

The Gospel Witness

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AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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Shall Jarvis Street Resume Broadcasting?

From May 25th, 1930, to July 12, 1931, the evening service of Jarvis Street Church was broadcast over what was then Toronto's most powerful station. We discontinued on the date named for two reasons: our broadcast was somewhat interfered with by a powerful American station, and we were paying a very heavy broadcasting fee, involving an expense not easy to meet.

We now have the opportunity of broadcasting over another station, CFRB. The station used before, while rated at five thousand watts, "modulated", that is, put on the air, thirty-five hundred watts. CFRB actually "modulates", or puts on the air, ten thousand watts, which means that its actual broadcasting power is within five hundred watts of being three times as powerful as the other station. CFRB has the same wave length used by the other station, 690 k.c., or 434.8 metres, but the greater power will render it less susceptible to interference by more powerful stations at a distance.

We suggest that our readers try out this station, CFRB, and see whether its programmes come in clearly. If they do, they may be sure that it would be equally possible for them to hear our Sunday evening service. We are informed by radio hearers having no connection with CFRB that that station is now frequently heard quite clearly in Winnipeg, as the other station could not be heard.

In view of our heavy obligations at Jarvis Street, with THE GOSPEL WITNESS and the Seminary, as well as the church itself, we feel we should not be justified at such a time as this in taking on this radio enterprise without some reasonable prospect of receiving some assistance from radio hearers who would chiefly be profited by the broadcast. We therefore publish below a letter, which we have sent to each of our radio hearers who wrote us during our broadcasting; the letter explains itself. It has occurred to us that there may be many of our GOSPEL WITNESS readers not included in the list to whom this letter was sent who would be glad to have our Sunday evening service on the air again, and who would be glad to make some contribution to that end.

We hope that any Jarvis Street members who may feel

disposed to respond to this appeal will recognize that anything promised toward this object should be over and above regular contributions; otherwise, it would charge up the radio to our general fund.

We publish in small type the letter sent to our radio hearers, and by printing it here we send the same letter to our WITNESS readers. *Will all who are interested in this matter, and are ready to help us, write immediately; otherwise, we may be like the man at Bethesda's pool, and while we are yet coming another may step down before us.*

LETTER SENT TO RADIO HEARERS.

Jarvis St. Church went off the air last June, partly because the station was not wholly satisfactory, and partly on account of the heavy expense involved. Now another station, CFRB, with practically three times the power of the other station, has offered us its service.

In view of our very heavy obligations, however, outside the church proper, on account of THE GOSPEL WITNESS and Toronto Baptist Seminary, both of which are practically carried by Jarvis St. Church, we feel it would be unsafe to undertake the broadcast without a guarantee from our radio hearers of at least a substantial part of the amount required.

Our proposal at the moment is that, beginning the last Sunday of June, we should continue to the end of August. During that time thousands of people will be at their summer homes; and our former experience teaches us that we have about as large a hearing in the summer as in the winter months. There will be very little gospel testimony on the air during the summer, and this would afford us an opportunity of reaching countless thousands of people with the gospel message of salvation through the blood.

I know how scarce money is, and how impossible it is for many to contribute anything; but I am writing you in the hope that you may be able to help us in this radio ministry for the summer. If it is successful, we should, of course, continue indefinitely.

Will you pledge us a weekly amount, to be forwarded once a month from now till the end of August?

One of our radio friends, a member of Parliament, expressed the very earnest hope that we should resume our broadcasting, and said he was sure that notwithstanding hard times, it required only a little organization to secure the money. I am suggesting, therefore, that *perhaps you know a few friends whom you could interest, and who would promise you a certain amount per week, who would pay the amount to you, and you could forward it.* My appeal, therefore, is first to yourself, and through you to your friends.

(Continued on page 12)

The Jarvis Street Pulpit

"THE FACE OF JESUS CHRIST"

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 5th, 1932.

(Stenographically Reported)

"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II. Corinthians 4:6.

Prayer by Rev. W. S. Whitcombe.

We thank Thee, O gracious Father, for the return of the sweet hour of prayer with its blessed associations and memories. As we are assembled in this house of prayer let us not be wanting in the spirit of prayer. Teach us, as Thou didst teach Thy disciples of old, how to pray. Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O Lord our strength and our Redeemer.

We praise Thee that Thou art never weary of hearing our oft-repeated requests. No prayer is too small for Thee, and no request is too great for Thy power to give us. Therefore would we exhort our souls,

Thou art coming to a King
Large petitions with thee bring;
For His grace and power are such
None can ever ask too much.

We begin with our own immediate needs. Meet with us here to-night, we beseech Thee, as Thou didst meet with the people of old; let us know in this evening hour the healing of Thy seamless robe. Thou knowest the peculiar circumstances in which we find ourselves, each one. Thou knowest that there are some here who would fain say—and believe—that they are in such situations that no other man has ever been in. And yet Thou too were troubled and tried in the days of Thy flesh. Therefore Thou art able to sympathize with us, to feel with us in our temptations and in our trials. Let us know the comfort of Thy presence, the assurance Thine intercession brings us at this time.

Be with those who are sad because of bereavement or sickness. Bless those who feel the pinch of the times, who know what it is actually to want the necessities of life. Bless all those who are tempted and tried in any way. We dare to ask all these things, and much more beside, because we know that Thou hast purchased them all for us on the cross of Calvary.

We thank Thee that Thou hast given to us a salvation which includes, and is for, the whole man, body, soul, and spirit. Teach us at this time of worship to see the things which are unseen, for the things which are seen are temporal, but the things which are unseen are eternal. Let us catch a glimpse tonight of the great host of angelic beings who surround us; seeing the unseen, let us endure as he of old endured.

Make this a time of salvation as Thou dost graciously reveal Thyself to some whose minds have been darkened by sin. Shine in with the light of the knowledge of the glory of God in the face of Jesus Christ, for we ask it in His name, Amen.

The Bible, from beginning to end, is written in pregnant speech. Its words, like its wisdom, are manifold. The verse I have read to you is a striking example of the marvellous condensation that is characteristic of Scripture. No one but God could speak after this fashion. Men have learned a little in material matters of the principle of condensation: we are offered condensed food, essences and extracts. There are chemical elements that are highly concentrated; so much so that in some instances the smallest drop would be deadly or beneficent, as the case may be. Men advertise things as having special value

because they are so highly concentrated they may, economically, be diluted, and thus enlarged.

But you will never find anywhere such concentration as in the Word of God. It is God's way to pack much into a small compass. You sowed seeds in the ground but a little while ago, some of them so small you could scarcely see them. But now how beautifully they are growing, and how marvellously is the life that was wrapped up in them, enlarging and developing into beauty and fruitfulness.

Moody used to speak of some verses as being little Bibles. And we have in this verse, it seems to me, one such Bible. What is omitted from these compendious words?

Creation is ascribed to a personal Creator; not to a blind, impersonal, Force, but to One to Whom all the attributes of personality belong. It was God who originated things. All the wonders of creation are summarized, epitomized, in the creation of light, the fundamental thing: God "commanded the light to shine out of darkness". We are told that this came to pass by the almighty fiat of a personal Creator: He "commanded", and it was done. Incidentally, we have in this verse a verification of the Genesis record: "And God said, Let there be light: and there was light." Here is that which first emanated from God, that which is of His own essence, for "God is light, and in him is no darkness at all". Here is a condensed history of the creation, and of the human race; it is all gathered up in a few pregnant words.

Then the new creation is linked with the old. Redemption is said to be an act of God—not of church councils, not the result of the ministries of priests or prophets, or of any organization: men are saved by the direct and sovereign act of God Himself. The God Who, in the beginning, commanded the light to shine out of darkness, was also the Mover, the sole and sovereign cause of the new creation: He "shineth in our hearts." Hence there is implied the supernaturalism of our Christian religion, there is implied also the whole principle of salvation by grace, and by grace alone. Here is laid the foundation for faith: it is all of grace, it is all of God. God did it.

And what did He do?—He "shined". The religion of Christ is not a superstition: the religion of Christ has no affinity with the darkness. It is essentially a religion of light. It is of God, and, like Him, it is of the light. It is the friend and promoter always of that which makes for light. God "shined."

He shined "in our hearts". The religion of Christ deals with the heart of things. With the mind? Yes; but with the centre of our being, with the spring and source

whence are all the issues of life. The religion of Christ is a radical religion in that it goes, as the word means, to the root and cause of things. It does not concern itself with externals only: it goes to the heart of matters. When God moves for the salvation of a soul He shines into our hearts.

That is how you became a Christian, if indeed you are a Christian. Whatever instrumentalities may have been employed, however many books you may have read, or sermons you have heard, whatever may have been the influence that played upon your life, they were all subordinated to and instruments of that sovereign power which, in the beginning, called light out of darkness. That Light hath shined in our hearts. The coming of Christ is like the breaking of the day. The Sun of righteousness, without human help, arises with healing in His wings. He shines. Oh, how He shines! How He lets in a flood of light upon everything He touches! There are no shadows, no concealments: He arises and shines in our hearts.

He shines for the illumination of the mind, but it is ever a religion of light. What does He arise for? To give light, always to give light. "Whatsoever doth make manifest is light." And Christ comes to manifest the truth, to give "the light of knowledge". How the religion of Christ pushes back the boundaries of life! It is a religion of knowledge. It is for the mind. It never puts a premium upon ignorance, upon illiteracy. It never superimposes anything upon the human mind. It comes into our mind as the light comes through a window, from without, and illumines the whole man, the conscience, the judgment, the understanding; and it brings "the light of knowledge."

Knowledge of what? Knowledge of the sciences? Something more than that. "To give the light of the knowledge of the glory of God." Study astronomy if you will, make the mightiest telescope you can and explore the utmost bounds of this immeasurable universe, come to me with your talk about the countless millions of light years, and tell me of the discovery of a new star whose light has been travelling from the creation and has only now reached this planet, and I will tell you of a greater science than that: He came to give of the knowledge—not of the stars, but of the Creator, of the Maker, of the stars: "He made the stars also."

When I read of men who grovel in the earth, and who concern themselves with the things of this planet, when they look down upon revealed religion—or try to—I cannot help feeling sorry for them. How small, how very small, the greatest of all enterprises is compared with this!

Somebody found a buffalo's head in Rosedale the other day. I am glad to know there are some heads there! I used to live there myself! But they found it down in the *hard-pan*, and they talk about its having been there twenty thousand years! How they love to talk about these immeasurable periods of time! We shall probably find after a while a farmer some years ago buried a cow there!

They actually found the skeleton of some prehistoric animal in Spain a few years ago. Scientists came to examine it because the bones had become petrified. They marvelled greatly at the discovery—until they discovered the name, "Massey Harris", on the bones! It was a buried hay-rake or something of the kind. These men of such vast erudition look down upon us as knowing nothing at all.

What will you have—geology, botany, biology, chemistry, physics? Go as far down into the bowels of the earth as you can, examine this world as minutely as you can, turn your microscope on the secrets of nature, and when you have done it all I will introduce you to the greatest science of all. This is the most excellent of all knowledge, "the knowledge of the glory of God"; the One Who made it all.

Where shall I find that knowledge? In the stars? In that which is infinitely great? Or through the microscope in that which is infinitely small? Oh no!—

"God in the gospel of His Son
Hath all His mightiest works outdone."

I shall see it in "the face of Jesus Christ".

Did I not truly say that this is a fine example of divine concentration, putting much in a few words? We come to a knowledge of the glory of God, of the glory of the Creator, from Whom all things proceed, as we gaze into the face of Jesus Christ.

I.

Whoever looks into the face of Jesus Christ looks into THE FACE OF TRUTH. Most people wear a mask, and call it a face. People come to you with their tales: they want to sell you something, or they want you to give them something: they want to gain some advantage from their commerce with you. They tell their story, and you look into their faces and wonder if what they say is true. Sometimes you wish you had the power to read the mind behind the face, so that you might be sure that the things the man says are true.

But when we look into the face of Christ we can be sure we are looking into the face of One Who deals with things as they are, Who is Himself the very essence of truth, the embodiment, the incarnation of truth. He said of Himself, "I am the truth." He is the Norm by which all truth is to be measured. He is the Standard to which all matters of all realms of human observation must be brought, in order that they may accurately be appraised.

The face of Jesus Christ is the face of truth. Dealing with Him, nothing is hidden, nothing is concealed, nothing is reserved. Our God deals with the facts of the case, and when we have dealt with Jesus Christ we know the worst—and, bless God, we know the best also. We know all there is to know of ourselves, of the potentialities of human nature, of the possibilities of everlasting descent. We know what there may be known of God. The face of Jesus Christ is the face of truth.

You buy things, and you do not know whether they are solid or veneered, whether it is all wool or no wool, whether the material was made by a silk-worm, or whether it is a piece of glorified wood. When you look at human faces there is more deception there than anywhere in the world. You are not quite sure what you are looking at! You do not know whether it is a Dr. Jekyll or a Mr. Hyde—not Deacon Hyde! Life is full of duplicity and deception. We long sometimes to get away from it all, and get right down to basic fact.

But Jesus Christ deals with the bare, naked, facts of life. When He has passed judgment upon us, He has passed judgment with full knowledge of the facts; when He smiles upon us, He smiles upon us notwithstanding all that we are. If some other people knew what we are they would not smile perhaps!

What a glorious thing it is that there is one place where we may find the truth, the truth about the present, and the past, and the future; about ourselves, our origin, our destiny; about our enemies, the spiritual foes with which we are surrounded; and, above all, about God Himself. All that becomes ours when God shines "in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ".

II.

Then we look into THE FACE OF A MAN while looking into the face of God. What a poor lot we ourselves are! Compared with some people, we are pretty good, we are quite respectable. "The dark places of the earth are full of the habitations of cruelty." We ourselves know something of the potentialities of human nature from our own experience and from what we have observed of others. But there is a by-product of the religion of Christ. It exercises an indirect as well as a direct influence. We live in a land that has been blessed with Christian influence for centuries—at least, we come of a people who have been so blessed. Even the worst have imbibed a certain knowledge of Christian principles. But if you could go to Africa, or hear what Mr. and Mrs. Davey tell of what they have found in Liberia, or could go to India, or read "Mother India" and "The Slaves of the Gods"—if you could learn of the appalling conditions of life in India, in China, and elsewhere, you would know something of human nature untouched by God.

What is human life? Millions are swept away without a thought, dying like flies. Napoleon said, "The lives of a million men are nothing to me." And he lived up to his maxim. But in spite of the grandeur and glory of this life, we see "the light of the knowledge of the glory of God in the face of" a Man. God in sovereign grace and mercy has linked Himself with us. The old record of the Book stands true, that man was made in the image and likeness of God.

I did not read the sermon, but I heard of a great sermon once preached from this text, "Honour all men." And the preacher asked the question, "How is it possible to honour all men, when so many have sunk to levels lower than the beasts? How can we honour man, every man, because he is a man?" Then the preacher said, "First of all, because all men were made in the image and likeness of God. Secondly, because God was made in the likeness of man, and came to this earth as the Son of man. And thirdly", said the great preacher, "because the most ruined, the most demon-possessed human of all history can be made, by sovereign grace, into the likeness of God again."

What the face of Jesus Christ teaches us respecting the value of our kind! Still it remains true that a man is of much more value than a sheep. We ought to honour all men, because they may, by faith, look into the face of Jesus Christ, and be transformed into the same image.

I wish I could preach from this text, but all I am trying to do is to give you a subject of meditation, something to think about.

III.

What do you see in the face of Jesus Christ? God Who has come out of the unknown, and appeared before us in the likeness of men. What do we see? A FACE THAT HAS BEEN STAINED WITH TEARS AND BLOOD. We

sang just now about His being in the storm, and His voice being heard in the thunder—and so it is. This earth is vocal with His praises, and the things that are made declare His eternal power and Godhead. But Nature, in some of her moods, is rather severe, is she not? We find no tears there, perhaps. But I love to read the eleventh chapter of John, where the Incarnate God, coming to a grave where two women had buried all they had in life, wept.

In the face of Jesus Christ we see the Infinite, the God that no scholar can discover, that no scientist can define, that no reach of human imagination can conceive, that no power of the human intellect can possibly touch,—The Infinite comes and weeps at our funerals, and sorrows when we sorrow; He is touched with the feeling of our infirmities Who sits upon the throne to-night. Yet "his visage was so marred more than any man, and his form more than the sons of men".

Have you followed Him into Gethsemane? Have you seen Him as He bowed in prayer there, and "being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground"? When they spoke to Him, I suppose His lovely face was stained with blood. Behold, the face of the Divine Majesty stained with blood, because He had agonized for me! God comes very near to me in Christ. Now I know what the Scripture means when it says, "Ye who sometimes were far off are made nigh by the blood of Christ"—by the blood He sweat, and the blood He shed. Presently we shall come to the Table and take the cup, and hear Him say, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." Oh wonder of wonders, the heart of God was emptied of its treasure as the blood of Jesus Christ flowed for us.

IV.

But that is not all. A great many people are finding it a little difficult to smile nowadays, at least, to be invariably cheerful. Human life is much like April weather: a little sunshine, and quite a lot of rain; a little melody, and a good deal of cloud. Our good cheer is somewhat intermittent. It is always a relief, even if you are in trouble yourself, if you can meet somebody who by some good fortune has escaped it. You are inclined to say, "I did not know there was anybody immune from trouble in this day." But here is a Man Who, in spite of it all, has learned to smile.

I remember that when Peter and John met this God-man on Mount Tabor He allowed the glory to shine through. That was all He needed to do—and they fell on their faces at His feet. There shone on His face a light that was above the splendour of the sun. You remember too when John saw Him in the revelation His countenance was as the sun shineth in His strength, full of majesty and glory.

The face of Jesus Christ is not the face of One Who is discouraged. He wears the face of the morning, the face of Divine Majesty, the face of One Whose triumph is assured.

The celestial city, where the Lamb is all the light, is a city of light and music. Not only the birds, but the saints, are singing all the time. And our gracious God has come to us in the person of His Son to tell us that in spite of all blackness, and all the sin of this terrible world, He is not discouraged. The resources of grace

are so infinite He knows that in the end of the day all will be well.

I do not understand the book of Revelation as fully as some of my friends. I have never been able to apply rule and compass, and expound it with mathematical, and geographical, and chronological, and every other kind of precision. It is too much for me. It is glorious, and there are some things in it that I can understand, and I expect to understand it all some day. When I am mystified as to what it means, I turn to the end of the chapter and I read of a city from which sin is absent, where there are no tears, no sorrow, and no death—therefore no cemeteries, no night. It is one eternal day. Where does the light come from? "They need no candle, neither light of the sun." No! They get all their light from the face of Jesus Christ. And I am content with that. That is the city toward which I am journeying.

I am glad the choir sang what they did a little while ago. We can hear the angels singing, and sometime God in His grace will open our eyes to see them. May He shine indeed "into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Let us pray: We have but one prayer, O Lord, and that is that Thou wouldst remove everything that would obstruct our view of Jesus Christ. Shine into every heart this evening. We cannot. Logic will not unlock the door. Learning, if we had any, could not prevail. Only God can enlighten the darkened understandings of men. O Thou sovereign Creator, may some be made new creatures in Christ! As Thou didst say in the beginning, Let there be light, say it again to-night that some may pass out of darkness into light. For Thy name's sake, Amen.

THE PLACE OF THE JEW IN RELATION TO THE SECOND COMING OF CHRIST.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, June 2nd, 1932.

First in a Series on *The Place of the Jew in Relation to the Second Coming of Christ.*

(Stenographically Reported)

I shall have occasion to refer to many scriptures during the evening, but let me read to you first the twentieth and twenty-first verses of the fifth chapter of the first epistle to the Thessalonians: "Despise not prophesyings. Prove all things; hold fast that which is good."

I think it is axiomatic, at least self-evident, that the religion of Christ, Christianity, the salvation that is in Christ, or in one immeasurable word, the grace of God, never stultifies the human mind, never puts reason in fetters, and never deals with men in such a way as would tend to atrophy any faculty of the mind, or function of the body. The end of salvation is the restoration in sinful men of the image and likeness of God. And when grace has done its work, men have not become puppets: they have become men, men of spiritual intelligence, men in whom the Spirit of God dwells.

Now grace designs to do for us that which we cannot possibly do for ourselves, that which is beyond human power to accomplish. Hence, the religion of Christ is a supernatural religion. It is designed to bring to bear upon

human life a power that is more than human, in order to do for men, I repeat, what men cannot do for themselves. But grace effects its purpose by the regeneration of the whole man; by calling all the faculties of the mind into co-operation with God. The grace of God never treats human understanding with contempt; it never superimposes upon human intelligence a ready-made creed nor a ready-made prayer, nor even a ready-made, itemized, particularized code of morals: it is God's way to enlighten the understanding, to take the understanding into partnership with Himself. God does not drive the will: He enfranchises it, He energizes it, making it possible for men voluntarily to do the will of God. To put it in a word, Christianity does not manufacture synthetic flowers and fruits: it grows real flowers and real fruits. And because that is true, grace puts no premium upon, and issues no license to, indolence of any kind.

Grace reveals God in such a way as to make faith in God possible. We cannot believe one Whom we do not know; and because we cannot discover God for ourselves He is pleased to unveil His glory to our view, and so to enlighten our understanding that the man, seeing God, and knowing God for what He is, finds it possible to believe God, and to trust Him. Grace has so planned and effected the soul's redemption as to make good works as indispensable as they are inevitable. We are not saved by works, not because of our works; but such as are really saved inevitably do good works, "for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

I have thus spoken merely to show you that though God has given us an infallible Book, complete in every particular, the treasures of wisdom it contains are reserved for the possession and enjoyment of those who diligently seek for them. The natural world was furnished for human habitation before man was created. But the fish do not come out of the sea, and work their way into our kitchens: we have to go and catch them. The gold does not come out of the earth of itself. Occasionally a little may be found upon the surface, but even this, as a rule, is found in places that are very difficult to reach. It has to be mined! "Surely there is a vein for the silver; and a place for the gold where they find it. Iron is taken out of the earth, and brass is molten out of the stone." The potentialities of the field are ours only as the field is cultivated, as it is plowed, and harrowed, and sown, and its fruits ultimately reaped.

The Bible is a great world of truth, truth that is not discoverable to the human mind. United human reason could never find the truths that are here revealed. But on the other hand the truth of scripture will be apprehended by those who diligently search the scriptures. In other words, if we are to know the will of God, all the powers of the mind must be exercised in its apprehension. The Bible is not a book of ready-made rules, but a book of principles which admit of application to all the infinitely varied phases of human life.

I know how difficult it is to address anybody on a subject concerning which their minds are already made up. I have a little paper here called *The Regular Baptist Call*. In the issue of November, 1931, there is an article on "How we may know the will of God". The outline of the position it takes is divided into nine sections. With the first eight, ordinarily intelligent Christians should

agree; but number nine is so utterly absurd that one wonders how it could be accepted by any sane person:

9. "Never afterwards doubt that you were guided. Perhaps the very next week something will occur which, had you known of it before the moment of decision, would have altered your course, Satan will then tempt you to say, 'I was not guided after all, I should have done differently'; or perhaps in following out the course, disaster and not success is the outcome, and you are tempted to say, 'I did the best I could to know and follow the will of God and it was all a mistake. I was not guided after all, or my faith was wrong', and you sink into despair. This is the temptation of Satan. Not having been able to prevent your doing the will of God, Satan would destroy your faith after having done it, which will disorganize all your future life and detach you from even the thought that you could know the will of God. Again Mr. Trotter repeated it over and over: 'After having with complete surrender sought the guidance of God, and faithfully followed all the light He gave you up to the moment when decision was necessary, never afterwards doubt that you were guided.'

"Suppose, for instance, the case mentioned above, that a week after your decision information or circumstances developed which had you known them would have altered your decision.

"Still believe that you received the answer to your prayer for guidance. In other words, believe that God withheld from your knowledge that information, or held back those circumstances that would have influenced you contrary to His will, in order that you might do His will."

When you have reached a decision you must regard it as final! Even though additional information and circumstances throw an entirely new light upon the matter you must not alter your decision! You are actually advised to believe that God "withheld information," or "held back circumstances"—in other words withheld the truth or a knowledge of facts!

Toward the end of the article the editor says, since adopting these principles "forty years have passed in Christian work in Canada, and looking back I would not change a single decision." A person with such a record must surely have reached the blissful state of being infallible! I have had to make a good many decisions in forty years, and in forty months, and in forty weeks, and in forty days; and I am afraid I am so foolish, so stupid, so ignorant, that I have often made mistakes, and have been very happy when, in the mercy of God, circumstances, or some kind friend, or Providence, or the plain explicit teaching of God's word showed me that I was wrong. But anybody who can go for forty years without ever making a mistake, without ever making a decision that required revision—well they do not belong to my class!

Now I am stating this for a reason. In this same paper in May of this year, the last issue, in an exhortation to endeavour to increase the circulation of the paper, readers are asked this question, "Do you know of any missionary or spiritual work you can do for a cent a week that will net more results for God than this one of placing before another, *messages chosen by the Lord himself?*" (Emphasis is ours.)

In a recent issue of THE GOSPEL WITNESS I printed a letter from Mrs. Robertson. Mrs. Robertson quotes Dr. Copeland, a Senator of the United States, in these words: "A sane person holds no ideas so fixed as to be incapable of discussion and perhaps of readjustment. He is ready to listen to new evidence; to weigh it, and to accept it, if it is logical and convincing. He is mentally free. His mental processes are not congealed and crystallized. A person possessing what experts call 'imperative ideas', is lacking in that freedom of mind which characterizes perfect sanity." That is to say, when anyone is

so absolutely certain of anything that his mind is no longer open to a re-examination of that subject, he has reached finality, and having reached finality he has reached infallibility: he has arrived! But Dr. Copeland rightly says that anyone possessed of such "imperative ideas" is lacking in that freedom of mind which characterizes perfect sanity."

I therefore appeal to you to afford no hospitality to "imperative ideas." I do not mean that we are to entertain indisputable truth doubtfully. That would involve an "imperative idea" of a negative character. I mean rather, that the truth, any truth, must not be locked up in a back room of the mind and refuse access to enquiring visitors.

There are some things we may know to be true experimentally, but that which is essentially true will never fear to meet any questioner. Any view of Scripture may safely be reviewed and re-examined, lest we should have overlooked something which would radically affect our understanding of the subject in question. And when that which is thoroughly scriptural, which means always, which is essentially true, is thus re-examined by a still more thorough study of the Word of God, it only deepens our conviction, and more firmly establishes the truth, and raises a new hallelujah in our hearts, as we are strengthened and established in the truth communicated to us by the Spirit of God through the exercise of our enlightened faculties. If we are to understand any doctrine of the Bible we must be careful to come to an examination of that subject with an open mind, ready to receive what the Bible has to say to us, not what any teacher has said or may say, nor what any book has to say, but what the Bible itself has to say to us.

I was delighted on Monday night to hear the testimony of one of our brethren who had been a Roman Catholic before his conversion. He quoted a word which I had spoken at the time he was received into the church, when, as I always do, I recommended new members not to be content with coming to the table at meal time, but to learn how to go to the cupboard and help themselves. And he said ever since that time he had been going to the cupboard to help himself, and he had found the Bible speaking to him. It was evident from his little speech that he was becoming really an instructed Christian:

What About the Jew?

Now we are to ask a question or two about an outstanding present-day and historic phenomenon; we are to enquire about the Jew. He is here. Whether you like him or not, he is here. Whether you know anything about him or not, he is here. And being here, he is different from all other people. You can assimilate other peoples, but never the Jew. The Jewish strain persists. You may find him in Russia, Germany, France, England, United States, Palestine, or in Africa; but wherever you find him he is still a Jew. He may be a Canadian Jew, or an American Jew, or English, or German, or French Jew; you may hyphenate him as much as you like—he is still a Jew! Now that fact challenges investigation. And I know of no better way of learning what may certainly be known about this man than to go to the most ancient Book extant. We must go back to the beginning of things, and study the first volume of human history. We must discover where this man came from, and why through all the centuries he has maintained his separate and distinctive existence. Therefore, we must come to the Bible itself. Since we

cannot get away from the Jew, we ought to know all we can learn about his origin and destiny.

You cannot go very far in business without stumbling upon a son of Abraham—and that whatever the character of your business. There may be certain lines of trade to which they give themselves more than others, but I know of no realm of trade which they have not invaded. You will find them everywhere, in commerce, in industry, and in finance, in education, in journalism, in arts and letters, and, of course in politics. If you could enumerate all the spheres of human activity, we could not name one in which no Jew could be found. You will find him in the islands of the sea, "scattered abroad." The twelve tribes are certainly "scattered abroad."

In the examination of this subject I have no theory to establish. My one aim will be to discover what the Scriptures teach.

Where shall we begin? Shall we go back to the twelfth chapter of Genesis, and find out what the Old Testament has to say about the Jew? At first glance that would seem to be a very practical and correct method of approach. And yet I do not believe it would be a sound principle of biblical study.

When I go into my study the first thing I do is to turn on the light, or if it be daytime, to throw up the blinds so as to get all the sunshine possible. Then I turn to my book. In order to read the Old Testament we must have light. I am not at all surprised that Modernists quarrel with the Old Testament; I am not in the least surprised that a man like Dr. T. Reavely Glover should advise preachers of his day to leave the Old Testament alone. People of Dr. Glover's school cannot possibly understand it. I think we might better all leave the Old Testament alone unless we can get a light by which to read it. In my view it is a sound principle of biblical interpretation to begin with Him Who is the Light of the world; in other words, to begin with the study of the New Testament, and go back into the Old Testament with the light of the New.

Let us for a moment glance at the gospel by Matthew. I am going to lay down merely a few working principles, so that you may study this question for yourselves, because I do not propose to do the work for you. In Matthew I read, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." I have not time now to examine the gospel of Matthew in detail—we will come to that later—in the concluding chapter of Matthew you will find that this Jesus Christ, Who is described as a "son of Abraham", commissions His disciples to go and make disciples, not of Jews only, but of all nations. He speaks in universal terms. And so whatever relation the gospel of Matthew has to the Jew,—inasmuch as Jesus is specifically described as a "son of Abraham"—we are sure that it is related to all nations of the earth, for this gospel records our Lord as saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations."

Mark's gospel begins thus: "The beginning of the gospel of Jesus Christ, the Son of God". Here is One Who is the Son of Abraham, and also the Son of God. Then in the concluding chapter of Mark's gospel you have a word parallel to that in Matthew: "Go ye into all the world, and preach the gospel to every creature"; so that Mark's gospel has a world view of things also.

Luke in his gospel traces the lineage of Jesus Christ

back, not to Abraham only, but to Adam. Thus Jesus Christ is shown in a universal sense to be the Son of man. His lineage is traced directly to the first man. In the concluding chapter of Luke's gospel the risen Lord, having opened His disciples' understanding that they might understand the Scriptures, is recorded as saying, "Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke's gospel therefore has the same universality of outlook.

John's gospel introduces Jesus Christ as the Creator, as the "Word" which was in the beginning with God. The gospel concludes with the purpose of its having been written: These things "are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through His name."

There is much in the synoptic gospels, which requires minute examination in respect to the terms, "the kingdom of God" and "the kingdom of heaven", and the destiny of the Jewish people. Into that we shall go later. But first of all my object is to get a general view of the New Testament so that we may, in the light of the New Testament, go back into the Old.

In the Acts of the Apostles the disciples after the resurrection ask the question in the first chapter, "Lord, wilt thou at this time restore again the kingdom to Israel?" Obviously these disciples still believed in the establishment of an earthly kingdom, a kingdom restored specifically to Israel. And they ask the Lord Jesus whether now that He is risen from the dead it is His purpose at this time to restore the kingdom. Their assumption respecting the kingdom's being restored to Israel may easily have been as erroneous as their views of the cross and the grave. Our Lord replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." He refuses to discuss that with them. "But" said He, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Here again is the universal outlook, the disciples are commissioned to be witnesses to Christ to all the world.

Look at the tenth chapter. You are familiar with the story of how Peter was sent to Cornelius, and how later he was taken to task (as recorded in the eleventh chapter) by the Jewish Christians for going in to men uncircumcised, and preaching the gospel to others than to Jews. Peter then gave an account of his ministry to the household of Cornelius, and of the descent of the Holy Ghost, and said, "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God saying, Then hath God also to the Gentiles granted repentance unto life." From that forward you will find the apostles preaching the gospel to Jew and Gentile alike, carrying out the terms of their universal commission.

Next, there is the important scripture contained in the fifteenth chapter of Acts: "There rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses", and when "the apostles and elders came together for to consider this matter", Peter ex-

plained how God made choice among them, that the Gentiles by his mouth should hear the word of the gospel and believe, and thus put no difference between Jew and Gentile, purifying their hearts by faith.

Following that, Barnabas and Paul declared what miracles and wonders God had wrought among the Gentiles by them, and James summed the matter up by saying, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

It will here be seen that even the word of an apostle was tested by the scriptures, and was approved because the words of the prophets agreed therewith. This scripture quoted by James will need careful examination as to what is involved in the promise to "build again the tabernacle of David which has fallen down," and to "build again the ruins thereof, and set it up."

We are just now engaged in making an inventory, or an index if you like, of the New Testament scriptures, relating to the Jews.

We come next to the Epistle to the Romans—I am only calling your attention to these salient matters as a guide for your examination of the teaching of the New Testament respecting the Jews, so that you may go back with the full light of the New Testament into the Old, and find out just what God's plan and purpose has been from the beginning. In the epistle to the Romans, the third chapter, Paul asks the question, "What advantage then, hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." The chief advantage of the Jew was that he was chosen of God to be a medium through which His oracles were to be committed to men. But remember, it was not the exclusive advantage: there are other advantages belonging to the Jew, according to the implied reasoning, I think, of Paul, other than the fact that the oracles of God were committed to them.

Look at the ninth chapter of Romans. (I am mainly asking questions this evening so that you may ask them after me, and then delve into the scripture to find your answer.)

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants—in the plural—"and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. * * * * "Even us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place

where it was said unto them, Ye are not my people; there shall they be called the children of the living God; * * * * "the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness."

And the reason is thereafter given.

Look at the tenth chapter. You remember Paul's prayer, "My heart's desire and prayer to God for Israel is, that they might be saved." Surely Paul believed that the Jew had to be saved in exactly the same way as the Gentile? And it was his prayer to God, and earnest desire, that his brethren might be saved. That is the purport of the references to the Jews in the tenth chapter.

Then come to the eleventh chapter. It is full of difficulty. Of course, if you are full of "imperative ideas" you have solved all the problems! I confess I have not. But this chapter to which I direct your attention ought to be sufficient to challenge your thought, and to awaken a desire to study what God has to say about His ancient people:

"Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. * * * * "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in".

Now I am not going to try to say just now what the "fulness of the Gentiles" is. We shall come to that, and see what the Bible has elsewhere to say about it; but I call your attention to the fact that the blindness in part which has happened to Israel is for a stated period, and that it is to be terminated when "the fulness of the Gentiles comes in," whenever that is.

"And so all Israel shall be saved: as it is written: There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

Now fix in your mind that great statement, because you will need to investigate the word of God very thoroughly, and compare spiritual things with spiritual before you can find for yourself a satisfactory scriptural explanation of that statement: "And so all Israel shall be saved". Does it mean all Israel after the flesh? But countless millions of Israelites have died without Christ. Are living Israelites to be preferred before those who have gone before? Does it apply only to such Israelites as shall be alive at a particular time? Did not the Jews say, "His blood be on us, and on our children"? Was it not to Jews that Jesus said, "If ye believe not that I am he, ye shall die in your sins"? What did He mean? What is meant by this saying, "And so all Israel shall be saved"? Does it mean all who are of the seed of Abraham after the flesh, or what does it mean? I am not attempting to answer at the moment. I put that question to you for your own thought and examination. I dare say we might find somebody here who has the final answer. Well, it may be final for you, but I do not suppose it would be final for me. And if you have forever settled the thing so that there is no further enquiry to be permitted in the matter, I really think you had better keep your finality to yourself. It is a big question. Do not be content with an answer from anybody. Search the scriptures; find out what they have to say on this matter.

Our next epistle is the First to the Corinthians, the first chapter and the twenty-second verse. I need not dwell upon it; I merely read it to you: "The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." I quote this only to show that Paul writing to the Corinthians, who were Greeks or Gentiles, declared that those who were called, whether they were Jews or Greeks, found in the gospel "the power of God unto salvation", and they were all saved in the same way.

The tenth chapter of Corinthians deals with the typology of the journeyings of Israel: "These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come". You remember the comparison: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." I name it only for the special bearing it has upon the relation of the journeys of Israel to the gospel dispensation.

Come now to Second Corinthians, chapter three, verses seven to sixteen:

"If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away."

And, of course, referring to Moses Paul is there referring to the Pentateuch, to the writings of Moses, not only Exodus and Leviticus, but Genesis as well; and he says the veil is upon the minds of the Jews—and Gentiles, too, for that matter,—in the reading of the Old Testament until they see Christ. But that veil is done away in Christ. Now you see we are getting into the light. By and by we shall learn how to read the Old Testament. We are told that when Israel shall turn to the Lord that veil shall be taken away. I venture the affirmation that neither Jew nor Gentile can possibly understand the Old Testament except as they view it through the Person of Jesus Christ, and see the full-orbed revelation of the purpose of grace concerning the world in the Person of Christ. Then in contrast Paul says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." We behold in the face of Jesus Christ "the light of the knowledge of the glory of God". If we would understand the Old Testament we must go back into the Old Testament with Christ.

Turn now to the epistle to the Galatians, the third chapter,—study this epistle and you will see that the writer, by the inspiration of the Holy Ghost, is arguing with these Galatian Christians to show the superiority of the Spirit to the flesh, of grace to works, of Calvary to Sinai, of the "Jerusalem which is above" to "Jerusalem which now is", of the gospel to the law, for there were some who began in the Spirit and then argued that though a man be saved he must keep the law of Moses, and he must be circumcised. And the apostle here argues to show that all that was symbolized by that ritual finds its fulfilment in Christ. Look at the third chapter:

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

Before I go further, let me point out to you that in this epistle you have the same principle to which I called your attention in the gospel of Matthew, that there, while Jesus Christ is introduced in the first verse of the chapter as the Son of Abraham, yet in the concluding chapter He speaks in terms of universal dominion. Thus whatever else may be in the Abrahamic covenant here we have the teaching of the New Testament before we open the Old Testament at all that the promise which God made to Abraham, while it may have had a lesser application, and a lesser fulfilment, was of universal content; that it was said to him, "In thee shall all nations be blessed"—not only Jews but all nations. Whatever may be said of the seed of Abraham after the flesh, in this third chapter it is specifically said that every believer who does really believe in the Lord Jesus Christ is a child of Abraham. It may mean more than that, but it means that at least.

Now let us come down to the fifteenth verse: "I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made." This is what the New Testament says about it: "To Abraham and his seed were the promises made." Now how can we identify the "seed" of Abraham? What was meant by that?

"He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one."

Incidentally, what an argument for the verbal inspiration of the Scripture where here the Holy Ghost bases His whole case upon the number of the noun! "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." We go on till we come to the twenty-seventh verse: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's

seed, and heirs according to the promise." Whatever the promise to Abraham may include in respect to the seed of Abraham after the flesh, that promise of universal blessing, that in the seed of Abraham all nations should be blessed, finds its fulfilment in the spiritual realm; and all who believe are the children of Abraham and heirs according to the promise, whether Jew or Gentile. And that is why I am somewhat jealous myself. I must confess I am not sufficiently altruistic to be willing to hand over the whole Bible to the Jew. I trust I may love them for Christ's sake, but I am a poor sinner and nothing at all, and I want a little bit for myself, because in myself I am completely bankrupt; but I am filled with joy that the promise made to Abraham applies to me, inasmuch as when I believed I became a child of Abraham, and being a child of Abraham am an heir according to the promise. No one shall rob me of that.

We have learned thus far, have we not? that in order to read the Old Testament we must approach it with Christ. The veil is done away in Christ; and we have learned that the promise made to Abraham's seed was made to Christ: "He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ"; and that that promise made to Abraham's seed, and therefore to Christ, is made to all who believe in Christ.

Now look at GALATIANS, chapter four,—a very interesting chapter. I cannot go into it, of course, in detail, but let us read the twenty-first verse: "Tell me, ye that desire to be under the law, do ye not hear the law?" He said, "Do you not know what it would mean if you were to get back under the law? Do you not know you would be stepping from higher to lower privileges?"

"It is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

And then he brings in to the New Testament a passage from the Old, "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise."

I am assuming that you have all read your New Testaments. Nobody comes here merely for the sake of entertainment: you come here for a serious purpose. How many of you have your Bibles with you. Will you hold them up. (A great many were held up.)

Following GALATIANS we have EPHESIANS, another Gentile epistle; and there is nothing about the earthly future of the Jews in EPHESIANS, is there? We will, therefore, pass EPHESIANS by. PHILIPPIANS is written to another Gentile church. I am not aware that there is anything in that epistle respecting the future establishment of an earthly kingdom for the Jews, nor that the epistle to the PHILIPPIANS deals with the question at all; therefore, we may pass the epistle to the PHILIPPIANS by,—except to remark that in the second chapter there is that universal note, "At the Name of Jesus every knee shall bow."

The same may be said of the epistle to the COLOSSIANS. The Jew is mentioned here, but only to say that in such as "have put on the new man * * * there is neither Greek nor Jew", in the same connection that we are all one in Christ Jesus.

In the first epistle to THESSALONIANS you have the great rapture passage in the fourth chapter. That speaks of the Lord's coming and taking His people to Himself, and of their being forever with the Lord; but it says nothing at all about any Jewish kingdom being established upon the earth, so we may pass by the first epistle of the THESSALONIANS, as being irrelevant to the subject in hand. In SECOND THESSALONIANS there is a prediction respecting the Antichrist, and the coming of Christ, and the destruction of Antichrist at the coming of Christ. But I cannot find in SECOND THESSALONIANS anything that would help us to solve the problem respecting God's purpose in His ancient people, the Jews; but something is said about the Thessalonians being "counted worthy of the kingdom of God, for which they suffered." The FIRST EPISTLE TO TIMOTHY, I am afraid, will have to be put in the same category; I can find no prophetic word respecting the Jews there. I do not see anything in SECOND TIMOTHY—if I pass anything by will you please call my attention to it. Examine the epistle to TITUS. I am not aware of anything there on this matter. PHILEMON: I am afraid that is in the same class. Now we should expect to find in HEBREWS, if anywhere, some word on this matter, for this letter was written specially to the Hebrews; and yet nothing is said about it, except that the law is done away, and that the gospel has taken its place, and that the Levitical priesthood is forever superceded by the Priesthood of Him Who is made "a priest for ever after the order of Melchisedec".

I am aware that there is a school which anticipates the rebuilding of a temple in Jerusalem, and the re-establishment of the Jewish ritual, and the offering of Jewish sacrifices over again. I submit that there is not a word of it in the New Testament. It is certainly not in the epistle to the HEBREWS; indeed, there is nothing I can find in that epistle that would help us at all in the solution of this problem until we come to the twelfth chapter, and that, I think, possibly involves a difficulty:

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; and so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come"—Where have we arrived?—"unto mount Zion"—What is That?—"unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh."

There is nothing at all in HEBREWS about the establishment of an earthly Jewish kingdom; nor of an earthly Mount Zion, but of a Mount Zion to which the Hebrews had already come, and which is identified as "the city of the living God, the heavenly Jerusalem, * * * the general assembly and church of the firstborn which are written in heaven".

The epistle of JAMES was written "to the twelve tribes which are scattered abroad". Surely, one might expect that an epistle directed specifically to all the tribes of Israel would have something to say about Israel's hope for the future; but I cannot find in the epistle to JAMES anything about such an earthly kingdom.

(Continued on page 12)

Baptist Bible Union Lesson Leaf

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No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 26

June 26th, 1932

SECOND QUARTER

AARON'S ROD THAT BUDDED

Lesson Text: Numbers 17, 18; Deut. 13.
Golden Text: "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.—Numbers 18:20.

DAILY BIBLE READINGS:

Monday—Ex. 25:10-22.
Tuesday—Ps. 110:1-7.
Wednesday—Is. 9:1-7.
Thursday—Is. 35:1-10.
Friday—Ps. 16:1-11.
Saturday—Ps. 142:1-7.

I. THE BUDDING ROD, (17:1-13)

In order to settle once for all the matter of the priesthood, the Lord instituted a test, the result of which would be manifest to all, and concerning the significance of which there could be no doubt. The test pertained to the rods, or wands, of the princes of the tribes, one rod for each tribe. These rods with the name of a prince on each one, and Aaron's name on the rod of the tribe of Levi, were placed in the tabernacle that God might clearly show which one He choose. His will being made known by the coming of blossoms upon the rod of His favour, (vs. 1-5). Obedience being given to the command, (vs. 6, 7), the next day it was discovered, when Moses went into the tabernacle, that Aaron's rod had budded, blossomed, and borne almonds, (v. 8). The rods were brought forth that the people might see them, and be assured of the manifestation of the divine will, (v. 9), after which at the direction of God Aaron's rod was again placed in the tabernacle "to be kept for a token against the rebels", that their murmurings might be taken away, "that they die not", (v. 10). The incident awakened a salutary fear of death in the people, and they cried out in expression thereof, (vs. 12, 13).

The suitability of this manner of manifesting the divine will is evident in the fact of its supernatural nature. It is an example of the miraculous power of God, and just as the budding of the rod was founded in that power, and not in the natural realm, so the priesthood of Aaron came from the same source, and depended on the same authority. This manifestation of God's will certified to Aaron's election, settled the question of the priesthood, and quelled the murmuring of the people respecting this office. Symbolically it reminds us of our Lord's priesthood, for there is manifest here what is clearly seen in Him. In Aaron's rod there is death, life by supernatural power, buds, blossom and fruit. These bore witness to the Aaronic priesthood, and in our Lord, as divine attestation

to His office, there is His sacrificial death, (Acts 2:23), His resurrection by supernatural power (Acts 2:24), His eternal life (Heb. 7:24), and the fruit of His labors manifest in His people, (Is. 53:10, 11). Our Lord's priesthood manifests His power, beauty, grace, and continuity.

II. THE LEVITICAL CHARGE. (18:1-7)

It is fitting that at the conclusion of the test certifying to the divine election of Aaron to the priesthood there should follow directions concerning the service of the sanctuary. These had been given before, but here they are stated systematically. The first section relates to the charge of the Levites, the Lord speaking unto Aaron the priest concerning the same. He informs him first that he and his sons would bear the iniquity of the sanctuary and of the priesthood, (v. 1), implying that by virtue of their holy office they would bear the defilement of these by the sin of those who drew nigh to the sanctuary, (Lev. 23:38; Lev. 16:6). Sin contaminates that it touches, and everything that it comes near is affected thereby. "I cannot look upon sin, (Hab. 1:13), therefore of necessity something must be done with it if man is to approach God. The divine provision for this is found in the bearing of sin by the Lord Jesus, the great High Priest, Who, "His own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed", (1 Pet. 2:24). Trusting in Him as our sin-bearer we have access to the divine presence, (Heb. 4:14, 15). Apart from Him we have no admittance. The self-righteous person, trusting in his own goodness is therefore in a hopeless condition, and must be eternally lost unless he repents of his sin, and faith accepts the Saviour. Explanation of the necessity of salvation may be seen here.

The nature of the Levitical charge is then stated wherein we are informed of several things in relation thereto. First, there is the general statement that the Levites would minister unto the priests, (v. 2). Second, that while so ministering they were not to come nigh unto the "vessels of the sanctuary and the altar that neither they, nor ye shall be", (v. 3). The priests alone were permitted to participate therein. We have served in previous lessons that the office of one who is not a member of the ritual priesthood, is unacceptable to God, (Rom. 8:8). In the third place, we are enjoined that no stranger shall come nigh unto the priests in the performance of their duties, (v. 4). Fourth, the necessity for faithfulness in the discharge of these duties is emphasized, "that ye be no wrath any more upon the children of Israel, (v. 5). Fifth, the Lord reminds Aaron that the Levites were given as a gift for the Lord to the service of the tabernacle of the congregation", (v. 6), as in a similar manner the saints have been given unto Christ this day of grace, (John 17:11). Sixth, Aaron is informed that his priestly office was given unto him by God, as "a service of gift", (v. 7). His election to office was one of pure grace. The same is true of all now in the service of God, (Eph. 1:4; 2:8). Magnify the grace of God

III. THE PRIESTLY PORTION, (vs. 8-32)

The priests and Levites had no inheritance among the Israelites, (v. 20); the Lord was their portion, and He made provision for their sustenance in the offerings of the people. The particulars given concerning this convince us that the provision was ample, and varied. God will be no man's debtor, and those who trust in Him are amply repaid. It is blessed indeed to be able to say of Him that He is our "portion forever", (Ps. 73:26). Note the implications of this in the power, riches, and disposition of God. To the priests were allotted "every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto me", (v. 9); the same being eaten in the most holy place, (v. 10). There were also given unto them the heave offering, with all the wave offerings, these to be eaten by the members of the priestly families as well as by the priests (v. 11), the best of the oil, the wine, the wheat, and all the first ripe fruit of the land, (vs. 12, 13). Every devoted thing was their's, (v. 14; Lev. 27:28, 29), and all the firstborn of the land, provision being made for the redemption of certain of these by the payment of a price, (vs. 15-18). The provisions were secured to the priests by a "statute forever" termed a "covenant of salt", (v. 19), being a most binding and honourable agreement. Salt was used in the east in making such covenants, and was also used in the sacrifices of Israel, (Lev. 2:13, Mark 9:49, 50). Note the assurance which comes from the contemplation of and trust in the pledged word of God.

To the Levites was given the "tenth in Israel for an inheritance, for their service, which they serve, even the service of the tabernacle of the congregation", (v. 21). This made ample provision for every member of this tribe. They would not be in want as long as the people obeyed the Lord in bringing in the tithes. Later on the people did neglect this duty, (Neh. 13:10; Mal. 3:8), but this was not the fault of God. In the present day there is sometimes a lack in the house of God, but it is due generally to the fact that some have neglected their duty in the giving of their substance to the Lord, and not to any defect in the provision of God. By this generous provision both the priests and Levites were relieved from economic care, and could therefore give their time unreservedly and without distraction to the service of the sanctuary. They were a separated people having God as their portion, and were therefore prevented from amassing wealth, or becoming landed proprietors on a large scale, as in the case of some of the heathen priesthoods, or as has so scandalously been in evidence in the Roman Catholic Church. The wisdom of God is greater than that of men, and His servants are enjoined to lay up their treasures in heaven, (Matt. 6:19-21), where they may be enjoyed for eternity, and not just for a short period of time. Note further the time of the Levite, (vs. 25:32), implying the duty on the part of each child of God to give of his substance to the Lord his God.

THE PLACE OF THE JEW IN RELATION TO THE SECOND COMING OF CHRIST.

(Continued from page 10)

The First Epistle of PETER. Peter was a Jew, you know; he had to have a special revelation from heaven to make him willing to preach the gospel to the Gentiles. In the first epistle I read about God's laying "in Sion a chief corner stone, elect, precious", but nothing that suggests the establishment of an earthly Jewish kingdom. The second epistle speaks of the Lord's return, and of an "everlasting kingdom," and of "new heavens and a new earth," but there is nothing whatever said about any earthly Jewish kingdom.

Look at the first epistle of JOHN. The appearing of the Lord Jesus is referred to but there is not a word about the establishment of a Jewish kingdom. The second and third epistles are equally silent on the subject. JUDE quotes Enoch as prophesying the coming of the Lord, but says nothing about restoring the kingdom to Israel.

"THE REVELATION OF ST. JOHN THE DIVINE", is it there? That, as we have said, is a highly symbolic book, and surely must be interpreted in the light of the plain statements of scripture. And yet we have found nothing in ROMANS, CORINTHIANS, GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS, THESSALONIANS, TIMOTHY, TITUS, PHILEMON, HEBREWS, JAMES, PETER, JOHN, or JUDE—not a solitary word about it. The passage in the fifteenth chapter of Acts to which I have referred stands alone in its suggestiveness, and therefore requires special attention.

I am not an arithmetical expositor, nor would I measure the importance of any subject by the number of times it is referred to in the Bible, but I call your attention to this merely for your examination, that with the exception of a few verses in this symbolic book, this figurative book, the book of REVELATION—and the most ardent theist will surely not say that it is to be literally interpreted throughout: I think it could be shown that it would make the book grotesque to insist upon that principle—I would like to observe that there is no mention of a specific period of a thousand years, that is of the millennium, except in the following verses in the twentieth chapter of REVELATION:

"And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were slain for the witness of Jesus, and for the word of God, which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not until the thousand years were finished. This is the first resurrection." There is no reference in the entire New Testament to a millennium except in these verses. Paul in his eschatology makes no reference to it, nor do any other of the New Testament writers. There are no references in the Gospels to a time when righteous shall prevail; these we shall later examine. But this should make us very careful, therefore, to find out what is meant by the thousand years.

In the light of the spiritual interpretation of the promises of God in GALATIANS, and in the light of what Paul

says in CORINTHIANS about the veil being taken away in Christ, and in the light of those great chapters, ninth to eleventh, in ROMANS, where Paul says, "All Israel shall be saved", let us go back at a future time into the Old Testament, and examine in detail the promises made to Abraham, and to those after him, and find out just what God had promised, and whether God did fulfil His promise to Abraham, or whether these promises to Abraham after the flesh are yet to be fulfilled.

Now have I been fair? Do you think so? Has there been anything unfair about that treatment? Anything unreasoning, anything illogical?

When this is printed with my next lecture on this subject you will have before you practically every reference in the New Testament to the Jewish problem. Study these scriptures for yourselves, and then with their full light, go back to the twelfth chapter of Genesis, and begin and examine the promises of God in the light which the New Testament sheds upon them. You will need no other book.

I thought I might need several books for reference. My library is divided. Part of it is at home, and part at the church. And sometimes when I want a book at home it is at the church, and when I want it at the church it is at home! I wish I had two libraries. I took a number of books home with me this evening, but I did not open one of them. After all, this is *The Book!* I am convinced that every question is answered in the Book itself, and that the most satisfactory, and the only authoritative answer for any of these problems is in the Bible.

I have a conviction that with only your Bible before you, if you open it before God, with dependence on the Holy Ghost, and painfully, laboriously, industriously, search—and search—and search again; if you take nothing for granted, no matter who says it, but examine the scriptures for yourself; and if when hearing or reading the teaching and preaching of others you find out whether a man has scriptural warrant for what he says,—I believe if you take that course, if you have not another book in your house but the Bible, and will open that before the Lord with dependence upon the Holy Ghost, He will make you an expert on this subject. And, privately, let me whisper to you, you will be a great deal more expert than some of the gentlemen who accept the assumption of allegedly great Bible scholars without question, and repeat them over and over again without searching the scriptures to see whether these things are so.

SHALL JARVIS STREET RESUME BROADCASTING?

(Continued from page 1)

Please tear off the slip attached to the bottom of this letter, and forward it to us without delay, if you are interested in our undertaking this work.

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With thanks for your co-operation in time past; and with warmest regards, I am,

Sincerely yours,

Thomas T. Shields.

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