

THE WORD AND WORK

(Volume XLVI, April, 1952)

Two Teachers

"I walked a mile with Pleasure,
She chatted all the way,
But left me none the wiser
For she had all to say.

"I walked a mile with Sorrow
And ne'er a word said she,
But, oh, the things I learned from her,
When Sorrow walked with me."

—*Robert Browning Hamilton.*

WORDS IN SEASON

R. H. B.

THE VALUE OF HOPE

"Rejoicing in hope." Inseparably connected with the gospel and the true religion of Christ is a hope, firm, and well secured, and grand beyond measure; a hope so sure and stedfast that in view of it a man can afford to wait and work in patience; so bright and glorious that its light fills the heart with a strange joy, and in foretaste of possession its reflection shines from the countenance. It was God's will so. The joy and peace of that hope reflected in the faces of His chosen ones is God's advertisement. It was His intent to make it so marked and striking that men would stop a Christian and ask him for an explanation of the radiance that illuminated his face; and he exhorts the Christian always to be ready to "give answer to every man that asketh you a reason concerning the hope that is in you." (1 Peter 3:15). And why should it not be so? If any man should some fateful evening fall heir to a million of dollars, would it be unreasonable to suppose that his friends next day could read from his expression that a piece of great good fortune had befallen him? But you have inherited more and greater things, ye children of God. And with the inheritance went a writ of assurance, signed by the Almighty God. Yours is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you"—kept secure and safe; and the meanwhile you who are heirs of it "by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." No wonder, then, that the next line adds: "Wherein ye greatly rejoice." Let a man take true hold of this promise and let it be settled in his heart that God meant it even so, and that it is for him, and the joy will come: a joy indomitable which all the billows of the world's tribulation cannot quench; "though now for a little while, if need be, ye have been put to grief in manifold

trials." The man learns to "rejoice in tribulations also;" and by working steadfastness and approvedness, his tribulation actually results in increase of hope and happiness. (Rom. 5:3-11; 1 Pet. 1:4-7).

THE CAUSE OF LUKEWARMNESS

Now for one reason or another there are many Christians who have very much more doubt and dread and anxious misgivings than they have hope. Their lives, too, bear testimony to the deficiency, for the lack of hope results in indifference and weariness, in nerveless, half-hearted work, and possibly quite a little worldliness. But although they are wont to attribute their lack of hope to their very great failure in living the Christian life, the fact is the opposite: their failure arises from the lack of hope. For the hope must come first. They either have never wholeheartedly seized upon the hope God has set before them, or have in unbelief or ignorance abandoned it. But it is not written that they who purify themselves as Christ is pure shall have that hope, but: "He that hath this hope set on him purifieth himself, even as he is pure." (1 John 3:3.) Hope does assuredly grow, just as naturally a man's anticipation is heightened as he pursues his way to a certain goal; but a Christian life from the first springs out of this hope, and it is a case of "to him that hath shall be given." Go back, then, and cleanse your heart and your hands, and begin again: let God, through faith in Christ's blood and intercession, make you a free present of that priceless hope again, and then hold it fast, that you may be an advertisement unto him.

MISREPRESENTATION OF GOD'S GLAD NEWS

The joyless, hopeless, gloomy Christian is a misrepresentation of the gospel (the glad news) of Jesus Christ. He utterly fails in showing forth the praises of God and of making his Lord desirable unto men. For as he "thinketh in his heart, so is he." All over his face and being the legend is written that Christianity is a trouble, a self-torture, a system of making oneself and all around him miserable. Instead of a hope, a severer demand; instead of relief, a heavier burden, an exacting obligation, anxieties, pangs of conscience, naggings of heart, reproach and bitterness! And who would fall in love with such a thing? When Jesus in his wonderful teaching on fruit bearing (John 15) reveals to his disciples the secret of the never-failing source of all the strength and power they need, the Vine, out of whom all their good fruit must be drawn, it is to these as if he had austere demanded that they of their own barren souls should bear the fruit of heaven, and had wound up by saying, not, "These things I have spoken unto you that your joy may be made full," but, "These things I have spoken to you to make you utterly miserable." They seem to say that Christ's gracious invitation to sinners reads thus: "Come unto me, all ye that labor and are heavy laden, and I will give you toil. Take my yoke upon you and learn of me: and ye shall find weariness to your souls. For my yoke is galling and my burden is sore." Is it not so in your case? But if it be, delay not to learn and follow a better gospel. Trust in the Lord and

take courage. "O taste and see that Jehovah is good: blessed is the man that taketh refuge in him." Begin by taking refuge in him, by trusting in his salvation. And the same faith by which as a sinner you at first fled to him for refuge will enable you always to obtain mercy, stand in God's grace, rest in his power, and find joy and peace in the hope God has given unto us.

HOPE VERSUS DELUSION

"Speaking of hope," said a brother, "I knew a man who was leading an ungodly life, and not in the least concerned to do better; but, nevertheless, always maintaining that he would 'go to heaven when he died.' Do you think there was any virtue in that kind of hope?" That was not hope at all: it was merely delusion. And there is a world of that. Not so much of it, perhaps, in the blunt form described above as in various, more plausible, guises. It is Satan's chief object to lead men away from the true hope and give them the false, unfounded one, a hope that putteth to shame. Universalism holds out its lying mirage to the dying souls of men. The "New Thought" and similar cults feed the starving hearts with hollow self-deceived optimism, inducing them to believe that "thoughts are things," and that thinking a thing makes it so, and that to shut one's eyes to evil and ignore the fearful possibilities and expect nothing but good here and beyond is the true way of life. There be many prophets nowadays that heal the hurt of human souls slightly, saying, Peace, peace, when there is no peace, and who strengthen the hands of the wicked with their lying dreams. But the hope of the Christian is not simply a make-believe, a creation of man's fancy. It is a reality. It is secured by God's word and God's oath, "that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us." (Heb. 6:18.) It rests upon fact, and that whether a man accepts it or not. It is not indiscriminately for any and every man. It is based on righteousness (apart from which there can be no hope)—a righteousness which is freely given to us by God through our faith in Jesus Christ. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God." (Rom. 5:1, 2.) This, then, is its foundation: First, faith in Christ; then justification (or righteousness) through his blood; thus comes peace with God, and access into God's grace; and then rejoicing in hope of the glory of God. This is, therefore, no flimsy spider web of imagination, but a reality resting on a rock sure and tried, and fit to abide the test of eternity. And finally the true hope is unmistakable in its manifestation. Although it is for the lowest sinner who puts his trust in Jesus, it will not suffer him to live on in sin, but will begin to work a great change. It makes for self-denial and purity of life, it exerts a constant pull; it draws him to God. "Every one that hath this hope set on him purifieth himself, even as he is pure." (1 John 3:3.) By these marks we may know the true hope of the children of God.

LET THEM ALONE

Once a mayor of New York, had come to the conclusion that the Jews should be left alone in their religion, and would not grant permission to the street preachers to preach and proselytize among the Jews. "Do you not think the Jews have a good religion?" he asks. "Have not the Christians appropriated the entire Jewish sacred Scriptures? Was not the New Testament also written entirely by Jews? Was not Jesus also born of the Jewish race?" And so forth. The upshot amounts to this: Why trouble them in their beautiful, pure worship of the one and only true God? Yes, Mayor, if you had lived in the apostles' day, you would, no doubt, have joined the Sadducean court in charging Peter and John not to speak at all any more in the name of Jesus of Nazareth, lest they proselytize the Jews from their beautiful religion. If those brave men had not disobeyed such orders as yours, Mayor, you yourself would never have heard of the name of Jesus Christ. But they preached, at the risk of prison and death, and filled the country with the gospel of Christ, and "proselytized" many, thank God. But the enemies of the gospel went down and perished in darkness, just as you will except you repent.

* * *

THE DIFFERENCE

"You are not a whit better than you were ten years ago," said the accusing conscience when the man had had a striking revelation of his evil and his evil possibilities. The soul was downcast and sighed; but turning to Christ, it replied: "I am probably no better yet I have more hope, for I know God better. I have had dealing with him and he with me. I know how great his resources and how tender his mercies, and how surely he does respond from his throne of grace when we come boldly for help in the time of need. Therefore, 'Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, Jehovah will be a light unto me.'" And this is the only sure, true, and good ground of confidence. "Thus saith Jehovah. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness, in the earth." (Jer. 9:23, 24).

HE KNOWS THE NEED

"Have you not often troubled yourself with fears about the future, till your heart has sunk within you at visions of difficulties which you never could encounter? But when the time drew on, your imaginary difficulties melted. Things took a turn you did not foresee, and your fears had worried you in vain. **Trust always in the living God.**"—R. Govett.

"Faith in God not only means trustful confidence in a living, loving known Person. It also means **obedience** to the Person's will. Faith accepts the fact of God. Faith **rests** in the joyous confidence which such acceptance brings. But faith is also **active** in response to all the revealed will of God concerning us in this life."—Colin C. Kerr.

NEWS AND NOTES

Atlanta, Ga.: "Since I resigned in favor of a full-time minister, the work has improved greatly. Attendance and interest are the best ever. I have been asked to continue to preach until another minister can be secured. In the meantime I am looking for the right job to support my family while we work in the great Southeast, where our free work is little known."—Bill Cook.

E. Gaston Collins of Nashville, Tennessee, has been preaching at Borden, Indiana, a few Sundays recently. Word comes that he has accepted work there and is moving to Borden. Brother Collins is a faithful minister of the Gospel and we feel sure that he will be a blessing to the Borden Church and community.

DEDICATION AT BOOTHVILLE

The dedication service of the new church house at Boothville, La., will be held April 6. The order of the day is feasting on spiritual messages, singing, and dinner on the grounds. The morning service will begin with a Bible drill for children at 10:30. The morning worship service will follow at 11:00 o'clock. Brother N. B. Wright will bring the message, which will be followed by the Lord's Supper. After the basket dinner there will be singing and words of greeting from visiting friends. Brother Richard Ramsey will bring the evening message.

Abilene, Texas: "Dr. Eugene Wood, of Dallas, was with us March 9 and brought messages at both the morning and evening service. We enjoyed the messages and the fellowship with Brother and Sister Wood very much.

"We are looking forward to having the K. B. C. chorus with us April 15. Much interest is being shown by the congregation in their coming to us.

"One new family has placed membership with us in recent weeks. The broadcast over KRBC, at 10:45 a. m. on Saturdays, seems to be well received. We are determined, by the grace of God, to make it a program presenting the 'whole counsel of God.'"—Carl Kitzmiller.

New Orleans, La.: "Brother Bernard Wright has returned to New Orleans to do evangelistic work there and elsewhere. The Church of Christ at the corner of Seventh and Camp Streets is sponsoring him by giving him an apartment and some help on his living expenses. It is hoped that other churches will take the opportunity to hear Brother Wright on Sunday appointments or for revival meetings. He can be contacted by writing to him at 1129 Seventh Street, New Orleans 15, La.

"In New Orleans Brother Wright is carrying on an intensive house to house campaign, trying out some new methods in personal work. Members of the church and especially prospective preachers are encouraged to go along with him to learn the techniques of home evangelism."—Richard Ramsey.

Special Meetings at Pekin

The Highway Church at Pekin, Indiana is announcing special services to be conducted from April 14 to 27. Beginning Monday night, April 14, R. H. Boll is to bring a series of five messages on prophetic subjects. The next week from April 21 to 25 the schedule calls for a different speaker each night. The preachers who are to bring messages in the order named are as follows: J. R. Clark, N. Wilson Burks, F. S. Spaulding, Ernest E. Lyon, Willis H. Allen.

Doesn't Want to Miss Romans

One sister did not feel able to renew for Word and Work this year but just couldn't bring herself to do without Boll's lessons on Romans. She says, "I do enjoy the Word and Work so much and I feel I must have the articles by Brother Boll on the Epistle to the Romans."—Mrs. Fred Kresin, Kansas.

K. B. C. Chorus Gives Programs

The Kentucky Bible College Chorus under the direction of Dale Jorgenson appeared in a concert at Sellersburg, Indiana, Church, Monday night, March 24, and at Fifth and M, Louisville, on Thursday night of the same week. It has been said that everyone sings at the Portland Christian School; the same holds true at Kentucky Bible College. Practically the whole col-

lege, which is small, is in the chorus and they sing beautifully. Elsewhere in this issue you may read about a chorus trip they have planned which will take them to points in Missouri, Texas and Louisiana.

A Fruitful Ministry

The Parkland Church at South-ern and Beech, Louisville, has had eight responses to the gospel during 1952. Forty-seven in all, for various purposes, responded to the invitation during 1951. The Parkland brethren have been thinking of selling their present building and erecting a new house of worship in a new location. They are praying and waiting upon the Lord in the matter.

Vacation Bible School Planned

Brother Ernest Lyon, minister of the Highland congregation of Louisville, reports that three adults have turned to the Lord and been baptized into the Lord this year. These three were companions of members and brought great rejoicing in the church. Jimmie Wilburn recently took over duties as song leader for the church. Vacation Bible School begins at Highland on June 16 and continues for two weeks. This school is to be conducted in the evenings from 7 to 9, and is for all ages.

YOUTH REVIVAL

The South Louisville Church has completed plans for a youth revival beginning May 4 and continuing for a week. J. L. Addams has been selected as the evangelist for these special meetings. All the youth of the Louisville area are urged to attend and to participate. Every-body welcome.

Back Home

E. L. Jorgenson and wife recently returned to Louisville after spending a few weeks in Hollywood, California. Brother Jorgenson spoke at the Hollywood Blvd. church on Sunday mornings, and on Sunday nights the church gathered at different places for delightful services of fellowship, song and prayer. Brother E. A. Rhodes has been working with the church there. Brother Jorgenson says:

"The brethren who meet on the Boulevard (Hollywood Hotel) are well able to edify themselves and one another, as indeed they do; but

they are praying that the Lord will open them a wider door and send them further preaching help, now that good Bro. and Sister Rhodes are soon to depart from them to return to their work in Japan. Their love, their prayers, and their fellowship will follow them into that far-away field, as well they may. It is hoped that the special fund that Brother Rhodes is gathering may be completed before they sail for Japan."

Concerts in the Southland

Largely through arrangements made by Brother Frank Mullins, the Kentucky Bible College chorus has scheduled a trip south from April 10 - 17, stopping at points in Missouri, Oklahoma, Texas, and Louisiana. Winston Allen, Dale Jorgenson, Dennis Allen, and Robert Gill will take cars. There will be six in each of the four cars; twenty-one of these twenty-four will be singers.

The schedule is as follows: Thursday, April 10, Blackwater, Missouri, church, evening service; Friday, April 11, Tulsa, Oklahoma, with the church where Brother Leroy Yowell ministers; Sunday and Monday, April 13-14, Dallas, Texas, with four congregations: Fair Park, Mount Auburn, East Grand, and Prairie Creek; Tuesday, April 15, Abilene, Tex., at Southside Church; April 17, Jennings, Louisiana, church, where the young people will make a radio recording, sing at the high school and at the church. From Jennings the group will return to Louisville. May the Lord bless these fine young people on this trip and may it result in several young people making up their minds to attend Kentucky Bible College in the fall.

Vacation Bible School Supplies

We have folders on supplies for Vacation Bible School and will send one free upon request. A sample kit of Standard workbooks and teacher's manuals and other supplies for a complete school may be had for \$2.95; the same from Scripture Press comes at \$2.50. Order from Word and Work.

Communion Glasses in Stock

We are stocking communion glasses, which are available for those who need extra glasses for increased attendance. Per dozen, \$1.00.

SONG LEADERS' TRAINING COURSE

Sponsored by Kentucky Bible College

Louisville, May 12-16, 1952

A "clinic" for song leaders will be sponsored by the Kentucky Bible College the week of May 12 (Monday through Friday). Daily sessions will be held in the rooms of the new school building at 25th and Portland in Louisville. The course will consist of intensive training and practice, directed by E. L. Jorgenson, assisted by D. A. Jorgenson and Willis H. Allen. Special lectures will be given by E. E. Lyon and R. H. Boll, who will talk to the leaders from the angle of the minister of experience.

Instruction will be offered in classes, with personal attention to each young leader, by the inductive method. Each student will be picked up where he is, corrected on his faults, strengthened in his weaknesses, and guided into greatest possible usefulness in this department of Christian service. Each student will have contact with each instructor, and with them all together. Song leaders and would-be song leaders from a distance are especially invited. Churches would do well not only to urge their song leaders and prospective material to attend, but, where needed, to defray their traveling expenses. Rooms can probably be found for all visitors at nominal cost. There will be no tuition charge or fees. Special afternoon Bible classes will be conducted by Brother Boll for visitors.

The song leaders' instruction will be largely in connection with actual practice and demonstration before the group of fellow-students,* embracing the following subjects, as God wills and time permits: The "Sunday School" or Bible class period; the more elevated "Worship Hour"; the Communion Service; the Young People's meeting; the Evening "Gospel Meeting"; the Prayer Meeting; the Union Song Meetings or Rally; Correct Pitching; with and without aids (fork or pipe); the attack and the close; the Hand and the Beat; Extemporaneous Singing, etc.

For further information contact E. L. Jorgenson, 1061 Everett Ave.; D. A. Jorgenson, 2630 Montgomery St.; or Willis H. Allen, 4118 Vermont Ave., all in Louisville, Ky.

Sessions Daily 7:30 to 9:30 P. M.

Monday— 1st Period: The Minister and the Song Leader. E. E. Lyon
2nd Period: Breathing, Phrasing, Diction, etc. D. A. Jorgenson

Intermission

3rd Period: Choice of Hymns for the Various Meetings of the Church. E. L. Jorgenson

Tuesday— 1st Period: Sacredness of the Song Service. Willis H. Allen
2nd Period: Introduction to Sight-singing; Pitch. E. L. Jorgenson

Intermission

3rd Period: Time and Rhythm. D. A. Jorgenson

Wednesday— Practical Experience in the Local Churches
(Invitations from surrounding churches solicited.)

Thursday— 1st Period: The Leader's Announcement of the Hymn; Place and Value of Comment. The Faculty
2nd Period: Congregational Directing: The Beat, Standard Patterns. D. A. Jorgenson

Intermission

3rd Period: Panel Discussion by Competent Guest Directors

Friday— 1st Period: Hymnology and Hymn Stories. Willis H. Allen
2nd and 3rd Periods: Hymn Sing. Open to the public, 8 P. M.

*A small, mixed group of visitors needed at all sessions

PAUL'S GOSPEL

R. H. B.

First of all let us note the fact that there is such a thing. Paul speaks of "the gospel which I preach among the Gentiles," and calls it "my gospel" (Gal. 2:2; Rom. 2:16; 16:25). It was distinctly his own—not learned from men, not received from the other apostles ("the Twelve"), but given to him directly by the risen and exalted Christ. Yet Paul's gospel was basically the same as that which was preached by the other inspired messengers of Christ. Basically, I say. For this is the gospel in its fundamental facts: "that Christ died for our sins according to the scriptures; that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; . . . then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also." He concludes the list saying, "*Whether then it be I or they, so we preach, and so ye believed.*" (1Cor. 15:1-11.) It could not be otherwise. The same Holy Spirit that gave the message to the twelve, gave the gospel to Paul also. And there is and can be but one gospel. Paul's anathema applies to any and all who would preach another (a different, Gr. *heteros*) gospel. "Though we [that is, Paul himself or any other apostles] or an angel from heaven should preach unto you any gospel other than that which ye received, let him be anathema. If any man preacheth unto you any gospel other than that which ye received, let him be anathema. (Gal. 1:8, 9.) There can be but one gospel.

Yet when the earnest Bible student passes from other parts of the New Testament to the epistles of Paul he finds himself in a new atmosphere as it were. There seems to be a different outlook, new words and expressions, a new note, a new doctrine. Not that any other inspired teaching is contradicted or discounted, but much that is astonishing and new is brought out. The reader may be perplexed. Questions arise. Paul himself brings up some of them and answers them. For example, "What advantage then hath the Jew, or what is the profit of circumcision?" Or this, "Shall we continue in sin that grace may abound?" Or, "Shall we sin, because we are not under law but under grace?" Or, again, "Is the law sin?" and, "Do we then make void the law?" "What then is the law?" And "Hath God cast away his people?" No one could possibly have thought of bringing up such questions against the teaching of Peter or John or James. Nothing those inspired servants taught would have raised such questions and problems. Is Paul then teaching a different doctrine? Is his gospel a "different gospel"? If it were, then by his own verdict he would have to be "anathema." But we read that the apostles and leaders of the church in Jerusalem acknowledged that Paul had been "intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision." (Gal. 2:7, 8.) True; but these are not different gospels, for it says again that they "perceived the grace that was given unto me [Paul]," and that James, Cephas, and John gave Paul the right hand of fel-

lowship, that he should go to the Gentiles and they to the circumcision (i. e. to the Jews)—a thing they could not and would not have done had Paul's gospel clashed with theirs. (Gal. 2:9.)

But in this lies the explanation of the distinction between Paul's gospel and that of the Twelve. Paul's special mission was to the Gentiles—not exclusively, for he never failed to preach "to the Jews first"—but his chief mission was to the Gentiles. "I speak to you that are Gentiles, he says, inasmuch then as I am an apostle of Gentiles I glorify my ministry" (Rom. 11:13). This called for certain adaptations, and also brought out new facts and truths for which in "the gospel of the circumcision" there was no demand. The outstanding distinctive features of Paul's teaching can be summed up under three heads:

1. His doctrine of Grace.
2. His teaching concerning the Church.
3. His vindication of God's dealings with the Jews.

THE DOCTRINE OF GRACE

Certainly the other apostles knew and faithfully preached the grace of God. (John 1:17). Yet Paul had more to say about grace than all the rest put together. Why was *grace* so specially stressed in the teaching of Paul? The Jews who accepted the gospel were saved by grace, as much as were the Gentiles (Acts 15:11). But the Jew did have a certain claim on God, whereas the Gentiles had none whatsoever. Of the rejected nation of Israel Paul says, that theirs were "the covenants," and "the promises" (Rom. 9:4). But the Gentiles were "alienated from the commonwealth of Israel and strangers from the covenants of the promise" (Eph. 2:12). The "truth" of God required the fulfilling of the promises made to the fathers; but to the Gentiles unpromised salvation was offered freely, so that they could only "glorify God for *his* mercy" (Rom. 15:8, 9). By grace were they saved, through faith, and that not of themselves, it was the free gift of God to them (Eph. 2:8, 9). It was as much a matter of mercy and grace to the Jews as to the Gentiles; yet the Jews had some grounds and reason to expect it. They were the sons of the prophets and of the covenant which God had made with their fathers; and *unto them first* God having raised up His Son sent Him to bless them (Acts 3:25, 26). But the Gentiles had no such grounds of expectation. Their salvation through Christ was a thing utterly unthought of—a windfall, as it were—so wholly unlooked for. In the gospel to the Gentiles the grace of God shone out most wonderfully of all. So Paul has much to say about grace. His own conversion which was a thing of such wholly unmerited, free, marvellous mercy and grace, that he could never cease to marvel at it, prepared him to preach the free grace of God to the Gentiles.

THE TEACHING CONCERNING THE CHURCH

A new aspect of the Church came through this gospel to the Gentiles.

The church certainly came into existence on the day of Pentecost. Yet it reached not its full development and final form until

it was seen as the Body of Christ, in which Jews and Gentiles jointly were members. This development took place chiefly through the ministry of Paul. This was the great "mystery" (the previously unrevealed secret) of which Paul speaks in the 3rd chapter of Ephesians.

"... the mystery of Christ, which in other generations was not made known to the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel. . . . Unto me who am less than the least of all saints was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now, unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord. . . ." (Eph. 3:3-11).

What to us today seems a matter of course, was to the Jews a thing so strange and astounding as to be well nigh inconceivable. The Old Testament did indeed foretell a salvation of Gentiles, but that always through the supremacy of Israel. This was something different—something never foreseen by the prophets of old—foreknown certainly by God, but kept in his secret counsel until the time came—a mystery never before revealed.

Even the apostles did not understand it at first. They had the Great Commission of course, but somehow failed to realize its full meaning. It required special interventions from God and a stupendous miracle, when the time had come, to convince Peter and the Jewish brethren, that Cornelius and his household, uncircumcised Gentiles, were to be received into the communion and fellowship of the church, and that on equal terms with the Jewish members. The perplexity grew when a church composed predominantly of Gentile members sprang up in Antioch (Acts 11). Unauthorized teachers came down from Judaea who thought to solve the problem by having the Gentile converts circumcised (Acts 15). But the consensus of the brethren of Antioch and in Jerusalem repudiated that demand (Acts 15). And through Paul's missionary work the fact was fully established that God indeed "had opened a door of faith unto the Gentiles" (Acts 14:27).

—To be continued

A SIN NOT TO PRAY

The greatest thing anyone can do for God and for man is to pray. It is not the only thing, but it is the chief thing. For if a man is to pray right, he must first be right in his motives and life. And if a man be right, and put the practice of praying in its right place, then his serving and giving and speaking will be fragrant with the presence of God.—Dr. S. D. Gordon.

THE WONDERFUL WORD

"In the Bible the Christian reads of his heavenly Father's love and of his dying Saviour's legacies; there he sees a map of his travels through the wilderness, and a landscape, too, of Canaan. And when he views the Promised Land, his heart begins to burn, delighted with the blessed prospect, and amazed at the rich and free salvation in Christ."—John Beridge of Everton.

HERE, AND YET FUTURE

Stanford Chambers

In a sense God has always had a kingdom in the earth. And of course He has always over-ruled. It was a fact of long standing made known to Nebuchadnezzar in Dan. 4:45 and elsewhere. "Thy kingdom come"; it is always coming, though always here. "The kingdom of heaven is at hand." "The Kingdom of God is in the midst of you." The King's presence made these things especially true. Men were pressing into the kingdom in those days. The Jews are referred to in the parable as "sons of the kingdom." Some were refusing to enter in and were preventing others from doing so. We are translated into the kingdom of the Son of His love, yet it is through many tribulations that we enter into the kingdom of God. And there is to be administered an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." Here, and yet future. Hence Luke 21:31. Dan. 2:44 is far from complete fulfillment; when it comes to complete fulfillment there will be but one kingdom, all others will have been completely swept away as dust.

Those who are in God's church are in His kingdom, and the church is elected to be the reigning* power when the King comes to take over. "If we suffer with him" we shall also "be glorified." "If we endure, we shall also reign with him." Already here, always at hand, always coming, for there is always so much ahead, more and better ahead always, and there always will be. The kingdom of God never did consist of eating and drinking, but always and for ever "of righteousness, peace, and joy in the Holy Spirit."

I have always purposed to avoid issue with our good brethren over the kingdom who say the kingdom has already been established, though I do often challenge their assertion that Dan. 2:44 has been completely fulfilled. Discussion so often gets lost in the maze. The kingdom in that "mystery" form as set forth in parables of the kingdom is here and will be in that form to the "end of the age." In it are "things that cause stumbling and do iniquity," which things are to be cast out (Matt. 13:41). Perhaps Christendom and the kingdom in the sense of that parable are identical, almost if not altogether. I am not supposing that I am saying anything new. May he Lord give us true wisdom.

*Prussia was in the German Empire, and, (for some time) the ruling power thereof.

FAITH THAT RECKONS

"We are to reckon that everything Christ was and did belongs to us; that when He died, we died; when He was buried, we were buried; when He rose, we rose; when He ascended, we ascended. This "reckoning" is in the present tense, implying a continuous act by faith of the believer. It is not feeling or emotion, or imagination, but fact **made real by faith.**"—Dr. Griffith Thomas.

“THEY SHALL NOT LEARN WAR ANY MORE”

Tona Covey

There are many who longingly look forward to the time when the nations shall “beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.” (Isa. 2:4b.) Whether they base their expectations on the above prophecy or are just expressing a goal they hope to attain may be a question. But those that look for such a time differ widely on how it will be brought about or when it will be realized. About the time of the first World War the *Sunday School Times* told of an elderly Bible teacher that had been teaching that wars among the nations could not happen any more—men had become too civilized, etc., for more wars. Then the great war broke loose in all its fury. The man was overwhelmed. He gave up his class, laid own the Book with the announcement that he had nothing more to teach. Of course not. In fact he had “laid down the Book” a long time before when it came to teaching the time and conditions of world peace. And just so will all others be disappointed who are expecting education, civilization or any other human efforts to bring this result.

Men in increasing numbers are still trusting in the same fallacy to do the work. Religious bodies are combining their efforts and planning their programs to bring in that desired condition. The nations are also searching for the formula to insure that peace. They think that if they can get the proper federation of nations and the proper treaties signed—then will that era of peace be ushered in and guaranteed to abide on and on. This is all to be accomplished by efforts of man.

There are others who expect this condition to be realized by the preaching of the Gospel. As time goes on more and more people will hear and obey the gospel until finally the whole earth will be so full of the gospel that “the earth shall be full of the knowledge of Jehovah, as the waters cover the sea” (Isa. 11:9). Then will men cease to lift up sword against their fellows. This is a brief statement of some of the theories of men. It is strange how any one could feel much confidence in these teachings for there are more wars and war talk, more gigantic and feverish preparations for war than have been for centuries. And when we consider the Gospel’s power to transform this old earth as claimed for it—at the present time even in the church itself there is more biting and devouring, more preacher jealousy and envy and fighting, less brotherly love and tolerance, than have been for generations. Modernism is taking its ever increasing toll of religionists and the world at large is paying less and less attention to the Gospel. It does seem that if the gospel is destined to bring about such great results it ought, in two thousand years, to be showing some results toward that end.

This is no indication that the gospel has failed. It was never claimed by any that the gospel would transform the earth, but that it should take out of the earth a people for God’s own possession. It

will always retain its original power unto salvation to everyone that believeth.

God's word does definitely teach that there will be an age of peace on this earth — 1000 years of peace — Isa. 2:4 and Rev. 20: 4-6 for instance. But it comes about neither at the time nor by the means the earthdwellers expect. At the very time when the preaching of the gospel is supposed to have transformed the world, here is the picture of the real conditions as pictured by Paul in 2 Tim. 3:1-5: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; *holding a form of godliness, but having denied the power thereof.*" According to Gal. 5:19-21 these people are given over to the lusts of the flesh. This is not a picture of the infidels and unbelievers but of the religious people—"having a form of godliness." But they have denied the power thereof—the indwelling Holy Spirit with vitalizing and enabling power to deliver from the law of sin in our members. (Gal. 5:22, 23; Rom. 8:1-17.) They will assure you that all the Holy Spirit there is now is "just the word of God." This is the time and condition that Paul in 2 Thess. 2:3 calls the "falling away." Instead of the glorious period the gospel was supposed to produce we have all but a total collapse of the religious world. Yet, there will be a few even then that will not deny His name.

Paul says this "falling away" was to precede the revealing of "the man of sin," the little horn of the fourth beast of Daniel 7; the "abomination of desolation" of Matt. 24:15, Rev. 13 and other places. He is the important one in earthly affairs of the last days. He will domineer the earth (Dan. 7:24, 25; Rev. 13:7, 8) an all-powerful, ruthless, God-defying dictator. He will "wear out the saints, and overcome them." Read the story for yourself. But remember this is the very time and place where the boasted works of man and the supposed glorious triumph of the gospel were counted on to give peace and quietness in all the earth.

But this black picture is the darkness that precedes the dawn. The real peace does not grow out of world conditions but in spite of them. World peace and prosperity are surely coming but it is a gift of God brought about by direct intervention from heaven. When the powers of darkness have reached their climax then "The ancient of Days" steps in (Dan. 7:22, 26, 27; Rev. 19:11, 14, 20, 21) and takes possession. He subdues the earth in short order. He eliminates for a time the instigator of all resistance to God's rule in the earth by binding Satan and sealing him in the abyss. Then the righteous dead live again and reign with Christ for a thousand years. Read it for yourself. (Rev. 20:4, 5.)

Whether it is better to take the fanciful theories and imaginations of men in regard to these things or to take the plain statements of God's word, judge ye. I prefer God's word.

THE CHURCH — ITS NATURE

If in "all things" Christ is to "have the preeminence," it is His Person and Work, His redeeming, transforming Life that is to be set forth as absolutely central in every "Christian" theme.

Notice, then, what the Church is. It is "the body of Christ," and that Body is not a corpse. Yet, the most popular definition is that of a Body without a Spirit—dead!

Therefore, it is an erroneous view of the Church that holds it to be merely an organization, rather than an organism. As "the Body of Christ" it is either an organism or a corpse.

It is inaccurate to declare that when you find a group of people who have taken the name of Christ as their label, have the ritual of the Jerusalem church, displaying the organization outlined in the pastoral epistles, *there* is the Church. One might as well contend that if you find something with two arms, legs, a head, etc., *that* is a human being. If it is made of wood or stone, it is only a statue. If there is no life within, it is nothing but a corpse.

The Life! there is the secret, the answer. It is so with a man, and as truly with the Church. One might find a man with an arm, a leg, an eye, or ear missing, but there might be life within. He would not be complete, but he would still be a man. So with the outward structure of the Body of Christ. It is important, but the Spirit is *vital*, for the Spirit is the Life.

We may say truly that the Church is the Body of Christ, "the Household" or Family of God. It is that Fellowship of Believers created and indwelt by the Spirit of Christ, manifest in the world by that Love which the Spirit hath shed abroad in our hearts. This is the Church's Life—the very breath of God. Such Love is so completely His Nature that John could say, "God is Love, and he that knoweth Love knoweth God." "Hereby we may know that we have passed out of death into Life, because we love the brethren."

As another expressed it, "No longer to worship each his own Messiah, in some illusory flight of the alone to the Alone. No longer in an ecstasy of freedom to fashion each his own religion, that ultimate insanity of the would-be untrammelled mind. No longer in the brief interludes of his solitary quest, each for his own pot of gold at the foot of his own rainbow, to chase each his own private butterfly of pious sentiment. But to enter again into his birthright as a child of God, in a sacramental fellowship which is itself God's own creation: where there is neither Greek nor Jew, Barbarian, Scythian, bond or free; where all that still divides is seen in its true perspective against the background of all that can still unite; and where by the realization of a self redeemed in a community of grace, he can rise as from no mere human context toward the fullness of his proper stature in Christ Jesus."

Life in its truest sense is no individual affair. "This is Life Eternal, to know Thee, the only true God, and Jesus Christ Whom Thou didst send." It is a matter of right relationships; and the Church, in so far as it realizes the Rule or Reign of God, is the Kingdom of Right Relationships. Salvation is not in isolation. It

is realized only in a social order. Thus, every name, description, or figure concerning the Church is social in nature. The simplest and most straightforward statement of the nature of the Church that I could give is that it is the Fellowship of Believers called out by God in Christ to share His Nature and His Deity.—Roy Key, in *Chicago Christian*.

DO YOU KNOW RIGHT FROM WRONG?

R. B. Boyd

J. Wilbur Chapman once said: "The rule that governs my life is this: anything that dims my vision of Christ or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it."

The Bible teaches that anything that besets us, anything that retards Christian growth, is to be laid aside. We have a race to run and the admonition of Hebrews 12:1 is, "Let us run with patience (steadfastness) the race that is set before us." But before that can be done successfully, we must give heed to the admonition that precedes that, which says, "Let us . . . lay aside every weight, and the sin which doth so easily beset us."

Too many Christians, having refrained from what are known as specific, bad sins (such as adultery, murder, stealing), are allowing other things, though good and right in themselves, to dim their vision of Christ, and to take away their taste for Bible study. It might be very amazing, and enlightening, to see what Christian people are doing at church time on Sunday and Wednesday nights! Perhaps they are occupying themselves by reading the newspaper or a magazine; or maybe it is the radio or the TV set that is engaging their attention. Or perhaps they are doing nothing more than simply relaxing in the easy chair, or entertaining friends. Surely, these things are not of themselves sinful acts, but if such things are allowed to become weights that hinder us from putting Christ first, then to us they become sin!

To prepare a meal for guests is not in itself a sin. But Martha, guilty of preparing a meal when she should have been listening to Jesus, found herself meeting with the disapproval of the Lord! (Luke 10:38-42). To deal in Real Estate is a proper and good occupation. But when the day and time arrived for the "great supper," and a man sought to be excused by saying, "I have bought a field, and I must needs go see it; I pray thee have me excused," . . . well, was his excuse accepted? No! The Master of the house was *angry!* (Luke 14:21.) "For everything there is a season, and a time, and a time for every purpose under heaven" (Eccles. 3:1). But a thing that is right in itself is made wrong when engaged in at the wrong time!

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FOURTH LESSON ON ROMANS

R. H. B.

GOD'S IMPARTIAL JUDGMENT (Rom. 2)

The first and greatest need is to know your need. Though the gospel be the power of God unto salvation—how could that mean anything to a man who is not conscious of his need of salvation? And what, though the gospel reveals “a righteousness of God from faith unto faith” (1:17)—of what interest could that be to one who does not know his need of such a “righteousness”? He must be brought to realize his need of righteousness, and that to be without it is to fall under the wrath and judgment of God. Therefore through all the long extended passages of Rom. 1:18—3:20 the apostle labors to bring home to our hearts a sense of our spiritual destitution and our sin-ruined estate.

In Rom. 1:18-32 it is manifestly the awful condition of the *Gentile world* that Paul sets forth. It is a terrible picture—a world abandoned of God and given over to gross vice and wickedness. The picture is not overdrawn. Such was the heathen world in Paul's day; such it is today where the gospel has not gone.*

It was not difficult to convict the Gentile world of its degradation and sin. But there was another class of sinners—not the sort mentioned in 1:32, who live in open sin and consent with them “who practice such things,” but the moral and superior sort, who scorn to defile themselves with the vices of the Gentiles, and were even ready and willing to judge and condemn them. To convict such folk of their sin is much more difficult than to convict the plain open Gentile sinners. These sinners were clothed in respectability. They professed principles of decency and honor. They discountenanced the wickedness and immorality of the lower classes. What shall be said of such people? Do they, too, need the gospel? Are they also lost and condemned like the others? Are they also hopelessly ruined, and in need of this salvation and of this “righteousness of God”?

The apostle suddenly turns upon these “good people,” and tells them that they, like the rest (1:20), are “without excuse.” Their ability to judge others condemns them, for they thus show how clear their light is. And they themselves also have sinned. When God comes to judge neither privilege nor standing, nor any claims and pretenses, will be considered, but only facts and realities (2:2). For did they imagine that because they were able to judge others that by this they themselves would be exempted from the judgment of God? (2:3). Or did they think that God's goodness to them in the past was a proof of partiality, and that He was winking at their sins? Far be it: His goodness and patience was designed to lead

*And, alas! even in the so-called Christian nations we are today witnessing the same moral collapse. See how accurately Rom. 1:28-32 describes present conditions. God still gives people up to themselves in their own lusts and passions when they despise the truth and refuse to have God in their knowledge. And the greater the light rejected, the greater is the guilt and condemnation.

them to repentance (2:4). But they made it an occasion of adding sin to sin, and treasuring up wrath upon wrath against the day of reckoning (2:5).

Here he lays down the inflexible principles of God's righteous judgment (2:6-16). Study this passage carefully. Note four things:

- (1) God's judgment is according to *truth* (2:2).
- (2) It is according to deeds (2:6).
- (3) It is without respect of persons (2:11).
- (4) It deals with the secrets of men (2:16).

The last named item must be appalling to those who "cleanse the outside of the cup," but who inwardly are "full from extortion and excess." (Matt. 23:25.) In his book, *The Religion of a Jurist*, Chief Justice Brewster says that his forty years on the bench left one deep and certain conviction in his heart; namely, that sometime, somewhere every false verdict will be reversed, every miscarriage of human justice will be corrected, and every wrong will be righted. Yea—thus it must be and will be.

Questions will arise here. Does this judgment apply to Christians also? If so, since none are perfect, how can they hope to be saved? And if this (as some may affirm) is the message of the gospel, how is the gospel God's power unto *salvation*? Moreover these truths concerning God's impartial judgment are not in any sense a new revelation—they were known long before the gospel came. And if those who have received the gospel have to face this judgment, how would they be any better off than the rest?

In answer to these questions it needs to be pointed out that the apostle is not here giving us the message of the gospel (that comes later) but is seeking to show all men their *need* of the gospel. True, if this (vs. 6-11) were the last word there could be no hope for any of us. It is the apostle's purpose here to expose our hopeless condition, so that we may realize our need of the gospel as God's only means for our salvation, and that we may accept the same. Nevertheless this passage holds a solemn warning to Christians also, lest, like the Jews in their day, they put their trust in their standing and privilege while living carelessly before God (1 Peter 1:17-19).

There are a few other things that may puzzle us. Does Paul mean to say that any man ever attained to eternal life by the road pointed out in vs. 7, 10, 13? No—for the apostle presently shows that this has never been achieved by any man (3:20). That should have been the way—but, alas, we have all "sinned and fall short of the glory of God" (Rom. 3:23). Hence the condemnation; hence also the need of salvation and of the gospel.

And what is "the work of the law," which is written in Gentile hearts (v. 15)? It is not the same as "the law written on hearts" (see Heb. 8:10) which is the high blessing of the New Covenant, but the *works of the law*, which enables men to discern right from wrong; "for by the law cometh the knowledge of sin."

* * *

Here, at 2:17, he first addresses the Jew directly. See the high claim the Jew made for himself (vs. 17-20). But in life and prac-

tice, how far he fell short! (vs. 21-24). His circumcision, though of much advantage in every way (3:1, 2) could not save him. Its benefit was nullified by his sin. Yea, an uncircumcised one who kept the law would be accepted, though uncircumcised, while the circumcised law-breaker would be condemned. For a Jew to be a Jew merely outwardly would not help him in any wise. Only if inwardly true to his high position could he claim Israel's peculiar covenant-promises for himself (vs. 25-29).

* * *

Keeping in mind now the great key-text (Rom. 1:16, 17) and the course of the apostle's argument in 1:18-32 and 2:1-29—look ahead through 3:1-20. In the first eight verses Paul briefly meets certain objections, which later he discusses more fully. Let us turn our attention to the sum-up of this argument, in 3:9-20.

QUESTIONS TO ANSWER

What class of people did Paul convict of sin in 1:18-32?

What kind does he address in Romans 2?

Were these more respectable folk as badly lost as the openly wicked Gentiles?

What are the four principles of God's judgment?

Is Paul in this chapter setting forth the message of the gospel, or is he seeking to make us feel the need of the gospel?

Did any man ever attain to eternal life by law-keeping?

Did the Jew make great claims and pretensions?

How much were they worth?

PERSONAL THOUGHTS

Without Excuse. Was the sinful Gentile without excuse? (Rom. 1:20). So was the proud moralist who sat in judgment on them. (Rom. 2:1). Both had been unfaithful to their light. The Jew was guiltier than the Gentile, for his light and privilege was vastly greater. When a man is honest with himself he sees that he also is a sinner and that his sin is excuseless. It is far better to acknowledge this than to seek for excuses.

"Judge Not." The Jew in his vaunted superiority and spiritual pride condemned the "sinners of the Gentiles" for their misdeeds. A closer look revealed that he was guilty of the same transgressions, in principle if not in measure, and covertly if not so openly. The greater must be the condemnation of such a one.

The World's Judgment of the Church. How the church and the individual Christian sometimes come in for the world's scorn and criticism! The outsider has a high concept of what a Christian ought to be. When asked why then he does not live up to that standard, he answers, "I don't make any profession." Will that let him out? If he knows what the high standards of righteousness is, will he not be held responsible? Sinners may think they have a right to do wrong because they "do not belong to the church," and make no professions." How will God judge such a case?

Misunderstanding the goodness of God. Because God has blessed and prospered him, the sinner may conclude that God has overlooked his misdoings, that He does not mind sin; and thus he may even be emboldened in his evil way. (See Eccl. 8:11). But God's goodness and long-suffering is designed to lead sinners to repentance.

The Wrath of God. The impenitent sinner, be he Jew or Gentile (nay, the Jew first) is destined to face the wrath of God—the most terrible thing that can befall. This is the compelling fact back of all the gospel. It was to save us from God's wrath that Jesus Christ died on the cross (Rom. 1:18; 5:9).

LESSONS ON THE BOOK OF ACTS

J. Edward Boyd

Acts 20

PAUL'S FAREWELL ADDRESS AT MILETUS. It was no doubt a difficult decision that the apostle had to make when he left Troas. He had a strong desire to reach Jerusalem by Pentecost; and he would not like to miss the opportunity to visit again the Ephesian church. He knew the difficulties and the perils that beset them, and their need of continual warning, admonition, and encouragement. But he could scarcely stop over with them without considerable delay; and he felt that he must hasten on to Jerusalem. But at Miletus he had some time, which suggested a solution of his problem. A message was sent to the elders of the Ephesian church, urging them to come to him. In view of the high standard of qualifications required for the eldership (1 Tim. 3:1-7; Titus 1:5-9), it may seem to us remarkable that there should have been elders in a church so recently established. But a Christian who is full of love and zeal for the Lord can make much progress within two or three years, especially under such a capable instructor and trainer as the apostle Paul. It has been suggested, too, that some of the elders in those early churches may have been converted Jews who had already had similar experience in the synagogues. However it may have been, there was in the Ephesian church a group of men worthy to be entrusted with this responsibility.

We have already considered the facts relating to Paul's ministry in Ephesus which are revealed in this address. Other details may now be briefly noticed. The work of the elders is suggested in verse 28. It was by the Holy Spirit that they had been made bishops. A more understandable rendering of the word is "overseers." The Revised Standard Version uses the word "guardians." They were to watch over the flock. The work of the church was to be done under their direction. It was their responsibility to see that the church was properly fed. And they were reminded, by the apostle's allusion to his own work among them, that the proper diet for the church is "the whole counsel of God." (Verse 27.) He would have them follow his example of unselfish service, remembering "the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'" (This saying of our Lord is found nowhere else in the New Testament.)

In verse 28 we have also an important declaration concerning the church. She has been purchased by the Lord with His own blood. Since our word "purchase" suggests two parties to a transaction, a buyer and a seller, the question is sometimes raised, "From whom was the church purchased?" But the Greek word presents no such difficulty; it means simply, "acquired," or "obtained." How precious indeed is the church in His sight! For "with His own blood He bought her, and for her life He died." She is the one pearl of great price, for which He has given His all. (Matt. 13:45, 46.) And it is in the Ephesian letter that Paul sets forth our high standing in Christ Jesus

—“raised up with Him and made to sit with Him in the heavenly places in Christ Jesus.” (Eph. 2:6.) How our hearts should be stirred to greater love for Him and greater zeal in His service when we contemplate this glorious truth!

But in the verses following there are warnings also. Paul had no expectations that the church would thereafter have smooth sailing—that the flock was secure from all danger. He knew that perilous times were ahead—that after his departure fierce wolves would enter in among them, “not sparing the flock.” But not only was there danger from without: there were also perils from within. “From among your own selves shall men arise, speaking perverse things to draw away the disciples after them.” This is perhaps the more deadly evil of the two. The apostle then solemnly charged those elders to watch. It was their obligation to guard the flock against these dangers to the best of their ability. How were they to fulfil this obligation? He commends his own example to them: “remembering that by the space of three years I ceased not to admonish every one night and day with tears.” And what provision did they have? “I commend you to God, and to the word of His grace.” It is this word of God that can build us up, fortifying us against the perils that beset us, and giving us “the inheritance among all them that are sanctified.” If in our day we would be safe from the wolves without and evil men within, it must be by humble dependence upon God, with our hearts and minds filled with the word of His grace.

The address ended, there followed a touching scene. There on the seashore Paul kneeled down and prayed with them all. With what fervor he must have poured forth his supplications on their behalf! In one of his later letters he wrote: “In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.” (Phil. 4:6, 7.) If the future looked dark and ominous, as it indeed did for them and for him, it was a time for prayer. And then there was a most affectionate and tearful farewell, indicative of the sincere love so prevalent among the Christians of those days. Paul’s prediction that they would never again see his face intensified their sorrow at parting. No doubt they did indeed look forward with confidence to the future meeting in glory; but even so the thought of having no more fellowship with their beloved teacher in this life brought deep sorrow to their hearts. As a last gesture of their devotion “they brought him on his way unto the ship.”

“EVEN THE DEATH OF THE CROSS”

Christ Jesus travelled from the eternal throne of God in heaven, down to the depths of Calvary’s cross. He came from **all the glory** of the former down into **all the shame** of the latter, in order that He might conduct His redeemed people back with Himself, and present them faultless before the very throne which He had left on their account.”—C. H. Mackintosh.

"FAITH OF OUR FATHERS"

E. L. J.

Over a hundred years ago (1849) there appeared in *Millennial Harbinger*, from the pen of an honored correspondent, H. T. Anderson, an article on "The Throne of David." Editor Campbell of the *Harbinger* wrote a rather sharp answer to Anderson's letter, though not to the point of breaking off fellowship with the able translator. Campbell had now gone through the Miller stir, and he was perhaps a bit "on edge" and anxious over the Hall-Army commotion. Moreover, his answer to Anderson shows that he was plainly irked by "other kindred notions," such as "state of the dead"; notions which he did not, however, impute to Anderson, and which could not be imputed now to the editor of *Word and Work* (whose article on the same subject is our chosen reprint for this issue). Even with these disturbances and allowances, Campbell's answer was out of harmony with his customary patience and toleration; and for this cause, no doubt (its severity) it has been played up in current journals among us. He did, however, exhibit his correspondent's entire article; and, though calling it "an opinion" (a word more common and less odious then than now), he spoke of his correspondent as "our much esteemed Brother Anderson of Kentucky." Still, it must have been Anderson's humility rather than any meekness shown by Campbell, that prevented a breach! After all, it takes two to make a quarrel; two—at the same time!

In this connection, and before exhibiting our present reprint, it seems apropos to quote here Item XII from Begg's "Twelve Short Reasons," which Campbell printed in full in the *Harbinger* of 1832, and which he then introduced as "*worthy of a very candid and attentive consideration.*" Here is that paragraph:

"The first event which distinguishes the advent of our Lord, Matt. 25:31, is, that he shall **sit on the throne of his glory**. If it is not till the advent that he shall thus sit on the throne of his glory, it necessarily follows that he is not **now sitting on that throne**. Accordingly he himself assures us, Rev. 3:21, that the throne where he now sits is that of his Father (in heaven); and his words necessarily imply that this session on his own throne is yet a future event. If we further inquire what is the identical throne on which Messiah, the Son of Man, shall sit, we find the answer in the well known prophecy of Isaiah 9:7: 'He shall sit upon the throne of David, and upon his kingdom, to order it, and establish it.' Confirmatory of which are also the words of Gabriel to his virgin mother, Luke 1:32: 'The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever.' Unless, then, we identify the throne of David with that of the Eternal Father, which would be blasphemy, we must acknowledge that the session of Messiah on his own throne is a distinct event, and belonging to another period." (See entire article, **Faith of our Fathers**, 1945, p. 28.)

The R. C. Bell Encomium of J. A. Harding will appear next month.

CHRIST ON DAVID'S THRONE

R. H. Boll

About the Throne of David, an able and respected brother writing on Peter's Pentecost sermon, presents us with the following bit of reasoning:

Observe the facts of the sermon. First, the life of Christ—"Jesus of Nazareth, a man approved of God among you." Second, the death of Christ—"Ye have taken, and by wicked hands have crucified and slain." Third, the resurrection of Christ—"Whom God hath raised up, having loosed the pains of death." Fourth, the ascension and exaltation of Christ—"Therefore being at the right hand of God exalted." Fifth, the Kingship of Christ—"God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And to the fact of all this David is called to witness. "Being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his [David's] throne; he seeing this before spoke of the resurrection of Christ." Thus the thirtieth verse of Acts the second chapter connects the event of Christ seated on David's throne with the event of his resurrection and not with the event of his second coming. David's throne has, therefore, been **transferred** from earth to heaven and **transformed** from temporal to spiritual. And Peter's inspiration is staked on the fact that Christ is on it.

We are pleased at the good, straightforward manner of these declarations. Simple Christians who have no theory to maintain nor creedal position to uphold care only to know what the truth is. So far as my personal preferences go I would as lief have it the way my brother puts it as any other, very much rather in fact, *if that is the truth*. If "the throne of David" means the present super-exaltation of Jesus Christ to the right hand of God and the throne of the Majesty on High to absolute, universal authority ("angels and authorities and powers being made subject to him," and seated "far above all rule and authority and power and dominion, and every name that is named, etc.": 1 Pet.3:22; Eph. 1:21, 22)—*if that* is what is meant by the "*throne of David*," why, of course, He is now sitting on the throne of David. For we all believe that Christ has sat down on the Father's throne, and that absolutely everything is now subject to Him. He alone excepted who did subject all things unto Him. (1 Cor. 15:27.) *If that* indeed is the throne of David we are well pleased to have it so. But that is the thing that needs to be shown. We have no personal or party interests at stake, and are entirely willing to have it as God wills and says, however that may be. But if the Word does not say that Christ is now on David's throne, then neither shall we say it, no, not even to promote "unity" or to please anybody. I give my brother who wrote the above quoted paragraph credit for the same honesty and love of the truth.

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What authority then does our brother present for his bold assertions that Jesus Christ is now sitting on the throne of David and that the throne of David has been "*transferred* from earth to heaven, and *transformed* from temporal to spiritual"? Such statements

should not be made except upon a warrant of sure and sufficient scripture-teaching. Where is that teaching? We ask and seek for it in vain in our brother's article. The only ground apparently on which he bases all this assertion is that Peter said that God had raised up Christ to sit on David's throne. On that much we all agree. But that lacks something of saying that Christ is already on that throne. Here are Peter's words:

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ. . . ." (Acts 2:30, 31.)

On this the brother says, "Peter's inspiration is staked on the fact that Christ is on it, (i. e. on David's throne). Now perhaps he sees something more in this passage than I have been able to find. If so let him kindly show us and tell us just where inspired Peter says *Christ is on David's throne?* That Christ *had to be raised up* to sit on David's throne we all believe and know. But that He now sits on David's throne is precisely the thing Peter did *not* say. The two events are not declared to be simultaneous. The Revised Version makes that even clearer:

"Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne, he foreseeing this spake of the resurrection of Christ, that neither was he left unto Hades, nor did his flesh see corruption."

Peter reasons that for this cause *His flesh* was so carefully preserved from corruption, and He was raised from the tomb incorruptible, since only as to *His flesh* did the Lord Jesus have any relationship to David (Rom. 1:4) and only as to the flesh did He have any claim whatever to David's throne. And God had sworn to David that *of the fruit of his loins* (that is, an actual fleshly descendant) He would set one upon his (David's) throne. Clearly then the Christ had to be raised from the dead in order that He might occupy "the throne of His father David," and "reign over the house of Jacob for ever." (Luke 1:32.) But that He is already occupying that throne Peter does not say. We must be careful not to impute any statement to Peter which Peter never made.

* * *

Still less ground is there for the speculative conclusion drawn by our brother when he says that the throne of David has "therefore" been "transferred from earth to heaven and transformed from temporal to spiritual." This may be his opinion and that of many other good brethren; but I do not believe it is warranted by any statement of scripture. It could not be classed as even a legitimate inference, much less a *necessary* one. And though this good brother does not proscribe his brethren who differ with him—is it true that brethren among us have to confess to such doubtful ideas as these in order to be recognized as sound in the faith and worthy of fellowship? I hope not. I know of no sect in Christendom that would not accord standing and fellowship to those who would sign up their articles, and conform to their peculiar views. But the

church of Christ is not so, and, let us hope, will never come to that. Enough for us that we stand wholly committed to the word of God, all of it, and that alone, in *faith, doctrine, and practice*. That is the basis of fellowship among Christians. Even at that, because of our weakness we shall make blunders enough in all three of these departments; but standing faithfully by that true principle, and earnestly seeking the truth in love, we can grow into an ever more perfect unity and harmony. I believe that if on such themes as the Throne of David we will drop our own preconceived notions, and also forget the "representative views of the brotherhood," and address ourselves to learn what God has said, we shall ultimately arrive at both truth and agreement.

* * *

Thus far my studies of the scripture have led me to believe that the throne of David was that particular sphere of government which God established over "the house of Jacob," and which God delegated to David and his house for ever. ("The throne of the Kingdom of Jehovah *over Israel*.") By "the house of Jacob" is meant that nation which descended from Abraham, Isaac, and Jacob. (Jer. 33:26.) David's realm was "over Israel and over Judah from Dan even to Beersheba." (2 Sam. 3:10.) "David shall never want a man to sit upon *the throne of the house of Israel*." (Jer. 33:17.) David's throne and kingdom was that which Saul had previously had. David never had any other. The brother referred to must have understood this, and must also have felt that the extreme difference in both nature and location between David's throne and the throne which the Lord Jesus now occupies, had to be accounted for, else he would not have thought it necessary that David's throne should have to be "transferred" and even "transformed" (beyond all recognition) in order to be what he says it is now. It is certainly a fact that David never sat on such a throne as that which the Lord Jesus has now. It is equally certain that the Lord Jesus never occupied the special throne that was David's, nor exercised the authority of David's realm. So different and distinct are the two spheres that the Lord Jesus could hold His present supreme authority regardless of Davidic descent without at all infringing on David's promised rights of sovereignty in Israel. How then could it be said that Christ is now on David's throne? For the identity of a throne is not determined solely by the occupant of it, but upon the realm over which the throne is established.

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As *Son of God*, Jesus holds all things in His hands (John 3:35) and He is Lord over all. As the *Son of man*, he is crowned with honor and glory and the universe is made subject to Him (Heb. 2:5-9). As the *Son of Abraham* He is Heir of the world (Rom. 4:13) and through Him is the world-wide blessing which was promised to Abraham. As the *Son of David* He is the king of Israel, and shall reign over the house of Jacob for ever (Luke 1:32), from which center His dominion shall go out unto the ends of the earth (Isa. 9:7)

—From *Word and Work*, 1930.

Next month: "Is David's throne a carnal rule?"