the obscure, the despised, the weak, the few, and the little. It is an attribute of God, this gracious concern with small things, this predilection for the atom from which He will build a universe.

We are not able to conceive the enormous value to our souls of the Christian warfare. To affirm that the Christian should value his walk apart from the rewards for Christian service is to consider in their proper light both the walk and the rewards. No Christian can imagine that, in his race to win the prize of Christ's "well done," the effort and the reward are of commensurate value. The struggle can have

little value to him except as a struggle, since the gracious reward is so far beyond his deserts. Herein is his part different from the Lord's; our Lord received always no more than His due; for the Christian, the rewards do not cease to be gifts.

It is no paradox that only the veritably young can value time or number their days with wisdom; since they always account their days too few, and time is to them still a continuing marvel. The old, by custom, have become contemptuous of it, and there are many of but few years who are already surfeited. The compassions of God are new every morning, but if they have become so familiar to His people that they are matters of indifference, God will not withdraw His mercies, but will assuredly change their aspect and, in His kindness, will lay the rod upon His children to vindicate His Fatherhood.

It has been said truly of the Lord that He was born into the world to die, but it does not detract from the unique glory of Calvary to go further and admit that, had the Lord failed in the least part of His daily walk, there could have been no Calvary at all. Although the thought of Calvary was always before Him, He was not preoccupied with big or little duties. All that He aspired to do is contained in this, that He did the Father's will. The Christian believer has the same dear burden laid on him; the Christian has no big nor little duties; he has only duties. And, to perform these, he has no yesterday nor tomorrow, but only today.

---

### JESUS, MY LORD

Jesus, My Lord, is a wall about me,  
 Dwelling within, I can dwell secure;  
 Nothing can harm me, for nothing can reach me  
 Save what He willeth that I endure.

Jesus, My Lord, is my shield and buckler,  
 Unto all evil the way is barred;  
 Nothing can harm me, for naught can touch me  
 Save what He willeth shall cross His guard.

Jesus, my Lord, is my lofty tower  
 Where He hath set me in peace on high;  
 Nothing can harm me, for naught can find me  
 Save what He willeth shall pass Him by.

—Annie Johnson Flint

## Daily Bible Treasury\*

## Nuggets from The Revelation

BY HERBERT LOCKYER

**June 1. REV. 1. CHRIST GLORIFIED.** The opening phrase of this chapter describes the character of the entire book. It is a "revelation," or an unveiling of Christ in His High Priestly and Kingly Glory, and also of those events preceding and accompanying His return to earth. The book is not a curiosity shop of symbols, or a patchwork of Jewish and heathen folklore, as modernists suggest, but a prophetic book unfolding in dramatic form the climax of all things. Here we have the authentic and accurate account of present and future things—a Spirit-inspired book, not meant to confuse the mind, but an intelligible, unsealed volume, to which is attached a special blessing for its readers and hearers alike. Are you a servant of the Lord? Then this is God's Revelation to you, a marvellous book you dare not neglect in these momentous days. God grant us insight into its truths!

**June 2. REV. 2:1-7. BACKSLIDING EPHEBUS.** As backsliding begins in the heart (Prov. 14:14) the Church at Ephesus commenced to backslide when it left, not lost, its first love. It is significant to note that the name "Ephesus" means: to relax, or let go, and aptly describes the character of the church so soon after the warning of Paul. (Acts 20:29, 30) Christ found much to commend in Ephesus. To many, at that time, it would stand out as an almost perfect church. Yet it is called by Christ a fallen assembly. With its orthodoxy, fervor, and activity, the forfeiture of its first intense love for Him is tantamount to a fallen condition requiring deep repentance of heart. Our personal devotion for the Bridegroom needs to be as passionate as it used to be. Of course, we are still fundamental, and are eager to serve the Lord. But, as the old time flame gone? Remember—Repent!

**June 3. REV. 2:8-11. PERSECUTED SMYRNA.** The duration of "ten days" suffering may be a prophetic reference to the "Ten Great Persecutions" under the old Roman emperors, seven of which occurred during the "Smyrna Period" of Church History. "Smyrna" itself means bitterness, or myrrh, and is symbolic of the terrible experiences overtaking its members. Faithfulness was urged as bitter martyrdom approached, with the promise of a crown of life from Him who is alive forevermore. How encouraging the Master's "Fear not" must have been! It may be that we are not called upon to die as martyrs, yet we must adorn the martyr spirit. Amid all apostasy, hostility and godlessness we must be found faithful, knowing that it is faithfulness, and not fame, that the Lord Jesus emphasizes as being the basis of reward.

**June 4. REV. 2:12-17. COMPROMISING PERGAMOS.** We now reach the period of the circle of Church History when Constantine embraced Christianity in 313 A.D. By this time the Church had settled down in the world, and the enemy's plan to favor the faith he

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

had fought, and defile what he could not destroy. Christ is here pictured as fighting against those holding false doctrines, with "the sword of My mouth," the sword being His Word in its judgment character. As a two-edged sword, it destroys all that is sinful in the life of the believer, and metes out stern judgment upon the apostate and Christless. Amid gathering darkness there stood out like a beacon light Antipas, "My faithful witness, My faithful one." What Christ was to God (Rev. 1:5), Antipas was to Christ. So in faithfulness may we qualify for the hidden manna, and the white stone with its new name.

**June 5. Rev. 2:18-29. PAPAL THYATIRA.** A peculiar feature of this church is that it is the only one out of the seven mentioning a woman's name, Jezebel, the crafty, cruel murderess. The earlier mention of Thyatira is associated with a woman, but one of different character altogether (Acts 16). This fourth letter is the longest of the seven sent to the churches, and contains the first direct reference to the Second Advent. What Pergamos tolerated, Thyatira taught, becoming, in turn, the mother of similar evil systems. Jezebel, the prophetess, not only was the forerunner of the Papal system with its worship of a woman, but also of many false cults, like Christian Science, having as their founders, women. All Jezebel systems of religion, with their deluded adherents, are to be punished. My soul, come not nigh their dwelling!

**June 6. Rev. 3:1-6. PROTESTANT SARDIS.** What a condemnation was heaped upon this church by the Lord! Ritualistic and formal, having a name to us. He spoke of it as dead. If the Sardis period covers Protestantism during the Reformation era, then the description is apt of the ignorance prevalent at that time. But there is the wider application to the church of today, for with all its denominations, ornate churches, machinery, and amenities, it has a name that it lives, but is dead. There is the appearance of life, but He whose eyes search all things pierces the outwardappings, and discerns that which is spiritual death. In all of these churches there can be found the personal appeal, "If any man." Deadness prevails on every hand. The energy of life, and the expression of life, are the proper characteristics of the faithful Christian.

**June 7. Rev. 3:7-13. FUNDAMENTAL PHILADELPHIA.** Following the "dead" Sardis church, we come in Church History to the famous revivals from 1750 through 1900, with their evangelistic and missionary movements. "Philadelphia," meaning brotherly love, describes devotion to Christ and His Word and Work, and the consequent love for one another that should characterize the Church in any age. Of this church, it is said that it had "little strength." Full energy was lacking. It was spiritually feeble. It faced "an open door," however. And from William Carey's day in 1793, the Church has stood before open doors, but never before one as widely open as today. Next, the church was to be kept from "the hour of temptation" or tribulation, a prediction of God's care of His own, and that they will not pass through the Great Tribulation. Nothing can touch you. O child of God, apart from His permissive will.

**June 8. Rev. 3:14-22. APOSTATE LAODICEA.** We now come to the last phase of the professing church. The church leaving its first love, is now left by the Lord. Of course, the professing church is in view, for no true believer will be "spued out" of the Lord's mouth. For the other churches there was commendation—here, no praise whatever. Church life today is largely mechanical. Societies, clubs, social

functions, and organizations dominate. There is little warm-hearted spirituality. Laodicea was guilty of self-deception. The church thought it had everything, but knew not that it was destitute of Christ. It is almost unthinkable to imagine Christ excluded from a church bearing His Name. Yet it was to such a church that He said: "Behold, I stand at the door and knock!" A Christless church! God forbid that any who read this should have a Christless heart!

**JUNE 9. REV. 4. GLORIOUS THRONE.** The opening words of this chapter mark a new commencement. Church History has been written. The Lord's own have been translated, and mere religious professors spued out. And so with the removal of the true Church, the subjects of prophecy take their allotted place. This is why prophetic scenes and visions now occupy the attention of John, and why this chapter and the next describe heavenly ascents of incomparable majesty. The Throne of God now comes into view, and from this point on *Revelation* becomes, "The Book of the Throne." Now we approach the Throne of Grace, but the Throne in Heaven that John saw is the sign and symbol of God's universal government. The stage is now being set for His governmental control of all things. And this eternal Throne is in sharp contrast to the tottering thrones of earth. True worship, such as we ought to give, is found in vs. 9-11.

**JUNE 10. REV. 5. SEALED BOOK.** This great chapter is really a continuation of the previous one, with the two prominent, additional features of the sealed book, and a slain Lamb. Reading the chapter, we realize that the Lion-Lamb is alone worthy to receive honor and glory. There are the glories of His wounds, His royalty, His guardianship, and His triumph. How glorious to be able to sing the new song of verse 9! Of the seven-sealed books, Walter Scott says: "The 'seven seals' expresses the perfection with which the hidden counsels of God are securely wrapped up in the divine mind till their open disclosure by the Lamb. . . . For as the seven-sealed book, with its full and minute disclosure of the future, is no longer a hidden mystery, prophecy, once a secret, is no longer a secret." The royal dignity and priestly nearness of verse 10 are the gracious privilege of every child of God.

**JUNE 11. REV. 6. OPENED SEALS.** As we now approach the strictly prophetic part of *Revelation*, we will encounter three different series of judgments: Seals, Trumpets, and Vials. "The judgments under the Seals and Trumpets are not contemporaneous, but successive. . . . The Lamb is connected with the Seals, Angels with the Trumpets, and God with the Vials." The six seals can be indicated in order: Antichrist, War, Famine, Deathly Pestilence, Martyrdom, and Physical Changes. The scene described under the Sixth Seal is both tragic and sublime. Chaos is everywhere. Disorder reigns. There is the total collapse of all governing authority. Through a revolutionary crisis the multitudes of earth are in abject terror. What a fearful world to contemplate! And as we think of the present distress among nations, it would seem as if we are fast heading up for the coming crash that John depicts.

**JUNE 12. REV. 7. TRIBULATION SALVATION.** During the respite in the breaking of the Seals, we have a season of salvation and sealing. Three sections of this chapter are easily traced. First, we have the restraining angels, holding back the direct judgments of Heaven. Angelic activity in the *Revelation* forms a fascinating study. Then we have the sealing of the 144,000 of Israel, who, in spite of the

terrible Tribulation surrounding them, refuse to bow the knee to the Antichrist. Last of all, the blood-washed multitude, gathered out from all the nations, come before us. And this last section is one of the most striking in the book. Yes, souls will be saved during the Tribulation, but they will not form part of the Church, seeing the Church, which is Christ's body, will be complete and gathered out before this Tribulation revival takes place. The preciousness of God's handkerchief (vs. 17) has been of comfort and cheer to countless numbers of His saints.

**JUNE 13. REV. 8,9. TRUMPET JUDGMENTS.** The Seventh Seal gives birth to the Seven Trumpets, six of which are before us in these two chapters. The silence of the opening verse is ominous. It indicates a lull before the storm, the stillness in nature preceding a tempest. Others interpret the silence as the forbearance of God. "His steps from mercy to judgment are always slow, reluctant, and measured." As trumpets were used to arouse and warn the people of God against their enemies, so here, the angels, sounding the trumpets, declare and dispense divine judgment. There is an inescapable comparison between these judgments and the plagues that fell upon Egypt. And viewing the judgments as a whole, we note a progressive degree of displeasure and disaster. To read of the horrible days awaiting the godless of earth, as well as the earth of the godless, is to lead us to bless God for our salvation. For us, as Christians, judgment is past!

**JUNE 14. REV. 10. RAINBOW ANGEL.** Here the public intervention of God is witnessed in symbol and word. The vision of this chapter is one of the most profound in the book. With the descent of the mighty angel to earth is announced the close of providential dealing. Crowned with a rainbow, this angel is a reminder of God's constant, unswerving mercy amid apocalyptic scenes of judgment. The little book open, in the angel's hand, is in contrast to the sealed book of chapter 5. This open book, eaten by John, was both bitter and sweet. So prophecy both gladdens and saddens. It is sweet to know that God, as the Sovereign, will conquer all His foes, but what bitterness will be the portion of the godless. This chapter closes with John's call to a prophetic ministry. And as we have God's blueprint for the future, we dare not be silent. Regardless of how men react, we must proclaim our bitter-sweet message.

**JUNE 15. REV. 11:1-12. PROPHETIC WITNESSES.** The whole of this chapter is anticipative in character, and presents the initial stages in the development of God's glorious earthly purpose for the Jews. Time measures require a note. The 42 months of trial for Jerusalem, months of 30 days each, correspond to the 1,260 days of sackcloth borne by the two witnesses. As to the identity of the two witnesses called to accomplish the most astonishing task ever committed to men, conjectures have been innumerable. Some identify them as Moses and Elijah. The presence of these last witnesses, before the earth is given over to Satan and his masterpiece, the Antichrist, indicates a full and adequate testimony. Under Jewish law, two witnesses were required to give competent evidence (Deut. 17:6; 19:15; see John 20:12, Acts 1:10). Amid the godlessness of our day, we are only *true* witnesses as we bear testimony to Christ in *life* as well as in word.

**JUNE 16. REV. 11:13-19. GOD GLORIFIED.** How dramatic is this portion, with its divine vindication of the two witnesses! Like their Master in suffering and death, they are now like Him in

resurrection and exaltation. At last, they have strength and stability death could not touch. In this portion, we find ourselves on the eve of events concluding the last prophetic week. The Seventh Trumpet, with its Third Woe, includes all that transpires down to chapter 20, verse 3. "God is about to act openly and inflict a series of short, sharp, and decisive judgments on the vast consolidated and apostate power then dominating the earth. This concluding series of divine chastisements is seen to issue from God Himself." What a glorious day it will be for this blood-soaked earth when Christ returns to it and fashions the kingdoms of the world into His own world-kingdom!

**June 17. REV. 12:1-6. SUN-CLOTHED WOMAN.** Coming to prophetic events as God sees them, we have the portrayal of Seven Personages, three of whom are before us in this section, namely, The Woman, who is Israel; Satan; The Child, who can be no other than Christ Himself, who was of the tribe of Judah. Chapters 12, 13 and 14, it will be found, form one connected prophecy, and should be of great interest to all students of the Word. While it is true that Israel has endured terrible tribulation through the centuries, here is an unprecedented sorrow of God's ancient people, and His gracious deliverance of them during the time of Jacob's trouble. Satan is before us in his worst character. But One is able to deliver and preserve the Woman. The despotism of the devil is destroyed, and Israel escapes. Praise God, for our St. George, who can deal with the Dragon!

**June 18. REV. 12:7-17. HEAVEN'S WAR.** As Satan is the prince of the power of the air, he has his abode in the stellar heavenlies, and the conflict herewith described centers around his expulsion from his abode. And when cast down to earth, what wrath will be his! What a scene! Heavenly and hellish powers meet, and Heaven prevails. Michael and the Dragon, with their respective forces, join battle, with the outcome never in doubt. Satan and his sinful angelic forces suffer an ignominious defeat. Cast out, and down from Heaven, the devil exerts all his energy to scatter ruin and destruction all around. No longer the accuser, he becomes the adversary. As the dreadful Dragon, he strives to engulf the Jews, but God providentially frustrates all his diabolical schemes of destruction. Here and now, the Lord's people share His conquest of the devil. Are you resting in His victory?

**June 19. REV. 13:1-10. SEA BEAST.** In this chapter we reach the form and activities of the principal agents of Satan, as he battles against divine counsels. Three great empires are here portrayed in the culmination of Gentile dominion: the Lion of Babylon, the Bear of Persia, and the Leopard of Greece. World dominion, offered to Christ by Satan, is his gift to his imperial agent, the beast out of the sea. "When this revived imperial power rises out of the turmoil and confusion of a troubled world," says Dr. F. Tatford, "men will probably be longing for strong and settled rule and stable government. The Roman Empire will provide the answer to their yearnings, and they will voluntarily, and gladly, yield their allegiance to its iron strength." But what cruel bondage will overtake the deceived earth dwellers paying homage to this supreme monarch, "the little horn!" But the characteristics of the saints of verse 10 are the same as the Lord Jesus gives to His own today: patience and faith—double grace.

**June 20. REV. 13:11-18. EARTH BEAST.** The first beast rose out of the sea, that is, the restless nations. This second beast rises out of the earth, probably the land of Israel, implying that this false imitator of Christ may be a Jew. Diverse in their features and



characteristics, both beasts are alike in their nature. The second beast is the vicar of the first beast; and the power delegated to him is used primarily for the glorification of his master. He is the religious head, just as the first beast is the political head of the revived Empire. Countless attempts have been made to identify the number, 666. Whoever the individual may be, it is certain that he will not be fully known until he appears. "The clue given by the Apocalypse will probably then be adequate for the godly of that day to realize the identity of their foe and act accordingly." How much better it is to bear the brands of Christ (Gal. 6:17), because of faithfulness to Him!

**June 21. REV. 14. SONG AND SICKLE.** The scene before us is sublime: Heaven and earth join in a glad hymn of praise. It will be noted that none could sing the new song save those who had been purchased out of the earth. Have you learned the new song? Close upon the heels of rapturous joy comes righteous judgment. Conscious and eternal punishment is to be the plight of Babylon and her beast-worshippers. The One, despised and rejected, rides upon a white cloud and, thrusting in His sickle, reaps the over-ripe harvest of earth's judgment. Joined by an angel, who also has a sharp sickle, the corruption of earth is quickly removed by direct judicial acts. Unsparring and unmitigated wrath will overtake the godless horde of earth. Bless God, we live in the day of grace and mercy! God grant us a deeper passion to save the lost!

**June 22. REV. 15. SALVATION'S SONG.** While this chapter opens with the subject of the Seven Vials of wrath, we quickly meet the interjection of the vision of the sea of glass mingled with fire: "a mighty reservoir of just judgments about to be precipitated upon the world below." In the Song of the Overcomers, material and spiritual salvation are combined. The last half of the chapter is taken up with the preparation of the ministers of God's wrath. Being clothed in pure and bright linen suggests the righteous character of the judgment these angels are to dispense. Would that we could persuade the multitudes of earth to realize that the Eternal God, the God of Judgment, is about to plague the earth and visit it with His fury! May He manifest Himself in revival blessing as this age closes, so that a still greater host will be found singing the song of grace and glory.

**June 23. REV. 16. WRATHFUL VIALS.** No act of judicial judgment can be taken until God authoritatively gives the command. Thus, the golden bowls of fury of the previous chapter are withheld until this chapter. Truly, the ways of God in judgment are calm and measured. It is interesting to compare the Seven Vials with the Egyptian plagues. Boils, blood-colored sea and rivers, great heat, darkness, Euphrates dried up, and great hail, describe the intense suffering and desolation awaiting all beast-worshippers. The whole of the guilty scene feels the vengeance of an angry God—"awful visitations of divine wrath successively inflicted out of the sanctuary, and from the bowls, hallowed by temple use and service, now diverted to purposes of judgment." In this present age we cry: "Kiss the Son, lest He be angry!"

**June 24. REV. 17. HARLOT CHURCH.** Throughout Scripture, Babylon stands as the figure of false worship and idolatry, and upon it God's sternest judgment is to fall. In this chapter, Babylon is before us as a woman. In chapter 18, it is a city. Dr. C. I. Scofield comments that chapter 17 is the divine view of Babylon, and chapter 18, the human and angelic views. Dr. F. Tatford remarks: "The great

## OUR HOPE

harlot of Revelation 17 is in contrast to the spotless Bride of Revelation 19, and the idolatrous city of chapter 18 is in contrast with the holy city of chapter 21. Since the Bride of the Lamb is not an actual woman and the New Jerusalem not an actual city, there is no ground for assuming that Babylon is anything but symbolical. . . . Here we have an apostate religious system, which is clearly identifiable with Papal Rome, although possibly covering far more than Rome."

**June 25. REV. 18. CONDEMNED BABYLON.** Divine judgment overtakes the guilty city because of its boasted greatness, bewitching sorcery, and martyrdom of the saints. The Babylon before us is the social and commercial one. This political and economic city, holding complete dominion and control over the financial and commercial affairs of nations, is brought to nought in one hour. The description of the irremediable catastrophe, resulting in universal lamentation, is unmatched in the realm of literature. Monarchs, merchants, and mariners are caught up in the holocaust of destruction, while over such divine vengeance saints, apostles and prophets rejoice. Babylonian organization is rapidly developing today. Ruthless dictatorship and soulless political systems are with us, but God's day is coming, when He will suddenly destroy Babylon and its hordes.

**June 26. REV. 19. ALLELUIAS!** What a marvellous doxology this chapter contains! Rejoicing ascends to God over the doom of guilty Babylon. It has been pointed out that "Hallelujah" occurs four times here, in reference to the victory of God over the earth, the signature of which is four. The marriage of the Lamb claims our attention. Among ourselves we speak of the marriage of the bride, but here it is the marriage of the Lamb. Why? Well, the chief joy is to be His! This is the blissful hour He awaits. When all the redeemed are around Him, then, and not till then, will He see of the travail of His soul and be satisfied. From this bridal banquet, the Church goes forward to assist the Lamb in His governmental control of all things, as He refuses to dispense wrath upon the unregenerate, and upon satanic forces.

**June 27. REV. 20. DOOMED DEVIL.** The Apocalypse given to John is made up of Sevens, among which we have Seven Dooms, four of which are in the previous chapter, and three here. The binding, loosing, and ultimate doom of the devil are herewith declared. And this is one reason why Satan endeavors to keep us from reading this book. He wants to keep us in ignorance of his real nature and deserved retribution. It is sad to realize that, after 1,000 years of Christ's beneficent rule, the earth will revolt. In spite of the blessings of the millennial Kingdom, human nature remains unchanged, and, because of innate hatred of divine things, is easily deceived by Satan. The final doom of the Christless is a theme of most solemn import. Saved by grace, how grateful we ought to be that we shall not appear at The Great White Throne.

**June 28. REV. 21. NEW THINGS.** At last, we are on the threshold of the Eternal Day. The long anticipated "new Heaven and new earth wherein dwells righteousness" come into view. Tears are all wiped away, and God is all in all to the glorified saints. By contrast, nothing but eternal desolation awaits the unregenerate, who are described in an eight-fold way. What hopelessness is wrapped up in "the second death," overtaking the godless! It implies eternal separation from God. Have you the assurance that your name is written in the Lamb's book of life? Do not be content just because it is

inscribed on some church scroll. How dreadful it will be if, with all your religious associations, you are among those denied entrance into the Eternal City, seeing that Christ was not your personal Saviour! "Is your name written there?"

**June 29. REV. 22:1-7. PARADISE REGAINED.** The last prophetic picture, that of the eternal joy of the millennial day, virtually concludes the book. What follows is an epilogue. What a scene of bliss and glory are here unfolded! Paradise Lost in Genesis is now Regained. The New Paradise is to be "lighted directly by the presence and effulgence of God." Pre-eminent among the pleasures and privileges of His servants is the vision of the Lamb's face. Our eyes are to see the King in His beauty. "Face to face with Christ my Saviour, Face to face what will it be?" The glorious City, with its fruit-laden garden, will be wonderful to behold, but the sight of the Glorified One will eclipse all else. What unrestrained love and life await us! Encourage your heart with the blessed realization that earth's shadows will soon disappear. Glory is ahead!

**June 30. REV. 22:8-21. FAREWELL PROMISE.** Within this Epilogue of the most remarkable book in the Bible, we have a Last Message, a Last Promise, and a Last Prayer. Three times over within the chapter, Christ declares that He is coming quickly, and in verse 17 we see the Holy Spirit and the Bride combined in their desire for Him to return. "The Spirit and the Bride say, Come," which is not an appeal to the unsaved, but to Christ. The last word Christ uttered from the Glory was an Advent One, proving how uppermost in His thoughts His coming was, as the Revelation closes, and still is. And John replied with the prayer echoing the desire of the Church all down the ages: "Even so, come, Lord Jesus." Then divine revelation closes with a benediction, in contrast to the old dispensation ending with a curse (Mal. 4). Dear Christian friend, are you ready for His coming?

---

## Book Reviews

BY ARTHUR FOREST WELLS

**The Atomic Age and the Word of God.** By Wilbur M. Smith, D.D. Published by W. A. Wilde Co., Boston. Cloth binding, 363 pages. Price, \$3.00.

This is not an attempt to explain modern atomic theory and application, nor a scheme for the control of atomic power. Dr. Smith has sought to direct men's thinking about this newly discovered power, in the world as it is constituted today, from the standpoint of the Word of God. This certainly is the burden of his latter chapters, where he discusses atomic power, dictatorship, one-world ideas, and the widespread fears gripping many. As if to lay the ground for the reasonableness for his closing spiritual warnings and exhortations, he has in the early chapters given an interesting and remarkably full review of concepts which men have had through the ages of the building-blocks of the natural world. This survey reaches into the teachings of the ancient philosophers, church fathers, and the scientists of the post-Reformation centuries up to our own day. Chapter IX should be read by not a few, to shame them out of their loose inferences baselessly

drawn from the name "uranium." It is fitting and comforting that the last chapter deals with Victory in Christ. Besides the value of the large storehouse of material here presented, we call attention to the helpful appendices and indices with which this volume closes. Among these you will find a word about the "atom" in *The Oxford English Dictionary*, an explanatory table of chemical elements, safeguards against clandestine activities with nuclear fission, and "the enduring message of apocalyptic."

**Expository Notes on the Gospel of Mark.** By H. A. Ironside, Litt.D. Published by Loizeaux Bros., Inc., New York. Cloth binding, 251 pages. Price, \$3.00.

These pages reprint and retell the Gospel according to Mark with brief practical remarks. Mark's sixteen chapters are given a threefold outline with subdivisions. The main headings are: I. The Active Servant Ministering to Human Need and Distress, 1-5; II. The Servant Rejected, but Ministering in Grace Still, 5:1-10, 45; III. The Consummation of Our Lord's Ministry, 10:46-16:20. Within this framework, the regular chapter divisions of the Gospel itself are followed in the groupings of the explanation. Sections of verses are printed in small type; and these are followed by comments on repeated phrases, clauses, and sentences of the text under consideration. The comments are simple but extremely revealing and helpful. Faith that Mark's Gospel is divinely inspired permeates the whole book and strengthens the force of the exhortations based on the Biblical text.

**The Soul Winner.** By Charles Haddon Spurgeon; Condensed and Edited by David Otis Fuller. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 151 pages. Price, \$1.50.

This book is a Christian-Life Library selection. It is issued in clear type and a beautiful binding. To say this is almost being guilty of attempting to gild the lily; for one would think a work by Spurgeon a thing of beauty—highly prized—in whatever form it was presented. Materially, then, as well as spiritually, this is a book of fine worth; and the Christian public will rejoice to have a new edition of it. Here are some of the chapter headings: What Is It to Win a Soul?; Qualifications for Soul-Winning; Sermons Likely to Win Souls; Obstacles to Soul-Winning; Soul-Winning Our One Business; Instructions in Soul-Winning; etc. Spurgeon was not only one of the greatest preachers of all time, but also one of its greatest soul-winners. What further need be said to encourage the study of such a book as this, especially when it is known that Spurgeon knew English as well as he knew men and, first of all, his Lord!

**The Rose of Sharon.** By Robert G. Lee. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 121 pages. Price, \$1.50.

Here are six more sermons by one who has filled the pulpit with his art. The titles of these messages are: Jesus—Rose of Sharon; Candles; The Face of Jesus Christ; A Lad Here; Ooe Sin; and, Seven Eyes Upon One Stone. The texts discussed are: Song of Solomon 2:1-2; Matthew

3:16; 2 Corinthians 4:6; John 6:5-9; James 2:10; Zechariah 3:9. As always with Dr. Lee, there is good volume (an average of 20 pages to a sermon), careful outlining, appeal to poetry and much history, and colorful, dramatic presentation. This volume will be as a new friend to many. Sermons like this are not written without capable effort based on alert research of pulpit material.

**Banners of Blood.** By J. H. Hunter. Published by Zondervan Publishing House, Grand Rapids 2, Mich. Cloth binding, 228 pages. Price, \$3.00.

While this story is fictional as to its characters—some of whom had adventures in an earlier writing by their author, *The Mystery of Mar Saba*—much of this narrative reads like a compilation of newspaper accounts of the things that are now going on in Palestine. This is understandable, since Mr. Hunter himself had residence there as a guide for a travel company. He is now the editor of *The Evangelical Christian*. The plot of the story revolves around a beautiful English maiden, who on a trip to Jerusalem realizes romance, is kidnapped, and then rescued from her East-worshipping captor who had taken her to the caverns of Petra. Instances of salvation are recorded, and thoughts reflecting happy references to Reformed theology recur. So do reminders of Shakespeare. This story should interest the young high school or college student who likes a bit of British flavor in his reading.

**Stories of Great Hymn Writers.** By Ivan H. Hagedorn. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 128 pages. Price, \$1.50.

The nature of this book differs from that of most of the publications about hymns, available to the general Christian public, in that it gives glimpses of the hymn writers themselves, rather than of their hymnal productions. It gives, therefore, a view of the background from which any and all of any particular writer's hymn, or hymns, came, rather than a description of the circumstance in which any separate song was created. The material is grouped in fourteen chapters, each of which tells, biographically, information concerning a certain class of writers—for example: Chapter I, Hymns by Country Parsons; III, By Ministers' Wives; IV, Professions in the Hymns; V, Trades in the Hymnal; VI, Youthful Singers; X, Hymn Writers by the Blind; etc. The sketches are not long, but there are many of them.

**Sweet Singer of Israel.—Devotional Thoughts, Poems, and Memoirs of Max I. Reich.** By J. F. Reich. Published by Moody Press, Chicago. Cloth binding, 191 pages. Price, \$2.00.

After a Memoir of about twenty pages, the remainder of this publication, except for the Index at the end, is given over to "Unpublished Poems and Devotional Thoughts," written by Mr. Reich during his long Christian service. In these expressions of prose and poetry the author manifests the happy traits by which many were privileged to know him—philosophic meditation combined with rhythmic declaration. The present material is grouped as follows: The Singer's Philosophy; Immortal Love; Incarnate Deity; Nature—God's Robe; Songs

of Salvation; Path of the Just; Through the Valley; The Kingdom; Songs of Zion; Personal and Miscellaneous Poems. These are not just rhymes with a religious flavor; they are songs of deep thought written by the touch of an artist. Here is a sample stanza:

Until upon the Cross I saw  
My God, who died to meet the Law  
That man had broken; then I saw  
My sin, and then my Saviour.

**Filing and Indexing for Christian Workers.** By Don Wardell. Published by the author, 9 Sycamore St., London, Ontario. Paper covers, 61 pages. Price, 30 cents.

After a Preface on the need of order in the study, Mr. Wardell proceeds to give information on: The Preacher's Study; Methods of Indexing; Methods of Filing; Sources of Material; Preparing and Filing Messages; The Library; and How to Begin. Illustrations and other filing conveniences are given. Those who have no systematic ideas at all about filing study material may get help from these notes; but the author's ideas do not exhaust all ideas of good filing.

**Look to the Rock—Political Science in the Light of Prophecy.** By P. K. Saunders. Published by The Brython Press, Inc., Ridgefield, Conn. Cloth binding, 186 pages. Price, \$2.50.

The jacket of this book advertises these three facts: 1. The Coming War with Russia; 2. The Promise of World Government; 3. Dawn of the Millennium. The author confesses that his ideas were influenced by the writings of Dr. Grattan Guinness, who learned "to perceive the real significance of General Allenby's conquest," namely, "that the Anglo-Saxon family is the Biblical ten-tribed Israel through which, at the end of the age, mankind could hope for redemption." Apparently in agreement with this, Mr. Saunders offers a chart of Nebuchadnezzar's image—with a picture of a bomb aimed at its feet, and the bomb is labeled "Israel."

So "the stone" of Daniel 2:34 and 45 has become a bomb! Note also that "the rock," to which the author bids the reader look, is Abraham, not Christ. The title page has it this way: "Look unto the Rock whence ye were hewn . . . unto Abraham your father . . . (Isa. 51:1, 2)."

There are several charts, tables of figures and maps, including one on "The Serpent's Trail of Dan," into, around and through Europe, where he trademarked himself extensively, in such proper nouns as "Dan-mark," "Dan-obe," "Dardan-elles," etc. "John Bull" is traced back to the word "denoting Ephraim's heraldic bull"; and "Uncle Sam," to Noah's son Shem! But even if all this made sense to us (and it doesn't) we could not recommend this book because of such statements in it as these: "I believe that in many ways the New Testament is not compatible with the Old" (page 10). "The ape man of the first creation has not learned to till the earth. . . . Into this background God, after resting for perhaps 500,000 years, introduces Adam. . . . His desire for a better living standard leads him to discover the arts of husbandry which he applies to the fertile soil of Eden. . . . Seeing in Adam's premature technological advancement a threat to His plans, God decides to impose temporary restraints upon human progress. Adam is driven from Eden and is condemned to perpetual toil in a world of 'thorns and thistles,' while Eve is burdened with un-

ending motherhood. . . . In leaving Eden Adam loses contact with the Tree of Life, the fruit of which prevents hardening of the arteries" (page 19). No sound soteriology or eschatology can be based on such an attitude to Scripture.

## Letters

### The Person of Christ

To the Editor:

*Our Hope* was given to me by a chief chemist. It was the September, 1910, issue. I was very much impressed by "He Shall See—He Shall Be Satisfied," by the founder of the magazine. Later I heard Dr. A. C. Gaebelein in St. Louis.

The Person and Work of Christ have always been given the first place, and abundant Scripture references always quoted. God is honoring you today because this magazine is "A Testimony to our Lord Jesus Christ."

WALTER A. STRUBINGZA  
Chicago, Ill.

To the Editor:

Inasmuch as this current dispensation of grace was committed to the Apostle Paul and he only preached justification through faith, should we not hold to a pattern of sound words which were received from him and reflect more emphasis on his writings in *Our Hope*? Would suggest more lengthy writings on the Person of Jesus Christ, by A. C. Gaebelein.

E. G. PETERSON  
Minneapolis, Minn.

### Moffat's Translation

To the Editor:

I have been reading your magazine occasionally for several years by exchanging magazines with friends, but when I saw the announcement of Herbert Lockyer's "Daily Bible Treasury," I subscribed for it myself.

I was somewhat disappointed to find Moffat's Translation quoted by H. H. Ehrenstein in the Janu-

ary issue (page 416). I believe it is the first time I have seen Moffat quoted in *Our Hope*.

HENRY A. MERRELL  
Loveland, Colo.

*YOUR HOPE* does not officially endorse Moffat's Translation, which is seriously misleading in some places. It does contain, however, some good things, such as that which Mr. Ehrenstein cited. But it is not, as a whole, a safe guide for a Christian who is not deeply taught in the Word and is not familiar with the Greek Testament.—Ed.

### The Answer to Peter's Question

To the Editor:

This morning I picked up the April issue of *Our Hope*, just to glance through it while my eight-year-old boy finished his breakfast. After a moment or two, he asked: "Daddy, why doesn't *Our Hope* have a page or section for children?"

He mentioned two or three other similar publications that come to our home that do.

"Well," I said, "I really do not know, but I can write and find out."

Maybe you would like to answer Peter's question in the magazine, for others may have wondered the same thing.

DAVID D. HUGHES  
Espanola, Ont., Can.

¶Special departments or pages for children and young people are a splendid thing. But *OUR HOPE* is primarily a Bible study magazine for adults and is committed to rather deep Bible teaching. We have not nearly enough space now for the material of this nature that we should like to publish, and if we should add these other features, which we have several times contemplated, we should deprive the vast majority of our reader-family of expository writings that they hunger for, and for which they subscribe.

So please tell Peter, or others who may want to know, that we are sorry, but we do not feel that the Lord would have us change. We are glad that there are other magazines where these youngsters can find writings that are just for them.—Ed.

### Better Late Than Never

To the Editor:

For a long time I have wanted to tell you how I have depended upon and enjoyed *Our Hope*. I often re-read the magazine. I have all my copies, in order, and wish I had known of your magazine long ago.

Mrs. D. J. CUNNINGHAM  
Hastings, Mich.

¶We wish you had known of *OUR HOPE* long ago, too.

That is why we constantly urge our reader-family to send us the names of friends, that we may send them sample copies. For surely there are others who would like to know of *OUR HOPE*.—Ed.

Who is "We"?

To the Editor:

Do all of you write the editorials and other things, as the Question Page? If not, who is "we," and why?  
W. M. L.

Orlando, Fla.

¶The "we" is what is known as the "editorial we," used, generally, to eschew an overabundance of capital "I's". All unsigned articles are written by the Editor.—Ed.

### Salvation for Despairing People

To the Editor:

To my great joy I am receiving *Our Hope* through the kindness of a missionary gift subscription. I used to get it before the awful war, when Dr. Gaebelcin was still living. He knew me personally, and spoke in our little Mission Hall here in Vienna, in 1937.

Please remember us in prayer. We need it more than anything else in this hard field under the present, humanly speaking, hopeless conditions. I don't pray so much for temporal things, as much as they are needed, but rather for spiritual revival and for the salvation of our poor despairing people, so far from God, and therefore hopeless and helpless amid unspeakable suffering.

Miss EMMY H. STYZAK  
Vienna, Austria



# OUR HOPE

*A testimony for our Lord  
Jesus Christ*



**JULY**  
1947



## TABLE OF CONTENTS

	Page
Editorials and Notes.....	1
The Two Beasts of the Revelation. By William Rao.....	14
The New Wardrobe of Grace. By Roy L. Laurin.....	19
Current Events in the Light of the Bible. By the Editor.....	34
Question Box.....	43
The Book. By Kenneth G. Bouton.....	46
A Message for Each Day. By Frank E. Gaebelin.....	50
Glory—A Poem. By T. Kelly.....	62
Book Reviews. By Arthur Forest Wells.....	63

**Arno C. Gaebelin**

Editor and Publisher, 1934-1948

**Frank E. Gaebelin**

Publisher

**E. Schuyler English**

Editor

---

---

# THINGS SURELY TO BE BELIEVED

By E. SCHUYLER ENGLISH, Litt.D.

This work on essential doctrines of the Christian faith is receiving fine reviews in the evangelical press. Be sure to get your copy. Know *why* you believe *what* you believe

Cloth Binding—307 Pages—Price, \$3.00 Postpaid

---

---

# THE SERVANT and THE DOVE

Expositions of the Minor Prophets Obadiah and Jonah

By FRANK E. GAEBELEIN, Litt.D.

Two commentaries, in one volume, that are essentials for a well-rounded Christian library

Cloth Binding—150 Pages—Price, \$2.00 Postpaid

---

---

# THE CHRISTIAN USE OF THE BIBLE

By FRANK E. GAEBELEIN, Litt.D.

A Full and Understandable Exposition of 2 Timothy 3:16, 17

*Commended by many reviewers*

Cloth Binding—119 Pages—Price, \$1.25 Postpaid

---

---

*These books may be secured from your local bookstore or directly from us*

---

---

---

---

**Recently Published**

# **GOD'S STORY OF MAN'S HISTORY**

By PAUL R. ALDERMAN, Jr.

The story of the Bible told from *beginning to end*  
in simple and pleasing form by the author of  
**THE HOPE THAT WILL NEVER FAIL**

Every book of the Bible is treated in this volume.

Now ready in paper covers—Cloth-bound edition to come.

Paper Covers—112 Pages

Price, \$1.00 Postpaid

---

---

Publication Office, 456 Fourth Ave., New York 16, N. Y.

Room 908

ARNO C. GAEBELEIN, Incorporated

Frank E. Gaebelein, President and Publisher

E. Schoyer Engle, Editor of *Our Hope*

*Correspondence, Checks and Money Orders should be addressed to Arno C. Gaebelein, Inc.*

Entered as Second Class Matter, August 4, 1894, at the Post  
Office at New York, N. Y., under the Act of March 3, 1879

**GREAT BRITAIN:** PICKERING & INGLIS, 25 Ludgate Hill, London, E. C. 4  
PICKERING & INGLIS, Glasgow, Scotland  
**AUSTRALIA:** CHRISTIAN WORKERS DEPOT, 145 Commonwealth Street,  
Sydney, New South Wales  
KESWICK BOOK DEPOT, 816 Collins Street, Melbourne  
**NEW ZEALAND:** H. L. THATCHER & SON, 125 Upper Symonds Street, Auckland  
**CANADA:** EVANGELICAL PUBLISHERS, 120 Bay Street, Toronto, Ontario  
**UNITED STATES:** All Booksellers

Published Monthly. Price \$2.00 a year. 20¢ a copy. Foreign \$3.00.

---

---

# ARNO C. GAEBELEIN

## A MEMOIR

By WILBUR M. SMITH, D.D.

A distinctive and beautiful brochure, containing a biographical sketch of the late Editor of *Our Hope*, that will be of interest to every member of our reader-family

*A photograph of Dr. Arno C. Gaebelcin  
is bound into this booklet*

Limited Edition—Price, \$1.00 Postpaid

---

---

# MY RICHES

By ARNO C. GAEBELEIN, D.D.

ONE OF THE MOST WIDELY PRINTED WRITINGS  
OF DR. GAEBELEIN

*A Great Gospel Message*

Bound in Paper—72 Pages—Price, 25¢ Postpaid

---

---

## *Binders for OUR HOPE*

Stiff-covered, imitation leather binders that will hold 12 copies of the magazine. An excellent holder to keep back copies that you value

Price, \$3.00 Postpaid

---

---

*These books may be secured from your local bookstore or directly from us*

---

---

# OUR HOPE

*A Testimony for our Lord  
Jesus Christ*

## TABLE OF CONTENTS

	Page
Editorials and Notes.....	65
A Statement from the Publisher.....	79
Our Lord's Sufferings and Ours. By J. B. Marchbanks.....	81
Studies in the Epistle to the Hebrews. By E. Schuyler English.....	89
Question Box.....	99
Resting in Christ. By Warren Frederick Groff.....	101
Current Events in the Light of the Bible. By the Editor.....	106
Different Aspects of Waiting upon God. By Joseph T. Larson.....	112
A Message for Each Day. By Frank E. Gasbelsin.....	116
Book Reviews. By Arthur Forest Wells.....	123



**AUGUST**

1947



**Arno C. Gasbelsin**

Editor and Publisher, 1924-1948

**Frank E. Gasbelsin**

Publisher

**E. Schuyler English**

Editor

---

---

# THINGS SURELY TO BE BELIEVED

By E. SCHUYLER ENGLISH, Litt.D.

This work on essential doctrines of the Christian faith is receiving fine reviews in the evangelical press. Be sure to get your copy. Know *why* you believe *what* you believe

Cloth Binding—307 Pages—Price, \$3.00 Postpaid

---

---

# THE SERVANT and THE DOVE

Expositions of the Minor Prophets Obadiah and Jonah

By FRANK E. GAEBELEIN, Litt.D.

Two commentaries, in one volume, that are essentials for a well-rounded Christian library

Cloth Binding—150 Pages—Price, \$2.00 Postpaid

---

---

# THE CHRISTIAN USE OF THE BIBLE

By FRANK E. GAEBELEIN, Litt.D.

A Full and Understandable Exposition of 2 Timothy 3:16, 17

*Commended by many reviewers*

Cloth Binding—119 Pages—Price, \$1.25 Postpaid

---

---

*These books may be secured from your local bookstore or directly from us*

---

---

---

---

# STUDIES IN THE EPISTLE TO THE COLOSSIANS

BY E. SCHUYLER ENGLISH, Litt.D.

An Exposition of Paul's Letter concerning  
Gnosticism and other heresies, and his answer

Cloth Binding—134 Pages—Price, \$1.75 Postpaid

---

---

Publication Office, 456 Fourth Ave., New York 16, N. Y.

Room 908

ARNO C. GAEBELEIN, Incorporated

Frank E. Gaebelin, President and Publisher

E. Schuyler English, Editor of *Our Hope*

*Correspondence, Checks and Money Orders should be addressed to Arno C. Gaebelin, Inc.*

Entered as Second Class Matter, August 4, 1894, at the Post  
Office at New York, N. Y., under the Act of March 3, 1879

**GREAT BRITAIN:** PICKERING & INGLIS, 29 Ludgate Hill, London, E. C. 4  
PICKERING & INGLIS, Glasgow, Scotland  
**AUSTRALIA:** CHRISTIAN WORKERS DEPOT, 145 Commonwealth Street,  
Sydney, New South Wales  
KESWICK BOOK DEPOT, 315 Collins Street, Melbourne  
**NEW ZEALAND:** H. L. THATCHER & SON, 138 Upper Symonds Street, Auckland  
**CANADA:** EVANGELICAL PUBLISHERS, 120 Bay Street, Toronto, Ontario  
**UNITED STATES:** All Booksellers

Published Monthly. Price \$2.00 a year. 25¢ a copy. Foreign \$2.50.  
(United States and Canada)

---

---

# THE BOOK OF PSALMS

BY ARNO C. GAEBELEIN, D.D.

Devotional and practical, this Exposition  
emphasizes the prophetic aspect  
of the Psalms

Cloth Binding—509 Pages—Price, \$3.50 Postpaid

---

---

# THE SERVANT and THE DOVE

Obadiah and Jonah

BY FRANK E. GAEBELEIN, Litt.D.

Scholarly, devotional, practical, and easy-to-read  
Commentaries on two of the little known  
Minor Prophets

Cloth Binding—150 Pages—Price, \$2.00 Postpaid

---

---

# THE SHIFTING OF THE SCENES

A Survey of the Signs of the Times

BY E. SCHUYLER ENGLISH, Litt.D.

An examination of world-conditions today in the light  
of Bible prophecy

Paper Cover—48 Pages—Price, 35c. Postpaid

---

---

*These books may be secured from your local bookstore or directly from us*

---

---



# OUR HOPE

*A testimony for our Lord  
Jesus Christ*



**SEPTEMBER**

**1947**



## TABLE OF CONTENTS

	Page
Editorials and Notes.....	129
The Times and Seasons. By Carl Armerding.....	141
Current Events in the Light of the Bible. By the Editor.....	145
The Alphabet of the Spirit. By Herbert Lockyer.....	155
Studies in the Epistle to the Hebrews. By E. Schuyler English.....	163
Our Father, We Give Thanks—A Poem. By Clara Alken Spear.....	173
Question Box.....	174
Don't Be a Brick. By C. Ernest Tatham.....	177
The Cleansing of the Temple—A Poem. By Jeremy Taylor.....	180
God's Wonderful Love.....	181
At Evening Time—A Poem. By F. E. Belden.....	182
A Message for Each Day. By Frank E. Gabelain.....	183
Book Reviews. By Arthur Forest Wells and Marian Bishop Bower.....	191

**Arno C. Gabelain**

Editor and Publisher, 1934-1946

**Frank E. Gabelain**

Editor

**E. Schuyler English**

Editor

VOLUME 54

NUMBER 9

---

**THESE TWO BOOKS WERE INCLUDED IN  
UNITED EVANGELICAL ACTION'S  
LIST OF TWENTY-FIVE SIGNIFICANT  
BOOKS OF THE YEAR**

**THE CHRISTIAN USE OF THE BIBLE**

BY FRANK E. GAEBELEIN, Litt.D.

Paul's classic definition of 2 Timothy 3:16, 17,  
developed as the authoritative pattern for the  
Christian use of the Bible.

Cloth Binding—119 Pages—Price, \$1.25

**THINGS SURELY TO BE BELIEVED**

BY E. SCHUYLER ENGLISH, Litt.D.

A primer of Bible doctrine, containing the  
*reasons* for our believing *what* we believe.

Cloth Binding—307 Pages—Price, \$3.00

---

*These books may be secured from your local bookstore or directly from us*

---

---

---

# THE GOSPEL ACCORDING TO LUKE

BY HARRY A. IRONSIDE, Litt.D.

A NEW AND EXCELLENT COMMENTARY  
ON THE THIRD GOSPEL

*In Two Volumes—708 Pages*

**JUST WHAT YOU HAVE BEEN LOOKING FOR**

00

Cloth Binding, \$6.00 (2 Vols.); Paper Covers, \$5.00 (2 Vols.)  
Postpaid

---

---

Publication Office, Waretown, New Jersey

ARNO C. GAEBELEIN, Incorporated

Frank E. Gaebelein, President and Publisher

E. Schuyler English, Editor of *Our Hope*.

*Correspondence, Checks and Money Orders should be addressed to Arno C. Gaebelein, Inc.*

Entered as Second Class Matter, August 4, 1894, at the Post  
Office at New York, N. Y., under the Act of March 3, 1879

Transfer of Second Class Entry from New York, N. Y. to Waretown, N. J., pending

GREAT BRITAIN: PICKERING & INGLIS, 29 Ludgate Hill, London, E. C. 4  
PICKERING & INGLIS, Glasgow, Scotland  
AUSTRALIA: CHRISTIAN WORKERS DEPOT, 145 Commonwealth Street,  
Sydney, New South Wales  
KESWICK BOOK DEPOT, 315 Collins Street, Melbourne  
NEW ZEALAND: H. L. THATCHER & SON, 135 Upper Symonds Street, Auckland  
CANADA: EVANGELICAL PUBLISHERS, 120 Bay Street, Toronto, Ontario  
UNITED STATES: All Booksellers

Published Monthly. Price \$2.00 a year. 25¢ a copy. Foreign \$2.50.  
(United States and Canada)

---

---

# LOOKING UNTO HIM

By FRANK E. GAEBELEIN, Litt.D.

The best of Dr. Gaebelain's Daily Messages compiled and published as a book

"A Message for Each Day" in the year  
in attractive and convenient form

For your own Devotional Reading — Excellent as a Gift

Imitation Leather Binding—208 Pages—\$2.00 Postpaid

---

---

# H. A. IRONSIDE

Ordained of the Lord

By E. SCHUYLER ENGLISH, Litt.D.

The best-selling life-story of Dr. Ironside is easy  
and should be of real benefit spiritually

Cloth Binding—276 Pages (Illustrated) —Price, \$3.00 Postpaid

---

---

# THE CONFLICT OF THE AGES

By ARNO C. GAEBELEIN, D.D.

One of the greatest books Dr. Gaebelain ever wrote

It is as fresh today as when it was written, for it looks at  
the over-all picture, and not at passing news only

Cloth Binding—173 Pages—Price, \$2.00 Postpaid

---

---

*These books may be secured from your local bookstore or directly from us*

---

---

# OUR HOPE

*A Testimony for our Lord  
Jesus Christ*



**OCTOBER**

1947



## TABLE OF CONTENTS

	Page
Editorials and Notes.....	193
Blow To the Trumpet!	
By Lehman Strauss.....	207
Studies in the Epistle to the Hebrews.	
By E. Schuyler English.....	215
Ways to Escape.	
By Carl Armerding.....	223
The Alphabet of the Spirit.	
By Herbert Lockyer.....	229
Question Box.....	234
Current Events in the Light of the Bible.	
By the Editor.....	236
The Sheep of the Flock--A Poem.	
By C. D. Maigs.....	243
A Message for Each Day.	
By Frank R. Oebelein.....	244
Book Reviews.	
By Arthur Forest Wells.....	254

**Arno C. Oebelein**

Editor and Publisher, 1947-1948

**Frank E. Oebelein**

Publisher

**E. Schuyler English**

Editor

---

---

## **THE INCREASING PERIL**

By WILBUR M. SMITH, D.D.

*A most challenging book by a well-known Bible teacher and author*

Examines the spread of Atheism in America. Unmasks UNESCO, giving "chapter and verse" for every revelation

An important work that you should read

Paper Covers—76 Pages (2-Columns)—Price, \$1.00 Postpaid

---

---

## **STUDIES IN THE GOSPEL ACCORDING TO MARK**

By E. SCHUYLER ENGLISH, Litt.D.

A very complete exposition of the Second Gospel, in which every problem is considered

A full examination of the authenticity of the last nine verses of chapter 16 is included in this work

Cloth Binding—516 Pages—Price, \$3.00 Postpaid

---

---

*These books may be secured from your local bookstore or directly from us*

---

---

# SEASONAL BOOK OFFERS

It has been our custom for many years to offer to our reader-family special book-bargains at this season of the year, that is, October through December.

It is not easy to do so this year because of our new arrangements in the matter of the distribution of our publications, and because we are endeavoring to work more closely than ever before with book dealers.

However, so as not to disappoint our reader-family, we are offering the following discounts on purchases that are made directly through us during the next three months: 5% discount on purchases of \$5.00 and upward; and 10% discount on purchases of \$20.00 and upward.

A full list of our publications now in stock follows.

This offer is made only to subscribers for *Our Hope*, and will be withdrawn on December 31, 1947.

## BY DR. ARNO C. GAEBELEIN

- The Jewish Question. A fine exposition of Romans 11. 137 Pages. \$1.50
- Christianity or Religion? This book is a challenge and a call; a challenge to liberal scholars to meet a great scientific argument in a scientific way, and a call to re-examine the eternal and unshakable foundations of Christianity. 176 Pages..... 2.00
- Half a Century. The Autobiography of a Servant. A most interesting life story of a servant of Christ: Dr. Gaebelin's autobiography. 261 Pages..... 2.50
- Prayer. In this volume prayer is traced throughout the Bible. Such important subjects as Effectual Prayer; the Prayer of Intercession; Prayer and the Word of God; the Tragedy of Prayerlessness; Unanswered Prayers; and Prophetic Prayers are Scripturally presented. 111 Pages..... 1.50

(Continued on page 3 of cover)

Publication Office, Waretown, New Jersey

ARNO C. GAEBELEIN, Incorporated

Frank E. Gaebelin, President and Publisher

E. Schuyler English, Editor of *Our Hope*

Correspondence, Checks and Money Orders should be addressed to Arno C. Gaebelin, Inc.

Entered as Second Class Matter, August 4, 1934, at the Post Office at New York, N. Y., under the Act of March 3, 1879

Re-entered August 28, 1947, at the Post Office at Waretown, N. J.

- GREAT BRITAIN: PICKERING & INGLIS, 29 Ludgate Hill, London, E. C. 4
- PICKERING & INGLIS, Glasgow, Scotland
- AUSTRALIA: CHRISTIAN WORKERS DEPOT, 145 Commonwealth Street, Sydney, New South Wales
- KESWICK BOOK DEPOT, 918 Collins Street, Melbourne
- NEW ZEALAND: H. L. THATCHER & SON, 185 Upper Symonds Street, Auckland
- CANADA: EVANGELICAL PUBLISHERS, 120 Bay Street, Toronto, Ontario
- UNITED STATES: All Booksellers

Published Monthly. Price \$2.00 a year. 25¢ a copy. Foreign \$2.50.  
(United States and Canada)

<b>The Work of Christ.</b> This nicely bound book contains three studies: The Finished Work of Christ; His Present Priestly Work; and His Future Kingly Work. 125 Pages.....	\$1.50
<b>The Conflict of the Ages.</b> This is one of the most arresting books written by Dr. Gaebelin. 173 Pages.....	2.00
<b>Gabriel and Michael, the Archangel.</b> A new and untouched consideration of the part that these two Angel Princes had and will have in Prophecy. 135 Pages.....	1.50
<b>The Revelation.</b> This is the companion volume to "Daniel." Many excellent reviews and endorsements have been received from Bible teachers of Europe, America and Australia. 225 Pages.....	2.00
<b>The Harmony of the Prophetic Word.</b> This volume shows the harmonious testimony of all the Prophets concerning such future events as Israel's restoration and conversion; the great tribulation; the restoration of the Roman Empire; the Anti-Christ; the return of the Lord; the establishment of the kingdom; the millennium. 211 Pages.....	2.00
<b>The Gospel of John.</b> A complete exposition of the Fourth Gospel. The introduction has been pronounced one of the best in defense of the Johannine authorship. 414 Pages.....	3.50
<b>Types in Joshua.</b> A study of the typical teachings of the Book of Joshua.....	.25
<b>Will There Be a Millennium?</b> An answer from the Scriptures....	.75
<b>The Mystery of Unanswered Prayer.</b> From more than a half century of Christian experience Dr. Gaebelin writes on this vital subject.....	.50

---

**BY DR. FRANK E. GAEBELEIN**

---

<b>Down Through the Ages.</b> The story of the King James Bible and how we got it. A most interesting account of the beginnings of the Bible, its texts and early versions, and its development through the centuries to its present format. 106 Pages and Index.....	\$1.50
<b>Exploring the Bible.</b> This contains a very brief summary of how we got the English Bible, the meaning of inspiration, the structure of the Bible, its spiritual organism, God's plan for the ages, and some laws of Scripture interpretation. 214 Pages.....	2.00
<b>A Brief Survey of Scripture.</b> An introduction to the study of God's Word, giving the divine scope of the Bible.....	.75
<b>Looking Up to Him.</b> Dr. Gaebelin's finest daily meditations selected from his years of writing, bound in book form for one year's daily reading. 208 Pages.....	2.00
<b>The Christian Use of the Bible.</b> An exhaustive exposition of 2 Timothy 3:16, 17, giving a key to the understanding and application of the Scriptures. 119 Pages.....	1.25

---

**BY DR. E. SCHUYLER ENGLISH**

---

<b>Studies in the Gospel According to Matthew.</b> A dispensational and devotional exposition of the first Gospel. 225 Pages, 3rd Printing.....	\$2.00
<b>The Life and Letters of Saint Peter.</b> Landmarks in the life and expositions of the Epistles of the fisherman-apostle. 271 Pages..	2.00



# OUR HOPE

*A Testimony for our Lord  
Jesus Christ*



**NOVEMBER**

1947



## TABLE OF CONTENTS

	Page
Editorials and Notes.....	257
One Day in Seven. By Stephen K. Slocum.....	271
Current Events in the Light of the Bible. By the Editor.....	281
Freedom. By Walter J. Footy.....	287
Question Box.....	291
Studies in the Epistle to the Hebrews. By E. Schnyler English.....	292
The Alphabet of the Spirit. By Herbert Lockyer.....	300
A Message for Each Day. By Frank E. Gaebelain.....	308
Book Reviews. By Arthur Forest Walls.....	318

**Arne C. Gaebelain**

Editor and Publisher, 1934-1948

**Frank E. Gaebelain**

Publisher

**E. Schnyler English**

Editor

<b>Studies in the Gospel According to Mark. A full commentary on the Gospel of the Servant-Son. 516 Pages.....</b>	<b>\$3.00</b>
<b>Studies in the Epistle to the Colossians. An exposition which will help you to understand this great Epistle. 134 Pages.....</b>	<b>1.75</b>
<b>H. A. Ironside—Ordained of the Lord. A biography of the Pastor of the Moody Memorial Church that should help every Christian who reads it. 276 Pages.....</b>	<b>3.00</b>
<b>Things Surely to Be Believed—A Primer of Bible Doctrine—Vol. I. Examining the great doctrines of the Bible. 300 Pages..</b>	<b>3.50</b>
<b>The Shifting of the Scenes. A Survey of the Signs of the Times..</b>	<b>.25</b>

### BY OTHER WRITERS

<b>Satan, His Person, His Work and His Destiny. By F. C. Jennings. This book is one of the finest that has been written on this subject.</b>	<b>\$2.00</b>
<b>The Mystery of Suffering. By James H. Brookes, D.D. This work has an important mission among God's people in these days of perplexities and trials.....</b>	<b>.60</b>
<b>Things New and Old. By C. I. Scofield, D.D. One hundred Bible studies and lectures by the famed Editor of the Scofield Reference Bible.....</b>	<b>1.50</b>
<b>Our Age and Its End, and Lectures on Prophecy. By Dr. Gaebelin and Dr. Scofield. A one-volume edition containing a series of addresses on prophecy and a monograph on the end of the present age.....</b>	<b>.50</b>
<b>The Hope That Will Never Fail. By Paul Alderman, Jr. An excellent Scriptural consideration of the Coming of the Lord. 52 Pages.....</b>	<b>.35</b>
<b>Where Faith Sees Christ. Four most helpful sermons preached by Dr. C. I. Scofield. (1) On the Cross as our Sin-bearer. (2) Indwelling the believer. (3) On the throne as our Priest and Advocate. (4) Coming again.....</b>	<b>.50</b>
<b>God's Story of Man's History. By Paul R. Alderman, Jr. The story of the Bible told from <i>beginning to end</i> in simple and pleasing form. 112 Pages.....</b>	<b>Paper, \$1.00; Cloth, \$2.00</b>

**THE ANNOTATED BIBLE in Nine Cloth Bound Volumes**  
 The price of each volume is \$3.00, or \$25.00 for the whole set.  
 We will sell any single volume.

## SEASONAL BOOK OFFERS

*It has been our custom for many years to offer to our reader-family special book-bargains at this season of the year, that is, October through December.*

*It is not easy to do so this year because of our new arrangements in the matter of the distribution of our publications, and because we are endeavoring to work more closely than ever before with book dealers.*

*However, so as not to disappoint our reader-family, we are offering the following discounts on purchases that are made directly through us during the next three months: 5% discount on purchases of \$5.00 and upward; and 10% discount on purchases of \$20.00 and upward.*

*A full list of our publications now in stock follows.*

*This offer is made only to subscribers for Our Hope, and will be withdrawn on December 31, 1947.*

---

### BY DR. ARNO C. GAEBELEIN

---

- |                                                                                                                                                                                                                                                                                    |        |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| The Jewish Question. A fine exposition of Romans 11. 137 Pages.                                                                                                                                                                                                                    | \$1.50 |
| Christianity or Religion! This book is a challenge and a call; a challenge to liberal scholars to meet a great scientific argument in a scientific way, and a call to re-examine the eternal and unshakable foundations of Christianity. 176 Pages.                                | 2.00   |
| Half a Century. The Autobiography of a Servant. A most interesting life story of a servant of Christ: Dr. Gaebelin's autobiography. 261 Pages.                                                                                                                                     | 2.50   |
| Prayer. In this volume prayer is traced throughout the Bible. Such important subjects as Effectual Prayer; the Prayer of Intercession; Prayer and the Word of God; the Tragedy of Prayerlessness; Unanswered Prayers; and Prophetic Prayers are Scripturally presented. 111 Pages. | 1.50   |

(Continued on page 3 of cover)

---

### Publication Office, Warrenton, New Jersey

ARNO C. GAEBELEIN, Incorporated

Frank E. Gaebelin, President and Publisher

E. Schuyler English, Editor of Our Hope

*Correspondence, Checks and Money Orders should be addressed to Arno C. Gaebelin, Inc.*

Entered as Second Class Matter, August 4, 1934, at the Post Office at New York, N. Y., under the Act of March 3, 1879

Re-entered August 23, 1947, at the Post Office at Warrenton, N. J.

- |                |                                                                           |
|----------------|---------------------------------------------------------------------------|
| GREAT BRITAIN: | PICKERING & INGLIS, 29 Ludgate Hill, London, E. C. 4                      |
|                | PICKERING & INGLIS, Glasgow, Scotland                                     |
| AUSTRALIA:     | CHRISTIAN WORKERS DEPOT, 145 Commonwealth Street, Sydney, New South Wales |
|                | KESWICK BOOK DEPOT, 215 Collins Street, Melbourne                         |
| NEW ZEALAND:   | H. L. THATCHER & SON, 145 Upper Symonds Street, Auckland                  |
| CANADA:        | EVANGELICAL PUBLISHERS, 113 Bay Street, Toronto, Ontario                  |
| UNITED STATES: | All Bookstores                                                            |

Published Monthly. Price \$2.00 a year. 25¢ a copy. Foreign \$2.50.  
(United States and Canada)

<b>The Work of Christ.</b> This nicely bound book contains three studies: <i>The Finished Work of Christ; His Present Priestly Work; and His Future Kingly Work.</i> 126 Pages.....	<b>\$1.50</b>
<b>The Conflict of the Ages.</b> This is one of the most arresting books written by Dr. Gaebelcin. 173 Pages.....	<b>2.00</b>
<b>Gabriel and Michael, the Archangel.</b> A new and untouched consideration of the part that these two Angel Princes had and will have in Prophecy. 135 Pages.....	<b>1.50</b>
<b>The Revelation.</b> This is the companion volume to "Daniel." Many excellent reviews and endorsements have been received from Bible teachers of Europe, America and Australia. 225 Pages.....	<b>2.00</b>
<b>The Harmony of the Prophetic Word.</b> This volume shows the harmonious testimony of all the Prophets concerning such future events as <i>Israel's restoration and conversion; the great tribulation; the restoration of the Roman Empire; the Anti-Christ; the return of the Lord; the establishment of the kingdom; the millennium.</i> 211 Pages.....	<b>2.00</b>
<b>The Gospel of John.</b> A complete exposition of the Fourth Gospel. The introduction has been pronounced one of the best in defense of the Johannine authorship. 414 Pages.....	<b>3.50</b>
<b>Types in Joshua.</b> A study of the typical teachings of the Book of Joshua.....	<b>.25</b>
<b>Will There Be a Millennium?</b> An answer from the Scriptures....	<b>.75</b>
<b>The Mystery of Unanswered Prayer.</b> From more than a half century of Christian experience Dr. Gaebelcin writes on this vital subject.....	<b>.50</b>

---

**BY DR. FRANK E. GAEBELEIN**

---

<b>Down Through the Ages.</b> The story of the King James Bible and how we got it. A most interesting account of the beginnings of the Bible, its texts and early versions, and its development through the centuries to its present format. 106 Pages and Index.....	<b>\$1.50</b>
<b>Exploring the Bible.</b> This contains a very brief summary of how we got the English Bible, the meaning of words, the structure of the Bible, its spiritual organism, God's plan for the ages, and some laws of Scripture interpretation. 21 Pages.....	<b>2.00</b>
<b>A Brief Survey of Scripture.</b> An introduction to the study of God's Word, giving the divine scope of the Bible.....	<b>.75</b>
<b>Looking Unto Him.</b> Dr. Gaebelcin's finest daily meditations selected from his years of writing, bound in book form for one year's daily reading. 208 Pages.....	<b>2.00</b>
<b>The Christian Use of the Bible.</b> An exhaustive exposition of 2 Timothy 3:16, 17, giving a key to the understanding and application of the Scriptures. 119 Pages.....	<b>1.25</b>

---

**BY DR. E. SCHUYLER ENGLISH**

---

<b>Studies in the Gospel According to Matthew.</b> A dispensational and devotional exposition of the first Gospel. 226 Pages, 3rd Printing.....	<b>\$2.00</b>
<b>The Life and Letters of Saint Peter.</b> Landmarks in the life and expositions of the Epistles of the fisherman-apostle. 271 Pages..	<b>2.00</b>

# OUR HOPE

*A Testimony for our Lord  
Jesus Christ*



**DECEMBER**  
1947



## TABLE OF CONTENTS

	Page
Editorials and Notes.....	311
God of Love—A Poem. By J. G. Deck.....	334
The Antichrist. By Russell Elliott.....	333
Reconciliation Between God and Man. By Raymond A. Waugh.....	339
Jesus, the Virgin-Born Son of God. By H. A. Ironside.....	349
Current Events in the Light of the Bible. By the Editor.....	332
Studies in the Epistle to the Hebrews. By E. Schuyler English.....	360
Question Box.....	300
A Message for Each Day. By Frank E. Gaebelin.....	371
Book Reviews. By Arthur Forest Wells.....	384

**Arno C. Gaebelin**

Editor and Publisher, 1934-1948

**Frank E. Gaebelin**

Publisher

**E. Schuyler English**

Editor

VOLUME LIV

NUMBER 4

ELFTWANN W. E. JR. NOV  
 5533 XERXES AVE S  
 MINNEAPOLIS 10  
 HLIN

(2)

- Studies in the Gospel According to Mark. A full commentary on the Gospel of the Servant-Son. 516 Pages..... \$1.00
- Studies in the Epistle to the Colossians. An exposition which will help you to understand this great Epistle. 134 Pages..... 1.73
- H. A. Ironsde—Ordained of the Lord. A biography of the Pastor of the Moody Memorial Church that should help every Christian who reads it. 278 Pages..... 3.00
- Things Surely to Be Believed—A Primer of Bible Doctrine—Vol. 1. Examining the great doctrines of the Bible. 300 Pages.. 3.00
- The Shifting of the Scenes. A Survey of the Signs of the Times.. .35

**BY OTHER WRITERS**

- Satan, His Person, His Work and His Destiny. By F. C. Jennings. This book is one of the finest that has been written on this subject. \$2.00
- The Mystery of Suffering. By James H. Brookes, D.D. This work has an important mission among God's people in these days of perplexities and trials. .60
- Things New and Old. By C. I. Scofield, D.D. One hundred Bible studies and lectures by the famed Editor of the Scofield Reference Bible. 1.50
- Our Age and Its End, and Lectures on Prophecy. By Dr. Gaebelin and Dr. Scofield. A one-volume edition containing a series of addresses on prophecy and a monograph on the end of the present age. .50
- The Hope That Will Never Fail. By Paul Alderman, Jr. An excellent Scriptural consideration of the Coming of the Lord. 52 Pages. .35
- Where Faith Sees Christ. Four most helpful sermons preached by Dr. C. I. Scofield. (1) On the Cross as our Sin-bearer. (2) Indwelling the believer. (3) On the throne as our Priest and Advocate. (4) Coming again. .50
- God's Story of Man's History. By Paul R. Alderman, Jr. The story of the Bible told from *beginning to end* in simple and pleasing form. 112 Pages. Paper, \$1.00; Cloth, \$2.00

**THE ANNOTATED BIBLE** in Nine Cloth Bound Volumes  
 The price of each volume is \$3.00, or \$25.00 for the whole set.  
 We will sell any single volume.

# SEASONAL BOOK OFFERS

It has been our custom for many years to offer to our reader-family special book-bargains at this season of the year, that is, October through December.

It is not easy to do so this year because of our new arrangements in the matter of the distribution of our publications, and because we are endeavoring to work more closely than ever before with book dealers.

However, so as not to disappoint our reader-family, we are offering the following discounts on purchases that are made directly through us during the next three months: 5% discount on purchases of \$5.00 and upward; and 10% discount on purchases of \$20.00 and upward.

A full list of our publications now in stock follows.

This offer is made only to subscribers for *Our Hope*, and will be withdrawn on December 31, 1947.

## BY DR. ARNO C. GAEBELEIN

- The Jewish Question. A fine exposition of Romans 11. 137 Pages. \$1.50
- Christianity or Religion? This book is a challenge and a call; a challenge to liberal scholars to meet a great scientific argument in a scientific way, and a call to re-examine the eternal and unshakeable foundations of Christianity. 176 Pages..... 2.00
- Half a Century. The Autobiography of a Servant. A most interesting life story of a servant of Christ: Dr. Gaebelein's autobiography. 261 Pages..... 2.50
- Prayer. In this volume prayer is traced throughout the Bible. Such important subjects as Effectual Prayer; the Prayer of Intercession; Prayer and the Word of God; the Tragedy of Prayerlessness; Unanswered Prayers; and Prophetic Prayers are Scripturally presented. 111 Pages..... 1.50

(Continued on page 3 of Cover)

### Publication Office, Waretown, New Jersey

ARNO C. GAEBELEIN, Incorporated

Frank E. Gaebelein, President and Publisher

E. Schuyler English, Editor of *Our Hope*

Correspondence, Checks and Money Orders should be addressed to Arno C. Gaebelein, Inc.

Entered as Second Class Matter, August 4, 1894, at the Post Office at New York, N. Y., under the Act of March 3, 1879

Re-entered August 28, 1947, at the Post Office at Waretown, N. J.

- GREAT BRITAIN: PICKERING & INGLIS, 28 Ludgate Hill, London, E. C. 4.  
PICKERING & INGLIS, Glasgow, Scotland
- AUSTRALIA: CHRISTIAN WORKERS DEPOT, 145 Commonwealth Street, Sydney, New South Wales  
KESWICK BOOK DEPOT, 316 Collins Street, Melbourne
- NEW ZEALAND: H. L. THATCHER & SON, 138 Upper Symonds Street, Auckland
- CANADA: EVANGELICAL PUBLISHERS, 120 Bay Street, Toronto, Ontario
- UNITED STATES: All Booksellers

Published Monthly. Price \$2.00 a year. 25c a copy. Foreign \$2.50.

(United States and Canada)

<b>The Work of Christ.</b> This nicely bound book contains three studies: The Finished Work of Christ; His Present Priestly Work; and His Future Kingly Work. 126 Pages.....	\$1.50
<b>The Conflict of the Ages.</b> This is one of the most arresting books written by Dr. Gaebelcin. 173 Pages.....	2.00
<b>Gabriel and Michael, the Archangel.</b> A new and untouched consideration of the part that these two Angel Princes had and will have in Prophecy. 135 Pages.....	1.50
<b>The Revelation.</b> This is the companion volume to "Daniel." Many excellent reviews and endorsements have been received from Bible teachers of Europe, America and Australia. 225 Pages.....	2.00
<b>The Harmony of the Prophetic Word.</b> This volume shows the harmonious testimony of all the Prophets concerning such future events as Israel's restoration and conversion; the great tribulation; the restoration of the Roman Empire; the Anti-Christ; the return of the Lord; the establishment of the kingdom; the millennium. 211 Pages.....	2.00
<b>The Gospel of John.</b> A complete exposition of the Fourth Gospel. The introduction has been pronounced one of the best in defense of the Johannine authorship. 414 Pages.....	3.50
<b>Types in Joshua.</b> A study of the typical teachings of the Book of Joshua.....	.25
<b>Will There Be a Millennium?</b> An answer from the Scriptures....	.75
<b>The Mystery of Unanswered Prayer.</b> From more than a half century of Christian experience Dr. Gaebelcin writes on this vital subject.....	.50

---

**BY DR. FRANK E. GAEBELEIN**

---

<b>Down Through the Ages.</b> The story of the King James Bible and how we got it. A most interesting account of the beginnings of the Bible, its texts and early versions, and its development through the centuries to its present format. 106 Pages and Index.....	\$1.50
<b>Exploring the Bible.</b> This contains a very brief summary of how we got the English Bible, the meaning of inspiration, the structure of the Bible, its spiritual organism, God's plan for the ages, and some laws of Scripture interpretation. 214 Pages.....	2.00
<b>A Brief Survey of Scripture.</b> An introduction to the study of God's Word, giving the divine scope of the Bible.....	.75
<b>Looking Unto Him.</b> Dr. Gaebelcin's finest daily meditations selected from his years of writing, bound in book form for one year's daily reading. 208 Pages.....	2.00
<b>The Christian Use of the Bible.</b> An exhaustive exposition of 2 Timothy, 3:16, 17, giving a key to the understanding and application of the Scriptures. 119 Pages.....	1.25

---

**BY DR. E. SCHUYLER ENGLISH**

---

<b>Studies in the Gospel According to Matthew.</b> A dispensational and devotional exposition of the first Gospel. 226 Pages, 3rd Printing.....	\$2.00
<b>The Life and Letters of Saint Peter.</b> Landmarks in the life and expositions of the Epistles of the fisherman-apostle. 271 Pages..	2.00



<b>Studies in the Gospel According to Mark.</b> A full commentary on the Gospel of the Servant-Son. 518 Pages.....	<b>\$3.00</b>
<b>Studies in the Epistle to the Colossians.</b> An exposition which will help you to understand this great Epistle. 134 Pages.....	<b>1.75</b>
<b>H. A. Ironside—Ordained of the Lord.</b> A biography of the Pastor of the Moody Memorial Church that should help every Christian who reads it. 276 Pages.....	<b>3.00</b>
<b>Things Surely to Be Believed—A Primer of Bible Doctrine—Vol. 1.</b> Examining the great doctrines of the Bible. 300 Pages...	<b>3.00</b>
<b>The Bliffing of the Scenes.</b> A Survey of the Signs of the Times....	<b>.35</b>

---

### BY OTHER WRITERS

---

<b>Satan, His Person, His Work and His Destiny.</b> By F. C. Jennings. This book is one of the finest that has been written on this subject.	<b>\$2.00</b>
<b>The Mystery of Suffering.</b> By James H. Brookes, D.D. This work has an important mission among God's people in these days of perplexities and trials.....	<b>.40</b>
<b>Things New and Old.</b> By C. I. Scofield, D.D. One hundred Bible studies and lectures by the famed Editor of the Scofield Reference Bible.....	<b>1.50</b>
<b>Our Age and Its End, and Lectures on Prophecy.</b> By Dr. Gaebelin and Dr. Scofield. A one-volume edition containing a series of addresses on prophecy and a monograph on the end of the present age.....	<b>.50</b>
<b>The Hope That Will Never Fail.</b> By Paul Alderman, Jr. An excellent Scriptural consideration of the Coming of the Lord. 52 Pages.....	<b>.35</b>
<b>Where Faith Sees Christ.</b> Four most helpful sermons preached by Dr. C. I. Scofield. (1) On the Cross as our Sin-bearer. (2) Indwelling the believer. (3) On the throne as our Priest and Advocate. (4) Coming again.....	<b>.50</b>
<b>God's Story of Man's History.</b> By Paul R. Alderman, Jr. The story of the Bible told from beginning to end in simple and pleasing form. 112 Pages..... Paper, \$1.00; Cloth, \$2.00	

**THE ANNOTATED BIBLE in Nine Cloth Bound Volumes**

The price of each volume is \$3.00, or \$25.00 for the whole set.

We will sell any single volume.

# OUR HOPE

*A Testimony for our Lord  
Jesus Christ*



**JANUARY**  
1948

## TABLE OF CONTENTS

	Page
Editorials and Notes.....	383
The Meaning of Pentecost. By Arno C. Gasbelen.....	397
Current Events in the Light of the Bible. By the Editor.....	404
The Eternal Sorship of Christ. By H. A. Ironside.....	409
Question Box.....	412
The Path of the Just. By Herbert Henry Ehrenstein.....	414
Oh, Wondrous Love—A Poem.....	420
The Four "Days" of Scripture. By J. B. Marchbanks.....	421
A Preacher's Prayer. By R. S. C.....	428
Studies in the Epistle to the Hebrews. By E. Schuyler English.....	429
Daily Bible Treasury. By Herbert Lockyer.....	439
Book Reviews. By Arthur Forest Wells and Marian Bishop Bower.....	445

**Arno C. Gasbelen**

Editor and Publisher, 1904-1948

**Frank E. Gasbelen**

Publisher

**E. Schuyler English**

Editor

VOLUME LIV

NUMBER 1

---

---

# GOD'S STORY OF MAN'S HISTORY

BY PAUL R. ALDERMAN, JR.

The story of the Bible, *from beginning to end*,  
told in simple and pleasing form

An excellent summary of dispensational truth

An OUR HOPE PUBLICATION

Nicely Bound—112 Pages—Cloth, \$2.00; Paper, \$1.00, Postpaid

---

---

Publication Office, Waretown, New Jersey

ARNO C. GAEBELEIN, Incorporated

Frank E. Gaebelin, President and Publisher

E. Schuyler English, Editor of Our Hope

*Correspondence, Checks and Money Orders should be addressed to Arno C. Gaebelin, Inc.*

Entered as Second Class Matter, August 4, 1894, at the Post  
Office at New York, N. Y., under the Act of March 3, 1879

Re-entered August 28, 1947, at the Post Office at Waretown, N. J.

GREAT BRITAIN: PICKERING & INGLIS, 25 Ludgate Hill, London, E. C. 4.  
PICKERING & INGLIS, Glasgow, Scotland

AUSTRALIA: CHRISTIAN WORKERS DEPOT, 145 Commonwealth Street,  
Sydney, New South Wales

KESWICK BOOK DEPOT, 318 Colkns Street, Melbourne

NEW ZEALAND: H. L. THATCHER & SON, 135 Upper Symonds Street, Auckland

CANADA: KVANGELICAL PUBLISHERS, 120 Bay Street, Toronto, Ontario

UNITED STATES: All Booksellers

Published Monthly. Price \$2.00 a year. 25c a copy. Foreign \$2.50.

(United States and Canada)

---

---

# LOOKING UNTO HIM

BY FRANK E. GAEBELEIN, Litt.D.

The Book About Which Many Have Inquired

Dr. Gaebelein's finest Daily Messages, selected from his years of writings for *Our Hope*, bound in book form for one year's daily reading

Handsome Binding—208 Pages—Price, \$2.00, Postpaid

---

---

# SATAN

## HIS PERSON, HIS WORK, HIS DESTINY

BY F. C. JENNINGS

A volume that is noted as being one of the best on this subject

Cloth Binding—Price, \$2.00, Postpaid

---

---

# STUDIES IN THE GOSPEL

## ACCORDING TO

# MATTHEW

BY E. SCHUYLER ENGLISH, Litt.D.

A companion volume to the Editor's MARK Devotional as well as Dispensational

*Third Printing*

Cloth Binding—226 Pages—Price, \$2.00, Postpaid

---

---

# OUR HOPE

*A testimony for our Lord  
Jesus Christ*



**FEBRUARY**  
1948



## TABLE OF CONTENTS

	Page
Editorials and Notes .....	449
Are We Falling in Our Social Responsibility?—An Editorial.....	463
The Prophecy of Haggai. By Frank E. Gaebelain.....	463
The Only Begotten Son. By Donald M. Hunter.....	471
God Only Is the Maker—A Poem. By Matthias Claudius.....	482
Studies in the Epistle to the Hebrews. By E. Schuyler English.....	483
O Give Me Samuel's Ear—A Poem. By James D. Eurns.....	493
Current Events in the Light of the Bible. By the Editor.....	494
Question Box.....	501
Daily Bible Treasury. By Herbert Lockyer.....	503
Book Reviews. By Arthur Forest Walls.....	509
Letters.....	510

**Arno C. Gaebelain**

Editor and Publisher, 1934-1946

**Frank E. Gaebelain**

Publisher

**E. Schuyler English**

Editor

ELFMANN W E JR NOV  
5533 XERES AVE S  
MINNEAPOLIS 10  
MINN

---

## THE GOSPEL IN THE PENTATEUCH

BY HERBERT LOCKYER, D.D.

This volume, by the newly appointed writer of  
Daily Messages in *Our Hope*  
reveals vividly the Gospel of God in every age

*A Fine Study*

Paper Covers—200 Pages—Price, 60c., Postpaid

---

## THE ANNOTATED BIBLE

BY ARNO C. GAEBELEIN, D.D.

Dr. Gaehelein's most exhaustive work. Every chapter of  
the Bible is analyzed and discussed

**A MUST** for the Bible student's library

*Order the books one at a time, or all at once*  
*Nine Volumes*

Cloth Bound—Price, \$3.00 a Volume; \$25.00 a Set, Postpaid

---

---

---

# MEMOIRS of McCHEYNE

BY ANDREW A. BONAR

This book, according to Arthur Forest Wells in *Our Hope*, is "one of the most cherished of Christian memoirs"

The life and letters of Robert Murray McCheyne have been of blessing and help to thousands of Christians for several generations

More than 100 editions of this work have been published

One of Moody Press's new  
"Wycliffe Series of Christian Classics"

Beautiful Binding in Cloth - 448 Pages - Price, \$3.50

---

---

Publication Office, Waretown, New Jersey

ARNO G. GAEBELEIN, Incorporated

Frank E. Gaebelain, President and Publisher

E. Schuyler English, Editor of *Our Hope*

*Correspondence, Checks and Money Orders should be addressed to  
Arno G. Gaebelain, Inc., P. O. Box 146, Waretown, N. J.*

Entered as Second Class Matter, August 4, 1894, at the Post  
Office at New York, N. Y., under the Act of March 3, 1879

Re-entered August 25, 1947, at the Post Office at Waretown, N. J.

GREAT BRITAIN: PICKERING & INGLIS, 29 Ludgate Hill, London, E. C. 4.  
PICKERING & INGLIS, Glasgow, Scotland  
AUSTRALIA: CHRISTIAN WORKERS DEPOT, 145 Commonwealth Street,  
Sydney, New South Wales  
KESWICK BOOK DEPOT, 315 Collins Street, Melbourne  
NEW ZEALAND: H. L. THATCHER & SON, 135 Upper Symonds Street, Auckland  
CANADA: EVANGELICAL PUBLISHERS, 120 Bay Street, Toronto, Ontario  
UNITED STATES: All Bookellers

Published Monthly. Price \$2.00 a year. 25¢ a copy. Foreign \$2.50.  
(United States and Canada)

---

---

## **THEREFORE STAND**

By WILBUR M. SMITH, D.D.

*"Do yourself a favor; get this book," says Arthur Forest Wells.  
"It is the kind of a book we had feared Christians had stopped writing"*

A volume dedicated to the purpose of re-affirming the  
faith of believers in the Lord Jesus Christ

A work that we can commend without qualification

Cloth Binding - 614 Pages - Price, \$3.00

---

---

## **THE BOOK OF THE REVELATION**

By ARNO C. GAEBELEIN, D.D.

A very clear and arresting exposition of the last book  
of the Bible

Of interest to all Bible lovers, especially in these

Significant Days

Cloth Binding - 225 Pages - Price, \$2.00

---

---

## **GOD'S PROMISE BOX**

By HERBERT LOCKYER, D.D.

Helpful Writings for Devotional Reading from  
the pen of the newly appointed author of

**DAILY BIBLE TREASURY**

*in Our Hope*

Cloth Binding - 128 Pages - Price, \$1.25



# OUR HOPE

*A testimony for our Lord  
Jesus Christ*



**MARCH**

1948



### TABLE OF CONTENTS

	Page
Editorials and Notes.....	515
Divine Revelation and Human Relations. By Roy L. Lauria.....	525
Mock On—A Poem. By William Blake.....	535
Current Events in the Light of the Bible. By the Editor.....	550
The Prophecy of Haggai. By Frank E. Gaebelein.....	543
God—My Salvation—A Poem. By James Montgomery.....	550
The Discipline of Desolation. By V. Raymond Edman.....	551
Question Box.....	555
The Fortieth Psalm. By Kenneth C. Bouton.....	558
Psalms Twenty-Four—A Poem. By Eva Gray.....	560
A Call to Prayer. By G. A. Griswood.....	561
Daily Bible Treasury. By Herbert Lorkyer.....	564
Book Reviews. By Arthur Forest Wells and Stephan E. Stocum.....	576
Letters.....	575

**Arne C. Gaebelein**

Editor and Publisher, 1924-1947

**Frank E. Gaebelein**  
Publisher

**E. Schuyler English**  
Editor

VOLUME LIX

NUMBER 3

---

---

# THE CHRISTIAN USE OF THE BIBLE

BY FRANK E. GAEBELEIN, Litt.D.

Paul's Classic Definition of 2 Timothy 3:16, 17, developed  
as the authoritative pattern for the use of the Bible

*Commended by Many Reviewers*

Very helpful in promoting an  
understanding of *all* Scripture

Cloth Binding - 119 Pages - Price, \$1.25

---

---

# THINGS SURELY TO BE BELIEVED

BY E. SCHUYLER ENGLISH, Litt.D.

Do you know *why* you believe *what* you believe?  
This volume, on some of the essential doctrines of  
the Christian faith, will help you to find the answer

*A new edition is now ready*

Cloth Binding - 307 Pages - Price, \$3.00

---

---

---

---

# MODERN SCIENCE

AND THE

# GENESIS RECORD

By HARRY RIMMER, D.D., Sc.D.

An important work about the fascinating facts of science that support the Biblical account of creation

*No scientific discoveries can possibly  
deny divine revelation*

Cloth Binding - - - 376 Pages - - - Price, \$2.00

---

---

Publication Office, Waretown, New Jersey

ARNO C. GAEBELEIN, Incorporated  
Frank E. Gaebelin, President and Publisher  
E. Schuyler English, Editor of Our Hope

*Correspondence, Checks and Money Orders should be addressed to  
Arno C. Gaebelin, Inc., P. O. Box 146, Waretown, N. J.*

*Entered as Second Class Matter, August 4, 1894, at the Post  
Office at New York, N. Y., under the Act of March 3, 1879*

*Re-entered August 28, 1947, at the Post Office at Waretown, N. J.*

**GREAT BRITAIN:** PICKERING & INGLIS, 29 Ludgate Hill, London, E. C. 4.  
PICKERING & INGLIS, Glasgow, Scotland  
**AUSTRALIA:** CHRISTIAN WORKERS DEPOT, 145 Commonwealth Street,  
Sydney, New South Wales  
KESWICK BOOK DEPOT, 313 Collins Street, Melbourne  
**NEW ZEALAND:** H. L. THATCHER & SON, 135 Upper Symonds Street, Auckland  
**CANADA:** EVANGELICAL PUBLISHERS, 120 Bay Street, Toronto, Ontario  
**UNITED STATES:** All Booksellers

Published Monthly. Price \$2.00 a year. 25¢ a copy. Foreign \$2.50.  
(United States and Canada)

---

# CHRISTIANITY or RELIGION?

By ARNO C. GARBELEIN, D.D.

A call to critics of the Bible to re-examine  
the eternal and unshakable foundations  
of Christianity

Cloth Binding - - - 176 Pages - - - Price, \$2.00

---

# SATAN and the SPIDER

By HERBERT LOCKYER, D.D.

A series of timely sermons by the  
well-known British preacher

Cloth Binding - - - 96 Pages - - - Price, \$1.00

---

# LOOKING UNTO HIM

By FRANK E. GARBELEIN, Litt.D.

*Dr. Garbelein's most choice Daily Messages selected  
for use every day of the year*

These readings appeared in OUR HOPE  
in "A Message for Each Day"

Cloth Binding - - - 208 Pages - - - Price, \$2.00

---

# OUR HOPE

*A Testimony for our Lord  
Jesus Christ*



**APRIL**  
1948



## TABLE OF CONTENTS

	Page
Editorials and Notes.....	377
Are the Heathen Lost? By William L. Pettingill.....	389
Behold, He Cometh—A Poem. By Evs Gray.....	394
Current Events in the Light of the Bible. By the Editor.....	395
Question Box.....	600
The Prophecy of Haggai. By Frank E. Gasbelaín.....	601
Salvation Through Baptism—Fact or Fallacy? By C. Lee Greer.....	611
A Little Bird—A Poem. By Madams Guyon.....	620
Studies in the Epistle to the Hebrews. By E. Schuyler English.....	621
Daily Bible Treasury. By Herbert Lockyer.....	632
Letters.....	638

**Arno C. Gasbelaín**

Editor and Publisher, 1934-1947

**Frank F. Gasbelaín**  
Publisher

**E. Schuyler English**  
Editor

ELFMANN W E JR NOV  
5533 XERXES AVE S  
MINNEAPOLIS 10  
MINN

---

# THE CHRISTIAN USE OF THE BIBLE

By FRANK E. GAEBELEIN, Litt.D.

An exhaustive and very practical exposition  
of 2 Timothy 3: 16, 17

"The W. H. Griffith Thomas Memorial Lectures"  
at Dallas Theological Seminary

- Cloth Binding - - - 119 Pages - - - Price, \$1.25

---

# STUDIES IN THE EPISTLE TO THE COLOSSIANS

By E. SCHUYLER ENGLISH, Litt.D.

In this Epistle the answer will be found to  
heresies and *isms* of the present day, as well  
as to Gnosticism of the First Century

Cloth Binding - - - 134 Pages - - - Price, \$1.75

---

# CAMEOS of PROPHECY

By HERBERT LOCKYER, D.D.

Themes on the Second Coming of Christ

by the author of

DAILY BIBLE TREASURY

now appearing each month in *Our Hope*

Cloth Binding - Price, \$1.25

Publication Office, Waretown, New Jersey

ARNO C. GAEBELEIN, Incorporated

Frank E. Gaebelain, President and Publisher

E. Schuyler English, Editor of *Our Hope*

Correspondence, Checks and Money Orders should be addressed to  
Arno C. Gaebelain, Inc., P. O. Box 146, Waretown, N. J.

Entered as Second Class Matter, August 4, 1894, at the Post  
Office at New York, N. Y., under the Act of March 3, 1879

Re-entered August 28, 1947, at the Post Office at Waretown, N. J.

GREAT BRITAIN: PICKERING & INGLIS, 29, Ludgate Hill, London, E. C. 4.

PICKERING & INGLIS, Glasgow, Scotland

AUSTRALIA: CHRISTIAN WORKERS DEPOT, 168 Commonwealth Street,  
Sydney, New South Wales

KESWICK BOOK DEPOT, 315 Collins Street, Melbourne

NEW ZEALAND: H. L. HATCHER & SON, 185 Upper Symonds Street, Auckland

CANADA: EVANGELICAL PUBLISHERS, 120 Bay Street, Toronto, Ontario

UNITED STATES: All Bookellers

Published Monthly. Price \$2.00 a year. 25¢ a copy. Foreign \$2.50.

(United States and Canada)

---

---

# **A BRIEF SURVEY OF SCRIPTURE**

BY FRANK E. GAEBELEIN, Litt.D.

A very helpful introduction  
to the study of the Bible

Cloth Binding - Price, 75c. (while this edition lasts)

---

---

# **GOD'S STORY OF MAN'S HISTORY**

BY PAUL R. ALDERMAN, JR.

The story of the Bible, from beginning to end  
Every book of the Bible is discussed  
in summary form

Cloth Binding - 112 Pages - Price, \$2.00 (Paper cover, \$1.00)

---

---

# **BIBLE QUESTIONS ANSWERED**

BY WILLIAM L. PETTINGILL, D.D.

More than 500 pages giving answers, by a well-known  
teacher and author, to difficult questions

Cloth Binding - 559 Pages - Price, \$3.00

---

---



# OUR HOPE

*A testimony for our Lord  
Jesus Christ*



**MAY**  
1948



## TABLE OF CONTENTS

	Page
Editorials and Notes.....	641
<b>The Appalling Crisis of Our Day.</b> By Arthur T. Pierson.....	653
<b>Studies in the Epistles to the Hebrews.</b> By E. Schuyler English.....	659
<b>Signs, Wisdom, and Christ.</b> By Herbert Henry Ehrenstein.....	669
<b>Current Events in the Light of the Bible.</b> By the Editor.....	675
<b>The Prophecy of Haggai.</b> By Frank E. Gaebelain.....	683
<b>Our Father, We Would Worship—A Poem.</b>	693
<b>Daily Bible Treasury.</b> By Herbert Lockyer.....	694
<b>Book Reviews.</b> By Arthur Forest-Wells.....	701
Letters.....	703

**Arno C. Gaebelain**

Editor and Publisher, 1934-1948

**Frank E. Gaebelain**

Publisher

**E. Schuyler English**

Editor

VOLUME LIV

NUMBER II

ELETRAWN W E JR NOV  
5533 KERKES AVE S  
MINNEAPOLIS 10  
MINN

---

---

## THE GOSPEL OF JOHN

By ARNO C. GAEBELIN, D.D.

One of the finest expositions of the  
Fourth Gospel now in print

Cloth Binding - 414 Pages - Price, \$3.50

---

---

## THE LIFE AND LETTERS OF SAINT PETER

By E. SCHUYLER ENGLISH, Litt.D.

Peter's two important Epistles are expounded in this book, and a biographical sketch of his life and witness is detailed

Cloth Binding - 271 Pages - Price, \$2.00

---

---

---

---

# TIMOTHY, TITUS AND PHILEMON

A New Group of Expositions  
in One Volume

By H. A. IRONSIDE, Litt.D.

"A delightful group of comments . . . observations that come calmly, seasoned aptly with a wholesome, human touch, out of a ripe experience of a wide and helpful ministry. Pleasant edification is offered on nearly every page of this writing."

—Arthur Forest Wells, in *Our Hope*

Cloth Binding - 288 Pages - Price, \$2.50

---

---

Publication Office, Waretown, New Jersey

ARNO C. GAEBELEIN, Incorporated

Frank E. Gaebelain, President and Publisher

E. Schuyler English, Editor of *Our Hope*

*Correspondence, Checks and Money Orders should be addressed to  
Arno C. Gaebelain, Inc., P. O. Box 146, Waretown, N. J.*

Entered as Second Class Matter, August 4, 1934, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

Re-entered August 28, 1947, at the Post Office at Waretown, N. J.

GREAT BRITAIN: PICKERING & INGLIS, 29 Ludgate Hill, London, E. C. 4.  
PICKERING & INGLIS, Glasgow, Scotland  
AUSTRALIA: CHRISTIAN WORKERS DEPOT, 145 Commonwealth Street,  
Sydney, New South Wales  
KEWICK BOOK DEPOT, 315 Collins Street, Melbourne  
NEW ZEALAND: H. L. THATCHER & SON, 115 Upper Symonds Street, Auckland  
CANADA: EVANGELICAL PUBLISHERS, 128 Bay Street, Toronto, Ontario  
UNITED STATES: All Booksellers

Published Monthly. Price \$2.00 a year. 25¢ a copy. Foreign \$2.50.  
(United States and Canada)

---

---

# **A BRIEF SURVEY OF SCRIPTURE**

By FRANK E. GAEBELEIN, Litt.D.

A very helpful introduction  
to the study of the Bible

Cloth Binding - Price, 75¢ (while this edition lasts)

---

---

# **GOD'S STORY OF MAN'S HISTORY**

By PAUL R. ALDERMAN, JR.

The story of the Bible, from beginning to end  
Every book of the Bible is discussed  
in summary form

Cloth Binding - 112 Pages - Price, \$2.00 (Paper cover, \$1.00)

---

---

# **CAMEOS OF PROPHECY**

By HERBARY LOCKYER, D.D.

Themes on the Second Coming of Christ

by the author of

**DAILY BIBLE TREASURY**

now appearing each month in *Our Hope*

Cloth Binding - Price, \$1.25

---

---

# OUR HOPE

*Testimony for our Lord  
Jesus Christ*



**JUNE**

1948



*What time is it - 742*

## TABLE OF CONTENTS

	Page
Editorials and Notes.....	705
Show Me . . . That I May Know Thee. By Walter L. Wilson.....	717
Studies in the Epistle to the Hebrews. By E. Schuyler English.....	723
The Rider on the White Horse. <i>Revelation</i> By William Rae.....	734 <i>6:1</i>
Question Box.....	739
Current Events in the Light of the Bible. By the Editor.....	742
The Young Christian in an Old World. By Charles M. Davis.....	749
Jesus, My Lord—A Poem. By Annie Johnson Flint.....	755
Daily Bible Treasury. <i>Revelation</i> By Herbert Lockyer.....	756 <i>7:89</i>
Book Reviews. <i>The 2 Beasts</i> <i>7:60</i> By Arthur Forest Wells.....	763
Letters.....	767

*Baptism of Infants - 713*  
*Poem. 2<sup>d</sup> died, for Adam*  
*wined 2<sup>d</sup> lives, for Jesus*  
*lives! Arno C. Gaebeloin*

Editor and Publisher, 1934-1948

**Frank E. Gaebeloin**

Publisher

**E. Schuyler English**

Editor

ELTMANN W E JR NOV  
5533 XERES AVE S  
MINNEAPOLIS 10  
MINN

---

---

## THINGS SURELY TO BE BELIEVED

By E. SCHUYLER ENGLISH, Litt.D.

An Examination of Essential Doctrines of the Christian Faith  
that is finding increasing favor

Know WHY you believe WHAT you believe, in accordance  
with the Scriptures

Cloth Binding - 307 Pages, Indexed - Price, \$3.00

---

---

## THE HARMONY OF THE PROPHETIC WORD

By ARNO C. GAEBELEIN, D.D.

The harmonious testimony of all the Prophets  
concerning future events

Israel's Restoration—The Great Tribulation—The Revival of  
the Roman Empire—The Anti-Christ—The Return  
of Christ—The Millennium

Cloth Binding - 211 Pages - Price, \$2.00

---

---

---

---

# H. A. IRONSIDE

*Ordained of the Lord*

A Biography of the Pastor of the Moody Memorial Church

By E. SCHUYLER ENGLISH, Litt.D.

*This life-story of Dr. Ironside has been of  
immense blessing to thousands*

Order this book. If, after reading it, you are  
not satisfied, return it to us (in first class  
condition) for full credit

Cloth Binding—Illustrated—276 Pages—Price, now, \$2.50

---

---

*Publication Office, Waretown, New Jersey*

ARNO C. GAEBELEIN, Incorporated

Frank E. Gaebelain, President and Publisher

E. Schuyler English, Editor of Our Hope

*Correspondence, Checks and Money Orders should be addressed to  
Arno C. Gaebelain, Inc., P. O. Box 146, Waretown, N. J.*

*Entered as Second Class Matter, August 4, 1894, at the Post  
Office at New York, N. Y., under the Act of March 3, 1879*

*Re-entered August 28, 1947, at the Post Office at Waretown, N. J.*

GRAT BRITAIN: PICKERING & INGLIS, 29 Indgate Hill, London, E. C. 4  
PICKERING & INGLIS, Glasgow, Scotland  
AUSTRALIA: CHRISTIAN WORKERS DEPOT, 145 Commonwealth Street  
Sydney, New South Wales  
KESWICK BOOK DEPOT, 218 Collins Street, Melbourne  
NEW ZEALAND: H. L. THATCHER & SON, 135 Upper Symonds Street, Auckland  
CANADA: EVANGELICAL PUBLISHERS, 120 Bay Street, Toronto, Ontario  
UNITED STATES: All Bookellers

Published Monthly. Price \$2.00 a year. 25¢ a copy. Foreign \$2.50.  
(United States and Canada)

# Special Bargains for June

## A Suggestion to Help You Study through the New Testament

	<i>Regular Price</i>
MATTHEW, by E. Schuyler English, Litt.D.	\$ 2.00
MARK, by E. Schuyler English, Litt.D.	3.00
LUKE, by Harry A. Ironside, Litt.D. (2 Volumes)	6.00
JOHN, by Arno C. Gaebelin, D.D.	3.50
ACTS, by Harry A. Ironside, Litt.D.	4.00
ROMANS-EPHESIANS ( <i>Annotated Bible</i> ), by Arno C. Gaebelin, D.D.	3.00
PHILIPPIANS-HEBREWS ( <i>Annotated Bible</i> ), by Arno C. Gaebelin, D.D.	3.00
JAMES-REVELATION ( <i>Annotated Bible</i> ), by Arno C. Gaebelin, D.D.	3.00
	<b>Regular Price \$27.50</b>

You can have the whole set for only \$22.00 Postpaid or any two volumes at 50c. less each than the regular price.

## A Suggestion to Help You Study through the Old Testament

These volumes of the Annotated Bible  
by ARNO C. GAEBELIN, D.D.

GENESIS through DEUTERONOMY

JOSHUA through 2 CHRONICLES

EZRA through PSALMS

PROVERBS through EZEKIEL

DANIEL through MALACHI

REGULAR PRICE is \$3.00 per volume, or \$15.00 for the set of O. T. VOLUMES

Special Offer—the Whole Set for \$11.00 Postpaid  
or any two volumes at 50c. less each than the regular price