

THE WORD AND WORK

OUT OF THE DEPTHS

(Psalm 130)

MAURICE CLYMORE

Out of the depths a cry was heard,
 Out of the depths of grief and sin:
 Lord, hear my voice, give ear today,
 Give to my soul Thy peace within.

Shouldest thou mark iniquities,
 Or count the sins that we have done,
 Who then could stand before Thee, Lord?
 Written it is, Not one, Not one!

But with Thee, Lord, forgiveness is,
 Mercies so rich and full and free;
 Through Christ, Thy Son, who came to earth,
 Dying for all on Calvary's tree.

Patient, O Lord, for Thee I wait,
 Waiting as watchmen for the day;
 My hope and trust are in Thy word:
 Cleanse me from sin, direct my way.

O may my fear of Thee increase,
 For there is pardon, Lord, with Thee,
 And from the depths of 'grief and sin,
 Lovingly hast Thou lifted me.

WORDS IN SEASON

R. H. B.

"THEN COMETH THE END."

We anticipated criticism of the statement in last issue, in the "Throne of David" article, that some "erroneously" say that when Christ comes "He will then give up the kingdom." The criticism promptly came. Are not those the very words of scripture? "Then [i. e. at Christ's coming] cometh the end when he shall deliver up the kingdom to God, even the Father" 1 Cor. 15:24?—Yes, so it stands. Unfortunately our English word "then" is ambiguous. It may mean "at that time," or "next," and "afterward." But the Greek has two different words to represent the two meanings—the one "*tote*," which means "*then*" in the sense of "at that time" (as, for example, in 1 Cor. 15:54); the other, "*eita*," or "*epeita*," which means "*next in order*" as in 1 Cor. 15:5-7) or "*subsequently*," showing

that the event mentioned occurs *afterward*, without indicating of course how short or long a time afterward. Any Greek lexicon will give this distinction and definition. So the passage would read as follows: "As in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; *next in order* [in this case, so far, near 2000 years later] they that are Christ's, at his coming. *Next in order* cometh the end, when he shall deliver up the kingdom to God, even the Father." The more literal translations, and modern speech versions, such as Rotherham and Weymouth, mark the difference in the Greek words here.

IS IT A SIN TO BE SICK?

From a sister in Tennessee comes the following query: "Is it a sin to be sick? If so how can one prevent it? I know of many Christians who are sick, although they have lived temperate lives; and who have died of sickness, though they were good and faithful men and women. How about Job? Please answer in your paper."

No one who knows the scriptures and who teaches the truth says such a thing as that "it is a sin to be sick." Certainly all sickness, all suffering, distress, toil, sorrow, thorns and thistles, all the groaning of creation and of God's people (Rom. 8:22, 23), and all death, is originally due to sin. If there had never been sin, none of these things would ever have been. But that is not the same as saying that it is "a sin to be sick," or that everyone who is sick is always so because of his own sin. Though that may be the case in some instances, it is far from being the universal rule. Innocent babes sicken and die. Faithful children of God get sick, not for their fault or any transgression of theirs. The case of Job is one example. Dorcas, in Acts 9, was a most excellent Christian woman, who got sick and died, for neither of which was any blame hinted. Epaphroditus (Phil. 2:25-30) became sick because of his devoted and earnest service toward Christ. When sickness is due to God's chastening, as it sometimes is, we do well to recognize the fact. (1 Cor. 11:29-32, R. V.) But that is not always the case, nor so often as to justify general conclusions. If by neglect or abuse, intemperate eating or other indulgence, we have brought sickness on ourselves then our sickness is due to wrong-doing. But even then it is not "a sin to be sick."

HARMLESS SCRIPTURE-GARBLING

We are inclined to hold on to common misquotations and misuses of scripture-passages, sometimes even after we have come to know better. That is not a good practice. To be faithful we must endeavor to be accurate in our quotations and applications of scripture. Here are a few of the current misapplications of particular passages:

"Christ wounded in the house of His friends." The reference is to Zech. 13:6, and that passage speaks not of Christ but of false prophets, whose attempt to palm off their lies on

their friends and relatives is met by resistance and physical punishment of these pretenders. Thus they are "wounded in the house of their friends." Their own friends beat them and drive them away.

"He trod the winepress alone." This is from Isa. 67:3. It is generally quoted as having reference to Christ's work of atonement—that alone He bore the burden of the world's sin and judgment and went down into the depths for us. This latter is certainly true; but the reference in Isa. 67 does not mean that. There the prophet sees Christ not in His suffering and making atonement for men but in His work of executing judgment upon the guilty world. (Cf. Rev. 14:19, 20.)

"That he that runneth may read." This is a misquotation of Hab. 2:2—sometimes used for an argument that preaching should be very simple and plain so that even one running may get it. But what it really says is "that he may run that readeth it"—that is, that it should stir the careless and sluggish into instant, swift action.

One scripture, the misapplication of which is very general, and is defended even by noted expositors and commentators, is this from Haggai 2:7—"the desire of all nations shall come." This is taken as a prophecy of Christ, who is supposed to be referred to as "the Desire of all nations." But such an interpretation is impossible both from the grammatical and the contextual standpoint. In the first place, "the desire of all nations" is plural and should be translated as in the Revised Version, "the precious things of all nations." Secondly, the context speaks of the poverty of the builders of the second temple, and their lack of means to build a magnificent house. The prophet assures them that God is in no financial straits—that the silver and gold are His, and that in due time the treasures of all nations shall flow to His temple in Jerusalem.

It may be said that none of these misapplications are of a serious nature and that they do not teach falsehoods—which is quite true. Nevertheless, such carelessness and misuse of scripture is not to be encouraged, even though the truth be not injured by them. All truth can be set forth by a right and careful use of the word of God.

DODGING THE PROPHECIES

From of old the objections to the word of prophecy have been ever the same. How modern and familiar, for instance, sounds the "proverb" that circulated in Ezekiel's time: "The days are prolonged and every vision faileth"; and the other, similar saying, "The vision that he seeth is for many days to come, and he prophesieth of days that are far off." (Ezek. 12:22, 27.) That was their method of breaking the force of Ezekiel's unwelcome warnings and predictions, and of putting far off the evil day (Am. 6:3)—exactly as it was the method of the "evil servant," (Matt. 24:48) and as it is the method of our day. But the answer of God is: "Say unto them, The days are at hand and the fulfilment of every vis-

ion. . . . For I am Jehovah; I will speak and the word that I shall speak shall be performed; it shall be no more deferred; for in your days, O rebellious house, will I speak the word, and will perform it, saith the Lord Jehovah." (Ezekiel 12: 23, 24, 28.) Again the prophet complains that they were making all his messages "figurative," as though they meant nothing definite, or something quite different from what they said: "Ah Lord Jehovah! they say of me, Is he not a speaker of parables?" (Ezek. 20:49.) Again, they took a turn that they were simply unable to understand any of it at all. It was all as a sealed book, and everybody begged to be excused: the learned man said, "I cannot read it, for it is sealed"; and the unlearned said, "I am not learned." (Isa. 29:11, 12.) The same evasions and dodgings are in vogue today. But God tells those who have ears to hear, that they do well to give heed to the word of prophecy as unto a light shining in a dark place, until the day dawn and the daystar arise in our hearts. (2 Pet. 1:19.)

CONVERTED—BUT TO WHAT?

ROBERT B. BOYD

"And Philip opened his mouth . . . and preached unto him Jesus." —Acts 8:35.

Pointing men to Jesus as "the lamb of God that taketh away the sin of the world" is the task that is set before us. We notice that Philip preached Jesus; and when we read Peter's sermon on the day of Pentecost, we see that Jesus was preached, that Jesus was the subject-matter of the discourse. And Paul said, "I determined not to know anything among you save Jesus Christ and him crucified."

We would do well to imitate these brethren. "Be ye imitators of me, even as I also am of Christ," says Paul. (1 Cor. 11:1.) Their chief and sole objective in preaching the gospel was to convert men to Christ as their savior and Lord, and never did they make any effort to convert men to a church. Their energy was expended in lifting Christ up while too many times today we expend a vast amount of energy trying to convert people to the "Church of Christ." And many times we succeed in that effort only to realize that they are converted to a particular system and set of rules but are not converted to Christ. And therein have we failed miserably, for we have made the gross mistake of converting them to the Church of Christ in a denominational sense. We have erred in that we have placed the cart before the horse, so to speak.

This article is in no wise intended to discourage scriptural worship, nor to justify denominations in their varying types of worship and systems, saying they all believe in and teach Jesus. But convert a man to Christ, and Christ will lead him into the right system and worship. Christ will add those who have truly accepted Him to His church. That is His part, and we do well to leave it to Him.

NEWS AND NOTES

The editor begins a meeting at Trumbull, Tex., on Sunday, April 3.

Gallatin, Tenn.: "I have preaching here twice each Sunday, and twice a month I go to the country places in afternoons. Have Monday afternoon class of 25 in Revelation; Monday night class of 50 young people studying Acts; Wednesday afternoon class of 25 young people in Romans; prayer meeting Wednesday night. Practically all different groups. I go to school for chapel once a month; to factory welfare meeting once or twice a month. I visit the sick, bury the dead, marry the foolish. Our Sunday morning crowds are great; Sunday night crowds better than heretofore. Have had many responses to invitations the last 3 months."—H. L. Olmstead.

Peoria, Ill.: "The church of Christ, 811 1/2 N. Adams Street, Peoria, Ill., meets every Lord's day at 11:00 A. M. for worship.

Address all communications to W. B. Jenkins, same address."—W. B. Jenkins.

Graton, Calif.: "We have had a two-week's gospel meeting here at Sebastopol. It was a great success. There were, I think, 11 baptized. The meetings were conducted by Bro. Irvin of Richmond, and Bro. Waller from down the state. We went nearly every night—it was so interesting."—Julius Jorgenson.

Abilene, Tex.: "Bro. Mullins is doing a fine work here."

Several news paragraphs were crowded out this month for lack of space.

Dallas, Texas: (To E. L. J.) "We are looking forward to your appearing among us this summer. Sorry your stay is to be so brief."—Dr. E. V. Wood.

Welland, Ont.: (from a letter to M. E. Haines): "Thanks so much for the two copies of your tract, 'The Coming of the Lord.' I read it with deep interest and real profit, and the reading creates the desire to know the purpose of His coming. If Word and Work does not publish such a tract, the publication would prove a splendid companion to your 'Coming of the Lord.'"

"It may interest you to know that

we are having weekly meetings in our home for the purpose of discussing our religious differences with the aim of restoring the unity of the faith. Members of the Church of God (anti-millennial), Brethren (Plymouth), Church of Christ (both Progressive and Conservatives) and outsiders. A reasonably good feeling prevails thus far and we hope and pray our objective shall be attained. Please remember us at the throne of Grace.

May the Lord bless you in your tract work and other forms of ministry."—Mrs. Thos. Steers.

Users and non-users of instrumental music in worship have a very important unity meeting in Detroit, May 3 and 4. Pray that the best possible results may follow.

Valrico, Fla.: "Bro Boll's article on David's Throne in last number is certainly unanswerable."—H. C. Hinton.

We did not realize, in printing the beautiful first page poem last month, "He Went," that we had used it in 1933. Nevertheless, it will do good again.

The Fox Travel Fund should be completed, about another hundred dollars, so that they may be off to Japan at the first opening there.

Ira C. Moore, editor of *Christian Leader*, and John T. Hinds editor *Gospel Advocate*, both passed away recently.

Great Songs Press has now on hand about 100 "Great Songs of The Church," No. 1, in fine condition. at 20c each, f. o. b. Louisville.

Louisville churches of Christ made up a purse of over \$150 and sent to Los Angeles for use among disciples there, if needed. Later, we heard there was no loss of life and perhaps no loss of property, among the disciples there.

A number of persons are on our list to receive W. W. this year as the gift of some friend. We hope these gift papers will be welcomed, read and enjoyed.

Abilene, Texas: "Bro. D. C. Coffman died this week. He was a fine Christian, a deacon in the church. We feel a great loss, but we know he is with the Lord."—E. P. Mead.

BEN'S BUDGET

Last Lord's day we finished another study of Revelation. We reviewed it for a final finish. It has long been the practice, where I have (regularly) worshipped, to begin with Romans—as a rule—and take a chapter each Lord's day until we finish Revelation. This time we shall begin with Mark's gospel. There may be some disadvantages, in this plan, but there is much to gain. It avoids "ruts." It makes *all* the book familiar. There's frequent opportunity to give emphasis to special subjects, and to this there can be no objection, because they introduce themselves. But personalities need always to be watched. It is God's will we should seek to find and teach. It can rightly be *ours* only as *we are God's*. If this fact is kept clear, fair-minded, God-respecting hearers will usually receive any carefully taught lesson. In our Revelation study use was made of all we had learned about the absorbingly interesting book. Let us all try to learn that God has revealed what He has revealed, and not merely what some man—wise or unwise—*says* He has revealed. Let us get the good men can give us, without thoughtlessly swallowing everything they say. Meditation, prayer, godly living—all of which means continuous, sincere searching of the *text* from which we are seeking light—are the very best avenues to understanding. We must heartily "will to do His will." And let us add this: Read or hear what another says about a subject without allowing to rise any feeling of personal bitterness. If we assail the views of another, watch the outcome of it to him, to ourselves, to others.

I think the Boll view of "David's Throne" cannot be overthrown by faithful interpretation of God's word. While I am sorry Bro. Hinds has left us his work on Revelation, still I can but think of him as a victim of wrong-thinking,—honest and trying to be true to his Lord. I felt that he and I were fairly close-up in brotherly affection, and I never saw any indication of mental dishonor. I know God will be merciful as far as He can to John, as I pray that He may with me. He used to say of his part in public discussions that he cared not so much whether his opponent could see flaws in his arguments, as whether he himself could see them. Fine, I thought. But I fear we can let our zeal for truth blur over the finer feeling we must maintain for those perhaps as honest as we. I have great need to watch when I speak of those who differ from my decisions. Now, I may add that I think the historical school of interpreters of Revelation, in the light of recent developments, may well take pause. Things about which "fun" has been made, are budding into reality before our eyes. Things for which faithful watchers wait, can, as we are being constantly shown, take form in an amazingly short time. The practical teachings of Jesus and his chosen reporters, always easily understood and savingly important, are intensely more so now—so watch, wait, work, love, pray. May God keep us!

TALKING IT OVER

J. H. McCALEB

“And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.”—Mark 6:30.

When the disciples returned from their journey they told Jesus everything that had happened. It is presumptuous to think even for a moment that Jesus did not know every detail even before they had spoken one word. But He listened just the same. There is merit in talking things over with Jesus. In His presence incidents take on a new value. Items that have seemed previously to have no significance take on a new light. It is only in the presence of Jesus that true values can be fully realized. There is something about the knowledge of His being there that makes us unable to dissemble and to cover up.

Many of us never find the Lord because we do not realize or believe that He is exalted and now at the right hand of God. If we could only realize that significance we would not hesitate to bring everything to the Lord in prayer. Surely the One who made us and who holds our very lives in His hands can be trusted to know what is best for us, and to do it.

Perhaps our chief obstacle is that of trust. Even if we should believe in Christ's great power, many times we do not believe in His goodness. We feel that He will only look at our hearts to scorn us. Now that is not so. Otherwise, why would He have taken the form of man to experience all things even as we experience them? And why should He now be sitting on the right hand of God to make intercession for us?

To bare one's heart to one who has a sympathetic interest is a great help. To bare it in the presence of Him who can help all things is a triumph. How many of us are honest enough to really tell the Lord the truth about ourselves? How often do we drop at His feet, repentant, telling things just as they are? If we confess our sins, God is faithful to pardon.

There is a great peace for the Christian when he has learned to tell all to his Savior. It is the peace that passes all understanding. It is a peace not of this world but from God. That peace cannot be described. There are no words that can capture the infinite. Only the specification can be set forth. The result must be experienced through faith by actual trial. The man who has tried God knows that He has never failed.

Let us have *heart-work*; let us be genuine. Brethren, we should live so as to be missed, missed both in the church and in the world, when we are removed. Oh, how rapidly time is hastening on! . . . Let the remaining days of our earthly pilgrimage be spent in an ever-increasing, earnest consecration to God.—George Muller.

THE PENITENT'S PLEA

R. H. B.

David had sinned. He had sinned unspeakably, terribly, inconceivably. What agony, what self-loathing, what shame, what despair, must have settled on his heart. His guilt was exceeding great. He had been guilty of the two greatest moral crimes a man can commit—adultery and murder. He had sinned against the greatest and best light. Moreover he held the position of God's anointed king over Israel, Jehovah's representative. Terrible was the dishonor he had brought upon his God. Awful also was his ingratitude to the One who had taken him from the shepcote, stood by him through long years of trial, had blest him, and made him king at last. Was it thus that he repaid the love and long faithfulness of his Friend? Ah—whatever illusions he might have had, he saw now that he was as all others, even as the vile sinners whom he had always despised. All the years that he had affected superior devotion and worship was it anything more than sham? These things had been in his heart, dormant and lurking all the while; and when the great occasion came he showed himself what he really was, what all along he had been—bitterer still, what always he would be. For, after all, can a man get away from himself, from that which in his inmost being he *is*? What now of the psalms he once had composed unto Jehovah? Fine talk they were, noble words and sentiments, but how empty and false. And the monstrous hypocrisy of his public demonstration of loyalty to Jehovah—as when they brought the ark of the covenant to Zion and he danced before it!

A hardened sinner would not have been tormented with such thoughts, but David suffered deeply. His were the "broken bones" (Ps. 51:8) of hopeless helplessness. His "moisture was changed as with the drouth of summer"—that is to say, his soul was dried up like dead grass seared by the scorching summer-sun. (Ps. 32:3, 4.)

At such a time there opens "a way, and ways, and a way" to a man. For it is a critical time and very perilous. Will he commit spiritual suicide by saying "There is no use," and give himself over to reckless despair, "Let us eat and drink for tomorrow we die"? Or will he perhaps attempt to "get a new grip on himself" and try to retrieve himself? That would seem better, but it is hopeless. There is one other way: it is *the* way, the only way—namely, to come to God, "just as I am" and to cast oneself humble and penitent on His infinite mercy. And that was the way which, by God's wondrous grace, was open to David.

We will pass over the memorable visit to David's palace of Nathan the prophet; Nathan's parable and its application ("Thou art the man"); and David's sincere cry, "I have sinned against Jehovah," and all else that was said and done in connection. It is all set forth in 2 Sam. 12:1-25. But let us

look rather at his inspired penitential psalm (Ps. 51) a prayer which came from David's heart and lips and pen, and which is to this day, as it must always be, the standard expression and prayer of a penitent sinner. To this day—I say—for David anticipated the gospel and the New Covenant, while yet living under the Old; for in Rom. 4 Paul cites and quotes David (Ps. 32:1, 2) as an illustration of God's free gracious forgiveness of the sinner who today comes to Him through Christ.

First of all there is David's appeal to God's mercy. "Mercy glorieth against judgment." (Jas. 2:13.) So David prays: "Have mercy upon me, O God, according to thy lovingkindness." (This last word is the O. T. equivalent of our N. T. word "grace.") David casts himself upon God's mercy and grace. Now when a man does that he must leave all excuses and self-justification behind; nor must he even try to attempt to merit God's recognition on the ground of any desert or virtue of his own. For if God deals in grace it must be grace; but if it is works you wish to stand on, it must be works. God will never mix the two. (Rom. 11:6.) It will have to be the one or the other exclusively. David chose grace; for indeed he had nothing to plead in his own favor.

The thing for which He appealed to God's mercy and the multitude of His tender mercies, was the wiping out of His sins. "Blot out my transgression." To "blot out" is to erase, to delete. Those monstrous transgressions of his—he would have God to strike them from the record. Could God, would God do such a thing? (Comp. Acts 3:19; Isa. 44:22.)

But that, great and wonderful though it is, cannot fill up the measure of his want and need. He realizes that *he himself*, is in his person defiled, unclean, polluted. It is not only that those sins stand written against you—no, you yourself have been defiled by the doing of them. (Cp. Matt. 15:20.) Though those sins should never be brought up against you, yet your conscience is not clean. The sense of guilt still rests upon, yea, permeates the inner man, a nameless defilement. So was the physical disease of leprosy—a defilement, not of the sort that could be removed by outward ablution, but which penetrated and permeated the whole being of the leper. Therefore David prays, "*Wash me, thoroughly, from mine iniquity, and cleanse me from my sin.*" (The word "cleanse" is the characteristic word that is used of the removal of the taint and defilement of leprosy. Lev. 14.)

"For I know my transgression," he adds, "and my sin is ever before me"—as if that washing and cleansing could not take place unless the sinner were in some measure aware of the enormity of his sin, and could realize and see it—not merely as a violation of law, or as a mistake and a blunder, or an infringement of the rights of others, or as a thing that brought bad consequences, but *as a wrong done to God*. For that, in the last analysis, is what sin is. Wherefore also re-

penitance must be "toward God." (Acts 20:21; 26:20.) So David says:

"Against thee, thee only have I sinned,
And done that which is evil in thy sight."

And why does he so frankly confess that? That God may be justified in His judgment of him, whatever it may be, however heavy and severe (verse 41). The penitent sinner condemns himself and justifies God; the trifler and excuse-maker, on the other hand, would justify himself and thereby (in principle) condemn God.

Moreover, it is absolutely essential that one who would receive the free grace of God shall be wholly sincere. If he tries to hide anything, to deal dishonestly with God, if he puts on a false front, if he tries to cheat God or take wrong advantage of Him, or circumvent or out-manuever Him, he thereby disqualifies himself. He cannot come even within the scope of God's consideration. Honestly he must come, with sincere intent, in a spirit in which is no guile. (Ps. 32:2.) For David says again, "Behold thou desirest *truth in the inward part*"; and if a man is so disposed God will grant him wisdom to come aright. What he says about himself in verse 5 is far from being an excuse—it is rather in self-condemnation and honest acknowledgment of his essential worthlessness and sinfulness.

One other need comes to the fore; an item not covered by either the forgiveness or the cleansing. What was it that brought forth his awful deed? From whence did it spring? Are not all the issues of life out of *the heart*? (Prov. 14:23.) Surely the prophet spoke truth when he said, "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17:9.) "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries," said the Lord Jesus. (Mark 7:21.) What a vile place, what worse than a witch's caldron, must be that heart out of which such issues rise! And David realizes that. In the inward wisdom which God has granted him, he sees and knows that there is no guarantee that he will not do the same thing again, at some time, or another equally as bad, unless a radical change is wrought within. So with great boldness he asks the supreme thing of God: "*Create in me a clean heart, O God, and renew a right spirit within me.*" Ah—if *that* could be! But can it? Let me ask, rather, if such a thing could not be, why would the Holy Spirit put that petition upon David's lips, and prompt him to ask for it? That the old nature with its downward pull and tendency would still inhere, is not denied; but a new heart of righteousness, a disposition and a spirit to desire and do the will of God above all things can be implanted in a man. It takes God, however, to do this, for He alone can *create* (a word never used of any other agent than God); and that new heart must be *created*. It is not any patching up or revamping or reforming of the old that will answer,

but a new creature that is necessary. (Comp. Eph. 2:10; 2 Cor. 5:17.)

Only one thing more we can take up. It is this that David can bring nothing to God to supplicate His mercy and favor—no burnt offering, no sacrifice. Yet there is one sacrifice He will not spurn: *“The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”* That, then, is one thing God will never do. So come to Him even as you are, but empty-handed, broken-hearted, and He will not turn you away.

“Nothing in my hands I bring,
Simply to thy cross I cling;
Naked, flee to thee for dress,
Helpless, look to thee for grace;
Vile I to the fountain fly,
Wash me, Savior, or I die.”

BRIEF NOTES ON JAMES

A. C. HARRINGTON

CHAPTER 2

Verse 1. It is the intention of God that in the assembly of Christians nothing should fill the heart and eyes but the worth of the Lord Jesus Christ. He is in glory for this purpose: but when the heart of man turns to something else, such as a rich man or a man of prestige, true worship is shut out completely. How often we see this in the church today. In many of our meetings one is forced to ask, Where is God in all this glorying in man? People are thinking of all sorts of things except what they should be taken up with. Christ is all and in all. When He is not intelligently given this place in our lives and services all else is out of order. The mind becomes filled with what the Holy Spirit here calls evil thoughts, placing man as a judge over his brethren. All this is out of place in the blood-bought church of Christ. Such evil judgments show a man's mind and heart to be out of communion with God. Plainly he is not estimating worth as God does. This may be seen from the following verses. God has chosen the type of men so often disparaged by worldly Christians, blessed be His name!

Verse 10. In this verse a very important principle is set forth. The Law is a unit. One cannot violate a single command without striking at the authority of God; and this is the root of sin.

Verse 12. Even liberty has a law, or it is no longer liberty. Our Lord and Master was the most obedient man who ever lived on earth. His obedience was perfect; yet there never lived a freer man. He alone was free enough to promise freedom to others. Another has said that the surest way to destroy His liberty would be by hindering His obedience, if that were possible. We, as His disciples, are called to follow Him. To

promise a man liberty upon obedience is a true test as to whether or not he *will* be free, and if he really wishes to obey.

Verse 13. God can never give up His ways in government. He must ever be consistent with His character. Nothing can ever set this truth aside. For this reason God requires practical righteousness from His people. This takes the form of mercy, as in the Gospels, because mercy is an evidence of the new man, or new birth. Man in nature is unmerciful, especially religious man. (See 1:27.) Only those who have been made conscious of their dire need of God's mercy are likely to show mercy to a fellow sinner. Man under law is notoriously unmerciful.

Verse 14. A new subject now seems to be introduced, yet one closely related to what has been said. The apostle has been just talking about a man with a superficial sense of his need of mercy: now he speaks of one with a superficial view of faith. (vs. 15, 16.) This kind of faith is compared to a mere sentiment, not being a force in the heart. Both love and faith may degenerate into a mere sickly pretension. This is worthless. Believing a creed can save no man, any more than a heartless wish or vapid sentimentality can feed and clothe the poor.

Verses 17. Belief without reality is dead.

Verse 18. But one wishing to be congenial may say, You have your faith and I will have my works. But the apostle will not let this pass so unsatisfactorily. He must have reality. You show me your faith without the works and I'll show you, work-wise, my faith.

Verse 19. This verse seems to show what kind of faith he is thinking of. God is one, the great item of the Jewish creed.

Verse 20. Creeds without deeds.

Verse 21. Here we have examples of the kind of works the apostle is thinking of. Surely he is not thinking of moral works, in the accepted sense of that term. Offering a man on an altar and betraying one's country are not what are commonly supposed to be "good works." A harlot has little merit to offer for salvation. How wonderfully a careful consideration of this passage shuts out all this foolish talk about faith and works—as if they could be separated! Paul chooses an earlier period in the life of Abraham to show that man, as a *sinner*, is justified by faith apart from works. On the other hand, James chooses something that happened many years afterward to show that as a *believer* a man is justified by works. Christ, too, was not speaking of what we mean by "justification of sinners" when He said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Man is not justified by works of merit. Paul shows this to be clear. One of our esteemed Bible teachers used to say that things of which a man can boast are "works." Another has said something to the effect that a man may give me a check for a hundred dollars; yet I should have to sign it in a certain way before I could get my money.

Bridgeport, Conn.

THIRTEENTH LESSON ON ROMANS

R. H. B.

(Romans 8:1-13)

The eighth chapter of Romans stands in the closest connection with the two preceding chapters; and can be understood only in this connection. The wonderful statement of verse 1 ("no condemnation") depends on the deliverance of 7:25, which in turn refers to 6:14.

He is speaking here only of those who are "in Christ Jesus." These share in His death, burial, resurrection (6:3, 4, 11). These have eternal life in Him (6:23). These are made dead to the law, and joined to Him who was raised from the dead (7:4). By virtue of *His* death *for them*, those who are in Christ are dead to sin, their old man being crucified with Him (6:3, 6) and are therefore no longer in bondage (6:6)—"delivered . . . out of the body of this death" (7:24). All these are statements made concerning them that are "in Christ Jesus." For them, therefore, there is no condemnation. (The qualifying expression "who walk not after the flesh but after the spirit" belongs to v. 4 only.)

Romans 8:2 further sets forth the reason why for the man who is in Christ Jesus there is no condemnation. It is because the law of the spirit of life in Christ Jesus has made him free from the law of sin and death.

Much confusion has been caused by a misapplication of the terms "law of the spirit of life in Christ Jesus"; and "the law of sin and of death." It has been thought that the latter meant the old Law (which is spoken of in vs. 3, 4)—and that we are made free from the same, and are now living under the new law, viz. the teaching of the New Testament. That misses the whole meaning. In the first place "the law of sin and death" is not God's law. How could that be called "the law of sin"? It had nothing to do with sin, but to reveal it, and to condemn it. Thus it brought death to a man, because the law was spiritual and man was "carnal, sold under sin," and the sin in the flesh thus worked death to him through the law. But the Law was unto life (7:10) and was "holy, righteous, and good." (7:12.) God's good Law is not called a "law of sin and of death." The law of God is that in which Paul delighted after the inward man; but "*the law of sin*" was that which worked in his members, and brought him into captivity and death (7:18). That was not a "law" in the sense of a code of precepts and commandments, but an operating force, an inward power that pulled him down, like a "law of gravitation." Likewise, "the law of the Spirit of life in Christ Jesus," is here not a code of teaching to regulate our conduct, but the inward power of the Holy Spirit, operating as the power of the new life which we have in Christ Jesus which is due to the Spirit. Its upward pull is more powerful than the downward pull of "the law of sin which is in my members," and thus sets us free from the latter—somewhat like the en-

gine -power of an airplane, or the life-power in a bird, cancels the downward pull of gravitation, so as to enable them to rise against it.

The sense of verse 3 is made clear if we enclose in parenthesis the words "what the law could not do in that it was weak through the flesh"; for that is simply an explanation thrown in. The main statement then reads, "For ... God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." On "His own Son," compare v. 32, and John 5:18. He was not "sinful flesh" (comp. 7:18), but came in the likeness of sinful flesh. He was truly man; but not man as vitiated by Adamic sin: He was normal man. Sinful man is abnormal. In all points however which constitute manhood He was made like us. (Heb. 2:17.) And He was sent "for sin"—that is as an offering for sin. (1 John 2:2). His perfect sinlessness made that possible, for the sin-offering must ever be "without blemish." (Cp. Heb. 9:14.) The death which He suffered was for the expiation of sin (1 John 4:10). Our sins were laid upon Him, and he bore them in His own body on the tree (Isa. 53:6; 1 Pet. 2:24). Thus in Him, in His flesh, was the death sentence, the sentence of condemnation upon sin, executed. This is the sense of the expression "condemned sin in the flesh." The sin in our flesh received its appropriate sentence in His sinless flesh, when He took our place. The law could not thus slay sin; but He could and did.

Finally, in v. 4—the object and purpose of this: "that the ordinance [or requirement] of the law might be fulfilled in us, who walk not after the flesh but after the Spirit"—that is that the practical righteousness and goodness which the law requires (see Matt. 22:37-40) might be manifest in our lives. This is true in the case of everyone who walks after the Spirit; and of every Christian to the extent that his life is controlled by the Spirit.

It may be a question whether here, and in v. 5, the Holy Spirit is meant or our own new spiritual nature (cp. 7:6); but in verses 9, 11 and 13-16 there can be no doubt or question. Either way—"the flesh" represents that old nature which is incurably, unalterably wrong; and the spirit (or, Spirit) that in us is always and only right and good, whether it be the new nature, or the indwelling Spirit Himself. The quality of the life and the destiny depends on whichever controls. The child of God is no longer under obligation to obey the mandates of the flesh (if nevertheless he still prefers to do so he must die)—but he now can avail himself of a Power by which he can put to death the deeds of the body (comp. Col. 3:5f.) and to do this is for him the way of life. (vs. 6, 12, 13.)

Here we would like to take up verse by verse in detail; but space would not permit, and to do so would not be in line with the purpose of these lessons, which is to give a general view rather than a particular exposition of the teaching of Romans. Our next lesson begins at Romans 8:14.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

The Name Christian

"The word 'Christian' is found only three times in the New Testament, and never is it used by Paul in any of his writings. It has been said that the word was used in derision. 1 Peter 4:16 would so indicate, and also it is even possible, is it not, that Acts 26:28 may have been used in the same way? Acts 11:26 seems to be a mere historical statement. In view of the fact that Paul, the only one who ever addressed letters to Gentile churches, never used the term, but confines his use to the word "saint," is it not true that the word "Christian" was used in derision, and not as a fulfillment of Isa. 62:2, as so commonly explained?

"I am fast coming to the conclusion that Paul is the only mouthpiece of the Lord for the church at the present time, and that what he does not say and terms that he does not use are as remarkable as what he does say and terms he does use. If Christ and Paul are speaking about the same things, it is impossible for me to reconcile the teachings of Jesus in the Gospels with the teachings of Paul in his epistles. It seems to me that the only way out of our present denominational dilemma on the doctrinal side at least is by a clear-cut distinction between kingdom and church teaching, in other words, dispensationalism."—Ohio.

In previous articles in the *Word and Work*¹ I have discussed the meaning of the word "Christian" and have printed a contribution by W. M. Kempster of Bedford, England, who disagreed with some of the conclusions of my first article. At the present time on the basis of the arguments stated in those articles, I am inclined to believe that there was Divine planning in the name "Christian." There is not the least intimation of derision in Acts 11:26. In fact the use of *chrematisai* "were called"² points to Divine intervention if it points any way at all. In Acts 26:28 Agrippa quite possibly may have been derisive as the R. V. translates in distinction to the A. V., but many a person has sneered and jeered at things high and holy, and so Agrippa's use proves nothing. Peter in 1 Peter 4:12-16 is not implying derision in the use of the word "Christian." He has just said that the followers of Christ are not to be disturbed by persecutions because just as they suffer as Christ did, so will they rejoice in his glorious coming (vv. 12f.). Reproach for being a follower of Christ is a mark of being a true follower of Christ (v. 14). But no one should suffer because he has been an evildoer, for then he would be receiving his just deserts and would have cause for shame (cf. Matt. 5:10-12), but there is no cause for shame if a man suffers persecution for being a follower of Christ, i. e.,

1. *Word and Work*, 1934, 194f. and 1935, 10f.

2. *Ibid.* 1935, 10f.

a Christian (vv. 15f.). That this name Christian is all right for a follower of Christ to wear is clear from the words "let him glorify God in this name." I should not care to try to prove that "Christian" is the new name referred to in Isa. 62: 2, for the new name might conceivably be Hephzibah in Isa. 62:4 "thou shalt be called Hephzibah (i. e., my delight in her)." But even so we cannot be dogmatic since a prophecy has often many partial fulfillments before the complete fulfillment takes place.

As to why Paul never uses the name "Christian," I know of even no guess that has been made. His term "saints" is more a descriptive term than a denominative term, and I think the denominative aptness of the term "Christian" assured its adoption as the regular name of the followers of Christ regardless of what its origin may have been. My point is this: devotees of the pagan mystery religions, such as the cult of Isis, Orphism, Mithraism, and the Eleusinian Mysteries, which were all very prevalent in the Græco-Roman world in the early days of the church, could well have been called "saints" (*hagioi*) in their own technical vocabulary. (*hagios* is used by pagan writers for persons or things "devoted or sacred to the Gods"³), but the name "Christian" must by derivation pertain uniquely to those persons and things connected with Christ. In view of the salutations in 1 Peter 1:1 (the term "Dispersion" may have a figurative sense and not refer merely to Jews), 2 Peter 1:1, 2 John 1:1, Jude 1:1, and Rev. 1:4, one cannot say that Paul was "the only one who ever addressed letters to Gentile churches."

It is clear that if we are going to interpret the New Testament correctly we must recognize dispensations, but the statement that "Paul is the only mouthpiece of the Lord for the church at the present time" is entirely too sweeping in its applications. The other writers of the New Testament have their message for the church today as well as Paul does. Also Paul and the others are not in conflict with the teachings of Jesus, but they are the interpreters of his teachings in the light of the fuller revelation of the Spirit of truth who was to guide them into all truth (Jn. 14:16f.; 15:26; 16:13). It is evident, however, that Jesus spoke some things applicable only to the immediate situation, e. g., Mark 1:42f.; 6:7-12.4

3. Cf. Liddell and Scott, *A Greek Lexicon*, r. v. *hagios*.

4. Perhaps the questioner has some specific problems that are troubling him in this matter. If so, I shall be glad to discuss them.

GEORGE JOHNSON FUND

The Salem church, Cynthiana, Ky., is very much interested in finishing out a fund to bring back from Brazil the missionary, Brother George S. Johnson. Brother Johnson labored with Salem church before going to Brazil. He is beloved by the church for his work's sake, and they feel that Brother Johnson may again be very useful in America. Gifts for this purpose should be sent to Salem's minister, N. Wilson Burks, Cynthiana, Ky., Rt. 3. Salem is raising a large gift themselves, at much sacrifice.—J.

DO WE REALLY WANT UNITY

By the "we" and "ourselves" in the article I mean the people who are making a faithful effort to avoid all sectarian and denominational doctrines and practices; who are faithfully seeking to be Christians only; who believe it is wrong to encourage or support denominationalism in any form.

As I understand the matter we constitute the only group of religionists in the world who have undertaken this job or who have erected for themselves just this goal. This means that we are, therefore, the only group that can make a genuine plea for the unity required by the New Testament.

This makes it imperative that we ourselves present a solid front. Well do I remember when I became aware of the fact that we did not speak the same things, were not perfectly joined together in the same mind and in the same judgment, and that there were divisions among us. I hugged my illusion that we were a united people tight, and was heart-sick when I was forced by facts to give it up.

Part of my illusion came through my false conception of New Testament unity, my misunderstanding of the Lord's teaching.

That an intelligent, self-respecting, aggressive, and independently-thinking people could be able to study the marvelous Book and could agree in their understanding of what the Lord has said to men, and that the understanding of each would advance at the same rate of speed with the understanding of every other one in the group is, of course, not thinkable. Think of it—a large group of students, slow students, average students, apt students, quick students, scattered throughout the world with almost infinite varieties of background and early training—this is the church of the Lord. To expect this group of students through an independent and conscientious study of the word of God to work out in themselves the same convictions is to expect the impossible. What possibilities for endless debate and discussion in this host of honest and conscientious students. And yet this group is exhorted to speak the same things, to be perfectly joined together in the same judgment and to have no division among themselves; this is the group that is exhorted to endeavor to keep the unity of the spirit in the bond of peace.

Admittedly it presents a grave problem that only love, forbearance, longsuffering, with patience, can solve. Certainly the dogmatic spirit, cocksureness, and self-righteous air have no place in the effort to solve it.

The convictions of the plodding students are just as sacred to him as the convictions of the apt, quick students are to him.

Often the plodder gets the Lord's meaning from a passage when the quicker student misses it. So nobody must decide the scruples of another. Whenever this is done it is done at the expense of the unity and peace of the great brotherhood. No unity is worthwhile that is obtained by the hushing of con-

science or the deciding of scruples—conscience will out.

Therefore, the freedom of every conscience within the group is essential to New Testament unity. The religious opposition right now to Hitlerism in Germany is scheduled for martyrdom rather than submit to the state's making "the church" a subordinate department of a fascist government. Men cheerfully die for freedom of conscience. If they cannot have this freedom within the group in which they are, they will withdraw and form one in which they can have freedom. Many divisions that have occurred since Pentecost in the great brotherhood of Christ may be traced to an effort on the part of dogmatic, cocksure leadership to the suppressing of individual conscience into the groove of this leadership. This is the seed of denominationalism.

Do we want unity among ourselves, and are we willing to forbear and to be longsuffering toward one another's conscience to obtain it?—J. N. Armstrong, in *Truthseeker*.

A GREAT-GREAT-GRANDMOTHER GOES HOME

Flavil Hall

One of the four churches for which the writer did regular service throughout 1935, in Lamar County, Ala., is known as Kingville, ten miles north of Millport. Among the members there was Sister Clamentine Tomlin, who had then seen the frosts of 88 winters. She was at the church services almost unbrokenly on Lord's day as long as any one could remember her. The only time we remember her failing to be there was when she had pneumonia, early in 1936. When we first knew her she had 12 great, great grandchildren. When we saw her last the number was increased to 15. Communications later from the community brought the number to 19. She was the mother of 10 children, all of whom became members of the church of Christ. 21 of her 35 grandchildren (6 deceased) became members of the church, and so of the most of her 66 great grandchildren (all, so far as I learned who were old enough). She was in the church from early childhood and faithful. On January 18, 1938, she died of pneumonia, lacking 55 days of reaching 92 years of earthly life.

The Kingville church was established about 80 years ago about three miles from where they now meet and the place of meeting was called Liberty. Their second house built there still stands, and the congregation has a memorial meeting on a Lord's day annually in June when there are services morning and afternoon, and the decoration of graves at other hours, the most of Sister Tomlin's deceased relatives having been buried in the beautiful cemetery there. It was my privilege in 1935 to speak at both services of the memorial meeting there. It was delightful to make mention of almost all those graves holding the bodies of faithful members of the church of the New Testament, who had been known as people of sterling integrity. The words of Paul, "We wait for the adoption, to wit the redemption of our bodies," were dwelt upon and associated with the faithful dead whose bodies sleep there. If the righteous dead are to rise from among the rest of the dead, as reputable scholars render Phil. 3:11, it seems that when that glorious day shall come there will not be many left in that sacred place of bodily sleep.

Sister Tomlin's husband was also faithful to the church, and went long ago to his rest. I have said publicly time and again that if she and her husband had given their lives to profanity and revelry her descendants would have been likewise, and so instead of the Kingville community consisting of people of living faith and hope in Jesus Christ, and of honest, moral, upright lives, it would be the antithesis—immoral, debauched, dishonest, wretched, without heavenly hope—and how gloomy would be that church-yard cemetery!

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Jesus said: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."—Matt. 9:37, 38. *** If you cast your eye over the world map and contemplate the vast fields stretching from Japan through China, India and down to the tip of Africa, you should be well convinced of the magnitude of the task. A sizing-up of Russia is also impressive, and the end of the field is not yet seen.

Helen Pearl Scott, a student in Abilene Christian College, is happy over being supplied with a typewriter. ** It would be a practical move for some one to start a travel fund for the return of the Rodman's next year which will make about 6 years for him and we understand there is need for a period at home for health reasons. ** At Harding College, where Bro. George S. Benson, formerly of the Canton, China Mission, is president, there is a fine group of prospective missionaries, some of whom wish to go to Africa this year.

We hear of further missionary persecution by the Catholics in Brazil, which we believe is one of the most dangerous fields today. ** We would think Bro. Merritt's 12 acres of corn and 6 acres of sweet potatoes a fairly good-sized planting, especially of the sweets. ** "We are still in Hong Kong. Many of us feel that Japan is broken already, but keeps on to save her face."—*Ethel Mattley*. ** We have a brief undated letter of about Feb. 1 from Bro. Garrett enclosing interesting photos of his unfinished house into which they moved in December. The exterior is yet to be plastered and porches to be erected. He will have a good place of abode when it is done.

The recent California flood which took 17 lives in Fullerton stopped a block and a half from the Harry Fox residence. ** Sister Rhodes has had bronchitis. The college boys Bro. Rhodes meets have not been so regular this year (with the war) as they were last year. ** If the papers were reporting 100,000 farm dogs are dying daily, or that 100,000 valuable American hens were being killed each day by some invading animal, we think "something would be done about it," but since it is only men and women made in the image of God and endowed with something that survives the decay of the body that "are passing one by one away in Christless guilt and gloom" it seems not seriously to concern the majority of "us" today. Really it seems that this continually flowing stream of lost men and women does not even enter into the thought of most of "us." We seem to be well contented with a small amount of public services at the meeting house including a protracted meeting or two yearly and a wee bit of "mission" work somewhere in the home land.

FROM THE WORLD FIELD

MACHEKE MISSION

Yesterday we had a very good service with about 29 present. I thought there was extra good interest. We had quite a number of children, and I tried to give a lesson for them also. We are trying to give our time to native people and white people. Thus it gives more responsibility to the native leaders, they do not depend on us so much and thereby I think they have grown. Pray for us.

Our children are at the end of their holidays now, and tomorrow we go to Salisbury to take them to school. It is Foy's last year in school here, and Beth's first year. Sybil has two years yet. With them in boarding school expenses are quite heavy. Our youngest will be at home for another three years, if things go as they have been, with wife teaching. We have tried to keep the children under home influence for the first twelve years. They get enough false teaching after that.

We have had much rain this season, many farmers think too much.

A brother in Cape Town has sent me a number of books, including several different translations of the New Testament. I am thankful.

Pray for us that we may be used of God in the gospel.

Macheke, South Africa.

W. N. Short.

FOREST VALE MISSION

We are all very well and happy in our work for the Master here. We have had splendid meetings since the new year. I pray they will continue. It is so hard to get the people to come regularly, you have to be on their track all the time. If the members are absent two Lord's days we are after them. It should not be so, but they have a lot to learn. The white folk here are often a bad example and we missionaries have to fight for the right. They have pleasures of every kind and Lord's day makes no difference to the whites. The natives think if the white folks can do these things, they can, and they don't stop to think that they are Christians!

Bulawayo, South Africa.

Emma Sherriff.

MISAMIS MISSION

(Letter to J. W. D. Skiles)

We are all getting along very well now, except that Virginia has been having broncho-pneumonia for a week and is just now beginning to recover what she lost from fever and vomiting. We did not know what it was at first, but the old doctor from Missouri brought his stethoscope and convinced us all that it was bronchial trouble, without any other disease or complication. Great numbers of native children and other people die of regular pneumonia from exposure during these chilly, windy months of the wet season. Virginia has not been in real danger, we think, although we must be very careful for a good while. She kept her active interest in our chickens and household tasks all the time, even with fever as high as 105 a night or two. It did not stay up during any morning. She has been making such good progress with her lame leg that we do not worry much about that any more, with news of the brace being here in the mail right away. Dr. Taylor, of Los Angeles, selected a pair of shoes to go with the brace, which the Alhambra church provided.

Our sewing machine and big box of fruit from Graton must still be on the "Hoover," rotting in salt water. About a month after the wreck, not a bit of the cargo had been removed—only the mail and one piece of each passenger's baggage. The Ben Allison's (Leslie Wolfe's daughter Edith, and husband) were on the "Hoover." They called on Bro. D. C. Janes not many months ago.

We are trying to be patient, but when we get out of this "held up" feeling we'll be lots happier. The number baptized in December was three and we are going on steadily sowing the seed and reaping as we may.

Box 15, Misamis, Occidental Misamis, P. I.

Orville T. Rodman.