

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES  
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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## Jarvis Street Resumes Broadcasting Next Sunday

Next Sunday evening's service will be broadcast over CFRB, Toronto, 690 k.c., 434.8 metres, the same wave length as was used by Jarvis Street before; but as the station we shall now use has just about three times the power of the station used formerly, there is little danger of interference from other stations, where the receiving sets are in good order.

We are sorry that we are not yet able to inform our readers, that the full amount necessary to meet the expense of the broadcast has been subscribed. We have no doubt we shall yet hear from some of those to whom our letter was sent, and we make this second appeal to our GOSPEL WITNESS readers. It ought to be comparatively easy for us to meet this expense, and will be if every one will do his or her part. It may be that some will think the amount required so large that the little they could send would not count for very much. The fact is, we need about thirty-five dollars per week more to underwrite the broadcast from now until the end of August. There must surely be thirty-five out-of-town readers of THE GOSPEL WITNESS who could send us a dollar a week. There may be some others who could send us more. A few have already pledged five dollars per week, and some, twenty-five cents a week. We should be grateful, therefore, for subscriptions of any amount. We do not ask subscribers to send their subscriptions weekly, but to forward their contributions to us as soon after the first of each month as possible. It would be a great relief to have the whole amount underwritten before we begin.

If you have any doubt about hearing us, tune in on CFRB and see if you can pick up that station. If you can pick it up on week days, you may be sure it will be just as easy on Sundays, because there is probably a little less on the air.

We should be obliged if every reader who hears the broadcast of next Sunday will kindly send us a post card, or note, telling us how it is received, so that we may know with what success we are meeting with this new station.

There are country places where people have few religious privileges, and perhaps in some of these friends could gather a little group of neighbours, and let the Jarvis St. service be their Sunday night service. When the collection is taken, they might take a collection as we do in Jarvis St.

The Jarvis St. Church telephone number is ELgin 3531, and we shall be glad to hear from any by telephone, or wire, on Sunday evening as to how the broadcast has been received.

Until further notice the Jarvis St. Sunday evening service will be broadcast each week from seven to nine o'clock, (Eastern Daylight Saving Time).

Send us your pledge at once for so much per week to be forwarded monthly, or if it would save you trouble to send the money, as it is now settled that we are going on the air, we should be glad to receive contributions at any time. Please send your contribution either by Post Office order or cheque, as sending money by mail involves a certain risk.

While we have every confidence we shall be able to carry on to the end of August, because we believe many of the Lord's people will come to our help, we think it wise to state that we shall have to discontinue broadcasting at any time should the funds fail to come in.

We venture to speak this one word to Jarvis St. members: a radio ought never to be used as a substitute for personal attendance at the place of worship. It is a good substitute where the gospel cannot be heard in any other way; but we urge our Jarvis St. members not to use the radio instead of coming to church. Let us look upon the radio ministry as a piece of missionary work, designed to benefit those who are sick, or for other reasons, are shut in, or those who are in places where the gospel of the grace of God is not preached.

Above all, we ask all our readers to pray earnestly that God may bless this testimony over the air, as He did before, to the conversion of sinners and the upbuilding of His own people.

Listen in next Sunday.

# The Jarvis Street Pulpit

## GOOD CHEER FOR HARD TIMES.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 12th, 1932.

(Stenographically Reported)

"For the grace of God that bringeth salvation hath appeared to all men."—Titus 2:11.

### Prayer before the Sermon.

We worship Thee, O God, the Father, Son, and Holy Ghost. We come by way of the cross to pray. We rejoice that the veil of the temple has been rent in twain from the top to the bottom, and that the way into the holiest is now made manifest. We thank Thee for the word of Incarnate Deity, I am the way, the truth, and the life: no man cometh unto the Father, but by me. We come unto Thee, O God, through Him Whom Thou hast appointed to be the Mediator between God and man, the Man Christ Jesus. We bless Thee for His death, for the work of redemption He has accomplished. We thank Thee for the truth that we have an Advocate with the Father, Jesus Christ the Righteous. This evening our trust to Thee-ward is through Him, for only by the shedding of His precious blood could the great obstacle of our sin be removed, thus making it possible for us to come into the presence of the Holy One.

If we know anything of our own hearts, many of us can truly say this evening, If ever I loved Thee, my Jesus 'tis now. We bring to Thee, O Lord, our tribute of praise, the adoration of our hearts; we worship Thee for what Thou art, the express image of the Father's Person. We have come to know God as He is revealed to us in the face of Jesus Christ.

Our needs this evening are very many, and yet they may all be summed up in one word: we need God. Those of us who are Thine need to be brought into closer fellowship with Thee, and those who have never known Thee, need the salvation that is in Christ. Oh, hear the cry of our hearts this evening. Help us, as we meditate again upon Thy word, that the truth of the gospel may be ministered to us, to our understandings, to our judgments, to our affections, to our consciences, to our wills, by the Spirit of Truth. Clothe Thy word with authority this evening, that Thy people may feel its sanctifying power, bringing them closer to God; and that those who hitherto have not known Thee may find in the gospel the power of God unto salvation, because they shall believe.

So would we invoke Thy blessing upon all the assemblies of the saints in the ministration of Thy word, publicly and privately the world around. Take to Thyself, O Lord, Thy great power. Come speedily, we pray Thee. We ask it in the name of Jesus Christ our Lord, Amen.

A very simple text will occupy our thought for a little while this evening: "For the grace of God that bringeth salvation hath appeared to all men".

Grace in the scriptural sense, in the height, and depth, and length, and breadth of it involves a principle which is foreign to human speech, and which is without the bounds of natural human experience. And yet we may understand something of the principle from its limited application in the lives of men. We mean by grace, unmerited favour. But that is a very meagre definition.

There was a time when self-respecting, honest, industrious, people were unwilling either to ask, or to accept, favours from their fellows. We boasted of our independence, and of our ability to pay our own way. We were proud to say that we owed no man anything. But we have fallen upon days when human pride has been

humbled in the dust, and when men everywhere are discovering their own limitations, and, driven by distress, countless millions of people to-day are glad to receive grace from their fellows. This may serve, perhaps, to illustrate that which really outreaches the bounds of human imagination.

I think perhaps I once quoted to you the saying of a great preacher whom I heard preach on this text: "The Lord will give grace and glory". He endeavoured to define grace. He said, "Grace is love beyond the bounds of love; grace is love outloving love." But even then he did not even approximate its meaning: It is something vastly more than that.

### I.

What is meant here by this phrase, "The grace of God"? In a limited sense we know something about grace in the relationships of men, one with another. We speak of certain actions as "acts of grace", by which we mean: I am under no obligation to do it; I recognize no legal necessity; I am under no external compulsion, but out of the generosity of my heart, I do this: it is an act of grace on my part. And so we give to the needy, if we are able, not because they have any particular claim upon us; except perhaps that which is founded in our common humanity; we help as well as we can as an act of grace. But that does not go very far. Grace, so far as men are concerned, has its very distinct limitations.

Even governments are discovering that they cannot deal with people on the principle of grace. There was a time when people in this country quite harshly criticized what they called in England "the dole", which was really unemployment insurance. But we have come to something that is just as bad, and, indeed, in some respects a great deal worse in our own country, and even in the supposedly immensely wealthy country to the south of us. But where are governments to get the money from to deal with people on the principle of grace? They may make their grants of millions for the relief of the unemployed, but very soon the millions are spent. And what shall they do for a further supply? Where is the government treasury to get it from? If we shut ourselves up to the view of our own little lives we are inclined to think that a million dollars would go a long way, but it would not go very far in feeding the mouths of the city of Toronto for one day—not very far. And when we look to the government of the country for relief, our statesmen have to say, "We have nothing but what is given to us; and if you insist that we pour out money, then we shall have to levy heavier taxes upon you to enable us to do it."

Do you not see, dear friends, that *in the very nature of the case man cannot deal with man indefinitely on the principle of grace*. There must be a replenishment of supplies, a refilling of the reservoir; there must be production, the creation of wealth if wealth is to be distributed; otherwise, we soon get to the end of our resources, and all the world becomes poor together.

I remember some years ago in the early part of the Soviet regime in Russia when Mr. Balfour replied to certain speeches that had been made in Russia, he said, "We have never questioned the efficacy of Sovietism to make rich men poorer." Nothing is easier than that. But the great problem is to know how to make poor men richer. Anyone can reduce people to a lower standard, but the great desideratum is to discover how to elevate people. How shall we restore individuals and communities to a position of independence and self-support?

I use that only as an illustration, merely to show you that *grace always argues infinity*; that no individual can deal with other individuals, and no government can deal with its subjects, indefinitely on the principle of grace: it may give to the few at the expense of the many; but it must have supplies if it is to give.

Somebody came once to the Duke of Wellington and asked alms. The Iron Duke asked, "And upon what grounds do you petition me? Why should I help you?" "Because", said the beggar, "you are my brother." The duke put his hand into his pocket and drew out a penny and gave it to him, and said, "Get all your other brothers to give you as much as that, and you will be a richer man than I am." Quite so. Were you to distribute the world's wealth, what then? It would soon be diminished, and at last exhausted, unless the earth brought forth its fruits, and unless by human labour the wealth of the world was increased.

Sometimes we think of very rich men as men unable to dispose of their wealth. You say, "What could a man who measures his wealth by billions, do with it?" Let him advertise to-morrow morning that he would like a little advice on the subject, and he will find he can dispose of it before night. If you could pool all the wealth of the Fords and the Rockefellers and the Vanderbilts and the Rothschilds, and all other rich men together, even then the hungry mouths of this world would exhaust their resources very quickly.

Grace, which gives—and gives—and gives—which is always giving, and when it has given for a million years is just as able to give as at the beginning—that is not human! I say, divine grace involves a conception of things that is beyond the reach of the human imagination.

The prodigal had been so long in the far country that he had forgotten the idiom of his father's speech. He had accustomed himself to an alien order of things. For, in that far land, "when he had spent all" he looked about for grace, "and no man gave unto him." The principle of grace was unknown in the "far country". And he came back to his father's house still having in his mind the necessity of working his way, of earning his right to live in his father's house. He said, "Make me as one of thy hired servants; let me work for a living."

Nearly all the theological seminaries of to-day teach the theology of the prodigal before he was converted—for that, you know, is the business of the church nowadays, to get the prodigal a better job in the far country, so that he will not need to come home! In the report of a great

conference, of a great church, a certain man aired his view, and declared that the world needs another Christ than the Christ of Paul,—meaning, I suppose, that they do not need Paul's interpretation of Christ—and he was applauded to the echo. To the honour of that Church let it be said that such infidelity did not wholly pass without protest. The carnal mind supposes the way to God is the way of works, but that is because the carnal mind does not understand grace.

*The principle of grace argues infinity, and infinity argues God, and you cannot be saved without God.* No church can save you, no priest can save you, no conference or assembly can save you, no ordinances can save you—they have their place, but there is no salvation in them. What we need is grace, and "the grace of God", infinite as God is infinite, without measure.

Grace is but another word for God. It is not merely the mercy of God, nor the love of God, nor the justice of God, nor the faithfulness of God, nor the power of God, nor the omnipotence of God; it is not any one of these alone: it is all of them put together—all the qualities of the Godhead, all there is in God, all there is of God harmoniously operating for the benefit of a bankrupt world: "The grace of God."

## II.

Well, WHAT DOES GRACE DO? "The grace of God . . . bringeth salvation".

*Now grace, to be equal to human requirements, must be as broad and as deep and as high as the need of a man.* A man comes to you and says, "I am in difficult circumstances. I wish you could give me a little help." "Well, what do you want; what do you need?" "Oh, my needs are very moderate. My request is very modest. I need a place to sleep tonight, and I cannot get a bed without twenty-five cents." And you feel like a plutocrat for the moment, as you hand him out a quarter, saying, "I can do that for you." Yes; that is well enough. But another man comes and says, "I am in need, sir." "What is the matter with you?" "My rent is unpaid, and I have received notice that unless it is paid I am going to be put on the street to-morrow." "Well, how much do you need? What is your rent?" "Oh, it is not a high rent, just fifteen dollars a month"—it may be a couple of rooms. "Well, how much do you owe?" "Oh, about four months." "And you need about sixty dollars?" "Yes." "Well, I am sorry, but I am afraid I cannot manage that."

"Grace?" What do you mean by grace?—twenty-five cents! "Grace?" Sixty dollars! Oh, no. But suppose you could manage that, and you knew the man. There is another man who asks for a confidential conversation with you, and he is a man of business, and he says, "I am in a difficult situation." What is the matter? Trade is bad, you know, and I have become terribly tangled up in my affairs, and I just wondered if you could help me out." "You say, 'I do not know. I would like to help you if I could. What do you need?'" "Well, my affairs are in such a condition that I cannot keep going unless I can lay my hands upon twenty-five thousand dollars." "Oh," you say, "I should like to be gracious, but that is beyond my grace; I have not as much as that."

There was a man a little while ago who was called "The match king", who committed suicide in Paris, or at least so it is reported—"The Swedish match king". Suppose

he had tried to get out of his financial difficulties on the principle of grace, and supposing he had gone to a Rockefeller and he had said, "Well, Mr. Kreuger, just how much do you need?" He would probably have said, "I have gone into my affairs, and I find that I am just about one hundred and seventy-three million dollars behind." That would be beyond the grace of even a Rockefeller.

Do you see what I mean? The grace that is to meet every man's need must be commensurate with the need of the neediest. How much do you need? What is the measure of your obligation to the holy law of God?

I am unable to understand why preachers preach salvation by works, because, to say nothing of the biblical and theological aspect of it, it is philosophically absurd. Is that too big a word? Well, let me simplify it.

Some years ago while I was calling on a grocer in his store, a woman came in and asked him if she might have a private conversation with him. They stepped off to one part of the store, and held a whispered conversation. He shook his head, and said, "I am sorry but I cannot do it." In high dudgeon she went out, and banged the door after her. I said, "What is the matter? Have you lost a customer?" He said, "No. I know her very well. She came and asked me for credit. And I said to her, 'Is your husband working?' 'Yes.' 'Full time?' 'Yes.' 'Are you working?' 'Yes.' 'Both earning all that you can earn?' 'Yes.' 'And earning what you can earn, you cannot pay your way?' 'No.' 'Well then, if I give you credit, how are you going to overtake old scores?'"

There is not one of us who can pay his own way with the holy law of God for one day. Pray as you may, read your Bible as you may, do all the alms that you can, live as righteously as possible, when the sun goes down there is a tremendous deficit reckoned to your account; for "all have sinned, and come short of the glory of God." And as I said to you last Sunday evening, the glory of God is seen in the face of Jesus Christ; which means that we have all sinned, and fallen short of the standard of life set by Jesus Christ, and nothing short of His absolute righteousness can ever satisfy the holy law of God.

Well then, there is no hope for us in any institution, and the grace of God, to meet our need, must be equal to all the requirements of the individual soul, whether the debt be a hundred dollars—if I may use the terms of the market place—or one hundred and seventy-three million dollars; no one can be every man's saviour who is not able to pay the debt of the soul that is completely bankrupt, and on the very verge of the abyss. Oh, we all need the grace of God, every one of us, and "The grace of God . . . bringeth salvation":

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

Further, *grace must be equal to the requirements of any number of applicants.* "The grace of God that bringeth salvation hath appeared to all men."

Before the days of the depression—I do not know whether that word is quite outlawed or not, but before our ship got into troubled waters, when there was no excuse for a healthy man's being out of employment, or without the means of livelihood, when there was plenty of work—I used to have many tourists come to see me. I saw a good definition last week to the effect that a traveller

with money is a tourist, and a traveller without money is a tramp. I used to have some of the tourists without money come to see me, and I soon discovered that if I helped one he became the head of a procession. I learned that they spoke the same language: they just had a job to go to next week, and the job was always out of town, and all they needed was just money enough to pay their way to that job. I helped a few, but at length had to tell them that the walking was good, and that they could begin the job right at my office door by walking.

We have fallen upon other days now, when government statisticians are enumerating the number of persons unemployed. If there were only a thousand or so it would not be difficult for others who are in employment to carry them. But when it mounts up to hundreds of thousands, and when, as in the country to the south of us, the unemployed are numbered by millions—and the same is true in England, in Continental countries, in New Zealand, in Australia, the world around—it becomes another problem, does it not? And what government is rich enough to take care of all its unemployed, adequately? Hence, the world's statesmanship is at its wits' end. It does not know how, no government knows how, to take care of its needy children.

I wonder how many need help, spiritually? I wonder how many are able to accomplish their own salvation? Alas, it is not a proportion of the population: it is all the population. It is not a limited number in Canada, or in the United States: it is everybody. The same is true of England; it is true of Europe, and of Asia; it is true of Africa; it is true of America; it is true of all the islands of the sea. Every human soul is so hopelessly in debt to God that he has not the remotest chance of extricating himself from his difficulties. Is the government of the universe equal to that task? Not according to the Modernists! We are to save each other by new economic systems, and all the rest of it. Oh, when will men learn that there is no system of economics, or of morals, that can save an individual, or a community, or a nation from which God is excluded. We need the grace of God. And God is able to take care of us all; there is salvation for everybody. "The grace of God which bringeth salvation hath appeared to all men."

Andrew and Philip, found the boy who had five loaves and two fishes. Andrew found him—he had a way of finding people! And Philip had said, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." Philip ought to have been made chairman of the finance committee! That is the way men plan. How can we so arrange it "that everyone of them may take a little"? If you remember, the Lord said, in effect, "I have never thought of providing a little for anybody. How many loaves have you?" And after they were filled, until they could not eat another thing—when they had eaten as children do at a Sunday School picnic—it was organized like a Sunday School picnic; they were made to sit down in fifties—they gathered up the fragments, and filled twelve baskets. Ah, there is grace enough in our gracious God for every one of us! The rule of His providence is, "enough and to spare"; that is grace.

Not only must the grace of God be as wide as the needs of the multitudes, but *it must be equal to all the demands of time and of eternity.* Suppose some needy soul were to come to you, and out of your generosity and your limited supplies you were to meet his need. What if next

week he comes back again, and says, "Will you help me again, please?" "Well, I helped you last week." "I know; that is why I came this week." And you help him a second time. And the third week he comes back again, but you say, "I was glad to help you, but I cannot keep on doing it. I have helped you twice. The will is there, but the ability is not; I cannot keep on doing it."

"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." I went to Him who helped me before, and He helped me again; and because He has inclined His ear unto me, therefore will I call upon Him—as long as I live, I will keep on going to the same store. Can you understand that? Oh, I know you can not, unless you have been saved by grace.

We have a *tremendous deficit in the past*. How shall we get that paid up and have a clean sheet? And if it were paid, we shall have another one to-morrow, and in all the days to come. And when at last the strong man bows himself, and the almond tree shall flourish and man goes to his long home, he needs a "house not made with hands, eternal in the heavens", who is going to pay his rent for all eternity, and provide him with clothes, and abundance of food, and all the accompaniments of wealth—music, and beauty, and even load him with jewels beside? Who can do that for you? No one but God.

I wish you would take a walk out into the woods this next week, out where God does things, and see how prodigal He is. How He carpets the earth with flowers! How He makes it to bring forth abundantly! Go to some place away yonder among the trees, where just a bit of sunshine comes through, and you will say, "How, I wish I could take that into my garden!" Does God waste anything? No. His resources of physical energy are like Himself—infinite. "He spake, and it was done; He commanded, and it stood fast". He "weighed the mountains in scales, and the hills in a balance"; He took up "the isles as a very little thing"; He spread out the firmament, and flung a million stars into space. And then you think He cannot take care of you! I tell you, my friends, our gracious God can save us for time and for eternity, every one of us; He can look after us here and hereafter, so that we may be able to say "for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." He "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away"—the executors will not waste the estate: it "fadeth not away"—I have seen some estates fade away, have not you?—"reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

### III.

"The grace of God that bringeth salvation hath appeared." You cannot see a principle. It is very difficult for some people to comprehend the abstract. Perhaps people of a philosophical turn of mind may, but most people like the concrete—indeed, I think we all do.

I was speaking to a lady over the telephone the other day, and she said she had been to hear a certain preacher, who was reputed to be a learned man. But she said, "I could not for the life of me understand what he was saying". She was a cultured woman too, not an uneducated woman by any means. But she said, "I brought my

children to Jarvis St."—the oldest I think would be about four—"and when they got home they asked me questions about the sermon." Even the children understand. Well, why not? That is what we are here for.

How, then, are we to understand "the grace of God"? This is the most abstruse of all subjects. It involves a principle that is baffling to the human mind. The greatest philosophers have missed it, and are missing it to-day, and laughing us to scorn—some of them. But when they tell me that I have not my lunch basket, and I know I have had a good meal out of it, they may go on laughing. Some of us can say, We know Whom we have believed; and we know these things are true.

"The grace of God . . . bringeth salvation." But how is it to appear? Where shall we see it? Ah, there is only one place. I have said to you that grace is another name for God. "God is a Spirit"; "No man hath seen God at any time." "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Oh, no. Said one of the disciples to Jesus of Nazareth, "Lord, show us the Father, and it sufficeth us." To him Jesus said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."

That is the message I bring you, that God was manifest in the flesh; and Jesus Christ is the only God we can know. Any other god must be an abstraction, a mere ideal; but He came out of the Unknown into human life, so that we could look upon Him, and as we observed last Sunday evening, "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." He is "the express image of his person." Therefore if you would know the meaning of the grace of God, you must study the Person and work of the Lord Jesus, for He is Himself the embodiment, the incarnation, the exemplification, the full revelation, the complete effulgence of the Father's Person, the "brightness of his glory".

The grace of God appears in His birth. He came into this world unasked for. So far as the world was concerned He was an unwanted Child. He came into this world, and Herod, as representative of the power of the world, sought to drive Him out of it, but they died "who sought the young child's life"; and grace itself, being invulnerable and immortal, as God is immortal, survived in the Person of Jesus. Born of the virgin Mary, begotten of the Holy Ghost, that "holy thing" is called "the Son of God". His birth was an act of grace. It was a sovereign interposition in human life. The virgin birth of Jesus Christ proves to a demonstration the utter untruth of the whole theory of evolution. All that is best in human life did not come up: it came down; born from above. "Ye", said Jesus, "are from beneath; I am from above." Oh, the infinite stoop from the throne of glory to the manger!

He was beholden to no one in the days of His flesh; He who was rich, for our sakes became poor; He never begged from anyone. He did ask a drink of the Samaritan woman, but even as He did so, He said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water". He was always giving. They had but to touch the hem of His garment, and grace flowed to their afflicted bodies. He said, "The foxes have holes, and the birds of the air have nests; but

the Son of man hath not where to lay his head." And standing in His seamless robe, having no roof above His head, He said to His disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world". If there had been a "Who's Who" published in that day, His name would not have been in it. But He overcame the world by doing without it. He lived sovereignly, independently, Himself the Source, the Fountain of grace and of life.

So also did He go to the cross. I know they forsook Him and fled. Will you misunderstand me if I say that I am glad they did. It was wicked of them to do it, as it has been wicked of you and of me to fail Him when we ought to have stood by Him. But I never can forget that when He prayed in Gethsemane's garden He was alone. They were asleep, even the best of them. And when He stood in Pilate's hall, He was alone. And when He went to the cross, He was alone.

Did you ever have anybody take care of you, just for a little while? I once had a rich friend—once! Oh, more than once! But this time a friend put his arm around me, and said, "Come and be my guest to-day. It was in Atlantic City, where they build hotels for people who have more money than brains,—I do not mean all of them, of course. But they are built on such a scale that it is evident they are built just to take people's money away from them. And my friend took me into the best of them. Oh, what a palace it was! Nearly all the people, it seemed to me, were millionaires, for if they were not, they would have come out bankrupt. I sat down with my friend to lunch. I do not know what the salt and pepper were, whether they were a dollar apiece or not, but the prices were perfectly absurd. I have travelled a little, but I have never seen anything like that. But my host said, "Your money is no good to-day". It was well he said it, for what I had would have gone fast, but not far, in that hotel. My generous American friend took care of me and paid my way.

Do you know what grace is? It is the Son of God coming down and saying to us, "Your money, your good works, your self-righteousness, are worthless: I will look after you." Into the garden He went alone, and up to the cross He went alone; when He died He was alone: when the women went to the sepulchre with their spices, they said, "Who shall roll us away the stone from the door of the sepulchre? We wish Peter were here, or James, or John, or all of them, so that they could open the sepulchre for us." But when they came they found the stone was rolled away already, for the conquering Christ would not allow a human hand to help Him out of the grave. Without human help He went back to the glory at last, sweeping through the gates into the eternal city, to sit down on the right hand of the Majesty on high. But nobody helped Him! Oh, nobody helped Him but God! Salvation is the work of Father, Son, and Holy Ghost, all there is of God is engaged to save you from ruin, and bring you to glory. The grace of God "hath appeared" in the Person of Jesus Christ.

And so you see, all we have to do is let God take care of us. That is easy, is it not? No one else can do it. You must not tell me that Jesus Christ is not God—I will not have your doctrine. I know He is, for nobody but God can save this poor soul, and nobody but God can save your soul, and keep on saving it right through the eternal ages.

Does not that lay a foundation for faith? when you have nothing to do but just leave it all with Jesus, and rest

in the assurance that He will bring you at last and present you faultless in the presence of His glory, with exceeding joy? "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."

Let us pray: O Lord, we come, many of us just to praise Thee again. It does our souls good to survey our riches in Christ Jesus. We thank Thee for our inheritance, and to-night our thought turns to those who are without the gate, to those who do not know that the Son of God is come that we might know Him that is true. Remove the veil from their eyes, we pray Thee, and help them to see God in Christ, and then to roll all their burden upon Him. Put into their lips as into their hearts, the prayer of the publican: God be merciful to me, a sinner. We would pray it together again; we have said it often, we say it again. Oh may Thy Spirit give us liberty thus to pray. (Why should we not, dear friends, pray audibly? Let us say it together: God be merciful to me, a sinner. Let us pray together in His holy presence. Say it with me: God be merciful to me, a sinner.) Thou hast said, O Lord that whosoever calleth upon the name of the Lord shall be saved. We have called upon Thy name. May we know that we are saved, for Thy name's sake, Amen.

### GOD'S PROMISE TO ABRAHAM.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, June 9th, 1932.

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

(Stenographically Reported)

We are to give further thought this evening to the teaching of the word of God respecting the place of His ancient people in His plan for the future.

I can understand how some people may become a little impatient when time is given to the consideration of matters in which they are themselves not profoundly interested, and which may seem to them to be but remotely related to the essentials of Christian faith. But it cannot too frequently or too strongly be emphasized that if we depart from the plain teaching of Scripture at any point, we are likely to be led into still greater error. It ought to be a matter of supreme concern to every one of us to ascertain, so far as is humanly possible, what is the plain teaching of God's word respecting any matter.

I repeat, I have no theory to establish. I ask you again this evening to examine the teaching of the New Testament: we shall confine ourselves to the gospels.

Look first of all at the ministry of John the Baptist—that is the most natural place of beginning, I think, so far as the gospels are concerned. John the Baptist was chosen of God as the forerunner of the Messiah. There was a miraculous element in his birth, as truly as in the birth of Isaac. His coming was the fulfilment of prophecy: "Behold, I send my messenger before thy face". John was specially commissioned of God to introduce the Messiah. If John had any idea that the promise of God to Abraham required the setting up of a kingdom in Palestine, and that Jesus Christ had come to do that, it must certainly have come to the surface in his teaching.

Let us look at the third chapter of Matthew. (These Thursday evening studies might better be called *Thursday evenings with the Bible* than a Bible lecture, because I want you to go to the Book itself and then afterwards study the whole subject for yourselves.)

"In those days came John the Baptist, preaching in the wilderness of Judea." Try to let your mind be perfectly open, without any preconception. Read what John the Baptist says, and see what he specially teaches, if anything, respecting the plan of God for the Jews in relation to Messiah's kingdom. John said, "Repent ye: for the kingdom of heaven is at hand." That is a phrase that we shall have to examine closely, to find out what was meant by "the kingdom of heaven". Some kind of kingdom, according to John's testimony, was at hand: "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Then follows a description of John. "Then went out to him Jerusalem, and all Judea, and all the region roundabout Jordan. And were baptized of him in Jordan, confessing their sins." Here follows John's message. When he had called them a "generation of vipers," and asked them who had warned them to flee from the wrath to come, he said, "Bring forth fruits meet for repentance. And think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down; and cast into the fire." Then he spoke of One who should "come after me . . . whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Mark's account of John's ministry does not greatly differ from that of Matthew. We have it in the first chapter of Mark. It is practically parallel, and contains an account of Christ's baptism also.

Luke's account of John's ministry is found in the third chapter, and is really a repetition of what is contained in Matthew and Mark: "As the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water." Then follows a repetition of Matthew and Mark, followed by the story of the baptism of Christ.

What John has to say about the baptism of Christ is contained in the first chapter of John. The people came to him asking whether he were the Christ. This record does not greatly differ from that of Matthew, Mark, and Luke, except that we are told of the meeting of Christ with John: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!" John introduced Jesus as One who had come to die. His death was no accident: it was ordained from of old; and He came for that express purpose, to bear away the sins of the world.

Were you to read what John the Baptist said, what is recorded of his ministry in these four gospels, I think you would scarcely form the idea that John believed that Jesus had come at this time to establish an earthly kingdom. However, we shall see later.

### The Beginning of Christ's Ministry

Glance for a moment at the beginning of Christ's ministry. You have first of all an account of His baptism, followed by the temptation. I think it is not without significance that our Lord was tempted to turn aside from His spiritual ministry. First He was "an hungered".

And the devil said, "If thou be the Son of God, command that these stones be made bread. Turn from the spiritual to the material." To which He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then he took him up to the pinnacle of the temple—the order is not the same in Luke, but He was taken to the pinnacle of the temple, and there He was tempted to cast Himself down, to tempt God to a miracle: "If thou be the Son of God, cast thyself down. You can not break your bones; you need not care about the law of the physical life: you are superior to that." And he quoted scripture in support of the temptation: "It is written, He shall give his angels charge concerning thee". To which Jesus replied, "Thou shalt not tempt the Lord thy God." Again, he was shown the kingdoms of this world and their glory; and the tempter said, "All this power will I give Thee, and the glory of them; for that is delivered unto me; and to whomsoever I will give it. If thou therefore wilt worship me, all shall be thine." And Jesus answered and said unto him: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

### Christ's Introduction of Himself

Specially significant, it seems to me, in this relation is our Lord's own introduction of Himself at the beginning of His public ministry. He came to the synagogue at Nazareth and stood up to read, "and there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,"—He turned to what in our Bible is the sixty-first chapter of Isaiah's prophecy, and He read—"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." Jesus declared explicitly that the sixty-first chapter of Isaiah was fulfilled in Himself and in His ministry. The programme which He announced for Himself was not the setting up of an earthly kingdom by any means: He had been anointed to "preach the gospel to the poor", to "heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Reading that I should not find for myself in that announcement of His programme anything that would indicate that our Lord anticipated then and there, on that side of the cross, the establishment of an earthly kingdom.

### John's Attitude Toward Christ's Programme

There is significance also, it seems to me, in John's attitude toward this programme. Turn to the eleventh chapter of Matthew. When John was in prison he sent his disciples to Jesus asking this question: "Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see."

There are differences of opinion among expositors as to whether John was really discouraged by the fact that he was imprisoned, or whether his human nature, like ours in like circumstances, was a little weak and weary,

and he was really asking: "If Thou art He that should come why am I allowed to languish in prison?" Or, it may have been that he did what we are now trying to do; it may have been that his disciples said, "Why, if Jesus of Nazareth is the Messiah, does He leave thee in prison? Why does He not deliver thee?" And John perhaps said, "Go and ask Him yourself, Art Thou he that should come, or do we look for another?" Whichever may be the correct interpretation, it is well to observe the Lord's answer. He said, "Go and show John again those things which ye do hear and see." And what were these things? "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me—whosoever shall find none occasion of stumbling in me. Go and tell John the programme I have marked out, and ask him if it satisfies him. Tell him if he can accept that he will be blessed. Blessed is he, whosoever shall not be offended in me."

Would you not suppose that our Lord would have given some indication of an early reversal of conditions which then obtained, if an earthly programme had been in His programme? Instead of that He plainly maintained the purely spiritual character of His mission, and held out no promise whatever of earthly reward.

#### "The Gospel of the Kingdom"

In Matthew chapter four, verse twenty-three, we read, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria." Now what is "the gospel of the kingdom"? In the twenty-fourth chapter of Matthew also you read, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." We are told that "the gospel of the kingdom" is something different from "the gospel of the grace of God". But if Jesus by His preaching of "the gospel of the kingdom" had announced any such programme as some of our friends assume was in His purpose, is it not an extraordinary thing that there was no indication whatever on the part of the Jewish people of that fact. Indeed, it would seem to me that He was rejected because of the spiritual character of His mission. They wanted something else; they wanted deliverance, I have no doubt, from the yoke of Rome; they wanted some temporal advantage in the coming of their Messiah. When later he fed them with loaves, the people came by the thousands to make Him a King. They wanted to put a crown on His brow. Apparently they argued, "It would be a wonderful thing if we could live under conditions like these, if we had as our Ruler, One Who could feed us with bread!" And you remember what He said: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." He refused to be turned aside from His spiritual mission.

In my view—I do not want you to accept it, understand; look into the Book for it—but in my view, there is but one gospel—the gospel of the kingdom, the gospel of the grace of God, the everlasting gospel—these are one and the same: there is but one gospel: not four—but one! Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." And

the gospel of the kingdom is the gospel which you and I are commissioned to preach; it is the gospel which was committed to the disciples, and to the church, when Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." "The gospel of the kingdom" was not for the Jews only, but for "all nations," for "all the world," for "every creature."

#### The Sermon on the Mount

Look for a moment at the sermon on the mount. It is perhaps very difficult to keep to one particular line, and to consider it apart from its relations. I read an article in a certain American magazine on the sermon on the mount. The writer asked for whom was the sermon on the mount intended? He told his readers that he had given much thought to it, and he had reached the conclusion that it certainly was not intended for the people to whom it was addressed—it was not intended for the Jews of Christ's day. It was not intended for the church of Pentecost, or any later day. And by a process which I at least was utterly unable to follow, he discovered at last that in the sermon on the mount there was enunciated the law of the kingdom, and that it was to find its ultimate application to those who should live in the last half of the great tribulation!

Some may find such an interpretation acceptable, but it is far from being acceptable to me. I was almost going to tell you how it appears to me, but that perhaps would prejudice the case.

Scholarship is necessary. I think you know me well enough to know that I would never put a premium upon ignorance. I do not believe that ignorance is the mother of devotion: notwithstanding I believe that plain, practical every day, common sense is of wonderful assistance, when sanctified by the Spirit of God, in the understanding of scripture. The Bible was intended to be understood by us. Supposing no one told you to the contrary, and you were to open your Bible at the fifth chapter of Matthew, and read something like this: "Seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto Him: and He opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven"; "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."

Now, frankly, to whom would you suppose the Lord was speaking? Do you think He was speaking to the people who were listening to Him? Is not that the plain, simple, common sense view of the matter? Can anyone in his senses imagine that Jesus, preaching from the mount, was talking to someone who was to live in the last half of the great tribulation?—granted, if you like, that the great tribulation is in the future, and it is all to be compressed into seven years, and this is to be in the last half? And yet I could take you to a doctor of divinity not very many blocks from where we stand, who preaches substantially the same thing.

What does it mean? It deletes the sermon on the mount from your Bible. It is no use teaching the Beatitudes to your children any longer if they have no application to them. For instance: "Ye are the salt of the earth"—that is not for you; "the light of the world"—that is not for you; "let your light so shine before men"—that is not for you; "I say unto you, That except your



righteousness shall exceed the righteousness of the scribes and Pharisees"—that is not for you; "I say unto you, That whosoever is angry with his brother without a cause"—that is not for you; "if thou bring thy gift to the altar"—O, what a discovery? that does not belong to me, has nothing to do with me at all! "If thy right eye offend thee, pluck it out, and cast it from thee"—that does not belong to me either!

Do not misunderstand me. I do not believe that all our dispensational friends take that extreme position, not by any means. But there are many Modernists who do not take extreme positions. There are Modernists who in the beginning of their modernization—if I may use such an expression—preached the Deity of Christ, and they preached the atonement; but having started on that road they ultimately arrived at a position where they denied the supernatural in everything.

There was a dear friend of mine who used to sit here in this church, a very distinguished lawyer. I talked with him about these matters once, and I said to him, "Doctor, you are a lawyer, and you do not know how the practice of your profession has reacted upon your own mental processes. You are not the type of lawyer who drags a man into court: you have spent your life keeping people out of court. You have spent the greater part of your professional life in seeking to avoid litigation. Is not that so?" "Yes," he said. "How do you do it?" I enquired. "Well, there has to be a meeting place." I said, "Yes; and that meeting place is always on the basis of compromise; and it may often be legitimate to compromise where no moral principle is involved. But you have spent your life compromising, and teaching other people to compromise, and I am sure you do not realize the implications of your own position. I do not know a man who loves the Lord Jesus more than you do; I do not know a man who is truer to the verities of the faith. And yet ninety-nine men out of a hundred, if they have a logical mind, starting on your road, will land in Unitarianism, and by and by in Agnosticism. You can go just so far and stop. The other man outruns you; until by and by he will believe nothing."

I have had and still have fellowship, with many dispensationalists, and rejoice in the loyalty to the great verities of the faith of many who hold this view, but their disciples are outrunning them; they are carrying their positions to their logical conclusion, and if, and when it is carried to its logical conclusion, it is destructive of the authority of Jesus Christ, and of His word.

#### "The Kingdom of Heaven" and "The Kingdom of God"

Now look for a moment at these phrases: "the kingdom of God", and "the kingdom of heaven"; it seems to me that these terms are used interchangeably. Look at the first of the beatitudes, "Blessed are the poor in spirit: for their's is the kingdom of heaven". Then look at the sixth chapter, verse thirty-three, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Do you suppose that the Lord in that case intended to differentiate between the "kingdom of heaven", and "the kingdom of God"? What is the difference? The phrase, "the kingdom of heaven" is used many times in the gospels. What would you suppose the phrase would mean, ordinarily? Would you not suppose it designated some sort of heavenly kingdom where the principles that obtain in heaven operate? Would you not think that? "The kingdom of God!" What is the United Kingdom of Great Britain? It is that

territory over which the king of Great Britain rules, that territory within which King George the Fifth is recognized as the king.

What is "the kingdom of God"? It is that realm within which He is given the preeminence, where He rules, where He reigns. Surely that is what it means. Spiritual! Yes. And in so far as material and temporal affairs may be spiritualized, material and temporal too. "The kingdom of God" may be in your office, in your home, in all the walks of life. So I think. At all events "the kingdom of heaven" belongs to those who are poor in spirit, so Christ said.

Again Christ said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." A child's spirit is the necessary condition of entrance into the kingdom of heaven. I have not time to enumerate them—"The kingdom of heaven is like—"; "The kingdom of heaven is like—"; "the kingdom of heaven is like—". Again—and again our Lord illustrates the processes of grace in the kingdom of heaven.

If I omit any passage at any time, inadvertently, I wish you would call my attention to it, if not at this particular time, send me a note giving me the passage. It is sometimes easy to establish your case if you overlook, or ignore passages that are difficult. I do not want to do that: I am anxious to ascertain the general teaching of the New Testament, on this subject.

In John's gospel it is recorded that Nicodemus came to our Lord saying, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." And Jesus said, "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus said, "How can a man be born when he is old?" And then Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now mark this, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Surely Christ had in view there a spiritual kingdom, had He not? Did He not plainly say that there was a difference between that which was "born of the flesh", and that which was "born of the Spirit"? In First Corinthians it is said that "flesh and blood cannot inherit the kingdom of God", so that Christ must have had a spiritual kingdom in view.

#### "The Jew First"

Perhaps you will say, What about the passages which speak of the "Jew first"? Let us examine them. Look at Matthew chapter ten, verses five and six: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." Obviously, the disciples were commissioned to preach to the Jews first. They were not to go into the city of the Samaritans: but they were to go to "the lost sheep of the house of Israel." Then will you look at Matthew chapter fifteen, verses twenty-four to twenty-nine. You remember the woman of Canaan came to Jesus begging Him to heal her daughter, and "He answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me! But

he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table."

You will remember that our Lord speaks in two places of "the children of the kingdom." He says, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth." In the second instance, in Matthew thirteen, "the children of the kingdom" are called "the good seed" in contradistinction to the tares.

We must now look at Acts chapter three verse twenty-six, where Peter said, "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." To the Jew first! Again Acts, chapter thirteen, verses thirty-two and thirty-three: Paul says, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised Him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. (This is the same principle, you remember which Peter expounded when he said of David, "His sepulchre is with us unto this day.") Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the Prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you"—now mark—"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts."

Now what does that mean? I have quoted the passage already in Romans: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to

every one that believeth; to the Jew first, and also to the Greek." It was "necessary" to preach the gospel to the Jews first; but I am unable to find any scriptural warrant for saying that the Jews were offered an earthly kingdom, that it was the plan of God to establish an earthly kingdom. I cannot find such a doctrine even remotely suggested in the New Testament.

Now one other passage, and we will close for to-night. Turn to the sixteenth chapter of Matthew, verse 21: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Then it was that Peter took Him and said, "Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me"; and the twenty-seventh verse, "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his words. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom."

What did our Lord mean? We must not stop with that verse, which is the last in the chapter, but go on to the next, which continues: "After six days Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart". Then follows the story of the transfiguration: "His face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him." They talked of his decease, or His exodus which he would accomplish at Jerusalem. And "while he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

Now was that what Christ meant when He said, "There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom"? It seems to me the meaning of this passage is definitely settled by another scripture.

Turn please to Second Peter, the first chapter, verses sixteen and seventeen: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." Surely that identifies the fulfilment of that promise, does it not? "We were eye-witnesses of his majesty." The kingdom of God shone in its glory upon them, and they saw the glory of the spiritual realm to which they were introduced by the grace of the Lord Jesus.

I cannot claim, I do not claim, to have exhausted this subject: I have just offered you a suggestion. Next week we shall go back into the Old Testament. Examine the gospels and see if there be any passage relating to the Jews specifically which we have overlooked.

There is one other passage which I had almost neglected to quote. You remember Peter said, "Behold, we have forsaken all, and followed Thee; what shall we have therefore?"

And Jesus said unto them, Verily I say unto you that ye that have followed me in the regeneration, when the Son of Man shall sit in the Throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. That passage must be examined, like the other passage in Acts, which speaks of the building of the tabernacle of David which had fallen down.

Most of you, even if you cannot, from memory, recall all the details of the gospel, will be able from your general knowledge of the gospels, to take a rapid survey of Matthew, Mark, Luke, and John. Approach them with open minds; and tell me where in the gospels or anywhere in the New Testament there is any promise of the re-establishment of a Jewish kingdom in the land of Palestine. I do not say it is not promised: but you observe we are proceeding on the principle that the Old Testament must be interpreted in the clearer light of the New. It surely cannot successfully be contended that there is greater light in the Old Testament on any subject than is to be found in the New. The Old Testament, studied in the light of the New, may make many things that are perhaps only suggested in the New much clearer. And that must be our task, to find out just what God has promised to His ancient people. Please do not let your spirit be ruffled. Do not assume, above all things, any one of you that you know all that may be known about it.

People who have written to me on this subject, with one or two exceptions, quote only Revelation. Of course the Book of Revelation is the word of God, but does it stand alone, entirely apart from the general teaching of the word of God? Is it not most reasonable to study the plain and unmistakable Scriptures first, and then to view this amazingly figurative book in their clear light?

Some of you may come to me at the close of this service and say, "You did not refer to the parable of the fig tree. Do you not know that the fig tree is a symbol of the Jewish nation?" I must confess I do not know it. I know that many people say that, but I am con-

strained to say to them all, Give me one verse of scripture as an authority for that. Nowhere does the New Testament say that the fig tree was intended in the parable to represent the Jews.

Beware of basing your argument on mere assumption, or on false premises of any kind. Go to the Book itself.

Perhaps it is not quite in the line of my discussion tonight, but I will just say this one word that needs to be said. I received a letter to-day and it was full of analogies, about the shepherd calling his sheep and only the sheep hearing, and about Saul on the road to Damascus hearing the voice. Others saw the light, but did not know what was said. Only Saul heard it. The writer reminded me that the air was full of radio waves, but that no one hears but those who tune in; and the Bride of Christ must tune in on heaven, then she will hear the call in the "shout, the voice of the archangel, and the trump of God", and be carried away to glory, while the rest of the world will hear and know nothing of the rapture. That is very plausible, is it not? But I remind you that analogies are not proof. I may find two people who are almost as much alike as if they were twins. That does not prove they are of the same family. Although they look alike, they are not alike: they have different blood in their veins. If you are to prove a case in court, it will not do to prove that a watch found in possession of a certain man is like a watch alleged to have been stolen, you must prove that that watch is the watch which was stolen. Do you see? The word of God is true. It does not fear the most rigorous cross-examination. "We can do nothing against the truth; but for the truth."

Next week we shall consider the twelfth chapter of the book of Genesis, and then trace God's promise to Abraham, the covenants He made with Abraham, and later the covenants made with David; and see just how far they are even now fulfilled, and how much of it remains to be fulfilled in the future. And when we have viewed these matters in the light of the New Testament, we shall have some idea of what God's programme is.

### MR. L. ROBLIN ORDAINED

On invitation from the Otterville and Rosanna Churches, some fifty messengers from seventeen churches of like faith and order met on Tuesday, May 31st, for the consideration of ordaining to the Gospel ministry, Mr. Leander Roblin, pastor of the said churches.

The service took place in the Otterville Regular Baptist Church and began in the afternoon when a council was formed for the examination of the candidate. After prayer and praise, the Rev. H. S. Bennett, B.A., of Immanuel Regular Baptist Church, Hamilton, was chosen Moderator, and Rev. J. K. Yalland, of Springfield, Clerk. Mr. Roblin was introduced by Mr. Pearce, of Otterville, and he was subsequently called upon to give his statement of Christian experience and call to the ministry.

The statement given by Mr. Roblin was a splendid one. He spoke without notes, but there was no hesitancy, or lack of clearness, and his testimony concerning the agencies used by the Holy Spirit to bring him to Christ was an encouragement to all Sunday School workers who listened.

As to Mr. Roblin's call to the ministry—he stated that he believed he was called, like Jeremiah, before his birth, but it was not until he came in contact with

Dr. T. T. Shields that he fully decided to give his life to the ministry of the Gospel. The Lord has blessed his labors with some fruit, convincing him that He has called him to the work.

A Doctrinal Statement leaving not one vestige of doubt in the minds of his hearers was given in a most satisfactory manner showing that Mr. Roblin knew his Bible and had studied that he might be "thoroughly furnished unto all good work". It was a time of happy fellowship, a solemn, sacred assembly, brooded over by the Holy Spirit. The Council being fully satisfied with regard to the candidate and his views, decided to ordain Mr. Leander Roblin at the evening service.

The following were elected to take part in the service: Rev. George Creagh, of Shedden, chairman; Mr. Frank Roblin, of Calvin Baptist Church, Toronto, was in charge of the Devotional exercise. The charge to the candidate was given by Rev. Alex. Thomson, B.D., of Mount Pleasant Road Church, Toronto, and the charge to the Church was given by Rev. James McGinlay, of the Central Regular Baptist Church, London. The right hand of fellowship was extended by the Rev. David Alexander, of the Waverley Road Baptist Church, Toronto, and Rev. T. T.

Shields, D.D., of the Jarvis Street Baptist Church, Toronto, preached the Ordination Sermon.

An ordination service in the fellowship known as the Union of Regular Baptist Churches of Ontario and Quebec is vastly different from those services where ceremony seems to be the main feature of the occasion. We cannot conceive of a candidate with other than orthodox beliefs submitting to be examined by a Regular Baptist council, but nevertheless there is nothing taken for granted. The Lord is honoured throughout the service and such a charge as was given to the candidate by the Rev. Alexander Thomson were words such as a brother beloved of long experience could give. The charge to the church based on the Scripture which reads, "Now therefore are we all here present before God, to hear all things that are commanded of God", was searching, profitable and applicable.

Dr. Shields' message which constituted the Ordination Sermon was from the text "How can ye believe which receive honour one of another, and seek not the honour that cometh from God only".

Reverently every head was bowed as at the close of the day the Rev. Leander Roblin pronounced the benediction.

## Baptist Bible Union Lesson Leaf

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REV. ALEX. THOMSON, EDITOR

Lesson 27

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THIRD QUARTER

### THE RED HEIFER

Lesson Text: Numbers, chapter 19.

**Golden Text:** "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. 9:13, 14.

#### DAILY BIBLE READINGS:

Monday—Lev. 14:1-20.

Tuesday—Deut. 21:1-9.

Wednesday—1 Cor. 1:21-31.

Thursday—Eph. 5:1-11.

Friday—Mark 15:22-38.

Saturday—Matt. 16:21-28.

#### I. THE BURNING OF THE HEIFER, (vs. 1-10)

In this lesson we come to an interesting symbolical rite relating to "purification for sin". In the first part of the chapter directions are given concerning the preparation of the "water of separation", and in the second part instruction is given concerning its use. In the whole there are lessons typical of our Lord Jesus Christ in His work of redemption. Provision is found here for cleansing from uncleanness caused by contact with the dead. Note the large number dying in the wilderness due to their failure to enter Canaan, (14:29), and the many slain from time to time in judgment. It is well to note also that contact with death brings contamination. This is understood when we remember that death is a result of sin.

In the preparation of the water of separation a heifer was the central object, and certain things are stated concerning the same. First, in relation to its colour, which was red. The colour of the animal is not mentioned in other offerings, and difference of opinion exists as to the significance to be attached to this requirement, some thinking that it reflects the colour of sin, while others believe it denotes fulness of life. If special significance is meant to be attached to the colour in this respect, probably the latter view is the more applicable, as being the opposite of death, the uncleanness of which it was meant to cleanse, and more fittingly prefiguring the abounding life of our Lord: "In him was life; and the life was the light of men", (John 1:4).

In the second place the heifer was to be one "without spot, wherein is no blemish", (v. 2). The application is quite clear in relation to our Lord's sinlessness. He was perfect; His enemies could not convince Him of sin, (John 8:46), and this being so, we have in Him the highest example of life, work, and teaching. He is the greatest miracle of all ages, unique among men, because He

was more than a man. He was God manifest in the flesh, (I Tim. 3:16), humbling Himself in this manner that He might die for us, (Phil. 2:8). In the third place the heifer was to be one "upon which never came yoke". Its vital energy was not to be impaired by bearing the yoke. It was to be a fresh, healthful, animal, in every way the opposite of death, its sex denoting the bearing of life. It would thus be a true representative of the best in the animal world, and as such a type of our Lord in his perfect sinless character.

Having been chosen, the heifer was given unto Eleazar the priest, the son of Aaron, and brought without the camp, and there slain, (v. 3). This points clearly to the death of our Lord, and the place of the same. He was slain without the camp, (Heb. 13:11-14), in both a geographical and religious sense, relating to Jerusalem and Judaism. It is of interest to note that the priest did not kill the animal: it was slain by another. It would not have been true to type if the priest had done this, our Lord, both Priest and Victim, necessarily being slain by others. After the slaying of the heifer, the priest sprinkled the blood with his finger directly before the tabernacle of the congregation seven times, (v. 4). This denoted the presentation of the blood unto God, reminding us of the entrance of our Lord into the heavenlies with His own blood, (Heb. 9:12): His sacrifice was acceptable unto God, and through Him we are cleansed and made acceptable unto the Father.

After the presentation of the blood which denotes the sacrificial nature of the rite, the animal was burned, the rest of the blood being burned with it, the ashes being impregnated with the same. "But in order still further to increase the strength of these ashes, which were already well fitted to serve as a powerful antidote to the corruption of death, as being the incorruptible residuum of the sin-offering, which had not been destroyed by the fire, cedar-wood was thrown into the fire, as the symbol of the incorruptible continuance of life; and hyssop as the symbol of purification from the corruption of death; and scarlet wool, the deep red of which shadowed forth the strongest vital energy, so that the ashes might be regarded as the quintessence of all that purified, and strengthened life, refined and sublimated by the fire". (vs. 5, 6). Uncleanness attached to the priest in charge of the sacrifice, (v. 7), the person who burnt the animal, (v. 8), and the man who gathered up the ashes of the heifer, (vs. 9, 10). The duration of the uncleanness was "until the even", and the prescription for cleansing: the washing in water. The uncleanness was due possibly to the passing over unto the sin-offering of the uncleanness of sin and death, as in the case of the man who led the scapegoat into the wilderness, who became unclean through the imposition of sin upon that animal, (Lev. 16:26). Regarded in relation to their purpose as the means of purification, the ashes were to be treated as clean. Explain our Lord's work as Sin-bearer, (I Peter 2:24), and the purpose of the same in relation to salvation.

#### II. THE USE OF THE WATER OF SEPARATION, (vs. 11-22).

After the directions relating to the burning of the heifer in preparation for the water of separation, laws for the use of the same were given, first, in a general manner, (vs. 11-13), then more particularly, (vs. 14-22). The duration of uncleanness arising from touching the dead is stated, (v. 11), followed by instruction concerning cleansing. This act was to take place on the third day, and on the seventh day the person would be clean, but if this rite were not performed on the third day, the individual would not be clean on the seventh day, (v. 12), or if the act of cleansing should not be carried out at all, then the unclean one would be cut off from Israel, he "defileth the tabernacle of the Lord", (vs. 13, 20). We see in this the requirement of God for cleanness on the part of His people, His kindness in making provision for the same, the impossibility of an unclean person pleasing Him, or remaining in His presence, and the punishment attached to neglect of the means of cleansing. These lessons may be applied to this gospel age, inasmuch as God acts in accordance with the same principles in all ages.

In the concluding verses particulars are given concerning certain causes of uncleanness, and the mode of cleansing. All who entered a tent wherein was the body of a dead person were accounted unclean, and everything in that tent was likewise affected, (v. 14). Every open vessel which had no covering bound upon it was unclean, (v. 15), and anyone who touched the body of one slain with a sword in the open field, or a dead body, or a bone of a man, or a grave, was also defiled, the duration of the defilement being seven days, (v. 16). Such persons were ceremonially unclean, but possibly there were also hygienic reasons underlying these laws. We know something these days about the possibility of contagion arising from contact with decomposed matter, and the danger of the content of an open vessel becoming infected through disease germs in the air. God desired to protect His people from all contamination, but if and when they became contaminated, provision for cleansing was at hand.

The mode of procedure to be followed in effecting cleansing is then explained. The ashes of the heifer, and running water were placed in a vessel, then a clean person dipped hyssop into the same, and sprinkled the unclean person or thing. This was done on the third and seventh days. On the latter day the one being cleansed purified himself, washed his clothes, bathed himself in water, and was thereafter accounted clean at even, (vs. 17-19). Several things may be learned from this rite. It teaches cleansing for defilement, based on the sin-offering. For each defilement there was an application of the cleansing water, but only one sacrifice, (Heb. 9:28). The water not only cleansed, but it separated from defilement. Note the result of our Lord's death, (Gal. 1:4), and the proper position of the Christian, (2 Cor. 6:13-7:1), also the cleansing by the word, (Eph. 5:26; Heb. 10:22), and the requirement that all those who seek to cleanse others must themselves be clean, (Is. 52:11).