

"HIS DOMINION SHALL BE FROM SEA EVEN TO SEA...."

# The Gospel Witness and Protestant Advocate

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## FORWARD!

**T**HE present hour is one of religious decline and spiritual dearth. Because of this low state of affairs, it is very easy for Christians to become pessimistic and to adopt a sour attitude toward life and indeed toward the work of the Lord. Accompanying this despair about the religious situation may be a spirit of excessive criticism of others and an inordinate pride in what one considers to be his superior spiritual state. Need we say that such a condition disqualifies one for effective service in the gospel?

All of us love to dream and speculate about better days in the past and at times we may wish that we lived in those golden days of revival and blessing. Or again, we may read of some mighty movement of the Spirit in another land in this day and immediately we covet that experience and long to be in that land. The plain fact, however, is that we must be called back to reality — we happen, by God's grace, to be living in Canada and there is no great spiritual awakening at the moment. It may be unpleasant to be confronted with these cold facts but we can never be used if we are not roused to reality. Too many Christians live in a non-existent world of illusion in which they spend their time in fooling themselves that all is well with them and the Lord's work. Let us be frank — all is not well with the work of the Lord and we have failed miserably here in Canada. Yes, I am speaking of the record of Baptists!

At the same time that we confess our failure, we hasten to add that this is a glorious time in which to be living for Christ in Canada. What age has ever presented such a challenge to Bible-believing Baptists? What land ever lay before New Testament churches as such a mission field? It is our profound conviction that the Lord has honoured us by entrusting to us the task of approaching this generation of Canadians with the everlasting gospel. Canada today presents itself as a testing ground in which God may demonstrate that He is still on the throne and that He will answer by fire as His people repose their trust in Him and work for Him. Just as the islands of the Pacific provide a testing ground for nuclear weapons, so our dominion may be the Lord's arena for operation. Instead of destruction He will pour down blessing.

### A Vision of the Need

"Where there is no vision, the people perish." This is our greatest need. Yes, we need money and men but still the greatest need of the hour in Canada is a *vision*. Believers must be roused from their slumber of content and self-satisfaction to capture a divinely-given glimpse of the crying need for the gospel from one end of this land to the other. It is only as necessity is laid upon Christians that there will be any concerted, consecrated drive to send men with a message from the Atlantic to the Pacific and from our southern borders to the North Pole. It is obvious that the present spiritual condition is such that we can hardly evangelize next door.

Do you realize that you, as a member of the generation of Canadian Christians, are responsible before God for the evangelization of the Canada of today? Your grandfather can't do it; even your father can't do it and certainly multitudes will be in eternity before your children can be used. It is so easy to become enraptured with far distant fields or to become so wrapped up in ourselves that we forget that in the teeming cities of our land, in its growing towns and in its remote areas, there are countless thousands who have never been approached with the gospel.

Until believers capture a vision of the need of the land and an accompanying burning love of Christ to constrain them, there will be little real interest in the spiritual conquest of Canada. Gifts will continue to be paltry, prayers will be listless and monotonous, outreach will be spasmodic and zeal and spiritual power will be non-existent. There may still be an eminently respectable form of evangelical religion and a feeling of complacency but the apostle Paul aptly describes such as having a form of religion but denying the power thereof. We emphasize again that, as we speak thus, we are thinking not of modernists but of orthodox evangelicals (Baptists!) who might even contend for the faith but who have forfeited a vision of the needs of Christless souls on their way to eternity.

Oh! that every Baptist could be taken on a tour of the homes of the new areas in our cities and towns of Canada. There they would see hundreds of thousands of

people who are ignorant of the gospel. There they would meet children who could not recite John 3:16 and who would be baffled on hearing about being saved. There they would see that the modernists, Roman Catholics and the false cults were busily engaged in their work of poisoning souls. There they would see to their shame that we are doing little or nothing! This is not merely the outpouring of impassioned propaganda, it is a sorry fact.

The believer who is not concerned about the needs of this land is surely in a sad spiritual state and must answer before the judgment seat of Christ. How can a redeemed person sit smugly through service after service and have no compassion for the lost? Can it be that one who has been rescued from sin and hell cares little or nothing about his fellows who are on the broad road that leads to destruction? It is not enough to sing "Rescue the Perishing" and talk about the Lord's work. The real question is — Do you have a vision from the Lord of the crying needs of the hour and what are you doing about it?

#### The Divine Blueprint

We are old-fashioned enough to believe that the Bible presents not only the message which we are to proclaim but that it also is very specific about the best way in which to proclaim that message. The Word of God clearly outlines the divine plan for evangelization and that plan is applicable until the end of time. The modern mania to invent some novel society to do gospel work simply represents an endeavour to avoid the method which God has ordained.

The work of the gospel is to be carried on by local, gospel churches. These spiritual, gospel-preaching, Bible-teaching centres exist as God's instruments in evangelism. Yet most Christians spend their time in experimenting with some other large, colourful and noisy organization that boasts of its ability to reach multitudes in some easy way. After all the noise has ceased, however, and the smoke has cleared away, the local churches remain to gather up the few fragments and to restore the good name of the gospel. In the meanwhile, money has been wasted, lives have been blighted and gospel work has been retarded.

How brazen for anyone to imagine that mortals can outdo the Almighty in thinking of the best way in which to reach men with the gospel! The local assembly of believers is the divinely-approved evangelistic agency. When we say this, we do not mean that the local church should be some smug little circle of people who piously refuse to have contact with those about them. A genuine, New Testament church will be a burning centre of evangelism and will be ceaselessly engaged in the work of pulling men from the fire.

It is interesting to note that the Communists in Canada and elsewhere have copied this divine pattern. Their concern is not for some large, noisy rallies; rather they organize into local cells, composed of trusted followers who seek to make other contacts and exert an influence on the local level. Indeed the Reds have successfully adopted our method while many Christians toy with other ideas — thinking that the scriptural method is outmoded. A careful examination will show, too, that the cults, such as the "Jehovah Witnesses", have stolen the scriptural method although they despise the scriptural message.

## The Gospel Witness and Protestant Advocate

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#### Poor Substitutes

This age has produced, among other strange and wonderful gadgets, some colourful and glamorous substitutes for the hard work of establishing local churches. Just as the housewife is plagued with commercials telling of fabulous shortcuts in housework, so too we hear on every hand of shortcuts in gospel work. The one difference is that there are genuine shortcuts in housework but there are no easy, tailor-made substitutes for the hard work of pioneer church building. To say that there may be some better way, is simply to declare that modern man is more intelligent than the Lord.

Some good men have viewed the needs of this day and the alarming spread of unbelief and instead of devoting themselves to the scriptural work of establishing local churches, they have concluded that a "larger ministry" is the answer. Each year then millions of dollars are spent in this work and at the end of each year there are few local assemblies established because of such effort and expenditure.

By no means would we entirely discount all such endeavours but we do ask if the money spent for these extra-church activities were devoted to establishing gospel churches, would the spiritual picture in Canada not be infinitely brighter? We realize that it is easier to secure gifts for what *appears* to be a large ministry but nevertheless, in the long run, more is accomplished if God's work is done in God's way.

For instance, there are many good, evangelical national radio and television programs. These do a good work.

Annually they lay claim to thousands of Canadian dollars. We truly thank God for every soul that is saved through these and all other testimonies; at the same time, we cannot help but wonder what could be accomplished for the Lord in Canada if the money so spent or even a portion of it were used to further the establishment of gospel-preaching churches in the growing areas of this land?

Another type of work that is much heralded today is that of "youth rallies". We must confess that we cannot share the high estimate which we have of gospel radio programs with most of these rallies, which have become entertainment sessions for carnal, lazy Christians and for the unsaved. Yet again, good people devote their time and funds to such work. What would happen if such time and effort were expended in establishing local churches? What would happen if the "youth directors", "the regional vice-presidents" and all the other full-time workers set out in the name of the Lord to do *pioneer* gospel work?

These "larger ministries" (so-called) must of necessity have a short term view. The establishment of gospel churches, however, may be the means in the hand of the Lord of bringing the gospel to multitudes yet unborn. Like Paul we must have a concern that "the truth of the gospel might *continue*" with men.

This land could be dotted with gospel light houses if the money spent on innumerable extra-church agencies were devoted to such endeavour. These churches, in turn, would be the means of establishing other testimonies both here in Canada and across the seas.

Let it be clearly understood that while gospel work is the greatest labour in which any mortal can engage, it is also *hard* work. Pioneer work is harder than any other type but the Lord honours the consecrated labour of the man of God who dares to launch out for Him and to seek to establish a local church. Lazy Christians who love the floodlights will not be much enamoured with such work but the Lord looks upon it with approval. Selfish believers who think only of satisfying their spiritual appetites will shirk from it and pride themselves on their spirituality but still God sets His seal upon it.

Let us return to God's way! Reader, look around you at this moment. See your own locality, the towns, villages, suburbs and cities about you. Do *you* not see the need for solid, evangelistic New Testament churches that honour God's Word and exalt the Lord Jesus Christ?

"But what can I do? I am only one Christian." Perhaps this is *your* reaction as you view the pressing needs; yes, probably it is the reaction of *many* as they contemplate our national spiritual picture. By yourself, you can do something. Pray for the unsaved about you and testify to the Lord's power to save. Seek other believers who are concerned and unitedly prevail before God that a gospel-preaching light house may be established in your area or in the area for which you are burdened.

The divine blueprint for the evangelization of this dominion is clearly revealed in God's Word. If we would attempt great things for God we may expect great things from Him.

#### Workers! Workers!

Consecrated workers are needed for the evangelization of Canada. The times demand well equipped men who will not be blown about by every whiff of opinion and who desire to see men saved. Evangelicals already have too many entertainers.— now we need prophets! Those who fear work need not apply!

The pastor and Christian worker must have certain qualifications. He must be a spiritual Christian who has been called by the Lord. He must have a compassion for the souls of men. In addition, the pastor must be rooted and grounded in the truth and qualified to proclaim it to others. Only someone such as Spurgeon or Moody can boast that he has no need of a formal training for this work. Well-trained, Spirit-anointed workmen are mighty instruments in the hand of our God.

The new course at Toronto Baptist Seminary is designed to give an adequate training for pioneer gospel workers. The whole program is *spiritual, Biblical, Baptist, comprehensive and practical*. It has been planned with the needs of today's worker in mind and is calculated to be of the maximum benefit to the prospective pastor, evangelist, missionary or Christian worker. If you know of some young man or young lady who has been called to the Lord's work, send us their names and addresses and we will forward a copy of the new prospectus. You will thereby be helping in the work of evangelization for this task requires *prepared workers*.

Join in prayer that the Lord of the harvest may thrust forth labourers into the harvest. The Seminary desires only those whom He has called and the Lord's work will prosper only under such.

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Reader, as you sit scanning these pages have you captured some vision of the need and the possibilities? If you have, ask yourself — "What part am I going to have in the evangelization of my native land?" May the Lord stir up hearts and cause His people to be aroused to the plight of our countrymen!

#### WORKERS OR PHILOSOPHERS?

My brethren, *dwell upon the importance of the enterprise in which we are engaged*; and so act as to make others feel its importance. Why take all that trouble about furbishing up a doubtful point of divinity, which is of no earthly use when it is furnished up? Why all that Sunday morning spent in discussing far-fetched points of belief? What is this but sheer trifling? Some are greatly given to what they call "thinking" — "dreaming" is the truer word. Better by half plunge the old gospel sword at once into men's hearts and slay their sins in the name of the Lord than stand quibbling about certain characters upon the hilt of the weapon. One sermon about nothing will do more harm than all your speculations will do good. Men come to forget that the gospel is meant to save souls, and look upon it as a mass of interesting subjects. Certain sermons are said to be "intellectual treats" — I think that is what I have heard them called. Our religion does not mean that, it means fighting with sin; it is, if anything at all, one of real downright practical work for Jesus Christ; and we must show that it is so. Our teaching nothing in elaborate language will make our people think that practical godliness is a small matter, and that intellect is better than piety. We must make men feel that to save a soul is better than to possess all knowledge, or even to gain the whole world! While others are making a new gospel let us labour to save souls by the old one. May God enable us to preach in awful earnest, and by this means, God the Holy Spirit quickening us, we shall get all our people to march forward to the battle of their God!

—C. H. SPURGEON

## The Editor's Corner

### *This Week's Front Page Article*

GOSPEL WITNESS readers will have noted that the Editor frequently includes articles devoted to the theme of missionary extension and pioneer labour in Canada. Some, perhaps, will have concluded that this is a pet theme or a hobby horse. It is more than that; it is a consuming passion which daily increases in intensity. We regard it as a prime part of our work through these pages to stir up Christians to a sense of urgency about this matter; we further see the establishment of Bible-believing, gospel-preaching, Baptist churches as an integral part of that mission. The article which appears on the front page of this week's issue comes from our heart and, while it certainly lacks literary polish (as do all our articles), we regard it as one of the most important items that we have written for this paper. May the Lord use it to stir up believers!

### *The New Prospectus!*

The prospectus for Toronto Baptist Seminary will be off the press by the time you receive this paper. It is a complete guide to the Seminary course, the history of the Seminary, the list of faculty members, Seminary rules and the doctrinal statement. This attractive prospectus will be sent to any young men or young ladies who feel called to gospel work. There is no charge and no obligation.

### *The Priest, The Woman and The Confessional*

For some weeks now we have offered this book by Father Charles Chiniquy for the small cost of *fifty cents*. Regularly priced at one dollar, it is a devastating exposure of the confessional and should be in the hands of every family. Send for several copies today and distribute them to those who need a word of warning.

### *Dr. Cole's Bible Lectures*

Many readers have written to express their appreciation for the Bible Lectures by Dr. Cole. The final lecture for this Seminary term appears in this issue of THE GOSPEL WITNESS. Those who attended the lectures thank God for Dr. Cole's ministry and pray the Lord's blessing upon him as he journeys to Kentucky. Contributions of his will appear in THE GOSPEL WITNESS during the coming months.

### A CHURCH'S SUPREME PURPOSE

Inviolably true is it of Christ's churches that conquest must ever be their watchword. Not only the well-being but the very being of a church depends upon its fidelity to the one design for which Christ brought it into the world. Self-preservation demands that it shall be missionary. The anti-mission spirit is the death of spiritual development. It is the fruitful parent of coldness, selfishness, and hardness of heart, and it is the hotbed and breeding place of suspicion, bickerings, malice, heresy and all uncharitableness. The consequences to a church without the mission spirit are so direful that it becomes a hospital, and unless it is converted, God removes its candlestick and then it becomes a graveyard. Our only safety is that we give ourselves to the supreme purpose and passion of Christianity. Yea more, our very culture shall become our hindrance if it be not inflamed and impassioned by the Spirit of Christ. —G. W. TRUETT

### DEAD ORTHODOXY OR VITAL FAITH?

There is a heresy of inaction as well as of precept. How much better is faith without works than works without faith? There is such a thing as a dead orthodoxy. We may orate eloquently about creeds and engage in endless discussion over the fine points of ecclesiasticism, but above all this stands out the living Word of God: "Be ye doers of the Word, and not hearers only." "If ye love Me, ye will keep My commandments." I plead for a living orthodoxy, not a dry, dead dogma, out of which has gone all the blood and heart-beat, leaving only a grinning, ghastly skeleton behind, but an orthodoxy, every pulsation of which can be felt and which is the incarnation of practical loyalty to God.

—GEORGE W. TRUETT

### GOD'S CENTRE OF EVANGELIZATION

The churches of Jesus Christ are the supreme centers of evangelization. One of the things we have most earnestly to protest again, in these times, is the carrying away of evangelistic efforts from the churches of Jesus Christ. The churches are the hotbeds wherein the plants are to be grown to the Saviour's honor. This is certainly a time when the churches need to give their most vigorous and faithful attention to this meaningful truth. Ring it out everywhere that the churches are the centers where evangelistic effort may be most wisely conducted. When Christ's church is spiritual, and calls upon Him with all humility, and with self-abnegation, and He answers back, and gives them a soul saved, then the church is ready to take care of that soul.

—G. W. TRUETT

### MISSIONS NOT OPTIONAL

Christianity is essentially and fundamentally missionary. He who reads God's Word aright sees that the missionary idea is the very essence of divine revelation. It proclaims this truth with ten thousand tongues of fire. If you could but banish from the Gospel the missionary idea it would never give forth another sound. No sinner would ever again be invited to Christ. No Bible would ever again be printed or circulated except as a money venture. And the whole scheme of Christianity would collapse under the superincumbent weight of an inordinate and all-prevalent selfishness.

Missions is not simply an organ of the church, but the church itself is the organ for missions. To this end the church was made — for this cause Christ brought it into the world. The work of missions therefore is not a little optional annex to a church, but it is as essential to the true work of the church as is the heart essential to the human body.

—GEORGE W. TRUETT

If we are sitting drowsy by our camp-fires, the enemy is on the alert. You can hear the tramp of their legions and the rumble of their artillery through the night, as they march to their posts on the field. It is no time for God's sentinels to nod. If they sleep, the adversary does not, but glides in the congenial darkness, sowing his baleful tares. Do we work as hard for God as the emissaries of evil do for their master?

—ALEXANDER MACLAREN

# The Jarvis Street Pulpit

## The Price of Abounding Blessing

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, March 1st, 1925

(Stenographically Reported)

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."—Malachi 3:10-12.

THAT is a very comforting word, is it not? Have you your Bibles open? Do not close them. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." — Is that not what everybody wants? Is anything the matter with the quotation of that verse? Oh, I did not start at the beginning. — "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We all want that blessing, do we not? and this promise: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." Did not I quote it properly? What is omitted? "Oh," you say, "what of the tithes? What of the tenth?" That is a question a great many people need to ask. We all want the blessing and we all want the devourer to be rebuked.

The Bible, from beginning to end, is a love-letter. I wonder how many of you like to receive love-letters? I will not ask you to lift your hands. That would be too personal altogether. But we are not afraid to receive a letter from someone we love, or someone who loves us, because we are quite sure that it will have only kind words within. Every word that God has spoken to His people is a word of love, and if we could come to the Bible and respond to its call just as you boys and girls respond to the call to dinner, then we should not be afraid even to read words like these.

The other day I got a letter from a gentleman in England who has seen my name somewhere and he wanted to know if I was related to his old friend, and mentioned my father's name. I immediately replied that I was somewhat related to the gentleman he knew long ago. And I happened to remember a visit which that man and his wife paid to our home when I was a little boy. I remember that I was very ill at the time and the wife shared with my mother the task of nursing. I told him in reply to that letter that I remembered through all

these years a very simple little incident: when that good lady, the gentleman's wife, wanted to give me my medicine and I disliked taking it then as much as I do now, she had rather a task to persuade me to take the medicine the doctor had ordered. She said to me, "It is not very nice, I know; but would you not rather take it than die?" And I told him that I was not quite sure about it. I was not so anxious then to live. Anyway, I did not like that medicine.

It is true that the Word of the Lord comes to us as medicine sometimes. There are passages in the Word of the Lord that are not particularly palatable; but when we are spiritually sick, we had better take our medicine; because even that is given to us in love. These terrible words in our text are really words of loving kindness. "Will a man rob God?" God calls His own people robbers. "Wherein have we robbed thee? We did not know that we were robbers." "In tithes and offerings. You have robbed me of that which belongs to me; and because of that ye are cursed with a curse." And then He gives them another chance. He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house; obey me; cease from your selfishness, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I want to speak to you a little while this morning about the privilege of rendering to the Lord — I will not call it giving — of rendering to the Lord that which is His own.

### I.

The first mention of the tithe is in the Old Testament (tithe means one-tenth, you know), when Abraham met Melchizedek. Abraham was returning from battle, coming back from the battle with the kings, which was the first war of history. Laden with the spoils of war, when he met Melchizedek he gave to him a tenth of the spoils. In the Epistle to the Hebrews the writer argues the superiority of Jesus Christ, the Priesthood of Christ over the priesthood of the Old Testament and in proof

of that superiority, in recognition of it, he quotes this incident of Abraham's paying tithes to Melchizedek and, by paying tithes, his recognizing Melchizedek's Lordship. And then he says that Christ is a Priest for ever after the order of Melchizedek. And the fact that the Patriarch Abraham gave tithes to Melchizedek, and that Christ is made a Priest after the order of Melchizedek, the writer to the Hebrews quotes as a proof of the superiority of the Priesthood of Christ.

The next incident is when Jacob was going away from home and slept with a stone for a pillow. He had a vision in which he saw a ladder set up on earth whose top reached to heaven. And Jacob vowed a vow, and promised the Lord at that point that of all that He should give him, he would give a tenth unto Him.

Later, when the children of Israel went into the promised land, they were not allowed to choose their own portion but the land was divided unto them by lot. God apportioned a particular part of that land to each of the twelve tribes except the tribe of Levi. Levi was given no portion at all; Levi did not own a foot of land. And then the Lord instructed the tribes through Moses (You will find the law to the tribes in the twenty-seventh chapter of the book of Leviticus); "I have not left Levi any ground at all; he has not a foot of land to his name. But of all the fruits of the land and of the increase of the flock, you are to give a tithe to Levi, to the storehouse of the Lord; because I have chosen Levi to be my priest." And all the priests were of the tribe of Levi.

Everybody, then, was directed to give a tenth unto the Lord and that became an ordinance in Israel. That had nothing to do with thank offerings; that had nothing to do with peace offerings — the tithe was not a gift at all. The Lord said to the eleven tribes, "A tenth of the increase of the field and of the flock, of your silver and of your gold — of everything you have — belongs to me. It is not yours at all. Only nine-tenths belongs to you; and in only nine-tenths have you any right at all. The tenth is Mine." That was not giving to the Lord. That was just rendering to the Lord that which was His own. It was not a free-will offering. It was not a thank-offering, nor any kind of an offering. That was a solemn obligation that God demanded all His people should recognize.

Our text says that when the people did not give a tenth, they were robbers. God says, "You are not even honest; you are robbers; you are spending my money; you are using my property; you are selling my wheat — you are not even honest if you do not give me a tenth." And because of that He said, "Ye are cursed with a curse." That is pretty strong, is it not? I do not say it; the Lord says it. He charged that the people who did not give Him a tenth were dishonest; they were robbers. What do we usually do with robbers? Where do we put them? Yes, in jail — if we can catch them. You would never think of making a robber an usher in church, would you? You would never think of appointing a robber to be a deacon, would you? You would never think of getting a robber to come and sing in the choir, would you? or to teach in the Sunday School? Surely you would never give a robber a place in the church at all, would you? No! Well now, God says if we do not give Him a tenth, we are robbers — robbers; we have not begun to be honest yet!

We have the record of several revivals in the Old Testament. There was a revival under Hezekiah and one of the characteristics of that revival was that the

people began to pay their tithes. Just as soon as they came back in heart to God, they began to pay their tithes; and when they began to pay their tithes, the Lord began to bless them. Then there is another instance, that which took place during the re-building of Jerusalem under Nehemiah. When that spiritual revival came, people began to recognize God and they paid their tithes. And when they paid their tithes, the Lord blessed them.

## II.

Let us consider, for a minute or two, what is involved in this payment of tithes. Why did God require His people to pay the tithe? Certainly not because He was poor and needed their help! That is not why we give to the Lord — because He needs our money. There are a great many people who, because they give a little to the church, fancy they are very important. In some places there are people who give large sums; and they seem to think because they give large amounts they ought to own the church, and order everybody about — as though they were paying the Lord a compliment by their giving. I want to tell you that if you gave a thousand dollars, or a hundred thousand dollars, if you had it, into the treasury of this church, you are entitled on that account to no more consideration, to no more prominence, than if you gave five cents, if the five cents was a proper recognition of God, and all that you could give. The Lord does not need your money. He says, "If I were hungry, I would not tell thee." The Lord does not need you to preach the gospel: He does not need me, nor anyone else. He can raise up better men than we are; He "is able of these stones to raise up children unto Abraham." He showed that once in this church — how well He could do without a great many people. He let more than three hundred of them walk out at one time with all their wealth. And the Lord stayed in, and carried on His work. Do not be proud of that, but just remember that He can make you walk out, too. Remember that no one is necessary to this church. That is one lesson I learned thoroughly, anyway. The proper thing for me to do is to walk humbly before God, because He can dispense with our services at any moment, and raise up far better men. If he gives us the privilege of having some little part in the fulfilment of His purpose, let us praise Him for ever, and walk humbly before Him.

No, my friends, you are not asked to give because the Lord needs your money. The people who were commanded to give the tenth had nothing at all in the first place. They were a poor bankrupt nation, they were a nation of slaves. The Lord said, "I will bring you to a land that I promised your fathers to give you." He brought them into the promised land and everything they had belonged to Him. I do not know whether they do it now or not, but in the country they used to work farms on shares. A man owned a farm and let it out to someone else and that man said, "I will not pay you any rent; but you shall have a certain percentage of the wheat and whatever else I grow, or of the money that comes in." If it was a third, or a quarter, or whatever it may have been, the landlord was entitled to his share. When the Lord gave the land to the people of Israel, He said, "I will give it to you all. It is mine. You will occupy it on this principle, that you pay me my tenth. You will work it on shares; but it is mine. That is no gift, for it is mine."

The payment of tithes simply involved a recognition of God as God. It recognized the proprietorship of God: it



acknowledged that what they had, they had received from the Lord — and they simply rendered to Him that which was His own. That is what He demands. We studied in our lesson this morning, in the Pastor's class, at least, that great principle. The whole message of this book of Malachi is an insistence upon the sovereignty of God. "I will be magnified", the Lord says, "I will be acknowledged; I demand that you recognize me." That is how we are to give to the Lord.

### III.

I want to ask the question, whether this principle of the tithe has any application to the New Testament? Someone here may say, "Well, you are talking to us from the Old Testament, while we are living in the New Testament." Yes, we are. But are the standards of the New Testament any lower than the standards of the Old? Read the New Testament, and see if the spiritual interpretation which our Lord Jesus placed upon the law does not make the law more exacting than ever. Jesus did not come to do away with the Ten Commandments. God sent "his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The Spirit of God came to make the keeping of the law possible, not in its ceremonialism which had a typical significance, for all that was done away when it found its spiritual fulfilment in Christ. Our Lord said to the Pharisees, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." The fact is, that the standard of the New Testament is higher than that of the Old. Paul says, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price."

The truth is, not only one-tenth but ten-tenths belong to God. Every dollar you have is His. The deed may be in your name; but it belongs to Him "in whose hand thy breath is, and whose are all thy ways." Every solitary thing we have in life belongs to Him, and He requires of us that we should recognize Him. We read this morning that this giving of our substance to the Lord not only supplies the want of the saints, but is abundant through us in thanksgiving to God. Paul says further, that it is an evidence of our subjection to the gospel.

### IV.

Let us now now come to the promise of it. "Bring ye all the tithes into the storehouse." What are you going to do with your tithe? Down in Dr. Norris' church they have been having a visit from one whom they call the "tithing evangelist"; and I got rather a new phrase from the report of those meetings.) He spoke of "storehouse" tithing and he said a great many people say, "I will give a tithe; I will set aside a tithe for the Lord", but where do they invest their tithe? Well, there is an aunt somewhere who needs a little help so out of the tithe they help their poor relatives. They find a lot of work to do for the family among the children. They say, "Why, that is part of the tithe." And by the time they have remembered all their poor relatives, and attended to their own immediate needs, there is no tithe left. Do you not see what the text says. — "Bring ye all the tithes into the storehouse" — not into the bank, not into your house —

but, "Bring ye all the tithes into the storehouse" — what for? — "that there may be meat in mine house." It is definitely and distinctly for Christian work, for the Lord's work: "That there may be meat in mine house", that the ordinance of public worship may be maintained, that prayer and praise may ascend, that the gospel may be preached. That is what the tithe means. And what we should be is "storehouse" tithers — not only to set aside the tenth, but to bring it into storehouse, into the Lord's treasury, for the Lord's work. That is what tithing means.

And what then? This whole matter, dear friends, is a challenge to our faith. The Lord says, "Here I am, prove me now; let us make a bargain. You pay your tithe, and see if I will not bless you." "But," someone says, "I do not like that spirit of bargaining with the Lord." But He asks you to bargain with Him; He wants you to bargain with Him. In other words He says, "You recognize Me as God, and I will prove to you that I am God by doing for you what no one else could do. That is the point. Give Me the supreme place in your life as God; and the moment you do that I will come into your life and do a work for you that no one but God can do. When you recognize me, I will acknowledge you. Prove me now."

In my younger days I said a lot of foolish things — I say some now! — I used to speak rather contemptuously about that bargain of Jacob's. When Jacob said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee," I forgot that the difference between that bargain and other bargains was that Jacob was talking to God. "But," you say, "Is it right to give to God in order to receive a blessing from God?" Yes, He requires you to do the thing that the world calls foolish, to do the thing that sets at defiance every law of economics: "Put the tenth of your little income into My storehouse; and let Me show that I can make nine-tenths go farther than ten-tenths; let Me show you what I can do." Look at Jacob. He vowed a vow; he kept his vow; and when he came back again a few years after, he remembered his prayer and he said, "With my staff I passed over this Jordan; and now I am become two bands." Why? He honoured God with his substance, and with the first fruits of all his increase; and his barns were full of plenty, and his presses burst out with new wine. I believe it is perfectly legitimate to give to God in order to receive a blessing; I believe it is required of us. The man of business ought to honour God in the material realm; he should recognize Him, and depend upon Him to work a miracle in that realm.

Now, my friends, let me show you what is at the basis of our failure to yield the tenth to God. You are a Christian. You love the Lord Jesus, do you not? Are you a tither? Are you taking God at His word? Are you yielding the tenth to the Lord? If you do, you will not be satisfied with that. You will get such blessing out of it that you will want to give a great deal more. I do not know what you should give nor do you know my obligation in this matter. — But have you begun there? If you have not, why not? Do you not want the blessing of it? "Oh, yes! I want all the blessing I can get." Well, why

do you keep the ten-tenths? "Because I want my dollar to buy all it can possibly buy; I keep the ten-tenths because one hundred cents will buy more than ninety cents. Or, if I give five cents instead of ten, I have ninety-five cents left; and ninety-five cents will buy more than ninety cents." Will it? Will it? Why don't you do it? *Because you do not believe the promise of God!* It is not that you do not want the blessing, but because you have not come to believe God. You do not believe that God, by His blessing, can make nine-tenths go farther than ten-tenths. But that is exactly where God comes in. What does He say? "Prove me now." How does He speak? Notice this word: "Bring ye all the tithes into the storehouse, that there may be meat in mine house" — listen! — "and prove me now herewith" — Who is speaking? — "saith the Lord of hosts. Let me show what I can do; let me prove that I am God; I challenge you," He seems to say, "to a bargain." "Bring in your tithes, and then I will do what no one else can do" — What will he do? — "I will open the windows of heaven" — and no one can do that but God — "and pour you out a blessing, that there shall not be room enough to receive it."

I believe, dear friends, that is what we need to-day. I have seen many excellent people, in my experience as a Christian, who, I believe, really loved the Lord in a measure, but who refused to recognize God in this material realm; and I have never — in more than twenty-five years of experience — I have never known a man or woman who was really a spiritual power anywhere, who refused to recognize God in this matter of giving. In the nature of the case it must be so.

I would remind you that one of the most solemn incidents of Scripture in the New Testament is connected with this fact. You remember that awful story of Ananias and Sapphira. I have never heard a sermon on Ananias and Sapphira. How many here have ever heard a minister preach from that text? One, two, three. Well, I never did but there are a few here who have. It is a terribly solemn story; and it simply comes to this, that these people — husband and wife — brought a gift to the Lord. They sold their property, and they kept back part of the price; then brought the money and laid it at the apostles' feet, professing that that was the full price they had got for their property. You remember what Peter said, and how the Holy Ghost worked, and how Ananias and Sapphira fell down dead before the Lord and were carried out and buried — because in the matter of the pocket-book, they lied to God. That is all! Let us face it frankly: they died under the judgment of God.

I was Vice-Chairman of our Home Mission Board for some twelve or fourteen years; and I had to do with a host of small churches, some in the country and some in the town. There were churches that for twenty-five or thirty years back seemed to have no blessing at all. I remember one church where I went to visit, to try to lead these people into larger blessing; and I found a number of people there who were well-to-do, living in fine houses, almost rolling in wealth. They had plenty of money. They prayed, they would come out to the services, but they would not give of their money to the Lord. And it was impossible for any pastor to do anything; year after year it was a barren field.

My dear friends, I believe the Lord has done very much for us in this place; but I do not believe we have had half the blessing we ought to have had. I believe if

we begin to bring the tithes into the storehouse, and recognize God, that He would, in this place, pour out a blessing that we would not have room to contain it. Shall we begin? Shall we make a study of it? I will put in *THE WITNESS* again this coming week all the Scriptures relating to the tithes, and the Scriptures of the New Testament on this matter of honouring the Lord with our substance. May I ask you, all of you young people, all the members of the church — everyone of you who loves the Lord — simply to take these Scriptures and put them before the Lord and study them for yourselves; to take God into partnership in your business, whatever it may be, in the spending of your wages, your salary — and believe He will do exactly what He says He will. He will rebuke the devourer for your sakes; "all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

I believe God is calling us to that in this place. It is true that we shall need very much money. We have not room now wherewith to bestow our goods. We had not room to contain the blessing of the eleven hundred and seven in the School this morning. I am sure that we are going to have twelve hundred next Sunday; and I am positive in a year hence we shall have two thousand. I see no reason why we should not have four or five thousand in a year. There is no limit to the number of men and women, and boys and girls, who could be brought under the sound of the gospel. We shall need more buildings, larger accommodation: I am certain, within a very short time, we shall need half a million dollars for buildings to take care of the blessing God is going to pour out upon us.

What a blessing to have the pleasure of having part in the blessing that the Lord is going to pour out upon us! Shall we begin this morning? I am going to send a letter to the membership of the church this week, telling you something of the blessing the Lord has given us during this last year. Already He has added to our membership between four and five hundred since the first of April last year; He has increased our Bible School; and has brought blessing to many of us who have been here for some time. Many of us here this morning know the Lord Jesus better than we did a year ago; many have had definite spiritual blessing in a thousand ways. Shall we take God into partnership, and let Him work the miracle? Let us prove Him; and give Him an opportunity to show that He can do with nine-tenths more than we can do with ten-tenths. I told you last Sunday of a lady who paid up the arrears of her tithes; and that one man came to me and said, "I read that story in *THE WITNESS*; and I had to do the same thing: I have begun with an offering of five hundred dollars to missions." One lady gave us a testimony last night in the prayer meeting relating to the same incident. She said she had received a letter from a friend in Michigan, or Illinois — anyway it was in the States — who said she had read that story, and felt constrained to do the same thing.

There used to be a time when I went anywhere people would say, "You are the Pastor of Jarvis Street Church! You have a lot of rich men in your church, have you not?" They really thought all the ushers were millionaires. In fact, that millionaires were so thick you could hardly step for them. That is the idea they had and they said, "You have no difficulty in getting money in Jarvis Street; you have everything that anyone could want in Jarvis Street." I was tired of hearing about Jarvis Street. I find *now* wherever I go, they say, "You have



a lot of poor people, haven't you." And I say, "Yes, a great many of them." And they say, "You are only getting the riff-raff in Jarvis Street?" "Well, I do not know who they all are; I am not able to classify all the people who come. But I know we have a great many poor people." "And yet," they say, "you manage to pay your bills, don't you?" To which I very often reply, "Well, you go and ask anybody if we owe them anything." I find throughout this country and the United States people are saying this, "After all, you do not need rich men; you need the Head of the Church in the church, in His proper place; and when He is in His proper place, you can do anything." Shall we prove that?

"All nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." A delightful church where the Lord is working miracles! And all the people around will say, "Look at Jarvis Street. They are poor people; they are a little bigger than some of us, but they are poor people." The people that the Apostle Paul was boasting about in our lesson this morning were poor people. There was not a rich man among them. He said, "The abundance of their joy and their deep poverty abounded unto the riches of their liberality", filling everyone with praise and thanksgiving, because a lot of poor people were subject to the gospel of grace, and through them the Lord was showing what He could do.

That is my ambition for this church. I am delighted to hear the reports that I hear from time to time. Brother Fraser was telling me of a conversation he had with someone last week, who said, "Yes, it is true; you are having a great deal of blessing in Jarvis Street. We rejoice with you in it. We do not understand it. The only thing we are sure of is that the Pastor has nothing to do with it." Well, praise the Lord! Praise the Lord! I do not know how it comes, except that the Lord's mercy is so great toward them that fear Him; and as long as they say that about us — that the Pastor does not deserve it — we are safe. He knows he does not deserve it, he knows he does not deserve blessing; but the Lord Jesus comes and blesses us. As long as He gets the glory we will say, "Amen!" The point is this, dear friends, we have prayed that God would work such a work in this place that people would have to say, "It is not the Pastor, it is not the music." I do not know what people come for, except it be to meet the Lord and to be blessed. And so long as this place is so full of the Lord that none of us will get any credit, and He will get all the glory, we will be singing praises all the time.

There are a great many here this morning that have not tasted of that "happy day" experience. There is something more than the tithe that God wants of you. He wants you, body, soul and spirit. Will you yield to Him this morning?

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### SPAIN — A MODEL OF ROMAN TOLERANCE

**I**N SPAIN, which is often cited by the Roman Church as being a model state, the Bible is apparently regarded as a "clandestine" book for the Spanish police have closed the headquarters of the British Bible Society and have seized all of the Society's publications. The Church, of course, is being perfectly consistent for she has declared, through her popes, that the indiscriminate distribution of the Bible is not in the best interests of true religion. Thus, in Spain, she acts true to her belief and plays the part of the merciless persecutor while in North America she poses as the champion of enlightenment and freedom. Need we add that whenever the Roman Church attains the position of dominance she displays her true colours and behaves in exactly the same manner as she does at this moment in Spain.

### FRANCO COPS CLOSE U.K. BIBLE SOCIETY

Madrid, April 25 — (AP) — Spanish police closed the headquarters of the British Bible society, a Protestant association, here yesterday and seized all its publications. It was charged with being a "clandestine" organization.

Police said they were acting on orders of the ministry of information. The British embassy was reported preparing a protest.

An official of the British society said the following material was seized:

Nine hundred Bibles; 10,000 New Testaments; 20,000 portions of the New Testament and 5,000 other pieces of religious literature.

This was the second act against a Protestant organization in recent months. A seminary was closed in February and has not been permitted to reopen. (Globe and Mail, Toronto).

### SPURGEON — SICK AND WEAK-MINDED?

In all the attacks that were made in his lifetime upon the great C. H. Spurgeon, none that we have read ever suggested that he was so pliable that he could be influenced by malicious or uninformed friends. It has required the passage of over sixty years for such a suggestion to be forwarded as an explanation for his gallant protest against Baptist infidelity.

The *New Zealand Baptist* of March contains the following note:

#### SPURGEON'S TABERNACLE

Amid great rejoicing, in which we in the Antipodes may share, the Metropolitan Tabernacle Church meeting in "Spurgeon's Tabernacle" has been re-admitted to membership in the Baptist Union of Great Britain. The curtain is thus rung down finally on the "downgrade controversy". May its ghost never walk. The whole episode was unfortunate. Spurgeon was sick and was ill-advised by his friends. On the Union side greater wisdom might have averted the clash. But when a broken friendship is restored no inquest is required. All that is necessary is the Te Deum.

To declare that C. H. Spurgeon was ill-advised in this matter of breaking with infidelity is to be guilty of deliberate misrepresentation or of an ignorance of the whole situation. His break with the British Baptist Union was no hastily-conceived notion but represented years of observation of a definite trend in the Union. It is an insult to the memory of the prince of preachers to declare that he was so weak-minded that some friends could use him as they would handle plaster of paris.

The course of the British Baptist Union since the days of Spurgeon abundantly vindicates his noble stand. May God raise up another Spurgeon in Great Britain, New Zealand and in Canada!

### A SWEEPING CONCLUSION THAT INCLUDES YOU

In one half of a sentence the Apostle Paul presents the summary of the Bible's estimate of the natural condition of man—your condition and mine—"But the scripture hath concluded *all* under sin . . ." This divinely given verdict admits no exceptions but encompasses all men. Yes, even you are included in this category and before the bar of divine justice your only plea can be "Guilty".

Few of us would object to acknowledging that we have sinned occasionally but it surely hurts our pride to learn that God describes us as being by nature continually under the dominion of sin. Our best action and our kindest word is affected by this tyrant which rules supreme in the unsaved. He must be slain if the soul is to be free. No amount of culture or refinement can tame the monster and no degree of self effort can enable one to escape this merciless dominion. The divine verdict about you is that you are under sin and therefore under condemnation.

The Word of God, however, brightens up our horizon by sending forth a word of hope. God has concluded all to be under sin in order "that the promise by faith of Jesus Christ might be given to them that believe." He secures this verdict in order that we may throw ourselves upon His abundant mercy. For our own good, He desires us to confess that He has correctly assessed our condition. Only as we acknowledge His verdict to be true can we plead for His mercy. Even the Lord cannot save a guilty sinner who persists in denying his guilt! Pride has no place before the Judge of all the earth and it must fly from His courtroom if the prisoner is to be restored.

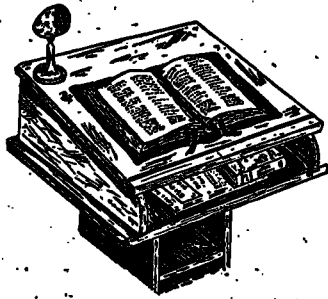
The promise of salvation is guaranteed only to those who believe God's estimate of themselves and who believe on the Lord Jesus Christ as the sinner's Substitute. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." The position of acknowledged guilt is a humbling one but it is the only safe one.

Reader, are you saved? Do you have the assurance that you have passed from death unto life? Such assurance can be yours only if you acknowledge yourself to be a sinner, receive Christ, and rest upon the promise that "he that believeth in Him is not condemned." If you are unsaved, take Him at His word now.

### RALLY IN MILLIKEN ON MAY 21

On Monday, May 21, a Christian Education Conference will be held in Milliken Baptist Church. Since Monday will be a holiday, it is hoped that many Christians will avail themselves of this opportunity to enjoy a time of spiritual blessing. The sessions will be held at 2.30 in the afternoon and at 7.30 in the evening. Speaking in the afternoon will be Pastor John Dexter Greenleaf of First Baptist Church in Essex, and Mr. Ted Kinsinger, the superintendent of Jarvis Street Bible School. In the evening the messages will be brought by Pastor S. Dempster of Fundamental Baptist Church in Kingston, and Mr. L. K. Tarr, the Editor of THE GOSPEL WITNESS.

The Toronto Baptist Seminary quartette will sing at both sessions. The pastor of the Milliken church informs us that free bus transportation will be provided from the streetcar loop at Danforth and Luttrell. Those who desire further information should contact Pastor Acheson at AX. 3-5801 (Toronto).



## English Bible Course

TWENTY-FIFTH LECTURE  
in the  
ENGLISH BIBLE COURSE  
TORONTO BAPTIST SEMINARY  
By Dr. C. D. Cole  
April 26th, 1956  
THE CHURCH IN GLORY  
Ephesians 5:22-33

This is the final lecture that Dr. Cole will deliver in this term's English Bible Course. Prior to the lecture, the Seminary quartette sang as usual but before the number, Mr. Miller, one of the quartette members, spoke of the students' appreciation of Dr. Cole.

Mr. Miller: "The quartette would like to dedicate their number this evening to Dr. and Mrs. Cole whose presence among us has been such a blessing, and especially to Dr. Cole whose ministry has strengthened our hope, heightened our anticipation, and increased our desire for that better land." Quartette sang, "When the Roll Is Called Up Yonder".

Dr. Cole: "If you all didn't need them so badly, I would like to take them South with me.

"I have come to consider this Thursday night congregation my church. Dr. Slade has the bigger church, but his church isn't any more faithful than my church has been.

"There are a lot of things in my heart that can't come out. But you dear people have endeared yourselves to Mrs. Cole and me beyond words. And there is a lump in my throat as I think about leaving you. But you will always be in my heart and in our prayers as long as we shall live upon this earth.

"I have never laboured with a finer Christian spirit than your dear pastor and mine. In the two years I have been with you, I've been like a broken stick, or a bruised reed, or smoking flax, but between us, so far as I know, there has not been one bit of friction. And I have never supported any pastor more wholeheartedly than I have endeavoured to support him."

**T**HE Ephesian and Colossian letters have much in common. The relation between these two epistles is even more striking than the relation between Galatians and Romans. Both of these epistles were written during Paul's first Roman imprisonment. The shorter letter, Colossians, was written first but was held to be sent along with the letter to the church at Ephesus, both of which were carried by the hands of Tychicus who also bore a letter to Philemon, the master of Onesimus, the slave, who accompanied him with these three letters. Both of these letters deal with the same general theme, the church as the body of Jesus Christ. The main difference is a matter of emphasis. In Colossians, stress is placed upon Christ as the head of the church because at Colossae the dignity of His person was being denied by a mystic philosophy that made the Lord Jesus Christ only one of the intermediaries between God and the ma-

terial universe. And so Colossians emphasized the dignity and supremacy of Jesus Christ, declaring Him to be the image of the invisible God, the One in whom dwelleth all the fulness of the Godhead bodily, the One who was the creator of all things. In the Ephesian epistle, the emphasis is on the church as the body of Christ, and the church is said to be the fulness of Christ, that is, it took the church to complete Christ just as it takes the wife to complete the husband. In Colossians, we have what Christ is to the church. In Ephesians, we have what the church is to Jesus Christ. In the hortatory portion of Ephesians, we find the law for the new life in Christ. This law covers specific precepts and specific relations. The members of the church are not left to their own wisdom and whims in living the Christian life. The body is governed by the head and the head issues laws and commandments for the church to observe. In the section before us, we have the law for the Christian in specific relations — the law for wives and husbands, for children and parents, and for servants and masters.

### I.

#### The Law for Wives and Husbands

Now we get the theme for this lecture tonight out of the passage dealing with wives and husbands. "The husband is the head of the wife, even as Christ is the head of the church." The wife is to be subject to the husband, as the church is subject to Christ. The wife is the body of the husband, as the church is the body of Christ. Christ loved the church and gave Himself for it, and the husband is to love the wife and be her protection and guardian at the cost of his life, if necessary. There is divine wisdom and goodness in this arrangement. It is for the protection of the wife, and is a challenge to the chivalry of the husband. This is God's permanent plan for home life and to live by it will make the home a little heaven on earth, while to ignore it is to invite certain ruin. Infidelity repudiates the divine order of the sexes and urges women to rebel against it. I once read a vile sheet entitled, "The Bible in the Balance," edited by Charles Smith, president of the American Association for the Advancement of Atheism. And in this vile pamphlet, the editor quotes Elisabeth Cady Stanton as saying that no other books so fully teach the subjection and degradation of women as does the Bible. And he quotes Helen Gardiner as saying that women are indebted today for their emancipation from the position of hopeless degradation, not to their religion, nor to Jehovah, but to the honour and justice of men who have defied His commands. That she does not crouch today where Paul tried to bind her, she owes to the men who are grand enough and brave enough to ignore Paul and rise superior to his God. I found this dirty sheet in the hands of some of my young people in my church in Titusville, Florida, away back in 1930. We can only exclaim, "What blatant and brazen ignorance this betrays!" By this very rule, Christianity delivered woman from the servitude of paganism and Mohammedanism. This subjection is not degrading but ennobling and elevating on the part of women. This does not denote inferiority either in character or in privilege on the part of womanhood. The church is not degraded by being subject to Christ, neither is the woman degraded by being in subjection to the man who loves her well enough to die for her. And may God pity any woman who promises to obey any man who does not have enough of the qualifications

of knighthood to protect her at the cost of his own life. Why, even the pagans were wont to exclaim, "What women these Christians have!" And they might have exclaimed on the other hand, "What men these Christian women have!" The married couple is a unity. Husband and wife are one. There can be only one head in a family, just as the church can have but one head, even Christ. Two heads for either the family or the church would be a monstrosity. Where there are two heads in a family, there is soon a division. And when the wife becomes the head, everything is turned upside down. Mutual devotion in the divinely ordained sphere is the one sure road to a happy home. I take the position that there should be no secrets between husband and wife. I know sometimes husbands, thinking to spare their wives pain, will keep their troubles to themselves, their business troubles, financial matters of concern, and other troubles. But this within itself is a separation which will prove worse than the pain the thoughtful husband, but not wise, sought to save his wife from. Husband and wife are to mutually share all sorrows and joys. What husband has not been saved from almost despair by the loving sympathy and understanding heart of a devoted wife? And what wife can bear the sorrows that belong to her position in the home without the loving care of a devoted husband? This arrangement of head and body is not arbitrary, but it is based upon nature and the very fitness of things. Just as the husband is fitted by nature for governing qualities, so the wife excels in lovable qualities. As one of the poets puts it,

"For softness she,  
And sweet attractive grace."

The husband is superior in qualities which fit him for leadership, and the wife is superior in qualities which fit her for influence and in being an help meet.

Throughout the section before us, Paul retains the figure of the church as the body of Christ. But in quoting Genesis two twenty-three and twenty-four, there is something further suggested by the apostle. He quotes Adam as saying concerning Eve, "Now she is bone of my bone, and flesh of my flesh. She shall be called Woman, because she has been taken out of Man. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Paul saw a hidden truth in what Adam said on his wedding day. I do not suppose that Adam had any idea that he was speaking as a prophet when he said what he did concerning Eve. Adam had been put to sleep, and from his side was taken material for his wife. Paul says, "For my part, I make what Adam said refer to Christ and the church," great mystery though it is. You know, the Bible begins with a wedding and ends with a wedding, the marriage of the Lamb to the church. The Bible also begins with a paradise, and this paradise was lost through sin. And the Bible ends with paradise regained by Jesus Christ. We have tragedy in the beginning of revelation. We have victory at the close of Revelation. In the beginning of revelation, we find the devil free to deceive and to ruin. But in the end of Revelation, we find the devil cast into the lake of fire. It is all an illustration of what Solomon said, "Better is the end of a thing than the beginning thereof." The Bible is a book with a glorious sequel. The Bible closes with a note of victory, and this victory is the victory of the Lord Jesus Christ, our Saviour.

## II.

### Christ and the Church

Leaving the subject of man and woman, we shall consider Christ and the church. Christ loved the church. Obviously the church here means the whole assembly of the saved viewed in prospect. It includes the entire body of the elect from the first man to the last man to be saved. It includes every one given to the Son by the Father in the covenant of grace before the world was. In Hebrews, it is called the church of the firstborn ones, whose names are written in heaven. Their names were written in heaven long before they were registered on earth. It is the whole body of the redeemed as they appeared to the eyes of Christ as He died upon the cross. Christ loved the church in spite of her imperfections. He did not love the church because of her beauty of holiness, but His love for the church assured that she would be robed in the fine linen which is said to be the righteousness of the saints. He could not allow the church He loved to remain in rags of moral poverty. No man who loves his wife will permit her to go in rags if he has the power to dress her properly. Christ had glorious things for the church in store when He set His love upon her and chose her to be His bride. And His wealth and power guarantee that she shall be clothed in the beautiful garments of holiness. Yes, Christ loved the church, and gave Himself for the church. This refers to His death. Loving the church, He died for her. His elect like the rest of mankind were in danger of eternal death and were lying in moral pollution. Sin is both a crime and a disease, and it took the death of Christ to save His people from the curse of the law and to deliver them from the leprosy of sin. Christ's love must lead Him to the cross or it will be ineffectual. We might think of the love of a weakling being ineffectual, but not the love of the Almighty. A man without power or wealth might love in vain, but not the Almighty God, the God-Man, the Lord of glory. Darius might love Daniel to no good results, but Jesus Christ loved the church and gave Himself for her that she might be arrayed in the garments of holiness. It was in great assurance that the apostle Paul said, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The death of Christ furnished John with his affecting doxology, "Unto him that loved us, and washed us from our sins in his own blood . . . to him be glory and dominion for ever and ever." And it is the death of Christ that furnishes the church with its new song in glory. "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." What the Word of God affirms to be the one and only way of salvation is denied by those who decry the blood atonement. But nothing but the death of Christ, God's own Son, could meet the demands of holiness and justice. It pleased the Lord to bruise Jesus Christ, but surely not if it were not a necessity. If mercy could be shown consistent with justice, without the sufferings of the Son of God, then surely the cup would have been allowed to pass from Him. But "it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." There is no middle ground between blood atonement and no atonement.

### The Design of Christ's Death

The design of Christ's death was that He might have a pure church, or a spotless bride, to present to Himself. He died for the church that He might sanctify and cleanse it by the washing of water by the word. The Greek reads, "that He might sanctify it having cleansed it." The cleansing precedes the sanctification and is in order to it. Christ's blood shed on the cross was the cleansing power. The church could not be made holy without His cleansing blood. Sacramentarians, of course, see a reference to baptism in this, although the word baptism does not occur. And then they find themselves in difficulty in delivering themselves from the Romanist idea of baptismal remission. In one breath the Reformers declare that baptism is a saving sacrament, and in the next breath, they will admit that there is salvation without baptism. Dr. Charles Hodge, great and godly man, raises this question, "What is meant by 'the washing of water'? Does it mean baptism or a washing that is analogous to a washing in water?" He says the latter interpretation is admissible, but then goes on to contend that it refers to baptism because Calvin and all the Reformers were sure that it meant baptism. But Baptist scholars have never made it refer to baptism except in the sense of a symbol of Christ's cleansing blood. Andrew Fuller has a fine sermon from this text and he does not mention baptism in the entire sermon.

### The Old Testament Cleansing a Type of the Blood of Christ

Let us go back to the Old Testament and discover the method of cleansing in the Old Testament. It is not long until we discover the prominence of blood, that without the shedding of blood there is no remission, and that everything was made clean by the sprinkling of blood. In Numbers the nineteenth chapter, we read about the water of purification and are told how it was prepared. A red heifer was killed and the blood was sprinkled before the congregation of Israel seven times, and then that animal was burned and cedar wood, and hyssop, and scarlet, were cast upon the burning body of the heifer. And after it was burned the ashes were collected and laid up in a clean place to be used with water for ceremonial purification. This was only ceremonial cleansing and was typical of the cleansing power of the blood of Jesus Christ. This water of purification was not any type of baptism. It was a type of the cleansing power of the blood of the Son of God, and the New Testament fixes that point without any room for contradiction or dispute. "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?" The point the Hebrew writer makes is this, "If the ashes of a beast purify ceremonially, how much more shall the blood of Christ cleanse from actual sins?" In Hebrews one three, we are told that Christ by Himself purged our sins. And the word "purged" in Hebrews one three is the same word translated "cleansed" in our text here in Ephesians. The blood of Christ cleanseth from all sin and becomes effectual through faith, and faith is based upon the Word of God. "For faith cometh by hearing, and hearing by the word of God." The ceremonies or ordinances of the gospel only point to that which saves, the blood of the

Son of God which cleanseth us from all sin. The ceremonies or ordinances of the church are only symbols and not sacraments. They do not save but they tell us in picture what does save.

### The Marriage of the Lamb

Christ makes the church holy, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The church is likened to a bride because of her beauty, and to a city for size and grandeur. In Revelation nineteen seven we read, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." And the wife, the church, the bride of Christ, makes herself ready by washing her robes in the blood of the Lamb. In Revelation twenty-one two, "John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And in the ninth verse, the angel said to John, "Come hither, I will shew thee the bride, the Lamb's wife." But what he actually shows him is that great city, the holy Jerusalem, descending out of heaven from God. So the figure passes from that of a woman to a city. It is a city of redeemed sinners with the Lamb as the light of it. We have strong imagery here. The reality is beyond our comprehension. It is a great mystery to be revealed unto us by the apostle Paul. Of course, Christ is not actually a Lamb, and the church is not actually a bride, or a woman. The figure of the bride passes into the figure of a city and the city is the holy Jerusalem, redeemed sinners, constituting the city of God, that city which lieth four square. I suppose most people think of heaven in contrast with the things that have caused them the most grief down here in the world. I can understand how a Christian living all the days of his life with perhaps not half enough to eat, would think of heaven as a place of plenty. A little girl was once received into a children's home, and when they brought her the first glass of milk, she looked at it and said to the nurse, "How deep may I drink?" That child had been accustomed to sharing one glass of milk with a number of other children. The nurse sweetly and kindly said, "Drink all of it." And heaven will be a place of plenty where we will be as full of righteousness as we want to be. Then, those who have been ill all the days of their life, will be impressed with heaven as a place free from disease and where there will be no more pain. And those who have had to battle for the truth through all their days, will be glad to think of heaven as a place where there will be no more wars, a place of eternal fellowship without friction or faction. Won't that make it wonderful? Now, I like to think of heaven in all these respects. But to me, the greatest of all things about heaven will be freedom from sin, when we can serve God without any limitations of sinful flesh. The redeemed will make up a holy city and nothing that defileth will ever enter there. Then "He shall see of the travail of his soul, and shall be satisfied." And then to the universe will appear the riches of His inheritance when He comes to be glorified in His saints and to be admired in all them that believe.

### III.

### Threefold Use of the Word Church

One last word about the nature of the church. I think the New Testament uses the word "church" in three

distinct senses. As an institution, it is one new man made out of Jew and Gentile with the wall of partition gone. It is one commonwealth in which all believers are citizens alike. It is one temple, one body, one bride, used in this broad sense of an institution and used abstractly. But as a particular church in which alone this institution finds expression, each several building fitly framed together groweth unto an holy temple in the Lord. And each particular church is a whole body fitly joined together and compacted by that which every joint supplieth, according to the working of each several part, maketh increase of the body unto the edifying of itself in love. Now as a glory church it includes all the redeemed, and each one of the redeemed, fully saved, body, soul, and spirit. If the word "church" is used anywhere in a sense too broad for application to a particular church, that usage must be found in Ephesians. We have a historical passage that throws light on this point in the twentieth chapter of Acts: Paul on his way to Jerusalem from Europe stops at Miletus, the sea-coast of Ephesus, and sends for the elders of the Ephesian church. And these elders of a particular church come to him at Miletus and he addresses them. In that address, he says to these elders, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Now broad terms are used there, as broad as anywhere in the Ephesian epistle. And yet they are applied to the particular church at Ephesus. For these elders were not servants of some universal invisible church, but they were servants of the church at Ephesus. And yet these broad terms, "the church of God, which he hath purchased with his own blood — feed that church" are employed. There is no term so broad whether it is house, temple, body, flock, or bride, that it cannot be applied to a particular church. And the only application that can be made to it in this day is to a particular church, the church at Ephesus, the church at Corinth, the church at Rome, the church in some particular place. And all this is because each particular church foreshadows the church in glory. All the redeemed will be a part of that church in glory, and when we get there "we will go no more out".

That is a blessed picture for the redeemed of God to contemplate, Christ loving the church, giving Himself for it, that He might make of it an holy church, to present to Himself, to be with Him forever in glory. And when we get there, we will be satisfied forever.

Now this may not be the last time I will speak in Greenway Chapel. The Lord willing, we expect to visit you sometime. And we will have you in our hearts always. But in a little while, we will part for a while. And I would like for us to sing, "God Be With You Till We Meet Again".

#### Prayer:

Our Father, we seek Thy blessings for those who have been such a blessing to us. We seek Thy grace to be richly in the lives of those who have so graciously considered us. We pray Thy blessings upon our pastor and others who shall give these lectures on Thursday evening in the days to come. May they have the loving support of Thy people at this place. We thank Thee for Christian homes and for the home over there and how Christian homes foreshadow the home over there, and how the relation between husband and wife down here shadows forth the relation between the Lord Jesus Christ and His body, His bride, which is the church. And when we remember that all these blessings have come

to us at the cost of His blood shed upon a cruel tree, we cannot find words to express the feeling and the gratitude of our hearts. And we pray again that Thou wilt be with us until we meet at the feet of Jesus Christ... For in His name, we pray, Amen.

#### DOING SOMETHING FOR THE LORD

"Thy will be done in earth, as it is in heaven."

Mark the words "be done," for they touch a vital point of the text. God's will is done in heaven. How very practical! On earth his will is often forgotten, and his rule ignored. In the church of the present age there is a desire to be doing something for God, but few enquire what he wills them to do. Many things are done for the evangelizing of the people which were never commanded by the great Head of the Church, and cannot be approved of by him. Can we expect that he will accept or bless that which he has never commanded? Will-worship is as sin in his sight. We are to do his will in the first place, and then to expect a blessing upon the doing of that will. My brethren, I am afraid that Christ's will on earth is very much more discussed than done. I have heard of brethren spending days in disputing upon a precept which their dispute was breaking. In heaven they have no disputes, but they do the will of God without discord. We are best employed when we are actually doing something for this fallen world, and for the glory of our Lord. "Thy will be done": we must come to actual works of faith and labours of love. Too often we are satisfied with having approved of that will, or with having spoken of it in words of commendation. But we must not stay in thought, resolve, or word; the prayer is practical and businesslike, "Thy will be done in earth, as it is in heaven." An idle man stretched himself on his bed when the sun had risen high in heaven, and as he rolled over, he muttered to himself that he wished this were hard work, for he could do any quantity of it with pleasure. Many might wish that to think and to speak were to do the will of God; for then they would have effected it very thoroughly. Up yonder there is no playing with sacred things: they do his commandments, hearkening unto the voice of his word. Would God his will were not alone preached and sung below, but actually done as it is in heaven.

—C. H. SPURGEON

#### "TRIBULATION BUT..."

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world. JOHN 16:33.

All of the comforting promises of the Word of God are cherished by the believer. They provide him with a rock upon which to plant his feet in the midst of some trouble that would overwhelm him. One word of promise from heaven puts iron in the blood and enables the saint to win the day.

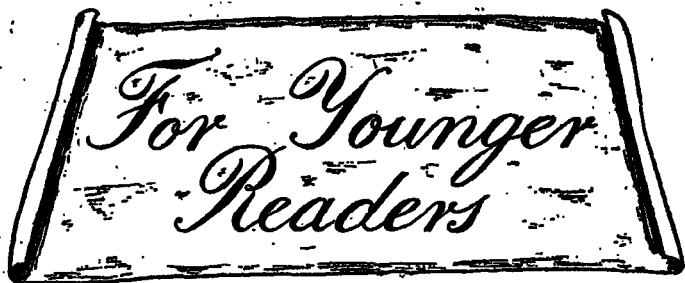
Did it ever occur to you that there are many promises in the Bible that do not have much appeal to the Christian? The Lord Jesus, for instance, once promised — "In the world ye shall have tribulation." This is His promise to all believers. How contrary such a statement is to the modern religious notion that the Christian's pathway should be one of uninterrupted bliss! Some modern teachers may tell us that we should expect no trouble, no sickness and no pain, but the Saviour says — "In the world ye shall have tribulation."



This would lead us to think that the Christian who never experiences any tribulation would do well to examine himself or herself. Is all well with your soul? Perhaps you are silent when you should be testifying; maybe your walk so conforms to the world that no man could distinguish you from a worldling. If such is the case, then you need not boast of your lack of tribulation. Your condition calls for repentance and not for boasting.

Thank God that the promise does not end with the assurance that we shall have tribulation. The Saviour exhorts to good cheer because *He* has overcome the world. The suffering saint is bidden to lift the eye and to recall that the One who has overcome the world now sits upon the throne. We are one with Him if we are saved and shall share in His conquest.

What encouragement to perseverance! One short hour of tribulation but the endless ages of eternity to be shared with the One who has overcome the world!



... S.O.S. ...

"You don't want me to go," grumbled Joan as she sat on the verandah steps of their summer cottage.

"Of course, we would love to have you with us," replied her mother, "but the Guide Rally is tomorrow, and you must learn your Morse Code thoroughly."

"Oh, I'm tired of Morse," Joan scolded, a scowl marring her otherwise serene features. "What earthly use is it, anyway?" Mrs. Moyes bent and kissed her daughter on the brow, "It can be very useful, Joan, dear. But even if it weren't much use, it is one of the Second Class tests, and it must be mastered."

She patted Joan's hand, and bidding her goodbye once again, walked gingerly along the gravel path that led from the cottage to the beach where her husband awaited her beside the canoe.

"Joan did so much want to come," she said, setting herself in the bow. "Perhaps we should have taken her," said John Moyes, "I doubt if she'll really concentrate on her task once she's alone!"

"Joan must learn," Mrs. Moyes replied. "She is too prone to grow tired of things . . . the novelty wears off too soon. I do want her to make a good Guide. Pampering won't help."

"I suppose you're right," assented her husband, "although I imagine we were much the same when we were young."

Mrs. Moyes made no reply but turned her attention to paddling. The canoe shot away from the shore, and turned its nose in the direction of Clover Island.

Joan sat on the step, disconsolate, as she watched the progress of the canoe. How she wished that the Rally

was weeks away. Not that she disliked Guide Rallies . . . they were grand, but her mother was so terribly conscientious about everything.

It had been the same with her music lessons. She recalled the long, weary hours her mother had insisted on her practicing when she wanted so much to be on the tennis court, with Lois and Jean. But she had passed her Grade exams. She gave her mother credit for that . . . but Morse . . . well, it was alright for Scouts and Sailors and such, but she felt Guides would be better employed knitting.

She ran into the cottage and returned to the verandah with a cushion, a rug, and one of the Anne books. Spreading the rug on the floor, she settled herself comfortably thereon and turned her attention to the novel. "I'll read four chapters," she promised herself, "and then I'll get on with that silly old Morse."

At the end of the third chapter, however, as she found it difficult to see in the growing darkness, she tossed the book aside. She lay back completely relaxed, and exclaimed, "What a night to be paddling!" And here she was ordered to remain at home to study silly dots and dashes . . . sometimes she couldn't understand her mother.

She sighed, and peered out over the lake, calm as a mill pond. There was Clover Island. She simply idolized Clover Island. It was her dreamland where exciting things happened . . . where Pirates might hold secret meetings, and where ship-wrecked mariners could make use of their knowledge of woodcraft to eke out a Crusoe-like existence.

She sat up suddenly and peered into the growing darkness. Was that a light on the island? She knew it was uninhabited and yet she was sure she had seen an electric light. She must be dreaming! But, no, there it was again . . . on and off . . . on and off. The truth dawned upon her suddenly. Some one was using a flashlight for signalling. It was the Morse Code.

She snatched her pad and pencil and attempted to read the dots and dashes. Dot. Dot. Dot. that was easy, she thought . . . that was S . . . now came the same three flashes but longer . . . dash, dash, dash . . . that was O . . . she knew that much, at least. Why, of course, it was S.O.S., the signal for help! But who could it be? Some boys, perhaps, playing a game.

The light persisted. She leaped to her feet with a sharp cry when she realized what it might mean. Her mother and father were on that Island. They might be in trouble. She must get help.

She raced down the path and sped along the shore in the direction of MacFie's cottage. Racing up the steps she pounded frantically on the screen door.

Mr. MacFie appeared, surprise written on his tanned face, "Why, Joan, whatever is the matter? You're all out of breath! Come in, child."

"I think it's Mum and Dad," Joan explained breathlessly. "They're on Clover Island, and they're in trouble . . . at least someone over there is sending S.O.S. messages with a flashlight" She paused for breath.

"Well, if you think there is someone in trouble, we'll just get in my launch and mozy over," said Mr. MacFie.

He disappeared into the sitting room, explained matters to his wife, and returned carrying a first aid kit. "Thought we might need it," he said, as they hastened to the dock where "Marion III" was securely tied.

The trip across seemed long to Joan, who crouched near the cabin, her eyes glued on Clover Island. As they drew near to the Island she gave a sharp cry. The launch's headlight fell upon two figures on the beach.

"It is Dad and Mum," cried Joan, "and Dad is lying on the ground . . . he's been hurt!"

"Don't get excited," Mr. Moyes called out to his daughter, as Joan leaped from the launch and rushed towards him. "It's only my leg. A clean break. But our old canoe sprung a leak, and we thought we were stranded here for all time."

He smiled mischievously at his wife beside him. "Your mother, Joan, thought of the flashlight and the Morse. She knows a few letters of the alphabet, you know."

Joan hugged her mother in a close embrace. "Oh, Mum!" she exclaimed, a catch in her voice, "Am I ever glad I learned Morse!"

—*Evangelical Christian*

## Bible School Lesson Outline

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### APOSTATE RELIGIOUS LEADERS CHALLENGE JESUS

Lesson Text: Luke 20:9-26.

Golden Text: "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

—Luke 20:25.

#### I. The Elders' Silenced: The Question of Authority: verses 9-18.

Parallel Passages: Matt. 21:33-46; Mark 12:1-12.

The rulers had no cause for their sudden hostile attack upon Christ. They came upon Him on one of the days when He was teaching in the temple, showing by His example the proper use of the House of God (Luke 19:46, 47). He had been preaching the good tidings to the people, who listened with rapt attention.

The elders and chief priests, fearing to lay hands of violence upon the Saviour because of His popularity, thought that they might force Him to make an open declaration of His claims, so that they might have His own words as the basis of an accusation against Him. "By what authority, and by whose authority do you teach these things?" Should He say that His authority was from men, they would immediately repudiate Him and have Him arrested. Should He say that His authority was from God, they would charge Him with speaking blasphemy.

The Lord's hour had not yet come; not yet was He to be delivered into the hands of sinners, so that their threats were powerless. Moreover, the Saviour used their question as a weapon against themselves, asking them a similar question regarding the source of John's authority. Had they received John, they would also have received Christ. There is a time to submit to persecution (Matt. 5:39; 1 Pet. 2:20-23), and there is a time to rebuke the evildoer (1 Tim. 5:20; 2 Tim. 4:2).

The elders questioned Christ's right to speak as God's messenger, while He questioned them as to their failure to receive God's messengers. They refused to commit themselves and were thus put to shame before the people.

Although Christ exercised the prerogative of a Divine Teacher when He did not directly answer the elders, yet, in the parable of the vineyard He vindicated His claims, left a testimony for the people and openly rebuked the chief priests, elders and scribes for their treatment of the prophets whom God had sent. Who gave Him authority to teach? He was

the beloved Son, sent by the owner of the vineyard (John 9:4). Israel was referred to as the vineyard of Jehovah (Isa. 5:1-7), left in the care of the religious leaders while the owner was absent. The servants who came looking for fruit represented the prophets whom the Lord had sent to seek for the fruits of repentance and righteousness. The leaders mistreated these prophets (Luke 11:49), and instead of receiving and reverencing the Master's beloved Son, they plotted to slay Him.

The parable, while unpleasant to the people and stinging to the consciences of the priests and elders who realized that He had spoken this parable against them, was used by our Lord to bring forth the truth that He was the Stone, rejected by men but approved of God (Psa. 118:22; 1 Pet. 2:6-8). In God's time the Stone which they had disregarded and refused would be exalted to the position of leadership and authority. The attitude of men to Him is ever the touchstone determining their destiny. Those who throw themselves upon His mercy shall be broken in spirit, and humbled as they come in contact with Him, but they shall be saved. To them He becomes the Rock of Ages. Those who persist in their refusal to yield obedience to Him shall finally be crushed by His power, compelled to acknowledge him as King (Phil. 2:9-11). To these He is the Rock of Offence and the Stone of Stumbling (Isa. 8:14, 15). "What will you do with Jesus, which is called the Christ?"

#### II. The Priests Silenced: The Question of Tribute: verses 19-26.

Parallel Passages: Matt. 22:15-22; Mark 12:13-17.

Bitter was the opposition of the religious leaders, they were powerless to institute proceedings against Him themselves, but must find cause whereby they might lay a charge against Him in the civil courts. Although the first attempt ended in failure, they sought again to entrap Him.

God used the wrath of men to praise Him (Psa. 76:10); the specious words, intended as flattery or sarcasm (verse 21), stand recorded as a tribute of highest praise to the Master Teacher. It is true that He spoke and taught, rightly, that He did not compromise the truth to suit His hearers, and that He taught the way of God in truth. How foolish they were, and how foolish men are to-day who refuse to listen to Him and to follow Him!

Their question related to the troublesome duty of a subject nation paying taxes to a foreign master: "Should we as Jews pay taxes to the Romans?" If He had answered "Yes", they would have regarded Him as a traitor to the Jewish ideals of freedom. If He should say "No," He would be esteemed as a traitor to the Roman Government.

Christ perceived their cunning, and without falling into the trap laid for Him, He demonstrated the doctrine of loyalty to the civil government, and loyalty and allegiance to God. He asked for a denarius, a Roman coin valued at about 15 cents in our money, and this coin bore the image of the Roman Emperor. That which is due to the state should be paid (Rom. 13:1-7), and that which is due to God should be paid. To Him we owe our lives, our possessions, our time and our talents. The rights of law should be respected, and the claims of God's laws should also be recognized. Teachers might use a coin, as the Saviour did, to illustrate the principles of conduct in view of our earthly citizenship and in view of our heavenly citizenship.

They marvelled at His answer and kept silence.

#### Daily Bible Readings

May 7—The Circumstances of the Challenge . . . Luke 20:1-8  
 May 8—The Challenge of the Sadducees . . . Luke 20:27-38  
 May 9—The Challenge of the Scribes . . . Luke 20:39-47  
 May 10—The Stone of Stumbling . . . 1 Pet. 2:1-10  
 May 11—The Vineyard of Jehovah . . . Isa. 5:1-7  
 May 12—Our Duty to the State . . . Romans 13  
 May 13—Our Duty to God . . . Romans 12

#### Suggested Hymns

Jesus is standing in Pilate's hall. ✓  
 Standing on the promises.  
 More about Jesus.  
 Do you fear the foe will in the conflict win?  
 Yield not to temptation.  
 Saviour, like a shepherd lead us.