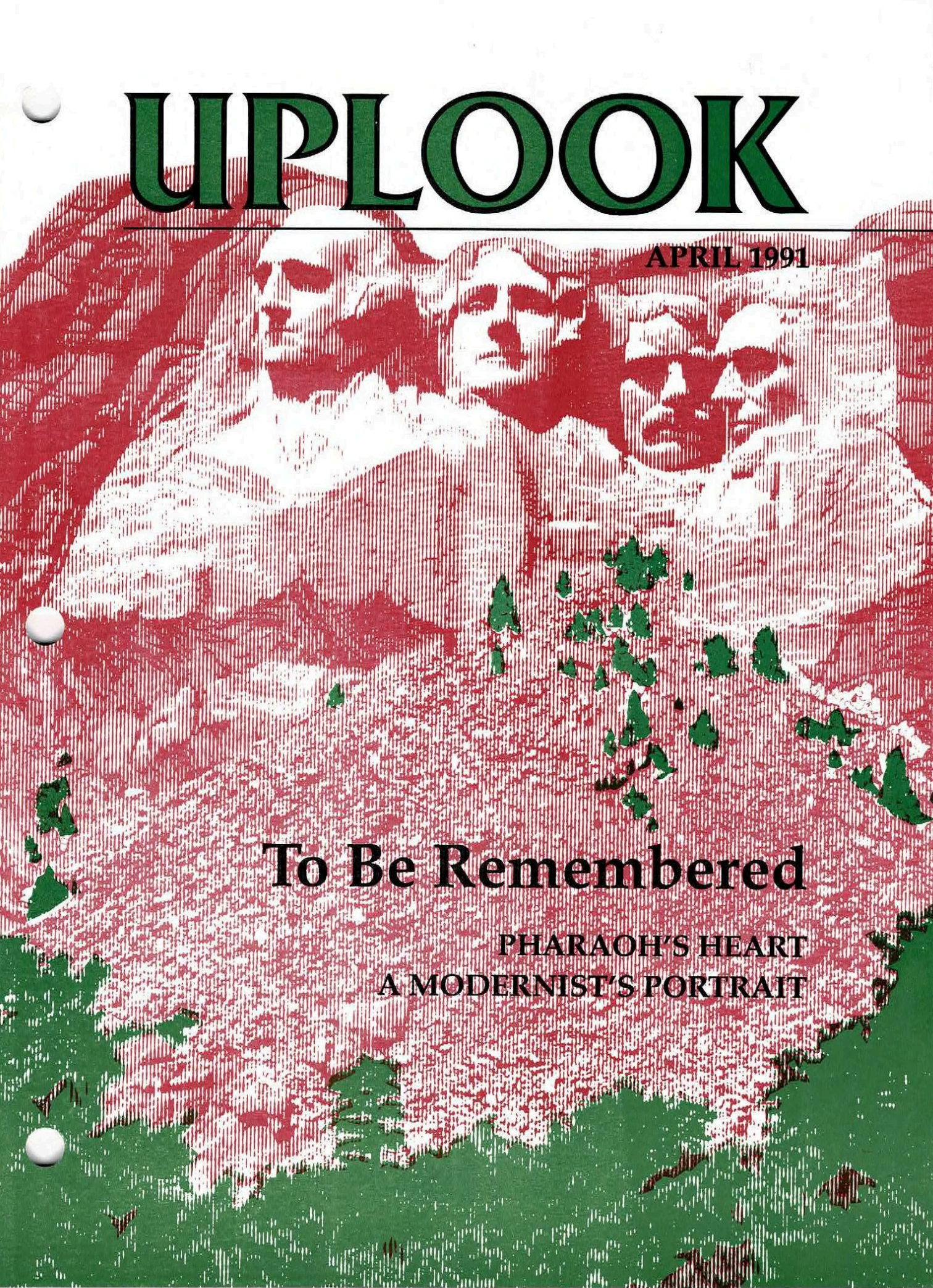


UPLOOK



APRIL 1991

To Be Remembered

PHARAOH'S HEART
A MODERNIST'S PORTRAIT



EDITORIAL

To Be Remembered

J. B. Nicholson, Jr.

Deep in the Black Hills of western South Dakota looms Mount Rushmore from which gaze the mighty stone faces of Presidents Washington, Jefferson, Theodore Roosevelt and Lincoln. They join the long parade of statues, obelisks, monuments, hieroglyphs and records that attempt to immortalize mortal men. From the dawn of recorded history, it has been enshrined in the human heart to "make us a name" (Gen. 11:4). The efforts seem largely in vain. How often out of curiosity, I have asked my hosts, while visiting their town, whose statue we had just driven by. With an indifferent shrug, they say they don't know. Such memorials seem to be appreciated only by the local pigeons.

Even when the monument is noted and admired (like the Sphinx, or the pyramids at Giza, or the Colossi of Memnon), most of us would be hard pressed to tell you *who* we were supposed to remember by them. And when we do remember someone because their name is linked with it — the Nobel Prize, Lake Agassiz, Trump Towers — *what* are we expected to remember about them anyway? *That* a person is remembered may be to his shame, as with Hitler or Herod; *what* we remember is more likely to be the measure of the man.

Those who live to be remembered are usually the first to be forgotten, or if remembered, it is to hold them up as a bad example. Recall Absalom's efforts in this regard. He built for himself a pillar to "keep [his] name in remembrance" (2 Sam. 18:18), but his true memorial is the pile of stones over his shallow grave, the mark of a rebel son. It is, on the other hand, those who live for others, who are happy to be unknown, that often leave a lasting memory. With the fragrance

of her act still lingering in the air, the unnamed woman of Mark 14 was immortalized by her Lord with the words: "Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (14:9). The contrast brings to mind the words of Emerson: "The mass of men worry themselves into nameless graves, while here and there a great unselfish soul forgets himself into immortality."

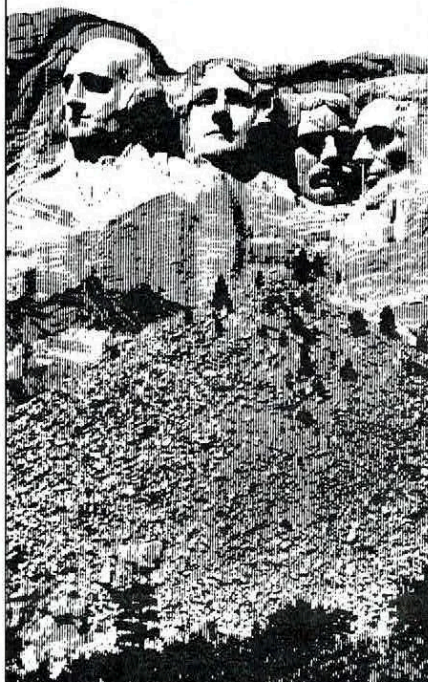
In this issue, Don Norbie reminds us of the way our Lord is to be remembered. By this, we keep fresh in our hearts the cost of Calvary, the blessed terms of the New Covenant and the character and accomplishments of our Beloved.

John Bjorlie brings us another hero, the unknown John Darby upon whose gravestone are inscribed the words of 2 Corinthians 6:9: "As unknown, and yet well known."

As we think of what ought to be remembered, it might be a good exercise to read again Hebrews 13. It's a memory-jogger. We are reminded to remember: The strangers among us (v. 2); those incarcerated by cells, circumstances or ailing bodies (v. 3); our marriage vows (v. 4); the multitude of blessings we enjoy (vv. 5–6); our elders (vv. 7–8); the truth we have been taught (v. 9); our responsibility and privilege to sacrifice to God through good works and gifts (v. 16); and to pray for one another (v. 18).

Memory is the facility we use to take the past and make it useful in the present. But to remember these things is to invest the past in eternity itself (vv. 20–21).

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UPLOOK

(USPS 620-640)

Founded in 1927 as *Look on the Fields*,
Is published eleven times per year by



GOSPEL FOLIO PRESS
P. O. Box 2041
Grand Rapids, MI 49501-2041

POSTMASTER:

Send address changes to:
UPLOOK
P. O. Box 2041
Grand Rapids, MI 49501

UPLOOK magazine is intended to encourage the people of God in fidelity to His Word, fervency in intercessory prayer, labors more abundant and love to the Lord. Believing in the practical Headship of Christ and the local autonomy of each assembly, this is not intended to be an official organ of any group or federation of local churches. The editor and authors take responsibility for materials published. For any blessing which accrues from this publication, to God be the glory.

Gospel Folio Press is a tax-exempt corporation looking to the Lord to provide for the needs of this ministry. This magazine is sent freely to those who request it, but evidently is not freely produced. U.S. donations should be sent to:

UPLOOK
P.O. Box 2041
Grand Rapids, MI 49501-2041

Canadian funds should be sent to:

Gospel Folio Press, Ontario
P. O. Box 493
Thamesford, ON N0M 2M0

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Please enclose a self-addressed, stamped envelope with all unsolicited material.

ISSN #1055-2642

Printed in the U. S. A.

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Everyday Publications

Hardly anyone disputes the need for sound Bible literature on most mission fields. We have so much; they have so little. Some believe that the answer is the provision of classics, books written by early brethren which have survived for a century. But most of these early writers were aiming at a readership thoroughly grounded in Scripture and biblical doctrine. Of course, this is not the case in most mission fields.

Everyday Publications has aimed at providing the same basic teaching but on a level which is easily understood by those for whom English is a second language. After several attempts, they came on a style which uses a limited vocabulary and simple, straightforward grammar, now called Everyday English.

Launched in 1964, the series now includes commentaries in Everyday English on every book of the Bible (except Chronicles, expected this year). In addition, books have been written by more than thirty authors on doctrinal, practical, and devotional subjects, 294 titles in all. This total includes 67 titles in Swahili, 29 in Spanish, 18 in French and 5 in Portuguese, official languages in many mission fields of the world.

Books are sold in the homeland at less than market prices, provided to missionaries at subsidized prices, and sent out by the thousands without charge to individual Christians. Last year, 121,000 books were distributed, 86% of them to mission fields, but any profit from homeland sales was used exclusively for the overseas ministry. The shortfall is made up by the gifts of the Lord's people.

The work, started by Ed and Gertrud Harlow, is now largely carried on by three commended workers, Bill Letkeman, Alma Turnbull and Sara Townsend, with the half-time help of Carol Ferrier. Three voluntary helpers come in for about a half day per week. These all continue with the original vision: easily understood books about the Bible at realistic prices.

While the main goal is the mission field, many homeland workers have found the Everyday English books useful for prison ministry, also for new citizens and young Christians.

A great deal of money has been saved by Everyday doing their own typesetting, and having books printed in Hong Kong. Everyday Publications, incorporated in the Province of Ontario, owns the building used for offices and warehouse. The Directors' policy is neither to solicit donations nor to go into debt, and so books are published or reprinted only as funds are available.

Letters of appreciation are received almost every day. For example, here is a letter, unedited, from Nigeria:

"I am very grateful to God for three books tittle, the Church of the New Testament, Matthew presenting Jesus as King and Alive and Free to me the books have been a big blessing for me and some brethren around me. It enlighten and show me so many things I do not know before. Thank you very much for these gifts and remain bless in the Lord."

This is an example of the value of literature: one person receives three paperback books, which are a blessing to him, and to those around him. He cannot express himself in polished English, yet understood enough to pass on some of the teaching to others, probably explained in the native language.

Perhaps more than most forms of ministry, literature leans heavily on the prayer of saints. God has blessed the outreach of Everyday Publications and continues to do so. If you are interested in receiving a catalog or a bi-monthly prayer sheet called "Pray Every Day for Everyday," you may request these from:



Everyday Publications Inc.
421 Nugget Avenue, Unit 2
Scarborough, ON M1S 4L8
Phone (416) 291-9411

Front Lines

NEW FRENCH PUBLICATIONS

Jean-Paul Berney, of Ste. Foy, PQ has just completed translation work of two books: *Assembly Distinctives*, by Harold Mackay, is soon to be available in French through Everyday Publications; and brother Berney has written a book pointing out the differences between the Roman Catholic Church and Christianity. Pray that the latter will open the eyes of many to the truth of the Gospel, and that the former will open the eyes of His people to the beauty of the New Testament assembly.

NEW CHAPEL IN MINNEAPOLIS, MN

Believers' Bible Chapel in Minneapolis, MN had the formal opening of their new building on February 17. Believers from other assemblies came to rejoice with them and the auditorium was packed, as Milton Haack and Don Norbie ministered words of encouragement.

For several years, they met in rented rooms in a hotel. This chapel was purchased from another church group for a reasonable sum and is quite adequate for their needs. The new address is: Believers' Bible Chapel, 11024 University Ave. N.W., Minneapolis, MN 55433. Prayer will be appreciated for their evangelistic outreach in the community.

BURLINGTON, ON GOSPEL CAMPAIGN

During the week of January 13, two brothers, Willie Burnett of Burlington, Ontario, and Jim Burnett, a missionary commend-

ed to the Argentine from Scotland, conducted a Gospel campaign in Shoreacres Bible Chapel, Burlington, Ontario. The meetings were well attended, with up to 250 each night, many of them unsaved neighbors, colleagues, schoolmates, college associates and others. The brothers preached a simple, straightforward Gospel with convicting power. The assembly was greatly revived and the Lord's hand was seen in blessing among the unsaved. Prior to the Gospel meetings, special prayer meetings were held each morning at 6:30 A.M. for about six weeks, and during this time six souls were saved in the Sunday School and Awana Club, and the mother of one of these children was also led to Christ. When the campaign started, the Lord blessed the first meeting with the salvation of a young man in his twenties who was completely broken down under the conviction of the Holy Spirit. During the week, another two souls trusted Christ, two souls received assurance of salvation, and one was baptized. The assembly was thrilled to see that the Gospel is still "the power of God unto salvation to everyone that believeth," and that the weapon of prayer is still an effective force in this warfare. Please pray for the many who heard but left unsaved, that the Spirit of God will continue to use the preaching of the Word to the salvation of still others. Also continue to pray for brother Jim Burnett, who with his wife Betty, has now returned to Argentina after a furlough in Scotland.



YOSEMITE CONFERENCE

For those looking ahead to summer vacations, consider a week of conference in some of America's most spectacular real estate. Held in Yosemite National Park from July 7 to 14, 1991, D.V., this is a conference with a difference. Speakers expected are William MacDonald and J. Boyd Nicholson, Sr. For reservations at Yosemite Park, contact:

Yosemite & Curry Co.
Yosemite National Park,
CA 95389.

For any bringing a motor home, reservations must be made exactly 56 days prior to arrival date through Ticketron. For additional information relative to the conference, contact:

Mr. Henry Kamena
1400 W. 13th St., Sp. 91
Upland, CA 91786
Phone (714) 985-0437

CEDAR FALLS, IA SMALL BUT GROWING

The Cedar Falls Bible Fellowship regularly has new visitors from the University of Northern Iowa and another nearby college. They have had the joy of seeing some of them saved and

baptized, including a girl from Hong Kong. A Muslim from Malasia has received Christ and is exercised about baptism. The Sunday School is also growing. Jim McKendrick (MI), Joe Balsan (IA), and Glenn Lightfoot (KS) have all made recent visits there, and Gerrit Bergsma (BC) is expected for children's meetings this month.

Brother Duane Wessels of that assembly writes: "Because we are small in number, twenty-five or so, everyone gets involved. Lives are being changed for good and for God . . . Glad to be part of a small but growing testimony for Christ."

JAMES BUCHAN 1900-1991

Our esteemed brother James Buchan was called home to be with the Lord on March 7, 1991, at the age of ninety-one. The funeral service was shared by brethren George Telfer and Somers Peat. David Adams spoke at the committal.

Born in Buckie, Scotland, raised in a godly home and saved in 1916, he emigrated to Canada with his family as a young person. For many years he was in fellowship with believers in Central Hall in Toronto. He and Dorothy Dunoon were married in 1927. Mrs. Buchan now resides at Bethany Lodge, Unionville, Ontario.

As a result of spending eight months in a sanatorium, having contracted T. B. in 1924, Mr. Buchan was affected by seeing the loneliness of so many of his fellow patients and covenanted with the Lord, that if he was raised up from his illness, he would devote his life to the ministry of visiting the sick.

He took Isaiah 40:1 as a per-

sonal commission from the Lord and for over sixty-five years devoted himself to fulfill that ministry. For fifty-one of those years he and the late Albert Kitcher fellowshipped in that work in and around the Toronto area and beyond. Many a sick or discouraged saint was cheered by a long distance phone call with words of encouragement from our esteemed brother.

He was the last remaining founding member of Elim Home for the Aged at Waubausene, Ontario.

His gracious, gentlemanly manner was a benediction to the sick and weary as he ministered in the spirit of His Master to so many of the Lord's beloved.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

— Matt. 25:40

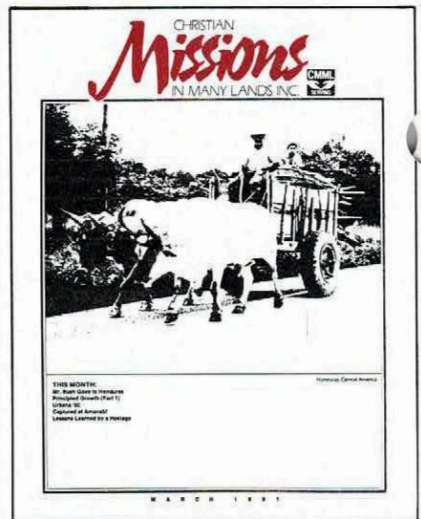
YOU SHOULD READ MISSIONS MAGAZINE

Missions magazine (officially known as *Christian Missions in Many Lands*) is a monthly (except August) twenty-four page periodical with a circulation of over fourteen thousand. Its intent is to inform the Lord's people of overseas missionary work being carried on by workers commended to the grace of God by North American assemblies.

One of *Missions* predecessors, *Voices from the Vineyard*, was a four-page, non-subscription newsletter started in 1904. The *Fields* magazine, begun in 1938, merged with *Voices*, the Julia Hasse Memorial Missionary Home of Union City, NJ, and C.M.M.L. Ltd. (founded in 1921) in September of 1971. The new group, C.M.M.L. Inc., began publishing the new *Missions* magazine in July-August 1972.

Mr. John Smart, who had been editor of *Fields*, continued as editor of *Missions* until his death in November 1975. Dr. Jack Barlow served as editor from that time until his move to upstate New York in 1983. Since then, an editorial committee has taken responsibility for the publication.

What can you expect if you request the magazine? Each issue contains fascinating reports of mission work, biographical sketches of assembly workers on the field, excerpts from missionary letters, announcements of upcoming missionary conferences, and updates on the "comings and goings" of missionaries.



Anyone serious about the work of God in general, and especially in the establishment of New Testament assemblies around the world, won't want to miss one issue. The magazine can be received by requesting it. Send Canadian requests to:

Missionary Service Committee
27 Charles St., East
Toronto, ON M4Y 1R9

Send U.S. requests to:

CMML
P.O. Box 13
Spring Lake, NJ 07762

NEW EVANGELISTIC VIDEO

After many months of detail work, Jim McCarthy is nearing the completion of a fifty-four minute video documentary which investigates the core doctrines of the Roman Catholic Church from a biblical perspective.

The video, *Catholicism: Crisis of Faith*, is scheduled to be finished by the end of March. The video opens by stating that Catholicism in our day is being challenged on many fronts, but goes on to ask if the crisis Catholicism faces is actually related to her cardinal doctrines. What follows is a carefully thought-out look at salvation as Catholicism sees it and what the Bible has to say. The beauty of the video is not only in the scenic footage, but in the wise and tactful manner of the truths presented. Those interviewed include practicing priests as well as former Roman Catholic priests, nuns, and lay persons who have clear testimonies and an evident love for the lost.

Pray that the video will receive wide usage. There seems to be an abundance of apologetic and evangelistic material directed at what are called "false cults" such as Jehovah's Witnesses, Moonies, Mormons, New Age thinkers, etc. But to find material that addresses Roman Catholicism is not easy. Much of what is available is either so spectacular, outlandish, or spiteful that it does more harm than good. This void in the realm of serious Christian literature is due in part to the neo-evangelical approach that is adamantly anti-separation. It is no longer unusual for "evangelical"

cals" to remain in the Roman Catholic Church, and some prominent evangelicals have joined Roman Catholicism.

Not long ago Jim McCarthy was involved with an article in a major evangelical magazine on the topic of evangelizing Catholics. Nine out of ten of the letters received by the editor of the magazine scolded him for publishing such articles that suggest that Catholics need to be evangelized. And this magazine supposedly goes to Bible-believing Christians! In the face of such indecision and compromise, credit certainly belongs to the editors of that magazine for having the courage to print such articles. Most evangelical publishers no longer print sound teaching regarding Catholicism.

Jim McCarthy was raised in a devout Irish Catholic home and educated through the parochial school system. Since conversion, Jim has had a special burden for reaching Roman Catholics with the Gospel. Presently Jim and his wife Jean work with Jean Gibson and Bill MacDonald in the Discipleship Intern Training

Program in San Leandro, CA.

In 1989, Jim wrote a twenty-four page booklet, *The Mass: from Mystery to Meaning*, which was printed by Pedro Dillon's Dime Publications. Presently the second printing of the booklet is almost exhausted. A number of dioceses were targeted in which every priest, nun and parochial school administrator received a copy. Ed Harlow has taken an interest in the booklet, and Jim has written a simplified English version for Everyday Publications. Also, Floyd Pierce has translated it into Portuguese and a co-worker of Carl Knott has translated it into Spanish.

Those interested in more information may contact:

Lumen Productions
P.O. Box 595
Cupertino, CA 95015

OTHER USEFUL MATERIAL ON ROMAN CATHOLICISM

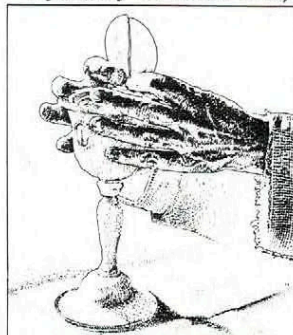
Roman Catholicism, by Loraine Boettner, The Presbyterian and Reformed Publishing Company.

Though written in pre-Vatican II times, this remains the most complete work. The rhetoric and forms of Catholicism may alter, but its core teachings remain the same. Kurt Daniels, who works with the Believer's Chapel in Dallas, TX has undertaken an update of Boettner's work.

Watch Your Teaching, by Stewart Gardner, and *Pilgrimage from Rome*, by Bart Brewer, both available from:

Mission to Catholics
International, Inc.
P.O. Box 19280
San Diego CA 92159

the mass FROM MYSTERY TO MEANING



By James McCarthy



A Priest, But Unknown to God

Joseph Tremblay

It all began in 1964 in Chile, while Joseph Tremblay was a missionary in the Congregation of the Oblate Fathers of Mary Immaculate, and ended in Canada in 1966. What happened between these two dates? The salvation of his soul!

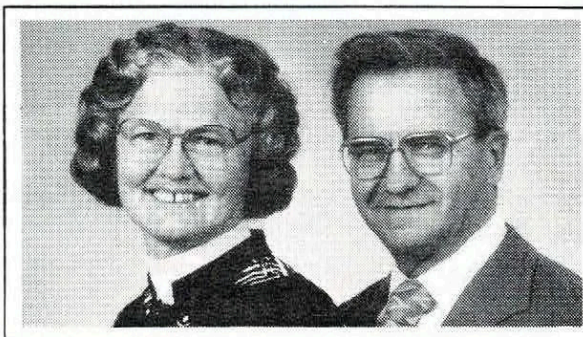
God had been seeking him for a long time. For his part, he really wanted to give himself to Him. He honestly thought he had already done so — wasn't he a practicing member of the religion into which he had been born? But one day God opened his eyes, giving him to understand his sin and His way of salvation. Here is how it happened.

I was born in Quebec, Canada, in 1924. From my childhood, my parents inculcated in me a great respect for God. I desired intensely to serve Him to the best of my ability and to consecrate myself totally to Him in order to please Him. It was this desire to please Him that motivated my decision to take the Holy Orders of the Roman Catholic Church.

After several years of study, I was ordained a priest in Rome, Italy. One year later, I was sent as a missionary to Bolivia and Chile where I served for more than thirteen years. I liked the life very much and tried to discharge my responsibilities as well as I could. I enjoyed the friendship of all of my co-workers. Even if they looked with a certain amusement upon my pronounced taste for the study of the Bible, their invitations to share with them the results of my studies evidenced their approval. When they called me "Joe the Bible" I knew that, in spite of the sarcasm in the expression, they envied me. My parishioners also appreciated the ministry of the Word of God, so much so that they organized a club for home Bible studies. I was compelled to give myself to earnest study of the Bible, as much to prepare myself for the improvised home meetings as to prepare my Sunday sermons.

NEW INSIGHT INTO GOD'S WORD

The study of the Bible, which, until that time, had been just a hobby, quickly became a professional obligation. I became aware of the clarity with which certain truths were taught, and, on the other hand, I discovered that nothing at all was



written about many dogmas that I had studied. My Bible study revealed that I did not know the Bible. I suggested to my superiors that I might like to go for further studies in the Bible when my turn for vacation arrived. In the meantime, the Jesuits at Antofagasta invited me to teach the Bible at the Normal School of the University which they directed. Notwithstanding my lack of preparation, I accepted the invitation, knowing that this new responsibility would necessitate even more serious study of the Word of God.

DETHRONED THEOLOGY

How many hours were consecrated to the preparation of my classes and my sermons! To maintain morale during my studies, I had the habit of listening to music. I had been given a little transistor radio on which I could listen to background music without the bother of changing records. It was thus that one day I became aware that they were religious songs and hymns that were coming through to me on the little radio. I heard the word "Jesus" from time to time while I was reading. But the hymns didn't last long. They were followed by a short Bible reading. The last verse that was read caught my attention: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21). It was on this verse that the sermon which followed was based. At first I was tempted to change the station because it was too distracting to listen to someone speaking while trying to study. In addition, I thought to myself: "What could this minister add to me, after all? Me, with all my degrees! I could teach him a thing

or two!" After a moment's hesitation, I decided to listen to what he had to say. I learned some of the most wonderful things concerning the Person of Jesus Christ. I was filled with shame, knowing without a doubt that I couldn't have done as well as the one who had preached. It had seemed to me that it was Jesus Himself who had been speaking to me. And how little I knew Him, this Jesus, who nevertheless was the subject of my thoughts, of my studies; I felt that He was far from me. It was the first time that such a feeling concerning Jesus Christ had ever presented itself to me. It was as if all of my being was but emptiness, around which I had erected a structure of principles and theological dogmas, very beautiful, well-constructed, but which hadn't touched my soul, which hadn't changed my being. And in spite of the fact that I continued to study and to gorge myself with reading, praying and meditating, this emptiness became even greater with each day that passed.

I went on listening to this same radio station, tuning in to every program that I could. I learned that the station was HCJB in Quito. I learned also that it was consecrated to the preaching of the Gospel to the whole world.

THE FREE GIFT OF SALVATION

What struck me the most in all that I heard was the insistence that all the credit for the salvation of man was given, not to the one who was saved, but to the Lord Jesus Christ, the only Saviour; that man could boast of nothing, that his works were but filthy rags, that eternal life could be received within the heart only as a free gift to whoever repents of his sins and receives Jesus Christ into his heart and life as personal Saviour.

All of this was new to me. It was contrary to the theology I had been taught: that heaven and eternal life are gained by means of one's merit, faithfulness, charity, and sacrifices. And this is what I had been working at for so many years! But what was the result of my efforts? As I considered this question, I said to myself: "I'm not any further ahead. If I commit a mortal sin, I'll go to hell if I die in that state. My theology has taught

me that salvation is by works and sacrifices. I discovered in the Bible a free salvation. My theology gives me no assurance of salvation; the Bible offers me that assurance. I'm confused. Perhaps I should stop listening to those evangelical programs!" This battle in me was taking on alarming proportions. I suffered in my body and in my heart: headaches, insomnia, fear of hell. I had no desire to celebrate mass nor to listen to confessions.

***"I'm confused.
Perhaps I
should stop
listening
to those
evangelical
programs!"***

But God continued to speak to me in the solitude of my anguished heart. So many questions surged up in my spirit. The Word of God came to my rescue, spreading a refreshing balm upon my fevered emotions. "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" (John 3:16). "For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:23-24). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Many other texts came to mind, texts that I now knew because I had heard them often on the radio.

A SERMON THAT BREAKS MY HEART

The light dawned in my heart when I least expected it. It was my turn to preach in my parish. For that Sunday I had chosen as my theme: "Religious Hypocrisy," and availed myself of the Bible text: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity" (Matt. 7:21-23).

I knew my parishioners. I wanted to draw their attention to the vainglory manifested by certain persons with respect to their good works, forgetting that very often these good works camou-

flaged a corrupt heart. As I delivered my message, I was conscious that the Word of God was coming back to me. It was thus that, while I was giving my message, someone else was speaking in my heart and preaching a sermon to me. I thought that, because I was religious and a priest, I was better than all those who were listening to me. And yet, to me also, this word would resound one day in my ears: "I never knew you: depart from Me." I heard my own arguments against this condemnation: "How is it possible, my God, that You will not know me? Am I not Your priest? Am I not religious? Look at all the sacrifices I have made for You: the years of study, the separation from my parents and my country, my vows of poverty, obedience and chastity, consecrating to You all my riches, my will, my body even, in order to better serve You. And You will say to me that You never knew me? I've baptized children by the hundreds, I've listened to all sorts of confessions, I've comforted so many tearful, discouraged souls, I've suffered cold, loneliness, contempt, ingratitude, threats. I'm ready even to give my life for You." But in spite of all the arguments that I presented to God, the same condemnation continued: "I never knew you."

I was at the end of arguments, at the end of my strength. The parishioners also sensed the approaching storm. And the storm broke. The tears prevented me from continuing my sermon. When confronted with this terrible frustration of my whole life purpose, facing my sins and the condemnation of God, it was too much for me to bear. I took refuge in my office. And there, on my knees, I waited until calm returned. Where could I turn now? Perhaps my theology would save me, if I returned to it and faithfully followed all its dogmas. But that theology had already begun to experience disorder, change, destruction. My thoughts turned to my friends. But they were in the same situation as I. Trust in myself? I could no longer count on my good works. I was in a state of complete exhaustion, depressed and discouraged. This was the moment God was waiting for, to offer me His grace.

"Perhaps my theology would save me, if I returned to it and faithfully followed all its dogmas."

JESUS STANDS AT THE DOOR

During all my reflections, God applied His Word to my soul's searching: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). It was here that I understood my error and the reason for God's rejection. I had been trying to save myself by my works; God wanted to save me by grace. Someone

else had already taken care of my sins and of the judgment attached to them. This someone was Jesus Christ. It was for this that He died on the cross. I remembered the words of Jesus: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). I understood that I must go to Jesus if I wanted to have the assurance of salvation and peace of soul. I had the intention of asking Him: "But where are You, Jesus, so that I might cling to You?" But even before this cry of impatience arose in my heart, I remembered another word that I had heard: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20).

Now I knew where Jesus was. He was closer than I had thought. And I hurried to invite Him to enter into my heart, without taking the time to ask permission of any man. "Come in, Lord Jesus; come into my heart. Be its Master, O Beloved Saviour!" At that moment I knew that I was freed from the punishment that had menaced me for so long. I was saved, pardoned. I had eternal life. God had begun His work in me.

What happened after that? At first I continued my priestly service as best I could. But little by little I began to feel like a stranger in that position. I realized that the grace that had saved me was going to enter into conflict with the "works" of the position in which I was trying to live. I was happy because I had the assurance of my salvation. But I was stifled in a setting in which I was pushed to do good works in order to merit salvation. Salvation, I had; therefore, all of these works

tion. Salvation, I had; therefore, all of these works began to be put aside, one after the other. All that interested me was Jesus Christ, who He was and what He had done. I abandoned the subjects prepared in advance by the liturgical organization of the diocese, in order to devote all of my efforts to the Person and work of my beloved Saviour, presenting Him as such to my bewildered parishioners, confused but often edified. I asked to be released from my functions as a parish priest since I could no longer preach that which contradicted the Word of God. My superiors accepted my resignation, though they couldn't understand why I wanted to leave. They had, in fact, treated me very well. As far as they were concerned, I lacked nothing. This was true, as far as food, clothing, housing, etc., were concerned. But now I had the assurance of my salvation. Christ was now my Master. He would therefore take it upon Himself to continue the work begun, since He never half-does His work.

I returned to Quebec in 1965 for an extended period of rest. Shortly after, I was visited by evangelical Christians. How did they know of my interest in the Word of God? They were frank with me: my name had been given to them by the personnel of HCJB. However, even if I found their conversation very edifying, I didn't give myself wholly to them. I didn't want to fall into another theological system, having been suppressed for years by the system into which I had been born and in which I had lived for forty years. Nevertheless I prayed to the Lord to find me brothers and sisters to whom I could join myself, so that I wouldn't feel so alone. I knew the experience of the first Christians, according to the report given in Acts 2:42. Was it possible that Christians still met together in our day in order to remember the Lord, while awaiting His return? God, who had provided for the salvation of my soul would provide again.

My superiors in Montreal invited me to replace a Professor of Theology in a college in Rouyn. I accepted, since it would be only for a few months. The subject I was given to teach was: "The Church." I was given access to all of the books that would be necessary for the preparation of my classes, but I prepared using only the Bible. I explained to the students what the Church is, according to the Bible. I admit that I myself had difficulty in understanding what I was teaching. It was such a contrast with the hierarchical church

in which I was still found. One day I learned from the newspaper that a television program was to be presented having as its subject: "The Church." I recorded the program in order to use it in my classes, and discovered that the subject was treated from what the Bible taught. I was so impressed by the similarity between the presentation by this unknown person (whom I later learned was an evangelical Christian) and my own, that I sent a note of thanks to the preacher, Mr. Gaston Jolin, inviting him to come to see me, if this were possible. He came, and I recognized in him someone who knew the Lord. After several visits, he invited me to his home to spend Sunday with his family. On the occasion of that visit, I attended a Remembrance of the Lord service for the first time. I recognized in this service that which was described in 1 Corinthians 11 and realized that God had answered my prayer, having shown me that Christians in our day do indeed meet together as a local church to remember the Lord while awaiting His return (1 Cor. 11:26).

Shortly after, I wrote to my superiors in Montreal, announcing to them that I had found my family and requesting that they obtain for me a dispensation from all the vows I had made to the Roman Catholic Church since I no longer considered myself a member. My life now belonged to the Lord and its direction was henceforth under His control.

It was thus that the Lord liberated me, not only from my sins, not only from His condemnation, but also from every system of man which burdens and suppresses.

Since I have been born again by the grace of God, my wife and I spend much of our time telling others about Christ, the One and only Saviour and Lord who can save perfectly "all those who come to God by Him" (Heb. 7:25). God has also allowed me to use the same means of communication that brought me to Him, that is, radio and television.

The booklet from which this article was excerpted is available in English, French and Spanish by writing:

Joseph Tremblay
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Do You Value the Lord's Supper?

Don Norbie

"They continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and in prayers." Acts 2:42 NKJ

Prior to the Reformation, the focus of church worship was on the mass and its liturgy. Then the Reformers rediscovered justification by grace through faith and proclaimed Scripture as the sole authority of the Church. These men proceeded to cut through the accretion of centuries of superstition concerning the mass with its teaching of transubstantiation. Instead, they elevated the preaching of the Word. The spotlight shifted from the altar to the pulpit. The Word had been long neglected. Let it now, they declared, be proclaimed with power and authority.

Thus the Lord's Supper took a back seat. The preaching and teaching of God's Word became all-important. This is still true in most Protestant churches. The Lord's Supper, as a brief ritual, became appended to the preaching service. This lack of importance is evidenced too by the infrequent observance in many churches.

In the early 1800's there was a revival of interest in the simplicity of the early church and a desire to follow that pattern. These Christians came to believe that the Lord's Supper was a vital part of the weekly church meetings (Acts 20:7). The priesthood of all believers was also rediscovered with joy. Many determined to practice this (1 Peter 2:5). As these Christians met for the Lord's Supper, they believed it should function as a spontaneous, open meeting of worship to the Lord (1 Cor. 14:26). Various men might pray, open God's Word or select a hymn. Rich times of praise and worship were experienced.

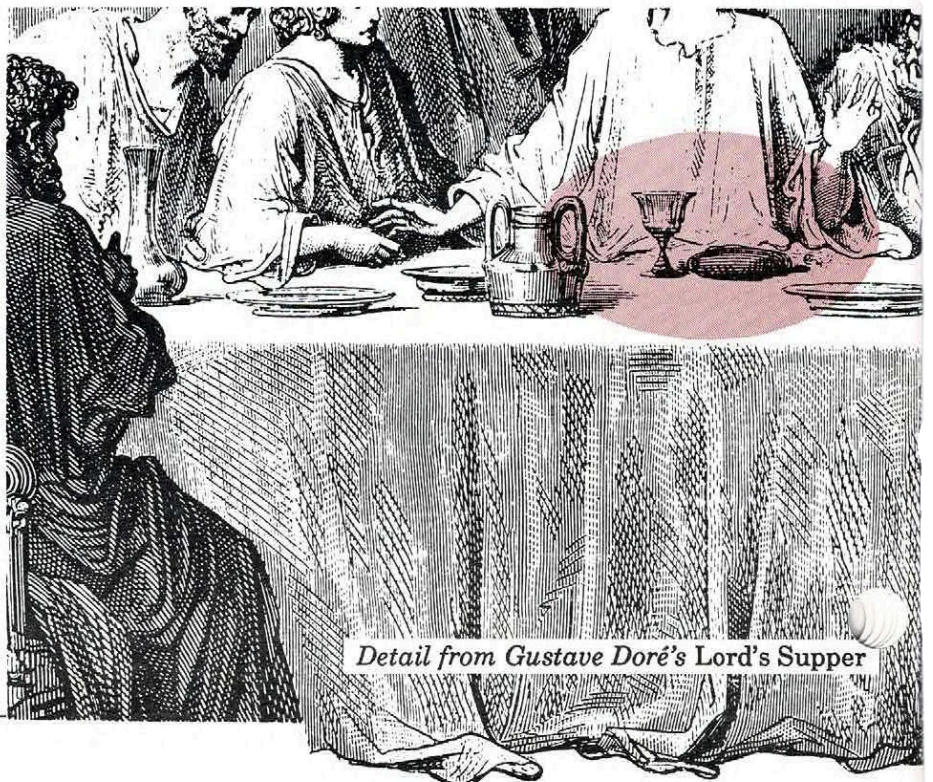
Today there are thousands of assemblies circling the earth

which rejoice to worship the Lord in this way. The teaching of the Word is complemented by worship in the Breaking of Bread. But there are moves to change this.

In a culture that is entertainment-oriented, there is a desire to reach people with entertainment. The focus is on the 11:00 A.M. hour on Sunday. The goal is to make the time appealing to the "now" generation with an emphasis on contemporary music, drama, and a brief message. And the Lord's Supper is being shifted to the "back burner." It has become a second-class meeting to many and is frequently missed, often viewed as not very important.

Let elders once again affirm this time of worship. It was commanded by our Lord Jesus and became an important part of the weekly meetings of the early church.

This time of worship will deepen one's love for the Lord and will bring joy to Christ's heart. There is no greater motivation for Christian service and witness than a deep love for our Lord. Feast weekly upon God's love with His people in the Breaking of Bread.



Detail from Gustave Doré's Lord's Supper

Anticipation

Js the Lord's Supper the apex of the week for you? Is it supposed to be? What makes the Lord's Supper different from other activities of the Church? Some suggest that the difference lies in the fact that at other meetings we come to get, but at the Lord's Supper we come to give. That may well be the problem in many assemblies. At every gathering of the church, it is intended that we give. What makes the Lord's Supper unique is its dedication to give, not to one another, but solely to the Lord.

In order to give Him His worthy portion, however, I must be prepared beforehand. If I would welcome Him into His garden/my heart to eat His pleasant fruits (Song of Sol. 4:16), I will have to be weeding and cultivating my thoughts and affections through the week.

What steps can be helpful in anticipation of the Lord's Supper?

CONFESSION

Heaven's door is always open for a repentant saint. But the days become too busy, the conscience desensitized, and the pretending begins. We whistle in the dark, pretending all is well between our souls and God, trying to affect an "everything's fine with me" attitude on our increasingly infrequent visits to the Throne of Grace. To be sure, instant confession is far better than confession only at bedtime, bedtime confession better than dealings with God at the end of the week, but the loving Lord has built this safeguard into our lives to keep it from going any further: "Let a man examine himself" (1 Cor. 11:28). This is not some broad sweep of the brush. If I commit them one at a time, I should confess them one at a time. Can't remember? The Spirit has a gracious way of helping me if I spend the time in God's presence. I will not discern the Cross aright if I do not discern the reason for it in my own life. And, oh, what a luxury to be clean before Him!

RECONCILIATION

Coming together to discern the Lord's physical body, we also declare the Lord's mystical body in the unity of our purpose, life, and belief. Can we rightly share the bread with a brother or sister with whom we have need of reconciliation? What better use could be made of Saturday, the day designated by God as the Sabbath, than to find

soul rest by "first be(ing) reconciled to thy brother, and then come and offer thy gift" (Matt. 5:24)! We cannot expect the world to believe our message of reconciliation — that sinful men can be reconciled to a holy God — if we can't even be reconciled to one another.

MEDITATION

Has the Father asked us a hard thing — to think about His Son? He is the altogether lovely One and everything I discover about Him is just another reason to love Him. We keep hearing that meditation is a lost art but who will go out of their way to find it? Its essential ingredients are each precious in themselves: time, solitude, the Word of God, love for Christ and the gentle ministration of the Spirit. When mixed together, they taste just like heaven. Don't know where to start? Take Saturday evening to read the portraits of Christ in John 1, Ephesians 1, Philippians 2, Colossians 1, Hebrews 1 and 2 or Revelation 1, 4, 5. Spend time with the Old Testament types, the Messianic Psalms and prophecies. You will agree with the psalmist, "My meditation of Him shall be sweet" (Ps. 104:34).

PREPARATION

Is Sunday morning your version of "Beat the Clock"? Do you arrive to remember the Lord in a frame of mind more suited to watching a horse race? Does it take you a major portion of the meeting to get your soul in a condition to worship? It doesn't have to be like that. Lay out the clothes the night before. Make sure the shoes are shined and the vehicle is washed and filled on Saturday afternoon. Stack the Bibles, Sunday School materials, etc. by the door. Have a simple breakfast with minimal clutter and cleanup. Leave in good time (being late is simply a bad habit). Use the travel time to sing some appropriate hymns with the family or to quote some Scripture. And when it doesn't work quite the way you would like it, don't let little early morning upsets spoil your day.

Our lives are one long preparation for the worship of the Lamb through the ages. Each week we are invited to a dress rehearsal in the antechamber of heaven. We would do well to be ready.

— J. B. N. Jr.





HEROES

J. N. Darby

John Bjorlie

John Nelson Darby (1800–1882) remains an enigma, known yet unknown, warmly loved by some, bitterly denounced by others. To this day his gravesite receives a regular pilgrimage of his devotees, while others are still rummaging through his closets, searching for skeletons. He is both credited and accused for his teaching on the church and prophecy. His life and

teaching indelibly directed the course of fundamentalism. Lewis Sperry Chafer thought Darby was the greatest theologian since the Apostle Paul! Yet there has not been one full-length biography about him.

John Nelson Darby was born in London, November 18, 1800. He was the youngest son of John Darby of Leap Castle, Kings County, Ireland.

His mother (formerly Anne Vaughan) is said to have been a devoted Christian who trained her children in strict mental disciplines, including Bible memorization. It is said that Darby as a young man could quote from any passage of the New Testament. At eighteen he graduated from Trinity College, Dublin, as the Classical Gold Medalist. In 1819 he was admitted to the bar and became a lawyer. It was between 1820 and 1825 that Darby underwent a profound spiritual struggle. In 1826, to his father's chagrin, Darby was ordained a priest in the Anglican Church and appointed to the parish of Wicklow, Ireland, where he labored among the Irish poor, himself "dwelling in a peasant's cottage on the bog" where the people were "as wild as were the hills." At this time, while riding he was badly injured when his horse fell. He was incapacitated for three months. Ever after, he walked with a noticeable limp. Francis William Newman, brother to Cardinal Newman, knew Darby at this time. Of Darby he said, "This was . . . a most remarkable man, who rapidly gained an immense sway over me. I shall henceforth call him the 'Irish Clergy-



This photograph of Darby was owned by C. H. Brown of Burbank, CA, and was published in the April-June 1967 edition of The Bible Collector.

man.' His 'bodily presence' was indeed 'weak.' A fallen cheek, a bloodshot eye, crippled limbs resting on crutches, a seldom-shaven beard, a shabby suit of clothes, and a generally-neglected person, drew at first pity, with wonder to see such a figure in a drawing room. It has been reported that a person in Limerick offered him a halfpenny, mistaking him for a beggar; and if not true, the story was yet well invented. This young man had taken high honors at Dublin University, and had studied for the bar, where, under the auspices of his eminent kinsman, he had excellent prospects; but his conscience would not allow him to take a brief, lest he should be selling his talents to defeat justice. With keen logical powers, he had warm sympathy, solid judgment of character, thoughtful tenderness and total self-abandonment. He before long took holy orders, and became an indefatigable curate in the mountains of Wicklow (Ireland). Every evening he sallied forth to teach in the cabins, and roving far and wide over mountains, and amid bogs, was seldom home before midnight. By such exertions his strength was undermined, and he so suffered in his limbs that not lameness only, but yet more serious results were feared. He did not fast on purpose, but his long walks through wild country and amongst indigent people, inflicted on him much severe deprivations; moreover, as he ate whatever food offered itself (food unpalatable and often indigestible to him), his whole frame might have vied in emaciation with a monk of La Trappe.

"I remember once saying to him: 'To desire to be rich is absurd; but if I were a father of children, I should wish to be rich enough to secure them a good education.' He replied: 'If I had children, I would as soon see them break stones on the road as do anything else, if only I could secure to them the Gospel and the grace of God.' I was unable to say Amen; but I admired his unflinching consistency, for now, as always, all he said was based on texts aptly quoted and logically enforced. He made me more and more ashamed of political economy, and moral philosophy, and all science, all of which ought to be 'counted dross for the ex-

cellency of the knowledge of Christ Jesus our Lord.' For the first time in my life, I saw a man earnestly turning into reality the principles which others professed with their lips only.

"Never before had I seen a man so resolved that no word of the New Testament should be a dead letter to him. I once said: 'But do you really think that no part of the New Testament may have been temporary in its object? For instance — What should we have lost if St. Paul had never written, 'The cloak that I left at Troas . . . bring with thee, and the books, but especially the parchments'? He answered with the greatest promptitude, 'I should have lost something, for it was exactly that verse which alone saved me from selling my little library. No! every word, depend upon it, is from the Spirit, and is for eternal service.'"

E. E. Whitfield said of Darby: "Although a born leader, he was nobly simple in habits and manner, and equally transparent and trustful. He had nothing petty about him . . . His ministry was ever in close touch with his pastoral visitations in which he engaged every afternoon . . . He lived in the Bible and recommended thinking in Scripture."

Darby's travels took him to Paris in 1830. He never married and thus was quite free to move. Between 1837 and 1840 he was in Switzerland. There many congregations of believers formed. As a revolution broke out in Switzerland in 1845, many believers suffered persecution, and Darby's life was threatened. He slipped out of the country and returned to England where he would stay for many months. His most extensive travels occurred between 1853 and the time of his death in 1882. He made three trips to Germany, spent considerable time in France and visited Italy. There, cupping his head in his hands, as he sat in a scant hotel room in Italy, the lonely traveler sang:

*Jesus, I my cross have taken,
All to leave and follow Thee.*

It is evident that many of his so-called followers knew little of the secret of his strength. Many claim adherence to Darby's doctrines, but live

***"Never before
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worlds apart. Beside Italy, he saw New Zealand and the West Indies. He made at least six trips to North America and in all, spent seven years in Canada and the United States. In 1862 he got as far west as Chicago, where he preached in D. L. Moody's home church and the two discussed doctrine until they came to an impasse over the meaning of John 1:12,13. Moody could not swallow what Darby was putting forth. But in years following, Moody enthusiastically promoted C. H. Mackintosh's writings. C. H. M. is virtually Darby interpreted. In St. Louis, Darby was warmly received by a Presbyterian minister named James H. Brookes (1830-1897). Brookes became the father of the fundamentalist movement and the spiritual mentor of one of fundamentalism's pillars, C. I. Scofield. Brookes and Scofield freely acknowledged their indebtedness to Darby's expositions.

The weeds of higher criticism and modernism that necessitated the fundamentalist movement in the United States had first sprung up in Europe. Darby had faced these heresies in England and Europe a generation before they crossed the Atlantic. His biting critiques of rationalism, higher criticism and modernism were indeed fierce. He viewed these foes as "infidelity" and "apostasy." When his old pupil, Francis William Newman, forsook Christianity and wrote a book about it, Darby countered with a book entitled *The Irrationality in Unbelief*. Darby was an elder statesman toward men like Brookes and Scofield because he had anticipated the combat they would face.

Darby's writing style is difficult. To read him is like chasing a man through a thick forest. He knows where he is running but you don't, so stay close or he will lose you. C. H. Spurgeon (not one of Darby's admirers) said that if people could only understand what Darby was saying they would discover he didn't have so much to say after all.

What did Darby have to say? All his writings are in print. He composed some twenty-seven hymns, edited the Little Flock Hymn Book, his Collected Writings fill thirty-four volumes, his Synopsis of the Bible (considered his best work) is in five volumes, his Letters fill three volumes, then add to this his Notes and Jottings and his Comments on Scripture. More impressive still is Darby's translation work.

We doubt if it could be said of another man that his name is attached to the whole Bible in

three languages and the New Testament in three more, and that they are all in print! Darby was a diligent student of the original Greek. In May of 1870 he wrote from London, "Most of the day I am poring over Greek editions and mss." The story is told that on one occasion the committee of the English Revised Version was puzzling over the meaning of a passage and in frustration one of the men admitted, "There is only one man in England who knows the meaning of this verse . . . J. N. Darby." Darby had been asked to sit on the committee but refused because of the doctrinal stance of some of the members.

In 1853 Darby first visited Elberfeld, Germany. There he worked with others on a German New Testament. This appeared in 1855 and the whole Bible appeared in 1871. For the French speaking Swiss, he translated the New Testament into French in 1859 and the whole Bible was published in 1885. Darby's Dutch New Testament appeared in 1877 after a year of labor. It was mainly done by Darby's co-laborers and was patterned after his French and English versions. Strangely, his English translation appeared after his first French and German versions. In 1868 he wrote, "I have completed my work in the New Translation." The whole of the Old Testament was finally published in 1888. A Swedish New Testament bearing Darby's name has been published, evidently the work of Darby's helpers and not Darby himself. And finally an Italian New Testament published in 1891 is attributed to Darby's work.

Yet for all this he remains virtually unknown. As a young man of thirty-two Darby wrote,

Lord, let me wait for Thee alone;
My life be only this —
To serve Thee here on earth, unknown;
Then share Thy heavenly bliss.

His prayer has evidently been answered. He practiced the maxim: Say little, Serve all, Pass on. In death as in life he remains an invisible man.

Further Reading:

Brief Sketch of the Life and Labours of John Nelson Darby,
by W. G. Turner

Who Wrote our Hymns, by Christopher Knapp
Chief Men Among the Brethren, Loizeaux Brothers
Visits of J. N. Darby to North America, Moody Monthly
June 1956

John Nelson Darby As I Knew Him, by William Kelly.

A Modernist's Portrait

William Wileman

Modernists have not written very charitably of the prophet Jeremiah and the reason is not far to seek. Jeremiah has given us their portrait in divinely faithful terms: *"An assembly of treacherous men! And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not Me, saith the Lord"* (Jer. 9:2-3). Could any portrait be more accurate? Let us examine its features.

1. **"An assembly of treacherous men."** The expression means willful deceivers, guilty of treason against the Author of truth. Even in social matters, treachery is justly condemned, and a traitor to his country is despised by all. How much more abhorrent the conduct of persons who assume the position of teachers and deny the very truths they solemnly promised to teach!

2. **"They bend their tongues like their bow for lies."** Here the bending of the tongue reveals the bent of the heart. The tongue that speaks truth never needs to be bent. But verse 5 adds to the indictment: *"They have taught their tongue to speak lies."* And verse 8 goes farther still: *"Their tongue is as an arrow shot out."* Since this is so, we do well to keep out of their range! *"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them"* (Rom. 16:17).

3. **"They are not valiant for the truth."** How can they be if they do not know it? And, therefore, in accordance with one of the eternal principles of the Divine government, those who do not receive the love of the truth are judicially given over to believe a lie. *"And they shall turn away their ears from the truth and be turned unto fables"* (2 Tim. 4:4).

4. **"They proceed from evil to evil."** This is a fundamental law of nature. *"Evil men and seducers shall wax worse*

and worse" (2 Tim. 3:13). There is no standing still in creation: the law of growth or development is ever operative. The "downgrade" into error is so steep that only Almighty power can arrest the man who has begun to descend.

5. **"They know not Me, saith the Lord."** Here the secret of the whole matter is revealed. How can men know the truth if they do not know the Author of it? More than this, verse 6 tells us that *"they refuse to know Me,"* revealing a settled purpose of willful and deliberate ignorance of God and His truth. Well may we realize herein the solemnity of the words of the Great Speaker concerning such teachers: *"If the light that is in thee be darkness, how great is that darkness"* (Matt. 6:23)!

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Wherefore I take you to record this day, that . . . I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Acts 20:24-32

The Sun is Still in Business

C. C. Crowston

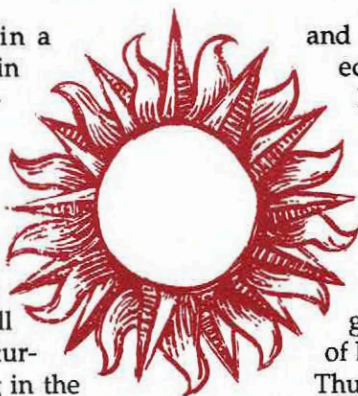
I noticed the above motto in a home recently and I thought, in these days of stress and perplexity when the machinery of human affairs is so sadly out of kilter and the whole world seems to be wearing the garb of despondency, that it is well to remember the sun and a few other things that have a regular pulse beat. The moon is still coursing through the sky in her nocturnal glory, the stars are still sparkling in the dome of heaven, the winds still fan the universe, and the tide still ebbs and flows. Hours, days, weeks, and months still follow each other with uninterrupted tread.

Though sin has not ruptured the solar system, nor put God's heavy machinery out of commission, it has wrought woeful havoc with our race. It has soaked the earth with blood, and turned our Eden into a graveyard. Sin took the Creator of the universe from His path of holy service and sent Him back to heaven blasphemed, thorn-crowned, and wounded to death.

Sin, recklessness, and godlessness are increasing with such intensity of vigor that restraint seems to be largely a thing of the past. Base infidelity is saying, "If there is a God, He has either vacated His throne, or He has lost His regard for righteousness, and is letting men and demons have their way."

Be not deceived! Say not, "Because sin is abounding and increasing, that righteousness is waning and vanishing; because Satan is active and successful, and God *seems* inactive and indifferent, that He is off His throne."

This is the age of His patience and grace; the bulletins of His love and heralds of His kindness are proclaiming Him far and near as "merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 34:6). God is not now launching His hot thunderbolts of wrath upon the ungodly, but this peaceful reign of grace is not going to continue forever. In Noah's day, one hundred and twenty years of grace were given the world after God's threat of overthrow went forth. While Noah was preaching righteousness



and preparing the ark, the wicked derided, blasphemed, sinned with a high hand, hissed at God and His threat, and still the artillery of heaven remained silent. But when the Almighty's clock reached the one-hundred-twenty-year-limit, "the fountains of the great deep were broken up," and the world of the ungodly suffered extinction as the result of Divine retribution.

Thus shall it be at the end of this age — and it is drawing rapidly to its close. God shall give drastic proof of His presence on the throne, and of His abhorrence of sin in every form. He will whet His glittering sword, and His hand shall take hold in judgment. He will render vengeance to His enemies, and will reward them that hate Him (Deut. 32:41). Jehovah will then be known by "the judgment which He executeth" (Ps. 9:16). "Woe unto him that striveth with his Maker!" (Isa. 45:9) is a warning to which every son of Adam should take solemn heed. Everyone who does not, must inevitably encounter "woe" at the end.

If you have not submitted to Him through grace, you are living in open rebellion against Him, and as sure as night follows day you must be crushed in the hour of His flaming wrath. Our earnest and solemn advice is, "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath be kindled but a little," for, "Blessed are all they that put their trust in Him" (Ps. 2:12).

Fellow Christian, cheer up! Christ is still doing business! Not only is God upon His throne, but the glorified Man of Calvary is at His right hand, and still in the matchless work of saving all who come unto God by Him, and is maintaining by His high-priestly service every saint. Soon He shall consummate the work of grace by lifting us from the valley of conflict to the paradise of God. And after time has closed her checkered calendar, we shall reign on with Him through the pleasure-amassed ages of eternity. Cheer up, fellow pilgrim, with a mighty hallelujah cheer for the full assurance of good things to come — without measure, and without end!

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Reflecting the Light

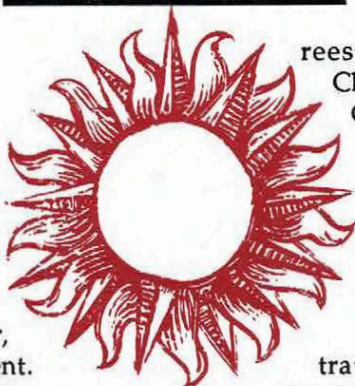
Steve Hulshizer

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also." Gen. 1:16

God is a God of order, and this is clearly seen in His creation (1 Cor. 14:33). Usually, when we think of order, we think of the order of arrangement. This thought is found in the New Testament word "world" (kosmos), which means "an orderly arrangement" (John 1:10). The placing of the members in the human body is a good example of the order of arrangement. Our arms, legs, nose, mouth, eyes, and ears are arranged in a balanced, orderly fashion. However, the primary order which God establishes in His creation is the *order of authority*, or government (Gen. 1:26). Without government, any order of arrangement would not last long. This too can be seen in the human body. The members of the body need to be governed, or disorder will result. The head of the body provides this needed government.

The universe that surrounds us is also an orderly arrangement. The movement of the planets is not haphazard, which leaves us guessing whether or not the sun will rise in the morning. These heavenly bodies are witnesses to the Creator's eternal power and deity (Ps. 19:1-6; Rom. 1:20). Here again we see that God not only established the order of arrangement, but also the order of authority. The sun was to rule the day, while the moon was to rule the night.

There are many truths that one might glean from God's stellar arrangement and government. The truth of headship is clearly illustrated. In the absence of the sun, the moon rules with the light given to it by the sun. So it is in God's government. God has given all authority to the glorified Christ (Eph. 1:22). During Christ's current absence from the earth, His authority is delegated to the man to *lovingly* govern in the family and in the church (Eph. 5:23, 25; 1 Tim. 3:1; John 10:11). It was this headship order that was set aside in the Garden by the man and the woman, but is now



reestablished under the Headship of Christ in the new creation (Gen. 3:6; 1 Cor. 11:3). The new order of headship under Christ is also symbolically demonstrated by the uncovered head of the man, and the covered head of the woman in the spiritual gatherings of the saints (1 Cor. 11:10).

The sun and the moon also illustrate our responsibility to personally glorify Christ. John spoke of himself, not as the Light, but as a witness to the Light (John 1:8). Just as the moon reflects the light of the sun, John reflected the "Light of the world" to those around him. This should be true of us as well. In ourselves we have no light, but Christ lives in us, and we are to reflect Him to the dark world around us (Matt. 5:16).

The taking of the Gospel of Jesus Christ to all nations is also illustrated by these heavenly bodies. The Son has given the Church power, in the person of the indwelling Holy Spirit, to take the Gospel "to the end of the earth," even to the darkest areas (Acts 1:8).

Lastly, a very practical lesson can be learned from these two great lights of heaven. The moon is at its brightest when there is nothing between it and the sun. Its light is diminished as the earth moves between it and the sun. So it is with individual Christians and the Church. As the world comes between them and the Son, their testimony is diminished (1 John 2:15). We may bring so much of the world into our lives that there is no testimony for Christ at all (Rev. 3:16). When the things of the world take the place of the Son in our lives, we spend less time with Him, and our witness for Him is reduced accordingly (Col. 1:18). The more time we spend with Him, the more we become like Him, and the more we reflect Him to those still in the kingdom of darkness (2 Cor. 3:18; 4:6).

As we look into the heaven above us and see these two great lights, may we be reminded of these important and practical truths, and may we reflect the light of the Son to a dark world.



Faith

***F**aith is the brightest star in the firmament of grace. It treads down seeming impossibilities, and it strides to victory over mountains of stupendous hindrances. It enthrones Jesus as King of the inner man. It kindles and fans the flame of love, and it opens the lips of praise and power.*
— Henry Law

Faith never expects to learn deep lessons without deep difficulties; therefore she is not surprised by strange and dark providences.

God shelters the weak in faith from many storms. The strong in faith must be proved like Abraham (Gen. 22). God often encourages the weak in faith by giving speedy answers to prayer. The strong in faith will be tested by God's delays. God never overtakes our faith, but brings in comfort, knowing our frame, not suffering us to have sorrow upon sorrow.

When one of God's warriors takes it upon himself to wield the two-edged sword of the Spirit, lunging and slashing at terror and sin, he must expect to have the use of the shield of faith; for doubtless he will be made a special target for the fiery darts of the wicked one.

— George F. Trench

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. (Eph. 6:16)

Faith, mighty faith, the promise sees
And looks to God alone,
Laughs at impossibilities
And cries, "It shall be done."

Faith is the grasping of Almighty power,
The hand of man laid on the hand of God —
The grand and blessed hour
In which the things impossible to me
Become the possible, O Lord, through Thee.

Faith is the substance of things hoped for, the evidence of things not seen . . . Without faith it is impossible to please [God]. (Heb. 11:1, 6)

Faint not, Christian, though in rage
Satan doth thy soul engage;
Take thee faith's anointed shield,
Bear it to the battlefield.

It is faith's work to claim lovingkindness out of all the roughest strikes of God.

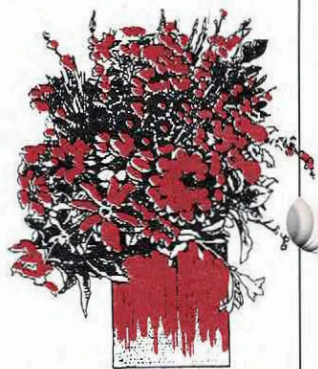
— Samuel Rutherford

Though His wish and loving purpose
Clearly yet thou mayest not see;
Still believe with faith unshaken,
All will work for good to thee.

The chief excellency of faith is that it brings us into fellowship with God. Faith perpetually cries to God for its own increase. Faith waits for God. Faith stoops to no unworthy device for deliverance from trial, but leaves consequences wholly with God.

— R. C. Chapman

Abraham . . . staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. (Rom. 4:20)



Before his conversion, John Knight was a notorious infidel. When God saved him, he gave his life to the spread of the Gospel as a circuit rider. On one occasion, a crippling drought had stricken Putnam County, Georgia, and the believers had gathered in the little church building in the town of Crawford to pray. But only John Knight *brought his umbrella*. On bended knee, the old man prayed: "O Lord, we need rain. O Lord, we don't want any drizzly-drazzly rain. We want a gully-washer!" God honored the simple faith of the old circuit rider and the people soon knew the answer to the ancient question, "Where is the Lord God of Elijah?"

The Church at Jerusalem

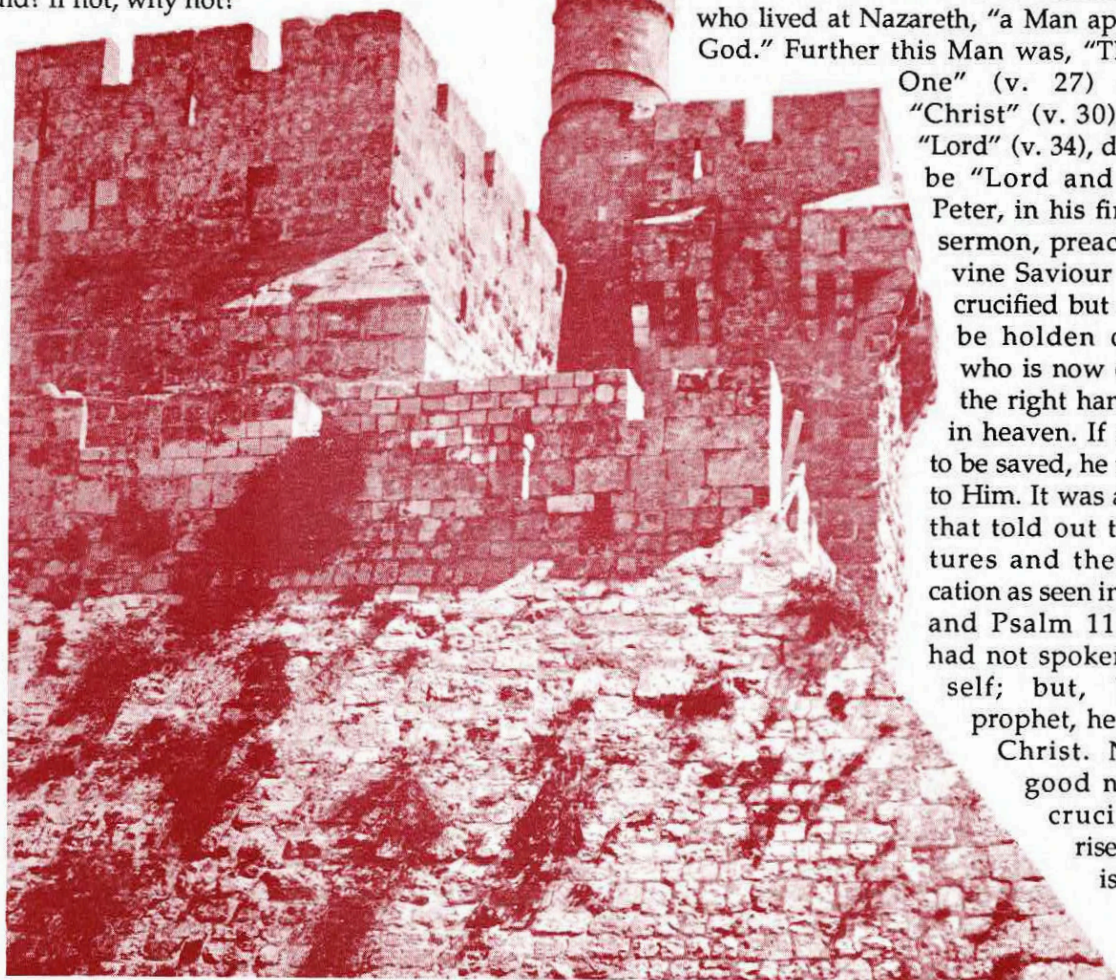
Leslie S. Rainey

The Church of God, next to the Cross of Christ, is the greatest thing God ever wrought. It is the nearest and dearest thing to His heart. In the opening chapters of the book of the Acts, it has pleased the Lord to preserve for us the activities of the early Church, and it is the best of all Church histories. Let us take a look at the Jerusalem Church which was so blessed and honored of God. Let us look at her in prayer and on the front line. Can we not learn some lessons? Are we fitting into the purpose of God for our generation as they did? If not, why not?

SALVATION THROUGH THE WORD

On the Day of Pentecost, we have the birthday of the Christian Church. There were Christians before that notable day (Acts 1:13), but on this historic day they were constituted the Christian Church by the descent and baptism of the Holy Spirit. Believers in Christ became the Body of Christ here on the earth. Peter, filled with the Spirit of God, explained the mighty miracle of Pentecost. In a moving, mighty discourse, the apostle showed that the faith of the Church is founded on a historical Person who lived at Nazareth, "a Man approved of God." Further this Man was, "Thine only

One" (v. 27) and the "Christ" (v. 30), and the "Lord" (v. 34), declared to be "Lord and Christ." Peter, in his first gospel sermon, preached a divine Saviour who was crucified but could not be holden of death, who is now exalted to the right hand of God in heaven. If anyone is to be saved, he must bow to Him. It was a message that told out the Scriptures and their verification as seen in Psalm 16 and Psalm 110. David had not spoken of himself; but, being a prophet, he spoke of Christ. Now the good news of a crucified and risen Saviour is to be the solemn



A view of a portion of the old wall of the ancient city of Jerusalem at the citadel near the Jaffa Gate.

THE CHURCH AT JERUSALEM

responsibility of the early Christians. Have we availed ourselves of God's great salvation by turning to Christ to be saved? There is no honor or calling so great as to belong to the Church of the First Born whose names are enrolled in heaven.

SUBMISSION TO THE WORD

Not only did the people lay hold of Christ as their eternal refuge but they openly confessed Him in baptism, "the answer of a good conscience towards God" (1 Peter 3:21). Their creed was expressed in death, burial and resurrection. Their conduct adorned the doctrine of God their Saviour. Baptism is an open confession to the world that the believer is united with Christ in His death, burial and resurrection. Not that we are to understand that baptism is essential to salvation but rather it is the first act of faith in Christ which is essential (1 Cor. 1:17). They were not baptized in order that they might be saved, but they were baptized because they were saved.

STEADFASTNESS IN THE WORD (vv. 42, 46)

These early Christians belonged to the "continuing brethren." They went on in the Word and in the work. The doctrine of the Apostles was their milk and meat, their lamp and light. The hallmark of their confession was a steadily faithful going on. We are urged in the Scriptures to continue in the grace of God (13:43); in the faith (14:22), and here in the teaching ministry of men like Peter, Paul, James, and John. As the people of God, we are to be steadfast in the Word (John 8:31); in His love (John 15:9); in prayer (Col. 4:2); and in praise (Heb. 13:15). They not only continued in a genuine love for the Word of God but also for one another. The fellowship of the New Testament in which we are united is not some secret society. It is a fellowship of Christians and expresses itself in Christ, communion, compassion, and in the communication of our goods and substance (1 Cor. 1:9; 10:16; 2 Cor. 1:7; 13:14).

Another mark of the first century Christians was the Lord's Supper. It is the *central* ordinance of Christianity, the *commemoration* of His mighty love and infinite sacrifice, and the *command* of the Lord Jesus.

Finally there is the matter of prayer. The history of the early Church reveals the power and place of prayer. This whole book is cast in a mold of prayer. Someone has said there are three things

the Christian should always be doing: pray about everything (1 Thess. 5:17); praise about everything (1 Thess. 5:16); and petition about everything (Phil. 4:6). Like C. H. Spurgeon we need to learn how to pray briefly, yet never live more than ten minutes without lifting our hearts to God.

SIGNS BY THE WORD OF GOD (vv. 43-47)

The early Church knew nothing of standing still or lagging behind. Her watchword was, "Go, stand, speak all the words of this life" (Acts 5:20). She charged the citadel of the devil and pressed forward the conflict to the very gates. No worldly power could hinder the Church militant. They could sing in triumph, "Like a mighty army moves the Church of God." Wherever the message went, there was either a riot or a revival. Some were exceedingly mad, others became sad, but a host of redeemed heathen were made glad. The new life was manifested by fear (v. 43), charity (vv. 44-45), joy (v. 46), praise, influence and success (v. 47). What dynamic! What drive! How many of these characterize the Church where I live?

Only a pure, separated Church can cause the world to testify, "These . . . have turned the world upside down." May God help us to bow in contrition and seek His face in forgiveness. Then rising up in the energy of faith, may we proclaim His Name to the ends of the earth.

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Les Rainey, veteran missionary in Africa and Bermuda, also spent considerable time in the land of Israel

working with assemblies there. With his wife Grace, he now makes his home in Victoria, British Columbia. Mr. Rainey is a regular contributor to the *Choice Gleanings Calendar*, and is the author of several books.

Jesus and Nicodemus

Paul C. Clarke

The very first thing we read about Nicodemus in the Gospel according to John is that he was "a man of the Pharisees" (3:1). This is the second time the Pharisees are mentioned in this Gospel, and it calls to mind the occasion when they are first mentioned. In chapter 1:19 we read of a delegation sent by the Jewish rulers in Jerusalem to inquire of John the Baptist, "Who art thou?" While in verse 19 they are described as "priests and Levites," in verse 24 it is said that "they had been sent from the Pharisees." It is possible, however, that the Pharisees sent a separate delegation of their own because the marginal rendering of verse 24 is, "And certain had been sent from among the Pharisees." Whether there were two delegations or only one,

the fact remains that the Pharisees were deeply concerned about John the Baptist and his ministry.

We may reasonably assume, moreover, that when Nicodemus went to visit Jesus, he was not acting strictly on his own initiative but went as a representative of other Pharisees, at least of a particular group of them living in Jerusalem. If this event occurred during the early part of our Lord's public ministry (and obviously that is where John places it), the Pharisees' opposition to Jesus had not yet crystallized, but they were still wondering and inquiring about Him even as they had been wondering and inquiring about John the Baptist. Thus we find Nicodemus respectfully addressing Jesus as "Rabbi" and saying, "we know that Thou

art a teacher come from God. . ." Observe that Nicodemus does not say "I," but "we"; he was speaking not only for himself, but also for the Pharisees he represented.

AN IMPORTANT CONSIDERATION

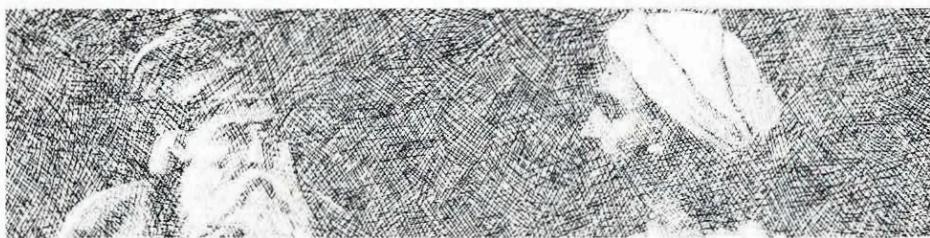
It is important to bear this fact in mind in order to have an accurate understanding of the conversation which followed. Note should be taken of our Lord's use of the pronoun "ye" in the verses which follow. This indicates that He was not addressing His words to Nicodemus alone, but to the entire company of Pharisees he represented.

It is unfortunate that in the evolution of the English language between the early 17th and the late 20th centuries, the distinctions between the second person singular and the second person plural have been abandoned. What has happened, of course, is that the singular pronouns (*thou, thee, thy, thine*) with their corresponding verb forms have disappeared from ordinary speech and the plural pronoun *you* and the plural verb form *are* are now used for the singular as well as for the plural. In addition, the plural nominative *ye* has also dropped out of use, being replaced in our speech by the objective *you*. I say this is un-



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fortunate because it sometimes affects our understanding of a Scripture passage



such as the one before us and obscures its true meaning. Languages do evolve with the passage of time, and so, though we may regret some of the changes that have taken place in our own, there is nothing we can do about it. Nevertheless, as students of God's Word, we do well to observe some of the subtle differences in its language so that we may better understand what God is saying to us in it.

In the language of the Authorized Version (and also of the American Standard of 1901, from which I am quoting in this article) the pronoun *ye* and *you* always refers to more than one person. Thus Jesus was not thinking of Nicodemus alone when He said to him, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" (v. 12). We need not wonder what were the "earthly things" of which Jesus had been speaking. He spoke of many "earthly things" in His recorded parables; and it may well be that He had already been teaching by means of parables in Jerusalem and that the Pharisees there who heard Him had refused to believe and accept His teaching.

In the previous verse (v. 11), Jesus said to Nicodemus, "We speak that which we know, and bear witness of that which we have seen . . ." No doubt by saying "we," He was speaking of Himself and John the Baptist. The Pharisees had sent a delegation to investigate John, and here now was their delegate investigating Jesus. The witness of both John and Jesus was true, not based on speculation, but on fact, but "*ye* (the group of Pharisees again, not just Nicodemus) receive not *our* witness."

WHO NEEDS TO BE BORN AGAIN?

Having looked carefully at these later statements of Jesus, let us now consider in the light of them that very well-known declaration of His in verse 7: "Marvel not that I said unto *thee*, *Ye* must be born again." The "*thee*" of course is Nicodemus. Jesus had a message for him to carry back to the other Pharisees, but He was speaking to him

personally as well. Twice before He had used emphatic language, "Verily,

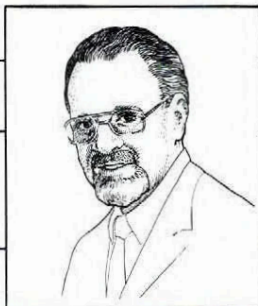
verily, I say unto *thee* . . ." (vv. 3, 5), to drive deep into his understanding the absolute necessity of the new birth. And he must carry this truth back to those other Pharisees as well. This word is not for "*thee*" alone, Nicodemus, but go back and say to all those Pharisees, "*Ye* — every single one of you — must be born again."

In verse 10, Jesus calls Nicodemus "the teacher of Israel." We are not completely sure what He meant by that term, but it may well be that among the Pharisees this man was looked up to as a teacher. Perhaps he was a serious student of Scripture, a man of quiet dignity, courteous and timid, yet well respected by the common people and even by his fellow Pharisees also. That may have been the reason why he was selected as their representative to go and talk to Jesus. I feel sure that Jesus said much more to Nicodemus that night than what is recorded in this short passage in John's Gospel. He left the presence of the "Teacher come from God" a changed man, convinced and humbled. From that night on, though no doubt for a long while secretly so, he was a true disciple of Jesus of Nazareth.

Nicodemus went back to his fellow Pharisees with the message Jesus gave him for them, "Every single one of you needs to be born again. Except a man be born again, he cannot even see, let alone enter, the kingdom of God." Did they receive his message? Perhaps a very few did, among them Joseph of Arimathea, but for the most part their unbelief hardened into determined opposition and eventually into murderous hatred. Jesus soon left Jerusalem and carried on most of His ministry in Galilee, but so bitter was their opposition that some of the Pharisees followed Him there that they might heckle Him and try to entangle Him with loaded questions (Matt. 15:1).

Nevertheless, we read in Acts 15:5 that there were in the church at Jerusalem "certain of the sect of the Pharisees who believed." Perhaps the testimony of Nicodemus among the Pharisees in that city a few years before had not been fruitless after all.

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LOOK AT BOOKS

A Bible Encyclopedia

Jim McKendrick

We all know the parable of the ten virgins who waited for the bridegroom, five wise and five foolish. They were all caught sleeping when the bridegroom's coming was announced. If you want to gain insight into the biblical narrative and, in some cases, help yourself to a proper interpretation, you must understand the customs of the Middle-Eastern culture.

Abraham, in great prophetic insight, named the mountain "Jehovah-Jireh" where he offered up Isaac. Jacob was renamed "Israel" by the Lord in that famous wrestling match. Names and places in the Bible mean something and the meanings will give insight into the passage.

What is the hypostatic union, or what do we mean by saying that a man is a Calvinist? Theological terms or names given to certain ways of interpreting the Scripture are used in conversation around us and it is helpful to understand what these terms mean.

Customs and manners of the Bible, meanings of proper names and places and definitions of theological terms are all to be found in a Bible encyclopedia. Encyclopedias come in a variety of sizes and prices. The one-volume kind can be so general and the articles so short that the help is minimal at best. Or you can spend all of next month's wages on a large, technical, multi-volume encyclopedia, only to be swamped with information that complicates and confuses rather than clarifying the subject at hand.

The happy medium, which I have found to be large enough to be useful and small enough to be affordable, is the two-volume *Wycliffe Bible Encyclopedia* edited by Charles Pfeiffer, Howard Vos, and John Rea and published by Moody Press. Mr. Pfeiffer is a professor of ancient languages, Mr. Vos, a professor of history and archaeology, and Mr. Rea is an author. They have combined their skills and know-how from their three disciplines, along with more than two hundred contributors, to create a very readable, comprehensive and informative work.

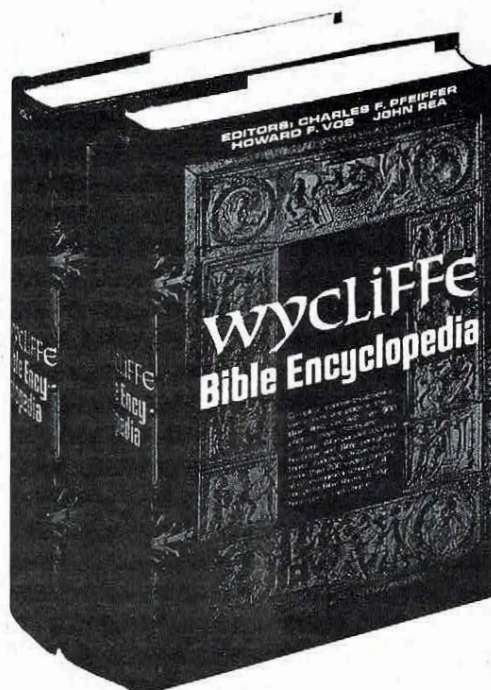
In this encyclopedia, the meaning of each proper name and place in the Bible is given along with all the important theological, historically signifi-

cant, and culturally relevant information.

One of the chief assets of this work is that all the contributors are conservative. They believe in the verbal inspiration of the Scriptures, the pre-millennial return of Christ, and all the basic tenets of the Christian faith. This is an important feature of a volume such as this. You can be assured that this kind of volume will defend the deity of Christ and the historicity of the biblical narrative as you seek to understand passages or terms you are researching.

Each article that exceeds 150 words includes a bibliography, so you can study further on the subject handled in the article. Charts, illustrations, and maps also add to the general value of this publication. This work can be of great value as you seek to understand the Scriptures and will be a useful tool to have in your library.

The word *encyclopedia* is derived from two words meaning "the entire circle of knowledge." As an effective aid, it will help you in drawing your circle to encompass more and more of the truth in God's blessed Book.



Leviticus

The third book of Moses, in the Hebrew Bible, is titled simply WAYYIGRA, meaning "and He called," the first word in the book. In our English Bible, it bears the name associated with the Levites (although they are only mentioned in two verses in chapter 25). It is full, however, with the Levite's vocabulary. Frequently the words "priest," "blood," "offering," and "sacrifice" appear, and *godesh*, rendered "holy" or "holiness" is used more than one hundred and fifty times.

The first verse significantly sets the stage for the drama to follow. God speaks to Moses, not out of a burning bush or from the burning Mount Sinai, but out of the tabernacle of the congregation where the Lord would take up residence among His people. Although the book does not yield its treasures to a careless glance, I call it a drama for it lays the foundation for the most dramatic moment in history: the cross of Christ and the means not only of reconciling rebel sinners to a holy God but of maintaining that relationship with God. Sidlow Baxter writes: "To speak of Leviticus as 'dull reading' misses the point of the book completely . . . Obviously, it is not just meant to be read, but to be *studied*."¹ While the book may seem difficult at first, we have an inspired commentary on Leviticus in the book of Hebrews. In fact, Leviticus is referred to over forty times in the New Testament.²

As we have already seen, the Pentateuch lays the foundation of the rest of the Bible. Genesis shows man's *ruin* through sin; Exodus provides

God's *remedy* through the Paschal lamb; and Leviticus lays the basis for an ongoing *relationship* with God.

Although there are wide differences as to the structure of the book, it seems to take its cue from the two sides of our dealings with God: "The Lord knoweth them that are His" and "Let everyone that nameth the name of Christ depart from iniquity" (2 Tim. 2:19). There is relationship, established on the work of Christ and fellowship, dependent on our separation from evil and to God. Chapters 1-17 describe in intricate detail, the sacrifices that lay the ground of our dealings with a holy God. Chapters 18-27 decree the separation that is necessary to enjoy ongoing fellowship with Him.

Sin is a complicating influence in our lives and God does take sin seriously. Therefore the antidote to sin will also be complicated. There was not just one problem to be dealt with; the answer would need to be many-faceted. We needed a solution that would include a remedy for our sinature, our trespasses against God's standard, our alienation from God, our wrong appetites and dissatisfaction, and our unacceptability with God — we were not His type! The offerings taught in Leviticus are the value of the person and work of Christ shining through the prism of inspired typology so we may better see the wonders of our salvation.

Griffith Thomas calls these two sections "the way of approach to God."³ Baxter calls them "the ground of fellowship — sacrifice" and "the walk of fellowship — separation."⁴ Most commentaries are written on only a section of the book as, for example, the offerings or the feasts of Jehovah. But whatever approach you take to the book of Leviticus, be sure this is holy ground. What we have, if understood, is an unveiling of the Christ and His magnificent work as the one mediator between God and men, who gave Himself a ransom for all.⁵



MOSES RECEIVING THE TABLES OF THE LAW

¹ *Explore the Book*, J. Sidlow Baxter p. 113

² i.e. Matthew 8:4; 12:4; 15:4; 19:19; 22:39; Luke 2:22; Hebrews 9-10; James 2:8; 1 Peter 1:16.

³ *Through the Pentateuch*, W. H. Griffith Thomas, p. 108

⁴ *Explore the Book*, p. 119

⁵ 1 Timothy 2:6

Wholly for a Holy God

Part one (ch. 1-17)

Part two (ch. 18-27)

① ch. 1-7 *The PEOPLE offer their SACRIFICES*

- i) The BURNT OFFERING (Heb. *Olah*)
- ii) The MEAL OFFERING (Heb. *Minchah*)
- iii) The PEACE OFFERING (Heb. *Shelem*)
- iv) The SIN OFFERING (Heb. *Chattath*)
- v) The TRESPASS OFFERING (Heb. *Asham*)
- vi) The LAW of the OFFERINGS

① ch. 18-20 *The PEOPLE offer THEMSELVES*

- i) FAMILY LIFE
 - ii) RELIGIOUS LIFE
 - iii) SOCIAL LIFE
- "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do . . . ye shall do My judgments." (Lev. 18:3-4)*

② ch. 8-10 *The CONSECRATION of the PRIESTS*

- i) PREPARATION FOR THE MINISTRY: washed, clothed, anointed, sprinkled with blood (ch. 8)
- ii) PRACTICE OF THE MINISTRY (ch. 9)
- iii) PROHIBITIONS OF THE MINISTRY (ch. 10)

② ch. 21-22 *The REGULATION of the PRIESTS*

- i) DISQUALIFICATION from the priesthood (ch. 21-22:16)
- ii) DISQUALIFICATION of a sacrifice (ch. 22:17-33)

③ ch. 11-16 *HOLINESS IN DAILY LIFE*

- i) DIETARY LAWS (ch. 11)
- ii) LAWS OF MOTHERHOOD (ch. 12)
- iii) LAWS OF LEPROSY (ch. 13-14)
- iv) LAWS OF CLEANSING (ch. 15)
- v) THE GREAT DAY OF ATONEMENT (ch. 16)

③ ch. 23-24 *SPECIAL HOLY DAYS*

- i) The SABBATH — every seven days
- ii) PASSOVER, UNLEAVENED BREAD, and FIRSTFRUITS in Nisan or Abib (March - April)
- iii) PENTECOST (Weeks) — fifty days after Firstfruits
- iv) TRUMPETS, ATONEMENT, and TABERNACLES in the month Tishri (Sept. - Oct.)

④ ch. 17 *The PLACE FOR SACRIFICE — coming to the Altar*

- i) The SIGNIFICANCE OF THE PLACE (vv. 1-9)
- ii) THE SIGNIFICANCE OF THE BLOOD (vv. 10-16)

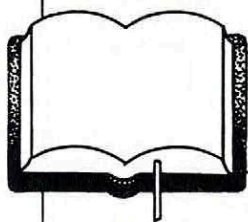
④ ch. 25-27 *The PLACE OF SEPARATION — coming into Canaan*

- i) Law of the Land — the sabbath year
- ii) Law of the Land — the Jubilee year
- iii) Law of the Land — redeeming it
- iv) Law of the Land — redeeming the poor
- v) Law of the Land — blessing and cursing

A horned altar from Megiddo (10th-9th Century B.C.)



"Be ye holy for I am holy"



Every Day Reading Plan

SECTION 5: Leviticus — God's Primer on Worship

April 1	Lev. 1:1-17	The sweet aroma offerings: The burnt offering
April 2	Lev. 2:1-16	The sweet aroma offerings: The meal offering
April 3	Lev. 3:1-17	The sweet aroma offerings: The peace offering
April 4	Lev. 4:1-5:13	The sin offering
April 5	Lev. 5:14-6:7	The trespass or guilt offering
April 6	Lev. 6:8-23	The law of the offerings: burnt and meal
April 7	Lev. 6:24-7:38	The law of the offerings: sin, trespass, and peace
April 8	Lev. 8:1-36	The consecration of the priests
April 9	Lev. 9:1-24	The priests begin, the sacrifices offered
April 10	Lev. 10:1-20	The sin of Aaron's sons
April 11	Lev. 11:1-47	Distinguishing between the clean and unclean
April 12	Lev. 12:1-13:46	The law of motherhood and of the leper
April 13	Lev. 13:47-14:32	Leprosy and cleansing
April 14	Lev. 14:33-15:33	Cleansing a leprous house
April 15	Lev. 16:1-34	The Great Day of Atonement
April 16	Lev. 17:1-16	The sacred place and the sacred blood
April 17	Lev. 18:1-30	Personal relationship of God's people
April 18	Lev. 19:1-37	Principles for living — be holy
April 19	Lev. 20:1-27	Principles for living continued
April 20	Lev. 21:1-24	The holy priesthood
April 21	Lev. 22:1-33	Holy priesthood and acceptable sacrifices
April 22	Lev. 23:1-22	The feasts of the Lord
April 23	Lev. 23:23-44	The feasts continued
April 24	Lev. 24:1-23	Light and bread for living; sin judged
April 25	Lev. 25:1-7, 18-24	The sabbatical year — one in seven
April 26	Lev. 25:8-17, 25-55	The jubilee year — one in fifty
April 27	Lev. 26:1-13	Obedience brings blessing
April 28	Lev. 26:14-39	Disobedience brings judgment
April 29	Lev. 26:40-46	Repentance brings forgiveness
April 30	Lev. 27:1-34	What belongs to the Lord.

The Hardening of Pharaoh's Heart

Alfred Edersheim

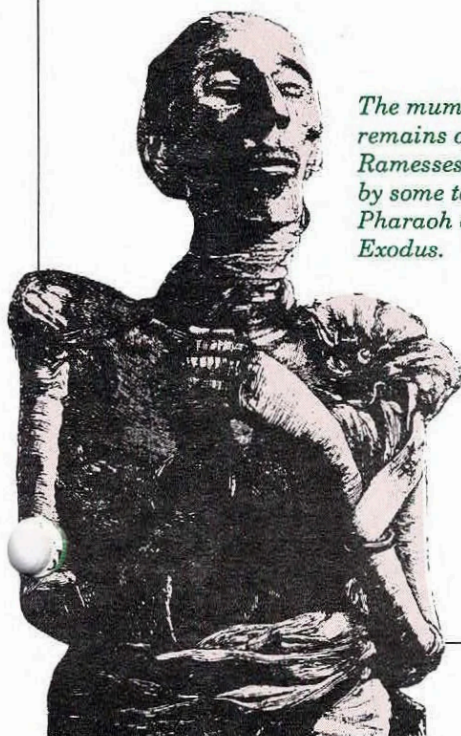
We cannot hope to fully understand what touches the councils of God, the administration of His government, the mysterious connection between the creature and the Creator, and the solemn judgments by which He vindicates His power over the rebellious. But a reverent consideration of some points, taken directly from the text itself, may help us at least, like Israel of old, to "bow our heads and worship." We have already noticed, that before Moses had returned to Egypt,¹ God had declared of Pharaoh, "I will harden his heart," placing this phrase in the foreground, that Moses might be assured of God's overruling will in the matter. For a similar purpose, only much more fully expressed, God again announced to Moses, before the commencement of the ten plagues,² "I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt." These are the two first statements about the hardening of Pharaoh's heart. In both cases the agency is ascribed to God, but in both cases the event is yet future, and the announcement is only made in order to explain to Moses what his faith most needed to know.

Twice ten times in the course of this history does the expression *hardening* occur in connection with Pharaoh. Although in our English version

only the word "harden" is used, in the Hebrew original three different terms are employed, of which one (as in Ex. 7:3) literally means *to make hard* or insensible, the other (as in 10:1) *to make heavy*, that is unimpressionable, and the third (as in 14:4), *to make firm* or *stiff*, so as to be immovable. Now it is remarkable that, of the twenty passages which speak of Pharaoh's hardening, exactly ten ascribe it to Pharaoh himself, and ten to God,³ and that in both cases precisely the same three terms are used. Thus the making "hard," "heavy," and "firm" of the heart is exactly as often and in precisely the same terms traced to the agency of Pharaoh himself as to that of God. As one writer aptly remarks: "The effect of the one is the hardening of man to his own destruction; that of the other, the hardening of man to the glory of God." Proceeding further, we find that, with the exception of the two passages⁴ in which the Divine agency in hardening is beforehand announced to Moses for his instruction, the hardening process during the course of the actual history is traced only to Pharaoh himself. Thus, before the ten plagues, and when Aaron first proved his divine mission by converting the rod into a serpent,⁵ "the heart of Pharaoh was hardened," that is, by himself (vv. 13-14).⁶ Similarly, after each of the first five plagues, the hardening is also expressly attributed to Pharaoh himself. Only when still resisting after the sixth plague, do we read for the first time that "the Lord made firm the heart of Pharaoh" (9:12). But even so, space for repentance must have been left, for after the seventh plague we read again (9:34) that "Pharaoh made heavy his heart"; and it is only after the eighth plague that the agency is exclusively ascribed to God.

Moreover, we have to consider the *progress* of this hardening on the part of Pharaoh, by which at last his sin became ripe for judgment. It was not only that he resisted the demand of Moses, even in view of the miraculous signs by which his mission was attested; but that, step by step, the hand of God became more clearly manifest, till at last he was, by his own confession, "inexcusable." If the first sign of converting the rod into a serpent could in a certain manner be counterfeited by the Egyptian magicians, yet Aaron's rod swallowed

The mummified remains of King Ramesses II, thought by some to be the Pharaoh of the Exodus.



up theirs (7:12). But after the third plague, the magicians themselves confessed their inability to carry on the contest, declaring: "This is the finger of God" (8:19). If any doubt had still been left upon his mind, it must have been removed by the evidence presented after the fifth plague (9:7), when "Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead." Some of the Egyptians, at least, had profited by this lesson, and on the announcement of the seventh plague housed their cattle from the predicted hail and fire (9:20-21). Lastly, after the seventh plague, Pharaoh himself acknowledged his sin and wrong (9:27), and promised to let Israel go (v. 28). Yet after all, on its removal, he once more hardened his heart (v. 35)! Can we wonder that such high-handed and inexcusable rebellion should have been ripe for the judgment which appeared in the Divine hardening of his heart? Assuredly in such a contest between the pride and daring of the creature and the might of the Lord God, the truth of this divine declaration had to be publicly manifested: "Even for this purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth" (Rom. 9:17).

The longsuffering and patience of God will not always wait. It is indeed most true, that "God hath no pleasure in the death of the wicked, but rather that he be converted and live";⁷ and that He "will have all men come to the knowledge of the truth and be saved."⁸ But "he that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy."⁹ The same manifestation of God which to the believing is "a savor of life unto life," is to those who resist it "a savor of death unto death." As one has written, "The sunlight shining upon our earth produces opposite results according to the nature of the soil." Or, as a German writer puts it: "It is the curse of sin that it makes the hard heart ever harder against Divine love, patience, and longsuffering." Thus they who harden themselves fall at last under the Divine judgment of hardening, with all the terrible consequences which it involves.

Hitherto we have only traced this as it appears in the course of Pharaoh's history. There are, however, deeper bearings of the question, connected with the dealings, sovereignty, and power of God. For such inquiries this is obviously not the place. Suffice it to draw some practical

First and foremost, we learn the insufficiency of even the most astounding miracles to subdue the rebellious will, to change the heart, or to subject a man to God. Our blessed Lord Himself has said of a somewhat analogous case that men would not believe even though one rose from the dead.¹⁰ And His statement has been amply verified in the history of the world since His own resurrection. Faith is a matter of the heart; no mere intellectual conviction, without the agency of the Holy Spirit, affects the inmost springs of our lives. Secondly, a more terrible exhibition of the daring of human pride, the confidence of worldly power, and the deceitfulness of sin than that presented by the history of this Pharaoh can scarcely be conceived. And yet the lesson seems to have been overlooked by too many. Not only sacred history but possibly our own experience may furnish instances of similar tendencies; and in the depths of his own soul each believer must have felt his danger in this respect, for "the heart is deceitful above all things, and desperately wicked." Lastly, resistance to God must assuredly end in fearful judgment. Each conviction suppressed, each admonition stifled, each loving offer rejected, tends towards increasing spiritual insensibility, and that in which it ends. It is wisdom and safety to watch for the blessed influences of God's Spirit, and to throw open our hearts to the sunlight of His grace.

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¹ Ex. 4:21

² Ex. 7:3

³ Perhaps we ought to mark that ten is the number of completeness. The ten passages in which the hardening is traced to Pharaoh himself are: Ex. 7:13 ("the heart of Pharaoh was firm" or "stiff"); 7:14 ("was heavy"); 7:22 ("firm"); 8:15 ("made heavy"); 8:19 (was "firm"); 8:32; 9:7, 34 ("heavy"); 9:35 ("firm"); 13:15 ("Pharaoh made hard," viz., his heart). The ten passages in which it is traced to the agency of God are: Ex. 4:21; 7:3; 9:12; 10:1; 10:20; 10:27; 11:10; 14:4; 14:8; 14:17.

⁴ Ex. 4:21 and 7:3

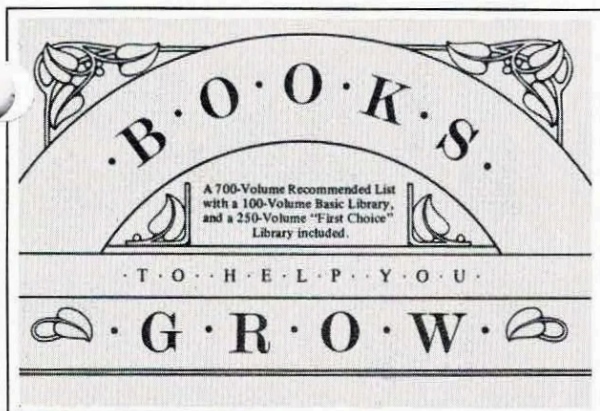
⁵ Ex. 7:10

⁶ The rendering in our Authorized Version conveys a wrong impression, as if God had hardened Pharaoh's heart.

⁷ Ezek. 33:11

⁸ 1 Tim. 2:4, comp. 2 Peter 3:9

⁹ Prov. 29:1



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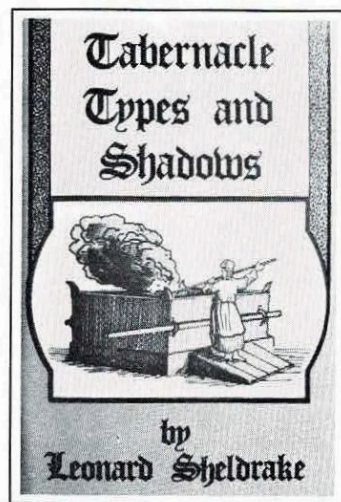
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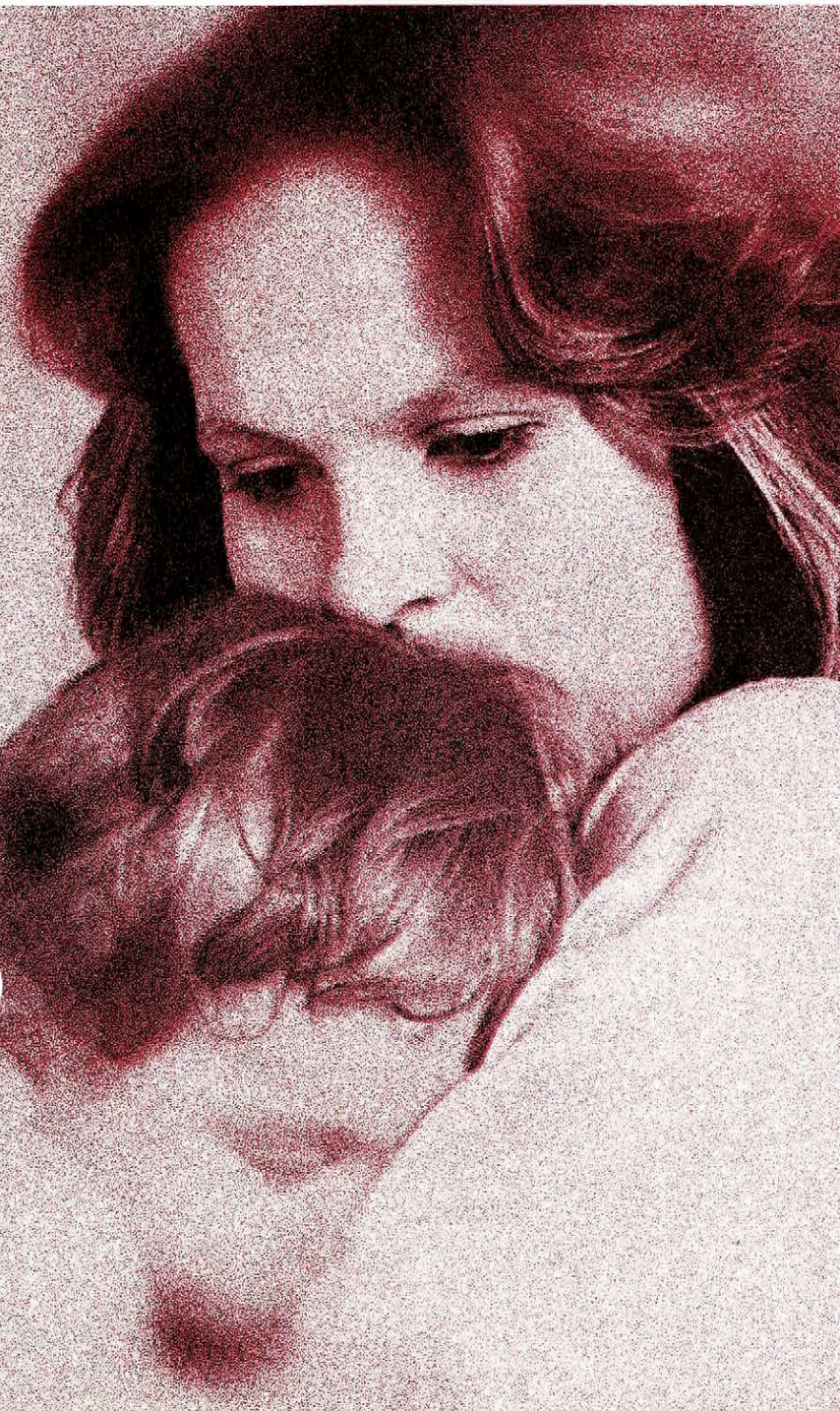
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Meditations of a Young Mother

All is quiet here for the night, with the tiny troops asleep. The evening time is refreshing after a day of seemingly constant demands on my attention. I have decided that the children have a radar installed that allows the second down for nap to notify the other when it is time to awake so that Mommy doesn't get lonely in the course of the day. I do not consider my role to be a burden. Quite the contrary, I was in the rocker the other day with Mary Ann, just rocking and feeding, and suddenly I was overcome with a great sense of peace and happiness. I am finally doing what the Lord has always planned for me to do. My heart goes out to those mothers who have bought society's lies about motherhood being a second-rate profession. I enjoyed the status and respect of a job in which I was, to some degree, considered successful. I enjoyed the work as a nurse, and feel that I did a good job. But there are no regrets, even now after a year and six months. I am in the midst of producing something that will outlive me, and that will, I pray with all my heart, last for time and eternity.

— Ann Murvin