

# The Gospel Witness and Protestant Advocate

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## God Save The Queen

THE hearts of all true Canadians will be thrilled this week because of the presence in our midst of our gracious sovereign, Queen Elizabeth II, and His Royal Highness, Prince Philip, Duke of Edinburgh. The Queen is at present in residence in our fair Dominion. In a stately and dignified manner the royal couple are carrying out their official duties, and yet with a charm and personal friendliness which makes the crown the symbol not only of majesty, such as befits a great Commonwealth of Nations, but the symbol also of an affection which strongly binds together the members of that Commonwealth.

As we behold the radiant young queen, the National Anthem becomes more than a formal expression of loyalty to the mere principle of monarchy; it suddenly takes on new and vital meaning as an earnest prayer that the Lord may indeed save, guide and uphold the one who in simplicity and sincerity has dedicated herself to the enormous task of ruling in His name over vast throngs of people of varied race, clime and condition. The times in which we live are momentous ones, and the Lord Himself must give wisdom and understanding to those who are responsible for the affairs of state.

History was made on October 14th, 1957, described as "Golden Thanksgiving Day," when the Queen in person opened the Canadian Parliament, the first time a reigning monarch had performed this function. Henceforth a new solemnity will doubtless characterize the whole Parliamentary procedure. As the Governor-General, the Queen's representative, signs official documents in her name, it will no longer be a formality. The august Senate, gathered in solemn conclave, will ever remember that day when the Queen herself sat upon that throne, her consort by her side, and both surrounded by the heads of government and the representatives of the people. As the Privy Council meets from

time to time to discuss the affairs of state and to shape the policy of the nation, doubtless they will call to mind that momentous day, when the Queen in person presided at their session and addressed them as "my ministers".

In her capacity as monarch, Queen Elizabeth II read the speech from the throne, outlining the policy of the new government, as directed by Prime Minister Diefenbaker and his associates. The Prime Minister and all the elected representatives of the people will realize in a new way that they, with the Queen, are together responsible for just and good government, for the administration of justice, for the maintenance of law and order, for the development of the resources of this rich land, for industrial progress, for the care of the aged, helpless and needy, and for the welfare of all the people.

As for the Canadian people, we shall cherish the gracious words with which she concluded her momentous speech:

"I wish to express to you and to the people of Canada my gratitude and that of my husband for the warmth of the loyalty and affection with which we have been welcomed here in Canada.

"As I now address you here for the first time, I will call to your minds the words of the earlier Elizabeth when more than three centuries ago, she spoke from her heart to the Speaker and members of her last Parliament and said: "Though God has raised me high, yet this I count the glory of my crown, that I have reigned with your loves." Now here in the New World I say to you that it is my wish that in the years before me I may so reign in Canada and be so remembered.

"On this happy day when we give thanks to God for all that He has bestowed on us, I ask that He may bless and guide you."

God save our gracious Queen,  
Long live our noble Queen,  
God save the Queen:  
Send her victorious,  
Happy and glorious,  
Long to reign over us;  
God save the Queen.

Thy choicest gifts in store  
On her be pleased to pour;  
Long may she reign:  
May she defend our laws,  
And ever give us cause  
To sing with heart and voice,  
God save the Queen.

## SEPARATION FROM UNBELIEF

## Not Union With It!

A book containing the 25 addresses delivered at the World Conference on Christian Fundamentals, held in Philadelphia, Pa., May 25 to June 1, 1919, in its introduction has the following paragraphs:

"Two outstanding phenomena characterized the realm of spiritual thought at the time of the World Conference on Christian Fundamentals, which met in Philadelphia during the last week of May, 1919.

"On the one hand, the great Apostasy was spreading like a plague throughout Christendom. A famine was everywhere — 'not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah.' Thousands of false teachers, many of them occupying high ecclesiastical positions, were bringing in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction. And many were following their pernicious ways, by reason of whom the way of truth was evil spoken of. The Bible was wounded in the house of its friends. The great cardinal doctrines of Scripture were set at naught. The Virgin Birth of our Lord, His sacrificial death and bodily resurrection — these and similar truths were rejected as archaic and effete."

In this book also is the report of a resolution presented by a Committee on Resolutions. The resolution stated in part:

"We note with interest the determined endeavour to force the various evangelical denominations into a *federation* in which the 'fundamentals of the faith' will play little or no conspicuous part. We believe that the accomplishment of such a religious corporation, at the cost of truth, would provide a flashing spectacle of apparent church success to be speedily succeeded by the most colossal failure that has characterized Christianity since the dark days when an ecclesiastical corporation (the Roman Catholic Church) controlled the religious thinking of the World. We voice our determined protest, and as members of the various evangelical denominations hereby declare our utter unwillingness to enter into any such federation movement. In the event of its formal adoption by our respective denominations, it is our fixed determination to find for ourselves a *new fellowship*, one in which the Bible will be authoritative, the deity of Christ undisputed and 'the faith once for all delivered' the basis of our confession and of our conduct."

This resolution was signed by the following stalwart watchers on the wall of a half-century ago.

W. H. Griffith-Thomas, D.D.  
*Chairman, Resolutions*

*Committee*

Wm. B. Riley, D.D.  
James M. Gray, D.D.  
Charles A. Blanchard  
Charles G. Trumbull  
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L. W. Munhall, D.D.  
Charles L. Huston  
J. R. Schaffer  
Orson R. Palmer  
J. Davis Adams

*Secretary*

—*Christian Beacon*

## The Gospel Witness

and

## Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields.  
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## A HOLY MAN

Abraham was a holy man. Each important transaction of life was entered on in a pious spirit, and hallowed by religious exercises. His tent was a moving temple. His household was a pilgrim church. Wherever he rested, whether by the venerable oak of Mamre, or on the olive slopes of Hebron, or on the lofty forest-crowned ridge of Bethel, an altar arose; and his prayers went up with its smoke to heaven. Such daily, intimate and loving communion did this grand saint maintain with heaven, that God calls him his "friend". He lived on terms of fellowship with God, such as had not been seen since the days of Eden. Voices addressed him from the skies; angels paid visits to his tent, and visions of celestial glory hallowed his lowly couch and mingled with his nightly dreams. His life was one of holy devotion and consecrated righteousness.—GUTHRIE.

## THE PREACHING OF THE CROSS

No preaching is really and abidingly popular which is not aflame with Redeeming Love — Redeeming Love as disclosed in the eternal counsel of the Father, and in the Atoning Cross of God the Son, and in the indwelling of God the Holy Ghost. The retrospect and the resolve of the Popular Preacher is:

Redeeming Love has been my theme,  
And shall be till I die.

It is "the satisfactory Cross" which makes preaching really popular. Man's salvation lies in the evangelical and ethical implications of the Cross of Christ. Whenever it is preached it commends itself to man's conscience. It may offend his taste. He may resent its terrible import. But ultimately the Spirit of God will cause him to see that it is the good news of God to him. So, soon or late, the preaching of the Cross becomes truly Popular Preaching.

—DINSDAEL T. YOUNG

# The Sermons of Dr. T. T. Shields

## The Message By Which Men Are Saved

(Stenographically Reported)

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:37-39.

### Prayer Before the Sermon

We rejoice, O Lord, in the privilege of coming where Thou art. We have loved the habitation of Thy house, and the place where Thine honour dwelleth, and we come this morning sincerely desiring to be numbered among those who are enabled by Thy Spirit's grace to worship Thee in spirit and in truth. We come to Thee in the name of the Lord Jesus, for we have nothing of ourselves to offer. We can plead only the merits of His sacrifice. We thank Thee that Thou dost make such as believe to be complete in Him; that we are accepted thus in the Beloved.

Look upon this congregation in its varied needs. We do not know how to pray for ourselves, much less do we know how to pray for others. We thank Thee for Him Who maketh intercession for the saints according to the will of God, for the spiritual help in our infirmity, making intercession for us with groanings which cannot be uttered. We pray that Thou wilt hear the inarticulate cry of burdened hearts this morning. Whatever our peculiar need, though we cannot frame it in words, though it is deeper than our own understanding, we pray that the Spirit Himself may intercede in our behalf, and on the ground of the infinite merit of Jesus, our ascended and glorified Lord, we pray that Thou wilt supply the need of every one according to Thy riches in glory.

We pray this morning for all the interests of Thy kingdom; that whenever any man or woman, boy or girl, in this or any other land shall witness for Thee, whether privately or publicly, Thou wilt energize their testimony, and make it effective by Thine own blessing.

Remember graciously those who are sick. We thank Thee that Thou art still able, as in the days of Thy flesh, to quicken even our bodies. And so we pray that every suffering child may be made aware of Thy nearness, of Thy tender grace, and where it is Thy will, restore them speedily to health again.

As we open Thy word this morning grant us the illuminating grace of Thy Spirit, that we may understand that which is written. May this service be edifying to Thy people, and may it result in the conversion of many who up till this hour have not put their trust in Thee. Through all the exercises to-day, be pleased to glorify Thyself, since we ask it in the name of Jesus Christ our Lord, Amen.

**WE RECOGNIZE** in this place that the one business of the Christian church is to be God's instrument to bring those who are unconverted to a saving knowledge of the truth, as it is in Christ. And then the further mission is ours to build them up in their most holy faith.

How, then, are people to be saved? That is always our question. And this second chapter of Acts, which records the establishment of a New Testament church, and of the first evangelistic effort of the newly commissioned church, is full of teaching in respect to these matters.

Now, very simply, this morning I want to talk to you about these verses, about the message by which the people were pricked in their heart. There are a good many sermons which do not reach the heart at all. There are many sermons under which neither heart nor conscience is smit-

ten. But these people heard the preacher, and his words were as arrows fastened in the hearts of the king's enemies, whereby the people fell under him. They felt as though something had really hit them! "They were pricked in their heart."

### I.

WHAT SORT OF PREACHING DOES THAT? Well, first of all the apostles told *the story of the Man to Whose death they had consented, Who was now risen from the dead*. I have little doubt that in that first great company, addressed by the apostle Peter, there were many who had been personally connected with the death of Christ. Perhaps some of the soldiers were there. Certainly the kindred of the high priest were there, and many who had joined in the cry, "Crucify Him!"; and if they did not actually participate in the trial and crucifixion of Christ, they were cognizant of it, and made no protest against it. And we read this morning of how the apostle Peter addressed another company in Jerusalem and charged them with being the betrayers and murderers of the Son of God.

There is a saying to the effect that dead men tell no tales. But it must surely have filled these people with terror when they heard that the Man Whom they had been instrumental in killing, was not dead, but alive. Well, we, too, participated in the death of Christ. He "bare our sins in his own body on the tree". We are akin to those who consented to His death; and I doubt not there are some here this morning who, as yet, have never made real protest against the death of Christ. It has been nothing to you at all, even those of you who have come to this Bible school. You have read the story again and again, boys and girls, and men and women, and as yet you have not said in your heart, "I wish I had been there to protest against His death; He would never have been crucified with my consent." You have simply followed the crowd. It is nothing to you. And yet it was your sin and mine which nailed Him to the cross.

And now the truth is told that the Crucified still lives: He is risen again. I am not surprised that this great multitude were filled with consternation when they heard that message. A missionary long ago, preaching to a savage tribe in Africa, in the presence of the chief of the tribe, preached the story of the resurrection, that Jesus was risen from the dead, and that all men would rise from the dead, either to the resurrection of life, or to condemnation. In the midst of the story this savage chief stopped him, and said, "Missionary, you do not tell me that all the dead will live again?" "Yes," said the missionary, "every one who has died will some day be raised from the dead." "But," said the chief, "that cannot be." "It will be," said the missionary.

The chief replied, "It must not be." But the missionary replied, "It must be." "Then," said the chief, "It shall not be," and lifting his great arm he said, "This arm has slain its hundreds, and do you tell me that the men I have killed will rise again?" "Yes," replied the missionary, "and you will have to face them too."

What a terrible thing that was, when those people, who had participated in the death of the Prophet of Nazareth, learned that He was no longer a helpless Victim, nailed to a cross, but that He had rolled back the doors, had burst the bands of death, and was alive again! And that is the truth I preach to you. You are not dealing with a dead Christ, but with a living One, not with my message, but with my Master's.

And then the further truth was told that *this Jesus was now exalted to a position of power*: He was no longer upon earth, but He was enthroned in heaven. What a terrible message that was, that the Man Whose blood they had shed, was now in a position where He could exercise all authority in heaven and on earth! If somebody you have wronged, when he or she was in a position where they could not help themselves, were suddenly exalted to a position where they could take vengeance upon you, how full of fear you would be! And that is exactly the message Peter preached, that Jesus was exalted to God's right hand.

Then, further, they were told that *the One they had crucified, was none other than the Messiah, the Son of God Himself*. They thought He was just an unimportant man, a mere Nazarene, a man from Nazareth, a deluded man, who fancied that he was divinely commissioned, and who was getting in the way of the conventional religion of the time. But now they learn that that Man, Whose blood they had spilt, was none other than the Son of God. I do not wonder that they were filled with alarm when they heard that story. And I think if they had heard nothing more than that, they would have been filled with despair; they would have said, "There is nothing for us, but a fearful looking for of judgment, and of fiery indignation." But to their amazement they heard this company of people declaring, in their own tongue, the wonderful works of God. And I suppose they told of His mercy, of His miracles of mercy, that this was the Jesus Who had opened the eyes of the blind, and raised the dead, and cleansed the leper. They must have spoken of His goodness, and His mercy, until it dawned upon them that the Crucified had ascended to the throne, not to take vengeance, but to show mercy, "for," said Peter, "he hath shed forth this which ye now see and hear". "Now when they heard this, they were pricked in their heart."

## II.

Can we hear that simple story again to-day without being moved in heart and conscience? What is your attitude toward that tremendous fact, that Jesus died and rose again, and ascended into heaven, and that He has sent forth His Holy Spirit? Well, **THESE PEOPLE CRIED OUT**; the concern of their hearts found expression through their lips, and they said, "What shall we do?" I think their cry indicated that they had already changed their attitudes toward the whole matter, otherwise, they would have said nothing. They said, "Is there anything we can do to adjust ourselves to this revelation of truth, of which we were ignorant? If we have crucified the Son of God, is there any way of making it right? If we have treated as an enemy One Who was our friend, what shall we do?"

I wonder, my friends, among the boys and girls here this morning, are any of you troubled in your hearts because

you are not right with God? Well, if you are really troubled, you will not mind telling somebody about it. You know how easily you groan if you have the toothache, don't you? You know when we have some burden upon our minds, almost invariably it is reflected in our countenances, and by and by in the presence of friends at last some expression escapes our lips. And when the Holy Spirit does really break the hearts of men, invariably they cry out to somebody, "What shall we do?" I think their cry indicated that they believed already what the apostle said.

You walk down the street, and sometime you may see a man on the street corner speaking. You listen for a little while, and you are not impressed by what he says; you are not concerned about it at all; you do not bother to remark on it. If, however, he were announcing something that concerned every citizen of Toronto and you believed what he said, you would very probably say, "Well, I must know more about this; if that concerns my house I had better be informed on this subject." You would not pass on.

The very fact that these men said, "Men and brethren, what shall we do?" indicated that *they had already yielded a mental assent to the truth which they had heard*. The Spirit of God had carried conviction to their hearts that these things were true, and so they said, "Men and brethren, what shall we do?"

Do you believe the Bible? How many of you children here this morning, boys and girls really believe that the Bible is the word of God? You have a Bible in your hand. If you believe that this is God's word, hold up your Bibles a minute. Yes; hundreds of you believe it. And the same is true of you on the ground floor. You believe this Bible is the word of God. Well, then, if that is so, and this Bible has a message particularly to you, dealing with your sin, what are you going to do about it?

Further, their cry was *an indication of their earnestness*. I have known some people who were very shy. They were almost afraid to hear the sound of their own voice. If you were to ask them to say anything in a meeting they would almost faint; in fact, I think some people would faint if they had to speak out loud — afraid of the sound of their own voice. And yet if these same people, let us say some young man or some young woman, timid, unaccustomed to saying anything in public at all, were to discover the house on fire, and were awakened out of sleep to find the place filled with smoke, he or she would not exactly dress himself or herself as they would ordinarily do for company. You young women, if you were suddenly wakened out of sleep by fire, would you bother with that compact, and all the rest of it, and look into the glass, and be very particular to make yourself presentable? Not at all. Utterly forgetful of your appearance, or anything else, you would rush out into the street, and cry, "Fire! Fire!" When the Spirit of God works conviction in the hearts of men and women, boys and girls, so that they know that they are sinners and need salvation, it will help them to overcome their timidity, so that they can actually say to someone, "I want to be saved!"

## III.

"Men and brethren, what shall we do?" That is what they said, and they said it because they were downright in earnest about it. And here is **THE APOSTLE'S ANSWER**. First of all he said, "*Repent*." Now, it is one thing to admit you were mistaken: it is another to turn right about face. I asked a boy the other day where a certain street was. I had passed it; it was two or three blocks behind me. But I could not very well turn my car there. I thanked him and

drove on. And he looked at me as though to say, "Well you are a peculiar man; you want to know the way to a certain street, and when I tell you it is behind you, you just go right on." He watched me, and I came to another street where there was room to turn and swing around, and then his face cleared up, and he said, no doubt, to himself, "He is repenting all right. He is turning back, and going in the right direction."

It is one thing to be informed that you are on the wrong road, and to admit it: it is another thing to turn right about face, and go in the right road. The very fact that those people asked the question was proof that they had yielded a mental assent to what the apostle said, "Now," said Peter, "if you really mean it, repent, be sorry for your sin, turn about face, and instead of crucifying Christ, crown Him; instead of taking him to the cross, bow at His feet, and worship Him. Repent."

And then he said another thing. Oh, I know we ought not to say this according to some people, but there it is in the Book and we have a way of saying what is in the Book. This is what Peter said: "Repent, and *be baptized* every one of you in the name of Jesus Christ for the remission of sins." He did not say, "Go home and ask your father and mother." He did not say, "Go and ask your religious teacher. And if you would like to be baptized, of course, we should be glad to assist you." He did not say that at all: he linked baptism with repentance, and said it was just as necessary that everyone should be baptized as that everyone should repent: "Every one of you in the name of Jesus Christ for the remission of sins." What does that mean? Does it mean that baptism washes away our sins? Not literally. You remember Paul was told to arise and be baptized and wash away his sins: not that baptism washes away sins; not at all. What is baptism? It is a symbolical representation of the death and burial and resurrection of Christ. And if I believe that my sins were laid upon Christ, and that when He died He atoned for them; that He went into the grave, as One Who had died for sins, and then He arose from the grave, because the sentence had been executed, and the penalty paid — if I believe that, then I am to be baptized as He was buried; buried with Christ "by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

And then by believing on Christ, and by proving our love to Him by our obedience, doing as He tells us, when we do that, our sins are remitted. I do not believe that a man does really believe in Christ if his faith does not issue in obedience. It is of no use to say, "I believe in Christ," if you do not obey Him. Obedience is the other side of faith, the natural fruit of faith; and if we really believe, then we ought to obey. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

I believe that the fruits of much evangelism are lost because the whole counsel of God is not declared. Jesus Christ died, and is ascended into the glory; He is not here in bodily presence to walk with us, but He said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." That word translated "Comforter" means One Who stands by. "I will send Someone Who will take my place, and Who will stand by you all the time."

And now Peter says, "He has come; He has shed forth this. The Holy Spirit has come, and if you will repent and obey Christ, the *Holy Spirit will be yours*. You will receive

Him as a power in your life. He will come and stand by you. He will hold you up in all the temptations and trials of life." "For the promise is" for the preacher, and for Christian workers, to empower them for special service! Is that what it says? Not at all: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Every soul called by the Holy Ghost to repentance and faith is promised the gift of the Spirit if He will but obey Christ. Later, the apostle said, "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

Do you believe? Have you repented; or do you now repent? If so, will you obey, and obeying, receive the power of God in your life?

Let us pray:

O Lord, we beseech Thee to give to us every one a touch of Thy Spirit. Make us to know that God the Holy Ghost is here. Grant, we beseech Thee, that many may be led this morning to confession of faith, and to obedience. We ask it in the name of Jesus Christ our Lord, Amen.

October 29, 1933.

#### "IS NOT MY WORD LIKE AS A FIRE?"

Some years ago a man visited a little town in Mexico and spent just one day there. During that day he told his host of a Book he was carrying. When he left the home, the visitor left the family a copy of the Bible he had been explaining to them. The father of the family began to read it and as he read, he believed. When he read that a man should not become drunk, he believed it; and liquor went out of his home. He saw a man ought to love his wife, and his treatment of his wife changed. He began to read the book to her, and she, too, believed.

Soon some of the neighbours began to ask him why he would not go out to their drunken parties any more, and he told them he had a Book that told him of a different way to live, and he invited them to come to listen as he read it. Soon they began to have regular meetings and he would sit down and read from the Bible, and the group would listen and study God's Word.

The man's two grown-up sons were believers in the Book and they began to study it during the week. When the neighbours gathered together the two men would explain what they had studied.

After this time of preparation a missionary visited the place. He found the people very interested, and instructed them further in the Word, but after a few weeks he had to leave them. Some while later, having heard that there was an evangelical family in the town, another missionary and a group of Christian students went to stay there for a month, hoping to encourage these lonely witnesses and help them preach the Gospel to their neighbours.

To their amazement they found that a small church had been formed; and that the Christians had erected a church building for themselves, the two sons being the pastors.

It was a delight to the missionary to see what victories had been won because one man believed the Book that had been given him.

—*Scripture Gift Mission*

Oh, that men were half as careful in God's service to serve Him as wisely as His enemies are to attack His kingdom craftily. Sinners have their wits about them, and yet saints are dull.

—C. H. SPURGEON

GRACE vs. LAW — A Televised Address

# Why the First Day — Not the Seventh?

By G. Beauchamp Vick

**T**HE seventh day as a Sabbath, or day of rest, begins in the second chapter of Genesis after God had created the universe. The Bible tells us that the Lord God rested from all the work which He had created and made, and He sanctified, or set apart, the seventh day because on it He had finished the work of the first creation.

Now then for another 2,500 years thereafter, not one word is said in the Word of God concerning the Sabbath. The Sabbath then is spoken of again in the 16th chapter of the Book of Exodus. Then it was incorporated in the Law, and God there vested the Sabbath as a sign between God and Israel. It was to be a perpetual reminder to Israel of their separation to Him.

I want to emphasize that it is:

### A Sign to Israel

In the 31st chapter of Exodus, verses 12 and 13, 16 and 17: "And the Lord spake unto Moses saying, Speak thou also unto the CHILDREN OF ISRAEL, saying, verily my Sabbath ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Now down in verses 16 and 17 — "Wherefore the CHILDREN OF ISRAEL shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the CHILDREN OF ISRAEL forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed."

It was a day of complete rest for man and beast. It was a humane provision for the needs of men. Don't you remember the Lord Jesus said that "The Sabbath was made for man and not man for the Sabbath"? (Mark 2:27).

Now the New Testament first day of the week perpetuates the principle that one seventh of our time belongs to God.

In all other respects the seventh-day Sabbath is in absolute contrast with the first day of the week. The seventh-day Sabbath commemorates the finished work of the first creation. The first day, Sunday, commemorates the finished work of redemption because on Sunday, the first day of the week, the Lord Jesus Christ came forth from the grave.

The seventh day was set apart for man's rest. The first day is set apart for man's service to God. It is not a Christian Sabbath; it is not a New Testament Sabbath; it is an entirely new and different thing. The seventh day was a day of Law; the first day is a day of Grace. If you are looking for salvation by keeping the Law then it is no wonder that you observe the seventh day; but if you are depending upon the grace of God — His undeserved favor — then you need to observe the first day of the week, which commemorates the finished work of redemption, namely the resurrection of our Lord and Saviour, Jesus Christ.

Now, my friends, after Jesus Christ came forth upon the first day of the week in triumph over the powers of darkness and of hell and of the grave, thereafter the Sabbath is mentioned in the Acts of the Apostles only in connection with the Jews except in one case where some Gentiles also

heard Paul as he went to the synagogue of the Jews to preach to them on the Jew's Sabbath. Now in the rest of the New Testament, the Sabbath is mentioned after the Acts of the Apostles only twice: Colossians 2:16-17, and Hebrews 4:4. If you will turn with me to Colossians 2:16 and 17 — "LET NO MAN THEREFORE JUDGE YOU IN MEAT, OR IN RESPECT OF A HOLY DAY, OR OF THE NEW MOON, OR OF THE SABBATH DAYS WHICH ARE A SHADOW OF THINGS TO COME (just a picture of things to come, a type) BUT THE BODY IS OF CHRIST." Therefore my friends, we see in these passages, in Colossians the second chapter and also in Hebrews 4, that the seventh-day Sabbath is explained to be — to the Christian, to the believer in Christ — not a day to be observed but a type or a picture or a shadow of the present rest into which the believer enters when he "ceases from his own works" and trusts implicitly in nothing but the finished atoning work of the Lord Jesus Christ.

Now, what does the Sabbath mean to me as a believer in Christ? Not a day to be observed, not a day in which I should cease from all activities. Why, if you are going to observe the Old Testament Sabbath, then you will not even travel more than seven-eighths of a mile on the Sabbath day. If you are depending for your salvation upon keeping the Law or upon your observance of the Sabbath, then why don't you stay in your own home, or close by, all of the Sabbath-day according to Exodus 16:28: "See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." If you hope to gain favor or merit with God by your law observance, then listen to what God says in Galatians 5:4 "Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace."

Now, my friends, may I say parenthetically that the expression "Fallen from Grace" is not, as usually supposed, a loss of salvation through breaking the law; to the contrary, the Holy Spirit through Paul here warns the Galatians from trying to keep the Law as a basis for their hope of salvation.

### Law or Grace

Romans 7:6: "But now we are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit, and not in the oldness of the letter."

Romans 8:2 and 3: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Again, to you who are depending upon your Sabbath observance or keeping the Law, God says in Galatians 3:10-13, "For as many as are of the works of the law are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God. It is evident: for, the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree."

Galatians 3:19: "Wherefore then serveth the law? It was added because of transgressions till the seed (Christ) should come to whom the promise was made."

Galatians 3:24 and 25: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

Galatians 4:4 and 5: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

There, my friends, we see that the Law demands righteousness. It did not give life. It cursed the sinner but could not save him. It effectually closed the mouths of boasters by convicting them of sin and transgression, showing them to be guilty before God. Thus the Law was designed to teach man his absolute need of Christ, therefore, the sacrifices under the Law constantly pointed forward to Him that was to come: having come He voluntarily offered Himself as our sin-bearer upon the Cross that we might be justified by faith in Him. Now, the believer is no more under Law but under Grace.

The Law demands righteousness of man — Grace provides righteousness for man.

The Law tells us what man must do for God — Grace tells what Christ has done for man.

The Law reveals sin — Grace covers it.

The Law condemns the sinner — Grace forgives him.

The Law blesses the good — Grace saves the bad.

The Law demands that blessings be earned — Grace is a free gift.

The Law manifests what is in man, sin — Grace manifests what is in God, love.

The Law reveals God's justice — Grace reveals His mercy.

The Law brings death to the guilty — Grace gives life to the dead.

The Lord Jesus was in the tomb on the seventh day, the Sabbath. He arose from the dead on the first day of the week. He appeared to His disciples twice thereafter on the first day of the week. The Holy Spirit came upon the disciples on the first day of the week. The disciples came together to remember the Lord with the breaking of bread on the first day of the week (Acts 20:7). Thus the Lord's Day is the Christian's Day (Rev. 1:10).

#### What Does the Sabbath Mean?

What does the Sabbath mean to me? The Sabbath means rest. Therefore Christ is my rest. In other words, when I trust in Christ then I "cease from my own labors". I rest in Christ, having renounced all dependence upon my own works, upon my own labors, upon my own merit, upon anything which I can do for myself. I rest solely in the finished and complete and perfect work of atonement which was wrought in my behalf on the Cross of Calvary by the Lord Jesus Christ. I rest in Him. Christ is my Sabbath. Christ is my rest. Therefore,

"Not the labors of my hands  
Can fulfill Thy Law's demands.  
Could my tears forever flow,  
Could my zeal no respite know,  
These for sin could not atone,  
Thou must save and Thou alone."

—Baptist Bible Tribune

## Rome in the News...

### PORTUGUESE EAST AFRICA — Protestant Services Suppressed

*The Christian Recorder* published the following letter in its issue of May 10th, 1957:—

Sir,—Your report on some utterances of the Roman Catholic Bishop of Berlin made very interesting reading. Apparently the Roman Church can broaden its outlook when in a predominantly Protestant country. One wishes, however, that Dr. Dopfner's lofty sentiments toward the Protestants were shared by the Roman Catholic clergy in predominantly Roman countries.

For instance, at the beginning of this year, the Roman Catholic priest of Magude (a district in Mozambique) entered several Protestant Native mission churches while services were being held. He interrupted the preachers, threatening them with a charge of disturbing the peace and intimating that worshippers would be inflicted with corporal punishment if they continued to hold their services. Police protection had to be sought and in this case was obtained.

However, the Protestant people in the Zavala district (another region of Portuguese East Africa) were not so fortunate. There, only four weeks ago, the priest prevailed upon the chief of police to have all Protestant meetings prohibited. Only the private family devotions of not more than five persons are tolerated. All religious gatherings other than Roman Catholic Church services are disallowed and "disobedient" members of the community will be deported to the island of Mozambique (a penal settlement). The Native chiefs and indunas are responsible for the enforcement of this decree and "if they fail in their duty," they shall be deposed and imprisoned. Most encouraging, is it not?

It would be appreciated if these facts could be brought to the notice of our South African public, and since you have been so courteous as to publish the good words of Bishop Dopfner in your Protestant paper, we could now ask the *Southern Cross* if they would publish my report.

—Trying to be Impartial

\* \* \*

### SWEDEN — Romanist Infiltration

Sweden is the most Protestant country in the world in terms of numerical statistics. Roman Catholics are a tiny minority. This no doubt accounts for Sweden's political and social stability. But as in the United Kingdom, so now in Sweden, Rome is attempting to improve her fortunes by immigration. In a report by Gosta Berglund, special correspondent for the Protestant magazine *These Times*, we note the following:—

"At present," he writes, "there are between 6,000 and 7,000 Swedish Catholics in the country, but the membership of the Swedish Catholic Church is about 20,000. This sounds strange but is easily explained. Between 12,000 and 15,000 refugees or imported workers from Catholic countries have come to Sweden during the past 10 years. This invasion of foreign workers is still going on, and as a result the Catholic parishes are continually growing. In some large industrial centres this invasion is quite noticeable . . ."

"In quite a few places there are so many foreign Catholics that it has been necessary to import priests and pastors from their respective lands . . . The Swedish diocese has 55 priests in addition to the bishop and his auxiliary bishop. Only six of these priests are Swedes; the rest of them have come from 14 different nations. Half are secular priests, whereas the other half belong to some order . . ."

# And the Best Is Yet to Be!

By Rev. Gerald B. Griffiths, B.A., B.D.

(A Sunday morning Sermon preached in Charlotte Chapel, Edinburgh)

Text: Romans 5:1-11.

**B**UT God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." These are precious words for the redeemed. We have read them again and again: we have heard them repeated to our comfort at the Lord's Table: we have listened to sermons upon them: we have used them ourselves, perhaps in the open air, perhaps in our private conversations with those upon whom we would urge God's offer of free salvation. There must be few words in Scripture more cherished than these.

But permit me to put the question: Have you considered the words in their Scriptural setting? A jewel is a jewel anywhere, but it is always seen at its most resplendent when set in its proper mount. We will gaze then on this precious gem of evangelical truth in its first apostolic mount in this passage from Romans.

Godet accurately entitles this whole passage (5:1-11) as *"The certainty of final salvation for believers."* That is the Apostle's theme in these verses.

Up till this point Paul has proclaimed the doom of man and his deliverance by faith in the Cross of Christ, "who was delivered for our offences, and was raised again for our justification." His closing words in the 4th chapter are in line with our hymn

There is plentiful redemption  
In the blood that has been shed;  
There is joy for all the members  
In the sorrows of the head.

Paul now proceeds in our present chapter to illustrate some of the fruits of this "plentiful redemption". "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This is our status: we have peace with God through the Cross of Christ; we have access into His grace, His free pardon, His bountiful kindness. *And the best is yet to be!* The redeemed not only enjoy a present of great peace and plenty — they have the triumphant hope of glory in the future. We await the day of our final redemption when God shall usher us into His own eternal glory.

But this rejoicing "in hope of the glory of God" — is it to be trusted? May it not be wishful thinking on our part? How can any man be sure of heaven and eternal salvation? What right has Paul to say that there is "no more condemnation to them who are in Christ Jesus"? Can the Cross give man's guilty conscience lasting peace? Is this hope of the glory of God to be relied upon, or is it only a fond delusion that will mock the Christian pilgrim at the last as a mirage mocks a thirsty traveller in the burning desert? Is it not a bit presumptuous of us to sing

I am a stranger here,  
Heaven is my home.

How can I possibly be sure that heaven is *my* home?

This is the question Paul answers in this passage. He shows that the Christian's hope of the glory of God rests on a sure foundation.

## I.—Our Present Victories

Paul calls attention in the next verse (5:3) to our present experience as affording confidence in our eternal glory. "And not only so but we glory in tribulations also." Christ dwelling in us makes us triumph over every ill and evil that befalls us. Not, of course, that tribulation is a pleasant experience. It is far from pleasant to be robbed of one's health or wealth or friends. But unpleasant as it may be, the Christian finds that because Christ sustains him in these hard experiences they are not without their compensations. Such anguish and loss have a salutary effect upon his character; they produce the quality of patience, of endurance: the frost and snow make his soul strong and hardy; they foster his self-discipline, they make him a conquering spirit. Paul goes on: "Knowing that tribulation worketh patience and patience experience." "Experience" here means *tested* experience; our modern translators have rendered it as "tested strength", "character", "mature character". There is something refreshing about the zeal of a young convert, but there is something even more beautiful about the tested experience of a mellow saint, of a veteran who has fought all his battles and weathered all his storms and come to the sunset with a serene unshakable faith in his Redeemer. "Your furnace experience is but an opportunity to demonstrate that pure gold will not burn." This is what the tried disciple has already discovered in the fires of adversity: there is nothing combustible in his faith! A tested faith like this is worth more than all the rice in China. And this tested faith, Paul continues, produces the habit of hope — "hope which maketh not ashamed", hope which, to quote Dr. Moffat, will "never disappoint us".

You see his argument, then. A Christian's present provides an argument for his future. It is unthinkable that Christ should walk with us all the day long of this troublous life, granting us sufficient grace for every annoyance and anguish, enabling us to triumph over trials and troubles, to grow through endurance to spiritual maturity — and then forsake us at nightfall. God could never deceive and mock us like that! No,

His love in times past forbids me to think  
He'll leave me at last in trouble to sink.

To express Paul's confidence in the familiar language of the twenty-third Psalm: if Christ's "goodness and mercy have followed me all the days of my life," then I may be sure that "I shall dwell in the house of the Lord for ever."

This, then, is our first assurance of life eternal, this is our first solid ground for rejoicing in hope of the glory of God: Christ in us here is the pledge of glory hereafter.

Paul now produces a further reason for the believer's confidence in eternal salvation. Turn with me, please, to verse 5: "And hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." We know that we can rest our faith in Christ for time and eternity because of the nature of the love of God.



## II.—The Love of God Proved in the Cross

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The word "commendeth" means to put two things together in order to prove something to be true. So that it is correct to render the words as, "But God *proves* His love to us by the fact that while we were yet sinners Christ died for us." It is important to notice that this is the only place where the Apostle claims that the love of God is proved. There are certainly hints of God's love elsewhere, but the hints never add up to positive proof.

In nature, for instance. When we recall the beauty of God's creation, the regularity of the seasons, the constancy of the harvests, and all that fills our hearts with song at this Springtime, the singing of the birds and the flowers appearing on the earth — all this proclaims that God is love. We can easily agree with the poet that a man is near God's heart in a garden. "God is love" would be an apt text to put up in Princes Street Gardens this lovely Spring morning. But what text would you choose for the jungle in Malaya? What of the tiger and the viper, the beasts of prey and the poisonous plants? For the plain facts of life compel us to admit that the poet has reason to complain that nature is not always as pleasant as a flower garden; nature can also be "red in tooth and claw with ravin." Nature may present a 70-30, or an 80-20, or even a 90-10 argument for God's love, but an irrefutable and indubitable proof of the love of God nature cannot provide.

Providence again may often declare how good is the God we adore. We think of all that is glad and blessed in our earthly life, of love and friends, of marriage, children and home. But what of the blind and the deaf, the crippled and insane? Providence may provide us with many tokens of a Heavenly Father's care, but we cannot overlook the fact that Providence, too, wears a "frowning face" at times. When we confront the victims of disease and tempest, of fire and war, faith does not always come easy to us. In the face of the awful enigma of human suffering the highest faith that our "feeble sense" can sometimes command is — "God moves in a *mysterious* way His wonders to perform."

Look where we will for irrefutable proof of God's love we shall find no light that is without shade or shadow until we stand beneath the Cross. "Yet the proof of God's amazing love is this: that it was while we were yet sinners Christ died for us."

(i) The Cross was a revelation of *God's* love for man's salvation. True, it was Christ that died, but it is not any less true that "God was in Christ, reconciling the world unto Himself." The Father suffered when the Son suffered. This is an experience which some of you parents will readily appreciate. Who suffered most in the recent war, the son at the front or his mother at home? The sensitive loving father who lived all over again his own perils of the 1914-18 war suffered, too — in and with his boy. I am propounding very sound Christian doctrine when I declare that the Father suffered in the Cross of His Son. The Bible very significantly talks of the blood of God. "The Church of God which He purchased with His blood." Not the blood of Christ, but of God. Startling? Yes, but it serves to impress upon us the truth of this text: the heart of God broke and bled on the Cross. Though the Father loved His Son with a perfect love, with an infinite love, He loved men so much that He gave His Son to die for us. It is no exaggeration to quote Wesley's hymn:

Amazing love! How can it be  
That Thou, my God, should'st die for me.

The cross not only proclaims the love of Christ; it establishes finally and beyond all doubt the love of God for the world. John 3:16 is our text here. "For *God so loved* the world that *He gave* His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

(ii) Again it is clear that in the Cross God gave His *best* for our redemption. He didn't put a new star in the firmament to guide our stumbling feet; He didn't drop a scroll from heaven to teach us the way of truth; He was not content to send us a prophet or a philosopher or a planner. "Having yet therefore one son, his well beloved, he sent him also." God does not love His Son less than we love our sons. On the contrary. How must a God of perfect love have cherished His own, well-loved Son. Yet He suffered Him to be crucified under Pontius Pilate. "Thou did'st not spare Thine only Son but gav'st Him for a world undone." When God gave His Son to be obedient unto death, even the death of the Cross, what more could He give our race? There He yielded His very dearest and best.

(iii) And all this God did when men were at *their worst*. That is the thrust of this piece of argumentation in verses 6-7 of this chapter. Look at what we were when God made this amazing sacrifice for us. "For when we were yet *without strength*, in due time Christ died for *the ungodly* . . . while we were yet *sinners*, Christ died for us." When we were yet without strength, morally diseased, when we were worse than this, ungodly, arrogant rebels — our moral malady calling forth nothing but disgust, our ungodliness meriting nothing but wrath, *then* Christ died for us! Paul makes us see the sheer generosity of this astounding act of divine grace by contrasting the sacrifices of men with Christ's. Granted, men are capable of sacrifice, even of dying for another. "Greater love hath no man than this that a man lay down his life for his friends." Paul freely concedes the point, but he reminds us that they are *friends* for whom we die. "For scarcely for a righteous man would one die" — a righteous man, a strictly just man, who gives (and exacts) his pound of flesh, may be all right to do business with, but you would never dream of giving your head away to him! "Yet peradventure for a good man some would even dare to die" — a good man, a lovably good man, a man with charm as well as principle, a man who storms your hearts and captures your admiration and affection, yes, some might lay down their lives for him. But Christ did not die for attractive personalities! "Christ died for the ungodly . . . while we were yet sinners . . ." When God did this astonishing thing for us in the Cross of Christ we were at our worst!

That is the Gospel of the Cross. "Grace abounding to the chief of sinners." This is the Gospel we preach in the West End of Edinburgh, at the Rock Mission in the Grassmarket, and in the cells of Saughton Prison. We have no other Gospel. "This is a faithful saying, . . . and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Find the chief of sinners and you must offer him salvation, complete, full and for nothing. Dr. Alexander Whyte astonished his audience in a drunken slum by informing them that he had found out the name of the biggest sinner in Edinburgh, and he had come to tell them. Bending forward, he continued in a whisper "His name is Alexander Whyte." Well, we do not know who is the biggest sinner in Edinburgh — God alone readeth the heart: but whoever he is we are commissioned by the Prince of Glory to declare to him that from the Cross grace is flowing, full and free. Christ endured the pains

of death and hell for His enemies. Even though the penitent thief on the Cross had lived all his life in violence and vice, yet Christ could declare to him: "To-day thou shalt be with me in paradise."

He did not die for His friends — He died for His blackest and bitterest enemies. "... when we were enemies we were reconciled to God by the death of His Son."

Now all this provides an unshakable ground for our assurance of eternal salvation. Hear the Apostle's argument. If God has done all this for us when we were His enemies, what will He do for us now that we are His friends and His children? Can He do less? "Much more then, being now justified by His blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life" (9-10). If Christ came into the world to save sinners, He must surely save us believers — we who are at peace with God through the blood of atonement, who have become His children by the spirit of adoption, who have laid down our arms of rebellion and surrendered to Him as His allies and friends. You see, if we are commissioned to preach the assurance of eternal life to every rebel who will believe, we are surely entitled to preach this same assurance to ourselves who are now soldiers in the King's army and friends of the King himself. If Christ opens the gates of Paradise to the dying thief, is it possible that He would shut the gates against John, the disciple whom Jesus loved?

### III.—The Love of God Imparted by the Spirit

But there is nothing antinomian or academic about this assurance of eternal glory. Paul links it with a vivid and vital experience of the Spirit. The atoning death of Christ is joined with the Christian's life in the Spirit.

Paul reminds us that the life of the risen Christ has been imparted to us! "Much more being reconciled, we shall be saved by His life" (5:10). This life is the life of the living, risen and exalted Christ in us. We cannot perish if the Spirit of Christ dwells in us. As Paul declares in Ephesians 1:13-14, when we believed we were "sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory." Since we have His life in us and that life is eternal, how can we perish? The fact that by the Spirit we already participate in the eternal life of our Lord Jesus means that we shall indeed participate in the glory of God.

The Apostle has already made this point plain in verse 5. He reminds us there that "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." This is a telling picture: the love of God has been poured forth from the heart of God into ours! And this, declares Paul, is an act of permanent significance. The first thrill of conversion may give way, alas, to moods of spiritual dryness and depression, but even these cannot invalidate the fact that there has been an injection of divine love into our hearts, which no passing mood can remove. That is the force of the Greek perfect tense which is translated "is shed abroad" here. A Greek perfect tense describes a past act with *permanent results*. For instance, "the man is dead" describes a past act, a moment when life came to an end in his body, and the result of that expiring act is that the body is in the lasting state of death. So the love of God is shed abroad in our hearts, by the Holy Spirit in conversion, when the risen life of Christ was imparted to us, with the per-

manent result that this love will never be withdrawn from us. This is the stupendous event that has taken place in every life that has been committed to Christ: God has taken up permanent residence in our believing hearts! May I remind you of our Lord's own promise of this in John 14:23: "If a man love me, he will keep my words and my Father will love him and *We will come unto him, and make our abode with him.*"

This then is why the humblest believers may triumph now in the certain hope of the glory of God. First: the triumph has already begun even in our present tribulation. His grace is sufficient to turn our heartbreaks into holiness. Christ in us to succour and strengthen us here is our hope of glory hereafter. Second: the love which God offers us at the Cross is for rebels — every prodigal may be assured of a welcome into the Father's house if he but begin the homeward journey. There is none of us so vile that he cannot qualify for the grace which God proffers at the Cross for His bitterest foes? It is, as John Bunyan wrote, "Grace abounding to the chief of sinners." And when we embrace the grace of God in our Lord Jesus Christ, eternal love pours out of the heart of God into ours never to be withdrawn. This is why Paul proclaims so exultantly that our hope "is not a disappointment."

But this is a solemn theme we have this morning and I must urge upon you all its serious and practical challenge. Has this great transaction taken place in your heart? Have you truly taken Christ as your Saviour? There is nothing in this passage to tell us that we may rejoice in hope of the glory of God because we have been baptized or attend church. No, you, the sinner must come to the Cross to embrace the pardon of Christ's blood, the enemy must cease his rebellion and pledge himself the friend of Christ, our hearts must receive His life and His love. Have you sought and received the gift of Christ's life? It is that Life in us which alone can save us from wrath.

But the eternal love of God must not only be received — it must be *manifested* to others. Shame on us if our love is mean and niggardly, cold and calculated when God has showered such generous love upon us. "We know that we have passed from death unto life *because we love the brethren.*" Do we love the brethren? God forbid that we should deceive ourselves at this practical level. If the love of God is poured into our hearts it must flow out to others. If it is not flowing out we cannot be sure that it has been poured in.

The nature of redeeming love must also affect our witness. It banishes despair for ever! The Gospel of grace abounding to the chief of sinners forbids us to give up any

## Remember...

October is

"BIBLE SCHOOL MONTH"

in

Jarvis Street Baptist Church

Conducted Tour at 9.50 a.m.

in the Concourse

for visitors and friends.

man as hopeless. The message of the Cross is for the helpless and hopeless. We must stand loyally at the Cross then and continue to proclaim it, whatever the voices which counsel retreat and despair.

But having said all, I urge you not to leave this morning without embracing the first, plain message of this Scripture: the certainty of final salvation for believers. Let us rest in this certainty. Days of darkness may come over us: let nothing rob us of our joy and peace in believing! To-day may have its shadows, but redeeming love bids us expect a bright to-morrow. Let us then rejoice in our hope of the glory of God.

His for ever, only His,  
Who the Lord and me shall part?  
Ah, with what a rest of bliss  
Christ can fill the loving heart!  
Heaven and earth may fade and flee,  
First-born light in gloom decline:  
But while God and I shall be  
I am His, and He is mine.

Why? "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Hallelujah!

—Charlotte Chapel Record

## Christ in the Midst of Doubt

By Dr. Bob Jones, Jr.

President, Bob Jones University, Greenville, S.C.

Radio Message in "Living Faith" Series of American Council of Christian Churches

**S**URELY the day that Christ arose from the dead should have been a day of rejoicing and of triumph for the Lord's disciples, but we find them, instead of being in the streets shouting shouts of victory, locked up in an upper room, the doors being shut. Strange, in this day when the sunlight of God's power was beaming, when the empty tomb testified of the power of the Son of God, the disciples full of fear and full of doubt and full of uncertainty should have locked themselves away!

You see, the trouble is they had not grasped the truth of resurrection. He had told them many times He would rise again but they had not heeded, they had not listened, for their minds had not been occupied with the thought of suffering, of death, and of crucifixion. They had looked entirely for the glory of the Kingdom and so they were unprepared. Hearing from the women that the tomb was empty and the angel had given them the message that Jesus Christ was risen even as He said, they still were unable to comprehend the truth. They were afraid they would be blamed with having stolen the body, and, hoping they would be overlooked and forgotten of their enemies in the city, they went back to the upper room, closed the blinds and latched the bolts and shut the door. And suddenly, we are told, "The doors being shut Jesus stood in the midst," the risen Saviour. I am glad locked doors can't keep Him out.

When Joseph went to jail, God went to jail with His servant. My friend, bolted doors cannot exclude the Saviour of the world. If God's child is in prison for the sake of the Gospel, the Lord will be there, too.

The only door He cannot force is the door of the human heart, the bolted door of the human will which is shut against Him. He stands outside and knocks with nail-pierced hand and says, "If any man will open the door I will come in and sup with him and he with me." But man has to draw the will back to open the door of the heart and let the Lord Jesus come in.

Here in the midst of these frightened and fearful and doubtful disciples stood the Son of God. And they drew back and said, "It is a ghost." Isn't it strange that men should take refuge from the supernatural in the superstitious? This is the second time they thought He was a spirit. The night He came walking on the water to the boat where they tossed in the midst of the storm, they saw Him then and said, "He's a ghost."

Why should not the God who made an ocean use waves as cobblestones to pave a pathway for Himself? And why

should not the risen Son of God come in the likeness of His own wonderful body, risen from the dead, to stand in the midst of the doubtful disciples? They drew back afraid.

He said, "I'm no ghost. A ghost hath not flesh and bones." He did not say blood — the blood had all been shed for man's redemption on the cross. "A ghost hath not flesh and bone as you see me have."

Say, don't blame Thomas for being a doubter. He was no more of a doubter than all the rest. Thomas was not present on this occasion and when they told Thomas that they had seen the Lord, Thomas said, "I want the same proof you have — Unless I can touch the wound prints and feel the marks of the nails in His hands I won't believe." And the Lord came again to give Thomas the same evidence of resurrection that He had given to the others. He said to Thomas, "Blessed are they that have not seen, yet believe. Nevertheless, put out thy finger and touch, and thrust in thy hand and see the wound in my side."

My friend, when the Lord Jesus Christ came into that room that day all the doubts and all the fears went away. No man can hold doubt in one hand and touch with the other the risen Son of God. Now, I have never met an honest doubter. I've met many men who claim to be honest doubters, but the truth is they were simply dishonest sinners. There is no such thing as an honest doubter.

Now the Bible says we "are saved by grace through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." But God will give to any man who wants to be saved the faith necessary to believe on Jesus Christ if that man is willing to forsake his sin. Giving up sin never saved anybody — Christ saves. But no man will ever know the joy of salvation who is not willing to give up his sin. If you say, "I would like to have the faith necessary to believe on Christ; I'd like to be able to believe and have life; but I just honestly can't"; if you are talking to an experienced preacher who knows the Word of God and who knows men's hearts, he'll know the trouble is there is a sin you are not willing to give up. My friend, if you will pull up the sin, the doubt will come with the sin. The doubts always cling to the roots of sin. Any man who is willing to pull up his sin will find all the doubts come along with the sin.

When the Lord Jesus stands in the midst and men come to know Him in the power of His resurrection and in the wonder of His divine grace, all the doubts vanish and all the fears are gone.

—Christian Beacon

# The Bible Doctrine of Sin

By Dr. C. D. Cole

Dean Emeritus of Toronto Baptist Seminary

## III. THE UNPARDONABLE SIN

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

"And whosoever speaketh a word against the Son of man, it shall be forgiven: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:31, 32).

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation;

"Because they said, He hath an unclean spirit" (Mark 3:28-30).

"And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven" (Luke 12:10).

THE writer believes that the above Scriptures are all that can with certainty be applied to the question of the unpardonable sin. He does not believe that Heb. 6:4-8 and 10:26-31 have anything to say on the subject. They do indeed sound a solemn warning against apostasy, but they give no help in defining the unpardonable sin. As to 1 John 5:16 we are not so sure. Dr. Broadus thought that it alludes to the unpardonable sin. Be that as it may, it throws no light on what the unpardonable sin is.

The question of the unpardonable sin is a much abused and sadly misunderstood subject. It has, we fear, been used to frighten the unregenerate into the church, thereby making them twofold more the children of wrath. Wrong views of the matter have driven men to despair and, in some instances, into insanity.

### A Necessary Distinction

We must distinguish between an *unpardoned sin*, and the *unpardonable sin*. There are many *unpardoned* sins, but only *one unpardonable sin*. All the sins of the finally impenitent and unbelieving will be unpardoned, but there is one sin for which there is no pardon. Murder may be an unpardoned sin, but it is not unpardonable. Any and every sin is a damning sin if not repented of. Our Lord clearly distinguished between the one sin that "hath never forgiveness", and all other sins that shall be forgiven on the terms of repentance and faith.

### I.

#### What the Unpardonable Sin Is Not

1. It is not *any* sin against men. Many are the sins men commit against one another, such as murder, theft, false witness, malice and envy. But none of these is the sin that will not be forgiven. Many have been guilty of these sins and through repentance and faith have been forgiven.

2. It is not *any* sin against Jesus Christ. Many are the sins against the Son of Man, such as denial of His deity and virgin birth, denial of His blood atonement, ignoring His claims of Lordship; in short, rejecting Him as the Lord

Jesus Christ. These are sins of the deepest dye, but many who have been guilty of them have repented and found forgiveness. If rejecting Jesus Christ as Saviour and Lord is the unpardonable sin, then well nigh everybody would have committed it. Certainly, the man who rejects Christ until his time runs out will be unforgiven — all his sins are unpardoned — but this does not mean that he committed the unpardonable sin. Our Saviour made it clear that it is not *any* sin against Himself, but a particular sin against the Holy Spirit.

3. It is not *any* sin against the decalogue or ten commandments. There is no sin covered by the ten commandments for which there is no provision of pardon. Christ died to redeem sinners from the curse of the law, therefore there must be forgiveness from every part of the curse.

4. It is not *any* sin against God the Father. "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."

5. It is not *every* sin against the Holy Spirit. There are sins committed directly and specifically against the Holy Spirit. He is grieved, resisted, quenched, and ignored. Believers may and do grieve, quench, and ignore the Spirit. Unbelievers resist the Spirit in the objective ministry of His word. They resist Him by rejecting the call of the gospel and by opposing and persecuting the preachers of His word. The Holy Spirit is the Author of the Bible. Let the reader be sure to turn to Acts 7:51, 52, the only passage in the New Testament where there is any mention of resisting the Spirit. To the Jews who stoned him to death Stephen said, "Ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted?" In rejecting the preaching of Stephen, the Jews were behaving as their fathers had towards the prophets, and Stephen called this resisting the Holy Spirit. Unbelievers resist the outward ministry of the Spirit in the preaching of the word until their resistance is overcome by the subjective work of the Spirit in the effectual call. Dr. Broadus says that resisting the Spirit and blasphemy against the Spirit "are quite different things."

### II.

#### What the Unpardonable Sin Is

1. It is expressly said to be *blasphemy* against the Holy Spirit. To blaspheme is to speak injuriously against somebody. Blasphemy is an insulting or slanderous remark about some one. Every blasphemy is not unpardonable; it is only the blasphemy against the Holy Spirit. The Jews at Antioch spake against Paul and his doctrine, "contradicting and blaspheming" (Acts 13:45). Paul, before his conversion, compelled the saints to blaspheme (Acts 26:11). Paul tells the Jews that they caused the name of God to be blasphemed among the Gentiles (Rom. 2:24), and Paul himself was formerly a blasphemer (1 Tim. 1:13). But none of these cases was blasphemy against the Holy Spirit.

2. The Scriptures with which we began this article give us a clear and unmistakable instance of blasphemy against

the Holy Spirit, and therefore an example of the unpardonable sin. The Pharisees blasphemed against the Spirit when they said, "He hath an unclean spirit" (Mk. 3:30). Matthew tells us that they attributed the miraculous work of the Spirit in Christ to Beelzebub, the prince of demons. Of course they blasphemed our Lord, too, in saying that He had an unclean spirit, but that was not what made their sin unpardonable. They recognized the Holy Spirit in the miracle, and slandered Him by calling Him an unclean spirit. And in doing this they were guilty of an eternal sin.

#### Conditions Under Which the Spirit Is Blasphemed

1. There must be an unmistakable work of the Spirit. Dr. Broadus thought the sin was committed in connection with public miracles, and therefore not committed in our day. He says, in commenting on Matt. 12:31, 32: "There is here no allusion to the peculiar gracious office and work of the Spirit in calling, renewing, and sanctifying the soul; it is the Spirit of God as giving power to work miracles."

2. There must be knowledge that it is the work of the Spirit. Paul had blasphemed Jesus of Nazareth, and yet obtained forgiveness, because he "did it ignorantly in unbelief" (1 Tim. 1:13). Paul did not believe that Jesus spoke and wrought miracles by the Spirit of God. He was ignorant of the Spirit working in Jesus, sincerely believing Jesus to be an imposter and possessed of an evil spirit. But the Pharisees knew better; they knew the miracles had been performed by the power of the Holy Spirit, and blasphemed against Him by calling Him Beelzebub, an unclean spirit. It was not a case of mistaken identity with them as it was with Saul of Tarsus, Thomas Goodwyn, one of the Puritans, says that two things are necessary in committing the unpardonable sin: "Light in the mind and malice in the heart." Anxiety or fear of having been guilty of blasphemy against the Holy Spirit is in itself evidence that one is not guilty of it. Those who are afraid they have committed the sin may be assured they have not.

### III.

#### Why Is Blasphemy Against the Holy Spirit Unpardonable?

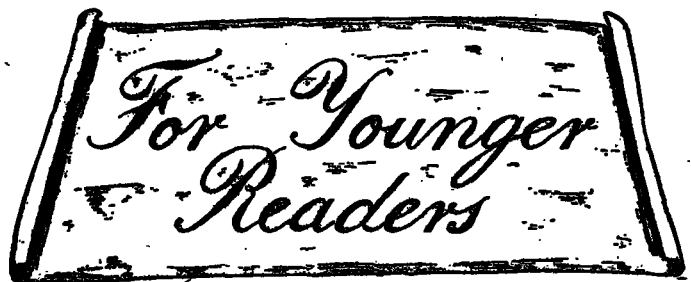
It is not because the sin is too great for the blood of Christ to atone for. This would limit the intrinsic value of His blood. We believe the death of Christ is *sufficient* for the salvation of every accountable being, including the devil and his angels, had it been designed for them.

2. It is not because the sin is too great for the grace of God to overcome. Where sin abounds, grace much more abounds. This is obvious when we consider some of the cases God has pardoned. Take, for example, the case of Manasseh, the wicked son of the godly Hezekiah, whose wicked career is recorded in 2 Chron. 33:2-7, 9, 10. Surely, if any man could sin away the day of grace, Manasseh had done so. Surely, if the enormity of offences makes them unpardonable, those committed by this man must have been such. Surely, if there are crimes from which the mercy of God cannot save one, it must have been those of which this Satan-controlled king was guilty. Surely, if there is a sinner beyond the power of the Holy Spirit, it was this wretch who provoked God so grievously. And yet, the happy sequel is the story of his conversion. Consider also the case of Saul of Tarsus, denominated "the chief of sinners", who by the grace of God became the greatest exponent of the faith he once opposed. Truly, "Where sin abounded, grace did much more abound."

3. The unpardonableness of sin must be attributed to the sovereign will of God. And He has sovereignly (I do not say arbitrarily) determined that there is one sin He will not forgive. He could, if it pleased Him to do so. We believe with Job that "What His soul desireth, even that He doeth." There is one kind of sin for which there is no provision of pardon. Therefore, there is one kind of sin for which Christ made no atonement. There is one sin of which the Holy Spirit will not convict, and from which He will not convert. There is one sin God will not pardon. The Bible calls it blasphemy against the Holy Spirit, and we dare not call it by any other name.

The Holy Spirit is thus highly honored in the divine economy. His personality and deity may be denied by men and He may be contemptuously referred to in the neuter gender as "it", but He is in truth a person of high esteem in the Godhead.

"To God the Spirit's Name  
Immortal worship give,  
Whose new-creating power  
Makes the dead sinner live:  
His work completes the great design,  
And fills the soul with joy divine."



#### A LESSON IN SPELLING

By Dr. C. Robert Huntress

Say, children, have you a pencil and paper? Good, now write down the letters L-I-V-E. Do you see what they spell? Yes, that's right, they spell "live". When God created man He breathed into him the Spirit of life so that he might LIVE. Today, when we give our hearts to Jesus Christ we receive His Spirit and eternal life. Without His Spirit we merely exist. The Lord wants us to receive His Spirit and to follow Him so that we may LIVE; but some refuse and do not follow God's way. Therefore, they go backwards to God's way.

Let's see what happens when we go backwards. Arrange those same four letters backwards on your paper. Well, what do you know! They spell EVIL. So, an evil person is one who goes the opposite way from God's way.

There is another kind of person. He feels he is not wicked and neither is he saintly. He is sort of neutral. He has a little good in him and a little bad, but he feels he is a nice sort of fellow. Well, now, let's see. As he is sort of a mixture, we will mix up the same four letters and see what they tell us. Oh, oh, here they are — VILE. We know a vile person does not please God and is not saved.

A person who has been saved and has received God's Spirit, and has walked in God's way can truly say he has LIVED. But one who has spent his life going backwards to God's way has been a DEVIL, or adversary to God's way.

Which way shall we arrange those four letters for you?

—The Congregational Beacon

## Thanksgiving Sunday in Jarvis Street

**T**HE services in Jarvis Street Church on Thanksgiving Day, October 13th, were marked by powerful preaching of the Word of God and the inevitable consequences — the blessing, comfort and conviction of the Holy Spirit. The hearts of all were blessed.

On Sunday morning Dr. Slade gave a searching message on the vital theme, "The Test of Salvation": "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). This text is a signal, summoning us to a test, a spiritual examination, that we may know whether or not we belong to Christ. To be without Christ is fatal, so do not evade the test. What is the test? Have we the Spirit of Christ? If we have the Spirit of Christ, we are saved; if not, we are lost. Who is the Spirit of Christ? He is also referred to as the Spirit of God. In our benediction we recognize the Father, the Son and the Holy Spirit. The personality of the Holy Spirit is acknowledged, and His Deity is recognized. Why was this title, "Spirit of Christ", used? The Holy Spirit had much to do in the ministry of Christ in His mission to earth (Luke 1:35; 3:22; 4:18; Heb. 9:14). The Holy Spirit came at Pentecost and indwells the heart of every Christian. We are the temples of the Holy Ghost, and He is also working in the heart of any one who has a longing to be saved.

If any one is without the Holy Spirit, he is without Christ. The necessity of having the Holy Spirit in the life arises from our carnal natures. Left to ourselves we would not seek after God, but would walk "according to the course of this world". Some might be inclined to depend for their salvation upon their kind dispositions, others upon their religion or ordinances, but if we have not the Holy Spirit in our hearts, the One who imparts the Divine nature to us in the new birth, we are none of His.

There are certain distinguishing marks of the Holy Spirit in our lives; such as, faith in the Lord Jesus Christ, faith in His finished work, a spirit of prayer, a spirit of courage, a spirit of holiness with a hatred for sin and an all-consuming love for souls. But I must warn you. If these marks are not present, "If any man have not the Spirit of Christ" — "he is none of his."

"The Certainty of Salvation" (Eph. 1:12-14) was the fitting theme chosen by Dr. Slade for the evening sermon. What Christian could refrain from offering heart-felt praise to God for the glory of the salvation procured for us by the Lord Jesus Christ and attested by the Holy Spirit? There are many things of which we cannot be certain; for example, the second coming of Christ. But when it comes to the matter of the salvation of our souls, we can be absolutely sure. The Apostle Paul could say with assurance "I know" (Rom. 8:28; 2 Tim. 1:12). Are you certain that you are saved for time and for eternity?

We can know that we are saved by the testimony of the Word of God. The text speaks of *the relationship sustained between the Word of God and our salvation*: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." Salvation is a transaction that rests on the definite word of the living God Himself, not on emotional feeling or subjective experience. If I am in debt, one thing alone will satisfy me; a statement from my creditor that the debt has been paid. The assurance of our salvation rests on an authoritative document from God Himself. The Judge of all the earth, who has condemned us

for our sins, tells us that the debt has been paid and we are free from condemnation (John 5:24; Rom. 8:1). The word of the Gospel brings us this definite statement of fact, that all is well with the soul that has trusted in Christ. The Word of God is "the word of truth"; the God who cannot lie has promised us eternal life. This is a personal salvation; "your salvation". We have nothing else that is really our own. When the Lord says, "It is finished, and the debt is paid," we have everlasting righteousness and stand as justified souls before Him.

Consider also *faith in relation to God's salvation*: "in whom ye also trusted — in whom also after that ye believed." The Ephesians had heard the message and concluded that this was a message from heaven, God's word. They took God at His Word. God has spoken, and we are to believe it, to accept it. Faith is the only way we receive things from the hand of God: "without faith it is impossible to please him." Faith is the distinguishing mark of God's children. Faith is the same in all ages. Abraham believed God, so did the early Christians and every Christian.

The certainty of our salvation rests also on *the relationship of the Holy Spirit to God's salvation*. The Ephesian Christians "were sealed with the Holy Spirit of promise". What a large place the Holy Spirit, the third member of the Godhead, has in the salvation of our souls! He is the Divine Agent who has led every one of us. He produced in us the desire to be saved. He then brings to us the very life of God. He dwells within us and makes us temples of the Holy Spirit. How do we know that we are saved? We have been sealed by the Holy Spirit unto the day of redemption. The Holy Spirit seals us, as though God would say, "I own this soul; I have set it apart as my own; I guarantee that it is mine and shall never be lost."

Our destination is guaranteed; we are sealed "unto the day of redemption". The good work begun in us will be completed. The Holy Spirit is the earnest of our inheritance. In this life we have a foretaste, a legal pledge that all is well. But the best is yet in store.

Let us revel, not merely in the fact of our salvation, but also in its certainty. Nothing can separate us from the love of God in Christ Jesus our Lord (Rom. 8:31-39)!

—O.L.C.

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# Bible School Lesson Outline

Volume 21 Fourth Quarter Lesson 4 October 27, 1957

OLIVE L. CLARK, Ph.D. (Tor.)

## THE VISION CONCERNING JOSHUA

Lesson Text: Zechariah 3.

Golden Text: "Blessed is he whose transgression is forgiven, whose sin is covered."—Psalm 32:1.

### Introduction:

Zechariah and Haggai were perhaps companions in prophetic ministry (Ezra 5:1; 6:14; Hagg. 1:1; Zech. 1:1); together they may have laboured to bring Divine inspiration to the discouraged children of the restoration, and together they may have seen the fruits of their efforts, when the Jews in obedience to God once more resumed the building of the house of the Lord.

But, while the prophets most probably ministered together, or at least worked toward the same object, they were called separately, according to the Divine plan whereby each individual has his own function (Isa. 51:2; Gal. 1:15-17), and yet, his sphere of activity is chosen in reference to others, that there might be fellowship, mutual assistance and strength in service (Mark 6:7; 11:1; Luke 10:1; 1 Cor. 12:4-12, 28-30; Eph. 4:1-16).

The prophecy of Zechariah may be analyzed as follows:

I. Visions Based Largely on the Present: chapp. 1-8.

II. Visions Referring Largely to the Future: chapp. 9-14.

### I. The Fifth Vision: Joshua the Priest Cleansed: verses 1-7.

The previous chapters of Zechariah describe the content and significance of four of the ten visions which comprise the first section of the Book: (1) The man riding among the myrtle trees (1:7-17); (2) The four horns (1:18, 19); (3) The four carpenters (1:20, 21); (4) The man with the measuring line (2:1-13).

The Lord gave to Zechariah a fifth vision wherein he saw Joshua the High Priest, the religious leader of the returning captives, standing, perhaps serving at the altar. As High Priest, he was the Jews' representative before God, the one who bore the responsibility of maintaining fellowship between the people and their God. Surely the sacred leader who "bore the iniquity of the holy things" would himself be a spotless, righteous man (Exod. 28:38; Isa. 52:11; Rom. 2:21-23)! But not so. Zechariah saw a vision of Joshua, not as he appeared before men in dazzling splendour, but as he really was in heart before God. Instead of a holy priest adorned with the white robes of glory and beauty (Exod. 28:2), Zechariah saw an unholy priest, clothed with filthy garments (Isa. 64:6). If the priest were deficient in righteousness, which the white garments represented (Rev. 3:4; 7:14; 19:8), so were the Jews as a whole (Rom. 10:1-3), and also every individual (Rom. 3:10-23).

Joshua is represented as standing before the angel of the Lord. His attitude indicates a readiness to serve the angel of the Lord (Dan. 8:16; Luke 1:19), who is none other than the pre-incarnate Christ (Gen. 48:16; Exod. 3:2-6; 23:20, 21; Hos. 12:3-5). But the priest was hindered in his ministry by Satan, who stood at his right hand to resist him, to be his adversary (Job 1:6; 2:1; Psa. 109:6; 1 Pet. 5:8). Satan ever opposes the work of God, and it was he who had inspired the adversaries of the Jews to provoke God's people and hinder the work of rebuilding the temple. He would also point the finger, as it were, at Joshua's soiled garments, accusing him of his sin (Rev. 12:10).

Whereas Satan stood at the right hand of Joshua as an adversary to resist him, the angel of the Lord stood beside him as an advocate to plead his cause (v. 5; Heb. 7:25). Our Advocate, the Lord Jesus Christ, is ready at all times to answer our accuser by pleading His own merits (1 John 2:1). The angel of the Lord, Himself Christ the Lord, addressed Satan directly, calling upon Jehovah to rebuke him (Jude 9), since Jehovah had chosen Jerusalem to be a glory (2 Chron. 6:6; Zech. 1:17; 2:12), and would not permit His plans for the restoration of the city and temple to be counteracted.

Joshua is described as a brand plucked out of the fire, a figure representing the sovereign grace of God in delivering from judgment one who deserved to perish in the fire of

God's wrath (Amos 4:11; Jude 23). The Jewish people, whom Joshua represented, had likewise been snatched from death. Every sinner saved by the blood of Christ may be described in a similar manner (1 Thess. 1:9, 10).

The angel of the Lord commanded the attendants to remove from Joshua the soiled garments of his own self-righteousness. So, too, must sinners be stripped of confidence in their own merits ere they can be saved (Tit. 3:5). Only the blood of Christ can cleanse us from all unrighteousness (1 John 1:7). To Joshua himself the angel of the Lord proclaimed the message of pardon (Psa. 51:9; Isa. 6:5-7; 43:25; 44:22, 23) and gave him the promise that he would be clothed in new raiment, signifying that he would be clothed with the righteousness of Christ (Isa. 61:3, 10; Ezek. 36:25; Luke 15:22; Rev. 19:7). In such garments Joshua would be acceptable and would stand unashamed before the Lord. The Jews as a whole needed such a change of clothing (Zech. 13:1), and so does every sinner. The mitre placed upon his head with its engraving, "Holiness to the Lord", completed the clothing of the priest.

When cleansed, pardoned and fitly clothed, the High Priest was ready to serve the Lord acceptably. The solemn charge addressed to Joshua would seem to be intended for the whole people as well. Obedience to the laws of God would bring them the privilege and honour of having a place among those who served God.

### II. The Sixth Vision: Jehovah the Branch Revealed: verses 9-14.

The restoration and blessing of Israel would seem astonishing, but much more miraculous would be the manifestation of the glory of Christ, the Servant of Jehovah (Isa. 42:1; 49:3), spoken of as the Branch (Isa. 4:2; 11:1; Jer. 23:5; Ezek. 17:22-24; Zech. 6:12). The reference in the term "Branch" is to the humanity of Christ, who was born of the seed of David, according to the flesh (Matt. 1:1; Luke 1:68, 69; 2:11).

Christ is also described as a Stone, the precious, elect Corner-Stone (Psa. 118:22; Isa. 8:14, 15; 28:16; Acts 4:11; 1 Pet. 2:4-8). The seven eyes are symbolic of the perfect wisdom which our Lord alone possesses (2 Chron. 16:9; Zech. 4:10; Rev. 5:6). Upon that stone would be engraved the names of His chosen people (Exod. 28:11, 21; Isa. 49:16; 2 Tim. 2:19; Rev. 2:17), now crowned with glory, whereas formerly they had been covered with iniquity.

The Jews had been isolationists; they had disregarded the world-wide aspect of the promises of God. But, blessed by the Lord, they would regard their fellow-men as neighbours. Love would also reign in their own ranks. This same principle applies to all the people of the Lord who have been "chosen, cleansed, clothed and crowned" by the grace of God. Love one to another will be the badge of our new birth and our new relationship to God and to other born-again believers (John 13:35; 1 John 1:7; 4:21).

#### Daily Bible Readings

Oct. 21—The Holy Garments .....	Exod. 28:1-14
Oct. 22—The Soiled Garments .....	Isa. 64
Oct. 23—The Blood-Sprinkled Garments .....	Isa. 63:1-9
Oct. 24—The Best Robe .....	Luke 15:1-24
Oct. 25—The Cleansed Garments .....	Rev. 1:1-8
Oct. 26—The White Robes .....	Rev. 7
Oct. 27—The Fine Linen Robes .....	Rev. 19:1-16

#### Suggested Hymns

What, though the accuser roar!  
Arise, my soul, arise!  
With harps and with vials.  
What can wash away my stain?  
Jesus, Thy blood and righteousness.  
Who, who are these?

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