

Series No. 4 Oct. 9, 1949
"The Millennial Reign"

"After these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments; And again they sang, Alleluia...

"And a voice came out of the throne, saying, Praise our God all ye his saints, and ye that fear him, both small and great.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." Revelation 19:1-6.

All Enemies of Christ Subdued

Following a great outburst of joy in heaven John saw a rider go forth on a white horse. He was called Faithful and True and went forward to wage a righteous warfare, his garment stained with blood. His name is called The Word of God. He was followed by the armies of heaven, and they, too, were on white horses and their raiment was fine linen, clean and white. Still another name was written on the vesture of the leader, King of Kings, and Lord of Lords. The scene that ensued was the destruction of all the forces of evil that had inspired and executed the world's wickedness. Revelation 19: 11-21.

And an angel came down from heaven with a great chain in his hand and with the key of the bottomless pit. He seized Satan, bound him with the chain, and shut him up in the pit, to remain there a thousand years, during which time he could not deceive the nations. But John saw that, at the end of the thousand years, he would be loosed for a little season.

He saw that the resurrection of the righteous dead occurred at the beginning of the thousand years, but the rest of the dead lived not again until the thousand years were ended. He wrote, "Blessed and holy are they that have part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Revelation 20: 4-6.

He saw Satan loosed at the end of the thousand years and go out to deceive the nations in the remote parts of the earth and incite them to battle against the Beloved City. They were in number as the sand of the sea, and they surrounded the city of the saints to besiege it, but fire was sent upon them from heaven; and they were destroyed.

And now Satan himself was finally banished from the earth to trouble it no more. The time had come which Daniel had foretold when he said, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Daniel 7:27. He was followed by the armies of heaven. Having put down all his enemies, and having destroyed death itself, the time had come for Jesus to deliver up the kingdom to God, his Father. 1 Corinthians 15:24-27. The kingdoms of this world had become the kingdoms of our Lord and his Christ. Revelation 11:15 and inspired and executed the world's wickedness. Revelation 19: 11-21.

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Enoch, who lived in the first age of the world, saw also the time when the Son of Man shall come to earth in the last days, to dwell on it in righteousness for the space of a thousand years. He saw the great tribulation the wicked shall suffer before that day. He saw the sea troubled and the hearts of men failing them, looking forth with fear because of the judgments of God coming upon the earth. He saw also the day of righteousness and the fullness of joy that was had by the redeemed of the Lord. Genesis 7: 66-75, Inspired Vers.

The Doctrine of the Millennium

The millennial reign of Christ and the temporary binding of Satan have been the occasion of much controversy among scholars. Some regard it as "a notion" held over by many Jewish Christians from conceptions held previously by the Jews who looked forward to a sort of Golden Age, at the coming of Messiah. This having failed of fulfillment, they allowed themselves to hope for a second advent of Christ to establish an earthly kingdom. One affirms that the doctrine of the millennium is but the cocoon of the old Jewish temporal kingdom still clinging to the spiritual kingdom of Christ. (Waring.)

In the mind of Canon Gore there is associated with such controversy the question he says is continually being raised afresh, whether Christianity is a religion of this world or an other worldly religion, whether we are to expect the gradual transformation of human nature and human institutions under the influence of Christianity until the city of God appears on earth; of whether we may look for the destruction of this wicked world and all belonging to it and the perfecting of our hopes in a quite different world called heaven.

He affirms that for a very long time the latter expectation has prevailed, but it is evident his own conclusions are that the kingdom of God will come to earth; that Christ will return to earth in glory and triumph with angels and saints, that the New Jerusalem will come down from God out of heaven to be his dwelling place upon the new earth.

He sees in the highly figurative visions of the Apocalypse the intention to impress us with assurance of the victory of God in the creation and world we know rather than that we shall be carried away to complete our experience in another remote world. But of the millennium he says, "We will not concern ourselves with the question of the meaning to be attached to the preliminary millennium of the Apocalypse." The Reconstruction of Belief, pages 452, 453.

In the very early times the doctrine of the millennium was rejected by many, and confused ideas concerning it now appear, the statements of latter day revelation, however, are explicit. The millennium will come, and it is near at hand,.

World Sabbaths

The millennium is a world Sabbath. The sabbatic year of the Jewish cycle of Sabbaths was a type of it. The law given at Sinai specified, "Six years thou shalt sow thy land, and shalt gather in the fruits thereof, but the seventh year thou shalt let it rest..in like manner shalt thou do with thy vineyard, and with thy oliveyard. Exodus 23:10. The seventh year was a Sabbath for the land. Leviticus 23:1-4.

It was a joyous season for burdened debtors, for every creditor was required by the law of God to forgive those in debt to him, and the prosperous man was required by the same law to open his hand wide to his poor brethren and to deal liberally with them. If a

Hebrew man had been in service and was released under the law of the sabbatic year, the man he served was required to supply him amply with necessities from his own flocks, from his threshing floor and winepress. Deuteronomy 15:1-15.

The sabbatic year coincided with the civil year, which began with Tishri, the seventh month. New year's Day was celebrated on the first day, and on the tenth day of that month occurred the great Day of Atonement. When the sabbatic year had been observed seven times it was followed by the Year of Jubilee, the culmination of the Jewish cycle of Sabbaths.

The law specified: "Thou shalt number seven Sabbaths of years, seven times seven years, forty and nine years; then thou shalt cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Leviticus 25:8-10.

The word jubilee means the time of shouting. The year was announced by joyful shouts and the clangor of trumpets. The people might well shout with joy for the year meant to them the restoration of homes lost through misfortune, a new start in life for those who had known adversity, an opportunity for children whose parents had grown old and had left them to begin life in poverty, freedom and his own home for him who had been in service for debt. Leviticus 25:

13-55.

The Jewish civil year began with its New Year's Day on the first of Tishri, the seventh month of the calendar. The Jubilee was announced on the tenth day of the same month, on the Day of Atonement. There was, therefore, a little interlude between the end of the sabbatic year and the beginning of the Jubilee. The joyful sabbatic year, the brief interim of a few days, and the great jubilee of emancipation and restoration are strikingly typical of the millennium, the little season of Satan's freedom, and the entrance of the earth upon the great time of joy when the perfect kingdom of God finally comes to it as the ultimate condition of glory and peace.

Series No. 4 October 16, 1949

Holy People

"We should be a kind of first fruits of his creatures." James 1:18

First Fruits

On the night when the Israelites left Egypt on the memorable trek to Canaan the last of the series of plagues was sent upon the Egyptian. In each household the eldest son was taken in death. But in the families of the Israelites, who had sprinkled on their doorposts the blood of the passover lamb, there were no deaths. The destroying angel had passed over them.

Because he had spared them, the Lord claimed all the first born sons of Israel as his in an especial sense. But at Sinai the men of the tribe of Levi were substituted for all the firstborn sons to do the service of the tabernacle erected at that time and afterwards in the temple in Jerusalem. Because they substituted for all the tribes, all Israel was called upon to support them in necessary temporal things.

Israel was called to be a holy people, devoted fully to the service of God. Exodus 22:31. They were to sustain the Levites who substituted for the firstborn sons in the temple. Of all such as were accepted for animal sacrifices in the temple they were to present their firstlings. Of the fields, vineyards, and orchards they were to give the firstfruits. Israel was to recognize that the earth is the Lord's and the fulness thereof.

Their firstfruits of men, of beasts, and of the soil were consecrated to his service, the men to do the service of the temple, the animals to furnish the sacrifices, and the fruits and the grains, wine and oil to support the priests and to have part in certain ceremonies.

The scattered Jewish saints to whom James addressed his letter would understand him when he referred to the Lord as the giver of every good and perfect gift and said they should be a kind of first fruits of his creatures, meaning that they should be a consecrated people, set apart to do his service.

Perfect Men

The priests who did the service of the Lord in the temple were required to be perfect physically. No man with a blemish might serve. (Leviticus 21: 16-23). The sacrifices offered were required also to be perfect physically. No creature with a blemish was acceptable. (Leviticus 22: 19-22.) The wine and oil, and the fruitage of the soil were also to be of the best to be acceptable as offerings to the Lord.

Numbers 18:12.

The Implanted Word

Having laid down the premise that saints must be a consecrated people, striving after holiness of life, James proceeded to write somewhat in detail of things that should be done and of others that should not be done by those who desire to be admitted to the perfect kingdom. His instruction is that we should be teachable; that we should be ready to listen, but slow to speak, probably meaning that our speech should be considerate and not impulsive; that we should be slow to anger; that we should lay aside all filthiness and excess of wickedness. He holds up an ideal of docility, purity, and peaceableness, to be cultivated by saints as workers of righteousness. 1:19-21.

from heaven. I came forth from the Father, and again I leave the world and go to the Father."

The Jews who doubted him saw only the outer man, Jesus of Nazareth. He was not to them, as he was to Peter, the Son of the living God, because it had not been revealed to them as it was to Peter by the spirit of God, and men do not discern spiritual truth by their intellectual ability. 1 Corinthians 12:3. Unspiritual men still are asking if Jesus was divine, if he really lived in Palestine as Christianity claims, or if he was a myth. Other men are laboring to prove him historical and what the New Testament represents him to be. They may find intellectual reasons for accepting him, but they can know him to be the Christ only by the revelation of the great truth through the Holy Spirit.

It is the way ordained of God and there is no other. Men cannot reach into the spiritual world and know its truth unaided human intelligence. God must reach down in his mercy and reveal his truth, and he does so where hearts are open to receive it.

The letter of James was directed to believers in Christ, concerning whom Jesus had promised that they should not walk in darkness but should have the light of life (John 8:12) to whom he had promised to send the Comforter to guide them into all truth. John 16:13. Knowing these promises, James encouraged the saints to appeal to God for spiritual direction, assuring them of his willingness to help them. He wrote, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5.

With the restoration of the gospel this promise is renewed and we are assured that God is willing to make known his truth to all flesh and inasmuch as we seek wisdom we may be instructed. But God is too wise to bestow his great gift where it would not be appreciated. He asks, "What doth it profit a man if a gift be bestowed upon him, and he receive not the gift?" We know what follows where a gift is not prized. It is lost, given away, thrown away, or kept in forgotten neglect. It is of no profit to the recipient. The Lord answers his own question, "Behold, he rejoices not in that which was given him, neither rejoices he in the giver of the gift." Doctrine and Covenants 85:7.

The Lord therefore, exercises due care over the bestowal of his precious gift, the Holy Spirit. He says he sends it upon those who are just and true, and that it is received through prayer. Doctrine and Covenants 76:5; 63:16. It is given to those who desire it sufficiently to pray earnestly for it and who strive to live worthy of its pure presence with them.

The Need of the Spirit

It is absolutely necessary that we shall be taught by the Holy Spirit, if we could develop in the inner man. It is the Teacher, appointed of God, to do that all-important work. But, though it is promised to those who follow Christ and is available to them on the terms named in the gospel plan, there are many believers in Christ who apparently are not under its direct tuition. At Ephesus Paul met certain people who professed discipleship, but when he asked, "Have ye received the Holy Ghost since ye believed?" they answered that they had not even heard of it. He must have discovered some irregularity in their baptism, for he baptized them again in the name of the Lord Jesus and laid his hands on them for the reception of the Holy Spirit and it was given them. Acts 19:1-6.

But there are those whose baptism is regular and in compliance with the required rites of the gospel, who might be asked, "Have you received the gift of the Holy Spirit?" and whose answer must be, "We have not even heard of it." This is evident because the fruits of the Spirit are not seen in their lives, and Jesus says, "By their fruits ye shall know them." The membership of the church need to be taught with all gentleness and earnestness that baptism in water is only the initiation of the outward man into the church and that baptism of the Spirit must follow or the outward ordinance is of little avail. It is the baptism of the inner man, the spirit within us, that makes us truly of the church of Christ. And the development of the inner man must continue under the tuition of the Spirit of truth or we fail to grow to the required spiritual stature.

When the time was approaching for the introduction of the marvelous work of the Lord in the latter days the advice of James to seek God for wisdom was strongly impressed on the mind of a boy who had just passed his fourteenth birthday. Acting upon it, he went to the privacy of the woods for prayer and received the first of a series of revealments that resulted in the restoration of the gospel and the organization of the Church of Jesus Christ of Latter Day Saints. Incidental to this great accomplishment was the bringing to light of the ancient record of the Nephite people, known now as The Book of Mormon.

Upon sealing up the record which has come to us as part of the work of restoration, Moroni says this: "When ye shall receive these things I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true, and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." Book of Moroni 10:4,5.

This invitation of Moroni is in harmony with the advice of James "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." No one need doubt the latter day work, if he is willing to ask God in sincerity of heart concerning it. It is of God, and he will give the needed testimony to his truth.

Series No. 4 October 23, 1949

Text: Our Speech

Realizing the common error of uncontrolled speech, James wrote at length on the necessity of bridling the tongue. He admitted the difficulty of the task and yet declared it to be one that must be accomplished, if our religion is to be more than a vain thing. 1:26. He singles out the use of the tongue as one of the most common ways in which we betray lack of self-control, though our speech is not the only thing in which we need to exercise that control. He advises us to be swift to hear, slow to speak, and slow to wrath. (1:19). Evidently he saw reason for calling attention to the human failing of uncontrolled speech, for he devotes the larger part of chapter 3 of his letter to this topic.

The teaching of Jesus, of inspired men of olden times, and of modern revelation also stress the necessity of carefulness in our speech and teach that it should be simple, sincere, candid and courteous. Jesus taught that words are the natural outlet of the emotions of the heart, and that a man whose heart is full of goodness will speak good things as a consequence. We go to the source, then, if we guard our hearts and keep them full of the right feelings toward God and man. Our words and deeds will be expressive of kindness and purity if such are the feelings that fill our hearts. James 3:11-15. The opposite also is true.

The Lord encourages us to be cheerful, but cheerfulness should not be carried to the extreme of talking foolishly or of uttering anything that would wound the feelings of others. The spirit of kindness forbids that we should utter a biting jest or raise laughter at the expense of others. It forbids that we should "smile" at the jest which plants a thorn in another's breast."

He who indulges in wanton jesting to any considerable extent is himself injured by it. The following is worthy of thought; "He who never relaxes into sportiveness is a wearisome companion; but beware of him who jests at everything." (Southey.) The author comments that the inveterate jester brings a withering influence upon his own moral being. Sir Francis Bacon, writing on the subject of jesting, enumerates several things which should always be held immune from jesting: religion, matters of state, great persons, business of importance, and causes that deserve pity.

Enumerating to his young friend, Timothy, various evils that will be prevalent in the last days, Paul named boastfulness. One of the proverbs contains a word of most excellent advice: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." (27:2)

Paul admonished Titus, his young associate in the ministry, to teach the saints to speak evil of no man. (3:2). And the law given to us expressly says, "Thou shalt not speak evil of thy neighbor, nor do him any harm." Doctrine and Covenants 42:7. Many a person who would not strike another with the fist or wound him with a weapon does him a more deadly wrong by speaking against him, by maligning him with tales that injure him.

"The words of a talebearer are as wounds." Proverbs 18:8. Such words would be fewer among us, if we could keep our hearts full of goodwill toward others, if we could cherish the patience which helps

us to bear much provocation and still be kind, and if we could remember that our words and deeds shall meet us in the great day of judgment. It is Jesus who warns us that by our words we shall be justified or shall be condemned.

The church of the present age has received from the Lord the direct command that its elders shall lay aside lightness of speech and of manner when standing to declare the word, and to study to approve their ministrations to the people by candor of speech and courtesy of demeanor. Doctrine and Covenants 119:2. What is said to the elders on this matter is applicable to all, for the general rules of conduct are the same for all.

"As a madman, who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?" (Proverbs 26: 18, 19) Greater harm is done by those who shoot out words like firebrands or poisoned arrows among men, for the conflagration caused by a firebrand consumes material wealth and destroys the works of toil, but the injury wrought by false, mischievous words is done in the souls of men.

How much better it is to be a sincere, candid voice that speaks the things that build up those who hear and win them to love of the truth than to be the source of an influence that drives men apart and fosters distrust and division among the people. Where there is no whisperer contention ceases, as a fire goes out where there is no wood to burn. Proverbs 26:20. Each of us can help to quench the fire kindled of evil speaking, by refraining from passing it on, by refusing to be a whisperer of the mischievous word.

To the Ephesian saints Paul wrote of the new life they should enter upon, having accepted the truth as it is in Jesus. He said: "Wherefore, putting away lying, speak every man the truth with his neighbor, for we are members one of another." (4:25) To the saints of Colosse he wrote, reminding them that they had put off the old man with his deeds and had put on the new man, "which is after the image of him that created him. Colossians 3: 9, 10. They were, therefore, to lie no more one to another, but their speech was to be always with grace. This reminds us that gracious words issued from the lips of Jesus when he taught the beauties of his gospel to the people of Nazareth. Luke 4:22.

Our speech will be with grace, if we occupy our thoughts and our conversation with the gospel message that has come to us anew and should have the leading place in our lives. Out of the abundance of our hearts our mouths will speak.

Series No. 4 October 30, 1949
Seekers of Wisdom

Text: There is a spirit in man; and the inspiration of the Almighty giveth them understanding. Job 32:8.

Because many fail to realize that we are spiritual beings as well as physical, it becomes necessary to repeat the trite saying that man is dual in his nature. The present world is our environment and presses upon us, claiming our attention through our needs and our pleasures. We are allied to it in our elemental nature. Our bodies are of the common earth. From it we are fed, warmed, and clothed. Under normal conditions it satisfies our needs, affords us comforts and satisfactions, and we enjoy it and cling to life.

But through the gospel we learn of another and higher state of existence, more desirable than this. We learn also that in each of us lives a spirit, capable of being developed to live in that better world. The only means by which we can know of that spiritual and how to be prepared for life in it is through the gospel of Jesus Christ.

Man can master the secrets of this world by his own intellectual power. He even can reach out farther into the vast universe of the cosmic creation and study the heavenly bodies, but he cannot go beyond the bounds of the things that are natural and belong to the physical universe. The mysteries of the spiritual life and the spiritual world can be penetrated only by spiritual power. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, except he hath the spirit of God." 1 Corinthians 2:11.

The specific work of the gospel is to bring us into communication with God, that we may learn spiritual truth through the means appointed by him, the Holy Spirit of truth, which comes to us through Jesus Christ. Only through this teacher of spiritual truth can we understand the thoughts of God, become "the thinker of his thoughts" and understand the principles of his government in the spiritual world. Only by being born of the Spirit of Christ and being nurtured in his truth can we grow into the divine image and attain full spiritual stature in the inner man.

Teaching in the temple courts Jesus incurred the anger of the Jews when he said he was older than Abraham and had lived before Abraham was born. John 8:56-59. They took up stones to kill him, for they looked upon his physical person and saw a young man a little more than thirty years old. But Jesus had reference to the "inner man" the spirit within him that was the Son of God and had lived with him in glory before the physical world was created or men had existence upon it. For the spirit, the inner man is the real entity. It survives death and lives on in the eternal world. The enraged opponents of Jesus might hurl stones at his mortal body, but they could not reach the spirit that dwells serenely within.

He stressed the fact of his acquaintance with the spiritual world, of his sonship, and his spiritual mission to the world. Of God, he said, "I know him; I am of him." He spoke of things he had seen with the Father, of the truth he had heard from him, and of the glory he had known with him. He said, "I am not of this world. I came down

The guide in this path of holiness is the "engrafted word," the implanted word, referred to also as the word of truth. Verse 18. James realized the necessity of this word of truth being implanted in the hearts of men and not heard with the outward ear only. He taught that men delude themselves who think salvation comes by the mere hearing and knowing of the word. If we are saved, it must be by doing the works the implanted word enjoins upon us.

Looking into the Mirror

James compared one who hears the word of God and does not act upon its teachings to a man who looks into a mirror, sees himself, but goes away and straightway forgets what his appearance was. The figure used admits of the thought that the man looking into the mirror sees need of improving his appearance but he goes his way, soon forgetting his unrepresentable condition. He remains in his uncouthness, perhaps unwashed and unkempt, not fit for the society of those who have proper regard for their appearance. He is like the man in the parable who was cast out from the wedding feast because he was not properly arrayed. The moral is that we shall not be tolerated in the perfect kingdom, if we slothfully neglect to make ourselves presentable spiritually.

James compared the mirror to the perfect law of liberty, the gospel law, affirming that he who looks into this mirror not forgetting what it reveals but acting upon it, shall be blessed in his deeds. This mirror, the perfect law of liberty, may be said to reflect the divine image as well as our own imperfect image. It reveals to us what we are and what we should be, what we must be if we hope to share with Christ in his Father's kingdom. He is the one "altogether lovely," and we must grow into his likeness by cultivating the virtues that make him what he is. The mirror, the perfect law of liberty reveals him to us.

Pure and undefiled Religion

James tells us also what pure and undefiled religion is in the sight of God. He says it is to visit the widow and the fatherless in their affliction, and to keep ourselves unspotted from the world. Much was said in the Mosaic law, with which James was so familiar, concerning liberality toward the widow and the fatherless. Those who were prosperous were not to reap the corners of their fields, they were not to return to the fields for forgotten sheaves, they were not to go over their vineyards or to shake their olive trees a second time; but the gleanings of fields, vineyards, and orchards were to be left for the poor, the widows and the fatherless. And other provisions were made, which called for the sharing of the increase of the harvests with the poor and needy. Deuteronomy 14:29; 16:11; 24: 17-22.

If we have pure and undefiled religion in our hearts we shall be actuated by the spirit of love to seek helpless and needy children of God to help them in their affliction. The Lord says directly to the church of modern times: "Remember in all things the poor and the needy, the sick and afflicted, for he that doeth not these things, the same is not my disciple." Doctrine and Covenants 52:9. If we have it not in our hearts to do such works of helpfulness, we have not really pure and undefiled religion.

The Test of Love

In 2 Corinthians 8:2-5 we read of certain saints of Macedonia, who were very liberal in their contributions to the missionaries of the church. They were themselves in deep poverty, yet they gave voluntarily even beyond what they were able to spare. Paul explains it by saying they first gave themselves to the Lord. This was the secret

of their liberality toward the missionaries of the church. They were consecrated people.

Liberality toward the poor is made a test of our love for God in Doctrine and Covenants 42:8, where the Lord says if we love him we will keep his commandments, and we will remember the poor and consecrate of our properties for their support. This is the spirit of that pure and undefiled religion of which James wrote, that will prompt us to search out the needy in their afflictions to comfort and help them. If we are a consecrated people, a kind of firstfruits devoted to God, we must have in our souls this love of humanity.

Study of the Lesson

The theme of the lesson;

One theme runs throughout the lesson. It is consecration to God. If we are consecrated to him, we will lay aside all filthiness and wickedness and will keep ourselves pure from the vices of the world. We will bridle our tongues, be slow to speak, and slow to wrath. We will be holy people to the Lord. Not only will we refrain from evil works, but we will active in good works. We will be teachable in spirit. We will receive the gospel, the engrafted word, the word of truth. We will keep its commandments, We will contribute of our means for the help of unfortunate ones who are in need.

The Gospel Mirror

When we look into the gospel mirror we see the Father and his Son both fully consecrated to the work of our salvation . God gave for us ~~the~~ the best he had, his beloved Son, and Jesus died for us and became the firstfruits of the resurrection, in which we all shall have a part. They are as fully consecrated to the work of salvation as we are required to be. They have given freely of their best gifts, as we are required to give of our best.

The Promise of Jesus' Coming

Series No. 4 Nov. 6, 1949

Text: Acts. 3:22-25

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass, that every soul, which will not hear the prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed.

In this morning's scripture lesson, Peter is preaching to the crowd which assembled in the temple after the miraculous healing of the lame beggar. One of the noteworthy things about it is the way in which Peter appeals to these Jewish listeners on the basis of the prophecies with which they were familiar in the writings of the prophets, and likewise to their national expectation of a Messiah and prophet who should come as a great king to liberate, cleanse, and instruct Israel, and to re-establish the glories of the throne of David.

This sense of the fulfillment of prophecy in the life and death and resurrection of Jesus is no new thing in the writings of the New Testament, nor is it at all an unusual thing. The gospel of Matthew, written especially to appeal to the Jews contains about forty proof passages in which Matthew relates an incident in the life of Christ, and then cites the Old Testament prophecy which is thereby fulfilled. Some of these forty are of doubtful value perhaps, but enough genuine and inescapable fulfillments of Old Testament prophecy remain to make out an imposing case for Matthew's thesis that in Jesus of Nazareth is to be found the fulfillment and realization of the Messianic predictions of the Old Testament prophets. To examine thoroughly and analyze critically all of those prophecies, and correlate them with the New Testament passages which purport to show their fulfillment would take far more time than we have this morning, but it is our purpose to examine briefly some of the more outstanding and striking ones.

First, is the promise given to Eve not long after the fall, and found in Genesis 3:15, that her seed should bruise the serpent's head. The serpent, or Satan, had by his trickery and temptation brought death into the world, but there was to come one of the seed of Eve who should conquer death. Further promises were given concerning the family or genealogy of this promised Messiah and deliverer. The promise was made to Abraham that "in thee shall all the families of the earth be blessed. (Gen.12:3); Gen.18:18; Gen. 22:18. The promise was to be fulfilled through the line of Isaac, son of Abraham's lawful wife, and not through the son of the bondwoman. (Gen.17:19; 21:12; 26:4. The promise is made still more definite when it is indicated that the promised Messiah shall come through the line of Israel, or Jacob. Gen. 28:4-14. "There shall come a star out of Jacob. and a Sceptre shall rise out of Israel." Number 24:17. He was to be of David's line, and as ruler over David's kingdom, he was

to rule forever. (2 Sam. 7:12-15; 1 Chr. 17:11-14; Pss 89;4,36; Ps. 132:10-17; Isa. 11:1,10; Jer. 23:5, etc.

From the prophecies of Isaiah, Zechariah, and from David's Psalms, there are other indications as to the character and mission of Jesus, the Christ or Messiah. He is to overcome all opposition; to laugh in derision at the kings of earth that think to overcome him; to dash them to pieces, to break their bonds asunder. He is to have the heathen for an inheritance, and the uttermost parts of the earth for his possession. (Ps.2) He is to die, and to be entombed; "but thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption." He is to be a priest forever, after the order of Melchisedec, and is to sit at the right hand of God. (Ps. 110) He is to ascend up on high, and lead captivity captive. (Ps.68:18) "With righteousness he shall judge the poor, and reprove with equity for the meek of the earth," and his final reign shall bring in the day when the wolf shall dwell with the lamb, and they shall not hurt or destroy in all my holy mountain.

He is to bear the iniquities of his people; a man of sorrows and acquainted with grief. He is to feed his flock like a shepherd. He is to have dominion, and glory, and a kingdom, and all people, nations, and languages are to serve him. He is charged with the mission of purifying, reforming, and restoring the Jewish nation. Every valley shall be exalted, and every hill made low; the crooked straight, and the rough places plain. He shall purify the sons of Levi; he shall sit as a refiner and purifier of silver. Who may abide the day of his coming, and who shall stand when he appeareth?

The heathen nations which were contemporary with ancient Israel all had their traditional expectations of a golden age which was yet to be. Those who seek to minimize the prophecies concerning the coming of the Messiah point out that the king who was to subdue all other nations, and establish the chosen people in a position of pre-eminence and power. Undoubtedly that sort of concept was in thinking of many of the people in Jesus' day. He was forced constantly to remind them that his kingdom was not of this world. But there is one point that should not be overlooked. The Messiah promised by Old Testament prophets was to be a Savior not only to the Jews, but to the Gentiles. All nations were to flow unto his kingdom. These prophecies promise a prophet who should set the people free from sin, teach them the ways of God, and usher in the reign of peace. This was not the teaching of the narrow, national Judaism of Jesus day; and that is the reason they refused to accept him as prophet or Messiah. But to those who study faith, there is ample evidence of revelation in the prophetic promises of the Old Testament concerning the coming of the Messiah.

Series No. 4 November 13, 1949
Text:-Jesus--Our Advocate with The Father

Scripture: 1 John 2:1-2--My little children, these things write I unto you, that ye sin not. And if any man sin, we have advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

One of the recognized rights of American citizenship is the right to be represented by counsel when defending oneself against a charge in a court of law, or even before an ecclesiastical tribunal or any kind of body investigating a charge of misconduct in any sort of organization or association. When people are in trouble, accused of wrongdoing, and confronted oftentimes by power and prestige and numerical strength far superior to their (as is the case when the state is prosecuting an alleged offender) simple justice and fair play demand that the accused shall have the benefit of someone who can at least try to make a complete and fair presentation of his defense--his interpretation of the evidence--and perhaps the extenuation circumstances which may serve to temper justice with mercy.

Most people are more or less confused and terrified by a court of law. They know nothing of the tricks and technicalities of the law. Without someone to muster all the evidence, arrange it in logical order, and present it favorably, the presentation of the case to judge and jury would be partial, lop-sided, biased. Without someone to know and take advantage of all the technical rights guaranteed by law--someone familiar with legal procedure to guide the defense in the trial, the accused would stand small opportunity of presenting a convincing case, or of having a fair trial. So important is this right to be represented by counsel that if an accused in a criminal case has no lawyer, the court may appoint one to assist in mustering the case for the defense, and in steering the way through the maze of legal tricks and technicalities. In old-fashioned parlance, lawyers were called "advocates", because they advocated and pleaded the cause of another before the court. Frequently, too, they were called "counselor" because in advocating the cause of a client, they of course had to counsel with him and advise him. Both terms are applied to Jesus. John calls him our advocate with the Father; and Isaiah calls him Counselor.

Why do we need an advocate with the Father? God is our Creator; he knoweth our frame; he remembereth that we are dust. In him we live and move and have our being, for he is not far from any one of us. Why, then, do we need anyone to plead our cause in his presence? Why do we need a middle man? Why does God need anyone to help him understand and deal mercifully with the men he has created? The answer is that God of course has no such need. But MEN do have a need of an Advocate with the Father. For God cannot look upon sin with the least degree of allowance. Sinful men not only hesitate and fear to come into his presence, but would find themselves consumed if they attempted it. God is perfect; he is righteous; he is just, impartial, merciful, all wise, all knowing. God needs no advocate for his own sake--to tell him what to do. But he does need an advocate with us--to show us

our charges, and present it favorably, the presentation of our case to judge and jury would be partial, lop-sided, biased. Without someone

to know and take advantage of all the technical rights guaranteed by law--someone familiar with legal procedure to guide the defense in the trial, the accused would stand small opportunity of presenting a convincing case, or of having a fair trial. So important is this

and to tell us what He is, and to express in human flesh the name and purposes of Deity. Jesus was God's advocate to us, pleading with us on behalf of his Father, asking that we conduct our lives as if we were sons and daughters of a divine Father.

But our principal purpose this morning is to consider Jesus as OUR advocate with the Father. Men have need of such an advocate. Just as an accused man feels confused and even terrified when confronted with a court of law, so we are apt to feel confused and terrified when confronted with the perfection, the majesty, the power, the wonder of God. We need to know that we are being represented, and that our cause is being pleaded by someone who has our interests at heart, who knows the laws and technicalities involved, who feels at home in such an environment, and who by reason of his experience as a human being could have a sympathetic understanding of the limitations, trials, and temptations of human flesh. Men, brought alone and unaided before God for judgment, or even to ask him for his help or favor, might find it in his heart to plead, "What do you know about it? You are so far above me to know how I feel, or how I think or what I need, or how strong the temptations and trials of life are. You are too perfect, too pure. What do you know of the temptations, the trials, the sorrows and frustrations, the lusts, the urges, that drive me to sin? How do you know you wouldn't have done the same, if you had been a creature like me, instead of the perfect being you are?"

The answer to these thoughts, of course, is Jesus. He took upon him human flesh; the Eternal Father, the Word, which was before the world begun, and by whose power the world and men were created, took upon him the form of man. He became flesh, and dwelt among us, full of grace and truth. In him was revealed the fullness of the Godhead bodily. He was tempted in all points like as we, yet was without sin. He has experienced every human pain, every human sorrow, every human hunger, every temptation, every worldly ambition, every frustration and disappointment. He made himself equal to us, so that no man could ever say that no one in the courts of heaven had any idea of what it was like to be a man. And this divine personage, who knows all there is to know about humanity--because he was one of us--is our advocate with the Father, pleading before him our need, our right to mercy.

He can thus plead with the Father, not only because he was man, but because as man he remained without sin--and therefore can be at home in the presence of the Father. He can muster all the arguments in our favor, marshal all the extenuating circumstances, and plead our case in mercy as well as in justice. But more important than that he can plead our case because he has already paid the penalty for our sins, and established the demands of justice. Because of that atonement--because he was willing to die in our place that all men might live through him, he has forever won the right to plead the cause of men before his Father's throne.

Human priests who offer to God sacrifices for the sins of the people, and of themselves as well, function only for a time; then die and go the way of all flesh. But Jesus lives, and ever shall live. He has overcome death, and until the end of time he will be in the presence of the Father to act as our Advocate, our Counsellor, our Friend. Since he has paid in full the penalty for mistakes, since he can always be touched by the feeling of our infirmities because he was tempted in all points as are we, and since he is acceptable and beloved of his Father, let us come boldly to the throne of grace to

present our cause, knowing that we may obtain mercy, and find grace to help in every time of need.

Series No. 4 December 4, 1949
Jesus The Way

Call to Worship: Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.

Scripture: John 14:1-6

Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.

The word Way is another one which has so changed in meaning since the days when the best scholars of England gave us the King James version of the Bible, that we are apt to read wrong meanings into some of the passages which employ this word. Smith's Bible dictionary says that the translators have employed the English word "way" to be equivalent of no less than eighteen Hebrew words, each with some slight variation in meaning. Today, the word "way" is very often employed to mean custom, or manner. We speak of certain "ways" of doing things; or we say that a certain person is set in his ways, or has winning ways. The use of "way" to mean road or highway or track has become almost secondary, though in the days of King James it was the primary meaning of the word. Smith points out again that where the Bible speaks of the way of life, or the way of truth, or of peace, justice, righteousness, salvation, etc., the meaning would be much clearer and much more in harmony now with the original if "road to" were substituted for "way of", making the phrase read, the road to truth, or life, or peace, etc.

In the book of Acts, "way" is used as a sort of technical term to describe the new religion of Christianity which Paul first persecuted and then defended and supported. There are at least six references in the book of Acts which use the word "way" thus. There is undoubtedly some significance in the choice of that word by the Bible writers and translators. They might have called the gospel of Jesus a gospel, or a faith, or a religion, or a system of thought, or a philosophy; but instead, they chose to call it "the way". Notice too, that the word is usually used with a definite article rather than the indefinite; it is THE way, and not A way.

A "way", in the Biblical sense, then, is a road or track, rather than a manner of doing something. The Christians of the early church did not simply have a more polite or more pleasant manner of going about their daily life; they had a road or track to follow which they felt was getting them somewhere. Much of the frustration and disillusionment and dissatisfaction of life stem from the fact that so many people are following a WAY which never seems to get them anywhere, and which seems to be constantly changing its goal and its direction. And do the man or woman who sets out to follow THE WAY of life, if he regards that way as a road or track to take him from where he is to where he wants to be, will eventually arrive at his goal or destination.

Man in his fallen state was alienated from God -- a stranger to him -- unable to abide in his presence. He was lost and wandering in sin -- a trackless waste of sin, in which there was no "way" to lead him back to God -- not until Jesus came. But Jesus was that way -- the road, the path, the track which if followed would lead men back to God. Paul symbolizes this idea for us by pointing out that in the ancient Hebrew Temple and tabernacle, there was a holy of holies -- a place where no one save the high priest was ever allowed to go-- and he only once a year with special sacrifice and preparation. As Paul puts it, "the way into the holiest of all was not yet made manifest. "(Hebrews 9:8) But when Jesus came to offer a final sacrifice for our sins, he went into the holy of holies. Thereby he became the "way" by which men may also return to the presence of God. He is also the "way" by which men may find a new fellowship with each other, since he broke down the middle wall of partition, not only between us and God, but between Jew and Gentile, and made all one in Christ.

According to the definition of "way" which we have offered, a "way" is something to be used in walking or travelling. Roads or tracks are designed for travel; and if they are not used for their intended purpose, they soon disintegrate, become overgrown with brush and weeds, and lose their identity. The "way" to N.Y., or St. Louis, or San Francisco does not do me any good -- does not enable me to change my position in the least -- unless I set out upon that way, and walk or ride it to the destination. I could live all my life beside a main highway leading to N.Y. but unless I set out along that highway, I could live and die, and never see N.Y. So, Jesus is a "way" of life. He is not something to be lived beside, but ignored. We cannot afford to regard him as something quite good for other people, but quite useless to us -- not if we ever hope to overcome the bands of sin and death, and arrive back in the presence of our heavenly Father. No man cometh to the Father but by me. I am the way -- not just one of several of many ways, but the way. God's ways center in Christ; and he is THE WAY, the only way, by which men may find their way through the dark valley of the shadow of death, and through the maze of sin, to God.

If you were to start at this moment for N.Y., perhaps you would have a choice of several routes or highways. But in one sense of the word, you would have only one way. If you are sitting in your kitchen or breakfast room at this moment, you have no choice of places from which to start; you must start from the place where you are. For you, the "way" to N.Y. begins right under your feet in the place where you are now. If you leave that spot deliberately travelling in a direction which will take you farther and farther away from N.Y., you are not travelling in THE WAY. Whichever route you take - by air, water, rail, or motor car, you must start from where you are - from your room, your house, your block, your street. The way begins at your feet.

Jesus-the way of life-begins also where you are. If you think you are going to detour all your life and then on your deathbed suddenly veer back to THE WAY, you are fooling yourself. By the time you find the way, it will be too late to walk the way, and ways are made to be walked in, not admired from a distance, or simply tolerated. If you ever intend to find the way back to God, it must be through Jesus Christ, who is THE WAY. No man cometh to the Father but by me. He is the way to God, to life, to peace, to purpose, to reality. Walking this way will relieve your spirit of that sense of futility,

that discouragement, that feeling that you lack purpose and life lacks meaning.

The "way" of life, once found, must be walked to the end, if one is to reach his goal and destination. The road to N.Y. will not take me there unless I follow it to the end. Jesus, the way to God, will not take me there unless I follow him to the end, staying within the narrow confines of his gospel, and walking humbly and faithfully to the end. Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; But strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Series No. 4 December 11, 1949
JESUS**THE LIFE

Scripture: 1 John 1:2--"For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."

Jesus several times during the course of his ministry referred to himself as "the life." "I am the way, the truth, and the life," he said on one occasion; and to Mary and Martha as they stood beside the tomb of Lazarus he said, "I am the resurrection and the life." What is the meaning of this rather ambiguous but highly significant statement? In what way may we think of Jesus as THE LIFE?

The Christian philosophy, which by the way is amply borne out in the observation and experience of men, is that man is dual in nature--physical and spiritual. Because of this duality, in some respects he is like God, and in some respects he is carnal, sensual, and devilish. Because man in the beginning yielded himself to sin, death entered the bloodstream of the human race, and men's spirits, as well as their physical bodies, became subject to Satan, whose purpose it was and ever shall be to bring the souls of men into captivity and death. In this fallen state, there was no hope for man--no possibility that he could ever find his way back to God again unless God should make the first move, and provide the means for such a return and atonement. The plan of God, which was formulated from the foundation of the world, was to send his only begotten Son into the world, that God dwelling in human flesh might live subject to all the temptations of the flesh, yet without sin; and because of this sinlessness not be subject to the powers of death. Jesus died, as other men die; but death could not hold him. He opened the gates of the prison house in which men had dwelt hopelessly, and through his own resurrection and stonement, gave redemption for every man who will believe on his name. All men thus may find life through him. In this sense he is the LIFE of men.

As long as we are the kind of people we are, however,--that is, subject to sin, and even desirous of sin--or in other words, carnal, sensual, and devilish--we cannot partake of the life of Christ. Our natures must be changed before we can overcome death with him or by him. "Except a man be born again, he cannot see the kingdom of God," born spiritually, that is--his nature changed and made like unto the nature of the Christ who is the life of the world. There is an interesting marginal note in the King James version which is corroborated by Moffat and Goodspeed and the Emphatic Diaglot versions. This note changes the word again to the phrase "from above" making the verse read, "Except a man be born from above, he cannot see the kingdom of God." If any man expects to inherit life through Christ--the life of Christ, he must be spiritually born again, his nature changed, so that he becomes of like nature with Christ, who is of course of like nature with his Father.

Now let us think for a moment, and draw some parallels. How is life passed on? Always by life--never by death. Life begets life, a dead organism cannot pass on its life, for it has none. The only man who ever lived without sin, and who therefore had eternal life to be passed on to his spiritual children, was Jesus Christ; and through Jesus we are begotten spiritual sons and daughters of God. As Peter

says in the introduction to his first epistle, "Blessed by the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again into a lovely hope by the resurrection of Christ Jesus from the dead, to an inheritance incorruptible and undefiled..." James says (1:18) "Of his own will begat he us with the word of truth..." Peter speaks of "being born again, not of corruptible seed, but of incorruptible, by the word of God..." (1 Peter 1:23) And John's gospel, from which we have read this morning, says: "But as many as received him, to them gave he power (margin says right, or privilege) to become the Sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12,13) When men are spiritually begotten and born of God--born again--or born from above--they become new creatures in Christ Jesus. (Gal. 6:15)

In the prophecies of Isaiah the promise is given, "when thou shalt make his soul an offering for sin, he shall see his seed..." (Isaiah 53:10) The seed of Christ are those who have been spiritually begotten of him, and born of God, so that their entire nature is changed--turned from an obsession with sin to an obsession for the things of God. The seed of Christ are those whose hearts have been changed through faith on him, who have been born of his Spirit, and who have become his sons and daughters. If any man have not the spirit of God, he is none of his. But if we have this Spirit of adoption, we find with John that "Whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and wicked one toucheth him not." When we have been born of God, sin no longer has its old enticement for us. The things we once loved, we now hate; and the things we once hated we now love.

Now let us follow this reasoning one step further, to its logical conclusion. If we have been truly born again of the Spirit--born from above--we are new creatures, our lives pointed in a new direction our entire nature changed. Because we are now the spiritual sons and daughters of God, we partake of God's nature, which is the same nature of which Christ partook. By adoption, and by spiritual birth, we become sons of God, partakers of his nature, and of the life which was manifested in his Son. His life is perpetuated in us, passed on to us--and because his is an eternal life, we too have eternal life. We become the children of God, and if children, then heirs--heirs of God and joint heirs with Jesus Christ. Jesus, the Life, by making it possible for us to be born again from above as sons and daughters of God, has given us the eternal life which we could acquire in no other way. For every man is dead in trespasses and sins, he has no life within him save the limited span of mortal life which he can pass on to his children, subject as he was subject to all the ills and pains and diseases of the flesh, and eventually to death. Only in Jesus is there hope of this eternal life. "No man cometh to the Father but by me. I am the way, the truth, and the life."

Have you been spiritually born of God? Do you find within yourself the nature and the spirit of Jesus--the spirit of adoption which bears witness with our spirits that we are the children of God, and joint heirs with Jesus Christ of his eternal life: Remember that sinful human nature cannot enter the kingdom of God; we must be born again from above, through faith and belief in Christ, baptism in his name, and the reception of his spirit as a sign of our adoption, for if any man have not the spirit of Christ he is none of his. But in Jesus shall all mankind have life, and that eternally, even they who shall believe on his name, and become his sons and daughters.

Series No. 4 December 18, 1949
Jesus--The Prince of Peace

Scripture: Isaiah 9:6,7 -For unto us a child is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

Centuries before his birth, Jesus was hailed by the prophet, Isaih, as the "Prince of Peace." That is one of his most common titles today, 1949 years after his birth, more or less; but even yet there is all too little understanding of his mission, as the Prince of Peace. Too often we think of peace in its simplest terms--as the absence of war or overt hostilities. Our experience since the end of World War II should convince us that the absence of war is not peace. We have coined a new phrase to describe the situation that exists in the world today--particularly the situation existing between the eastern and western powers. We call it a "cold war," to distinguish between the kind of war we have now, and the other kind--a shooting war.

Would anyone be so bold to say that the United States of America was at peace with the World now? Suppose that two men should meet on the street, get into an argument, begin fighting, and wind up by one man giving the other a sound thrashing, and then sitting astride him in the manner of a small boy who has just licked the school bully, threatening to punch him in the nose again if he dared to lift his head from the sidewalk. With the cessation of actual combat, the men would not be fighting. But could one say that they were at peace with each other? A similar national situation has existed many hundreds of times during the world's history, but there is one outstanding example in Biblical times. In looking up scriptures about peace and war, I discovered this gem from the 11th chapter of Joshua, the 23rd verse, "The land rested from war." I turned to see what was the context which this verse followed, and discovered that this peace followed Joshua's conquest of Canaan, in which only one city capitulated. All the other kings and cities of Canaan fought Joshua to the last man, and were destroyed and burned until as the scripture account rather quaintly puts it, there was not a single thing in any city to breathe. Then the land rested from war. But was it at peace?

We can have peace--temporarily--by killing all our enemies and enforcing peace. The Romans had that kind of peace, but the experience of Rome parallels the experience of all history. The man or the nation which maintains its position and its peace by force, and by force alone, sooner or later encounters another man or another nation which will arise to avenge the slain, or to fight for and seize covetously the wealth, the advantages, the power which the victor thought he was securely enjoying, and to destroy him in the process. He that taketh the sword shall perish with the sword.

Peace may temporarily be enforced; but basically it is unenforceable, because it consists in right relationships between right thinking and right acting men. One man may destroy the peace of millions, but notice that it is always his own peace which he destroys first. There can be no peace to the wicked--to those whose relations with their fellow men are not right. Punch a man in the nose, take from

him by force his pocketbook or his home or his wife, and you have disturbed the peace and tranquility of the state or government under which you live; but before the state can get around to do anything about it, you will discover that you yourself have also lost your peace--that every man's hand is against you, and that you are divided and at war even within yourself. There can be peace only between men of good will--men with right motives, who express those right motives in right actions.

One kind of peace, then, consists in harmony in personal relation or mutual concord. And after all, about all that national or international peace is, is simply the peace of right and just human personal relations, expanded to the nth degree. In other words, world peace begins at home. How can we expect the United States to get along with Russia, when we can't get along with the wife and children in the home? How can you expect us to keep the peace in China or South America, if you can't get along with neighbors in the apartment above you, or the people next door? How can we expect world peace when we still have contentions and enmity and hatred in our racial relations, in denominational circles, in capital and labor, in politics, and dozens of other modes of human relationships?

If you are quarreling with your husband or wife, someone in your family has not yet fully acknowledged Jesus as the Prince of Peace, nor surrendered his life to this Prince who came to show us the way of peace between men and women in the most intimate of personal relationships, as well as in the broader sweep of international affairs. If you still hate people because of race, or color, or nationality, or religion--if you even look down upon them as inferiors for these reasons alone, you have not yet surrendered to the Prince of Peace; you are still at war with him, and there can be no peace in your own heart. If you find yourself constantly at odds and cross purposes with the people in your neighborhood, in your club, in your church, you need to examine yourself, to confess that you are still at war, and to surrender to the Prince of Peace, acknowledging him as your Lord and Master. Whenever and wherever there is contention, or quarreling, or bickering, or fighting, Jesus is somehow not being recognized by someone as the Prince of Peace; for if all men followed him and obeyed his laws of life, there would be no quarrels, no contentions, no strife or warfare.

Then there is another sort of peace which can exist even in the midst of outer warfare. That is the peace within. In this very frail and human world in which we live, there will always be men and women trying to disturb our peace. There will always be numerous causes which can be seized upon and made excuses for contention. There will always be injustices which arouse our resentment, and tempt us to return them in kind. Jesus, Prince of Peace, has counselled us to turn the other cheek; to love our enemies, to bless them that curse us, do good to them that hate us, and pray for them which despitefully use us and persecute us. He promised that those who tried his way should find peace, not as the world giveth--not the peace of one bully sitting on top of another--but the peace that abides serenely within thee spite injury and aggression and injustice.

There can be no peace in hearts filled with fear; but perfect love casteth out fear. There can be no peace in hearts filled with remorse and guilt; but Jesus removes the guilt and remorse from those who seek his forgiveness. Envy, hatred, pride, anger, and jealousy, breed contention--not peace. These emotions and passions of the heart

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govern our relations with other men, and make for war or peace. Christ is the Prince of Peace because he changes men's hearts--if they will let him--and transforms men of ill will into men of good will whose deeds bring peace.

Series No. 4 December 25, 1949
Jesus--The Savior

Scripture: Luke 2:8-14--And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men.

The promise of all the prophets who foretold the coming of Jesus was the promise of a Savior, who should cleanse and purify and restore Israel. Israel was unique among the nations of its time, in that in spite of the glories of the kingdom under Solomon, the people of Israel always looked for their golden age in the future, rather than the past. Other nations took pride in their illustrious founders who were regarded as gods or demi-gods; other nations pointed to a glorious past; but the hope, and almost the instinct of the whole nation of Israel was in a future King, Savior, Deliverer, and Glory. The angel who spoke to Joseph predicting Jesus' birth and explaining the manner of it instructed Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins." And the angels who announced the birth to the shepherds of Bethlehem, announced the birth the birth of a Savior, who was Christ, the Lord.

Man needs to be saved from many things. No man needs to look any further than himself to know the truthfulness of that statement. For first of all man needs to be saved and delivered from himself. Every day we make mistakes that wound and sometimes destroy others--oftimes the ones we hold most dear. Every day we make mistakes which destroy our own peace of mind, our health, and eventually even our lives. If this were all, perhaps we could still get along without a Savior; for eventually we could either right our mistakes, or if we waited long enough the consequences of those mistakes would be wiped out either by the death of ourselves or the ones we had harmed, and all would be over. But the trouble is, we are not at all sure that death will end our mistakes. As Hamlet soliloquizes, perhaps the sleep of death still allows for some dreams and with the king of consciences some of us carry around with us all the time, the dreams would be horrible nightmares. No--we cannot be sure death will end our mistakes, or quiet our conscience; and if death does not still our memory or our conscience, we shall have to carry it up to the bar of God on judgment day, and perhaps for an eternity after that. Certainly we need to be saved from the burden and memory of our unforgiven--and oftimes our unrepented sin. We need to be saved from ourselves.

Second, we need to be saved from sorrow. Soon or late, there comes to every one of us the pain and deparation of death, which takes our loved ones from us; and there is nothing on this earth, no human sympathy, no human philosophy, which can remove the sting of that experience, or quench our sorrow. Only a savior such as Jesus can save us from that kind of sorrow, or the sorrow which comes from the un-

faithfulness of friends, the frustration of our best desires and efforts, the cruelty and wanton carelessness of others.

Many men today need to be delivered from the burden of poverty; and I see no hope for such deliverance save through Jesus--as men shall learn his ways, change their personal lives, and eventually because of changed individuals, change the economic and social and political situations under which they live. Men need to be saved from ignorance and error; for so long as we act as if things were so when they are not, we shall always be in trouble, and our efforts will always be futile. "Ye shall know the truth, and the truth shall make you free," said Jesus. Satan is labelled "The Father of Lies" because a dominant part of his scheme for enslaving men is keeping them ignorant, and making them believe untruth to be truth. We need a Savior who will deliver us from ignorance and error.

We need a Savior who will deliver us from disease into mental and spiritual and physical health. And let us note here that the best of modern medical thought is agreed that you cannot deliver a man's body from sickness unless you also deliver his mind and his spirit, for man is a unity; and wrong thinking or immoral acting can make his body sick. We need a Savior who will treat the whole man, and save him from bodily illness and disease.

We need a Savior who will free us from the captivity and bondage into which men so often fall. Sometimes it is the bondage of habit, or custom--or the bondage of the economic or social system under which he lives, which denies him his rights and robs him of his rightful share of the world's wealth because of race or color or creed or some other inconsequential consideration. Sometimes men need a Savior who can deliver them from the political oppression of tyrants and dictators and worldly kings or potentates.

But most of all, all men need a Savior who can and will deliver them from Satan, from sin, and from death. No other Savior except Jesus can save man from these perils; there is no other name given under heaven whereby men may be saved. If in this life only we have hope in Christ, we are of all men most miserable. If he saves us from sorrow, from poverty, from ignorance and error, from disease and from oppression and captivity in this life, and then extinguishes our lives as men snuff out a candle, there is no sense to the whole business of living, and the sooner we get out of this world the less trouble we shall have. If that is all that is all the salvation which man can expect, then there is no need for Jesus; for many other saviors have saved men from many other things. Time heals sorrow--to some extent; philanthropy alleviates if it does not cure poverty; education dispels ignorance and error; medical science and physhiatry deliver men from disease and ill health; statesmen deliver us from war; military geniuses and patriots deliver us from tyranny. All of these several kinds of salvation may be done from the best possible motives, and even in the name of Christ--and yet if there is no salvation from death, and from the bondage which sin holds over us, then all other kinds of salvation are senseless, useless, and futile,

Among all the saviors who have graced the world (and there have been many) only one has ever claimed to be able to save men from sin and death, and then has proved his own powers by conquering death himself. It was the great conviction and fact of the resurrection which convinced the early apostles that Jesus was the promised Savior, after their faith had dwindled and cooled at the time of the crucifixion. The resurrection is the crowning evidence of Jesus' divinity,

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and of his right to be called Savior. Upon the fact of the resurrection we pin our hopes of his efficacy as a Savior, who shall deliver us from death, and thereby from the power of Sin and Satan. Jesus' mission will not be completed until every man who ever lived has had an opportunity to acknowledge and accept him as Savior, and to be saved to the uttermost from all the things that enthrall him. And so, on this Christmas day we rejoice in the birth of him who was born the Savior of the world.

Sunday January 8, 1949
Series No. 4

JESUS*--THE LAMB OF GOD

Scripture: 1 Peter 1: 18-20, "...Ye were not redeemed with corruptible things, as silver and gold...buth with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world.

Among the many titles or names by which Jesus was known, one of the most interesting and significant is the one first given him by John the Baptist, who as he saw Jesus coming towards him to be baptized said, "Behold the Lamb of God, that taketh away the sin of the world." Theologians, critics, and commentators have been arguing ever since as to the exact significance of that term. Certainly it is not our hope or intention to settle all those disputes this morning, but merely to suggest some of the thoughts which may have been in John's mind, and which have come to be associated with the term in the thinking of Christian people since.

John the Baptist was from the priestly line. Obviously, then, he would have been familiar with the laws and customs of sacrifice handed down from Moses. A lamb or in cases of necessity, a kid--less than one year old, and a male without spot blemish, was the animal required for the daily evening and morning sacrifice in the temple. Other animals were used for various purposes and occasions, but twice a day, day in and day out, the sacrifice of a lamb was made morning and evening on the altar as a type and symbol of the sacrifice which should some day be made by the Lamb of God.

There was another significance which could not have escaped John the Baptist. That is the significance of the Passover or Paschal Lamb. This lamb, likewise a male without spot or blemish, and less than one year old formed the basis of the passover meal in which all Israel celebrated their escape from the bondage and slavery of Egypt. The lamb was killed at sundown, and was roasted whole. It was required that not a bone should be broken during the process. If one family was too small to eat the entire lamb, neighbors or friends might be brought in; but no part of the lamb was to be taken from the house. Any uneaten portions were burned the morning after. In the actual passover meal before the exodus from Egypt, the blood of the lamb was used to sprinkle the doorposts, so that the angel of death would pass by that house as he slew the firstborn of all the Egyptians; so the blood was a symbol of redemption, salvation, and escape. For an account of the first passover, read the 12th chapter of Exodus; and for an account of the instructions concerning the daily sacrifice, read Exodus 29.

That much of the symbolism of this sacrifice was perfectly understood by the early Christians is evident from the writings of Paul, and Peter--and even from the Gospels. Matthew stresses the fulfillment in Christ of Isaiah's prophecy, "Himself took our infirmities, and bare our sicknesses." Paul, referring to the custom of banishing all leaven--a symbol of death and decomposition--from the house before the passover meal says in 1 Corinthians 5:7, "Purge ye out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us." And Peter reminds us in his first epistle(1:19) that we are "redeemed with the precious blood of Christ, as of a lamb without blemish and without spot."

The 8th chapter of Acts tells the story of the eunuch who rode in his chariot and read from Isaiah, "He was brought as a lamb to the slaughter," and how Philip the evangelist "began at the same scripture and preached unto him Jesus."

In his letter to the Hebrews, Paul goes to some length in chapters seven to ten inclusive, to expound the doctrine of Christ's priesthood, and of his final sacrifice for the sins of the world. Paul first points out how Melchisidec, though not of the priestly line, received tithes of Abraham, from whom the Levitical or Aaronic order of priesthood was later to come; and points out that this was not a case of the lesser receiving tithes of the greater, but of the greater receiving tithes from the lesser. Similarly, he points out that Jesus was of the tribe of Judah--not of the priestly tribe of Levi, but that as the great high priest forever after the order of Melchisidec, made not after the law of carnal commandment, but after the power of an endless life, he offered for a sacrifice his own life for the sins of the people. The high priest of Israel could not enter into the holy of Holies save once a year, and then with special sacrifice and ceremonial cleansing. His annual sacrifice had to be repeated over and over; it was not able to lift the curse of sin from man finally and completely. But Jesus, by his own death entered into the holy of holies--not the one made with man's hands in the temple or tabernacle, but into the presence of His father in heaven; and by that death as the Lamb or sacrifice of God, sealed the testament of God's new covenant with man, and took upon himself forever the entire burden of the sin and iniquity of mankind. No longer was it necessary to sacrifice day by day, or year by year; for Jesus had offered one sacrifice for sins forever, and by one offering hath perfected forever them that are sanctified. And this, says Paul, is in fulfillment of God's promise to ancient Israel found in Jeremiah 31:33,34, that in the latter days he will write his law in their hearts, and forgive their iniquity, and remember their sin no more.

We need not try to understand all the symbolism of the book of Revelation to see clearly that John recognized Jesus as the Lamb of God which taketh away the sin of the world. Only the Lamb was worthy to break the seals and open the book of life; and when this work is accomplished he is to receive the praise and pãaudits of all creatures, in heaven, in the earth, and under the earth, who will sing, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Blessing; and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever---the Lamb slain from the foundation of the world--the Lamb without spot or blemish, who in meekness and gentleness bore all our griefs, carried all our sorrows, and took upon himself all our iniquities. Let us then ignore or despise the blood of the covenant wherewith we are sanctified, nor do despite to the Spirit of grace, but having boldness, enter into the holiest place by the blood of Jesus--the Lamb slain from the foundation of the world.

Sunday January 15, 1949
Series No. 4 - THE LIGHT OF THE WORLD

Scripture: John 3:16-22 Inspired Version

For God so loved the world, that he gave his only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He who believeth on him is not condemned; but he who believeth not is condemned already, because he hath not believed on the name of the Only Begotten Son of God, which before was preached by the mouth of the holy prophets; for they testified of me. And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he who loveth truth, cometh to the light, that his deeds may be made manifest. And he who obeyeth the truth, the works which he doeth they are of God.

The words of our scripture reading are part of the conversation between Jesus and Nicodemus, a Pharisee, a man who had power over the Jews. You will remember Nicodemus had a visit with Jesus one night to talk over some of the teachings of the Master. Nicodemus admits that Jesus was sent from God, because of His teachings and the miracles he performed, but when Christ explained the way of light and Life he was slow to see the plan of heavenly development that men must choose. In this conversation Nicodemus has inquired the right way to live and Jesus said that man must be born again --both of water, by baptism and the spirit --that is by obedience to the law of entrance into the kingdom of heaven. We are brought into the church through the ordinance of baptism by water and confirmed as members in the church to receive the baptism by the spirit. Without our lives being in accord with God this dual baptism cannot take place. Many times we can see the baptism by water but are slow to understand the reception of God's spirit. We must open our lives to its cleansing power and invite its presence before it will light our way.

From the pen of men like the Psalmist David, who wrote such thoughts as the 23rd Psalm and others, we cannot help but realize that as lives are blessed with a birth of the Holy Spirit within, the light of Christ shines to illumine the pathway to God.

Those who reject the Light of Christ stumble in darkness worse than midnight. Their minds and hearts are full of despair. Even in daily tasks they see no hope or future. All things to them are lost. But those whose desire is to serve Christ find, even as He said, they love the truth so would come to the light that their deeds may be made known. Surely if one loves the truth he will want to forsake any and all of his deeds that are contrary to the right. Blessed is the man who will receive the Light of Christ and walk in its guidance.

The Master did not live with men to show a superior man to them. He lived that we might better understand the will of God. He showed us, and still shows us, the way to govern our lives that God's spirit can enlighten us in our daily living.

Would it not be foolish if we were to remove the electric lights from our automobiles and use instead the old oil lamp or the gas lights of years ago? We would constantly be in danger not only of wrecking our car but would endanger the lives of others by the poor visibility we would have.

Our lives are in just such a danger of destruction if we do not have the Light of Christ to guide us. But if instead we use the poor light we have of ourselves, even though we think it sufficient just as we used to feel that the oil lights on our cars were capable of lighting our way, we also endanger the lives of others when the Light of Christ is not found within us.

Christ said: "and this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." Many times in our daily activities we fail to live in the Light. We permit the evil to dim our sense of the brightness of God. We harbor jealousy, envyings, selfishness, and many other things that dirty the lens of our lamp and endanger the life we have to develop.

Just refraining from evil is not the way to permit Jesus, the Light of the World, to shine within us. God calls us to heavenly living in all we do, to develop qualities of eternal character, such as love, patience, diligence, charity, also a desire to place God first instead of our light.

If in life you find need for greater strength than you now have, let the window of your mind open toward God that his brightness and majesty can find the right place in your heart. When the Pharisees witnessed the conversation of the woman taken in iniquity Jesus told them, "I am the Light of the World; he that followeth me shall not walk in darkness; but shall have the light of life." We then have need to follow Him in our daily living that our pathway might be illuminated by His Light.

For what reason do you think He desires to follow Him? For one reason, living with Him and His spirit brings to us peace of mind that no other power can give. Christ knows for us to enjoy life both here and in the hereafter to the fullest, we must live in His Light. We also find a very good reason to show forth the Light of Christ within us from this passage of scripture in Christ's teaching on the mount, "Therefore, let your Light so shine before this world, that they may see your good works, and glorify your father who is in heaven." When we do this we, like the Apostle Paul can say--"For God hath shined in our hearts, to give us the light of knowledge of the glory of God in the face of Christ Jesus."

Sunday January 22, 1950
Series No. 4 --Jesus -The Prophet

Scripture: Deuteronomy 18:15-16

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again of the Lord My God, neither let me see this great fire any more, that I die not.

What is a prophet? The Hebrew word which is translated "prophet" in the Old Testament is derived from a word meaning "to bubble forth." The Hebrew prophet was a "forthteller" who took the word of God and told it forth because that was his nature and his purpose in life. The Greek word which is translated in the New Testament "prophet" signified one who speaks for another, that is, an interpreter. The use of the word prophet to mean one who predicts is of later origin, though even the earliest prophets, of course, often predicted future events. Their principal task or function, however, was to tell forth what God made known to them; to speak for another; to interpret God to men in the light of their current needs.

Not until later Old Testament times did the prophetic order rise to its rightful prominence in Israel. And it is worthy of note that when Samuel first undertook to train men in the prophetic office, it was at a time when Israel very much needed the reforming influence of the prophetic office and mission; when Israel need to be called back to the ways of God which had been taught their fathers, and when the law of God as given through Moses needed to be reinterpreted in the light of the new needs and new situations which had arisen. The prophets of the late Old Testament did not abrogate the law of Moses; but they declared and interpreted that law in the manner needed by their generation. They declared it more plainly, more sternly, and on a higher plane than the priestly interpreters of that law were doing. Both priests and people had gotten so far from the true spirit and observance of the law, that they needed a new and modern and timely interpretation of the law--a new "forthtelling" from one directly in contact with the mind and will of God.

Back in the days of Moses Israel had been promised a great prophet to stand between them and God. God was to put his words into this prophet's mouth; and so great was to be this prophet, and so important his words, that those words were to be required of every man that heard them. Peter, in referring to this promise, makes the accompanying warning even stronger in his sermon reported in Act 3. The 23rd verse says, "And every soul which will not hear that prophet shall be destroyed from among the people."

The teaching of all the Christian fathers, from Peter until now, is that Jesus was that great prophet which was promised through Moses. In many of the New Testament verses which refer to Jesus as a prophet, a marginal note adds that many ancient authorities prefer "the" prophet, indicating that he was the one who should come in fulfillment of the promise not only of Moses, but of all the other prophets as well.

The people of Jesus' day had the law and the prophets--as their ancestors had had before them. But human nature being what it is, the prophetic office and mission, when Israel had to be called back to the ways of God which had been taught their fathers, and when the law of God as given through Moses needed to be reinterpreted in the light of the new needs and new situations which had arisen.

men had need of a new revelation of God, adapted to their specific needs, and the times in which they lived. The age-old warfare between the priest--who attempts to maintain the status quo, and resists all change and reform--and the prophet, who points out and urges needed reforms and revisions of belief and of practice, broke out with exceptional violence when Hesus began his prophetic ministry--his forthtelling--his speaking in the name of God as God's new Interpreter. No one can deny that such a forth-teller was need when Jesus appeared on the scene. The priestly hierarchy had corrupted the law, ignored the prophets, forgooten or violated spirit of both law and prophets, instituted a mechanical observance of forms and ceremonies, countenanced extortion and excess and oppression in the name of religion, practiced hyper-legalism, harshness, intolerance, and greed, had firmly entrenched personal privilege and power; had condoned and maintained conditions of poverty and ignorance and helplessness.

Jesus recognized his prophetic mission--his commission to speak forth boldly in the name of God. "I am come in my Father's name, and ye receive me not," he said to the Pharisees, and continued shortly, "There is one that accuses you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me." He spoke of himself as a prophet when he observed that a prophet is not without honor save in his own country, and among his own kindred.

Many of the people among whom he moved recognized him as a prophet and many as the prophet who was to come. One of the first to thus recognize his publicly was Philip, who went to Nathanel with the message, "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." (John 1:45) When the woman at the well of Sychar was told of all her past life by Jesus, who had never seen her before, she said, "Sir, I perceive that thou art a prophet;" and later in the same conversation she expressed a hope of the coming of Messiah, the great prophet foretold by Moses. Jesus then said unto her, "I that speak unto thee am he." (John 4:19, 25-6) In the incident of the man born blind; when the healed man was questioned by the Pharisees about the one who had healed him, the reply was, "He is a prophet." Again Jesus leads the conversation around to the Son of God, the expected Messiah, and asks the once blind man whether he believes in the Son. The blind man answered, "Who is he Lord, that I might believe in him?" And Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee."

The people who witnessed the resurrection of the only son of the widow of Nain, were struck with fear, and constrained to say, "A great prophet is risen up among us; God has visited his people." The crowds who hailed his entry into Jerusalem on the Sunday before his crucifixion hailed him as a prophet. When the chief priests and Pharisees plotted to take him and deliver him to death, they plotted secretly for fear of the multitudes which took him for a prophet. When Jesus walked with the despondent disciples on the road to Emmaus they talked regretfully of the prophet mighty in deed and word before God and all the people.

Besides his reform hiscleansing, his reinterpretation of old teachings for current needs, Jesus brought a new dispensation--a new interpretation of God in the flesh. He came to show God as a Father--stern impartial, just, wise, keenly penetrative and mindful of the hearts' and motives of men, as well as of the external forms and ceremonies, and obvious acts which they performed. Jesus was God's "forthteller", interpreter, spokesman. His words were confirmed by miracles and signs incidental, but not unimportant in his total ministry, is the fact

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that he foretold many future events--the signs of his second coming and of the end of the world, as well as specific events in the life of himself and his disciples. In short, the expectation of Israel for a great prophet like unto Moses was fulfilled in Jesus, the prophet of the Highest.

Series No. 4 January 29, 1950
JESUS*THE KING

Scripture: John 19:12-22 (with omissions)

And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat....and he saith unto the Jews, Behold your King. But they cried out, Away with him, Away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar, Then delivered he him therefore unto them to be crucified.--And Pilate wrote a title and put it on the cross. And the writing was, Jesus Of Nazareth, The King of the Jews, Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.

During the past two weeks, as you have perhaps noticed, we have been considering and studying together the various titles or names by which Jesus is commonly known. This morning we examine briefly the title of "King" which was frequently bestowed upon him during his lifetime, and which he himself accepted as a rightful designation. When the wise men came to Bethlehem, speaking the child to which the star had guided them, they inquired, "Where is he that is born King of the Jews?" At the beginning of his ministry, one of the first to be attracted to him was Nathanael, who hailed him as the Son of God, and the King of Israel. On the occasion of his triumphal entry into Jerusalem, the populace hailed him as the King that cometh in the name of the Lord. Matthew points out in his account of the event, that it was in fulfillment of the words of Zechariah, who had long ago designated the expected Messiah a king. And lastly, when Jesus was brought before Pilate and accused of treason in that he was setting himself up to be a king, Pilate questioned him, "Art thou King of the Jews?" Jesus had already explained to Pilate that his kingdom was not of this world, but he sees no necessity for denying that he is a king. Therefore he replies with the words, "Thou sayest it."

The idea of a king was closely associated in the Jewish mind with the idea of the Messiah. The Messiah was to be, literally, "The anointed one." The same idea is contained in the New Testament equivalent of "The Messiah" which is "The Christ", for the Christ, too, was literally the anointed one. Remember that not only the high priests of Israel, but the kings as well, were set apart by anointing with the holy oil, and you will begin to see the connection between the idea of a Messiah and the idea of a King to rule in righteousness. It is little wonder that Israel looked for a king who, like Saul of old, should be the deliverer and savior of his people. The Christ was to be the anointed one, the ruler, the deliverer, the savior. Even in these modern times, we preserve much of the same idea and symbolism by calling Jesus "Lord" which is an application of royalty. And incidentally, a similar title is to be found in connection with Jesus in practically every language into which the Bible has been translated.

Jesus constantly stressed the different nature of his kingdom. To Pilate he said, as we have already noted, "My kingdom is not of this world," but many times before that he had pointed out to his

Disciples that his was a kingdom of love, of humility, of self-sacrifice, of service. "Let him that would be greatest among you become the servant of all." He that seeketh to save his life shall lose it, but he that loseth his life for my sake shall save it." The Good Shepherd giveth his life for the sheep." He spurned Satan's temptations to seize worldly power or might or dominion. He reject his own disciples' frequent pleas to call for volunteers and lead a revolt against Rome, using his miraculous powers. Yet from the start there was not the slightest doubt that his kingdom was in direct opposition to the kingdoms of this world, which would not look with favor upon the rise of another king or another kingdom. This opposition is crystallized in the treacherously insincere and hypocritical words of the chief priests before Pilate: "Whosoever maketh himself a king speaketh against Caesar."

Now let us examine for a moment some of the usual qualifications of a king in Jesus day, so that we shall be able to know what meanings his followers gave to the word. The king was first a leader in battle; in fact, that is the reason the people first demanded a king, and selected Saul. Jesus was to be the deliverer of Israel. The people insisted on thinking of him as a military leader. They did not pay too much attention to his purpose of saving them from their sins, and from spiritual death, but pinned their hopes on a deliverance from the political yoke of Rome, Perhaps they were not so much to blame, Much of their tradition pointed in that direction. Even in the name, Jesus is the Greek form of the Hebrew name, Joshua, which is contracted from Jehoshua, meaning Jehovah, the Savior, or the deliverer.

A king is a lawgiver. The laws originated with him in the absolute monarchies of the east, of which the nation of Israel was one. He might ask for the advice of his counsellors and wise men, but the king was the final word. And not only did he make the law; he interpreted the law, and judged the lawbreakers who were brought before him for having violated his law, and assessed their punishment. The king was absolute ruler, exercising complete authority over the lives and property of his subjects. They could be drafted to fight in his armies, or to serve in his palace. Their possessions could be taxed or confiscated outright, if the King chose to violate the moral code and the laws which antedated the advent of kings in Israel. The king demanded obedience, loyalty, honor, respect, and tribute. He could manifest the attributes of justice or injustice, mercy or cruelty, bravery or cowardice. He was the personification of the glory of the kingdom, and its power and dominion. In Israel, he served by divine right; he was anointed as the representative of God as well as the ruler of the people.

Many points of similarity between Jesus and the kings of the earth are obvious. But I dare say that there are more dissimilarities than similarities. He was to be a king, with dominion, power, glory, honor, riches, territory, and subjects. He was a lawgiver; he was worthy of loyalty and obedience and tribute and honor. He was to rule with justice and judgment and mercy, as well as with power. His was to be a kingdom of willing subjects, who had chosen him for their king, and willingly abode under his jurisdiction. His conquest of the world was not to be by armed might, but by love, humility, service, and self sacrifice. The forces of evil will not sit quietly by as he establishes his kingdom, but will fight to prevent and destroy it. Yet in spite of this opposition, the prophecies of scripture promise us that the day will come when every knee will bow and every tongue confess that he is Lord--the day when he shall be far above all principality and

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right--the day when he shall be king of kings, and lord of lords, the day when the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.

May we have made our choice, and entered into his kingdom, that we may be worthy and able to reign with him in that kingdom which shall have no end.

Series No. 4 -February 5, 1950
Title-I AM READY

Scripture: Romans 1:15.. "As much as in me is, I am ready."

Paul was an ever ready witness for Jesus Christ and the gospel of the kingdom. In his declaration of the gospel to the Romans, he set before us a great challenge to a fuller acknowledgement of our stewardship of witnessing, when he stated that "as much as in me is, I am ready to preach the gospel to you that are at Rome also."

Paul had a testimony to bear and nothing was going to stop him in the bearing of that testimony. Not only that, but he was giving all that was his to give that others might hear the gospel. All that was in him was dedicated and consecrated to the telling of the story. All his being and powers couched therein were directed to one central purpose of witnessing. All his knowledge and understanding of the Christ and all that he would yet come to know and experience was caught up and centered in the primary responsibility of his life to build up the kingdom of God and to establish his righteousness.

Undergirding Paul's desire to witness and strengthening him for his task, was a deep and abiding conviction that for man to achieve life in all its fullness no "other foundation" could be laid "than that is laid, which is Jesus Christ." He was deeply motivated by the spirit of the Christ and had an assurance that he could do "all things through Christ which strengtheneth him."

Going hand in hand with Paul's testimony of the Christ was his testimony of the gospel. He was willing to go and tell the story not just to the Romans, but to all mankind. For he declared "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth;--For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; who love not the truth, but remain in unrighteousness." For therein is the righteousness of God revealed through faith on his name. If man is to live and have life more abundant, he must hear the gospel and come to obey it. Paul knew this in no uncertain terms, therefore he was "ready."

In this hour when mankind stands in need of Christ and the gospel, can you say for yourself that "I am ready" even as Paul was ready? In other words, today are you willing to witness with all that is in you physically, mentally, and spiritually, the words of life? Do you stand ready to press ever forward toward the mark for the prize of the high calling of God in Christ Jesus?

As we consider this challenge of Paul's this morning, we are mindful that many times the statement is heard that a year from now I will be ready. Or first I am going to make a large amount of money or achieve this or that, and then I will make my contribution to the cause of life. We must remember that the end result of such approach to the task of witnessing is usually no witnessing. Thus, one would fall short of the prize of the high calling in Christ Jesus. Many others may miss the mark also, because they were not ready or willing to do what they could do at the time.

Paul's reasoning with the Philippians should help one a great deal in the consideration of his task of witnessing Christ and the gospel. He stated, "Not as though I had already attained, either were

already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." He did not know all that was to be known about Jesus and his gospel, but he put to work that which he did know and had experienced, giving all that was in him at the time, and following after that he might understand more and perceive with greater vision, he witnessed then and now. He, too, was conscious of his many mistakes of the past and particularly of his onetime great persecution of the Christ and his work, but putting all these things behind, he was now ready, and daily pressed forward toward the prize of the high calling that was his in Christ Jesus.

To this task and responsibility he asked others to come and share with him. "Brethren, he followers together of me, and mark them which walk so as ye have us for an ensemble." This Paul sought of others, because he was conscious of the great destruction that awaited those who did not cease following after the ways of the world and turn unto the Christ that they might live.

Indeed, Paul set before us a great example and a great challenge. He realized the necessity of personal consecration, but he knew, also, that this is not enough. This spirit, this willingness to serve God without reserve, must permeate Christianity as a whole. When this happens, Christianity will inevitably grow and spread, until the entire world society will be affected.

True Christianity has as its goal the salvation of all mankind, and the establishing of the kingdom of God. When each comes to a realization of his part in this work, not only personal righteousness but social righteousness and willingness to serve will be a reality.

Today, are you willing to hear and answer the call of the Christ to serve? Are you ready to tell others of the Christ and his message of life? Will you join with Paul and declare not only in word, but in deed also, that "as much as in me is, I am ready?" Surely, as we sense together that

Christ has no hands but our hands
 To do his work today;
 He has no feet but our feet
 To lead them in his way;
 He has no tongue but our tongue
 to tell men how he died;
 He has no help but our help
 To bring them to his side.

You'll Join with me and say "I am ready."

Series No. 4 Feb. 12, 1950
MAKE JESUS YOUR LORD

Scripture: John 20: 24-29

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord and My God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

There is little doubt that we are on the threshold of a new industrial revolution which will make the last one seem anemic in comparison. If atomic energy is harnessed so that it can be put to use industrially and commercially, it will our whole economic and social life. Almost over night the types of fuel now in use will be obsolete. If this happens can you foresee the crisis that will be thrust upon us by this new labor saving power? Our navy has already experienced some of the possibilities and realities of atomic power. The Bikini Bomb tests have shown that even those ships that were not sunk were radio active for months after the explosion and could not be manned and were therefore useless. Could it be that navies are now obsolete? The explosion of the first atomic bomb ushered in a new era packed with dynamic possibilities which the average man has not yet sensed. If men do not use this power to destroy each other, they will use it in such a way that all present methods creating energy through the use of fuel will be obsolete not many years in the future.

As great as this new power may be over the lives of men, there is still a greater power already in the world. This power has left its mark upon the history of the whole world and will continue to change the lives of as many men as will receive it. I am speaking of the power of Jesus, the Christ, upon the lives of men. The results of the atomic bomb explosion would amount to little in comparison to the results obtained by one whole nation turning to God and accepting the example and teachings of Christ, His Son.

A small group of disciples who were followers of Christ, set out to make Him their Lord. These men were not without doubts as our scripture lesson points out.. When Thomas said that he must put his finger in the print of the nails in Christ's hand, and thrust his hand into the Savior's side before he would believe, he expressed the popular belief of men today in this great power of Jesus. But Jesus said to Thomas, "reach hither thy finger and behold my hands, and reach hither thy hand thrust it into my side: and be not faithless but believing." Then Thomas answered and said unto Him, "My Lord and My God." And Jesus saith unto Thomas, "Because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed." From that time on Thomas made Christ his Lord and the power of that decision made Thomas a new man. Few of the disciples were outstanding

men but with the power of Jesus they did a work that was to spread and overcome the most powerful government ever set up among men up to that time. The influence of these simple men who preached Christ with power from on high was felt throughout the civilized world. The example and teaching of their Lord made them very different from the people to whom they ministered. They had found the secret of life and they knew that that secret could not be shared by others unless they accepted Christ as their Lord and followed Him as the disciples followed Him.

As the saints in the early Christian Church were a distinctive people who followed Christ, and made Him their Lord, so were the early saints of the Restoration movement a distinctive people who followed the Master. In these latter days they had a commission from God to make Christ their Lord. The prophet, Joseph Smith, had received the vision and had heard a voice from on high saying, "This is my beloved Son, Hear Him." We are committed as perhaps no other Christian church today is committed, to wholehearted discipleship. The power which was felt by Peter and the other apostles as they went forth to preach the gospel has been felt by the ministry of the Restoration. That power comes from complete conviction that Jesus is the Christ, the son of the living God.

The power of Christ is not possible to those who do not believe. Too many of our fellowmen must have proof as did Thomas. These same people will probably have to have proof of the power of the atom bomb before they will believe the tremendous claims of the scientist. I read recently of a man who doubted the power of Christ. He was a European visiting one of the Pacific Islands, and was being entertained by the Christian Chief of the Island. The European scoffed at the Chief for reading his Bible and believing in Jesus, saying that in Europe they had got past that. The Chief smiled and led his guest out to the place where they used to cook and eat their meals in cannibal days. Then he converted his European guest by saying, "My friend if it had not been for the power of Christ, I would be dining upon you right now." The power of Christ is the greatest power on earth; all we need do is to accept Him and truly make him our Lord.

As the Master pleaded with Thomas saying "Be not faithless, but believing," so he pleads with us. We make Christ our Lord as we keep his commandments and take up our cross daily and follow Him. There is no substitute today for a living faith in Christ, for in such a faith we find the secret of a full and purposeful life. When enough men truly make Christ their Lord and use their energy and talents to develop His kingdom then we will witness the fullness of the power of Christ. "If any man be in Christ: he is a new creature; old things are passed away; behold all things are become new."

Series No. 4 February 19. 1950
Talk-WE BELIEVE IN CHRIST

Scripture: John 1-5

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not.

The belief in Jesus Christ is shared in varying degrees by all Christians. His followers are so named because there is a universal belief and acceptance of some of his teachings. In spite of this, there are as many differences in opinion as to the likeness, purpose and teachings of Jesus as there are Christian churches in the world today.

The ancient Hebrew prophets predicted that the time would come when the Son of God would stand forth upon the earth unmarred by sin and unhampered by selfishness, to make known the purposes of a loving and lovable Father. The expectation of the great prophets of Israel was realized and our Heavenly Father, in the person of Jesus Christ, came and lived among men and revealed himself to us. This revelation was planned from the foundation of the world. It was no afterthought, but was and is the very heart of the movement of God for our redemption.

The life of Jesus is not an argument, nor even a collection of cold facts; it is a demonstration of a way of living. His life forever lifted Christianity above the realm of argumentation or speculation and made it the standard of excellence for all life for all time to come. His life and message have revealed God to us in terms that we can understand. Jesus could represent his Father better than anyone else because he was with the Father in the beginning and had helped him to make the world and all things therein, and then to make man in their own image. Even so, it would have been useless for the Son of God to attempt to reveal his Father had he not also been the Son of Man. He is akin to us and understands us, and therefore knows how to help us. Jesus came not only to tell us about our Creator, but also that we might be reconciled to Him. For these reasons and many others, the Son of God accepted the limitations of our humanity and became one of us.

Now that Jesus has made his Father known to us, we can continually verify the truth of this revelation by living in the light which he brought into the world; and finding confirmation in the Spirit that attends our experience, and the fruits of the Spirit which reward our service. Jesus has been and is able to establish us in a certainty of the purposes of Deity that is superior to every doubt. The revelation of God in Christ is greater than we have been able to comprehend and infinitely greater than we have been able to achieve. We have yet to grow to understand God as he is revealed to us in the person of His Son, and in this growth the challenge to the greater life must become ever more plain.

Most of us acknowledge the fact that the Supreme Representative of Deity must save men from their sins and lead them back from their many wanderings into the presence of God. No one but the Son of God could do this. Being also the Son of Man, he lived on the earth subject to the temptations of that. He was given a body of flesh and blood as we have. He was hungry and had to eat; tired and needed rest.

He felt the same emotional strains and uplifts that we feel. He sympathized with those who sorrowed and rejoiced with those who were happy. He even mourned with those who were sad. He sought friends and in the crucial days of his life he wanted them near him for strength and solace. He grew in understanding, continuing from strength to strength until he received a fullness of the glory of God. When the end came, he shrank from the pain of death, even as other men; and endured it only because he was resolute to do the Father's will and accomplish his purposes.

In a sense we can say that Jesus lived the only normal life we have ever known. Though he was subject to the temptations of sin and human weakness, he was also master of the forces within him that were necessary to defeat these sins. Because of this the life of our Savior was without spot or blemish. Though often tempted, he never yielded, and thus he became the only example of normal and perfect life that we know. He has become the standard of life for millions more who have never formally accepted him.

All life and all hope ceases to be without Christ. Everything that man does that is good is measured by his fellows either directly or indirectly by the standard of the work of Jesus. There is no concept of goodness, righteousness, equity, fairness, or brotherly kindness that is not subject to the larger concepts revealed in the life of our Savior. If one wants to do anything correctly, and his mind has been disciplined in the right direction, he automatically follows the pattern of the Messiah in his actions. Either consciously or subconsciously we do everything in the light of the works of our Lord. In him we live and move and have our being. He has made us as we are and we are his. He has purchased us with a price that assures our salvation if we seek to do his will. All our hopes and aspirations are caught up in his life, and in him alone do we find the assurances of life immortal.

We need this standard today. It is so pure and so challenging that it forces and compares and thus judges us. No thoughtful man who is seeking to meet the demands of life in his own soul can ignore the challenge of perfect humanity disclosed in the soul of Divinity. As we face this challenge we see that sin is not truly a part of life but is life beset by corruption. As we wax strong in the graces of our Lord and approach his standard, which is the only true standard, the automatic elimination of sin will be the inevitable result.

We believe in Christ because in him we see God in terms of our experience. We do not look upon God as a distant King, a powerful Potentate who can command our obedience and give us no agency. Through his Son we have come to know him as someone who is very near and who is most vitally interested in our individual problems and ambitions. We know that He is in the very midst of things as they are and that we are but working with him in the accomplishment of His purposes in us. Since the Son of God lived the life of man, he has removed the only barrier that would have made it difficult for us to realize that Deity knows life as we see it. Because of the correlation of Deity and humanity in the life of Jesus, there comes to us a more sure knowledge of our likeness to him. We know that "we shall be like him for we shall see him as he is."

Sunday-February 26, 1950
JESUS BUILT A CHURCH

When Jesus came to the earth, there were several churches already in existence in the land where he lived. Just how many churches there may have been in other parts of the world or the total number there may have been on the earth at that time we do not know. We do not know that there were several with whom Jesus came in contact that were strong and quite popular. Among those were the Pharisees, the Sadducees and the Essenes.

We are led to believe that Jesus attended these churches and became acquainted with and conversant in their beliefs. We are told that it was his custom to go to the synagogue on the Sabbath. He must have come to know the teachings of these various faiths quite well. We are not made to know, however, that Jesus readily accepted as truth all the things which he heard. As early as the age of twelve he was demonstrating a philosophy of his own, and he discussed the great religious questions of his day with the learned teachers and rabbis.

A great many people had expressed their faith in Jesus the Son of God from the time of his birth, but others had either denounced him or had cleverly refrained from committing themselves as to a belief in his Deity. It became more and more apparent as Jesus grew older that he did not accept all the beliefs of the people of his day, and that he therefore could not and would not endorse all the churches that were then in existence. Those who had come to believe that he possessed something of Divinity, and who feared that he might really be the Savior, began to seek his sanction of the things which they taught and his approval of their doctrines. The Pharisees may have thought that they were most likely to receive the approbation of Jesus for they boasted that they were more strict in their teaching and living than the others. Though these churches would not admit that Jesus was the Christ, they concluded that it would not be a bad idea to have him counted in the membership just in case. Jesus, however, was not to be influenced by the clever approach of the religious leaders of his day, and when the time arrived, he announced that he would build his church.

Jesus built his church because the others were not right. They did not possess enough of the truth. They taught for doctrines the commandments of men. They were partially right and Jesus acknowledged that and gave them credit for it, but he knew that their way of life would not bring about the salvation of human souls. He told his disciples that their righteousness should exceed the righteousness of the Pharisees and Sadducees, otherwise they should not have part in the kingdom of God.

Jesus knew that the church which he built was adequate to the needs of man and that it could never be destroyed by the forces of evil which attempt to destroy mankind. He reminded his disciples that the gates of hell would never prevail against his church. The reason that the church of our Lord will endure is that it is founded on the principles of revealed truth. After Peter had said, "Thou art the Christ, the Son of the living God," Jesus said, "Upon this rock I will build my church. That he was indeed the Christ on this principle the church of Jesus was built and shall ever stand.

Today the names of Pharisee, Saducee, and Essene no longer appear among the names of the large and popular churches. Other churches with large membership have taken their places among the ranks of the popular churches. Some of these are gaining in popularity and some are losing in popularity. In another 100 years many of them will not be in existence and others will be on the way out. Even if a church should become ever so large, ever so powerful, and ever so popular, it shall some day be destroyed if it is not the church which Jesus built. Jesus built only one church and all other churches must fail; there is no alternative. His church, alone, shall stand in the end of time.

The church of Jesus has never been large or popular. It was not so in the days of Christ and it is not so now. We have no scriptures to lead us to believe that it shall ever be so. The scriptures remind us that only a few, comparatively speaking, shall find the strait and narrow way. But, regardless of the size or popularity of the church, if it is his it will be recognized by its teachings, beliefs, and practices, which will coincide, save for the shortcomings of man, with those of Christ.

Just as it was in the days of Christ, a man cannot build a church whenever he takes a notion, and after any pattern he chooses, and expect it to be like the church of the Messiah. There are many religious leaders abroad in the world who have helped to build various religious institutions who would like to have the approbation and endorsement of Jesus. They tell their followers that they represent the true church, and that they are going to accomplish the building of the kingdom of God upon the earth. Man has no right to build a church. It is much better that he shall seek Christ's church and cast his lot with the followers of the Master than it is for him to choose his church or build a new one and then urge Jesus to endorse his action and support his institution.

If Jesus built a church and if he knew what he was talking about when he said that no adversary force would ever be able to destroy it, then that church will be found in existence today in identity with the church as first established. Just as Jesus practiced the ordinances of baptism by immersion, and the baptism of the Holy Spirit by the laying on of hands, these ordinances and sacraments will be in observance in his church today. Just as he called Apostles and others of the priesthood and set them at work in the church, his church today will have men functioning in the same offices and in the same order. Just as his church in the early day witnessed and benefitted from the expression of spiritual gifts, the same gifts will attend the work of his church in these the latter days. No change has been made; he is the Lord, he changes not. His work shall not change and shall not pass away. It shall stand against all the forces of evil and shall remain unaltered.

Yes, Jesus built a church. It was not a large church and it was not popular, but it was and is his. It is not only his, however. It is for all who will seek and find it, and who will pledge their lives in service to its founder. We invite you to become a member of it.