

WORD AND WORK

CAMPBELL ON THE REGENERATION OF THE WORLD.

"All the kingdoms of this world shall soon become the kingdoms of our Lord and King. He will hurl all the present potentates from their thrones. He will grind to powder the despotisms, civil and ecclesiastic, and with the blast of his mouth give them to the four winds of heaven. . . . No trace of them shall remain. The best government on earth, call it English or American, has within it the seeds of its own destruction. . . . carries in its constitution a millstone which will sink it to the bottom of the sea. . . . The land mourns through the wickedness of those who sit in high places. Ignorance, poverty, and crime abound because of the injustice and iniquities of those who guide the destinies of the nations. Men that fear not God, that love not his Son, and that regard not the maxims of his government, yet wear the sword and sway the scepter in all lands. This is wholly adverse to the peace and happiness of the world. Therefore he will break them to pieces like a potter's vessel, and set up an order of society in which justice, inflexible justice, shall have uncontrolled dominion. Jesus will be universally acknowledged by all the race of living men, and all nations shall do him homage. This state of society will be the consummation of the Christian religion in all its moral influences and tendencies upon mankind.

"How far this change is to be effected by moral, and how far by physical means, is not the subject of our present inquiry. But the preparation of a people for the coming of the Lord must be the result of the restoration of the ancient gospel and order of things. And come when it may, the day of the regeneration of the world will be a day as wonderful and as terrible as was the day of the deluge, of Sodom's judgment, or of Jerusalem's catastrophe. Who shall stand when the Lord doeth this?"—*From Millennium Harbinger.*

NOTICE!

One more issue—December—will complete the Kingdom articles. This issue will be extra large to make room for important matter crowded out this time, and for the usual holiday advertisements from which so many of our readers have become accustomed to select the gifts of the season.

The interest in the Kingdom articles, shown in scores of letters and in hundreds of subscriptions, has far surpassed our expectations. Evidently, those who had read these articles once were anxious to have others read them. We are very thankful.

WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE
WHOLE COUNSEL OF GOD.

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NEWS AND NOTES.

The "Three-months-for 25c" offer is now withdrawn; but yearly subscriptions may be begun with the November number.

H. M. Evans is removing from Wyoming to Selkirk, Ont., to take up work with the church there.

H. L. Olmstead's meetings since last report: Beuchel, Ky., 5 baptized, one restored; Ebenezer, Mercer County, Ky., 25 baptized and 2 restored.

H. N. Rutherford conducted most helpful meeting in Shawnee church, Louisville. Four were baptized and one restored. Brother Rutherford's simple, natural ways, his guilelessness and transparent goodness of spirit, are everywhere impressive.

From J. Frank Copeland, Lockney, Texas: "During my summer meetings 30 were baptized and 7 restored. These meetings were at Trent, Rowden, Dozier, and Twitty, all in Texas." Brother Copeland adds: "'Great Songs of The Church' is what I have craved for the church for twenty years; but is there a people among us generally spiritually-minded enough to appreciate the richness of the sentiment?"

From Carman, Man.: "Three baptisms here recently cheer and encourage us, all from families outside of the church."—H. L. Richardson.

"E. L. Jorgenson came from Louisville and gave the Albion, (Neb.,) church four days, the Roselma church twelve days. Five confessions. This is where Brother Jorgenson was reared and his life has been such that it is a great pleasure to all to have him come home to work with us, and a great joy to note that he

has not grown away from the simplicity in Christ. He preaches the gospel as the fathers did a generation ago. The Albion and Roselma churches work together as one man. Neither church has ever had any of the modern innovations, nor any serious troubles. The reason is, they settle everything by a 'thus saith the Lord.'"—D. J. Poynter, in *Christian Leader*.

The Lord's blessing was upon the editor's meeting in Detroit—sixteen added to the church. By special request, Brother Boll spoke to a mass meeting one Lord's Day afternoon on the subject of the Lord's Return.

Frank L. Wheeler writes that "several became obedient to the gospel" in a meeting which he held near his home in Bloomington, Ind., in September.

From Paul C. Young, 66 Wendell St., Cambridge, Mass.: "Please announce that the church meets each Sunday at 2 P. M. in the Phillips Brooks house, Harvard University yard. Members in and near Boston are urged to come."

"Our meeting east of Arcola, La., lasted three weeks and resulted in 20 additions to the congregation, 10 by baptism. Attempts were made to 'hold us up' and to 'arrest us for preaching.' Our life was threatened, but the Word of the Lord ran and was glorified. The brethren have begun building a meeting house."—Maston Sitman.

From St. Louis: "Meeting at hall yesterday at corner Lafayette and Jefferson well attended. Congregation here has had about 100 per cent increase since last June. Prospects are encouraging. Brother Merritt just closed a tent meeting which resulted in much good. Two men were baptized and four others placed membership. We have new people in our congregation at almost every service. If any know of members of the church here upon whom we should call let us hear from you. Several have sent in names this way, and in quite a number of cases, we have been able to interest them."—W. A. Sevedge, 6006a Virginia Avenue.

"Please report in the November issue of Word and Work an account of our recent meeting at Main Street Church of Christ, Winchester, Ky., which closed Oct. 9. Brother Warren E. Starnes, of Dallas, Texas, did the preaching. Five were added to the membership of the congregation. Bro. Starnes held our meeting last year also. He preaches Christ and Him crucified in simplicity but with an eloquence that holds the attention of his audience. May the Lord prosper him in the evangelistic field."—Claude Neal.

From John W. Utt, Paden City, W. Va.: "Just closed a fine meeting at Amma, W. Va., where we once had a strong congregation, but through deaths, removals and a lack of leadership, they had ceased to meet for worship, but will now meet regularly. There are several places in that section where there are members who, with proper encouragement, could be induced to do as Amma has done, and we propose to go to them as soon as possible."

THE KINGDOM OF GOD IN THE GOSPELS.

R. H. B.

THE KINGDOM IN "MATTHEW."

I.

The first book of the New Testament links most intimately with the Old Testament prophecies which gave birth and shape to Israel's national hope. Of the four gospels, Matthew is the one which peculiarly emphasizes the *Kingship* of our Lord Jesus Christ, and gives special prominence to *the Kingdom*. The word Kingdom occurs about 50 times in this book. Matthew employs frequently a phrase, used nowhere else, "*the Kingdom of heaven*." Some have drawn a distinction between this term and "the Kingdom of God." But the parallel passages in Mark and Luke convince us that for the purpose of the present study at least, those terms are equivalent.

THE ANNOUNCEMENT OF THE KINGDOM.

It is important to an understanding of the New Testament Kingdom teaching that we keep in mind the vital and organic connection between the Old Testament and the New. The idea of the "Kingdom" is not originated in the New Testament: it is simply taken over from the Old. The Old Testament prophecies and promises of the Kingdom were the theme of our preceding articles; and by reference to them the reader may see of what sort they were. By such predictions as those was the Kingdom-hope of Israel created; and that most justly and naturally. When John the Baptist lifted up his voice in the wilderness of Judea and announced "the Kingdom of heaven at hand" he used a phraseology which was already common and current among the Jews, and which was perfectly understood by all. John took for granted that it was understood: never a word of explanation was given, so far as the record shows; and never a question or dispute arose between John and his countrymen as to the nature of the Kingdom. To the Jews the announcement meant but one thing. The promise of the Messianic Kingdom, with all it involved—the appearance of the Great King of David's line; the destruction of the Gentile world power; the deliverance and national restoration of Israel, and her exaltation to earthly sovereignty; the promises God made to the fathers, and the prophets' visions of the future glory of the People, the Land, the City, and the Kingdom "in that day"—had imbedded itself in the very hearts of the people. They did not indeed understand *everything* the Scriptures had foretold concerning the Kingdom; and it will be seen that in certain particulars they had erred in their conception. But they were not ignorant of the nature of the Kingdom promises.

That such was the Jewish expectation in John's day is well known, and universally admitted. "There is reason to believe," says McClintock and Strong, "not only that the expression

'kingdom of heaven' as used in the New Testament was employed as synonymous with 'Kingdom of God,' as referred to in the Old Testament, but that the former expression had become *common* among the Jews of our Lord's time for denoting the state of things expected to be brought in by the Messiah. The mere use of the expression as it first occurs in Matthew, uttered apparently by John the Baptist and our Lord Himself without a note of explanation, as if all perfectly understood what was meant by it, seems alone conclusive evidence of this." Meyer, in his commentary on Matt. 3:2, declares that the phrase "kingdom of heaven" was often used by the Rabbins to designate the kingdom of David's Son, and cites instances from the Talmud. It is generally held among the scholars that this phrase had its origin in Dan. 2:44 and 7:13, 14.

All this we mention merely to show what expectation was existing in Israel at the time of John's announcement, and how the very words John used had their common and current meaning among the people. The burden of proof would certainly lie wholly and heavily with any man who would maintain that this kingdom of John's announcement was a thing entirely different from that which the Jews were expecting. The very suggestion that God would so trifle with the hope of the people, and by adopting their own language without explanation would leave them under so fundamental a mistake; yea, and would base His call to repentance upon this mistake, and would so confirm them in it, is quite repugnant and unworthy of God the more so when it is remembered that their kingdom expectations were legitimately derived from the language of their scriptures. But if the Jewish expectations had been utterly wrong (which, as we have seen in our former articles, was not the case), even then a sense of justice would suggest that God would not have left the people under such a misapprehension without a clear protest and correction. It is not God's manner to deal thus with men, at least not until after they have so rejected His light as to have forfeited all claim to further guidance.

We have put this much stress upon this matter because of its weight and importance. We trust, however, that the reader would even without this discussion have perceived that the kingdom announced by John (and afterward by the Lord Jesus Himself, Matt. 4:17; Mark 1:14, 15) could have been none other than that of Old Testament prophecy and of Jewish expectation in so far as that expectation accorded with the prophecies. And this is borne out by what we find in the following chapters of Matthew. If it be felt a difficulty that that kingdom, though announced as 'at hand,' has never yet appeared, we shall find an explanation unforced and natural, and one which will cast no reflection on the truth and goodness of God.

"REPENT YE."

John's preaching (Matt. 3:1-12) however brought out the notable fact that a thoroughgoing repentance must be the neces-

sary preparation for the announced kingdom. Since the kingdom-promise was national, the preparatory repentance must of course also be national: the rulers and the rank and file of the people to all of whom the kingdom was dear, must now sincerely turn and return to God. A terrible test must precede the realization of the promise: the ax is laid at the root of the trees: every tree whose fruit does not declare it worthy, is cut down and cast into the fire. Their great Messiah standing even then among them, would sift and test them most searchingly. He would not only baptize them with the Holy Spirit (a well known promise connected with the Messianic kingdom: Isa. 32:14, 15; 44:3; 59:20, 21; Ezek. 39:25-29; Joel 2:28) but also with fire, which would consume the unworthy from among the nation, and purge out the dross of the remnant. (Isa. 33:14-16; Zech. 13:9; Mal. 3:1, 2; Ezek. 20:37, 38). The announcement of the kingdom thus became the basis of the call to repentance. In it also is found the first covered intimation that God would reject the fleshly seed of Abraham if they failed to repent and would raise him up another people. (Matt. 3:9).

THE SERMON ON THE MOUNT

In the Lord's first recorded discourse, addressed to His disciples, in the hearing of the multitude, the Sermon on the Mount—the very first sentence promises the kingdom as a *possession* to the poor in spirit: "Blessed are the poor in spirit for *theirs is the kingdom of heaven.*" (Matt. 5:3). In verse 5, we read, "Blessed are the meek for they shall *inherit the earth*; and again in verse 10, of the persecuted for righteousness' sake, the Savior says, "*theirs is the kingdom of heaven.*" The kingdom thus promised is evidently not the church. It would not be possible to say "theirs is the church." But such language falls in perfectly with the Old Testament kingdom promise: "the time came that the saints *possessed the kingdom;*" and "the kingdom and the dominion . . . shall be given to the people of the saints of the Most High." (Dan. 7:21, 27). The inheritance of the earth is the Abrahamic promise (Rom. 4:13) which involves the inheritance of the kingdom (Jas. 2:5) and supremacy over all the earth, as we have seen in a preceding article of this series.

A RIGHTEOUSNESS EXCEEDING THAT OF THE PHARISEES.

The Sermon on the Mount was spoken to a people who were under the Law, and before the Old Dispensation had ended. While already infused with the grace of the gospel (which is freely offered in the "Beatitudes") it insists upon a strict and faithful observance of the whole Law. The Lord not only taught that the measure of their faithfulness in keeping all the Law's precepts would determine their relative place in the kingdom, but that they would not even be *admitted* into the kingdom unless their righteousness should surpass that of the scribes and Pharisees. (Mat. 5:17-20).* Now the scribes and Pharisees were

*To take the Sermon on the Mount thus in its own evident connection and setting involves no repudiation of its teaching to the church. Such pas-

looked upon as very models of irreproachable law-keeping. But the Lord Jesus declared that the standards of righteousness held by them were false and insufficient. In the rest of the Sermon the true, spiritual obedience to the Law—that superior kind of righteousness as contrasted with the inferior, outward legalism of the Pharisees is set forth. Matt. 5:21—7:27 describes that true righteousness which exceeds the righteousness of the scribes and Pharisees; and without which no one should in any wise be permitted to enter into the kingdom.

This "righteousness" is not that "gift of righteousness," which we receive in Christ, freely "reckoned" to the believer (Rom. 4:22-24; 5:17) though of course we understand fully that this latter is the basis of all our acceptance and of our righteous life and work in the Lord. But the context of Matt. 5:20 shows that Christ is speaking of that superior obedience to the Law, upon which, as a preliminary condition and requirement, their admission into the kingdom would depend.

In 7:21-23 the king is seen judging "*in that day*" and excluding from entrance into the kingdom those who have not so obeyed.

Again it must be evident that the kingdom spoken of here cannot be the church. For into the church any man may freely obtain entrance, not after a testing period of righteous living, but *at once* upon his confession of faith in the Lord Jesus, and by repentance and baptism.

That the Kingdom in Matt. 8:11, 12 is not the church, needs not to be pointed out; while 11:11 is indeed applicable to the members of the church, but the connection still and all along has the kingdom of Israel's promise in view. In 12:28, the power of the kingdom is manifested in the works of their present King. We regret that the limit of our space does not allow of the quoting of all these references: the reader must look them up for himself. We come now to a highly important crisis and turning point in the Savior's ministry, and one which greatly affects the kingdom question.

THE GREAT CRISIS.

In Matthew, the kingdom-gospel, we have the fullest and most methodical teaching concerning the King and Kingdom. Matthew's arrangement of the words of the Lord Jesus and of the incidents of His life is with especial reference to this theme. In Matthew's gospel we have thus far found the announcement of the kingdom to Israel—the kingdom foretold in the prophets and expected by the people. Now we arrive at an important crisis, which indeed had been brewing from chapter 4 on, but comes to an issue in chapter 12. Because of its great bearing on the question before us we must give it our particular attention.

Four times Matthew tells us with peculiar emphasis that Jesus as 5:17-19 and 23 and perhaps 6:16-18 have no direct application to the church; but all of the Sermon being the Lord Jesus' word is either directly or in principle applicable to the life and walk of God's children today.

sus "*withdrew.*" The first time was when John was imprisoned. Then He went into Galilee; and there follows in Matthew's record a significant quotation from the prophets, the purport of which is that the Lord, rejected by His people would go to the borders of the nations ("Galilee of the Gentiles") so that the people who there sat in the darkness might see His Light. It was an acted warning and prophecy to faithless Israel. Yet the announcement still was, "The kingdom of heaven is at hand." (Matt. 4:12-17).

The second time He withdrew it was on even more serious grounds. The attentive reader of Matthew will perceive a process of deepening, hardening unbelief among the Jews. After chapter 10 the opposition develops rapidly. How sad the Savior's sum-up of their attitude toward John and Himself in 11:16-19; sadder still His awful condemnation of even the cities of Galilee (whither He had withdrawn) because they repented not. (11:20-24). In Chapter 12 the antagonism of the Pharisees, stirred up to its height by His Sabbath-healing, came to a terrible climax: they "went out and took counsel against him *how they might destroy him.*" (12:14). This was a great turning point; "and Jesus perceiving it WITHDREW from thence." Again the statement is followed by a significant quotation from the prophets in which is brought out (1) the gentle unobtrusiveness of the Christ; (2) the certainty of His ultimate triumph and authority; and (3) that *the Gentiles* shall put their hope in Him. It is again the same ominous warning that the Gentiles should be profited by Israel's rejection of Him! (Matt. 12:15-21).

The wicked hatred of the Pharisees had now reached the point where they were ready to attribute the gracious works of the Lord Jesus—the very testimonials and credentials the Father had given Him (John 5:36)—to the devil. Beyond that they could not go in blindness and hardness of heart. And as the leaders went so would the nation as a whole go. The end toward which they were drifting was pictured to them in 12:43-45; and now *the Lord Jesus begins to teach new truth and in a new and unusual fashion.*

THE MYSTERIES OF THE KINGDOM.

He now begins to speak in PARABLES—a method so different from His manner heretofore that the disciples seek Him privately to get His explanation of it: "Why speakest thou unto them *in parables?*" Stranger even is His answer to His disciples: "Unto *you* it is given to know *the mysteries of the kingdom of heaven*, but to *them* it is not given. For whosoever hath to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. *Therefore* speak I to them in parables: because seeing they see not, and hearing they hear not, neither do they understand." (Matt. 13:10-13).

These then are *mysteries* of the kingdom. Now a "mys-

tery" in the Bible sense is simply a secret, hitherto unrevealed; a new thing, therefore, never before made known to the sons of men. That is the meaning of the word here; for in the midst of this discourse of seven parables in Matt. 13, we are told that this was predicted of Him: "I will open my mouth *in parables*; I will utter *things hidden from the foundation of the world*," (v. 35). Never before then were these facts concerning the kingdom, set forth in these parables, divulged: they were absolutely *new*. That is why at the close of this remarkable discourse He said to His disciples, "Have ye understood all these things? They say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple unto the kingdom of heaven is like unto a householder who bringeth forth out of his treasure *things new and old*"—the old things being what the prophets had declared of old; but the new consisting of the revelation of these mysteries of the kingdom of heaven which the Lord had now given for the first time in these parables.

What then are these secrets, never before revealed? Briefly and chiefly as follows:

1. A *worldwide* proclamation of the good tidings, the "word of the kingdom."
2. Its very limited success.
3. The intermingling in the same plot of the sons of the Evil one with the "sons of the kingdom"—this to go on throughout the whole age, unto the time of the harvest.
4. The kingdom's insignificant beginning.
5. A stealthy, covered influence at work.
6. The Kingdom concealed and hidden in the world.
7. Its exceeding preciousness to the Lord.
8. Its action, as a net drawing in all sorts of fish out of the sea of humanity, which are to be assorted and dealt with no sooner than the end of the age.

Let the reader attentively consider the parables of Matt. 13 and satisfy himself on these points.

But one thing must have dawned upon us: the correspondence of these secrets with the present conditions in this *church-age*! These parables are really *an announcement of the new and unexpected aspect the kingdom would assume during an anticipated age of the king's rejection and absence from the world*. We have here the Savior's prediction of the circumstances as we find them unto this day.

DEEPENING DARKNESS AND RISING LIGHT.

Like the waters of a stream that rush on with ever-increasing swiftness to the edge of the cataract, so was Israel's downward course. The third "withdrew" follows upon the execution of John (Matt. 14:1-13) and the fourth very soon thereafter on the occasion of a bitter clash with the Pharisees (Matt. 15:1-21). When the Lord heard of John's death He withdrew into the desert, and the multitudes who sought Him *there* were healed and fed by Him—the same ominous foreshadowing again. But when

He withdrew the fourth time it was to go *clear outside* the then boundaries of the Land, "into the parts of Tyre and Sidon;" and again we see how grave was the significance to the Jews when we are told that a *Canaanitish woman*, an outsider, a stranger from Israel's covenant, comes in for the blessing of the King whom His own people have rejected! Truly because of their fall this salvation came to the Gentiles! (Rom. 11:11).

We are more and more emerging now from the Old Testament atmosphere that wrapped the earlier chapters of Matthew into the new and wondrous light of the church dispensation. And now the King begins to make His great purpose regarding the Church known.

"I WILL BUILD MY CHURCH."

It was at Cesarea Philippi—at the utmost distance from Judea and Jerusalem—in the farthest northeastern bounds of the land—that our great Lord turned to His disciples with a solemn and momentous question: "Who do men say that I the Son of man am?" This to draw them out. The answer showed that He was indeed held in high estimation among the populace, but that they had not known who He was. "But who say *ye* that I am?" And it was Peter, quick and ready, whose bold and impetuous faith found words before all others: "*Thou art the Christ the Son of the Living God.*"

It has been previously pointed out that this was the name given Him in the Old Testament prophecy; specifically in Psalm 2. There we read of Jehovah and His Anointed One—that is to say His *Christ*; and the Christ is there heard saying, "Jehovah said unto me, Thou art *My Son*, this day have I begotten thee: Ask of Me and I will give thee the nations for thy inheritance, and the uttermost parts of the earth for thy possession: Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." It is the Old Testament picture of the glorious and victorious Messiah who shall execute judgment and vengeance upon the nations, and under whose iron sceptre all the kindreds of the earth shall bow. Thou Jesus our Lord are the prophesied Christ, this Son of the living God to whom belongs the place of universal sovereignty by right of inheritance. That was Peter's confession, and the Lord formally accepted it. In turn He confesses Peter who stands as the first representative and exponent of this great confession: "Thou art Peter, and upon this rock I WILL BUILD MY CHURCH; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:13-19).

Of the church they knew as yet nothing. The word was familiar enough: it meant *an assembly*, with the suggestion in the original word that it was an assembly *called out* and called together. The Lord spoke of this Assembly—whatever it was, they did not know as yet—as of a building which He would erect

upon the rock, not upon Peter, the man, personally, but as the representative of this great confession; which fact finds its fuller explanation in 1 Cor. 3:11 and Eph. 2:20.

But of the kingdom of heaven we learn now a new fact: that entrance into it can be had only upon the conditions which Peter would be commissioned to lay down, and which would be fully ratified and validated in heaven.

II.

The great climax of Peter's confession of Jesus as the Christ, the Son of the living God; and Christ's formal acknowledgment, with the announcement of His purpose "on this rock" to build His church, and to commit to Peter the keys of the kingdom of heaven, was immediately succeeded by another note, which fell like a deadly chill upon the enthusiasm of the disciples. No one, unless he understood what glorious expectations lay in the name "Messiah," the "Christ," could appreciate the disciples' utter astonishment and dismay when Jesus "*from that time began*—to show unto his disciples that he *must* go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be *killed* and the third day be raised up." (Matt. 16:21). As great as was their faith in Him as the Messiah so was their perplexity. This thing seemed utterly impossible. Nothing would have been more unreasonable to their minds than that any human being should be able to inflict harm upon "the great King," least of all to kill Him. They never did grasp this fully, despite all later repeated and insistent declarations of the Lord. Nevertheless so it was to be. It was not even new truth, like those "mysteries" of Matt. 13; but this had been plainly predicted in their prophets. We do not know by what methods of interpretation the Jews had managed to nullify and ignore the prophecies of Christ's sufferings—but, just as people today—they had accomplished the feat of expunging from the testimony of God's word whatsoever did not fit in with their pre-conceptions. It was not so much that what they did believe about the Messiah was false, but that they were slow of heart to believe *all* that the prophets had spoken. (Luke 24:25, 26). Thus it came to pass that "because they knew him not, nor the voices of the prophets" which were read in their ears every Sabbath, "they fulfilled them in condemning Him." (Acts 13:27). How important in its time is a true and comprehensive knowledge of the prophetic word!

HE SHALL COME IN HIS GLORY.

The first explicit announcement of *His Second Coming* was made now, in answer to Peter's attempt to dissuade the Lord Jesus from "the way of the cross." He told all His disciples there and then that for them, as for Him, the present time must be a time of suffering and self-denial. The glory—when His power and authority would be manifest and exercised in the earth—would come in due season. "For the Son of man shall come in

the glory of his Father with his angels; and then shall he render to every man according to his deeds." (Matt. 16:22-27)*

In the teachings that follow in Matt. 18, 19, and 20, the references to the kingdom bear variously upon the one or the other of these features—the present spiritual aspect, as the kingdom shares the incognito of the King (1 John 3:2) in unworldly walk, humiliation, rejection, and suffering, and all the stringent spiritual requirements in order to final acceptance on the one hand; and the glory to come on the other. The teaching on humility and forgiveness in Matt. 18, in chapter 19 the reference to the severe self-renunciation of some (v. 12); the difficulty of entrance to the rich; and the apostles' destined enthronement to rule over the twelve Tribes of Israel "in the regeneration when the Son of man shall sit on the throne of his glory". (v. 28; comp. Matt 25:31); the giving out of the rewards in that day, as shown in the parable of the Laborers in the vineyard in Matt. 20; and His answer to the ambitious request of the sons of Zebedee, in the same chapter, all belong here. In regard to the latter it

*The words that immediately follow, "Verily I say unto you, There are some of them that stand here who shall in no wise taste of death till they see the Son of man coming in his kingdom," (Matt. 16:28) present a difficulty, not to the present writer alone, but to every one, no matter what his position on the kingdom. So far as the present writer's position is concerned, he could without hesitancy accept the explanation usually offered: that this has reference to the establishment of the church; for he believes that the church is God's kingdom on earth today. If we had only Mark's or Luke's account (Mark 9:1; Luke 9:27), there would be no difficulty at all. But the three accounts are parallel, and mutually supplementary. The Lord said not only what is found in Mark and Luke, but also what is said in Matthew, and no fair exegesis will ignore that fact. The added words found in Matthew must qualify the shorter statements in Mark and Luke. But in Matthew He says: "There are some of them that stand here who shall in no wise taste of death till they see the Son of man coming in his kingdom." That constitutes the difficulty. It is not merely that some there should see the kingdom ere they died—that could be easily referred to Pentecost; but that they should see the Son of man—a title which expressly refers to the Lord's humanity—and that they should see Him "coming in His kingdom." Were it not for the "some standing here" who should not taste of death till this occurred, we should at once refer this to the event spoken of in almost identical language in Matt. 24:30. In fact the (wild) "praeterist" interpreters do that and claim that all was fulfilled at the destruction of Jerusalem. But the destruction of Jerusalem does not satisfy the requirement of the passage any more than does Pentecost; on neither of these occasions did anybody "see the Son of man coming in his kingdom." An honest difficulty is better than a cheap explanation. "Nearly all the early expositors, the fathers and the mediaeval interpreters find in the glory of the Transfiguration the fulfillment of the promise." (Trench). The story of the transfiguration is in each of the three gospels immediately connected with this prediction. The transfiguration indeed was to the apostles who witnessed it a manifestation of Christ's "power and coming"—the power here being "the Messiah's kingly power" (Thayer) and the coming ("parousia") His Second Coming. See 2 Pet. 1:16-18.—Other explanations have been offered—as for example the appearance of the resurrected Christ to his disciples before the ascension; to Stephen and Paul after His ascension; to John in His vision on Patmos. With a little straining any of these may satisfy the promise of Matt. 16:28; while perhaps none are fully satisfactory. The question has no essential bearing on our present study.

should be pointed out that these men had in no wise relinquished the Old Testament hope of the Messianic Kingdom; and the Lord, far from denying their view of it, confirms them in their idea that just such and like honors as they were aspiring to, would in due time be bestowed of the Father, but only upon such as now drink His bitter cup with Him, and share with Him in His baptism of suffering. But this declaration He follows again with emphatic teaching on the necessity of present self-abasement and self-sacrifice. (Matt. 20:20-28).

JESUS PRESENTED AS KING.

The "Triumphal Entry" as it is called (alas, it was not that!) is one of the great landmarks and corner-posts of the New Testament kingdom teaching.

The Lord Jesus had arrived near Jerusalem on what was to be His last journey thitherward, which fact He had divulged to His disciples along the way. Though He had repeatedly and emphatically informed them at the same time that He was going to Jerusalem to suffer and to die and to rise again from the dead, they had not understood it. Even as we, when a truth that is contrary to all our cherished views looms up to us from the inspired page, are inclined to discount it, to explain it away, or simply to shake our heads over it and pass straight on as though it were not there, drawing consolation the while from any other portions of God's word which may seem to favor our views—so the disciples would not receive a truth which ran so absolutely counter to all their belief in Jesus, and the expectations of His royal glory they held so dear. They did not understand His speech and for some cause they were afraid to ask Him. Meanwhile their imaginations ran riot in visions of earthly glory that they hoped presently to behold in the City. It was then that the Lord spake a parable to them which is recorded in Luke and which is of the highest importance in our present inquiry. The reasons for the parable are stated as two: (a) "because he was nigh to Jerusalem"; and (b) "because they supposed that the kingdom of God was immediately to appear." (Luke 19:11) The parable in brief was to the effect that a certain nobleman went into a far country to receive for himself a kingdom and to return. His servants were charged to administrate the goods he left with them until his return. His fellow-citizens sent an ambassage after him, refusing to accept his sovereignty. By and by the nobleman, having received the kingdom, returned; called first his servants to account, rewarding those who had administrated their pounds faithfully in proportion by giving them rule over cities; and then sentencing his enemies who had opposed his authority, to death. The parable is self-interpreting and its meaning obvious. The Nobleman is Christ; the far country heaven; the servants are His own who administrate His interests during His absence; the enemies are the disobedient and rebellious who will not accept the authority of the Christ. At His coming He will exercise the governmental authority of the

kingdom, appointing His faithful servants to rulership and executing vengeance upon the adversaries. In this latter phase, which is here seen to be deferred until the Lord's return from heaven, we recognize again the features of the Old Testament hope and promise, the very hope the disciples cherished, and which however was not to be realized just yet.

FOUR FEATURES OF THE "TRIUMPHAL ENTRY."

Certain features in this "Triumphal Entry" claim our special notice and attention. First of these is the fact that they placed their garments upon the colt that He might sit thereon, and spread their garments in the way before Him. It was an act of royal homage, a formal recognition of His kingship. This appears from the account of Jehu's anointing in 2 Kings 9:13.—As soon as Jehu's companions learned that he had been anointed king over Israel, "they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew the trumpet, saying, Jehu is king."

The second feature was the ovation given the Lord by His disciples and the multitude. Gathering up the four records (Matt. 21; Mark 11; Luke 19; John 12) we see that their cry was nothing less than an open acclamation of Him as the long promised and expected Messiah of David's line, the King of Israel. And since the King had come, so the kingdom also had come nigh to them: even "the kingdom of our father David" (Mark 11:10).

The third feature was the Lord's lament over Jerusalem. Among the hallelujahs and hosannas, and the cries of wild rejoicing, a wail was heard of infinite sadness. It came from the lips of the King Himself who was weeping aloud over Jerusalem: "If thou hadst known in this day, even thou, the things which belong to thy peace! but now are they hid from thine eyes. For the days shall come upon thee when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:41-44).

If thou hadst known! But now—! Jerusalem had missed her chance. What would have happened had she understood and seized upon her opportunity? Who could doubt *what?* To be sure a host of questions would arise in view of such a possibility. If Jerusalem had received her King and humbly bowed to His righteous will—how could He have died? how then could the church have come into existence? how could the Scriptures have been fulfilled that thus it must be? A thousand such hypothetical questions could be asked along any line; and it would be idle to guess what would have been the result if this or that had been different. God would have known in any case what to do. But it is sufficient for us to know that Jerusalem *did* reject her King and failed of her opportunity; and though the offer was made to

her in good faith, her rejection of the invitation was foreseen, and made a factor in God's larger plan. Undoubtedly she *might have* realized her ancient promises then; but God knowing that she would in no wise hear, had laid His plans accordingly from of old; yet not presuming upon His foreknowledge, but all along and earnestly, lovingly, giving them the full opportunity to make their own choice and to decide their own destiny.

A fourth feature of the "triumphal entry" was that it was specifically foretold in scripture. The prophecy is found in Zechariah 9:9; the next verse predicting in closest conjunction the deliverance of harassed Ephraim and Jerusalem (the whole nation of Israel therefore) and the world-wide reign following. Verse 9, with certain significant omissions, is quoted by Matthew as fulfilled (Matt. 21:5) but Zech. 9:10 yet awaits fulfillment; for "the daughter of Zion" knew not the time of her visitation. (The "daughter of Zion" is Zion, Jerusalem, herself. This is a common idiom as anyone can easily determine by means of a concordance). But when He comes again—not then meekly riding upon an ass, but in glory and power upon "a white horse" (Rev. 19:11f) they will hail him with sincere hearts and cry more truly, "Blessed is he that cometh in the name of the Lord." (Matt. 23:37-39).

THE NEW NATION.

The "triumphal entry" served only to bring out the more the hatred and envy and bitter opposition of the Pharisees. (Matt. 21-23). Their fate was now rapidly becoming fixed. In connection with the parable of the householder, the Lord Jesus announced to them that the kingdom of God would be taken away from them and given to a nation that would bring forth the fruits thereof. (Matt. 21:43). This "nation" is of course none other than the new spiritual people whom the Lord is until yet gathering from all kindreds and tribes and peoples and tongues; who constitute the church, the Body of Christ, "where there cannot be Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all." (Col. 3:11; 1 Pet. 2:9, 10). The next parable again (the Wedding-feast) shows Israel's rejection of her invitation; and also of a second invitation which God graciously extended to her on and after Pentecost; and the ensuing destruction of Jerusalem and the wide and promiscuous ingathering of Gentiles. (Matt. 22: 1-14).

THE OLIVET DISCOURSE.

Our interest next centers upon the Lord's great prophetic discourse. (Matt. 24, 25). We have no space for a detailed exposition of this sermon. Israel's great final and unparalleled tribulation—the well-known Old Testament crisis, Dan. 12:1, 2—*immediately* to be followed by the Coming of the Son of man, is foretold. But the weight of the discourse lies in its solemn, practical teaching (fully applicable to the church) of watchfulness, readiness, and faithfulness in view of the Lord's ever-

imminent coming. In the judgment-scene in Matt. 25, the Son of man returned in glory is seen seated upon the throne of His glory, calling the nations of the earth to account on the basis of their treatment of His brethren, and rendering sentence and decision as to who should inherit His kingdom, and who should be cast out into everlasting punishment.

THE PASSION AND RESURRECTION.

Finally the story of His passion. First the preparation—the eating of the Passover, and the institution of the Lord's Supper, in which He made some reference to the kingdom. Then the "trial," at which Caiaphas the highpriest put the question to the Lord point-blank, in the form of an adjuration (Lev. 5:1)—"I adjure thee by the living God that thou tell us whether thou art the Christ the Son of God." To this Jesus answered "Thou hast said. Henceforth ye shall see the Son of man sitting at the right hand of Power and coming on the clouds of heaven." (Matt. 26:63, 64). It was the confession that He was the Messiah, the Anointed One of God, according to the prophecy of Psalm 2, and all the Messianic prophecies; and the Son of God, not only in the general sense in which all the kings of David's line were sons of God (2 Sam. 7:14) but in the peculiar sense in which (as the Jews had rightly perceived, John 5:18) the Lord Jesus claimed that name. Moreover by His reference to Dan. 7:13, 14, the one only, and well-known prophecy in which a Son of man is seen "coming on the clouds of heaven," He identified Himself with God's promised World-ruler, whereas the "sitting at the right hand of Power" was an unmistakable reference to Psalm 110:1, "Sit thou at my right hand, until I make thine enemies thy footstool." Thus our Lord uttered a complete confession of His Messiahship in the ears of His enemies. It was no wonder that the highpriest flew into a rage at this outspoken avowal, and that at once the sentence of death was pronounced upon Him. Such was the Satanic hatred that had taken possession of those men, that they would rather have died themselves than to concede this claim to Jesus of Nazareth. The confession that He was King of the Jews He made again to Pilate (with certain explanations which will be noticed in their place); and this was also the accusation that was written and set up over His head.

In the concluding words of the Gospel of Matthew, the risen Lord announces His world-wide and universal authority, upon which, when He had ascended and taken His seat at the right hand of the Majesty on high, he entered; and on the strength of which He, before ascension, commissioned His apostles to go into all the world and teach all nations, baptizing them; and promised that He would be with them in the execution of this commission alway unto the full end of the age. (Matt. 28:18-20).

We have now briefly traced the kingdom-teaching of Matthew, the kingdom-gospel, from beginning to the end. We have seen how the Old Testament hope of the Messianic kingdom of Israel and its world-wide sway was at first entirely in the fore-

ground; how a crisis came when the opposition of Israel culminated in plans of murder; how then the Lord Jesus Christ began to announce an entirely new and different aspect which His kingdom was to assume; and how thenceforth, not leaving out of view the Old Testament promise of the kingdom, the present, spiritual, veiled, suffering form of the kingdom of Heaven, until He should come again, occupied the foreground of His teaching.

III.

THE KINGDOM IN LUKE AND JOHN.

In the third gospel, which has been termed "the most beautiful book in the world," there is a wealth of kingdom-teaching. As Matthew is specifically the gospel of *the King*, so is Luke the gospel of the *Son of Man*—setting forth most especially His humanity. It *includes* therefore our Lord's Davidic descent, on which depend His kingly rights as heir of David's line; because this was His human ancestry. But it reaches back farther: the genealogy is here traced beyond David and Abraham to *Adam*, the forefather from whom the whole race sprang, thus emphasizing the Lord's kinship with all mankind. He is thus shown to be the Kinsman-Redeemer, through whom God would retrieve the lost bliss of the human race, as well as the wrecked fortunes of the house of David. In a book of such purpose we may reasonably expect to find much of the *kingdom*, for in that term lies ultimately the hope of all mankind. In God's government alone, all hoped-for blessings are realized. As the rod (symbol of rule and government) when cast out of Moses' hands became a serpent, but when taken up by him became a true rod again, so is it with the rule of the earth. When in His time God takes actual control, and His will is done on earth as it is in heaven, all the earth rejoices. In that day they shall say, "O Jehovah our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name." That happy outcome is secured to us through the Lord Jesus Christ, God's King, to whom all authority in heaven and on earth is committed. As Son of God He holds the Divine dominion and glory which He had with the Father before the world was. As Son of Man the sovereignty of all the earth belongs to Him; which heritage, though forfeited by the first Adam, was to be restored to man in the last Adam. (Gen. 1:26-28; Ps. 8; Heb. 2). As the Son of Abraham He was the One who should possess the gates of His enemies, who should be "heir of the world," and in whom all the families of the earth should be blessed. As Son of David He was to be the Messiah, the promised King of Jacob, who should rule the nations with a rod of iron, whose righteous sway should extend from the River to the ends of the earth; in whose days the righteous should flourish, and abundance of peace till the moon be no more.

Such are the promises. A great part, if not all, the existing misconceptions of the kingdom are due to a failure to recognize the intimate relation between these Old Testament promises and the New Testament teaching, and to study the two in connection. The New Testament does indeed illuminate the Old; but so does the Old throw light upon the New. For the Lord Jesus did not come to destroy the Law or the Prophets, but to fulfill. To ignore these facts is to misunderstand the Scriptures.

THREE CYCLES.

As now we approach the kingdom-teaching of Luke we shall, to simplify our study of it, divide it into three cycles: *First*, that which turns about Christ's birth. *Second*, that which pertains to His ministry. *Third*, that which was given in connection with His sufferings.

Within the first cycle falls the angel's annunciation to Mary (1:31-35); Mary's song (esp. vs. 54, 55); the song of Zacharias at the birth of John (vs. 67-79)—all in the first chapter. The announcement to the shepherds of the birth of Jesus; and certain things mentioned in connection with Simeon and Anna in the second chapter.

THE KINGDOM HOPE IN CHRIST'S BIRTH.

Agreeable to Luke's design, we have here the most detailed account of the birth—the Virgin-birth—of our Lord. To a virgin named Mary, betrothed to Joseph, of the house of David, came the messenger of God, announcing that she should be mother of a son who was to be named Jesus. "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (1:32, 33). This is simply the announcement of the fulfillment, through this child, of God's oath-bound covenant-promise to David in 2 Sam. 7. This child should *inherit* the throne of His forefather David, the royal rule over "the house of Jacob." It is especially to be noted that that covenant involved the perpetuity of the "house of Jacob," *the nation of Israel*, as particularly pointed out in 2 Sam. 7:10, 23, 24. In 2 Samuel 7, there can be no misunderstanding as to what people and nation was meant. And while the fulfillment may often greatly transcend the wording of the original promise, it never belies it or nullifies it. In the announcement of Luke 1:32 no clearer term could have been used to signify just that nation than "the house of Jacob." That does not and cannot mean anything else than the whole nation of Israel—not Judah merely, nor the ten tribe kingdom, but the whole nation which descended from Jacob. By no principle of interpretation can this term be forced to signify "the church."

We might note the peculiar fact here that the Lord Jesus is never spoken of as *the King of the church*. He is her Head, her Savior, her Lord, her Husband to whom she is betrothed; but is never called her King. A king's royal authority extends over his

spouse, of course; but his relation to *her* is so much higher and closer than one of mere kingly authority that the latter does not come into view. As her Husband he is her Lord; but in His rule as King she is destined even to share His throne and the exercise of His royal authority with Him (Rev. 2:27; 3:21). He is, however, distinctly spoken of as the King of *Israel* (John 1:49) and as the promised Ruler of David's line *over the house of Jacob*.

MARY—ZACHARIAS—SIMEON—ANNA.

When in her song (wondrously resembling that of Hannah, 1 Sam. 2) Mary says, "He hath given help to Israel his servant, that he might remember mercy (as he spake unto our fathers) toward Abraham and his seed forever"—it is the Old Testament promise that is again in view. And throughout the song of Zacharias the fulfillment of that same Old Testament promise is spoken of as now assured in the birth of the Savior: "He hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David (as he spake by the mouth of his holy prophets that have been of old) salvation from our enemies, and from the hand of all that hate us; to show mercy toward our fathers, and to remember his holy covenant; the oath which he sware unto Abraham our father, to grant unto us that we being delivered out of the hand of our enemies should serve him without fear, in holiness and righteousness before him all our days." (1:68-75).

It must be admitted that these inspired utterances see in the birth of Jesus the fulfilling of the simple Old Testament promises to David and Abraham. Neither Zacharias nor his hearers, nor any others that contemplated the promises found in the law and the prophets got any other impression (nor could have got any other) than that the people here spoken of was Israel; that their deliverance from their enemies was the emancipation from the Gentile oppressors; and all the other attendant blessings mentioned, those of Israel's promised glorious future day of restoration. That all these and like prophecies are susceptible of *spiritual application* is not disputed. In the spiritual application of all the scriptures lies their perpetual significance and value. But application is not interpretation; and whatever spiritual truths may lie back of the statements and narratives of God's word, its simple and direct meaning is never to be denied and discarded. It was not (as some have thought) the Jew's simple, literal belief of those promises and his expectation of the promised earthly blessings that made his hope "carnal;" but his failure to understand that only by a *righteous* nation—to a people circumcised in heart, cleansed and regenerated, whose stony heart was exchanged for a "heart of flesh" (Isa. 26:2; Deut. 30:6; Ezek. 36:25) would these promises be finally realized.

In the episode of Simeon and Anna (Luke 2) the reference to the Jewish hope is again beyond dispute. Of Simeon we are told that he was "righteous and devout, *looking for the consola-*

tion of Israel" (Isa. 12:1; 40:1); and Anna, the prophetess, "spake of him to all them that were *looking for the redemption of Jerusalem*." (Isa. 1:27; 52:9). Synonymous with these expressions is that found in 23:51 concerning Joseph of Arimathea "who was *looking for the kingdom of God*." For, as the Israelite understood from his scriptures—when the promised kingdom should come, then would Israel be consoled, then would Jerusalem be redeemed. All this is perfectly obvious, and only a preconceived idea could ever have moved us to divert these words from their plain meaning.

"WHEN THE KINGDOM OF GOD COMETH."

The second cycle takes in the Savior's kingdom-teaching during His ministry generally. Most of this has been discussed already in the articles on Matthew, so that only one utterance needs specially to be noted.

The utterance that particularly demands our attention is the Lord's answer to the sneering question of the Pharisees when the "kingdom of God" was going to come. "The kingdom of God," He answered, "cometh not with observation: neither shall they say, Lo here! or, There! for lo, the kingdom of God is within you." (Luke 17:20, 21). Upon this saying of our Lord's, at least three views have been based, each having an element of truth, none by itself, however, comprehending all of the far-reaching kingdom-teaching of the New Testament:

(1) That the kingdom cannot be outwardly observed or located, because it is spiritual and invisible—"within you."

(2) That it comes by a growth so gradual, silent, and imperceptible as to escape observation.

(3) That it is not preceded by any such movements, revolts, massing of forces, etc., as attend the rise and development of earthly kingdoms; and that its coming cannot thus be watched and observed, but will be sudden and instantaneous: before anyone has occasion to say "Lo here!" or "There!"—lo! the kingdom is in the midst of you.

We may say as to the first of these three views that though the kingdom has its inward and spiritual side (for every citizen and heir of that kingdom must have its spiritual principle within him) it is nevertheless not without its outward manifestation. Even those who hold that the kingdom is exhausted in *the church* must admit that even the church itself is visible, tangible, and subject to observation, and not exclusively "within." Nor did the Lord say to those evil men, the Pharisees, "the kingdom is within *you*"—for indeed it was not; but, as the margin of the R. V. correctly gives it, He said the kingdom is *among* you, in the midst of you. (See John 1:26 where in the Greek the same expression is used.)

On the second of these views—as to the gradual growth of the kingdom—it may be observed that between the crisis of its planting and the crisis of the harvest, there is indeed a progressive development, an automatic growth: "first the blade,

then the ear, then the full corn in the ear" (Mark 4:26-29). In all the stages, from seed to harvest, the growing thing is the kingdom; but the kingdom in its fullness and consummation is not till the harvest is gathered.

But as to the third of the views listed—it commends itself at once as being the real answer to the Pharisees' question. They were manifestly asking some evidence of the kingdom's approach. According to their expectation (for they understood not that the kingdom of God is wholly from above, and its power not of the earth)—there should have been some preparation, gathering or organizing of forces, or at least some hostile move against the Roman power. Like John the Baptist (but not as easily enlightened, Matt. 11:2-6) these men did not know what to make of a Messiah who only "went about doing good." It was a Joshua, or a Gideon they expected to see, who like the Old Testament heroes of faith would with a little host "put to flight armies of the aliens." But the Lord told them that the kingdom was not coming in such a fashion. It comes, as the King Himself comes in His day, like the lightning flash from above. He then continued the teaching and explanation to His disciples, making all to turn upon His sudden and glorious appearing "in that day." Luke 17:22-30.

At this point we enter into the cycle of the passion-utterances. The Lord Jesus is on His last journey to Jerusalem and has entered into

THE SHADOW OF THE CROSS.

Just before His "triumphal entry," He spoke a parable to His disciples because they were nigh unto Jerusalem and because they thought that the kingdom would now immediately appear. This parable—the parable of the Pounds—has already been discussed, and we will only emphasize a few remaining features. Knowing the disciples' expectations, and lest by the demonstrations connected with His entry into the City they be misled, He represented Himself in the parable as a Nobleman *going into a far country to receive for himself a kingdom*—not a kingdom in another country, of course, but royal authority over the country which he was then leaving—and to return, in order (as the parable shows) to assert His rule. This parable also sets forth very clearly the state of the kingdom on the earth during the King's absence, as a household of His servants, who are administering their Lord's wealth in the midst of His enemies until He come. Upon His return He gives the faithful servants share in the rule, and executes vengeance upon all rebels. (Luke 19:11-27). This again is so plain and obvious as to need no argument, but only to be pointed out.

The weighty farewell He spoke to the guilty city—once uttered before, with reference to this crisis (Luke 13:35) was spoken subsequent to the "Triumphal Entry." (Matt. 23:39). "Ye shall not see me until ye shall say, Blessed is he that cometh in the name of the Lord." Like "the glory of the Lord," after long lin-

gering and hesitation, as if very loath to depart, finally left the threshold of the Temple and the City, and in symbolic action crossed over to the Mount of Olives (Ezek. 11:23) so the Lord Jesus formally forsook the city and left Israel and their House desolate; and, as if with purpose to remind them of the sad prophecy of old, He also, having pronounced this sentence, went over and sat upon the Mount of Olives. (Matt. 24:1). "Ye shall not see me henceforth"! Their King, in whom lay all their hope, had forsaken them! But not for ever—only "until." That is one of the "untils" that always limit Israel's rejection. There is coming a day when they *shall* see Him again and they shall acclaim Him with sincere hearts and gladly in that day.

"THE KINGDOM OF GOD COME NIGH."

The prophetic discourse on the Mount of Olives is recorded in its simplest form by Luke. The near destruction of Jerusalem (Luke 21:20-24) is plainly foretold, and also Jerusalem's age-long rejection, as "trodden down of the Gentiles *until* (here is the saving "until" again)—the times of the Gentiles be fulfilled." Then follows the prophecy of the final portents, the signs and prodigies seen in heaven and on earth, which are followed by the Coming of the King. But to His disciples He says when they see these things *begin* to come to pass, to look up and lift up their heads, because their redemption draweth nigh. When the fig tree and all the trees begin to put forth, we know that the summer is nigh. "*Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.*" (Luke 21:31).

I call special attention to this saying of our Lord's. Without controversy, He is here speaking of the coming of the kingdom, and connects the coming of the kingdom with His own coming. This is not the establishment of the church, it refers to the end time; nor to the destruction of Jerusalem—that happened about A. D. 70. But when the world-wide conflict of nations, the great earthquakes, famines, and pestilence, terrors and great signs from heaven—signs in sun, moon, and stars, conjoined on earth with convulsions, physical and social—when such things *begin* to come to pass, He says to His disciples, *then* let them *look up*, for the time of their redemption is at hand; and *then* is the kingdom of God nigh. (The language is the same as that in Luke 10:9-11). There is no denial here of the present manifestation of the Kingdom through the church; but here He looks forward to the outcome, the glorious manifestation of the kingdom on the earth, the harvest of the ages, the goal of prophecy—the day when the Nobleman returns "having received the kingdom," when the Messiah shall take His great power and reign under the whole heaven, and His saints with Him. (Comp. Matt. 24:33, Mark 13:29) *

*On the next verse, "This generation shall not pass away till all things have been accomplished"—I quote from Lamar's Commentary on Luke, a commentary written and printed by, and until yet a widely current stand-

THE "TABLE" AND THE "THRONES."

Luke gives us a most remarkable saying of Christ concerning the kingdom in 22:28-30. When assembled with His disciples on the night of the Betrayal, He says to them, "But ye are they that have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel."

We mark here the following facts:

1. The Lord Jesus appoints unto the apostles a kingdom, even as the Father appointed unto Him. This promise was, afterward, in a general way, extended to the whole of the faithful church. (1 Cor. 6:2; Rev. 2:26, 27; 3:21).

2. They should eat and drink at His table in His kingdom.

Those who have endeavored to confine the concept of the kingdom to the limits of the church, make this promise to mean that the apostles should be permitted to eat the Lord's Supper (because the latter is referred to as "the table of the Lord" in 1 Cor. 10:21). Nothing depends upon that, so far as the present argument is concerned. The Lord's Supper, however, is not a promise, or a reward; but a means of grace by which the promise is reached. In it the Lord's disciples commemorate His death until He comes again. To eat at the King's table on the other hand, is a common phrase in the Old Testament. It stands for the high honor of belonging to the King's household, being numbered as of his family, and sharing, not his food only, but his home, his presence, association, fellowship. David thus sought to reward Barzillai the Gileadite, who had met him and supplied him with provisions in the way when in humiliation he was fleeing from Absalom. Barzillai declined the privilege on account of his age; and the honor fell to his sons. (1 Kings 2:7). Likewise, David rewarded the faithful love of his friend Jonathan by giving his lame son Mephibosheth a place at the King's table. (2 Sam. 9:7-13) "as one of the king's sons." It was this royal reward that the Lord Jesus Christ here held out to these who had loved and followed Him in the day of His rejection and humiliation. The Lord's Supper is "the Lord's table" indeed, because He ordained it; and there His disciples by faith hold "mystic, sweet communion" with their absent Lord, "in remembrance" of Him. But there is coming a bridal feast of love when they shall sit *with Him*, and He, with them, shall drink anew the fruit of

ard work among, the brethren, as follows: "It is clear that by generation (gennea) the Savior did not mean the people then living; for while this is one of the significations of the word, it is not the only one, nor is it one which will harmonize with the context. It also means **race, breed, kind, sort, species**. Hence, as all things predicted cannot be said to have been fulfilled so long as the times of the Gentiles (v. 24) continue, we must select out of these meanings that which best agrees with this fact—(saying nothing here of the second coming and the wonderful events connected with it). The word **race** meets this requirement, and seems also to be indicated by the marvellous preservation of the Jews as a distinct people."

the vine in the Father's kingdom. "Blessed are they that are bidden to the wedding-supper of the Lamb." (Rev. 19:9).

And as for their sitting on twelve thrones, judging the twelve tribes—this has been taken to mean the exercise of the apostolic authority, through their message, and the apostolic writings delivered to us. But alas, of all men these same "twelve tribes" are least in subjection to the apostolic word. In what reasonable sense could the apostles be said to be reigning now over the "twelve tribes;" or even over the professing church? The apostles, who were last of all men, doomed to death, could hardly be spoken of as reigning on thrones *now*. God is not given to such far-fetched, vaporous promises. Paul rebuked the Corinthians (1 Cor. 4:8-13) for imagining themselves as *reigning* thus prematurely. "Yea," he says, "I wish you *did* reign, for in that case our troubles also would be over and we would be reigning with you." And then he points out the apostles' miserable estate, with purpose to show that they were *not* reigning now. For the Corinthians, as for the apostles, this is yet the day of humiliation, conflict, and suffering. The reign for us all is yet to come. (2 Tim. 2:12).

Both the table and the thrones then await the Day of glory, when the Lord Jesus shall return in power.

KINGDOM-TEACHING IN JOHN'S GOSPEL.

In the Gospel of John one can see the Old Testament kingdom hope in the language of the first disciples (John 1:41, 45, 49). Neither John the Baptist himself, nor the disciples who were attracted to Jesus by John's announcement of Him, grasped the fact that the title "Lamb of God" which John gave Him, involved His sacrificial death, although that death had been prophesied. They simply seized upon the fact of His Messiahship, according to the Old Testament promise. This, though incomplete, was as far as it went, right, and not wrong, nor mistaken.

In His interview with Nicodemus (3:1-5) the Lord Jesus emphasized the necessity of regeneration—the new birth—to those who would be citizens of the kingdom of God. This applies both to those of Israel who looked forward to the Old Testament hope of the Messiah's glorious reign; and to all who in this day would enter into the kingdom of God's dear Son. It is the universal requirement of acceptance with God, and characteristic of the New Covenant which now in its principle applies to the church, and which the Lord will make with the house of Israel and with the house of Judah "after those days." (Heb. 8).

Finally, John gives us one more important word on the subject, spoken by the Lord to Pilate. In answer to Pilate's question, "Art thou the king of the Jews?" the Lord Jesus replied, "My kingdom is not of this world: if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence." "Art thou a king then?" asked Pilate. Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end

am I come into the world that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." (John 18:36, 37).

I do not know why this should not be taken just as it stands; or why it should ever have been regarded as clashing with the hope of the accomplishment of the Old Testament kingdom promises, and the future earthly manifestation and glory of the kingdom as foretold by the prophets. The Lord simply declares here that His kingdom is *not of earthly origin*, but of heavenly—it is "*not from hence.*" It derives its existence and authority not from beneath as do earthly kingdoms, but from above. Its power does not stand in human forces, as is the case with all the kingdoms of the earth, but in the power of God. In proof of this the Lord pointed to his meek and timid disciples. If it had been a political kingdom, a world-empire of the earthly order that He had come to found, would not His disciples have fought to protect His Person? That was so self-evident that Pilate could see no treason in such a claim as this Man made. Jesus was not a king rivalling on equal grounds the kings of the earth. When once the Jews had tried to make Him king—not by faith and submission to God's will but by dint of human will and earthly force, the Lord Jesus withdrew Himself. He had indeed sought for their heart's devotion, but not for political patronage nor for their help and human assistance. His authority and His power is from above, and is always wholly independent of, and infinitely higher than any earthly power. The Nobleman goes into the "far country" to receive His kingdom and to return. This is the Stone, "*cut out without hands,*"—that is, not by human agency, who will in His day come from above and smite down and destroy the world-power of the earth.

But to say that His kingdom is not of the world, is not saying that it is up in heaven; nor that it is and ever must be merely an inward, invisible, spiritual, mystical "power that makes for righteousness." The church itself, for example is *not of the world*; but it is *in the world*, and quite manifestly so. That glorious kingdom promised in the Old Testament is not of the world because it does not owe its origin to any earthly power, nor is indebted to forces below for its power and authority; but it will be here and fill the whole earth (Dan. 2:35) openly manifest in its rule and dominion "under the whole heaven."

Here we conclude the examination of the kingdom doctrine of the four gospels. The kingdom teaching in Mark is covered in the examination of the other gospels.

The Sunday School Times has adopted our new hymnal, "Great Songs of the Church," for editorial use in selecting suitable "Lesson Hymns and Psalms" in connection with each week's lessons. Because it contains "all the best from all the books," and because of its complete Topical and Scripture indexes, no book approaches it for this purpose.

REPORTS.**DASHER BIBLE SCHOOL.**

The Dasher Bible School began its seventh session, Oct. 4, 1921, with an enrollment of 86, which has since been increased to 94. This is very encouraging, representing as it does an increase of more than one hundred per cent within two years. The opening exercises were exceptionally well attended. Brother Netherland, of Miami, Florida, was a welcome visitor and delivered an excellent address. We are hopeful that the school will continue to grow in usefulness; and to this end we desire the continued co-operation of brethren elsewhere.

J. EDWARD BOYD.

O. D. BIXLER MISSIONARY FUND.

Condensed report for June, July, and August, 1921: Receipts, \$243.05; Special gift from congregation, Harper, Kan., \$50; Total, \$293.05. Expenditures: General, \$114.05; food, \$60; rent, \$47.50; to the work direct, \$71.50. Total \$293.05.

We desire to express to you publicly as well as privately, our thanks for your assistance. We hope to be in our country home by Dec. 1.

O. D. BIXLER.

HONOLULU MISSION.

Personal: Camp meeting, Santa Rosa, through E. L. Kin-dig, \$93.85; Armstrong's Mills, Ohio, through C. C. Merritt, \$10; Green's Chapel, Ky., \$10; through F. L. Rowe, \$1.50; Graton, Cal., \$20; Honolulu Church, \$19. Total, \$164.35. Mission Home Building Fund: G. W. Winter, 50; Isaac Shriver, \$100. Total, \$150.

Brethren, this is a splendid showing. We thank God for His liberality through you.

Expenditures for September, \$148.24. Brother Pennell informed us that it would take at least \$150 a month. You see he did not miss it very far.

We are very anxious to reduce the debt of the house. This is the chief cause of our expenditures now. I had to borrow \$1,200 to swing the deal. In the meantime I am hoping for assistance to meet another payment of \$1,125 by the first of February. Just a little here and there will do wonders for us. May the Lord bless you. We intend, with God's help to fight it out here if it takes years and years of hard, disappointing work, and it will take that. This is a promising field, and we will sow the seed for a future harvest. Pray for us and assist all you can.

Box 1174, Honolulu.

MAX LANGPAAP.

FOREST VALE AFRICAN MISSION.

Brought forward, 80c; Wm. J. Campbell, \$5; Mrs. Geo. Price, 25c; Sam's Creek Church, \$2.93; Earl M. Hudson, \$5; Wm. F. Fierbough, \$2; Lacy Chapel Congregation, \$4; Amarillo brethren, \$10; Beauchamp, \$5.02. Total \$35.00. Forwarded to Brother Sherriff on Sept. 18.

HERMAN J. FOX MISSIONARY FUND.

Receipts for third quarter, 1921, submitted by Delmer J. Ramers, 1733 Bonnycastle Ave., Louisville, Ky., treasurer of the fund. Churches co-operating are asked to help build the fund up to at least \$100 each month.

	July	Aug.	Sept.
Westbrook, Me.	\$ 5.00	\$ 5.00	\$ 5.00
Oak Grove, Ky.	5.00	3.67	5.34
Ripley, Tenn.	7.36	5.00	6.68
Sellersburg, Ind.	5.00	5.00	5.00
Highland Church of Christ	13.00	10.88	1.00
Sugar Creek, Ky.	13.00	6.70	6.20
Fisherville, Ky.	11.52	5.10	6.00
Thorne, Ky.	9.00	9.00	9.00
Mrs. Ida M. Waterhouse	2.00	2.00	2.00
Buechel, Ky.	8.07	6.40	10.25
Franklin, Ky.	7.00		
Waterford, Ky.	8.50		13.50
Utica, Ind.	14.20	11.80	10.75
Total	\$108.65	\$70.55	\$80.72

MRS. E. G. THOMPSON.

It is said that the task of a life is always one of two: either achievement or endurance. Some are called to accomplish things; for great exploits, to execute great deeds, and to win great victories. This is the more spectacular, as also the easier, career of the world's great heroes, leaders, and men of affairs. Others are called to the more hidden task of endurance—to hold fast, to suffer, to bear burdens, to faithful, humble routine of toil and ceaseless sorrow. In Christ there are both of these kinds of servants; and the same faith that inspires and strengthens the one to great feats, sustains and supports the other unto patient sufferance. If there are those who "by faith subdued kingdoms," there are also those who by faith "had trials of mockings and scourgings."

To this latter class belonged our beloved Sister Thompson. Surely she went through the test of all the fires. For many years she toiled in tears—working, often inhumanly, with her hands, the while her heart grew heavier with distresses and troubles that seemed to come in endless train. It seemed that her every wish was to be thwarted, her every hope denied; and fate must hang over every moment's bliss. Mental and physical suffering combined to weigh down her spirit. But through all, like Job, she cleaved to God, always true to Him. And if it seemed strange that God's providence decreed that she should so suffer a little while, the rest was but the sweeter when it came, and surely she has already the solution of the mystery. She was a member, beloved, in the Portland Avenue Church. R. H. B.

FIRST LORD'S DAY LESSON OF NOVEMBER.

The Scripture Text used in these lessons is the American Standard Revised Version, Copyright, Nelson & Sons.

Lesson 6.

November 6, 1921.

PAUL'S EXPERIENCE AT JERUSALEM.

Golden Text: "God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear."—Ps. 46:1, 2a.

Lesson Text: Acts 21:27-40; 22:1.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, 28 crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place. 29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. 30 And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. 31 And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. 32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. 33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. 34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. 35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd; 36 for the multitude of the people followed after, crying out, Away with him. 37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? 38 Art thou not then the Egyptian, who before these days stirred up to sedition

See Notes on connection of this with preceding lessons.

Verses 27-29. What seven days? See verse 26, and Notes. Who saw and recognized Paul? What two accusations did they cry out? Was the former one true? (Comp. the charge brought against Stephen, Acts 6:13, 14). On what (mere supposition) was their other accusation founded? Had Paul done that? What lesson of fairness and caution ought we to learn here?

Verse 30. What did these Jewish enemies succeed in? Does a mob stop to reason or to consider evidence?

Verses 31, 32. What were they trying to do? Can anybody kill a servant of God before God allows it to happen? (Lam. 3:37). Whom did God use to interfere and protect Paul?

Verses 33, 34. Why bind him so heavily? Was the captain excusable for thinking Paul a dangerous criminal? Could he find out anything definite Paul had done? Why not?

Verses 35, 36. How did Paul get up the castle-stairs? What did the mob shout? Had the mob ever shouted so before? Luke 23:18; John 19:15. Is it certain that true, pure goodness and Christlikeness will get the respect and approbation of the world? John 15:18, 19. The more we are like Christ, what may we expect the more?

Verses 37-40. What shows that Paul had kept quite calm through all this tumult? What kind of peace did he have? (Phil. 4:7. Comp. Acts 2:25; Isa. 26:3).

Read Paul's speech in Chapter 22. How far did they let him go? What did they again cry out? How did Paul avoid being scourged by the Romans? How was the Jews' plot against him foiled?

thou not then the Egyptian, who before these days stirred up to sedition

and led out into the wilderness the four thousand men of the Assassins? 39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people 40 And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

22. Brethren and fathers, hear ye the defence which I now make unto you.

NOTES ON LESSON 6.

CONNECTIONS.

Lesson before last Paul arrived at Jerusalem and met with friendly welcome and reception by the brethren. The next day Paul and his companions met with James, all the elders being present. To them he rehearsed all the work of God which He had done among the Gentiles through him; and they praised God for it. This officially marks the perfect harmony of the apostles, and the leaders of the chief of all Jewish churches with the work of Paul among the Gentiles.

However—because of the intense Jewish prejudices of which even Jewish Christians were not free; and hostile rumors that had been circulated against Paul, they, James and all the elders suggested to him that he take a prominent part in the temple ritual—entering with four others into the ceremonies of purification under vow. This in order to demonstrate that Paul did not despise nor nullify the law of the Jews.

The question is raised by some whether Paul did not do wrong in acceding to this proposal. In order to settle it, consider the following:

1. There is no intimation in the record that this was at all out of order or displeasing to God.

2. Paul had done similarly away from Jerusalem. (Acts 18:1). What he could do of his own accord elsewhere he certainly had a right to do at Jerusalem under the advice of James and the elders.

3. If that had been a wrong at all, it would have been a very great and serious wrong, both on part of James (an apostle) and the elders to suggest it, and on Paul's part to agree to it.

4. This action of Paul did not clash with Paul's enlightened conscience. (Acts 23:1). Had this been a renunciation of, or unfaithfulness to, the truth of the gospel Paul would certainly have known.

5. The evidence of this passage (Acts 21:20-24) as well as other passages in Acts, shows that the Jewish Christians kept right on in the service, worship, and ritual of the Temple. That was a national privilege. It was so done under the supervision of the apostles. But when certain ones demanded that the Gentile converts keep the law of Moses (a demand that could not have been made by them if the Jewish Christians themselves had ceased to keep it) the apostles unanimously resisted it. (Acts 15).

Finally—Paul being a Jew, claimed it as his privilege to participate in all the divine laws and customs of his nation; and as a Christian claimed the liberty also to live as the Gentiles. He did either for the good of those whom he sought to win. (1 Cor. 9:20, 21. Comp. Acts 16:3).

THE CENTRAL LESSON.

Make this lesson to turn upon (1) God's providential protection of His servants; or (2) The Christian being like Christ and identified, sharing in the sufferings of Christ.

SECOND LORD'S DAY LESSON OF NOVEMBER.

Lesson 7.

November 13, 1921.

PAUL BEFORE THE ROMAN GOVERNOR.

Golden Text: "Herein I also exercise myself to have a conscience void of offence toward God and men always." Acts 24:16.

Lesson Text: Acts 24:10-27.

10 And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence: 11 seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem: 12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. 13 Neither can they prove to thee the things whereof they now accuse me. 14 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; 15 having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. 16 Herein I also exercise myself to have a conscience void of offence toward God and men always. 17 Now after some years I came to bring alms to my nation, and offerings: 18 amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia—19 who ought to have been here before thee, and to make accusation, if they had aught against me. 20 Or else let these men themselves say what wrong-doing they found when I stood before the council, 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day. 22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. 23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to

On Connection with preceding Lesson see Notes.

Verse 10. Where, on what occasion, was this? (Notes).

Verses 11-13. To what charge is Paul now answering? (vs. 5, 6). What had Paul come up to Jerusalem for? Did he then hold the temple in contempt? What did Paul say they had not found him doing in Jerusalem? Is a charge and an accusation equivalent to a proof of guilt? Could these men prove the accusations they brought against Paul?

Verses 14, 15. What did they call that "Way" which Paul followed? Did their calling it a sect make it one? Upon what great doctrine did Paul's hope and teaching rest? Did not his accusers hold that same fundamental doctrine?

Verse 16. (Golden Text). What was the constant endeavor of Paul's life? Was his conscience truly taught and enlightened? Did he succeed? (1 Cor. 4:4). How was he able to live such a life? Gal. 2:20. Is this good "exercise?" (Comp. 1 Tim. 4:7).

Verses 17-21. What was Paul's mission at Jerusalem? What was he doing in the temple? Who, did he say, ought to have been present? Why? (Acts 21:27, 28). What only thing that could be construed into a semblance of wrong did Paul plead guilty to? When did that occur? (Acts 23:6, 7).

Verses 24, 25. Who sent for the prisoner Paul, and for what? Could Paul have used the chance for his own advantage, to ingratiate himself with the Governor, and perhaps obtain his freedom or other favors? But did he try to flatter the governor? Did he try to please him? What features "concerning the faith in Christ Jesus" did Paul set forth to Felix? What about righteousness? (Rom. 1:18; 3:21-24). What about self-control? (2 Tim. 8:13; Gal. 5:22, 23). What about judgment to come? (Rom. 2:5-11). How did these awful truths,

forbid any of his friends to minister unto him. 24 But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus, 25 And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. 26 He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. 27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

NOTES ON LESSON 7.

CONNECTIONS.

The lesson preceding this left Paul on the castle-stairs, about to make a speech to the mob below. The speech is recorded in chapter 22; as also Paul's experience as prisoner in the Roman castle. The chief captain, having learned of the Jews' plot to assassinate Paul, sent him away by night under protection of a strong convoy of soldiers to Cesarea, to Felix the governor. (Acts 23).

Five days later the highpriest and elders came down, bringing with them a hired orator, one Tertullus, to present formal charges against Paul before Felix. (24:1-9). Tertullus' speech was ridiculous. But the Jewish rulers, men of high standing and prestige, stood by and gravely testified that it was all so. How strange is human nature! At this point begins our printed lesson.

THE CENTRAL LESSON.

In his speech before Felix Paul incidently sums up the Christian life—his Christian life—in its outward conduct. I. In **Worship and Service**. In accordance with the "Way"—which they called "a sect"—he worshipped the God of his fathers. That is to say, Paul approached God and worshipped Him through Jesus Christ; according to His teaching; on the ground of the shed Blood of His Sacrifice; through the "new and living way"; and in His Name. (See John 14:6; Heb. 10:19-22). II. In **Daily Conduct**. That is summed up in verse 16, which is also the Golden Text. Compare Titus 2:11-14 as a sum-up of Christian life.

The lesson may be made to center upon Paul's sermon to Felix. This is sufficiently brought out in the questions and references above.—Either one of these will make a splendid chief-lesson; but perhaps both could be taught together to profit.

THIRD LORD'S DAY LESSON OF NOVEMBER.

Lesson 8.

November 20, 1921.

PAUL BEFORE THE KING.

Golden Text: "Now hath Christ been raised from the dead, the first-fruits of them that are asleep."—1 Cor. 15:20.

Lesson Text: Acts 26:19-32.

19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: 20 but declared both to them of Damascus first, and at Jerusalem by a man of such terrible earnestness, affect the governor? Was not Felix, when he was so affected, near salvation? Did he follow it up? What did he say? Is it ever "convenient" to turn from sin? What is the best and only good time to turn to God? What shows that Felix became hardened after this, and remained so?

See Notes for connection with preceding lesson
Verses 19, 20. Where, when, before whom was this spoken? (See Notes).

rusalem, and throughout all the country of Judaea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. 21 For this cause the Jews seized me in the temple, and assayed to kill me. 22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; 23 how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles. 24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad. 25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. 26 For the king knoweth these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. 29 And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds. 30 And the king rose up, and the governor, and Bernice, and they that sat with them: 31 and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. 32 And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

What "heavenly vision"? (vs. 13-18). How did Paul proceed to carry out the commission he had received from Christ on the road to Damascus? Is repentance one of the chief requirements of the gospel? How must repentance show itself? How did Paul sum up his teaching in Acts 20:21?

Verses 21-23. Why did the Jews attempt to kill him? How only was it that Paul escaped their cunning and power? Was Paul's teaching at all at variance with the predictions of Moses and the prophets? What had they all foretold? By what great fact did the light come to Jews and Gentiles?

Verses 24-26. What was it that so upset Festus? (Comp. v. 8). Does the doctrine of the resurrection clash so greatly with man's wisdom and reasoning? (Acts 17:32) Why? (Matt. 22:29). Who was the God in whom Abraham believed? (Rom. 4:17). Was it not all sober truth? How did Paul appeal to the king? Did these things happen in secret or were they well and generally known and attested?

Verses 27-29. What did he ask Agrippa, answering his own question? If King Agrippa believed the prophets was there ground left to reject Paul's word? What did the king say? Where else does the name Christian occur? (Acts 11:26; 1 Pet. 4:17). What is a Christian? What did Paul say he wished? Was Paul a Christian? How did he become one? How can people today?

Verses 30-32. What verdict did the august court pass upon Paul? What only prevented his being set at liberty? When had he appealed to Caesar? (25:9-12). Was Paul safer as a prisoner in the hands of the Romans than if he had been set free? Was not his imprisonment God's providential protection of him?

NOTES ON LESSON 8.

CONNECTIONS.

Felix, upon the surrender of his governorship, in order to curry favor with the Jews, left Paul in bonds. The next governor was Festus. The Jews thought that the new governor might be tricked into giving them an opportunity to kill Paul. But Festus ordered them to send representatives to Cesarea to bring formal charges against Paul. It was as before; Paul denied the charges and the Jews could not prove them. But Festus, to please the Jews, offered to try Paul at Jerusalem. It was then that Paul exercised the right of a Roman citizen and appealed to Cesar. Acts 25:1-12.

This put Festus in a hard place. The Roman citizen's appeal to Cæsar must be honored according to Roman law. Yet Paul was not guilty of any offense, as Festus well knew; and it would look strange to the authorities at Rome that a man should have been forced to appeal to Cæsar (which was the last, extreme resort) in order to get justice, while yet no crime or malfeasance of any kind could be slated against him. That perplexity Festus had procured to himself by his catering to the Jews. Now he thought Agrippa might be able to help him out. Hence Paul was brought before Agrippa. It would have been quite a relief to Festus if the other hearers had supported his opinion that Paul was a crazy man. But the closing verses of our lesson show what their verdict was—25:13-27.

PAUL'S SPEECH BEFORE AGRIPPA.

This is a matchless piece of inspired oratory. No doubt Paul, according to the Savior's instruction, uttered it without a moment's premeditation. (Matt. 10:18-20). In it he rehearses his early life and his conversion; gives the fullest account of the commission he received from the Lord Jesus Christ on the road to Damascus (26:15-18), and tells how he carried it out, and how that led to the murderous hate against him which he had had to suffer at the hands of the Jews. His appeal to Agrippa, in answer to Festus' interruption, is very dramatic, and nobly bold. Agrippa's answer is not so easy to fathom. He may have meant (as the King James' version implies) that he was almost persuaded by Paul's powerful words to become a Christian himself. Or (as the more accurate Revised gives it) it may have been gently disparaging; as if to say, "Surely, Paul, you do not think that here with a little persuasion you can make a Christian of me?"

THE HEART OF THE LESSON.

Take up the whole of Paul's speech before Agrippa, showing what led to it; giving particular attention to the part printed in this lesson. Show especially how greatly Paul banked upon the resurrection of Christ. The Golden Text will help to bring this out as a central thought. For a sidelight, 1 Cor. 15:1-19.

FOURTH LORD'S DAY LESSON OF NOVEMBER.

Lesson 9.

November 27, 1921.

PAUL'S SHIPWRECK AND VOYAGE.

Golden Text: "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." 2 Tim. 1:12.

Lesson Text: Acts 27:30-44.

30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship, 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 32 Then the soldiers cut away the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. 34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not

See Notes for connection with preceding lesson.

Verses 30-32. Why did the sailors want to flee? (Notes) How had Paul before assured them of their safety? (Vs. 22-25). What does he tell them now? Do God's free promises involve conditions to be fulfilled on our part? Was not this prisoner Paul fast becoming the chief person on the ship?

Verses 33-37. Why had these men neglected their food so long? When people become greatly concerned and burdened, do they not naturally fast? What assurance did Paul give his companions? How was his example a further encouragement to them?

a hair perish from the head of any of you. 35 And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat. 36 Then were they all of good cheer, and themselves also took food. 37 And we were in all the ship two hundred threescore and sixteen souls. 38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. 39 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. 40 And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. 41 But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; 44 and the rest, some on planks, and some on other things from the ship. And so it came to pass; that they all escaped safe to the land.

Was it worth something to have Paul along in the ship? Is it always worth something to have a true Christian around—especially in times of trouble and distress? Why? How many were there on board that ship? What secured them? (27:24). May not a city, a community, a nation even, be preserved from disaster on account of the presence among them of a few of God's true people? What instance of the kind do you remember?

Verses 38-40. Were the assurances given to them through Paul meant to lull them into careless ease, or were they meant to encourage and strengthen them to well-directed effort? Is not that the object of all God's promises and assurances? Did these men do their utmost? Was that right?

Verses 41-44. Did it all turn out just as Paul had said? What new danger, threatening Paul and the other prisoners, arose suddenly? Why would the soldiers have done so extreme a thing? (Comp. Acts 12:18, 19; 16:27, 28). Why again was this danger turned away? Did the centurion assume considerable risk here for himself and his soldiers for the sake of Paul? How did it all turn out?

NOTES ON LESSON 9.

CONNECTION.

The connection is all to be found in Acts 27:1-29. Paul, having appealed to Cesar, must be sent to Italy, where, in Rome the capital, Cesar held court. God honored the centurion who had charge of Paul for his kindness toward Paul, by having his name ("Julius") mentioned and inscribed in His holy word. Trace the journey on map: from Cesarea to Sidon, under the lee of Cyprus, across the sea to Myra. There, changing ships, they began to make slow progress. They come "over against Cnidus," sail under the lee of Crete "over against Salmone," finally halting at Fair Havens near Lasea. Paul there admonished them not to try to proceed further; but, naturally enough, the centurion placed more weight on the judgment of the ship's captain and owner than on Paul's; and "when the south-wind blew softly" they sailed away, little thinking what they would have to go through. Verses 14-20 tell briefly of the storms and tempests which they encountered, until they despaired. Paul did not despair. His mind no doubt dwelt upon Ps. 107:23-27 in those trying days, and his confidence was in God. And his God especially reassured him; upon which he at once shared his comfort with his distressed companions. (Verses 21-26; note especially v. 23).

Will not God, if we trust Him, see us through all the storms and tempests that beset our Christian life and steer our little barks safe home to their haven of rest? The Golden Text would indicate as much—would it not?