

THE APOSTOLIC MESSAGE

TO THE

UNCONVERTED IN THE ORIENT TODAY

by

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PREFACE

On my last furlough, while travelling all day from South Carolina to Virginia to resume my study in the graduate department of Union Theological Seminary, Richmond, I was trying to decide upon a subject for my thesis. Before arriving in Richmond I was clearly led to this choice. For what subject can be more helpful and practical for a missionary evangelist to the Orient to consider than "The Apostolic Message to the unconverted in the Orient Today"?

The vital importance of this subject had been all the more impressed upon me as I had recently heard Dr. Egbert Watson Smith make an address on "How to Preach Soul-Saving Sermons". He had pointed out that it was the passion of the typical missionary of the ages, the apostle Paul, to reach the unreached. It is easy for the foreign missionary of the present day, in the midst of the complex life and work on the mission field, with thronging duties and activities which seem quite necessary -- administrative duties, and the work of teaching, to neglect personal evangelism, and to leave the work of preaching to the non-Christians for the native evangelist to do, while we confine our public preaching largely to Christian audiences. Through this study it is our hope that we may be the better prepared to reach the unreached, and that we may be ever reminded to make the redemptive note ring clear and true in all our preaching. We have seen no reason to depart from the conservative interpretations of Scripture as learned in our undergraduate days at Louisville Presbyterian Seminary,

and later at Biblical Seminary in New York and at Union Seminary, Richmond. For a better understanding of the successive revelations of the gospel, beginning with the first gospel in Eden, I am particularly grateful for help received from Stuart Robinson's "Discourses of Redemption", and Dr. Turnbull's Bible studies. Use has been made also of the older commentaries available, and of other books recommended by the professors of Union Seminary who have so kindly directed our graduate study.

THE LOST MILLIONS IN THE ORIENT TODAY

That there is a strong Christian nucleus in the Orient today is a fact well-known to all students of missions. The Holy Spirit has honored the modern missionary enterprise in the conversion of hundreds of thousands of individuals, and in the establishment of self-supporting, self-governing and self-propagating churches. The statement was made recently that there were more Christians in Korea alone in the twentieth century than in the whole Roman Empire in the first century.

While the progress of the gospel is evident, the startling fact remains that in the Orient today — and by the Orient we are thinking particularly of China, Japan, and Korea — there are literally hundreds of millions of people who are lost — without God and without hope in the world.

Come with me to Shanghai — the gateway of China, a key-city in the present day hostilities between Japan and China. Just walk down Nanking Road and see the multitudes! Then go just a little distance into the distinctively Chinese section of the city and see the multitudes bowing down to gods of wood and stone, and offering incense unto strange gods! On a recent round the world trip we were in a number of cities of over one million population including Tokyo, Bombay, Cairo, London and New York, yet in none of these cities were we so impressed with the crowds, the multitudes as in Shanghai — and that was just at the entrance to China's millions! And Shanghai is just one city in that vast land which today is war-devastated, flood-stricken, pestilence-ridden, where thousands upon

thousands are dying every day. Sitting in our home in Mokpo, Korea recently we heard a broadcast from China telling that over great areas there cannot be found one competent physician in modern medicine to one, two, or three millions of people!

Now take a look at the millions in the Japanese Empire. Here you see a nation going to school, and marching as to war. Yet it is anything but the cross of Jesus that is going on before! Some time ago in the capital city of Tokyo at the great Imperial University there was circulated among its students a questionnaire to ascertain their religious status. The results showed that of about 5000 students 6 were Confucianists, 8 were Shintoists, 60 were Christians, 300 Buddhists, 1500 atheists and 3000 agnostics. This is not surprising when the whole public school system of the Empire is a system of education without Christian religion. Just now in the so-called spiritual mobilization of the Empire, worship at the Shinto shrines is a very definite part of the program, and is being required of institutions and of individuals, particularly in the peninsula of Korea.

Dr. C. Darby Fulton, eminent authority on the subject says, "In essence Shintoism is a deification of the Japanese state. It is a politico-religious cult in which religion and patriotism are so completely identified as to represent an absolute fusion. It rests fundamentally on the dogma of the deity of the Emperor, based on the tradition that the first Emperor of Japan, Jimmu Tenno, was the offspring of the Sun-Goddess."

Reference has just been made to the large number of Christians in Korea. It is true that here at the cross-roads of the Orient

the Korean people have most readily responded to the gospel message. At the same time there are millions more non-Christians in Korea today than when Protestant missionary activity was begun in this country fifty years ago. The percentage increase in population is one of the highest if not the highest in the world, so that the increase in the non-Christian population is far in advance of the increase in the number of Christians. Many and large are the unevangelized areas even in Korea. In my own country evangelistic work I continually pass through and by village after village where they are all heathen. One island in Mokpo territory which I have visited more than once has a population of about 50,000 and probably has about one Christian in good standing to every one thousand heathen. Even in Korea, that land where modern missions has met with such marked success, about 98% of the population is still non-Christian.

Come with me to the heart of the Orient today and you will be attracted by many things of interest. There is the natural beauty of this little peninsula of Korea--a land of high mountains and beautiful streams, rice fields and barley patches. Then you will be attracted by the many evidences of material progress; comfortable trains, good roads and bridges, modern conveniences in the cities, and many a mill or factory such as is seen in the West. Yes, you will see all these things, but there is much more to be seen. To anyone who has the viewpoint such as Jesus had, looking with the eyes of Jesus, there must come inevitably the impression of the great multitudes of people in the Orient, thronging the cities, the market-places, the public conveyances, the villages, the houses. And they are

not just masses of people, but human beings for whom Christ died. We believe that without Christ they are eternally lost. "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12)

When Jesus was here in the flesh He saw and appreciated the beauties of nature--the wonderful works from the hand of the Creator. He was interested in the various activities and customs of the people. Yet the scriptures tell us that what He saw in particular was the multitudes, distressed and scattered, as sheep not having a shepherd. "And He began to teach them many things." The eyes of Jesus were upon the multitudes. The heart of Jesus was full of compassion for them. The voice of Jesus spoke to minister to their spiritual needs. In speaking to his disciples about the hungering multitude he said, "I would not send them away fasting, lest haply they faint on the way." Again He said to his disciples regarding the multitude, "Give ye them to eat". Food sufficient for the entire multitude was provided through the miraculous power of Jesus. Through the supernatural power of His Spirit spiritual food has been provided to save the perishing millions in the Orient, and throughout the world.

There has been entrusted to us a saving message to tell to the nations, "to open their eyes, that they may turn from darkness to light and from the power of Satan unto God". The content of this message is the subject before us for consideration.

I. "BEGINNING FROM MOSES AND ALL THE PROPHETS"--THE MESSIANIC HEART OF THE OLD TESTAMENT

I. THE FIRST GOSPEL

"And I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

When the first man appeared as the crowning work of God's creation we believe that physically he was mature and perfect, not a babe, nor a weakling; socially, he was civilized, in knowledge, righteousness, and holiness. In relation to the creatures he had dominion over them.

He was made the representative, the federal head of the human race. In this capacity he was under covenant with God, and with his wife, "dwelt in the beautiful garden of Eden".

Then came his fall, that tragedy which was most colossal in its character and consequences. The first man is found in a state of sin, shame, sorrow, condemnation, death.

While in his estate of sin and misery, the Scripture presents him as the hearer of the first gospel. As God was pronouncing his three-fold curse as a result of the first sin there sounds out the first gospel. In the midst of wrath mercy is remembered.

In this first gospel we have the germ of the apostolic message which we find in its flower and fruitage in the New Testament. "As the oak perfect and entire is in the acorn that buries itself in the soil, and expands and extends an ever perfect life 'till it becomes the gigantic monarch of the forest;

so the entire gospel of redemption was in that germinal promise concerning the seed of the woman which, buried in the clods of a wasted Eden, shot forth its life parallel with the growth of humanity. Now it appears as the tender twig of promise to Enoch and Noah; now the vigorous sapling to the faith of Abraham; now the refreshing shade tree leafing out in the gorgeous ritual of Moses; now the well known pilot's signal tree guiding the course of David and Isaiah; now putting forth its blossom of plentious promise in the gospel of John the Baptist; and now bearing the rich harvest of ripe fruit in the preaching of the Apostles under the ministration of the Spirit. Thus through all the ages in all divers manners of its communication, it is one and the same gospel, embodying the great truths in its various stages of development." (Stuart Robinson). Although Gen. 3:15 contains the apostolic message in germ, that germ was perfect from the first. Its apostolic expansion is pictured in Revelation, chapter twelve, under the figure of the woman, the dragon and the child. And the whole Bible is largely an exposition of this message. The verse contains what has been called, "A little history of humanity". Considered in the light of the whole range of scripture we see here the conflict continued, the conquest certain, and the cross contemplated.

Here is a picture of the conflict of the ages, --"enmity between thee and the woman and between thy seed and her seed". It was begun in Eden. It has been continued throughout all the generations, and will continue on to the end, when "These shall war against the Lamb". (Rev. 17:14a) On the one side are Satan and all the forces of sin in all their grim reality, and

on the other side Christ and His church militant. From the time of the prophecy, "He shall bruise thy head", sinful man has been assured that the victory over Satan is sure--the conquest certain. The writer of the epistle to the Hebrews, tells us that Jesus partook of flesh and blood "that through death he might bring to nought him that had the power of death, that is the devil, and might deliver all them who through fear of death were all their lifetime subject to bondage". The apostle John joins his witness to the same effect that "To this end was the Son of God manifested, that he might destroy the works of the devil". Again he tells us in the book of Revelation--that "Oratorio of Victory", that "The Lamb shall overcome them, for he is Lord of lords, and King of Kings and they also shall overcome that are with him, called and chosen and faithful". What a grand view this is of Christ and His Church triumphant.

In the very first gospel the reason for this victory is given. The cross is contemplated. "Thou shalt bruise his head" is the simple prophecy suggesting the sufferings and death of Christ. Victory comes only by way of the cross, through him that loved us. Here is the heart of the gospel proclaimed to our first parents. It is the heart of that complete, absolute, final gospel expounded in the epistle to Romans by the Apostle to the Gentiles.

What followed the preaching of this first gospel in Eden? Did it result in the salvation of the lost? There are a number of suggestions which seem to indicate that our first parents were saved. One is the significance of the name of Eve--the

mother of all living. Then there seems to be a suggestion of sacrifice at the very gates of Eden. Then we have Eve's exclamation at the birth of her first-born, "I have gotten a man, even Jehovah". Did she have the hope that this son might be the fulfilment of the first gospel promise? Again in the naming of Seth--"the appointed seed", was there evidence of faith? Of this we are sure, as witnessed by the New Testament record, that Abel did exercise faith, he being the first one mentioned by name in the roll of the heroes of faith in the epistle to the Hebrews, who "Being dead, yet speaketh".

2. THE GOSPEL PREACHED TO ABRAHAM

"In thee shall all the families of the earth be blessed." Gen. 12:3

The first gospel found the first sinners in a beautiful Oriental garden where they had enjoyed an ideal environment. At a later stage in its development the gospel was revealed unto Abraham, whose circumstances and surroundings were quite different from those of our first parents. This time the gospel reached down into a heathen home in that Oriental city of Ur of the Chaldees--a home where Abraham's father served other gods, as did also his grandfather.

The prominence Scripture gives to this man Abraham is most significant. Moses gives a dozen or more chapters in Genesis to the record of Abraham. The first verse of the New Testament puts his name at the head of its recorded genealogy of Jesus. His name is found both in the "Magnificat" and the "Benedictus". In his sermon on the Day of Pentecost Peter evidently refers to the promise made to Abraham. Paul in Romans, chapter four, and Galatians, chapter three, gives much space to Abraham. In Genesis chapter twelve, we find a promise which is the gospel pre-announced to Abraham. The words of this promise, with slight variations are found several times in the book of Genesis, then in the New Testament in Acts and in Galatians.

This promise as first made was one promise (see Acts 2:39 and Acts 26:6-7) consisting of many promises. (See Rom. 9:4) In general it was a promise of a land, a seed, and a universal

blessing. "The principal thing (in the promise) is that all mankind shall be blessed in Abraham and his seed. This statement is repeated five times in Genesis alone. As the whole promise to Abraham and his seed is the central fact in our record of the Patriarchs, so the clause of blessing to mankind is set forth as central in the promise itself. That is the heart of the heart of the book of Genesis." "This is one prediction repeated and unfolded through successive centuries with many specifications, and in many forms, always the same in essential character, no matter how it may vary in outward presentation, or in the illustrations through which it is presented."

The apostle to the Gentiles, in his appeal for the gospel of the cross without the yoke said, "And the Scriptures, fore-seeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, 'In thee shall all the nations of the earth be blessed'". (Gal. 3:8)

Let us consider only two things, in particular, about this promise; first, its Messianic Message, and second, its Missionary Motive. Already in the first gospel the Redeemer had been proclaimed as the seed of the woman. Here it is narrowed down to the seed of Abraham. Through Paul the revelation concerning the seed is most clearly unfolded as he says, "Now to Abraham were the promises spoken, and to his seed, He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ". Whatever else may be included in the promise to Abraham, the apostle makes it quite clear that it contains a Messianic Message. It points direct to Christ, the seed through whom the blessing would come.

A most distinctive feature then of the gospel preached to Abraham, in the heart of the heart of the book of Genesis, is, first of all, Christ. Then inseparably connected with this is its missionary motive. It points direct to Christ as the Savior of the world. It foreshadows the world-wide scope of the gospel. Through the seed of Abraham, which is Christ, all the families and all the nations of the earth are to be blessed. Hence the book of Genesis may well be put at the head of the list of books on the subject of missions. It is the first inspired book on missions, while the book of Revelation brings the crowning missionary message of the sacred canon as it pictures "A great multitude, which no man can number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb" offering their praises unto God and unto the Lamb; and as it pictures the Holy City with the nations of the earth walking amidst the light thereof, and the Kings of the earth bringing their glory into it.

How well Abraham comprehended the gospel preached to him we are unable to know. One writer has said that there was a "contemporary understanding of it not only as predictive, but in the main of the nature of a religious doctrine, as a basis for faith, and for moral and spiritual character as the Christian of today claims he has in Christ". This we do know that Abraham did have "implicit faith and instantaneous obedience"; that God not only chose him, but found him faithful and made with him a covenant. We know, too, that Jesus said, "Your father Abraham rejoiced to see my day; and he saw it, and was

glad". We know, too, that like Abel his name is high in the roll of heroes of faith as recorded in Hebrews, chapter eleven, and that through this faith all the nations of the earth are to have the blessings of salvation.

"Hail, Abraham's God and mine!
I join the heavenly lays;
All might and majesty are Thine,
And endless praise."

3. THE GOSPEL OF THE PASSOVER

"And when I see the blood I will pass over you."
Ex. 12:13b.

"For our passover also hath been sacrificed, even Christ." I Cor. 5:7b

Our attention is now called to a scene described in the book of Exodus. Three words have been suggested as a summary of this book--bondage, redemption, consecration. The scene before us is under the head of redemption.

The first gospel came when Adam and Eve were in a state of sin and misery. Gen. 3:15 was as a star of hope to them. The gospel first came to Abraham in a land of idols, and through God's successive revelations to him he was prepared to receive the charter of the church. Several hundred years pass. The church organized under Abraham now appears as the congregation of Israel. God is dealing now not with just one individual, but with the whole congregation. The scene is laid in the land of Egypt. God had to create a desire on the part of the children of Israel to get out of Egypt. "As an eagle that stirreth up her nest", He stirred them out of Goshen, and He allowed them to be put under cruel task masters. The cruel treatment of Israel is sketched in the early chapters of Exodus. They "sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage."

With the setting of a nation in bondage, let us consider the shadow and substance of the gospel proclaimed to them. First of all, we think of the lamb of the passover. This points backward to the lamb provided for Abraham on Mt. Moriah

to be used as a substitute for his son Isaac. And it may point still farther backward to a sacrifice at the gates of Eden offered by our first parents. Then this lamb is not only history, but especially prophecy as it points forward to the Lamb of God which was to take away the sin of the world. The fact that it must be a spotless Lamb foreshadows the sinless Christ, a life of thirty-three years without sin. Even his enemy was compelled to say of him, "I find no fault in this man", and his betrayer could not but say that he had betrayed innocent blood.

Most prominent of all in the gospel of the passover is the fact that the lamb was slain, presenting a prophetic view of Calvary. The apostle Peter gives the complete historic view when he says, "Ye were redeemed---with precious blood, as of a lamb without blemish and without spot, even the blood of Christ".

A next view of the passover scene presents the sprinkling of the blood, which teaches the necessity of personal faith appropriating the gospel. "The gospel nowhere tells us what degree of error is compatible with salvation, if it be not error that keeps one from sprinkling the blood." There can be safety only under the blood. There was death in every home that did not have the blood of the lamb sprinkled on its door-post. By faith Moses instituted the passover, "and the sprinkling of the blood, that the destroyer of the first born should not touch them".

The keeping of the passover feast, according to Dr. Turnbull, meant "strength for the journey that lay ahead". "Where-

fore, let us keep the feast", --is the apostolic injunction after his reference to Christ our passover sacrificed for us. "Let your whole lives be a sacred festival, that is, consecrated to God." (Hodge) See John 6:52-57.

The sequence to this gospel pictured in the passover was the redemption of a whole nation. There may have been two or three million people of the children of Israel who escaped destruction at this time. What an illustration of the power of the blood! No wonder that this passover was kept through the centuries as a memorial of such a deliverance. It was observed by Christ himself, followed by his institution of the Lord's supper to take its place. The former gave the prophetic view of Christ crucified; the latter points backward to the historic fact of Christ crucified. The form of the sacrament was changed but in each the same central truth is taught--the centrality of the blood of the Lamb.

The message of the Passover is the gospel of the blood.

"Thou dying Lamb, thy precious blood shall never lose its power,
'Til all the ransomed church of God be saved to sin no more."

What is my personal relation to the blood? "Without the shedding of blood there is no remission of sins." What is the relation of my family to the blood? There is safety only under the blood. What is the relation of my church to the blood? Under the blood the gates of hell shall not prevail against it.

Dr. Stuart Robinson said, "The whole gospel is, in fact, summed up just here--'when I see the blood I will pass over you'. All hope of divine favor--all strength to resist and

conquer sin--all power of a holy life comes from this blood. Is man redeemed? it is because we have 'redemption through his blood'. Are any ransomed from sin? 'Not by corruptible ransom of silver and gold are they purchased; but by the precious blood of Christ as of a Lamb without spot.' Are these justified? 'Being justified by his blood.' Are these cleansed and made holy? 'His blood cleanseth from all sin.' Are they as strangers and wanderers from God restored? 'Ye who sometimes were afar off are now made nigh through the blood of Christ.' Have they access to the Father's presence in prayer? It is because the High Priest has gone before 'sprinkling the blood'. Are they arrayed in spotless robes to appear at the court of the Great King? 'They have washed their robes and made them white in the blood of the Lamb.' Are sinners cast off at last to eternal death? It is because they have 'trampled under foot the blood of the Son of God'."

4. THE GOSPEL AT SINAI

"And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words." Ex. 24:8

"For this is my blood of the covenant which is poured out for many unto the remission of sins." Mt. 26:28

The Children of Israel had been suddenly transferred from Egypt to the base of Mt. Sinai. They were now the church in the wilderness, separate from the habitable world, particularly from the idolatrous influences of Egypt.

For some time God had been making preparations to make a covenant with his people. Years before this time while they were in Egypt he had stirred up the people, creating a desire on their part to leave that country. Through a period of years also He had been preparing Moses to be the leader of Israel. Through a series of ten plagues he had revealed Himself as the God of sovereign power. He had tested the faith of the chosen people. Finally, He had caused them to be organized into the body such as was found in the wilderness of Sinai.

The provisions of the Covenant with the Church at Sinai, briefly stated were four. From the divine side God promised to make Israel (1) his own possession from among all peoples, (2) a Kingdom of priests, and (3) a holy nation. The condition on the human side was obedience. The basis of this covenant was the book of the law found in the heart of the book of Exodus.

The purpose of this covenant was "not like the one with

Abraham organizing the visible church; not like the one at the passover redeeming the chosen body; but still a formal covenant providing for spiritual nurture and growth in grace of the redeemed church----. Practically the Sinai covenant is a law to convict of sin, and a gospel to teach pardon and justification of the sinner by faith, and that a faith that purifies the heart." (Stuart Robinson) It has been well pointed out by Dr. Turnbull that the message of this covenant is expressed in the words of Jehovah, "Be ye holy, for I am holy".

The pivotal point of this covenant is described in Exodus 24:1-8--the sealing of the covenant, with the climactic ceremony of the sprinkling of the blood.

This brings us to the gospel of the Sinai covenant. Usually Sinai is thought of as symbolizing law only, stern, severe commandments, not connected with the gospel. Yet it contains a missionary, evangelistic, evangelical gospel. The provision of the covenant that Israel be a Kingdom of priests is missionary in its character, Israel thus to be a channel of blessing to the world. This is like the gospel preached to Abraham that through him all the families of earth would be blessed. The apostle Peter completes the idea when he says "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light". (I Pet. 2:9)

The law itself is grounded on an evangelistic motive. Before the ten commandments were given God said, "I am Jehovah

thy God, who brought thee out of the land of Egypt, out of the house of bondage". Before the Ten Commandments were given there was this direct reference to redemption. According to the apostle Paul was not evangelism the very purpose of the law? The reasoning in Galatians chapter three is this, "So that the law is become our tutor to bring us to Christ, that we might be justified by faith". (Gal. 3:24) In the words of another, "If then the law is a tutor, it is not hostile to grace, but its fellowworker, but should it continue to hold us fast when grace has come, then it would be hostile".

The gospel of Sinai is not only missionary, and evangelistic, but also evangelical. It brings us to the heart of the gospel--the blood of the covenant. The words of Jesus at the institution of the Lord's supper hark right back to the sealing of the covenant at Sinai. Said He, "For this is my blood of the covenant, which is poured out for many unto remission of sins". The blood shed means remission of sins. The blood separates from sin. The blood sprinkled is "symbolical of becoming partakers of God's life". The blood separates unto God. Blood shed means redemption. Blood sprinkled means holiness.

The result of this gospel of the Sinai Covenant was fellowship with God. Immediately following the sealing of the Sinai Covenant there took place a most interesting significant scene. The direct words of Scripture tell the story. "Then went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness.

And upon the nobles of the children of Israel he laid not his hand: and they beheld God, and did eat and drink." (Ex. 24:9-11) We may not be able to explain completely these words. But surely they must teach us that, following the sprinkling of the blood, these representatives of the church in the wilderness had a fellowship with God they had not enjoyed before--they were given an entrance unto the very presence of God. "Who shall ascend into the hill of Jehovah, and who shall stand in His holy place." "He that hath clean hands and a pure heart." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (I John 1:7) The gospel of Sinai is in essence the gospel of Calvary, the apostolic message. This everlasting, unchanging gospel of the Old and New Testaments is the only gospel that can save a lost sinner, sanctify the believer, and restore fellowship with God. It will save him from the depths of sin and take him all the way into the presence of the Lamb on the throne of heaven. The sinners robes are washed in the blood of the Lamb, therefore he is before the throne of God to serve him day and night in his temple.

6. THE GOSPEL OF THE KINGDOM

"And thy house and thy kingdom shall be made sure forever before thee; thy throne shall be established forever." II Sam. 7:16.

"The Kingdom of the world is become the Kingdom of our Lord and of his Christ; and he shall reign for ever and ever." Rev. 11:15b.

About 1000 years before Christ, David, Israel's great King, occupies the center of the stage. He was the best loved of all the Hebrew Kings. More space is given to his history than to any other Old Testament character.

David is in the New Testament from the first verse of Matthew to the last chapter of Revelation. According to the concordance his name is found in the New Testament fifty-eight times.

David had been given rest from his enemies. Jebus, the last stronghold of the Canaanites in the promised land, had been taken. The original covenant with Abraham to give Israel the land of Canaan was completely fulfilled. Under the leadership of King David the ark had been brought up to Jerusalem with great rejoicing, such as is pictured in Psalm 24. With David comfortably settled in his own palace he gives expression to his desire to build a temple for the worship of Jehovah. This in turn brought forth the statement from Jehovah that he would build David a house.

The house that Jehovah would build for David is mentioned in this chapter at least eight times. It has reference to a line of kings and an eternally enduring kingdom. In other words, the good news of the Kingdom of God is here proclaimed.

to David in these words, "And thy house and thy Kingdom shall be made sure forever before thee; thy throne shall be established forever".

In his book, "The Prophets and the Promise", Beecher says with reference to the Messianic Promise, "Henceforth this Messianic doctrine, preached by the prophets, sung in the Psalms, built into the temple, rising with the smoke of every sacrifice, the quickener of Israel's conscience, the bulwark against idolatry, the protection of patriotism from despair, the comfort under affliction, the warning against temptation, the recall to the wandering--in short, a doctrine of salvation offered to Israel and every Israelite; more than this, Israel's missionary call to the nations, inviting all without exception to turn to the service of Jehovah--is this doctrine of the promise of blessing, made to Abraham and Israel, renewed in David and his seed, to be eternally without recall, and including the human race in its scope."

Before the time of David the Messiah had been set forth largely in his office as Prophet and Priest. From this time forth, while the prophetic and priestly functions are none the less proclaimed, there is added the new feature of the Messiah as King. In his office as King he is to gather out of all nations and ages a great spiritual Kingdom as a result of his prophetic and priestly work. From the time of David the prophetic revelations dwell largely on the subject of the typical Kingdom, its nature, its work, and its destiny. It has been said that the keynote to which the harp of prophecy is attuned is set forth in these words, "My throne, O God, is forever and

ever; a sceptre of equity is the sceptre of thy Kingdom." (Ps. 45:6)

The first Christian preaching centered around the theme, "The Gospel of the Kingdom". Jesus came preaching the gospel of the Kingdom. His first recorded sermon is on this theme. Parables of the Kingdom occupy a large part of his teaching. Dr. R.C.Reed has given nine New Testament answers to the question "What is the Kingdom?" (1) It is a Spiritual Kingdom. Regeneration by the power of the Spirit is an absolute condition of entrance. "Except one be born of water and of the Spirit, he cannot enter into the Kingdom of God." (John 3:5) (2) It is a present Kingdom. The Sermon on the Mount has the exhortation "But seek ye first his Kingdom and his righteousness; and all these things shall be added unto you." (Mt. 6:33) (3) It is a coming Kingdom. We are taught to pray "Thy Kingdom come". (4) It is a Kingdom not of this world. The answer of Jesus to Pilate was "My Kingdom is not of this world; if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence". (John 18:36) (5) It is a Kingdom established through the agency of the church. The answer of Jesus to Peter contains these significant words, "Thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the Kingdom of heaven". (7) It is a universal Kingdom. The great commission of our Master begins with the words, "Go ye therefore, and make disciples of all the nations". (Mt. 28:19) (6) It is a victorious Kingdom. Jesus said, "And I, if I be

lifted up from the earth, will draw all men unto myself".

(John 12:32) (9) It is an everlasting Kingdom. In the words of the angel Gabriel to Mary concerning Jesus he said, "He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his Kingdom there shall be no end." (Luke 1:32-33)

The apostle Paul went about "preaching the Kingdom". The apostle John on the last page of sacred scripture records the testimony of the King on the throne, who said, "I am the root and the offspring of David".

What about the effect of the preaching of the gospel of the Kingdom? When David first heard it, although he evidently realized but little of its full meaning and message, yet it called forth from him adoration and thanksgiving, and it gave him confidence for the future. Years after the death of David, during one of the dark days in the history of Israel, the people were strengthened in their faith when there was given to them by divine inspiration an expanded form of this Messianic promise as found in the poetry of Ps. 89. There the note of the loving-kindness of God and his faithfulness to his covenant rings out clearly to comfort and cheer God's children. "Love moved Jehovah to enter into the covenant with the house of David; faithfulness binds him to keep it."

Throughout the Christian era, under the ministry of the Holy spirit, the gospel of the Kingdom has brought its message of hope and comfort and salvation into a world of despair and suffering and death. In the world of today when earthly King-

dons are seeking to usurp the place and power of the Kingdom of God, when the totalitarian state is rearing its head, when at times the spirit of the anti-Christ seems to be prevailing, the gospel of the Kingdom brings the assurance to the believer that he is receiving a spiritual Kingdom that cannot be shaken, and teaches him to pray, "For thine is the Kingdom and the power and the glory forever and ever".

In a recent visit to Westminster Abbey, among the many spots of historic interest we were shown the place where for generations the Kings and Queens of the great British Empire have received their crowns. Beautiful and impressive as were the furnishings of this noted spot, there was an inscription on the wall that particularly attracted my attention. It contained some words of scripture for the eyes of the sovereign to rest upon as he receives the crown of the kingdom upon whose dominion the sun never sets; and these are the words from the King James' version, "The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ".

6. OUR LIVING KING

PSALM 110.

This psalm is most frequently quoted in the New Testament. It is used by Christ in three gospel, by Peter in Acts, and a number of times by the author of Hebrews. Christ and Peter emphatically state that it is a Psalm of David, and treat it as purely Messianic. It is unique in that it is pure prophecy. It is so full of truths of the gospel that it has been called David's creed. Luther said it was "worthy to be set in a frame of gold and diamonds". What a magnificent picture it gives us of our risen, living, mediatorial King! As we look at this "brief but weighty Psalm" as Augustine called it, may the Holy Spirit remove the veil from our eyes, that we may get a new glimpse of our King in His beauty. In this Psalm the whole period of the reign of our King in heaven seems to pass before us in panoramic view. It begins with his coronation and the commencement of his reign. Then follows a statement as to the circle of his reign, next his continued conquests, then the cause of his dominion, and finally the completion of his footstool, and the glorious consummation of his mediatorial rule and sway.

1. HIS CORONATION. Vs. 1. Here is a solemn, divine utterance. Jehovah "uttereth His oracle". The same word is used in connection with the oath-bound covenant to Abraham where he was promised the numerous seed, the land, and the universal blessing. It is addressed to David's Lord--hence a greater than David is

here--even Jesus Christ his greater Son. "Sit thou on my right hand"--share my throne. (1) It is the highest honor conceivable. The recipient must have the same nature as God himself. Such an honor as this can be given to God alone. Hence the deity of Christ is so clearly proclaimed. (2) It means universal dominion. Our Savior thus became the ruler of all the events of all the worlds. He is high above all principality and power and might and dominion. What a comfort and security to believers to know that all power is in His hands. Need we have any fears and forebodings?

"Peace, perfect peace, our future all unknown?
Jesus we know, and He is on His throne."

(3) The subjugation of his enemies was promised. Here may be a reference to the custom of the conqueror placing his feet on the neck of the conquered. (Josh. 10:24) For he must reign 'till he hath put all his enemies under his feet. The crown was received and the footstool promised.

2. COMMENCEMENT OF HIS REIGN. The Rod of his strength is sent out of Zion. This king in order to carry out his royal plans and redemptive purposes could command every being in the universe, all impersonal forces, all lower life, everything. "He could command the services of the Holy Spirit, the third person of the almighty and sovereign Godhead, and send Him into the world--he could lay under tribute the mightiest potentates and make the kingdoms of this world do his bidding--he could harness all the impersonal forces of nature and make them his servants in executing his redemptive will, all things, but the Father were bound to his service." (Dr. R.A. Webb).

The first act after the coronation was to send the Holy Spirit into the world, thus fulfilling the promise made to his disciples. (Acts 2:33) Matthew Henry interprets "rod of his strength" to mean the everlasting gospel and the power of the Holy Spirit along with it. The gospel was to begin at Jerusalem. From there also the Holy Spirit went forth. "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit he hath poured forth this which ye see and hear." This was the first act after his coronation.

3. THE CIRCLE OF HIS REIGN. "Rule thou in the midst of thine enemies." "Have dominion" is the same word as is used of Solomon in I Kings 4:24--"Behold a greater than Solomon is here". "He shall have dominion from sea to sea, And from the River to the ends of the earth." We see the world today beset by the enemies of this our king. The risen king even said to one of his churches, "I know where thou dwellest, even where Satan's throne is". Yet

"He rules the world with truth and grace
And makes the nations prove
The glories of His righteousness
And wonders of His love."

4. THE CONTINUED CONQUESTS OF HIS REIGN OR THE CHURCH MILITANT.

(1) The time. It is the day of thy power, the day of thy army, the day of thy host. In other words, it is the present time. "Forth to the mighty conflict, In this his glorious day." (2) The Consecration of his people. "Thy people are free will offerings." (3) The clothes of the people. Priests had garments for glory and for beauty. As priests were to minister only in holy attire so must the servants of the Messiah, who

had offered themselves as free will offerings, be clothed with holiness. Clothes have been presented by the King himself-- robes of his righteousness. Holiness is the livery of his family. (4) The countless number of his people. The reading in the original of the next phrase is uncertain. But it seems to compare the army of the king to the dew. Among emblematical uses of dew one is that of countless number. So is the number of the host of the king innumerable.

"An host
Innumerable as the stars of night
Or stars of morning dew drops, which the sun
Impearls on every leaf and every flower."

What an inspiring picture this is for us, as we face an impending crisis in the Orient. One writer has asked the question, "What is the fate which awaits the young Korean church under the gradual absorption or suppression of the old Korean race by a foreign power?" Are there any of us who are despairing as to the adequacy of the organized and evangelistic church to meet the emergency of the immediate present? If there is such a doubt or discouragement we need only to see the King who has supreme dominion, the rod of whose strength has been sent forth from Zion, whose church militant is going forward, in this the day of his power, with the conquering King as its Head.

5. THE CAUSE OF HIS REIGN. But what is the cause of such a reign? What is the immediate ground of his dominion? We paused in the presence of the solemn divine oracle of the first verse, which suggested the reason of his being invested with this peculiar dominion. It was because he had a divine nature --was the very God himself that he could share His throne. "The

Son being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, sat down on the right hand of the majesty on high." While the divine nature of Christ is the necessary condition of his Kingship and dominion there is the immediate ground of the God-man being invested with this dominion. And lest we fail to realize the absolute necessity of this immediate cause of his kingship there comes forth in verse four a second, solemn divine oracle--that immediate divine oath of God himself.

"Jehovah hath sworn and will not repent. Thou art a priest forever after the order of Melchizedek." In these words are suggested to us, the immediate ground of his being invested with universal dominion. It was because of his mediatorial work, the main part of which was his priestly work, that he was exalted to the throne. The atoning work of the priest was the ground of his exaltation to the throne. According to Hebrews, when He had made purification of sin He sat down on the right hand of the majesty on high. By becoming the right kind of priest He sat down on the right hand of God. Also by offering the right kind of sacrifice he set down on the right hand of God. Hence he became the priest upon the throne. And WHAT A PRIEST he became--a priest forever after the order of Melchizedek. (1) Exalted dignity. Because of his suffering of death he was crowned with glory and honor. (2) Eternal duration. He abideth a priest continually. (3) Unchangeable-non transferable. "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."

And think also what a sacrifice this priest performed. The most sublime act of worship and devotion in all the records of history or annals of eternity, was when this high priest offered himself, the very Son of God, as a sacrifice for sin. "He made his soul an offering for sin." In the words of another, "In it all he was a priest performing a religious rite upon himself, engaged in performing a sublime act of worship, an heroic and exalted act of pious devotion at the altar of the God he loved and adored, conscious that he was doing the very thing which would make his father love him and crown him."

(Thornwell) We look back to the cross, therefore, the central fact of all Christianity, to explain fully, and to answer all questions which may arise as to the right of our great High Priest to sit upon the throne of God and to exercise universal dominion and to make intercession for us at the court of heaven.

6. THE COMPLETION OF THE FOOTSTOOL. From our view point, the viewpoint of the present time, the Psalm as considered thus far has been largely history, traversing the centuries, and bringing us up to the present day, the period of the church militant, represented by the expression "In the day of thy power". The next two verses seem to be a prophecy projecting us far into the future to the time of the completion of the footstool. Hence the activity is represented as taking place in "the day of Jehovah's wrath", in contrast to the day of the king's army of the first section. We do not hear much about this day of wrath in modern theology, and in a way it seems too bad to spoil beautiful pictures by inserting it. Yet the whole truth

must be presented. In these verses we see the conquering king and continuing priest as it were in the battle field with Jehovah at his right hand, championing his cause,--a reversal of the former position. On this battlefield we see his enemies being put in subjection--the footstool being completed. There is the destruction of the kings--a vivid picture of judgment upon the wicked. "will strike" or "hath stricken" has the force of prophetic future as if already won. There is also universal judgment among the nations and the slain of the battlefield. "He will fill the places with the dead bodies"--a note of doom similar to that which closes Isaiah's prophecy. Then comes the expression capable of various renderings, "He will strike through the head in many countries, or over a wide land". This may refer to the destruction of the leading antagonist of the Messiah, namely the antichrist. Then the footstool is completed. "For he must reign til all his enemies have been put under his feet." See Rev. 19:11-16. The King is on his white horse. The armies of heaven are following on white horses. Out of his mouth comes a sharp sword to smite the nations. He will rule with a rod of iron. He treadeth the winepress of the fierceness of the wrath of God. On his garment and on his thigh is the name KING OF KINGS AND LORD OF LORDS. With the subjugation of all the enemies of the King and the completion of the footstool, the victorious king will deliver up to the Father the special grant of power of the mediatorial kingdom "That God may be all and in all". Yet the King will continue as the redemptive head of his people throughout the ages of eternity.

Before completing this picture of our living King the psalmist gives it a final stroke, the beauty and effect of which we cannot afford to miss. "He will drink of the brook in the way, Therefore will he lift up the head." Interpretations vary. In this conclusion we follow that prince of expositors, Alexander Maclaren. He says, "May there not be here a certain desertion of the order of sequence, so that we are carried back to the time prior to the enthronement of the king? One is tempted to suggest the possibility of this closing verse being a full parallel with Phil. 2:7-9. Christ on the way to His throne drank of 'the waters of affliction', and precisely therefore is he 'highly exalted'." Humiliation is followed by exaltation. So in leaving the picture of the King the psalmist seems to say in the final stroke, Do not forget the grand reason for the universal dominion and matchless glory of this king. Look back to the cross, "towering b're the wrecks of time. All the light of sacred story, Gathers round its head sublime."

As missionaries of the cross, and servants of the King it is entrusted to us to warn men of the unspeakable tragedy of a place at his footstool, and to point them to the matchless glory and unfading splendor of a seat with him on the throne; and to show them that it is only by way of the cross that one may reach the place of the crown. "He that overcometh, to him will I give to sit down with me on my throne even as I also overcame, and am set down with my Father in His throne."

7. THE GOSPEL ACCORDING TO ISAIAH

"Yet he bare the sin of many, and makes intercession for the transgressors." Is. 53:12b

Isaiah lived about 250 years after David and 750 years before Christ. He lived in a time of world upheaval and distress. "Isaiah's land and kings were caught in the restless and ambitious surgings of the peoples." Isaiah was preeminently the gospel prophet. The place of his prophecy in both the Old and the New Testaments is unparalleled. According to Westcott and Hort's list of quotations from the Old Testament found in the New there are 229 references to Isaiah. In Isaiah are found two distinctive titles for the Messiah. The one is "Immanuel" and the other the "Servant of Jehovah". The Servant of Jehovah has been called the greatest thought of the Old Testament, and Isaiah chapter fifty-three the grandest chapter. The line which closes this chapter (53:12b) might well be called the heart of the gospel according to Isaiah.

For a brief yet most lucid presentation of what we believe to be the Scriptural meaning of the servant passages in Isaiah we refer to the little volume, "The Christ of the Old Testament", where our teacher leads us among the lofty heights of the servant passages and then tarries at the sunlit summit, as he points out some of the sublime and glorious truths of chapter 53, where the work of the suffering servant is presented.

Beginning with chapter 52:13 there are five strophes in the whole psalm. The first tells of the Servant lifted up, a foreshadowing of the words of Jesus, "And I, if I be lifted

up, will draw all men unto me." The second stanza shows Him as humiliated. "It behoved Him in all things to be made like unto His brethren--." The third stanza reaches the heart of the meaning of the sufferings of the Servant when it shows that His was a vicarious atonement for our sins. "Such evident meaning forever rules out of account any idea of the Jews as a nation meeting the requirements of such a Servant." The next stanza describes His sufferings more in detail, and ends with death and the tomb. Then in the fifth strophe we see the Servant living and victorious--"thus it was written that the Christ should suffer and rise again from the dead". Finally, in a brief epilogue is given a comprehensive view of the primary work of the Messiah which is twofold, namely, atonement and intercession. "yet He bare the sin of many and makes intercession for the transgressors." As suggested by Dr. Mack, the most adequate comment on this epilogue is found in the words of the apostle Paul in Rom. 8:34. "It is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us."

The heart of the heart of the gospel according to Isaiah brings especially into view the Messiah as substitute. "yet he bare the sin of many." The central stanza of the whole psalm of the suffering servant has the vicarious atonement as its theme. Substitution and imputation may well be called the Jochin and Boaz of the Atonement. The apostle Paul states the truth in these words, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of

God in him". (II Cor. 5:21) Following the interpretation of our great teacher, Dr. R.A. Webb, we believe that the atonement is vicarious, not personal, that it takes some one other than the offender to pay the price of sin. The sinner could never pay it himself. The only way he can do it is to suffer the pains of hell forever. If he escapes there must be some one else qualified, infinitely rich to pay the price for him. It takes the divine, human, sinless Substitute, the suffering Servant of Jehovah.

On the Day of Atonement the High Priest only of all in the nation was permitted to draw near with the blood to represent offending Israel. The guilty sinner had no direct audience with Deity. So it is only through the mediation of Christ our substitute that the sinner receives remission of sins. "For He was manifested to put away sin by the sacrifice of himself."

This intercession is based on the blood. "Through his own blood he entered in once for all into the holy place, having obtained eternal redemption." This intercession is sympathetic in character. "It behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest---. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." His intercession also is missionary. "That the world may believe that thou didst send me", "That the world may know that thou didst send me, and lovedst them, even as thou lovedst me", were parts of his intercessory prayer in John 17. Again his intercession is prevailing prayer. Stand-

ing by the tomb of Lazarus, Jesus lifted up his eyes and said, "Father, I thank thee that thou hearest me. And I know that thou hearest me always". Then his intercession is personal. He said to Simon Peter the night before the crucifixion, after he had warned him of his peril, "But I have prayed for thee, that thy faith fail not". What a comfort it is to know that right now Jesus Christ, the Righteous, is interceding for me personally at the court of heaven in the presence of God himself. And his intercession is for sinners. He makes intercession for the transgressors. That includes the soldiers who crucified him. His prayer for them was, "Father, forgive them; they know not what they do". This intercession includes you and me, sinners though we are. "He bare the sins of many, and makes intercession for the transgressors" is a glorious gospel for the lost sinner.

As recorded in the book of the Acts of the Apostles, the evangelist Philip, beginning from the gospel according to Isaiah, preached unto the Ethiopian, Jesus. The Eunoch found his Savior, was baptized, and went on his way rejoicing. So through Christian history the gospel of Isaiah has brought to many like him salvation, rejoicing. Today the Bible is being read by large numbers of people in the Orient. Is it being understood and correctly interpreted by them? "Understandest thou what thou readest?" Then comes back the appeal, "How can I, except someone shall guide me?" God grant that the present-day missionary may be as effective as Philip, and beginning with this Scripture preach unto them--Jesus.

II. "CONCERNING ALL THAT JESUS BEGAN BOTH TO DO
AND TO TEACH."

1. THE PURPOSE OF CHRIST'S FIRST COMING

"For the Son of man also came not to be ministered unto but to minister, and to give his life a ransom for many." Mark 10:45

If there is one thing in all the teachings of Jesus which he seeks to make clear it is the purpose of his coming into the world. His purpose was not like that of Mohammed, to set up a kingdom by force. "My kingdom", He said, "is not of this world; if my kingdom were of this world then would my servants fight, that I might not be delivered to the Jews". Neither did He come to judge the world. That will be done by him when He comes the second time. Nor was his purpose merely that of a social reformer. The correction of wrongs existing in society was to follow as a by-product of his mission. Nor did He come like the prophets of old, like John the Baptist, to point to another Savior from sin. But his purpose was himself to bring salvation from sin. His mission was to effect this salvation himself. Repeatedly, and in different words Jesus expresses the purpose of His first coming. At the climax of a beautiful narrative in Luke 19 He says, "For the Son of man is come to seek and to save that which was lost". In the gospel of John, in contrast to the purpose of the thief who comes to steal, kill and destroy, Jesus says, "I came that they may have life, and may have it abundantly". In the first two gospels are found these words expressing the purpose of His coming, "For

the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many".

Here Jesus calls himself the Son of man, a favorite expression used by him some eighty times in the gospels. At first glance this expression seems to be used to describe only the human element in the person of Jesus, but a closer study reveals the fact that "it suggest both the divine and the human. The term Son of man is not original to the New Testament, but is found in Messianic portions of the book of Daniel to express Messiahship. Hence, no doubt, Jesus chose this term because it was indicative of his Messiahship, and this particular name above the other names for the Messiah given in the Old Testament because it identified him with mankind; as is well expressed by Stalker, "It gave expression to his sense of connection with all men, in sympathy, fortunes and destiny. He felt himself to be identified with all as their brother, fellow sufferer, their representative and champion."

Two words express, in substance, the purpose of the coming of the Son of man. The one is service and the second is sacrifice. His was a matchless ministry of service and a unique and glorious sacrifice. He came in fulfilment of the prophecy of the suffering servant of Jehovah. His matchless ministry is most graphically sketched in the gospel of Mark. This evangelist answers the question as to how He ministered, as he vividly sets forth the preaching, teaching and healing of Jesus.

In the gospel of Luke, chapter 4, the ministry of Jesus is summarized by Jesus himself in the words of the prophet Isaiah. Preaching in his home town of Nazareth the Servant of

Jehovah in the person of Jesus of Nazareth said, "The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind. To set at liberty them that are bruised, To proclaim the acceptable year of the Lord." In general his ministry was to the poor, to those without wealth, influence, position, honors--to the lowly and afflicted. He ever had in mind the misery of the masses, the poor widow, the leper, as well as the high and mighty ones. He rendered a matchless service to those in bondage, to the blinded, and to the bruised.

In the spirit of the Master the gospel minister carries the good news to all classes and conditions of people. He tells the poor of the riches of love in Christ Jesus, of Him who for their sakes became poor, that they through His poverty might become rich. To the captives of sin he proclaims that there is therefore no condemnation to them that are in Christ Jesus. To the blinded he has a message of Jesus, the Light of the world. To the broken-hearted he has a message of comfort, "Let not your heart be troubled; believe in God, believe also in me". To all he proclaims the acceptable year of the Lord. This good news is offered right now, and it is urgent that it be accepted without delay.

In Matthew's gospel, also, we have a wonderful view of the matchless ministry of him who came not to be ministered unto but to minister. Look, for instance, at chapter nine of his gospel and see the "loving sympathy and human helpfulness of Jesus". Then the closing paragraph of this chapter gives a concise summary of what Jesus did, what he saw, how He felt,

and what He said. Here we see the feet of Jesus going about to places of need, and the eyes of Jesus looking upon the multitudes. We are drawn near to the heart of Jesus, as he was moved with compassion because the multitudes were distressed and scattered. And we hear his voice speaking to his disciples, and calling upon them to pray.

"The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." We have taken a look at his matchless service. Let us now consider his glorious sacrifice. "And to give his life a ransom for many" speaks volumes to the lost sinner, while it tells the primary purpose of Christ's coming into the world--He came to die--it is telling him of sin and salvation, the heart of the gospel.

The word "ransom" implies that a debt has been incurred. The wages of sin must be paid to satisfy divine justice. The debt made by our first parents is binding upon the whole human race. The universality of sin is declared in the scriptures of the Old and New Testaments, and is evidenced in all human history. "For all have sinned and fall short of the glory of God." "The wages of sin is death."

The Son of man was the only one qualified to pay the ransom for sin.

"There was no other good enough
To pay the price of sin,
He only could unlock the gate
of heaven, and let us in."

He was divine, human, sinless. It took his perfect life and his stoning death. He humbled himself, becoming obedient

unto death, yea, the death of the cross."

We, being left to the freedom of our own will, contracted the debt. He, because of his wonderful love, assumed our debt, and paid the penalty with his own life's blood,

We are told that when Henry Clay ran for president of the of the United States he spent a large sum of money in the race. He made arrangements with a bank in Lexington, Kentucky, to draw on it for just as much money as he desired. During the presidential campaign he contracted an enormous debt, running up into thousands of dollars, a big sum for that day. After this man, who said he would rather be right than president, had lost the race two of his friends went to the bank in Lexington and inquired the amount of Clay's indebtedness. The cashier refused at first to tell them, as this was a private affair. But they told the banker that they were friends of Clay, and desired to pay the debt. Then they were taken into an inner room of the bank building, where all of Clay's indebtedness was summed up. The two men then opened up some big sacks of money and paid the entire debt. A few days later Henry Clay himself went to see the banker to try to arrange in some way to care for at least a part of the debt. He was told that he owed the bank nothing. Clay thought the banker was joking, and insisted that he was serious and meant business. The banker then told him of the two friends who had paid the entire debt. For some time Clay could not believe it. Then upon realizing what had been done for him, he was completely overwhelmed with gratitude for what had been done for him.

At the cross Jesus paid the price of sin. It was your

sin and mine that nailed him to the cross. Jesus, the one perfect man, was classed with criminals; He was stripped of his clothes, mocked and scourged. His physical, mental, and spiritual sufferings were such as none other has ever known. At the same time His was a love that passeth knowledge. "He gave himself a ransom for many." Are you and I included in the many, through our simple acceptance by faith of the fact, the meaning, and the message of the cross?

"We may not know, we cannot tell,
What pains He had to bear,
But we believe it was for us
He hung and suffered there."

* * * * *

O dearly, dearly has He loved!
And we must love Him too,
And trust in His redeeming Blood,
And try His works to do."

2. THE HEART OF THE GOSPEL

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life." John 3:16

In this verse we have what Martin Luther called "The Bible in miniature". It is the greatest text in the greatest book in the world. Within the last year I have heard two sermons in English from this text, one preached by a missionary to China, and the other, last Sunday, by a missionary to Korea. The latter to a group of foreign missionaries told us of the intensity of God's love, its immensity, inclusiveness, its gift, condition, and blessing. As this old, old story was told to those who knew it best, they seemed to be hungering and thirsting for it, like those who "have never heard the message of salvation from God's own holy word". No doubt this text is used more widely than any other by missionaries of the cross in presenting the heart of the gospel to the non-Christian world. Into the heart of heathenism the Holy Spirit uses most effectively this golden text of the Bible, and along with it that uninspired gospel song, "Jesus loves me this I know, For the Bible tells me so". Well might this be called the pioneer song of modern missions, and John 3:16 the pioneer Scripture verse of all Christian missions of all places and races, and classes, and ages. These words have a depth that has never yet been fathomed by the greatest minds, and at the same time a simplicity that even a child can understand. Obviously John 3:16 tells us of the evangel of God's

love, the expression of God's love, and the effect of God's love. This in a word is the heart of the apostolic message.

For God so loved the world--Here is a plain statement of the good news of God's love. It is characteristic of Christianity that in its conception of the Supreme Being He is found to be a God of love. This is indeed news to the heathen in his blindness. Heathen deities are set forth as angry beings who must constantly be appeased.

The apostle of love tells us, "God is love", and he repeats the simple, yet sublime fact that God is love. In this he is reechoing the evangel of the Old Testament prophet who said, "Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee".

In stating the fact of God's love our text tells us the object of God's love--the world. In the light of other scripture we know that the object of God's love is first of all his Son, Jesus Christ. He loves him in a unique way. He loved him before the foundation of the world. Then he loves in a special sense those who are united to him by faith. This loved is analogous to the affection of an earthly father for his child. Yet how wonderful it is when we realize that God's love does not stop with his Son, nor even with the believers in his Son, but that it extends to the whole world. God loves every individual person in the world. The minister of the gospel, or missionary of the cross may go to the worst sinner, no matter how depraved or wicked that sinner may be, and truthfully say to him, "God loves you."

Yet the sinner's reaction to such an evangel is naturally that of doubt. "That statement is too good to be true, or at least God does not love me, such as I am, very much anyway." Hence he needs to be shown some evidence or expression of God's love for him, and the intensity of that love. One has only to look about him in nature to see evidences of God's goodness, and to be enabled to say with the Psalmist, "Thou openest thy hand, and satisfieth the desire of every living thing", and to join the hymn writer in saying,

"I sing the goodness of the Lord,
That filled the earth with food,
He formed the creatures with His hand,
And then pronounced them good."

Yet the supreme expression of God's love for this sinful world is the gift of his only begotten Son to die for its salvation. God so loved the world, that he gave his only begotten son. Men have attempted to define love. One of the best human definitions of love is this: "Love is the willing communication to others of that which we have and are; and the exact opposite of that passion which is the desire of personal appropriation." Yet all definitions of love seem to be imperfect. The human heart longs for an expression of love. God has given to the world a full expression of his love. This is what the apostle John says about it. "Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." God so loved the world that he gave his only begotten Son. Dr. French, one

of our great Biblical scholars, has told us that the Greek word for love as used in John 3:16 was born within the bosom of revealed religion. Heathen writers do not use it at all, their nearest approach to it being "philanthropia" or "philadelphus"--the love between those of the same blood. "Love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God; for God is love." "God commendeth his own love to us, in that while we were yet sinners, Christ died for us."

"The gift of a son? Long ago it was done
When Abraham's faith the victory won,

The funeral pyre on mountain Moriah,
The wood on the altar laid ready for fire.

The little lad willing tho' tears his eyes filling,
Knife in the father's hand raised for the killing.

The gift of a son? Oh, yes it was done;
Ten thousand times thousands the victory's won.

On the slope of Moriah; Midst earthquake and fire,
The Son of God died in love, not in ire.

The gift of a son? Hallelujah, 'tis done,
The world's been redeemed, the victory's won."

This brings us to consider the effect of God's love. "That whosoever believeth on him should not perish, but have eternal life."

Three major themes of the Bible are God, sin, and salvation; and all three are found in John 3:16. In a word the effect of the love of God for sinful man is life for the believer. "Whosoever believeth" tells us both the inclusiveness of God's love and the exclusiveness of God's love. It is big enough to include everyone in its scope. The very first statement of

the verse is that God so loved "the world". "The world" and "whosoever" proclaim the glorious fact that ours is a missionary God. This is not a new truth, for beginning with Moses and all the prophets we have found this theme. Abraham and the nation Israel were called of God to bless the world. The motive of the book of the prophet Jonah is found in the desire of God to save the heathen world. From Genesis to Revelation the "whosoever" message proclaims the inclusiveness of God's love. Yet the word closest to whosoever lays down the gospel condition of salvation, and teaches at the same time the exclusiveness of God's love. Whosoever believeth' is the gospel message.

In his discourse with Nicodemus in the early part of John, chap. 3 Jesus tells him about the first act in conversion, which is regeneration, or the new birth. This change of disposition is made through the power of the Holy Spirit, and the person is not conscious of this act in his soul. In verse sixteen reference is made to the first conscious act of a sinner in conversion, and that is faith, "Whosoever believeth on him should not perish." The first act of a new born child is to cry. When the Holy Spirit regenerates a man his first conscious act is to call upon God by faith. Although the love of God extends to the whole world and is sufficient to meet the desires and longing of everyone, yet it satisfies only those who will accept the free gift. It is sufficient for all, but efficient only to the believer. "Whosoever believeth" is the gospel of John, of Peter, of Paul.

The divine gifts of John 3:16 are wonderful to contemplate.

God gave his Son. Faith too, is the gift of God. We come now to a third gift, namely eternal life to the believer. We are told not only the cause and means of salvation but also the content of salvation. The effect of God's love to sinful man is life to the believer. Life is ever held up before us as the highest good--the great desideratum of man. Man clings to physical life most tenaciously, yet of vastly more value is spiritual life. We call the Bible the book of life. Christ came that we might have life, and might have it abundantly. John wrote his gospel as he says "that ye might have life through his name". Life is a capital word in the gospel of John. In speaking of eternal life Alexander Maclaren says, "Do not bring that down to the narrow and inadequate conception of unending existence. It involves that, but it means a great deal more. It means a life of such a sort as is worth calling life, which is a life in union with God, and therefore full of blessedness, full of purity, full of satisfaction, full of desire and aspiration, and all these with the stamp of unendingness deeply impressed upon them." Jesus said, "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." It is not merely an intellectual knowledge, but a personal vital relationship, a likemindedness and fellowship with Jesus. In a word eternal life represents the whole content of a complete salvation--pardon, cleansing, justification, sanctification, glorification. All of this is the effect of God's love exercised towards the unlovely, sinful being we call man.

One day I was riding in from my country evangelistic field in Korea in a crowded public car. On the seat next to me was a young Korean boy about sixteen years old. As we engaged in conversation I found that he lived in a distant town where we had a church; that he himself had attended church a little, and that I had baptized his sister, her husband and two children. The young boy had studied English a little at the government school, and he proceeded to try out his English on me as we rode along together. He wished too to get the correct pronunciation from me. Our conversation changed therefore from the Korean to the English language. After a very elementary conversation in English the boy turned to me and spoke clear English words which I do not think I shall ever forget, for they so typically represent the heart longing and appeal of lost Korea. His words were simply these, "Please love me forever". How could I love him forever? I am only human, and how imperfect is the love I might exercise towards him. Yet I was so glad that I had a God and a gospel for just such as he, and a Savior who came into the world to save just as he, and to satisfy his soul's longing. And I was so glad that I could speak to that boy in a language he could understand the message of John 3:16--"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

3. THE GOSPEL OF THE COMING OF THE HOLY SPIRIT

"Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive; because Jesus was not yet glorified." John 7:37-39.

These words of Jesus were spoken on the closing festival day of the joyous feast of the Tabernacles. Multitudes were in Jerusalem at the conclusion of a week of religious exercises, commemorating the wilderness life of Israel. According to Jewish writers one feature of the program was the carrying by the priest of the golden pitcher of water taken from the pool of Siloam, while the people sang Isaiah 12:3, and the pouring out of the water as a libation on the altar of the temple. This was in memory of the water from the rock in the wilderness, and in prophecy of the outpouring of the Holy Spirit in the times of the Messiah. This feature of the feast was no doubt fresh in their minds when Jesus, knowing the spiritual longings of many an anxious heart in the multitudes, was standing, perhaps at some elevated place on the temple site, and proclaimed the words found in verses 37 and 38. In our text we have an evangelistic invitation heralded, a scripture promise reiterated, and an apostolic interpretation recorded, the whole presenting the gospel of the coming of the Holy Spirit. This gospel tells us of the Living Fountain-Head, from which the Holy Spirit is poured out, the Living Water-Course through which the Holy Spirit flows, and the Living Water, meaning the

Spirit of the Glorified Jesus.

1. The Living Fountain-Head. Just as from the rock in the wilderness there came forth water to quench the physical thirst of the Israelites in the wilderness, so there was to come from Jesus, the Living Fountain-Head, the living water to satisfy the spiritual thirst of the believer. With a voice of power Jesus on that day in Jerusalem called to the thirsty one, "Come unto me and drink." Then He was on the earth in the flesh, yet the inspired interpreter suggests that these words look forward to his being exalted and glorified at the right hand of the Father. Jesus was speaking before His death, resurrection and ascension. Jesus was not yet glorified. His glorification "included in one complex whole the Passion with the Triumph which followed". Answering to the stupendous truth proclaimed by Jesus are the words of Peter at Pentecost, "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth that which ye see and hear." It is now the crucified, glorified Jesus who is the Fountain-Head from which the Holy Spirit has been poured out, "The same is He that baptizeth with the Holy Spirit." He has now been glorified in heaven by God himself, that is, his "hidden excellence and worth" have been manifested, sitting on the throne of Divine Glory. It is from the highest throne of glory that there has issued forth "this which ye see and hear".

In his view of the New Jerusalem in the "crown of the New Testament canon" the apostle John still has his eye upon the throne and the water of life. "And he showed me a river

of life, bright as crystal, proceeding out of the throne of God and of the Lamb."

The evangelistic invitation of Jesus, more precious now even than when first uttered, is the one good news message in this day of the Spirit's power. "If any man thirst", says Jesus, "let him come unto me and drink."

2. This gospel tells us not only of the Living Fountain-Head from which the Holy Spirit is poured out, but also of the Living Water-Course through which the Holy Spirit flows.

The thirsty one by drinking of the Living Water may not only be abundantly satisfied, but may overflow with rivers of living water. From within him shall flow rivers of living water. The thirsty land becomes a water-course. Perhaps the Old Testament promise which Jesus had in mind especially when he spake was Is. 44:3-4--the thirsty land, then streams, then water-courses.

The thirsty one, under conviction of sin, desiring pardon, longing for peace of conscience, is like the Jews at Pentecost, who pricked in their hearts, cried out, What must I do? He is like the Philippian jailor who cried out, What must I do to be saved?

"I heard the voice of Jesus say, Behold I freely give
The living water, thirsty one, Stoop down and drink and live,
I came to Jesus and I drank, Of that life-giving stream,
My thirst was quenched, My soul revived,
And now I live in Him."

Abundantly satisfied in the fulness of faith, and yet the living water is not to stop here and become stagnant. Instead of it becoming a Dead Sea in the soul it is to bubble forth, overflowing into Spirit Rivers. Hence the thirsty one,

by faith, becomes the water-course, a living water-course.

"He shall not be an original fountain-head; only One can be that. But he shall be a living water-course; a living secondary cause in others of living faith and hope and love, by the Holy Ghost. He shall not merely speak truth about Christ and the Spirit; He shall speak it as living by it; he shall speak by the power that worketh in him; he shall touch his brother's conscience and will and love, with a contact whose power is not b'f him while it comes through him."

Luther's paraphrase of verse 38 is as follows: "He that cometh to me shall be so furnished of the Holy Ghost, that he shall not only be quickened and refreshed himself and delivered from thirst, but he shall also be a strong stone vessel, from which the Holy Ghost in all His gifts shall flow to others, refreshing, comforting and strengthening them, even as he was refreshed by me. So Peter on the day of Pentecost by one sermon, as by a rush of water, delivered 3000 men from the devil's kingdom, washing them in an hour from sin, death, and Satan."

Hengstenburg after quoting this adds, "That was only the first exhibition of a glorious peculiarity which distinguishes the Church of the New Testament from the Church of the Old. She has a living impulse which will diffuse the life within her, even to the ends of the earth."

3. The gospel of the coming of the Holy Spirit tells us not only of the Living Water-Source and the Living Water-course, but also of the Living Water itself, meaning the Holy Spirit who was poured out after Jesus was glorified, or in other words the Spirit of the Glorified Jesus. Although the Holy Spirit

had always been in the world and in the hearts of believers in Old Testament times, after Jesus was glorified He came in Pentecostal power--Rivers of Living Water. Although the Spirit of God has been one and the same from the beginning, yet with the glorification of Jesus He was newly revealed, manifested especially as the Spirit of Power, the Spirit of Truth, the Spirit of Adoption, the Spirit of the Glorified Head of the Church, pouring out of His Spirit into His body the Church as an organic whole. "Christ as the Glorified Head, having formed his spiritual body by the vital union of the elect, on the day of Pentecost, poured out His Holy Spirit into the whole body never more to let Him depart from it."

(Kuyper)

It has been said of the book of Acts that "the book reveals, as with a light from heaven, that the one aim and purpose of the descent of the Holy Spirit from our glorified Lord in heaven to his disciples, to reveal in them His presence, His guidance, and His power, is to fit them to be His witnesses even to the uttermost parts of the earth. Missions to the heathen are the one object of the Mission of the Spirit." -- "Ten days' praying and waiting on earth, and the Spirit's descent in fire; this was the birth of the Chruch at Jerusalem, Ministering and fasting, and then again fasting and praying and the Spirit sending forth Barnabas and Saul; this was at Antioch the consecration of the Church to be a Mission Church. In waiting and prayer on earth, and then in the power of the Spirit from the Lord in heaven, is the strength, the joy, the blessing of the Church of Christ in its Missions." (A. Murray)

In Ezekiel there is presented in gorgeous imagery a vision of the life-giving stream. Its waters issued out from under the threshold of the temple. It increased in its flow to a river that could not be passed through. Its life-giving, healing effects are marvelous. "Everything shall live whithersoever the river cometh." And the reason given for the healing, life-giving power is, "because the waters thereof issue out of the sanctuary." From the sanctuary of heaven, from the throne of God and of the Lamb has issued forth the Living Water. Everything shall live whithersoever the Spirit-River cometh. And the glorious reason for the healing, life-giving power is that the waters issue from the heavenly sanctuary, "Bright as crystal, proceeding out of the throne of God and of the Lamb."

"O Spirit of the living God
In all Thy plenitude of grace,
Wher'er the foot of man hath trod
Descend on our apostate race.

Baptize the nations; far and nigh
The triumphs of the cross record;
The Name of Jesus glorify,
'Til every kindred call Him Lord."

4. THE MINISTRY OF THE HOLY SPIRIT TO THE UNBELIEVING WORLD

"And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment; of sin because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged." John 16:8-11.

"World" in this passage means the world of sinful men, alienated from God, the world which in this discourse of Jesus had been described as not knowing Christ or God, as actually hating them, and ready to persecute true believers. Thank God the blessed ministry of the Holy Spirit is not confined to Christians, but that He has a world-wide work in relation to unbelievers.

"And He when he is come will convict the world in respect of sin, and of righteousness and of judgment." His work is to bring conviction to unbelievers in regard to these three fundamental realities. The word "convict" here means "to prove to be wrong in order to set right" the false conception and guilt of the unbelieving world concerning sin and righteousness and judgment. This conviction may have a twofold effect. In some it may lead to their conversion, as the 3000 at Pentecost, Acts 2:41, and in some it may effect hardening and condemnation, as in the case of Felix, Acts 24:25. As far as we know his convenient season never came. He is "the man who defers his moral decisions. He was convicted of sin, terrified of judgment, but he does not decide for or against. The words of our text may be either "a sentence of condemnation or a call to repentance," (II Cor. 2:16)

Sin, Righteousness, Judgment. Man is the subject of the first, Jesus of the second, and the devil of the third. In His work of proving the world guilty with respect to sin, righteousness and judgment the Holy Spirit brings each of these three into their relation to Jesus, the work of the Holy Spirit being to bear witness of Jesus. To the unbelieving world "the witness to be borne concerning Jesus is that in Him the crucial test has been applied to unbelief, the root sin. In Him righteousness has been first realized and then enthroned with God. In him the power of evil has been overthrown in conflict and left under sentence of judgment."

"of sin, because they believe not on me." The Holy Spirit has come to prove to the unbeliever that he has a wrong conception of what sin really is, and to bring him to a consciousness of his guilt. Failure to believe in Jesus as the Son of God and Savior of the world is the evidence used of the Holy Spirit to prove that the world is sinful. The sin problem is seen in the true light, and solved only at the foot of the Cross. How may the self-righteous Pharisee, the indifferent and worldly Sadducee, and the heathen in his blindness be led to a true sense of sin? The Holy Spirit's most effective instrument for this purpose is the truth about Jesus, the divine, human sinless Son of God dying on the Cross for our sins. The unbelieving world in its leaders, instead of believing in Jesus, the Son of God, cried out, "Crucify him, crucify him", and had him put to death on the cross. The truth about Jesus and their sin of rejecting Him was the means of the Holy Spirit through the mouth of Peter on the day of Pentecost in causing such a

sense of sin that multitudes were pricked in their hearts and cried out, "what must we do?" They were not led first to Mount Sinai, but to Mount Calvary to be convicted of their sin of unbelief.

"In evil long I took delight, unawed by shame or fear,
Till a new object struck my sight and stopped my wild
career,
I saw One hanging on a tree in agonies and blood,
Who fixed His languid eyes on me as near His cross I
stood,
Sure never till my latest breath can I forget that look;
It seemed to charge me with His death, though not a word
He spoke."

"Of righteousness, because I go to the Father, and ye
behold me no more." The Holy Spirit was to prove "that men
failed to understand the true nature of righteousness, or to
manifest it in their character and lives." In showing this
the Holy Spirit again points direct to Jesus Christ, the Righteous.
The unbelieving world had looked upon Jesus as a sinner,
John 9:24, and had delivered him up to death as a malefactor,
John 18:30. While Jesus was numbered among the transgressors,
representatives of an unbelieving world trusted in themselves
that they were righteous. The Holy Spirit convicts the world
concerning righteousness, by proving that the righteousness
of Christ has been vindicated by His victory over death and
the grave, and His acceptance by His Father in heaven. "Be-
cause I go to the Father and ye behold me no more."

The resurrection and ascension were undeniable proofs of
the righteousness of Jesus, of his divinity. He was declared
to be the Son of God with power by the resurrection. No wonder
the Spirit in the early church used the truth of the resurrec-
tion so much to convince the unbeliever concerning righteous-

ness, "The Lord of Glory whom ye crucified" is that tremendous fact which the Holy Spirit continually uses most effectively to convict the world with respect to sin and to righteousness. "ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life whom God hath raised from the dead, whereof we are witnesses."

"Of judgment, because the prince of this world hath been judged." Here the Spirit proves to be wrong the conceptions and actions of the unbelieving world with respect to judgment. The world through its leaders would judge the Prince of life, but the Holy Spirit shows to be wrong the world with respect of judgment, and proves that the prince of the world has already been judged--the victory already won. Here again the victory is because of the cross. Jesus had said in his last public discourse, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself." Victory over Satan and sin through the blood of the Cross!

The Holy Spirit has come to convict the unbelieving world with respect to these three great realities: sin, the sin of unbelief; righteousness, the righteousness of Christ; judgment, the judgment of Satan. How is this ministry of the Holy Spirit to become effective? Who are His agents in such a ministry? The verse preceding (16:7) shows that before the Holy Spirit was to come to convict the world He would first come into His disciples. "But if I go", said Jesus, "I will send Him unto you." It is through believers that the Holy Spirit is to bring

conviction to the unbelievers. The victory of the Spirit in the unbelieving world comes ordinarily through the true disciples of Jesus. Are there issuing forth from within us rivers of living water, Spirit-rivers, to bring conviction to the perishing hearts of the world lying in wickedness?

III "ALL THE TRUTH" - THE APOSTOLIC MESSAGE

I. ALL THE TRUTH.

"I have yet many things to say unto you---Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth,---He taketh of mine, and shall declare it unto you." John 16:12-15.

The message of Jesus in his historic, human life was nearing completion on the night before the crucifixion. He had yet many things to say to his disciples, at the same time He realized, the Master teacher that He was, that they were not able then to hear them. Particularly, the full teaching of the Cross would have been too crushing a burden for them then. They needed the strength brought to them from the resurrection and the forty days, and especially of Pentecost before receiving "all the truth". The many things not said by Jesus before His departure, He would declare afterwards through the Holy Spirit, who would not speak from himself, not apart from Jesus, but would take them out of that which belonged to Jesus and declare them unto them. At this time Jesus assures them that "when the Comforter is come He will guide them into all the truth He had himself taught them, recalling things forgotten, explaining things not understood, developing germs into a system of doctrine which was entirely above their present power of comprehension. He further informs them that this same Spirit will show them things to come,-- such as the rise of heresies and apostasies, the coming of Antichrist, the conflict between light and darkness, and their

final issue as described in the book of Revelation." (A.B. Bruce.)

The position of this little group of disciples was unique in that they as chosen apostles were to be the first to receive this completed message of Jesus through the Spirit, and from their group together with others who would be joined with them in the glorious privilege, there would be those inspired by the same Spirit of truth to record in permanent form the revelation of truth received. Thus the apostolic message is not apart or different from that of Jesus, but is its interpretation and application. "The word, John 14:26, He shall bring all things to your remembrance, whatsoever I have said unto you, formulates the inspiration of our Gospels; that in the present verse (16:13) formulates the inspiration of the epistles and Apocalypse."

In the apostolic message then, as recorded in the New Testament, we have a revelation of truth not given to Israel in the Old Testament, nor taught by Jesus during His earthly life. The gospel message given in germ in the garden of Eden finds its full and complete unfolding in the writings of the apostles. The Spirit through them in reality brought nothing new, but gave them "a full understanding of that which they had only partially understood, unfolding the Person and Work of Jesus after his accomplishment of redemption." Beyond this revelation God has nothing in reserve for his Church on earth. Dr. Kuyper says, "The whole treasure of saving truth was given to the Church directly in the first century. It will never

possess a grain of truth more than when the apostolate passed away. Afterward the gold mine might be explored, but when the apostles died the mine existed already. Nothing can be added to it, or ever will; it is complete in itself. For this reason the great men of God, who, in the course of ages, by brave words have animated the Church, have always pointed back to the treasures of the apostles, and without exception have told the churches, "Your treasure lies not before, but behind you, and dates from the days of the apostles!" This is what Robert E. Speer meant during Lecture week at Union Seminary 1936 when he said, "The next forward step of the Christian church should be backward."

This leads us to observe further, that while the immediate and fundamental application of this passage is to the apostles, it has a most practical bearing and message for believers of all ages. While the apostles received the whole treasure of saving truth, it is for us to "explore the gold mine and open up hidden treasure." Yet too, this search into holy things must be under the leadership of the same Holy Spirit and with His illumination. This divine Interpreter reveals to us "the heaven drawn picture of Christ, the Living Word."

"The Spirit breathes upon the word,
And brings the truth to sight:
Precepts and promises afford
A sanctifying sight.

The hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise;
They rise, but never set."

PETER'S MESSAGE TO THE UNCONVERTED

(1) TWO QUESTIONS ANSWERED

"Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is acceptable to him." Acts 10:4,35.

Among the many lessons to be learned from Acts, chapter ten, are to be found the answers to two questions of primary importance. First, Did Cornelius and those like him need salvation through Jesus? Second, Could Cornelius and those like him have this salvation?

The man Cornelius immediately attracts our attention. His home was in Caesarea, that city which was built and adorned by Herod the Great. Here were built sumptuous palaces, public buildings, theatres, and a magnificent harbor. Cornelius was probably an Italian of Roman blood, and a man of prominence. Like other centurions he was mentioned with commendation by the sacred writer. Jesus had said of one centurion, "I have not found so great faith, no not in Israel." Another centurion standing at the cross of Jesus had said, "Truly this was the Son of God." Of Cornelius we are told that he was devout, God-fearing, righteous, generous, and of good reputation. That he was a man of prayer is particularly emphasized. He had a good influence upon the members of his family, his household servants, and his near friends. Also he was humble, teachable, willing to follow the leadership of the heavenly messenger. Did Cornelius, with such an ex-

cellent character, need to be converted? When Peter spoke the words of this text was he not already acceptable unto God, a man who feared God and worked righteousness?

Some would insist that he was already a saved man. It is plainly said in verse two that he was "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always." An angel of God said to him, "Thy prayers and thine alms are gone up for a memorial before God." Also in verse thirty-five Peter had said that in every nation he that feareth God and worketh righteousness is acceptable to Him. On the other hand in chapter eleven the angel is reported by Peter as having said to Cornelius, "Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thine house." Cornelius good man that he was still needed the gospel of Jesus whereby he and all his house would be saved.

Evidently Peter did not mean in the opening sentence of his sermon that Cornelius and those like him who feared God and worked righteousness were acceptable unto God in the sense that they were personally saved in view of their own personal piety and uprightness. "If the language in verse thirty-four and thirty-five meant that a heathen, a Jew, and a Christian were altogether alike in the eyes of God, and that any one of them could be as easily saved as another provided he was honorable and upright in his conduct, then Peter should have allowed Cornelius to have remained what he was--a heathen--without leading him to Christ." On a previous occasion Peter had

clearly sounded the evangelical truth that without Christ salvation was impossible. See Acts 4:12.

Cornelius with all his excellence of character was no more a saved man without Christ than was Saul of the previous chapter, nor the Ethiopian of the chapter previous to that. Saul as touching the righteousness which is in the law was blameless, yet he needed to see the Lord of Glory who was crucified before he was converted. The Ethiopian was educated, efficient, earnest, yet he needed the word of salvation as Philip preached unto him Jesus. Surely the Apostolic message to every non-Christian, no matter how good a man he may be in the eyes of men, is that he is in need of salvation through Jesus and that he is lost without Jesus.

The second question of primary importance answered for us here is, Could Cornelius and those like him have this salvation? Oftentimes the need may be ever so great but it is impossible to supply the need. For a long time there had been doubt in the mind of Peter, the Jew, that the people of the Jewish race could have this salvation. They were the chosen people of God, an elect race. He had himself personally experienced salvation and had witnessed the conversion of thousands on the day of Pentecost. But here were Cornelius, a Gentile, and others like him of other nations, heathen, unclean. Could they too have this salvation?

Up to the time of the incidents of chapter ten it is probable that Peter still observed the Mosaic law. It may have been for years he had not eaten any pork. There was still a big barrier between Peter and the Gentiles. But now at this

time there came into the experience of Peter a vision which gave him a new view of mankind. It came to him while he was praying. He may have been praying for more light on the plan of salvation for a lost world. He saw a vision of clean and unclean animals. He heard the heavenly voice three times, and the words, "What God hath cleansed, make not thou common." He had the leading of the Spirit to the house of Cornelius, and a cordial reception was given him there. He said, "I have come to perceive that God is no respecter of persons." He had come to perceive the impartiality of God. Ancestry, nationality, profession, rank "are neither a passport nor a barrier to divine favor." In Christ Jesus "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." Men of every nation are acceptable to God in the sense that they can be saved when the gospel is presented to them.

With full realization of the impartiality of God, and the acceptability to God of men of every nation, Peter proceeds to present to his Gentile hearers the gospel by which they are to be saved. Like Philip to the Eunuch he preached unto them the good news of Jesus as the means of salvation. Then note the effect of such preaching. Before he had completed the wonderful story the Spirit's work was evident in applying the message to their hearts. "While Peter yet spake these words, the Holy Spirit fell on all of them that heard the word." These Gentiles heard the word, received the word, and were granted repentance unto life.

In the Orient today among the Koreans, Japanese, and Chinese are many who are honorable and upright in their conduct, good men in the eyes of the world. Yet like Cornelius they need salvation through Jesus. Like him also they can be saved through the Gospel, which is the power of God unto salvation to every one that believeth. God is impartial. Jesus is the all-sufficient Savior. The Holy Spirit is available to apply the redemption purchased by Christ. Through the name of Jesus every one that believeth shall receive remission of sins. Saved and eternally blessed is that individual of any nation who like Cornelius lets Jesus come into his heart and home.

In the first century in the city of Caesarea I can imagine two contrasted scenes. One is in the magnificent palace of Herod. There are debauchery, unhappiness, and bloodshed. The other scene is the Spirit filled home of Cornelius. There are joy, peace, and blessings. This change was brought about through the power of the gospel of Jesus Christ.

2. (3) THE FAME OF JESUS AND HIS GOSPEL REVIEWED

"The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all) --that saying ye yourselves knew, which was published throughout all Judaea, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed with the devil; for God was with him." Acts 10:36-38

After Peter's declaration of his new conception of God and of his relation to mankind, after he had presented his conviction as to the impartiality of God, and the "admissibility of men of all nations into the church of Christ", he proceeds to present in particular words whereby Cornelius should be saved, he and all his house. In this first sermon of Peter to a Gentile audience we find "the gospel of Mark in a nutshell".

The unconverted audience in the home of Cornelius was not entirely ignorant of the message Peter had for them. They must have already had some knowledge of the life and work of Jesus. Perhaps the report of his miracles had reached Caesarea, and had caused some sensational news items in the households of the government officials. Or it may have been that the evangelist Philip, after he had "preached the gospel to all the cities till he came to Caesarea", continued his preaching in this port city. Some advance the opinion that Cornelius may have been the centurion who witnessed the crucifixion of Christ. However this may have been, the implication from Peter's sermon is that the people gathered in the home of Cornelius to hear his message had some previous knowledge of Jesus

and the gospel of which he reminded them and concerning which he gave more light. Ye yourselves know the word, that saying, even Jesus of Nazareth. Here is a review of the public report of the gospel, and of its personal subject.

God who is no respecter of persons sent this word unto the children of Israel. Nero may be a direct reference to the Jewish Pentecost, the glorious events of which were still vivid in the mind of Peter. Even much earlier in his Christian service he himself heard the charge direct from Jesus that he was not to go into any way of the Gentiles, nor to enter into any city of the Samaritans, but to go rather to the lost sheep of the house of Israel. This sounds like an exclusive gospel for the Jews only. Yet a closer view reveals the truth that the Jews from their father Abraham were blessed in order to be a blessing. Lest Peter's Gentile hearers might here misunderstand and get the idea that God's word of salvation preaching good tidings of peace by Jesus Christ was sent only to the children of Israel, there is put into the sacred text that all important parenthetical explanation that Jesus Christ is Lord of all. "The aim of this emphatically added remark is to make the universal destination of the word primarily sent to the Jews to be felt by the Gentile hearers." The apostle Paul enlarges upon this truth when he says, "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved."

With the universal destination of the word made clear,

there is presented in a word the unparalleled subject of the word sent from God. That word is peace, the good tidings of peace, the good tidings of peace by Jesus Christ. What a matchless theme! What a glorious message for the unconverted of any and every nation! Peace is a most characteristic gospel word, and is used in a number of different senses. (1) Peace describes a Christian's relation to God. The gospel proclaims peace between God and man. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Here are the references to that work of God wrought out at the Cross by which every barrier between God and the lost sinner was removed. A primary note of the gospel story then is that God is at peace with us. (2) As a fruit of our reconciliation to God through Christ there is the Christian's state of mind described by the word peace. According to a conception distinctly peculiar to Christianity this peace is "the tranquil state of the soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is." The meditation of the Old Testament prophet was "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." (3) Again, peace refers to concord or harmony between individual people. This peace too is inseparable from the Cross. This idea is developed by Paul when he says of Christ that "he is our peace, who made both one, and brake down the middle wall of partition--and he came and preached peace to you that were afar off and peace to them that were nigh." Peace be-

tween Jew and Gentile was made at the cross. (4) In this text Peter may use the word peace in an even wider sense to refer to the whole Messianic salvation of which the reconciling work of Christ at the cross in making peace with God was the ground and basis. Through Jesus God has made known salvation.

The word of salvation--that saying, Peter's hearers know, "which was published throughout all Judea, beginning from Galilee, after the baptism which John preached". The fame of Jesus went into all parts of Canaan. His ministry was initiated in Galilee after the preaching of John who had proclaimed him as the Lamb of God that taketh away the sin of the world. Then there was the preaching of the twelve disciples, the seventy who were sent forth, besides that of Jesus himself. This general publication of the gospel was a seed-sowing which preceded the bountiful harvest of the Jewish and Gentile Pentecost.

Verse thirty-eight centers our attention upon the personal subject of this gospel of salvation, even Jesus of Nazareth. Consider here his Messianic character and his ministry of power. The personal subject of Peter's gospel was a man who lived in the village of Nazareth in the humble home of a carpenter. Here he had grown in wisdom and in stature and in favor with God and men. He was tempted in all points like as we are yet without sin. Yet Peter's gospel tells us that he was more than a man. He was the anointed one, the Christ, the Messiah. Peter's own great confession was "Thou art the Christ, the Son of the living God." From Old Testament times when the prophet, priest,

and king were set aside, consecrated to their offices, they were anointed signifying their being endowed with the spiritual gifts and qualifications necessary for the performance of their duties. From this well-known ceremony and its recognized significance Jesus was called the Anointed, "by way of eminence, because he possessed the gifts of the Spirit without measure, was furnished in a perfect manner for the work which he came into the world to execute." At his baptism, as he stood on the threshold of his public ministry, God anointed him with the Holy Spirit and with power. At his baptism there was this "visible pledge of his vocation, setting the great seal of heaven to his commission." Being thus full of the Holy Spirit from the very beginning of his ministry, and through the whole course of it, we would expect it to be, as it in reality was, a matchless ministry of power. "He went about doing good." These five words are a summary of much of the preaching of Peter as recorded in the gospel of Mark. In particular his doing good is illustrated in the fact that he "healed all that were oppressed of the devil". He triumphed over the evil one not only in the wilderness at the beginning of his ministry, and in the garden and on the cross at the end, but in every case where he dethroned the Satanic power in the heart of the individual. Such miracles attested his ministry proving clearly that God was with him. Verse thirty-eight exhibited a Trinitarian ministry throughout, hence it could not but be a ministry of supernatural power.

As the fame of the gospel and of its personal subject

are reviewed by the apostle, as he presents to us the Jesus
of history and the good news of salvation through him, while
these words are yet being spoken, may the Holy Spirit fall
upon all those that hear bringing Pentecostal blessings here
and now as in the days of Peter and Cornelius.

2. (3) THE FACTS OF JESUS AND HIS RESURRECTION WITNESSED

"And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even us, who ate and drank with him after he rose from the dead." Acts 10:39-41.

In the house of Cornelius after he had briefly reviewed the fame of Jesus and his gospel, Peter gives his own personal testimony regarding Jesus and his resurrection. The facts of the historic Jesus, and of the historic foundation of the gospel are clearly witnessed by the apostle. The big bulk of his preaching was a personal witness as to the deeds of Jesus, the death of Jesus, and the deity of Jesus as set forth in his resurrection.

Before ascending into heaven Jesus had said to Peter and the other disciples, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." In fulfillment of this prophecy we find Peter witnessing first as to the deeds of Jesus. The evangelist Mark has been called the interpreter of Peter. The gospel of Mark is generally considered the gospel as preached by Peter. The vivid details of this recorded gospel give marks of it as having come from an eye-witness. And it is a gospel which records the deeds rather than the words of Jesus. The gospel of Mark is a gospel of deeds. "All the things which he did" is a brief summary of a large part of this gospel which presents the preaching of Peter. Read this gospel and

you get a glimpse of the busy personal activity of Jesus. This is suggested by the characteristic word "straightway" used forty-two times in Mark. A most graphic description of the deeds of Jesus characterizes the preaching of Peter. He had been right with the Master for about three years as an eye-witness of his mighty deeds. Note how through his gospel he portrays in detail so many of his miracles of healing. He with James and John were the only eye-witnesses to the healing of the daughter of Jairus, the Transfiguration, and his Agony in the Garden. By reading the gospel of Mark we see how closely Peter brings one to the historic Jesus. Dr. A. T. Robertson has said, "The closer we get to the historic Jesus the surer we feel that he lived and wrought as he is reported in the Synoptic gospels."

Besides the deeds of Jesus Peter's preaching emphasizes the death of Jesus, that central fact of all Christianity. "Whom also they slew, hanging him on a tree." Aside from his witness of Jesus' ministry, a second big part of Peter's gospel in Mark is a record of Passion Week. "The Son of Man came not to be ministered unto but to minister." This ministry included all the things which he did. "And to give his life a ransom for many" describes the heart of the gospel according to Peter. Peter saw in Jesus the suffering servant of Isaiah chapter fifty-three. It has been well pointed out that there are two great figures around which Isaiah's thoughts gather, the King and the Servant. "The former is depicted in Matthew who also identifies him with the Servant; the latter by Mark who identifies him with the Messianic King." Whether in the

gospel of Mark, or orally in the house of Cornelius, or written in his epistle, the sufferings of Christ receive that central place in Peter's preaching which they must have in all the witnessing of every true evangelist. Take for instance the apostle's presentation of this grand theme in his first epistle in the following expressions: "Unto obedience and sprinkling of the blood of Christ." "Ye were redeemed ---with precious blood." "Because Christ also suffered for you---who his own self bare our sins in his body upon the tree." "Because Christ also suffered the righteous for the unrighteous that he might bring us to God." These passages contain a glorious gospel for a lost sinner. Each passage taken separately has its distinct message, while collectively they make a grand summary of apostolic preaching on the death of Christ.

Inseparable from his witness of the deeds of Jesus, and of the death of Jesus, is Peter's dominant witness of the deity of Jesus as declared with power by his resurrection from the dead. The apostles were called to witness particularly of the resurrection of Jesus. "The resurrection is singled out as the main point to which the testimony of the apostles related, because that being established, it involves every other truth in relation to the character and work of Christ. It proves him to be the Son of God, the Justifier, and Redeemer of men, their Sovereign, and Judge."

On his resurrection day the risen Christ had hastened to send the glad news to his sorrowing disciples and especially to Peter. "And these words appeared in their sight as idle talk; and they disbelieved them. But Peter arose and ran to

the tomb; and stooping and looking in, he sees the linen cloths by themselves; and he departed to his home, wondering at that which had come to pass." That same day Jesus honored the repentance, faith, and hope of this same disciple by appearing to him alone. Scripture is silent as to what took place at this reunion of Jesus and this disciple. Following this it was Peter's privilege a number of times to be one of a group to actually see the risen Lord. Peter actually ate and drank with Jesus after he rose from the dead. All of these appearances to him of the risen Jesus, and no doubt the one at the sea of Tiberias particularly, made an impression which Peter could never forget. Hereafter he had that confident, fearless, victorious note of an eye-witness of the resurrection which he sounded throughout his whole ministry.

Filled with the Holy Spirit on the day of Pentecost Peter joins his personal testimony with divine prophecy in witnessing the fact and significance of the resurrection. In his discourse on Solomon's porch he witnessed that God had raised from the dead the Prince of Life, Jesus as he had come to know him. Again when the apostles with great power gave their witness of the resurrection of the Lord Jesus great grace was upon them all. When brought before the council and challenged by the High Priest as to his teaching, Peter with the apostles said, "We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree--and we are witnesses of these things, and so is the Holy Spirit whom God hath given to them that obey him."

Here is joined to his personal witness that of the Holy Spirit himself. Prophets, apostles, and the Holy Spirit all unite in witnessing the historical foundation of the gospel, namely, the resurrection of Jesus. In the words of Dr. James Orr, "The resurrection of Jesus stands as a fact unaffected by the boastful waves of skepticism that ceaselessly through ages beat themselves against it; retains its significance as a cornerstone in the edifice of human redemption; and holds within it the vastest hope for time and for eternity that humanity can ever know."

With such a conviction concerning Jesus and his resurrection as Peter had, it is not surprising that under the power of the Holy Spirit his preaching was the means of converting thousands of people, and that he has gone down in history as the apostle of hope. Some thirty years after the resurrection of Jesus when Peter was writing the first epistle of Peter, still vividly and triumphantly he continued his witness as he wrote his doxology of victory, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance--unto a salvation, ready to be revealed in the last time."

Today, as in the time of the apostles, the Jesus of history risen from the dead, is the only hope of the lost world.

2. (4) THE FACTS OF JESUS AS JUDGE AND SAVIOR WITNESSED

"And he charged us to preach to the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." Acts 10:42-43

Peter had with great power personally witnessed concerning the Resurrection, which was the first step in Christ's exaltation. Following this testimony he proceeds to witness the fact of Jesus as Judge, His coming to judge the world at the last day being the last step in his exaltation. After presenting Jesus and the Resurrection as the good news message the application to the hearers seems to come definitely into the mind of the speaker. The warning of the evangelist of a judgment to come must be considered. This same Jesus, Risen from the dead, is also the God-ordained Judge of all. The apostle Paul in his address to the doctors of philosophy on the Hill of Mars in Athens sounded a similar note. As he was urging them to repentance he continued by saying, "Inasmuch as he (God) hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Here Resurrection, Judgment, and Repentance are closely connected. In Peter's message Resurrection, Judgment, and Faith have a similar connection. Each apostle emphasizes in particular that Christ is to be the Judge, having been ordained to this high office by God himself, and that all must appear before Him, who is the Judge of the living and

the dead. In his epistles Peter still warns of judgment and especially in the second epistle appeals to holiness of life in view of the judgment to come.

As Peter concludes his personal witness in the house of Cornelius he re-enforces it by adding to it the witness of all the prophets to the tremendous fact that Jesus is Savior.

"to him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." This is the unchanging gospel of the Old and New Testaments presenting the means of salvation, "through his name"; the sufficiency of salvation--sufficient for all who will believe; the condition of salvation--faith, everyone that believeth; and the provision of salvation, "remission of sins".

(1) The means of salvation. It is only through the name of Jesus that the lost sinner is to have salvation. "The name of Christ is the expression of all he has done and all He is and lives to do as our Mediator." "And in none other is there salvation." -Acts 4:12. Concerning this salvation the prophets sought and searched diligently. The spirit of Christ in them "testified before the sufferings of Christ, and the glories that should follow them." The suffering Servant of prophecy was "the Son of man who came not to be ministered unto but to minister and to give his life a ransom for many." Peter could clearly witness that the Jesus of history as he knew him was the Messiah of prophecy. Had he not personally heard the risen Lord "beginning with Moses and all the prophets, interpret unto them, in all the Scriptures the things concerning himself?" Peter also had had his mind opened that he might

understand the Scriptures, as Jesus had said unto them, "Thus it is written, that the Christ should suffer, and rise again from the dead on the third day; and that repentance and remission of sins should be preached in his name unto all the nations; beginning from Jerusalem."

(2) The sufficiency of salvation. It is for "everyone" that believeth. It is for whosoever will. This describes the sufficiency of the salvation provided through his name--the inclusiveness of the gospel. Note the advance here over verse thirty-five where Peter says that "In every nation he that feareth him and worketh righteousness is acceptable to him." Cornelius and those like him are welcome to enter, but lest some poor, disreputable, ungodly sinner might get the impression that he would be left out on the strength of this statement, verse forty-three throws the door open wide to the worst of sinners, of any and every race. If in that group listening to Peter in the home of Cornelius there had slipped in to the back seat a wretched ungodly servant, or a profane soldier, or an impure woman, all of these are included in the unchanging gospel invitation to everyone, "whosoever will may come." Through the prophet of old the free offer of mercy to all was sounded in similar strain, as he said, "Let the wicked forsake his way--and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." -Isaiah 55:7. Again, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Yes, this salvation is for everyone, like even a woman that was a widow, who lived, not in Jerusalem, but in

the land of Sidon; or a man, Naaman, the Syrian, who lived entirely outside the bounds of the promised land and was a miserable leper. Yes, this salvation is sufficient for any and every one who believes on him.

(3) The condition of salvation. From the time of the first gospel in Eden the condition of salvation has not been character, or ancestry, or rank, or position, but personal faith. Abel heard the gospel of Paradise Lost and accepted it by faith. Abraham believed God and it was counted unto him for righteousness. "Trust is the characteristic Old Testament word for the New Testament word, "faith". It occurs one hundred and fifty-two times in the Old Testament. "To take refuge." (Ruth 2:12), "To lean on" (Psalm 56:3), "To roll on" (Psalm 22:6), "To stay upon", are various renderings of the Hebrew word. The witness of the Old Testament prophets was that everyone who had such an attitude of mind and heart towards the promised Messiah, the Savior to come, would be saved. Everyone that believeth on him shall receive remission of sins. Before in his preaching Peter had emphasized repentance as the condition of salvation. "Repent ye" was the refrain of more than one of his evangelistic sermons. Repentance is a turning. Faith furnishes the motive for this turning. Hence either or both may be presented in answer to the sinner's cry, what must I do to be saved?

(4) The Provision of Salvation. Such a bountiful provision is made that all cannot be expressed in one statement. Long ago the Psalmist had said, "My cup runneth over". Perhaps first and foremost in the provision of salvation in the

minds of both prophets and apostles is remission of sins.

"Everyone that believeth shall receive not wealth, social position, power, or popularity. None of these words are found in the original. But written large in the message of the Old and New Testaments are the words "remission of sins". Listen to the prophetic chorus "By the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities." "Their sin will I remember no more." -Jeremiah 31:34. "Who is a God like unto thee, that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in lovingkindness." -Micah 7:18. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." -Zechariah 13:1. "Come now, and let us reason together, saith Jehovah: Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson they shall be as wool."

As Peter uttered these last words "remission of sins", I can imagine his thoughts went back to the incidents of the night before the crucifixion--the denial of his Lord--the cock crew--and the fact that he went out and wept bitterly. But especially he must have thought of the Resurrection, his belief in the crucified, risen, Savior, and his glorious experience of sin forgiven. That is the unchanging good news message to the lost sinner.

"I know a land that is sunk in shame,
 Of hearts that faint and tire;
But I know a Name, a Name, a Name
 That can set that land on fire.

I know a soul that is steeped in sin,
That no man's art can cure;
But I know a Name, a Name, a Name
That can make a soul all pure.

I know a life that is lost to God,
Bound down by things of earth;
But I know a Name, a Name, a Name
That can bring that soul new birth.

So listen, my heart, an angel speaks
To save that life from woes;
Christ Jesus is the Name, the Name,
He saves by way of the Cross."

3. THE EVANGEL OF THE APOSTLE TO THE GENTILES

(1) THE LORD OF GLORY

"And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest." Acts 9:5.

"Who, existing in the form of God---cross---wherefore---highly exalted---to the glory of God the Father." Phil. 2:6-11.

"For had they known it, they would not have crucified the Lord of Glory." I Cor. 2:8.

James Stalker has said that the whole theology of Paul is nothing but the explanation of his own conversion. On the way to Damascus he saw the Lord of Glory shining in heavenly splendor. He instantly acknowledged Him as his divine Redeemer who had been raised from the dead. In his later years in his letter to the Philippians he gives what is perhaps his sublimest brief statement of his conception of Christ, which is simply an expansion of his testimony of that first heavenly vision which changed his whole life. In the heavenly picture there is portrayed.

1. The Lord of Glory as He is by Nature.
2. The Lord of Glory as He willingly became.
3. The Lord of Glory as He was declared to be.
4. The Lord of Glory crowned with glory and honor.

1. The Lord of Glory as He is by Nature. A famous painter started to make a picture of a beautiful landscape. He began by first throwing on the canvas the skies, and then the remainder in harmony with the heavenly splendor.

Paul seeing Jesus in the glory of heaven by the power of the Holy Spirit calls him Lord. "Who art thou, Lord? What shall

I do, Lord?" He is the Lord of Glory who was crucified. "Who, existing in the form of God." Prior to his coming into the world Jesus was already, beforehand truly God. In his own nature he was the Lord of Glory. In his own high-priestly prayer recorded by John, Jesus speaks of the glory that he had with the Father before the world began. "He is Lord because He is in His own person the Jehovah who was to visit his people and save them from their sins." He is "The Lord to whom glory belongs as His native right--Glory is the peculiar attribute of Jehovah among all the gods." Ps. 29:1. Paul takes his stand on the deity of Christ the instant of his first vision of Him and never moves from this foundation. "Existing in the form of God" is interpreted as meaning "to have and to hold all those characterizing attributes which make God God." "Form means the essential attributes as shown in the form. In his pre-incarnate state Christ possessed the attributes of God and so appeared to those in heaven who saw him. It is a clear statement of the deity of Christ," (A.P.R.) At the very outset of Paul's profound statement setting forth his conception of Christ "he is telling us who and what He (Jesus) is who did these things for us, that we may appreciate how great the things He did for us are." (Warfield) The Lord of Glory is the Divine Redeemer of sinful man.

2. with such a background for the heavenly picture let us look next at the Lord of Glory as he willingly became. "Counted not the being on equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man,

he humbled himself, becoming obedient even unto death, yea, the death of the cross." What a picture of the historic Jesus. In his view Paul does not pass over the earthly life of Jesus. Here is the supreme example of humility and unselfishness as given in the incarnation and the passion of Christ.

For an understanding of this full, rich passage we turn again to such New Testament Interpreters as Somerville, Warfield, and A.T.Robertson. "He did not regard the being on equality with God a thing to be grasped, as a prey or booty. He looked rather to the good of men and renounced his own things on a course of self-denying service to others and humble obedience. He preferred to receive from the Father the sovereignty over all as the Divine recognition of His self-effacement for others rather than to obtain it by the assertion of his own right." Christ in his temptation in the wilderness is a typical illustration of the spirit just described. Here Christ "chose the path of self-humiliation in preference to self-glorification in order to reach messianic supremacy." A typical contrast to this spirit is found in the temptation of the first Adam, who though made in the image of God "abused the original gift by seeking to reach equality with God."

He emptied himself, "took no account of himself." He did not lay aside his divine nature. He remained essentially God. Earthly life was alien to his nature. Yet "He stripped himself of the insignia of majesty." (Lightfoot) Though he was God he became also man. He became an actual servant who was the Lord of Glory. He took the characteristic attributes of a slave. His humanity was as real as his deity. He was "made

In the likeness of sinful flesh." "He whose right it was to rule took obedience as his life characteristic." He became obedient unto death, yea, the death of the cross. Here is "the bottom rung in the ladder from the Throne of God. Jesus came all the way down to the most despised death of all, a condemned criminal on the accursed cross." See II Cor. 8:9 and Matthew 20:28. Here then is the central fact of the picture, the wondrous cross on which the Prince of Glory died, the death of the cross which gave to the Risen Christ his power to save us from sin and death. This is the old, old story of Jesus and his glory, of Jesus and his love. Jesus himself regarded the time of his death as the hour of his glorification. See John 12:23-24.

3. The Lord of Glory as He was declared to be. If there was one thing that impressed Paul from the time of his conversion, and was a key-note in his preaching, it was that this Lord of Glory who appeared to him was Jesus of Nazareth, alive, risen from the dead. He was declared to be the Son of God with power by the resurrection from the dead. By the resurrection the true nature of Jesus is revealed. "By raising Jesus alive from the dead in glory, God set his seal to the truth of Jesus' claim. Therefore Jesus is the Messiah, the Christ, the Son of God, and Savior of sinners." (B.C.G.) What a glorious gospel for a lost world! what a wonderful conception of Christ! After such a vision no wonder Paul was convinced and converted and compelled to proclaim the crucified Risen Redeemer as the only Savior of the world, and went forth making it the passion of his life to declare also to the

Gentiles "how that Christ must suffer and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles."

4. The Lord of Glory crowned with glory and honor. "Wherefore---highly exalted---to the glory of God the Father."

"From the highest throne of glory
To the cross of deepest woe,
Thou didst stoop to ransom captives;
Flow my praise, forever flow.
Reascend, immortal Saviour,
Leave Thy footstool, take Thy throne;
Thence return, and reign forever:
Be the kingdom all Thine own!"

Note the distinctive glory of the Exalted One. "Because of the suffering of death crowned with glory and honor." It was through suffering to glory. "Christ as the Indwelling Spirit and Life of His People, and Christ as their Lord--this is the distinctive glory of the Exalted One." (Somerville) See Gal. 3:14 for the first and Phil. 2:9-11 for the second.

From the Lord of Glory crowned with glory and honor, to whom all power has been given in heaven and on earth, we are endued with a new power, the power of the Indwelling Spirit of Christ, endued with power from on high. "The Spirit would do for the believer what Christ would do Himself in person and even more." Not only is He, Christ, the indwelling Spirit and Life of His people, but also Christ the Lord. "He does not become Lord, but only comes to His rights as Lord by and through His resurrection and ascension which are the culminating and completing acts of his saving work."

"Highly exalted"--A name above every name--In the name of Jesus, "in Jesus as we have come to know him". Paul first heard that name from the realms of glory. "I am Jesus whom thou per-

secutes," And he confessed that Jesus Christ was his Lord to the glory of God the Father, in the surrender of his will as he said, "Lord, what wilt thou have me to do?" "All hail, the power of Jesus name!"

5. (2) PAUL'S CONCEPTION OF SALVATION

"For I am not ashamed of the gospel; for it is the power of God unto salvation--." Rom. 1:16.

"For by grace have ye been saved--." Eph. 2:8-9.

"And the God of peace himself sanctify you wholly --." I Thess. 5:23-24.

"The Lord will deliver me from every evil work and will save me unto his heavenly kingdom; to whom be the glory forever and ever. Amen." II Tim. 4:18.

Four passages taken from four different epistles of Paul give us a cross-section of Paul's conception of salvation.

The first is from Romans, Paul's masterpiece on the subject of salvation. Martin Luther said of Romans, "It is the true masterpiece of the New Testament, and the very purest Gospel." The second is from Ephesians, "The Alps of the New Testament", that epistle of which Dean Farrar said, "It is the most sublime, the most profound, the most advanced and final utterance of St. Paul's Gospel to the Gentiles." The third is from First Thessalonians, the book which is generally conceded to be the first of Paul's thirteen epistles, and probably the first book of the entire New Testament. It is Paul's Christian primer containing the A B C's of the gospel. The fourth verse is from Second Timothy, probably the last written of Paul's letters, and generally believed to have been composed while he was a prisoner in the Roman dungeon, when the persecutions of Nero were at their height. Looking at these four passages in the light of the whole scripture record of his life and letters it may be observed that Paul's conception of salvation included at least four leading ideas.

1. Salvation is all of grace through faith in the crucified, risen Redeemer.

2. Salvation has in view all peoples.

3. Salvation is from all sin.

4. Salvation issues in eternal glory.

1. Salvation is all of grace, through faith in the crucified, risen Jesus. Paul's own conversion was a typical illustration of this truth. He had tried faithfully to earn his salvation by a strenuous observance of the law-works of his own righteousness. Suddenly on the Damascus road the risen Jesus had appeared to him, and from that one vision of him he became a changed man, with a will surrendered to his Savior.

In the theme of his masterpiece on the subject of salvation he says that salvation is unto everyone that believeth, and that the righteous shall live by faith. As he unfolds the plan of salvation in Romans 3:21-31, "The Acropolis of the Christian Faith", the word faith is found eight times with "through faith" as a refrain. This is followed by an illustration of Abraham who was saved through faith, and an illuminating statement as to the quality of Abraham's faith, a faith which by the Holy Spirit is brought into direct relation to his family life.

According to Paul it is through faith in the blood of Jesus, the "unique ransoming act". "God delivers the believing sinner from the punishment and power (and ultimately the presence) of sin, in virtue of the propitiatory death of Christ. --- The cross was necessary if possible more from the Godward side

than from the manward side. Many Old Testament saints did not see clearly the cross, but God did see the cross. All were saved by faith." It is only through the cross that God could be just and the justifier of him that hath faith in Christ Jesus. Salvation is the possession of the man who can say,

"Nothing in my hands I bring,
Simply to Thy cross I cling."

This is the heart of Paul's conception of salvation as given in Romans. This same thought rings out in simpler form in his gospel primer, First Thessalonians, where he speaks of "the obtaining of salvation through our Lord Jesus Christ who died for us, that whether we wake or sleep we should live together with him."

This leads us to that other fundamental word in Paul's conception of salvation, that "most dynamic word in all the history of redemption", --grace. Salvation is all of grace through faith in the crucified risen Saviour. Out of the heart of Paul's matchless thesis in Ephesians on salvation by grace are taken these words, "For by grace have ye been saved through faith, and that not of yourselves, it is the gift of God." There was the picture of the heathen, under the domain of the world, in the grip of the desires of the flesh, under the power of the devil. Over against this condition of sin and misery Paul sees God and thinks of the exceeding riches of his grace. This changes the whole picture from death to life, from perdition to salvation. The source is the very heart of God. It is simply love exercised towards man, "not by works done in righteousness, which we did ourselves, but according to

his mercy he saved us." No man deserves to be saved, nor has he the power to save himself. Even faith itself is a saving grace--the gift of God. Paul speaking of his own experience said, "But by the grace of God I am what I am."

In the book of Acts, chapters 8, 9, and 10, is given the record of three typical conversions. The first was a proselyte, the Ethiopian eunuch, educated, efficient, earnest. The second was a Jew, a Hebrew of the Hebrews, as touching righteousness which is in the law found blameless. The third was a Gentile, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. Not one of these three men was saved through works, although all were of excellent character before men. It is not of works that no man should glory. For we are his workmanship--his "poem" to the glory of His grace--"that in the ages to come he might show the exceeding riches of his grace in kindness towards us in Christ Jesus."

A second idea included in Paul's conception of salvation is that it has in view all peoples. This conviction as to the missionary scope of salvation dates from his conversion when he was called to witness before Gentiles and kings and the children of Israel--to be a witness unto all men.

Paul's view that salvation is to be offered to all men is consistent with and is a corollary to his conception of the universality of sin. In developing the subject of salvation in the book of Romans he shows that both the Gentiles and the Jews are in need of salvation; "for all have sinned and fall short of the glory of God." To meet this universal need of

mankind a merciful and gracious God had provided a salvation for all to be offered on condition of faith, "even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction." Think what a change had taken place in Saul the Pharisee as to enable him to write that last expression--"For there is no distinction." After Paul was led to the foot of the cross he found the key to the Old Testament which he had studied from childhood, and he learned that the thought of God from of old was missionary in character, and he read with new understanding the words of Isaiah, "I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth."

In Ephesians chapter three, Paul shows how that there had been revealed to him the mystery of Christ; that in the plan and purpose of God "the Gentiles are fellow-heirs, and fellow members of the body, and fellow-partakers of the promise of Christ Jesus through the gospel." Paul was called of God particularly to preach to the Gentiles the unsearchable riches of Christ.

With such a conception of salvation Paul became the typical missionary hero of all the ages, writing all his epistles with this in view, and making his passion like that of Carey and Livingstone to reach the unreached, convinced as he was that the gospel was the power of God unto salvation to everyone that believeth.

"Salvation! Oh! Salvation!
The joyful sound proclaim
Till earth's remotest nation
Has heard Messiah's name."

Again in the view of Paul salvation is from all sin--a salvation from sin unto holiness, a salvation from both the guilt and the power of sin. This view of salvation is expressed in Poplady's great hymn,

"Let the water and the blood
From thy wounded side which flowed
Be of sin the double cure
Cleanse me from its guilt and power."

According to Paul salvation is not only provided for the believer, he being pardoned of his sins and accepted of God on the grounds of the blood and righteousness of Christ, but this salvation is completed in the believer under the sanctifying power of the Holy Spirit. Paul taught that by the power of the blood the outlawed sinner is given the status of a citizen in the kingdom of God, and that through the power of the Holy Spirit he is given a character fit for the heavenly kingdom. In other words a saving work was done for the believer at the cross to free him from the guilt of sin, and a saving work is done in him by the indwelling of the Holy Spirit to free him from the power of sin.

Paul's view is that salvation is not something merely initiated in the believer, who is then left to his own resources. Paul believed that the saving work begun would be completed--justified by faith and sanctified by faith. Saved by grace and sanctified by grace. Not only does this conception of a completed salvation occupy a large part of his profound treatise, the book of Romans, but it is also prominent in that first letter to the Thessalonians. Here is found one of the greatest statements on the subject in all scripture. "And the God of peace himself sanctify you wholly; and may your

spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it." "Sanctification, as here described, is the immediate work of God by his Spirit upon our whole nature, proceeding from the peace made for us by Jesus Christ, whereby being changed into his likeness, we are kept entirely in peace with God, and are preserved unblamable or in a state of gracious acceptance with him, according to the terms of the covenant, unto the end." (Owen) Truly Paul believed in the complete salvation of the whole man.

This leads us to consider briefly one more idea so clearly set forth in Paul's conception of salvation. It is that salvation issues in eternal glory. "The souls of believers at their death, made perfect in holiness, do immediately pass into glory." Paul had said concerning his own desire that to depart and be with Christ was far better than remaining in the flesh. Not only is the soul saved unto the heavenly kingdom, but also the body. Rom. 8:11. "Raised up in glory, made perfectly blessed in the full enjoyment of God to all eternity." The believer's is a complete salvation which is crowned with glorification. In that matchless eighth chapter of Romans which begins with no condemnation and ends with no separation there are two verses, 29 and 30, which present what Kuyper calls "the glad summing up of the things God accomplished for us before we existed"--"the five links in the golden chain of salvation"--(1) Foreknown, (2) Pre-ordained, (3) Called, (4) Justified, (5) Glorified. The last link, in which is used "the most daring tense in the New Testament",

connects salvation with heaven itself. This salvation in Christ Jesus carries the believer across death itself unto the resurrection of the body and life everlasting. "The last enemy to be destroyed is death." Our Saviour "shall fashion anew the body of our humiliation that it may be conformed to the body of his glory"--a glorified, spiritual body, like unto the glorified body of Jesus himself.

As the aged apostle drew near the close of his earthly career, and was penning the last chapter of the last epistle of his that we have, from his "Lofty heights of triumphant faith" he looked forward to the salvation which would issue in eternal glory, "the sum of benefits and blessings which Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God." As he closes the chapter he gives expression to a glorious confession of faith and doxology. "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory forever and ever. Amen."

S. (3) PAUL'S ATTITUDE TOWARDS NON-CHRISTIAN RELIGIONS

In his book, "The Religion of Power", Harris Z. Kirk says, "When Paul carried the gospel into the Gentile world there were three persistent forms of spiritual experience exercising a mighty influence over the people: salvation by ritual, salvation by ethics, and salvation by legal obedience to a revealed law. The first was represented by the Oriental mystery religions, the second by the Epicurean and Stoic philosophies, and the third by Judaism." The first with its myths, symbols, and esoteric rituals appealed to the imagination. The second appealed to the speculative mind. "Its main problem was how to translate knowledge into power." The third, appealing to the conscience, reached its climax in the legalism of the Jews. Added to this non-Christian background was the fact that the Roman government established Emperor-worship as a policy of unification. The Jews we are told were exempt from this. Into such a world dominated by pagan thought and pagan practice, with a big part of its Jewish population having a form of godliness but denying the power thereof, there came the apostle Paul with the religion of power, the gospel the power of God unto salvation unto every one that believeth, the Jew first and also to the Greek.

What was the attitude of this "standard-bearer of the Church militant" to all these non-Christian religions with which he was surrounded on all sides and in every place? This question may be answered not only in the abstract, but also by observing his attitude in specific cases. In a word he was

COURTEOUS, CONCILIATORY, COURAGEOUS, and UNCOMPROMISING.

Paul was a courteous Roman gentleman. In the presence of king, governor or chief captain he was considerate and dignified. Lord Lyttleton said of Paul, "His zeal was eager and warm, but tempered with prudence, and even with the civilities and decorums of life, as appears by his behavior to Agrippa, Festus, and Felix; not the blind, inconsiderate indecent zeal of an enthusiast."

Paul was conciliatory. Note his approach to the intellectual group as he stood in the midst of the Areopagus addressing the Ph.D.s of this university center. He sought the good will of the Epicurean and Stoic philosophers where he himself had been called a babbler. He sought to be all things to all men that he might by all means save some.

Again Paul's attitude was marked by a courage to stand by his conviction, a readiness to meet danger without fear. The claims of his religion, as has been pointed out by Bishop Wescott, were of such a character as to call for courage on the part of its leadership. It claimed to be the universal religion. This placed it in direct opposition to all national or local religions. It was the absolute religion, therefore did not admit of compromise. It was an aggressive religion so sooner or later there must be "collisions between Christian convictions and heathen practices." Finally, it was spiritual and not temporal. He proclaimed the Lord Jesus Christ as Head of the spiritual kingdom. He is the blessed and only Potentate, the King of kings, and Lord of lords. "Now unto the King eternal, immortal, invisible, the only God, be honor

and glory forever and ever. Amen."

This brings us to the chief point we would emphasize in Paul's attitude towards non-Christian religions, namely, that he admitted no compromise. It has been said that no one was more yielding in matters of indifference than he, and no one more unyielding in matters of principle. We find absolutely no compromise of principle in the religion of Paul. His religion was absolute, final. Contrast the attitude of a modern group towards the non-Christian religions as set forth in the Laymen's Appraisal Report--"The final truth, whatever it may be, is the New Testament of every existing faith. We desire the triumph of the truth; we need not prescribe the route. It appears probable that the advance towards the goal may be by way of the immediate strengthening of several of the present religions of Asia, Christian and non-Christian together." Again from the same document are these words, "Sharing is a common search for truth, and becomes real only as it becomes mutual running in both directions each teaching and learning, each with the other meeting the unsolved problems of both." Such an attitude as is represented in these quotations is more pagan than Pauline. We are told that the pagan Oriental religions of Paul's time did not demand an absolutely exclusive devotion like the religion of Paul. "A man could be initiated into the mysteries of Isis, the Greco-Egyptian religion, or Mythras, the Persian religion, without at all giving up his former beliefs; but if he were received into the church, according to the preaching of Paul, he must forsake all other saviors for the Lord Jesus Christ." This demand of absoluteness on the

part of Christianity was something new to the world of Paul's day, just as it is unrecognized and unheeded by many peoples in the world of the present.

Rather than sharing with or compromising with other faiths Paul called for a complete break with heathenism. In First Corinthians he says, "But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons." In II Corinthians 6 he calls upon the Christians not to be unequally yoked with unbelievers. Paul does not forbid all contacts with heathen, (I Cor. 5:10; 10:27; 7:12) but "making common cause with heathen efforts and aims, the entering into the heathen element of life. He forbids "a fellowship in which the heathen partner forms the standard which determines the mode of thought and action of the Christian partner. Christians are not to put themselves to the disposal of unbelievers by sharing the drawing of the unbeliever's yoke." For what 'participation' have righteousness and iniquity? or what 'in common' hath light and darkness? And what 'symphony' hath Christ with Belial? or what 'assigned part' hath a believer with an unbeliever? And what 'joint deposit' hath a temple of God with idols? It is clear that the sense of the paragraph just referred to is not compromise with, but a complete break with all this heathenism. In all the relationships of life the Christian is to have no fellowship with the sins of Babylon. We are not called upon to be sanctimonious, but we are called upon to be saints, as someone has well put it. "For we are the sanctuary of the living God" and "what agreement

hath a temple of God with idols?"

As in the days of Isaiah, as in the apostolic age, so today the true Israel of God needs to hear and heed the clarion call, "Come ye out from among them, and be ye separate, saith the Lord. And touch no unclean thing: And I will receive you, And I will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty."

3. (4) RECONCILIATION

"But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation."

II Cor. 5:18-19

A big word is before us for our consideration. It is a new word in the writings of Paul, that is, this is the first time used in point of time. It is a great doctrinal word. To the lost sinner it is a most joyful sound, and to the redeemed saint a most glorious word. Let us look at its New Testament meaning, its Author, its Mediator, its matchless motive, its extent, its ministry, and its effects.

1. Its Meaning. Originally it was an old word for exchanging coins. Ordinarily "to reconcile is to remove enmity between parties at variance with each other." "Reconciliation is that work which God wrought out on the Cross of Christ whereby every barrier is removed between Him and the lost world."

(E.C.C.) It presupposes estrangement. In the case before us it is between God and man. While it may be said to be two-sided, "the Godward side is far more serious." The wrath of God is revealed against the sin of man. A holy God and a sinful man are immediately brought into view. Divine justice must curse sinful men. Gen. 3:10, "But your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear." (Is. 59:2)

2. Who then had the power to remove, or has removed the enmity between God and man? Who is the prime mover in making

peace? Who is the Author of the work of reconciliation? Written largely all over our text is the triumphant truth that God is the Reconciler. That God is the Source of all spiritual blessings is repeatedly emphasized by Paul. "Thanks be unto God who always leadeth us in triumph in Christ." "Our sufficiency is from God." It is God "who shined in our hearts." Now he that wrought us for this very thing is God. "But all things are of God--to wit that God (emphatic) was in Christ reconciling the world unto himself." "Reconciliation in the New Testament sense is not something which we accomplish when we lay aside our enmity to God; it is something which God accomplished when in the death of Christ He put away everything that on His side meant estrangement, so that He might come and preach peace." (Denney) I am so glad that the Author of the glorious work of reconciliation between God and man is not the individual man, not even a league of men, but the Lord, God, omnipotent.

5. Not only is God the Author, taking the initiative in reconciliation, but He has devised the means, (II Sam. 14:14), and paid the cost (Rom. 8:32), and presented the basis for peace in providing a Mediator. "Who reconciled us to himself through Christ." This leads us direct to the Cross--"One mediator between God and man, himself man, Christ Jesus, who gave himself a ransom for all." He once offered up himself a sacrifice to satisfy divine justice and reconcile us to God. (Shorter Catechism) In the death of Christ God put away everything that on God's side separated God and man. It was the good pleasure of the Father "through him to reconcile all things

unto himself, having made peace through the blood of the cross."

"By Christ on the cross peace was made,
My debt by His death was all paid;
No other foundation is laid,
For peace, the gift of God's love."

4. This leads us into the matchless motive of reconciliation, to the very heart of the gospel of the atonement, in the love of God for a lost world. He so loved that he gave his only begotten son. "Herein is love, not that we loved God, but that He loved us, and sent his Son to be a propitiation for our sins." "But God commendeth his own love to us, in that while we were yet sinners Christ died for us." In verse 14 we see something of the love of Christ that will not let us go. In the matchless motive of reconciliation we get a glimpse of the love of God the Father--the heart of our loving heavenly Father in providing the means and the basis. No wonder Dr. Caldwell said that Paul found at the cross a new conception of God. "God is love."

5. The extent of the work of reconciliation. "Who reconciled us to himself," "God was in Christ reconciling the world unto himself." "World" of verse 19 evidently corresponds to "all" of verses 14 and 15. It was an atonement "sufficient for the sins of the whole world, but efficient only to them that believe." In this passage the Godward side is emphasized, yet it does not overlook the manward side, hence we have given us

6. The ministry of reconciliation, for the proclamation of the good news of reconciliation, ministers through whom men are to believe the word of reconciliation. One word of Paul for minister literally means waiter, attendant, servant, one who goes through the dust. This suggests the humble service of the

gospel ministry, and at the same time its greatness and Christ's likeness. "But whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

7. Finally, let us note some of the effects of reconciliation. (1) Forgiveness of sins, (2) The gospel committed to our trust. Forgiveness of sins, "not reckoning unto them their trespasses." "Reckon" is another great gospel word of the apostle Paul used about eight times in II Corinthians and nineteen times in Romans. It is a great word used all through scripture from Abraham to Paul. It takes the penitent sinner out of the miry pit and sets him upon a rock. Not only so, but gives him a standing at the very court of heaven. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile." (2) The gospel committed to our trust. We are not a ministry without a message. To the ministry of reconciliation has been committed the word of reconciliation, the good news that God has made peace with the world through the death of his Son. He has put away everything that on His side meant estrangement. While we are calling upon men to make their peace with God, urging them to receive the reconciliation, our main theme must be redeeming love, telling them that God has made peace with the world by remembering, "It is God's earnest dealing with the obstacle on His side to peace with man which prevails on man to believe in the seriousness of His love, and to lay aside distrust." (Denney)

3. (5) THE AMBASSADOR'S APPEAL

"We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. And working together with him we entreat also that ye receive not the grace of God in vain (for he saith, At an acceptable time I hearkened unto thee, and in a day of salvation did I succor thee: behold, now is the acceptable time; behold, now is the day of salvation.) II Cor. 5:20-6:2.

A duly commissioned ambassador as he represents his sovereign occupies a position of rare dignity, honor and responsibility. Dr. James H. Taylor, pastor of the Central Presbyterian church, Washington, D.C., tells that upon one occasion he had the privilege of meeting the ambassador from the court of Great Britain. As he was being introduced Dr. Taylor said, "It is a high honor and privilege that is mine to meet the ambassador of his majesty, the king of England." To which the ambassador immediately responded, "It is a higher honor for me to meet the ambassador of the King of Kings." The apostle Paul says, "we are ambassadors therefore on behalf of Christ--."

The minister of the gospel, although a bondservant of God, is at the same time an ambassador of Christ, called and commissioned by God himself, and as his personal representative occupies a position of highest rank and dignity. In the capacity of ambassador of the King of Kings he makes a definite appeal. What he has to say is, "Be ye reconciled to God." In our text we have the appeal presented, explained and urged.

As this appeal is presented note its source, its spirit,

and its substance. It comes direct from the court of heaven. God the Father is entreating. Thus saith the Lord. Christ the Savior is beseeching. It is a divine appeal, not the words of a mere man. Under the power of the Holy Spirit we appeal with all the authority of the Triune God. From such a divine source this appeal has at the same time the spirit of earnest entreaty, that of the most exalted sovereign of the universe stooping to beg and entreat sinful man. It is the spirit of the only one who had the authority to say, "Come unto me, and I will give you rest"; who was at the same time meek and lowly in spirit. God and Christ entreating and beseeching lost sinners! What more glorious picture of divine love condescending -- "Grace, grace, marvelous grace."

The substance of the entreaty is, "Be ye reconciled to God". This means "Embrace the offer of reconciliation."

(Hodge) "It is not 'Show yourself His friends' but 'Accept His offered friendship; enter into that peace which He has made for the world through the death of His Son. Believe that He has at infinite cost put away all that on His part stood between you and peace. Receive the reconciliation.'" (Denney) This divine appeal coming direct from heaven is made direct to the human heart--to that heart which because of its sin has become separated and estranged from God, unfriendly, lacking peace, fighting God and fighting man. It comes direct to the human heart which is naturally a sinful heart. Be ye reconciled to God. God the Reconciler has made peace. You accept this peace proposal.

But how is it possible for me, the lost sinner, to accept

this priceless gift of salvation? This brief appeal must be explained. Hence the gospel appeal direct to the human heart is explained as it carries us on direct to the Cross of Christ as its basis. "Him who knew no sin he (God) made sin on our behalf; that we might become the righteousness of God in him." This is the expansion of the brief expression in verse 14, "One died for all." This verse 21 takes us to the very heart of the apostolic message. It is "the keystone of the whole system of apostolic thought--It is the focus in which the reconciling love of God burns with the purest and intensest flame; it is the fountain light of all day, the master light of all seeing, in the Christian revelation."

One--the sinless One, who knew no sin. Christ's own consciousness of sinlessness is obvious in the gospel record. (John 8:46 and John 14:30) The testimony of his enemies was to the same effect. His personal enemy said that Christ's was innocent blood. His public enemy said he found no fault in him. Then the Spirit of God all through scripture testifies to the spotlessness of the Lamb of God. One died for all. "He made sin on our behalf." He, God the Reconciler who took the initiative and paid the cost. "Jehovah hath laid on him the iniquity of us all." "God sending his own Son in the likeness of sinful flesh." Jesus, divine, human, sinless, was alone qualified to satisfy divine justice and reconcile us to God. "Made sin" in the sense of being regarded or treated as a sinner, or counted a sinner. He bore the guilt of sin. On the day of atonement the sins of the people were "placed" on the head of the scape goat. The Lamb of God, spotless,

sacrificial, bears away the sin of the world. Imputation must explain reconciliation. "On our behalf"--Christ died for our sins. In our stead--Substitution must explain reconciliation. "That we might become the righteousness of God in him." Our sins were imputed to Christ and his righteousness imputed to us. Christ's atoning work was not only that we might escape punishment, but also that we might be accepted before God. Both pardon and acceptance are included in justification.

We have here then a group of big words expressing big ideas--reconciliation, substitution, imputation and justification.

How is it possible for me to receive the pre-offered friendship of God? How is it possible for God to be just and justify the ungodly? The answer is in this act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone. (Shorter Catechism)

In a word, "Our hope is built on nothing less, Than Jesus' blood and righteousness."

God made peace through the blood of the Cross, but multitudes of men have kept on fighting even though peace has been made. Following our second war with England a peace treaty was signed. News travelled slowly during those days before telegraph, telephone, wireless, radio. At New Orleans since they had not heard the message of peace a battle was fought after peace was declared. Peace was their status but not their experience. God reconciled the world unto himself at Calvary, thus making peace as a status. Yet it does not become peace as an experience to the individual sinner who is at enmity

with God, until he by faith accepts the word of reconciliation, the message of peace. Hence the entreaty, the exhortation from the court of heaven through the ambassador of the King of Kings is "Receive the reconciliation."

Verse 20 presents the appeal, verse 21 explains the appeal, Verses one and two of chapter six urge the acceptance of the appeal. It is open to rejection or acceptance. If so great a salvation is rejected there is no escape for the impenitent sinner. "And working together with God we entreat also that ye receive not the great favor of redemption in vain--for there is a time of grace, and a day of salvation, and that day is now. Therefore neglect not this great salvation." (Hodge) "Behold, now is the acceptable time; behold, now is the day of salvation." By the authority of the word of God, as ambassadors on behalf of Christ, as though God were entreating by us, we beseech you to accept now God's offer of pardon and acceptance. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto Jehovah."

The note of immediacy must be clearly and earnestly sounded. "There is danger and death in delay." Dr. E. Price Thompson called our attention in class to the fact that "Felix was a man who deferred his moral decisions. He was convicted of sin, terrified of judgment. But he did not decide for or against God. He simply postponed, waiting for a convenient season." Today is the day of grace, the day of salvation, the acceptable time, the day of the Spirit's power. The response of faith is,

"Just as I am Thy love unknown,
Has broken every barrier down;
Now to be thine, yes thine alone,
O Lamb of God, I come, I come.

Just as I am, and waiting not
To rid my soul of one dark blot;
To Thee whose blood can cleanse each spot
O Lamb of God, I come, I come."

3. (c) PAUL'S MESSAGE TO HUMANITY

"A minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee---to open their eyes that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins---by faith in me---they should repent and turn to God, doing works worthy of repentance." Acts 26:16-20.

"---Christ died for our sins---he hath been raised on the third day." 1 Cor. 15:3-4.

"Testifying both to Jews and to Greeks repentance towards God and faith towards our Lord Jesus Christ." Acts 20:21.

"But now he commandeth men that they shuld everywhere repent." Acts 17:30.

"Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Acts 16:31.

Paul was pre-eminently a preacher with a message. Divinely commissioned he had a supernatural message. First, he had a heavenly vision, then he had a message from heaven, not received nor learned from man, but a message which came through revelation of Jesus Christ, the Lord of Glory, who had been crucified. That he preached throughout his ministry was the good news of Jesus. The content of his message was Jesus, His person and His work. From the synagogues in Damascus to the prison in Rome he proclaimed Jesus, that he is the Son of God. The refrain of his message was that men should everywhere repent of sin and believe on the Lord Jesus Christ. This reminds us of the historic Jesus, who when preaching in Galilee had said, "Repent ye, and believe in the good tidings."

After Paul had been a minister and a witness in Europe, and had laid the foundation of the Christian church in the

Next, one day he was en route back to Jerusalem. He called for the elders of the church of Ephesus to meet him at a port of call, Miletus. In telling them what he had been doing he said that both publicly and from house to house he had been testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ. This was over the refrain of his central theme, the Lord of glory who was crucified.

To repent is "to be sorry for sin, and to hate and forsake it, because it is displeasing to God." This is a fine definition from the child's catechism. One not quite so elementary is as follows, "To repent is to change one's attitude toward self, toward sin, toward God, toward Christ." Paul believed that this change of attitude was the gift of God. In the letter of his old age he said, "If perchance God may give them repentance." It is a saving grace. This leads us direct to the cross, the supreme manifestation of divine grace. God took the initiative in the salvation of sinful man by giving his son to die for our sins. Through His death the way was opened by which man could repent. Jesus by his death removed the cause of estrangement between God and man so that their relationship might be restored as before. His death made it possible for God to forgive the sinner, but it is necessary for man to repent in order to receive salvation. Through the matchless grace of God through Jesus he grants this repentance unto life to the believing sinner.

A true sense of sin comes to one who sees Christ crucified. At the foot of the cross the sinner sees the mercy of

God in Christ. Although our sin caused his death, yet he gladly and willingly died in order that we might be freed from its penalty. Although we as sinful beings daily sin against God in thought, word and deed, yet in face of all our wickedness he offers us the benefits of his mercy, love and grace.

Dr. Selbie of Oxford tells the following story which illustrates the love for lost sinners as displayed at the cross.

"There was a young Frenchman who loved a courtesan. The woman hated her lover's mother, and when in his passion he offered her any gift in return for her love, she answered, 'Bring me then, your mother's bleeding heart'. And he in his madness killed his mother, and plucking out her heart, hurried by night through the streets, carrying it to the cruel woman to whom he had given his soul. But as he went he stumbled and fell, and from the bleeding heart came an anxious voice, 'My son, are you hurt?' Not even murder could kill that mother's love; it lived on in the torn heart. And this is the message of the cross." Only when one sees Christ crucified does he "with grief and hatred for his sin turn from it unto God with full purpose of and endeavor after new obedience."

While Paul preaches clearly that repentance is due to the saving grace of God, at the same time it is clear that repentance must be the conscious, voluntary choice of the sinner himself. Paul's commission was to open their eyes, that they may turn, that they should repent and turn to God, doing works worthy of repentance. Hence as Paul addressed the intellectual group at Athens, the Ph. D.s of the time, he said, "But now

he commandeth men that they should all everywhere repent." And this in view of the coming judgment of him whom God had raised from the dead. Paul's preaching was of the type that produced repentance. He faithfully proclaimed the word of the cross. Repentance like faith comes by hearing this saving message.

"The crying need of our degenerate times is for a revival of true, old-fashioned, Christ-centered Bible preaching that will call upon all men everywhere to repent in view of that coming day when God will judge the world in righteousness by his risen Son---Repentance is not only desirable but it is imperative and all-important. Apart from it no sinner will ever be saved. God himself commands all men everywhere to repent. Our Lord Jesus declared, Except ye repent ye shall all likewise perish. That which is so perilous to neglect should be faithfully preached to all for whom Christ died. And when men receive the message in faith, and judge themselves in the light of the cross, they may know that all heaven resounds with gladness, for there is joy in the presence of the angels of God over one sinner that repented." (Ironside)

Inseparably connected with repentance in the refrain of Paul's preaching is faith, "the word of faith" which he preached. Of Paul's preaching Roland Allen says, "Repentance and Faith are the keynotes of his preaching. He strove always to bring men to make that act of spiritual surrender by which they renounce the past and turn to Christ. In repentance they confess their past wrong doing; in faith they find forgiveness as members of Christ's body. In repentance they recog-

nize their weakness; in faith they find strength by the administration of the Spirit of Christ. In repentance they confess the way in which they have walked in a way of death; in faith they find in the Kingdom of Christ the way of life. In repentance they break with a sinful world; in faith they enter the Church."

Dr. R.A. Webb used to tell us that faith furnished the motive for the turning of the sinner unto God, hence faith must precede repentance. The first conscious act of a sinner in conversion is faith. Many definitions of faith have been given. It is "the conviction of truth founded upon the testimony of the Holy Spirit." "Faith in Jesus Christ is a saving grace whereby we receive and rest upon Him alone for salvation as He is offered to us in the gospel." "Faith is the human side of the divine activity carried on by the Holy Spirit." To have faith is "to trust in Christ alone for salvation." Dr. Caldwell said, "Faith according to Paul is the active exercise of all the faculties of the soul-intellect, affections and will whereby we accept Jesus Christ as God offers Him to us in the gospel as our prophet, Priest, and King." Paul was pre-eminently the apostle of faith. Dr. Caldwell used to like to tell us that Paul taught in Romans that we are justified by faith, sanctified by faith, glorified by faith; that "from faith to faith" in 1:17 means faith first, faith last, faith in the middle, and faith at the end.

According to Paul faith like repentance is the gift of God. It is a saving grace. Not only is this taught in Ephesians, but also to the Philippians he wrote, "To you it hath been granted in the behalf of Christ not only to believe on

him, but also to suffer in his behalf." At the same time faith is the conscious act of the soul, the receiving and resting upon Jesus Christ alone for salvation as he is offered in the gospel. Hence the apostolic message to the Philippian jailer under conviction was, "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house." The Athenians on Mars Hill, steeped in their idolatries and worldly philosophies, apparently had no conviction of sin. The call there was to repentance. On the other hand the jailer, realizing his lost condition and need cried out, "Sirs, what must I do to be saved?" The apostolic answer in this case was for him to believe.

Believe on Jesus the Matchless Prophet of history, who "reveals to us by his word and Spirit the will of God for our salvation." Sinful man is spiritually ignorant and needs a teacher. The Master Teacher spake with authority. "Never man spake like this man." By reading the Bible under the illuminating power of the Holy Spirit one may know the way of salvation.

Believe on Jesus the Abiding Priest. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." Here is the heart of Paul's gospel. This answers the question raised by Socrates 500 years before when he cried out, "It may be, Plato, that the Deity can forgive sins, but I do not see how." I must believe in such a Savior for I am not only ignorant but also guilty. I must receive the reconciliation which he wrought out at the cross. I must believe in my heart that God raised him from

the dead. And he ever lives to make intercession for us.

Believe in Jesus the all-victorious all-sovereign King. I need him as a King because I am weak and helpless. We may become more than conquerors through him that loved us. Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

The ignorant, guilty, helpless man, by accepting Jesus as offered in the gospel as Prophet, Priest and King, has in Him an all-sufficient Saviour, and can sing with Charles Wesley,

"Thou O Christ, art all I want,
More than all in Thee I find."

3. (7) THE GOSPEL OF LIFE AND IMMORTALITY

"Who abolished death, and brought life and immortality to light through the gospel." II Tim. 1:10b.

The apostle Paul, after having fought the good fight, finished the course, and kept the faith, is now chained in a dark dungeon in Rome. The persecutions of Nero are at their height. This letter to Timothy was probably his last will and testament. Luke was with him, to whom he probably dictated the letter. Realizing he is soon to die, Paul utters these triumphant words, "Who abolished death, and brought life and immortality to light through the gospel." How precious this gospel must have been to the old apostle as he realized that the time of his departure was at hand. How precious to every sinner saved by grace to think of his future completed salvation, the immortality of the whole person, body and soul together.

1. The Definition of Life and Immortality. According to the extra-Biblical idea, immortality frequently means the survival of the soul after death. According to the Biblical sense the "soul indeed survives the body, but this disembodied state is never viewed as one of complete life. The immortality the Bible contemplates is an immortality of the whole person, body and soul together. It implies, therefore, deliverance from the state of death. It is not a condition simply of future existence, however prolonged, but a state of blessedness due to redemption and the possession of eternal life in the soul; it includes resurrection and perfected life in both soul and body."

2. The Foundation of Life and Immortality. "Who abolished death" are the words of the apostle with reference to Jesus.

If Adam had continued as created, without sin, he would have had life and immortality. Sin caused death--mortality. "It is the part of grace and redemption to restore immortality in the true sense." Here comes in the work of Christ. By His death and Resurrection he brought to nought death, destroyed the power of death, removed its terror and sting for the believer. "But now hath Christ been raised from the dead, the first-fruits of them that are asleep--for as in Adam all die, so also in Christ shall all be made alive." (I Cor. 15:20 and 22) "The Resurrection of Christ was not the resurrection of a private person, but of a public character and federal head, and carries with it the pledge and guarantee of the resurrection of all his constituents." (R.A.Webb)

3. The Revelation of Life and Immortality. The Resurrection of the body is a distinctive tenet of Christianity. Jesus brought Life and Immortality to light through the gospel. While this full complete light was brought through the Gospel of the New Testament, yet it is significant that so often along with and identical with the successive revelations of the gospel in the Old Testament are also the successive revelations of life and immortality. How true it is with respect to the Biblical teaching of immortality that "the New Testament is in the Old concealed, and the Old Testament is in the New revealed."

Contemporaneous with the proclamation of the first gospel in Eden, there existed the tree of life in the midst of the garden. Lest fallen man "put forth his hand, and take also of the tree of life, and eat and live forever--therefore Jehovah God sent him forth from the garden of Eden." Is there not

here "indicated a possible immortality for man upon earth?" The final apostolic view presents the tree of life by the side of the river of water of life, and the leaves of the tree for the healing of the nations.

In Enoch is given to the generation before the Flood a type of true immortality. "He walked with God, and he was not, for God took him." The assurance of immortality is a reflex of fellowship with God.

In the time of the patriarchs Abraham had the faith to believe that God could do what was humanly impossible, "accounting that God is able to raise up, even from the dead."

Moses was not without some light on the resurrection, as is indicated by Jesus himself, when he said, "But as touching the dead, that they are raised: have ye not read in the book of Moses, in the place concerning the Bush how God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?"

One of the most ancient, and at the same time one of the most inspiring confessions of faith we have on record is found in the heart of the book of Job. Job's friends had just reproached him as a hypocrite, and accused him of being a wicked man, as an answer to their accusation, and as a proof that he had no reason to despair of life nor fear the sting of death, he utters words which might well be inscribed in a book, or with an iron pen be graven in the rock forever. "But as for me I know that my Redeemer liveth, and at last he will stand upon the earth; And after my skin, even this body is destroyed, then without my flesh shall I see God. Whom I even I shall see,

On my side. And my eyes shall behold, and not as a stranger."

When David was an old man, approaching the end of his earthly career, there came to him the assurance of continued, conscious, complete communion with God. Taught by the Holy Spirit he uttered in psalm sixteen what is perhaps the clearest prophecy in the Old Testament of the resurrection of Christ. With Paul and Peter as interpreters we are told that this Psalm transcends anything in the experience of David, and must find its fulfillment only in the Messiah of whom David was the type. See Acts 2:30, 31. Only through the victory over death accomplished by Christ was it made possible for David to enjoy that unending fellowship with God for which he longed when he said, "Thou wilt show me the path of life; In thy presence is fulness of joy: In thy right hand there are pleasures forever more."

In the words of the evangelistic prophet Isaiah is there not a clear prophecy of a resurrection, an end of death, when he says, "Thy dead shall live; thy dead bodies shall arise"? (Is. 26:1)

In the prophecy of Daniel there is the indication of the apostolic teaching that there is to be a resurrection of both the just and the unjust. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2)

The Jews of Christ's time and of the apostolic age evidently believed it. According to Paul it must have been a fundamental article of the Jewish church--"Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust." (Acts 24:15)

Standing by the grave of Lazarus, Jesus himself proclaimed in no uncertain words "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." On another occasion after teaching the spiritual resurrection of those dead in trespasses and sin when they heard with the inner ear the voice of the Son of God, Jesus continued by saying, "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."

In general the apostles were witnesses primarily of the resurrection. "And with great power gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all." (Acts 4:33)

Peter never forgot the risen Savior. In his epistle written perhaps thirty years after the Resurrection, he has his witness of the resurrection first and foremost in the opening doxology. The apostle John in his gospel gives a detailed account of the Resurrection of Jesus, and in the Apocalypse refers to Jesus Christ as the first-born of the dead.

Of all the apostles Paul stands out most prominently as interpreter of the resurrection. Paul stakes all on the fact of the resurrection of Jesus. "If Christ hath not been raised then is our preaching vain, your faith also is vain." This great apostle wrote the fifteenth chapter of I Corinthians as the Marseillaise Hymn of the Christian Church, which is sung in the grave-yards of earth to assure Christian Hope as it

stands with bowed head and weeping eye about the sepulchre."
(R.A.Webb)

Perhaps the saddest sight in the whole Orient is a heathen funeral and the most heart-breaking sound the wailing of those that are without hope, as they see the body of a loved one covered in the grave. Over against the broken-hearted cries of the bereaved, the gospel of hope tells of Him who abolished death, and brought life and immortality to light, through the gospel. "For if we believe that Jesus died and rose again, even so them all that are fallen asleep in Jesus will God bring with him." (I Thess. 4:14) "For our citizenship is in heaven whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised Christ Jesus from the dead shall give life to your mortal bodies through his Spirit that dwelleth in you." (Rom. 8:11)

With such a glorious gospel as this the Christian faces death and the grave with a firm belief in the resurrection of the body, and says with Paul, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

4. THE FINAL MESSAGE FROM THE THRONE

"I Jesus---And he that is athirst, let him come; he that will let him take the water of life freely---." Rev. 22:16-20.

The sermon which may have brought the apostle John, the author of the book of Revelation, to Jesus was preached by John the Baptist, the forerunner of Jesus. It has been said that the central truths of the preaching of John the Baptist were (1) the Blood of the Lamb, and (2) the Baptism of the Spirit. "The blood and the oil go together. I need both. I have them both in the one Jesus the Lamb on the Throne; Jesus the Lamb taking away sin, Jesus the Anointed baptizing with the Spirit." (Andrew Murray)

From the time of the ministry of John the Baptist to the proclamation of the final evangelistic message from the throne of heaven some sixty-five years had lapsed. During this period had taken place the two most stupendous events in the history of redemption, the one at Calvary, and the other at Pentecost. Jesus had gone back to heaven. From his throne in heaven he continues his interest in lost sinners, and the plan of redemption which he had been developing through successive revelations and covenants for several thousand years.

The book of Revelation is an unveiling of the "glory of the exalted Christ, and of the sufferings and the ultimate triumph of the militant church." In this last book of the sacred canon is found repeatedly that characteristic apocalyptic name for the Redeemer, the Lamb, that word suggesting a veritable gold mine of redemptive truth.

Through the door opened in heaven--the door of revelation--John sees in the center of the picture the Lamb in the midst of the throne, the lamb which had been slain. Behold, the Lamb of God, spotless, sacrificial, sovereign. The book of God's plan and purpose is revealed and executed by the Lamb. The Lamb is the object of the adoration and praises of the representatives of Creation and of the Church. The music of heaven, the harps and the voices join in ascribing praises to the Lamb, proclaiming His worthiness and his work. And the angelic hosts and the whole created universe join in praises to the enthroned God and to the Lamb in the midst of the throne. So on through the book of Revelation what a mine of glorious gospel truth centers around the Lamb! This book presents the blood of the Lamb, the throne of the Lamb, the wrath of the Lamb, the book of life of the Lamb, the followers of the Lamb, the presence of the Lamb, the song of the Lamb, the enemies of the Lamb, the war of the Lamb, the victory of the Lamb, the marriage of the Lamb, the bride, the wife of the Lamb, the twelve apostles of the Lamb, the light of the Lamb, and "a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." Finally, on the last page--the closing chapter of the whole Bible we get the final message from the Lamb on the Throne. Before the sacred canon is forever closed, from the heart of the exalted, glorified Redeemer comes the final evangelistic message to sinful man--that unchanging, everlasting gospel which His followers are to proclaim until He comes again.

In this final revelation of the gospel is one verse that particularly claims our attention, and its words are these:

"And the Spirit and the bride say, Come. And he that is athirst, let him come; he that will let him take the water of life freely."

One word that gives us a key to this climactic gospel of the crowned Christ is the word "come". It expresses a dominant note in the book of Revelation. It is sounded in the prologue, "Behold, he cometh with the clouds." It is re-echoed through the book, and is most emphatic in the epilogue of the last chapter--"And behold, I come quickly." "Behold, I come quickly." "Come--come--let him come." "I come quickly. Amen: Come, Lord Jesus." In the verse particularly before us we need to distinguish carefully the use of this word "come". While we realize that a common interpretation of verse seventeen makes the word "come" in each instant evangelistic in purpose, addressed to sinful man, yet in the light of the immediate context and of the book as a whole, we offer for your consideration another interpretation which is followed by such a Biblical expositor as Alexander Maclaren. He says, "The two halves of verse seventeen do not refer to the same persons or the same coming. The first portion is an invocation, or prayer. The second portion is an invitation, or offer. The one is addressed to Christ, the other to man. The first refers to the coming of Christ to the world at last; the other the coming of men to Christ now."

Christ's coming to the world is the prayer of the Spirit, the Bride, and the individual believer. In immediate connection with this expression of longing for the return of Christ to the world, is the final invitation to men to accept the gospel offer. Let us note carefully the vital connection between the

two halves, namely, Christ coming to the world at last, and men coming to Christ now. (1) Both are a primary concern of the church--the church triumphant, and the church militant. (2) The one is graciously delayed until the other is accomplished. "And this gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." (Mt. 24:14) (3) The second coming will complete the salvation of men who come to Him, "Christ shall appear a second time, apart from sin, to them that wait for him, unto salvation." (Heb. 9:28) (4) Because of His coming quickly the acceptance of the gospel offer is urgent, hence this glorious gospel offer is so closely connected here with the fact of the second coming of Christ.

Let us take one more look at the final evangelistic message from the throne of heaven, to sinful men here upon earth --the gospel offer as it is presented until the time of the marriage of the lamb. Consider what is offered, by whom it is offered, to whom it is offered, and how it may be received.

1. What is offered is the water of life. This is a familiar gospel symbol used in both the Old and the New Testaments. By reference to Moses and Paul as interpreter we learn that the church in the wilderness had this symbol of salvation. At Hor-eb Moses was commanded to smite the rock. "And there shall come water out of it, that the people may drink." (Ex. 17:6) Paul adds in I Cor. 10:4, "For they drank of a spiritual rock that followed them; and the rock was Christ."

In the time of the prophets centuries later the evangelistic appeal of Isaiah was "Ho, every one that thirsteth, come ye to the waters."

In harmony with the law and the prophets hundreds of years later in Jerusalem, "On the last day, the great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me and drink."

Finally, the message of the glorified Jesus is "He that is athirst, let him come; he that will let him take the water of life freely."

This water of life has reference to the completed work of Christ who now, exalted upon the throne, offers himself through his spirit to the sinner here upon earth. John Wesley was the exponent of such a gospel as this when he said to an American Methodist minister, "Keep to your one point, Christ dying for us and living in us."

2. This leads us to note next by whom the water of life is offered. When Jesus was upon earth he himself offered himself publicly as he said "If any man thirst let him come unto me and drink." To the woman at Jacob's well He said "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up unto eternal life."

Today the ascended glorified Jesus through his Spirit continues to offer himself as Redeemer of sinful men. Through the Spirit of the glorified Jesus He will do for the believer all that He did when here in person and even more. The Lamb on the throne is at the same time through his Spirit in the midst of his churches, and by His word and Spirit is now saying, "He that will let him take the water of life freely." The offer of the water of life has behind it all the authority in heaven

and on earth. It has affixed to it the signature of the sovereign Lamb, the exalted Christ, the King of kings and Lord of Lords.

3. The gospel offer is extended to him that is athirst, to him that will. Thirst is one of the most powerful natural appetites. Here the word is used to express the idea of strong spiritual desires, the longings and desires of the sinner which only the gospel can provide. The water of life is adapted to meet the needs of the thirsty one. It satisfies the cravings of the lost soul. To such the water of life is offered.

But this last gospel offer goes even further. As a great evangelistic preacher has suggested, lest some poor, lost, sinner stumble over that word 'athirst', thinking that it means a strong spiritual desire that he does not have, the gospel offer continues to throw the door wide open as it proclaims "He that will, let him take the water of life freely." Only will, be willing. Jesus said to certain Jews of his time, "Ye will not come to me that ye may have life." The offer of the water of life is for any and everyone who will accept it. "A wish is enough, but a wish is indispensable." We have here, then, a gospel "wide as human thought can possibly conceive it; plain as human language can possibly utter it, and as cordial as the heart of God alone can make it."

4. Finally, we are told how the water of life may be received. Come-take-freely. Jesus said, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." To come to Him is to believe on Him, to trust Him. He is not here in person as of old, but come to Him by faith.

Take the water of life. Simply accept it and drink. Accept it freely. "By grace are ye saved through faith" is the unchanging, everlasting good news. The evangelistic prophet of the Old Testament said, "Come ye to the waters, and he that hath no money; come ye--without money and without price." The greatest interpreter of Jesus in the New Testament said, "Being justified freely by his grace through the redemption that is in Christ Jesus", and again, "He that spared not his own Son but delivered him up for us all, how shall he not also with him freely give us all things?" Then the final message from the throne of God and of the Lamb at the close of the inspired revelation simply re-iterates the unchanging terms and conditions of receiving the water of life. "And he that is athirst let him come; he that will, let him take of the water of life freely."

In the time of the patriarchs an Oriental woman and her lad were out in the wilderness of Beer-sheba. The lad was in a perishing condition because he was without any water to quench his thirst. "And the water in the bottle was spent, and she cast the child under one of the shrubs. And she went and sat down over against him a good way off, as it were a bowshot; for she said, Let me not look upon the death of the child. And she sat down over against him, and lifted up her voice, and wept." Here is a physical picture of the perishing spiritual condition of millions of people in the Orient today. In the days of old, God was personally interested in the perishing lad of Beersheba. "And God heard the voice of the lad." God who changes not is today personally interested in every soul in the

Orient. The lad perishing in the wilderness had great possibilities. God himself said that he would make of him a great nation. Through the supernatural power of Almighty God the people of the Orient have great spiritual possibilities. In the wilderness of Beer-sheba God made ample provision for that perishing, promising lad. He provided for him a well of water. In like manner today, in the absolute, final, complete apostolic message of the Bible, ample provision has been made for the salvation of the lost millions in the Orient. The mother of the Oriental lad of Beer-sheba was providentially used to save her boy's life. "God opened her eyes and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink. And God was with the lad, and he grew." Many of us through the power of God's Spirit have from childhood had the veil removed from our eyes so as to see the wonderful provision of the gospel for the rescue of the perishing. May this same Spirit cause us to realize the perishing spiritual condition of the people of the Orient today. As the mother of old with her eyes opened, saw, went, filled and gave, so may the mother church of Christendom, in this day of the Spirit's power, see something of the glories of Divine grace and the needs of the suffering and dying, and hasten to carry the water of life to these lost millions.

"Rescue the perishing,
Care for the dying;
Jesus is merciful,
Jesus will save."

TWO PERSONALLY-KNOWN BEARERS OF THIS MESSAGE. CONCLUSION

"I am debtor--I am ready--For I am not ashamed of the gospel---." Rom. 1:14-16

If a complete list were made of all the bearers of the apostolic message I have known personally it would be a long roll of honor. Besides many connected with me by ties of blood, it would include seminary professors and seminary mates, ministers of the gospel in America, and missionaries of the cross in distant lands. Out of this list I am thinking of two, in particular, whose training and gifts differed widely, and whose fields of service were far removed from each other. Yet each has been most effective in bearing the apostolic message to his generation. I covet earnestly the spirit and power of these men to preach and teach the same message.

In the heart of the blue-grass region of old Kentucky more than two decades ago, there lived an humble preacher, known affectionately throughout the state as "Uncle Joe Hopper." He never studied in a college nor a seminary. As a young man he became interested in Sunday School work and became a Sunday School evangelist. Later he became associated with Dr. E. O. Guerrant, the apostle to the people of the Southern mountains, as a singing evangelist and personal worker. Thus as a lay evangelist for a number of years he continued in religious work.

At the age of sixty-seven, upon the initiative of Transylvania presbytery, he was ordained to the gospel ministry as an extraordinary case, and his case was indeed extraordinary. As

an exponent of "Old Time Religion", which was the theme-song of his evangelistic meetings, he went up and down the state, into the cities, out into the country, over the mountains, singing and preaching the great gospel. Recently there was placed into my hands a letter written back in the eighties by Dr. Guerrant to Uncle Joe Hopper in which he was urging him to hold a meeting at a certain place. He writes, "We want you to hold a big meeting there soon as you can come. A fine opening for a glorious revival and nobody can help like you. Everybody wants Uncle Joe (The babies crying for him)."

As a seminary student, and as a young preacher in Kentucky before coming to the foreign field, it was a common experience for me to meet any number of people who would tell me that they joined the church under Uncle Joe's preaching, and I was constantly met with the challenge, "If you will become as good a preacher as your Uncle Joe you'll be all right."

In 1920 I came out as a missionary to Korea, thinking I had left all of Uncle Joe's converts back in America. I had not been here long until in the capital city of Seoul I had the privilege of meeting a young medical missionary of the Southern Methodist church. Upon his hearing my name he said, "Are you any kin to Uncle Joe Hopper? I joined the church under his preaching." What a joy to hear such a statement in far-away Korea, and from a Methodist at that!

Upon a recent furlough, some twenty years after Uncle Joe's death, I visited church after church in the state of Kentucky. It was quite common to meet people who told me they united with the church under the preaching of Uncle Joe. As I recall, dur-

ing the meeting of Kentucky synod at Devnille, sitting down to lunch, two or three of the elders at the same table told me they united with the church under Uncle Joe. This illustrates what has deeply impressed me, namely, that the effects of Uncle Joe's type of evangelism have been lasting, and have influenced so vitally so many of the leaders of the church. If I mistake not, it was he who reached with the gospel message Dr. David H. Sweets, of sainted memory, who did such a monumental work in the field of religious journalism as editor of the Christian Observer; and also his brother, Dr. Henry H. Sweets, former moderator of the General Assembly of the Presbyterian church in the United States, and our most efficient Secretary of Christian Education and Ministerial Relief. It has been conservatively estimated that three thousand people came into the Presbyterian church in Kentucky as a result of the evangelistic work of Uncle Joe.

I am interested in him as a man. He would be considered by many as unlearned and unlettered. Yet men took knowledge of him that he had been with Jesus. He had no degrees to his name, but I am sure he has many stars in his crown. I am interested in his methods. He loved children and won them to become precious jewels for the Savior. Both old and young he won personally, speaking an earnest word, which, used of the Holy Spirit, went direct to the heart. He made large use of the gospel in song, singing making melody in his heart unto the Lord. Not only the man and his methods, but of special interest in this connection, is his message. It was just what you would expect, the simple gospel truth, Holy Ghost religion.

Among his scant sermon notes, I found the appeal of a sermon on "Him that cometh to me I will in no wise cast out", and these are his words,

"Heaven is before you and Christ is the only door. Will you enter? Hell beneath you and Christ only able to deliver. Will you let him save you? Satan behind you and Christ the only Refuge. Will you fly to Him? The law of God against you and Christ only able to redeem. Will you accept Him? Sin weighing you down and Christ only can put it away. Will you let Him?"

The only explanation of this man's successful evangelism is that the Holy Spirit took possession of him, and what gifts he had, and through him spoke the heart of the apostolic message. I am convinced that this is just what the world needs today--both the Occident and the Orient.

The other bearer of the message about whom I am thinking retired last year after forty-five years of most distinguished and devoted service as missionary of the Southern Presbyterian church in Korea. No record of "The Modern Acts of the Apostles in Korea" would be complete without the mention of this man, Rev. W. D. Reynolds, D.D., LL.D. He is both like and unlike the evangelist of Kentucky whom we have just considered. Like Uncle Joe he is a man of God and a friend of man. We think of him as a man sent from God, consecrated to God, walking with God. How thankful we are that it was such a man as this who was our trail-blazer in Korea, translator of sacred scripture, and our theologian. He has "the marks of a sent life." We think of Dr. Reynolds as we read from Robert E.

Speer these words, "The man who goes, sent from God into the world goes out to live life for life; and after his life is gone, it has not gone it has begun--life is what he will have forever."

Unlike the Kentucky evangelist his outstanding talents are that of a scholar, and in the exercise of these talents a big part of his ministry was quite different in character and method from that of Uncle Joe. Whereas his ministry was not without the direct approach to the unconverted, in which the word of the cross was spoken earnestly, prayerfully, and in a language that could be understood; yet a bigger portion of his ministry was spent in the professor's chair as a teacher of theology. In this position of influence and privilege, day in and day out, he sought to open up to his students the apostolic message. Hence it was largely in an indirect way, through his students, that he reached the unconverted in Korea. For decades he was the representative of our Southern Presbyterian Mission on the faculty of the Presbyterian Theological Seminary of Korea, occupying the chair of systematic theology. It has been said that Dr. Reynolds has taught at some period in their preparation every man in Korea who has been in the Presbyterian ministry. At present there are about five hundred ministers in active service in our Presbyterian church in Korea. Think of Dr. Reynolds having taught all the men who for thirty years have done the work of the ministry of this church. What a privilege he has had of molding the theology of an entire church! I wonder if our church can point to any of its foreign missionaries who has rendered a more fundamental and far-

reaching service for the building of the Kingdom. Upon the arrival of Dr. Reynolds in Korea in the fall of 1892 as a member of that pioneer band of seven Southern Presbyterian missionaries, there were no Christians in the Cholla provinces which became the territory of our mission, and there were only a few hundred Christians in all Korea. Today there are about 15,000 baptized Christians in our territory and about 120,000 members of the Presbyterian church alone in all Korea.

If I were to select a theme verse to apply to the life and work of Dr. Reynolds it would be this: "And they (or, the teachers) that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

As in the apostolic age, so in our age, the Holy Spirit makes use of men different in gifts and training, men who are different in their methods of reaching the unsaved. The two men of my own personal acquaintance just described were in many ways as unlike as were Peter and Paul. Perhaps the Kentucky evangelist would have said of the missionary theologian of Korea what Peter said of Paul, that he wrote some things hard to be understood. At the same time the fundamental message of each is the same, the full treasure of saving truth as it was revealed to the apostles and recorded in the sacred writings.

As these two men were so much alike and at the same time so unlike in their life and work, so also the two different peoples to whom they ministered present a striking series of contrasts and similarities. As has already been indicated, the

two peoples lived on opposite sides of the globe. They belonged to different races. What a contrast they present! Their language, color, customs and climate are different. Their background physically, intellectually, and spiritually is quite different. In fact these differences are so marked as to almost become a barrier to any foreign missionary who is unable to become orientalized to some extent.

On the other hand the Korean as well as the Kentuckian is a sinner for whom Christ died. They are alike in that in each is left some trace of the image of God, marred and defaced though that image is because of the ravages of sin. Yet each is an immortal soul, and through the supernatural power of God, may have a glorious destiny. Each has a human heart, that through divine grace will respond to the old, old story of Jesus and His love. After all, the apostolic message to the unconverted in the Orient today is absolutely one and the same as the saving message to the twentieth century American, although the methods and language and circumstances of its presentation may be quite foreign the one to the other.

Out of my own experience and observation as a minister of the gospel in Kentucky and as a missionary of the cross in Korea my personal testimony is that the same, unchanging, everlasting gospel is the power of God unto salvation to every one that believeth.

This same apostolic message is for the villager in the hill country of South Cholla province in Korea, as for our mountain friend in Breathitt County, Kentucky. We have the same saving message for the aristocrat in the city of Mokpo

as for the millionaire on Cherokee Road in Louisville.

Our conclusion, then to this chapter, and to this whole thesis may be briefly stated, and it is simply this: It is our firm conviction that the apostolic message, about which we have written in these pages is the final, absolute, and perfect message of God to sinful man, and that by it, and it alone, men of the Orient, as well as of the Occident and other parts of the world, are being saved today. Christ Jesus, our hope, is the only hope of a lost world. "For we have heard for ourselves, and know that this is indeed the Savior of the world." The present situation in the Orient, and the whole world, challenges us to renewed consecration, that the dominant passion of our lives be to reach the unreached with this saving message.

All may be summed up in the words of the apostle to the Gentiles, as he said, "I am debtor---I am ready---For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

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