

Believers
SHARING or FORFEITING
Christ's Glorious Reign!

“The day shall declare it” — at “the judgment seat
of Christ . . . whether good or bad.”

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Sharing Christ's Reign – or *Forfeiting It?*

“For we must all be made manifest before the **Bema** (the judgment seat) of Christ to receive the things done in (through, Gr.) the body, according to what he hath done, whether it be good or bad” (2 Cor. 5:10). This is the believers’ judgment, of course. “For we must all stand before the **Bema** (the judgment seat) of God” (Rom. 14:7-10). This is a threat because of a believer’s wrongdoing, “setting at naught his brother!” Hence, we have the general fact – “**bad**” – or a specific sin, “**judging!**”

This **Bema** has been said for a generation or longer, to be but for the adjudication of Rewards. The usage cited, out of the eleven times the word is employed, indicates otherwise—and for us, New Testament usage determines its meaning. For example, Pilate sat on the **Bema**—did he “reward” Christ, or condemn him? (Matt. 27:19; John 19:13). Herod sat upon a **Bema**, trying both criminals and good men (Acts 12:21). Gallio heard accusations against the Apostle Paul (Acts 18:12, 16, 17, used twice). Festus “sat on the **Bema**” which Paul said was also “Caesar’s **Bema**” (Acts 25:4-19, used twice). This **Bema** (translated “judgment seat”) is to dispense not only happy rewards but also the **opposite**. The word itself means—a step, or foot-room; then a platform, or raised place; then it became the word for tribune or place where judgment was administered. It is used but twice in its ordinary, secular way (as in Acts 7:5), “not so much as to **set his foot on**”. Thus we have what the New Testament itself yields and settles’ for us its meaning. By this we stand.

Now let us study afresh this not mean question of the Believer at the Judgment Seat. It would seem that all over this continent there is the growing feeling that we need a new appraisal of values as they will appear before the All-seeing and All-searching eyes of our Mighty Lord. One feels we have too long chosen the easy, lackadaisical way of a sealed-signed-and-delivered believer, smug, self-satisfied, satiated with God’s “good things,” and have forgotten the other side of Divine truth—that Christ’s way is a “hard way”, they way of self-denial, of self-immolation. As he said, “Strait is the gate and tribulations is the way,” and the Lord Jesus Himself was our Great Exemplar. Thus let us approach this study with minds and hearts in the attitude of learner, of obedience, of subjection to His Word and light. Maybe the revival that hosts pray for will come “the way of the Cross,” and not that of great, “Hurrah” meetings for the unsaved, lost ones. God make us responsive to His truth.

I REIGNING DETERMINED IN ISRAEL BY BEING "THE FIRSTBORN"!

"The types of the Old testament are as accurate as mathematics", it has been truly said. In old Israel the one who became prince-priest was ever the son who opened the matrix. A cursory knowledge of the Genesis record recalls this—the after born (save where there was sin) did not reign. The principal privileges which constituted the distinction of "the firstborn" were: (1) To be peculiarly given and consecrated to God, Ex. 22:29. (2) They had a double portion in the paternal inheritance, Deut. 21:17. (3) They succeeded in the government of the family or kingdom, 2 Chr. 21:3. (4) They were honored with the office of priesthood, and the administration of public worship. See Gen. 25:31-34; 27:36; 43:33; 1 Chr. 5:1-2.

This law penetrated other avenues as well. For example, Israel itself is God's **firstborn amongst the nations** (Ex. 4:22, 23), His kingly-priestly nation. Whatever the demon-possessed peoples may mete out to them today, Israel will yet be "priests of the Lord; men shall call (them) ministers of God . . . everlasting joy shall be upon them . . . all that shall see them shall acknowledge them, that they are the seed which the Lord hath blessed." Carefully read the great Scripture, Isaiah, chapters 61, 62. The topmost nation in millennial days when Christ reigns will be Israel, God's "firstborn" amongst the nations.

Inter-tribally this law pertained. The tribe of Levi, however, was set apart by God to do the priestly work of the nation—instead of the naturally "firstborn". "Instead of the firstborn . . . the Levites shall be Mine . . . hallowed unto Me." (Num. 11:11-13). And this setting apart became a law in Israel.

Administratively, "the princes" of the congregation, the "heads of the house" were "the nobles," who were the "firstborn ones" (Num. 7:2; 21:17).

Productively, in vegetable life and food, this principle of the "first-fruits" held equally good as with human rank and order. **The first things were ever God's.** See the great Leviticus 23rd chapter—in what order did they gather their harvest? And ever remember that this order became . . .

THE LAW OF THE RESURRECTION

For all the days across the centuries—even now. In what order did the Israelite gather his harvest? In three installments:

- (1) "The wave-sheaf **FIRST-FRUIT**S" (of pure grain), ripe and "waved before the Lord." See Lev. 23:10

- (2) "Two wave-loaves" made of ripe grain, pounded into meal, baked into two cakes with a little **leaven**, and "waved before the Lord." See Lev. 23:17.
- (3) "The **HARVEST**" as a whole, the former two installments being sample and pledge of the later, full "harvest." See Lev. 23:22, 39ff.

The type's fulfillment thus far—that is today—is **partial**, (1) "Christ, the firstfruits." (2) The next **partial** installment will be the "two-wave loaves" (Will the reader stand by his type, despite the overlooking of it by so many teachers?). Jesus taught this (Matt. 13) in the Treasure and Pearl parables—the Treasure out of "the earth"; the Pearl out of "the sea." This too is yet ungathered, waiting for His appointed day. It will not be "**at any moment**"—you are up against a Divinely-timed type. Why did Pentecost not come "at any moment?" Because it followed **the mould of a type**—it was not left to the intensity or to the coldness of any group of interceding ones. It was God's indicator of ten days that determined the day when the Holy Spirit should descend upon the waiting disciples—Pentecost equals "fifty"! Just so with this "first-fruits" resurrection type. When? Just "1260 days" or "forty-two months" or "three-and-one-half times" (years) from either the beginning or the end of Daniel's 70th week." See Dan. 9:27 cf. Rev. 11:2, 3; 12:6, 14; 13:5. (3) Later still will be the third installment which will complete what makes "the first resurrection" (Rev. 14:4, 15; 20:5, 6). These Scriptures show that **these only** will be "**priests** of God and of Christ, and shall **reign with Him** a thousand years." Thus the **priest-kings of ancient days** were an adumbration of things millennia ahead of those days—even of our day.

Now let us throw the light of this "firstborn" teaching upon the passages in the Gospels and elsewhere that deal with "the kingdom." For example, "What must I do that I may inherit **the kingdom**?" See Luke 18: 18-30. Did those who asked this **know** about the priority of Israel, that Jehovah had promised that Israel would be God's "firstborn?" Did he know--this one who said he **knew "the law"** from his youth up? Had he read the foregoing passages like Isaiah 61 and 62? Did he know that to "**inherit**" he needed to be **consecrated** to God? Did he recognize the IF he inherited he would be a king-priest in the new Israel (Isa. 61:6, 7)? Such would be in the background of the mind of this inquirer whom Jesus "loved." And we are forever making this a "Gospel" message for unwashed, Gentile sinners! It is a far-reaching "**Kingdom**" message. May it burn into our minds that —"**to inherit**" **you must already belong to the household of God!** Rank, unbelieving outlanders are **not at all in this picture and class**. Let our uncovenanted unbelievers and disbelievers **begin** at the cleansing by "the blood of the Cross"—**after that** they may consider "the inheritance." So these are family matters—the **heirs** . . . the **inheritance** . . . the **inheritors!**

FAILURES in acquiring “the inheritance” are cited by the historian, repeatedly so. Some missed the privilege and term of dignity and endearment, and it **fell to others**. Isaac was preferred to Ishmael. Jacob inherited the kingly-priestly function that should have fallen to Esau because Esau was the “firstborn.” That irrevocable choice of Esau was sin—like that of Reuben who defiled his father’s bed, and lost his “firstborn rights.” David displaced his older brothers, and Solomon (not Adonijah) went up into the place of reigning. Thus one may be a potential heir in line for “inheriting” but while a son, **never become** the “inheritor!” “That no man take **thy** crown.” Put this down in your Bible knowledge for holy remembrance. It throws light upon questions that many Bible students have missed.

II SOME FAIL TO INHERIT BECAUSE OF UNDISCIPLINED, PERSONAL LIVING!

“I browbeat my body, and bring it into bondage, lest that by any means, after I have preached to others (think of it, this is the Apostle Paul), I myself should be a **disapproved** one” (1 Cor. 9:27 Gr.) The figure is that of a boxer at the Grecian games, one who has failed in self-discipline, failed to abstain from indulgences that will weaken and defeat him in his boxing contest. Definitely it is the knockout blow that lays him prostrate at his winning opponent’s feet—who now may throw the limp body over his shoulder carrying him away to be his bondsman forever! Thus there may be the **rejoicing victor**, or the bitterly **disappointed loser**! As with the runner and the wrestler here (vv. 24-26), “**but one receiveth the prize.**” Others will lose it! Does it need our emphasis, that the victor must exercise “self control **in all things**?” If not, then the laurel-wreath “crown” for the overcomer will to him be lost. The “proving” (1 Pet. 1:7) for the believer in Christ is NEVER finished until “the Lord, the righteous judge” places the imperishable reward upon his head “in that day” when he is “approved” (2 Tim. 4:8; 2:15). Which for us—crowned or crownless? This crown is an earned reward by way of toil, sweat, sacrifice, self-renunciation, **keen discipline!**

There is no ending here (in 1 Cor. 9:27) to the Apostle’s argument. He continues (10:1 ff): “For (not ‘moreover’—he is now exemplifying his case, not moving on to another theme)—I would **not** have **you** ignorant” concerning the fathers of Israel (vv. 1-12). They failed as the Christian runner, wrestler, boxer may egregiously fail. After escaping Pharaoh’s efforts at destroying them, because they had been sheltered under the Passover blood, they were now “all under the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them; and the rock was Christ.” The foregoing is clear enough—“all . . . all . . . all” covers everyone of this host—they were blood-sheltered, baptized, spiritually and fully sustained by Jehovah’s foresight and oversight. Here now is the solemn charge against them, “Howbeit with most of them God was **not well pleased**: for He overthrew them in the wilderness.” **Full-fledged believers**, yes—but

disobedient on five counts he makes them; this is the Divine arraignment of His redeemed-from-Egypt people! (1) "**Lust after evil.**" The inner hankering was still there, though there was outward conformity and much profession of following Him. (2) "**Idolaters**" also, as the wilderness records show. God is against this. (3) Unspeakable "**fornication**" was amongst them with a death-toll of 23,000 in one day. (4) They made "**trial of the Lord,**" and death by the serpents followed. (5) And further, plain, old-fashioned "**murmuring,**" which is **grumbling**, about Egypt, about the hardness of the way, the food, the water, and nearly all else!

"**By way of types**" (tupos, Gr.) or "examples," the above happened to these disobedient ones—they "were **written for our learning.**" We are to live on the opposite, the higher plane—to overcome just wherein they failed . . . failed . . . failed. Solemnly let us hear the searching word—"Let him that **thinketh** he standeth, **take heed lest he fall!**"

The irrevocable loss to these Old Testament believers was temporal, not only in the dreary funeral dirge along the wilderness way (Heb. 3:17), but more so—**by failing to get into their** (mark it well) **promised inheritance!** The "type" holds good here likewise—is it not written to other Christians, the Galatians, the Ephesians, the Corinthians, "They which practice such things **shall not inherit** the kingdom of God?" What superficial Bible students we must be if we have not "stumbled upon" such Scriptures and related them. Assuredly, any simple, clear-minded reader of Holy Writ can see and relate these things. Yea, verily, the Old Testament principle is in force in the New Testament in **plainest language**—when we omit its strong, searching testimony we lay our hearts open to this very loss of which we write. "**Begin to possess** (is the principle) **that thou mayest inherit**" (Deut. 2:31). Our "inheritance" is based (1) **upon the blood** of the Lord Jesus; and (2) **upon essential obedience** during our earthly pilgrimage as were the ancient Israelites—just these two things are clarified by the passage we now discuss. The heartening EXAMPLE of obedience is in Num. 14:24—"But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land." Contrast Deut. 32:48-52.

"The **REWARD** of the inheritance, for ye **serve** the Lord Christ (Col. 3:24).

"The glory of His inheritance in the saints" (Eph. 1:18)—these very **faithful ones** make up "His inheritance" who have won the prize.

"To be partakers of the inheritance of the saints in light" (Col. 1:12).

"The earnest of our inheritance . . . taken as an inheritance" (Eph. 1:14-18). There are **fifty references** in our New Testament as to the future **inheritance** and the "**kingdom of God.**"

“He that overcometh shall inherit all things” (Rev. 21:7).

III MANY FAIL BECAUSE OF THEIR “CARNAL” CHARACTER AND FIGHTINGS!

What a varied complex the expressions, in the Galatian Epistle, make of the **inner, carnal life**—others are added in the Ephesians and Corinthian Epistles. In Gal. 5:16-21 Paul cites—what a category:—(1) **SEXUAL DEBASEMENT**, fornication, impurity, debauchery; (2) **FALSE WORSHIP**, idolatry, sorcery (**pharmakeia**, Gr.); (3) **BESTIAL LIFE**, drunkenness, revelings, and such like; and (4) **BITTER FIGHTINGS** and their **AFTERMATH** within the churches, enmities, quarrels, jealousies, resentments, altercations . . . envyings, and thus factions and sects (see Rom. 16:17; Titus 3:10). They add to 15 words plus.

Ephesians 5:3-5 yield a word for unbridled lust, besides indecency, foolish talking, loose jesting and unbecoming things.

In 1 Corinthians 6:9, 10 the words of unjust, adulterers, effeminate, sodomites, thieves, covetous, revelers, extortioners (besides the 11 times that fornication and incest—one word—is cited in chapter 5).

The awfulness of the foregoing is that Paul predicates this unspeakable catalogue, not of the pagan, Roman world—but **of believers!** These conditions are the outcroppings of the “carnal” nature—

“WORKS OF THE FLESH”

If “all is of grace,” as we so glibly say, why then are not all His children “overcomers?” This defeated, contra-witnessing living is assuredly not the will of God for us, collective, nor individual—but here these **godless manifestations** were in these primitive churches! Literally every aspect of evil is here—and no doubt, believing followers of Christ have thus acted “out of character” at some time in every age (God forgive us).

Shall all the foregoing not come into review before the **Bema** Judge in that day? **It will!** The verdict is written specifically in these very passages if we were not mixing clearly separated facts. Again, it is not a matter of the covenanted “eternal life” of a believer—but rather that “we must ALL be made manifest before the Judgment Seat of Christ that each one may receive the things done in the body . . . whether it be good or (the above) **BAD**” (2 Cor. 5:10). How almost unbelievably “BAD” it is! Hear the Divine pronouncement—1 Cor. 6:9, 10, “the unjust, of God the kingdom of God **shall not inherit** . . . Be not deceived: neither fornicators, nor . . . nor . . . shall **inherit** the kingdom of God!” In passing, note chapter 5:1-5, the incestuous one that aroused the Apostle’s holy indignation. This member of the Corinthian church was “judged” by Paul, was

then excluded by the assembly (would to God this function was carried out today by the churches, some of whom are a stench in their community); this resulted in Satan's chastisement of God's child bringing him to a sense of his deep sinfulness; in 2 Corinthians he is restored to his fellow-believers (2:1-9); and thus "the spirit may be saved in the day of the Lord Jesus." Note also the exclusion in Rom. 16:17 for making "divisions" in the church; and in Titus 3:10, 11, "A factious (**hairetikos**, Gr.) man after a first and second admonition refuse, knowing that such a one is perverted and sinneth, being self-condemned." We take it, his expulsion—in the will of God—is confirmed in heaven; his exclusion from the kingdom will eventually follow. Better study this, reader; it is a solemn matter.

Ephesians 5:3-5 further establishes the exclusion of a believer from the Kingdom reign in words like those to the Corinthian church—"For **this ye know of a surety** (do we?), and that no fornicator . . . nor . . . nor . . . hath any **inheritance** in the kingdom of Christ and of God." Again—a clear-cut affirmation of the coming **Bema**.

Galatians 5:19-21 further confirms this truth—"Now the works of the **flesh** are manifest, which are these: fornication, uncleanness . . . of which I forewarn you, even as I did forewarn you (how often for us?), that they who **practice** such things **shall not inherit the kingdom of God**" (This word **prassontes**, Gr., is now our English word "practice"; but the Greek usage is not uniformly "practice", a habit; sometimes it means to do an act).

Let us not forget the unquestioned application of this to present, everyday life. Does the church faction-maker, who "splits" a loyal company of God's people so that **defeat for years** is written over their joint testimony—does he escape this debarring from the kingdom-reign? Does the preacher who leaves church after church full of ill-will and bitter feelings, with no pastorate over a few years because of his domineering spirit—does he escape without rectification, the exclusion verdict at the **Bema**?

Does the cleric who trails the slime of his sexual philandering into the holiest of places and relationships "get away with it" at the **Bema**? Does the slanderer of some woman, or of the easy, unprincipled, loose talk concerning others, expect acceptance by our truth-demanding Lord in that day? Does the plainly dishonest preacher or layman who mishandles funds, puts through crooked deals, or carelessly **owes everybody**, large or small, expect His welcoming word—instead of **rejection** in that day (cf. Lev. 6:1-7)? All the differentiated sins, vilenesses, pollutions, and even "respectable", guilty things of these preceding paragraphs **will come up for review** before the All-seeing, All-searching, All-knowing eyes and understanding of this Just Judge at the Judgment Seat where believers will "face them out!" **This is His Word**, not ours—nor is it to be lightly set aside because no other teacher has ever told us before! Better follow His true,

unchanging, holy word, the Word that is “forever settled in heaven.” God help the writer and the reader to conform to God’s standards!

IV ANY WILL FAIL BECAUSE OF DEFECTION FROM THE WORD OF TRUTH

“Give **diligence** (an overplus word, note it) to present thyself (as a vassal to a sovereign) APPROVED unto God, hewing to the line with the Word of Truth” (2 Tim. 2:15, Gr.). Fearlessly, faithfully His ministers are to declare God’s eternal verities to men, irrespective of their favor or their disapproval. A host of them have been swept along by the tide of current thought instead of standing four-square against such popular opinion. Some have gone out into fundamental error, into sheer apostasy—faces and names of earlier friends come before the mind as we write. The Apostle speaks of “apostatizing.” Like the front of a hundred-foot-high cliff this cannot “fall away” without having been a sharer in its rock mass. Thus preachers and others have **broken away** from earlier moorings to be fighters against God’s holy truth now. We know such today. Now they are restless, barren, sterile—gone out into cold, unsatisfying Unitarianism, and the like.

Sometimes men “add to” the Word of Truth by warped, non-balanced, contradictory interpretations. Others “take from” His message by diluting stringent, searching, sometimes searing, words of Holy Writ. Before us here is the Statement of ---- Missionary Council from which have been eliminated sixteen foundation doctrines! Thus they eviscerate the entire, necessary, doctrinal standard to make themselves a **Christian** group. And this is expected to appeal to all the “Protestant” denominations for acceptance! Such are the currents of dominating, theological thought on this continent today.

OUR RESPONSIBILITY is to “hew to the line” unafraid of personal consequences. Let us—even in our over-popular, respectable, “Fundamentalist” ranks—not “water down” our message, for pressure is too often brought upon keen, zealous servants of God who declare His Truth fearlessly. We must “GUARD” the Word! “I have guarded the faith,” wrote Paul—and he enjoins us to “guard the good deposit” (2 Tim. 4:6, 7; 1:13, 14). And one of the qualifications for Rapture at His Coming is, “Because thou didst guard the Word of My patience, I also will keep thee **out of the hour of trial**” (Rev. 3:10). “PROCLAIM the Word” (2 Tim. 4:1-5) is a further responsibility—“make disciples . . . baptizing them . . . teaching them” (Matt. 28:18-20). All of which is not optional but obligatory. We have nought to do but give blessed and joyful obedience.

The X-RAY SEARCHLIGHT upon this ministering the Word is that of 1 Corinthians 3:1-15. While one servant of His “plants,” another “waters,” and God keeps on “giving the increase,” there are far-reaching responsibilities to the man whom God has called to carry on for Him. “Let each man **take heed how he**

buildeth thereon.” The foundation is secure—it is the Lord Jesus Himself. But we must carry out the Divinely-given plans. God is the Architect, the Master Builder—we are His workmen. No deviations, no side-stepping, no wanderings near or far will the Divine Spirit agree to concerning His specifications. Yet these very deflectings are predicted to take place within the ranks of Christ's professed followers. “The day” **shall manifest** it, because it will be “**revealed** in fire, and the fire shall PROVE (compare “approve” and “disapprove” in the Greek) each man's work of **what sort** it is” (1 Cor. 3:13). While not concerned as to **how** it is a fact that in falling a hundred feet one's entire life has been revealed by some secret, stored-up, inner repository—how easily then can the Divine Searcher of hearts disclose all the content hid away within the breast of any human. With infinite ease the Great Judge in a flash will sweep through all life's story, and adjudicate—our **acceptance!** or our **failure!** Which? “Gold, silver, precious stones,” things costly beyond all price! Or, worthless, perishable, “wood, hay, stubble?” This is **His appraisal**. The “eternal life” promised by God is secure enough, “saved yet so as through fire.” But will it be only cold, gray, unrewarded ASHES at the end of our so-called “Bible” ministry? If so, we shall be “**ashamed before Him** at His Coming!”

But, WHY THE LOSS? What did Paul have in mind as to this teaching? For the context shows it is “the ministry of the Word” he was discussing. (1) It could have been the ever astray “wisdom of the age-spirit” (1 Cor. 1:18-29) that men follow, instead of the “wisdom of God.” Paul declares that we are to be “delivered out of this present, evil age-spirit” (or zeitgeist), Gal. 1:4. (2) The preacher's message may be voided by parading personal “glory” (1 Cor. 1:31)—“the Holy Spirit sent down from heaven” being no factor in such ministering. (3) But sectarian ends that divide “the body of Christ” (1 Cor. 3:4; 1:11-13). (4) An orthodox but “defeatist” message by a perpetually defeated man may be void of any result (Rom. 7:24 compare 8:1-4). Preaching to accomplish must have the “Surrender” message of Romans 12:1, 2 and Gal. 5:16-24, that provides ground for victory all along the line. Yet shockingly whole denominations today withhold the Deeper Life message from their followers. (5) God can scarcely honor a minister who forever fears the frown of some “overhead” official—especially if he preaches the soon-coming Lord from heaven. No, he wants promotion, publicity, (fictitious) prosperity—when formerly he preached blessed Advent messages that cheered God's own people. Today he is nought but a pitiable shortcomer! (6) And this yet: the once Gospel preacher has become a “world-betterer” dabbling in political, legislative matters, “calling down” qualified statesmen (Divinely appointed also to thus function! Rom. 13:1-5). No Apostle ever left his supreme task of preaching “the Crucified” One—if so where? Did Paul or Peter or John? They knew better than to force a Christian ethic upon godless folk who had no dynamic to carry it out! No, Paul's charge to Timothy is now yet ours—“War the good warfare, **holding faith and a good conscience**, which some having thrust from them made shipwreck concerning the faith” (1 Tim. 1:18-20). We must declare “the whole counsel of God,” let depart from it, or negative it, who will.

Thus attendants upon our ministry will not then go away feeling they had received “a stone” when they had expected “bread.” Well, absolutely ALL our professed ministering will be “**made manifest** at the Judgment Seat of Christ.” **Do we believe this?** God help the preacher who knew God’s saving grace, yet deflects from his high and holy business to dabble in the “world’s affairs!” “Preach the **preaching that I bid you**” may yet ring in our dull ears—if need be, may the Holy Spirit awaken us to see our peril and change our ways.

V FAILURE BECAUSE OF UNFULFILLED STEWARDSHIP VIA “UNYIELDED MEMBERS”—DENYING GOD HIS RIGHTS IN HIS REDEEMED ONES!

God bestows His Spiritual endowments upon those who “pay the price” for them—refusal to pay that cost leaves the mass of His children poverty-stricken! What is the price? “**YIELD** yourselves to God . . . and your **members** as instruments of **righteousness** (not to the flesh but) unto God” (Rom. 6:13). Again using the same word “yield”, Paul says, “I beseech you, brethren . . . to **YIELD your bodies** a living sacrifice (the holocaust offering of Lev. 1), holy **acceptable unto God** which is your reasonable service.” Then follows non-conformity to the zeitgeist and Spiritual transforming, thus testing out our place in the “perfect will of God.”

Logically this precedes what Paul puts next (in Rom. 12:1, 2ff), **the varied gifts** as “members in the body.” For even as we have many members . . . and all the members have not the same office . . . differing according to the grace that was given to us . . . prophecy . . . ministering . . . teaching . . .” Thus God **engifts those**, and only those, who give **themselves in unreserved surrender**, with any of the supernatural bestowments that He Himself chooses. In 1 Corinthians 12, Paul deals with “spirituals” (the things, not of the babyhood, nor carnal states, but of the Romans 12 degree)—the **pneumatika**, “the things of the Spirit.” There are two categories in the chapter, the psychological and the ecclesiastical. Faith Some believe these have passed away—or never were! Well, has a Spirit-filled man no longer such a “gift” as **faith** to achieve might things for God? We are convinced George Mueller and J. Hudson Taylor and Sister Eva of Friedenshort and Chas. E. Fuller (who today receives over \$1,000,000 a year for Gospel broadcasting), and many a humble worker for God still has this supernaturally given **faith**. Nor is the “gift” of “wisdom” and “knowledge” absent from God’s “yielded” hearts, whatever we may think of “tongues” and their “interpretation.” So is it with the ecclesiastical listing (1 Cor. 12:28). Save a foreseeing “prophetic” gift, all may today be found in the churches where the Lord is yet walking amongst His lampstands (praise God!). But, what of the Judgment Seat of Christ regarding the “gifts?”

It is our conviction what the Stewardship God asks His children to exercise is not that of “time, education, talents, and so on.” We did not need His salvation for

these, for all unregenerate worldlings have them. In Paul's great renunciation passage (Phil. 3:4-11) he writes of all the natural and ritualistic qualifications that men boast about; but these he now values as only "**dung**." So low down does he put them! What does he glory in after his surrender? In the matters that have to do with the Holy Spirit's enabling. And hence **into this supernatural category** the New Testament puts the constant emphasis.

PARABLE OF THE POUNDS

Christ refers to what the Lord **bestows upon** His "servants" of these days. He "gave ten pounds" to each of "ten servants" to trade with. Returning from the far country, "**having received the kingdom**," he now requires an accounting of their stewardship. One had "gained by trading" double his bestowment; another had secured half that increase. To both he gave his commendation, "Well, done!" But the third had merely hid his entrusted gift, leaving it idle (even chiding his lord for hardness); him the master (note it well) **strips of all ministry**, designating him a "wicked servant." He got no share, in what is assumed here, in his **coming, kingdom-rule!** The others are rewarded by authority over ten, or five cities. Note that they were ALL bondslaves (**doulos**, Gr.), bought and owned by their master—the third class here, "the citizens," outsiders were **not his stewards**, and were slain because they **refused** his right to "reign over them." How perfectly all this fits into the whole plan of Divinely-bestowed stewardship. This ever-recurring going to Rome to be invested there with the Imperial authority to rule a Roman province with its vivid incidents so familiar to the Palestinians, Jesus uses to picture His disciples' ministering for Him in His absence until His crowning day had come, and then the time of bestowal of rulership—rewards in His glorious reign. Hence, the necessary adjudication at His **Bema** (as that of the Roman governors) of the awards for days ahead. We shall be excluded from all reigning with Him because we left our "gift" **only unused!** "Behold I come quickly; hold fast that which thou hast, that no man **take thy crown**" (Rev. 3:11).

The bought and owned "bondslaves" are employed again by the Lord Jesus to point to the same truth in His . . .

PARABLE OF THE TALENTS

(Matt. 25:14-30). "Five . . . two . . . one" are the bestowments made "each according to his several ability." Straightway the first gained another five; the second another two—the third (as in the Pounds) left his **unemployed** and made no increase. To the former were given authority alike, "over many things," and beyond these, the thrilling, "Well done, **good and faithful servant**: enter thou into the **joy of thy Lord!**" It was at His return, "after a long time." To the "wicked and slothful bondservant" there came **total loss** of his bestowment and **no sharing** of His Master's future service. And further, without explanation (and we accept stringent words from Christ's lips—for we are "believers") the Lord of all

our ministry says, "And cast ye the unprofitable servant into the outer darkness: there shall be weeping and gnashing of teeth." Even earlier (in Matt. 8:12), Christ had said the potential "sons of the kingdom shall be cast forth" Apparently, in plainest language possible (despite present-day theologians), there will be deep, sad regrets and sorrows to unerving, dilly-dallying children of God. May he stir us up into zealous ministry once more, until He come!

PARABLE OF THE TEN VIRGINS

(Matt. 25:1-13) the Lord teaches again the possibility of failure to those who, professing to "watch," carelessly get into an **unprepared condition!** Purity of life—"virgins" and the Spirit's fullness—"the oil"—are the essentials for preparedness here. Let those deny who will what a simple concordance study will show any seeker (Lev. 8:10-12; 21:12; 1 Sam. 10:1, 6; Rev. 14:1-5), that "the oil" is ever emblematic of the Holy Ghost—**both of these groups** of five had the lamps and "the oil." ALL were "virgins." ALL had "oil." ALL waited "to go forth to meet the Bridegroom." The "wise" while waiting professedly, "slumbered and slept," but were safeguarded by "the oil" in their lamps—the "foolish" were not ready, for the cry, "Our lamps are going out!" Not that they were never lit! They were alight before! Manifestly their testimony had ebbed until it faded out—and now **the Bridegroom was at hand!** With "going out" lamps it was **too late** to be "ready" and none was there to help. How true to experience—from the first days of this century we have know numbers who—while definitely witness-bearers once, are today sadly failing; once full of joy of the Spirit's fullness they are today outwardly dead and fruitless. They could truly say, "Our lamps are going out!" We believe **many** "prophecy students" have lapsed in holy living, in sacrifice, in giving, in prayer life, and what not. And they will be amongst those for whom **"the door was shut."** For when "the Bridegroom came . . . **they that were ready** went in with Him to the wedding feast." And the foolish shouted, "Lord, Lord, **open to us.**" But he answered and said, Verily I say unto you, **I know (oida, Gr.) you not.**" This last phrase presents no difficulty for this is **not salvation truth**, but refers strictly to the subject of SHARING IN "THE KINGDOM" JOYS! It is absolutely different from the case of the **false "teachers"** of Matt. 7:21-23—deluded ones to whom Jesus says, "**I never knew (egnon, Gr.) you; depart from Me, ye workers of lawlessness.**" In Matt. 25:1ff the "virgins" are prospective, potential members of the reigning personnel of the kingdom-reign. No error, nor departure from God's truth, is in sight—they fail because of unguarded and ill-prepared watchfulness, and thus are the sorrowful subjects of **an exclusion Judgment** when the Lord returns. "Watch therefore," Christ concludes. And He never says **this** to the unsaved "world"—why should He?

PARABLE OF "THE WEDDING FEAST"

Of Matt. 22:1-14 is not a "Gospel message" portion, but one where the "kingdom of the heavens is likened unto" coming events at the Judgment Seat. To Jesus' listeners it would be a familiar picture. The king, his son, the slaves (**doulos**, Gr.), his subjects—and the son's marriage. There may be a historical reference here in the consecutive "calls" to the kingdom joys: (1) by John the Baptist; (2) by Christ and His Apostles, all declaring, "The kingdom of the heavens is at hand." Hearers of these initial invitations sullenly or ignorantly rejected them. The destruction of Jerusalem came, destroying the murderers of His servants and burning of their city. Then (3) would ring out the third invitation—this may well be the coming, fruitful witness of "the 144,000" in the not-far-hence 70th "week" of Daniel 9:27, a period of seven, Jewish years. Hitherto God has been seeking a "first-fruits" remnant **wrung out of Israel**—in this the Baptist failed, and the Lord Jesus and His Apostles were turned down. While the wedding was ready, "they that were bidden **were not worthy**." But this third invitation was accepted, and "the wedding was filled with guests." **The issue** Christ now makes to be possession of "**the wedding garment**." "Friend, how camest thou in hither not having a wedding garment? And he was speechless." In the book of Revelation for sharing the heavenly company we read "For the marriage of the Lamb is come, and His wife hath made herself ready. And it was given unto her that she should array herself in fine linen: for **the fine linen is the righteous acts** (it is a plural) of the saints: (Rev. 19:7-9). Not so clothed, he was "not worthy"—and the King had him bound and cast into the "outer darkness" with "weeping and gnashing of teeth." He cites here, as before this, the solemn aspect of sorrowful and deep regret borne by "the unworthy" one. And then, following the challenging words, "For **many** are called, but **few** are **elected**." So says also Peter—"Give the more diligence to make your **calling** and **election** sure" (2 Pet. 1:5-11, read this passage). And John in the Enthronement picture of Christ and His overcoming saints says, "These shall make war with the Lamb, and the Lamb shall overcome them . . . and they that are with Him are **called** and **elected** and **faithful**" (Rev. 17:14). Thus we have again the sharp contrast between the "called" believer and the **elect, faithful** follower of Christ.

VI SOME FAIL AT THE BEMA BECAUSE THERE HAS BEEN A NEARLY BANKRUPT PRAYER LIFE

Has that Scripture long stared one in the face and reproved him—namely, "**Watch ye** therefore, and PRAY ALWAYS that ye may be **accounted worthy** to **escape** these (tribulation) things, and to stand in the presence of the "Son of man?" (Luke 21:36). Here there is a three-fold requirement; watching, **praying ever**, and thus an experimental **worthiness** to "stand" in the Lord's presence at His Coming. There are 318 times that the five words for prayer are used in the New Testament (one of them 124 times). What prominence is thus given to **this basic matter** in the Christian's life and service, yet how few, feeble, formal, futile

our prayers are! Thinking of this our Lord gave us the Importunate Widow parable (Luke 18:1-8). "Men ought **always to pray** and not to faint," he said. This judge was without fear of God and had no regard of men. But this widow demanded justice from him—she came . . . came . . . came! So insistent was she that he said, "Because this widow troubleth me I will avenge her, lest she blacken my eyes (**hupiapadzo**, Gr., a boxer's term) by her continual coming." To **this Jesus pointed** and said, "And shall not God avenge His elect that cry to Him day and night . . . I say unto you, that He will avenge them speedily." Then the sorrowful prediction, "Nevertheless, **when the Son of man cometh**, shall He find **faith** (just this non-letting-up, persevering, no-quitting faith that keeps on believing until it gets its "request" from heaven—hallelujah!) in the earth." One of the present marks of a not-far-away Advent is the break-down of the intercessory ministry of such a multitude of God's people. Let us bestir ourselves by returning to victorious prayer again.

"**Thy prayers** and thine alms are **gone up for a memorial** before God" (Acts 10:1ff), was said of the earnest, believing proselyte, Cornelius, even under the Old Testament regime. Apparently they had **registered, and were remembered in heaven!** Do ours? As to the future, they have to do with bringing in the "golden bowls full of incense which are **the prayers** of the saints" stored up as a might factor to hasten the day when "the Worthy Lamb" shall sit upon the throne. Again (in 8:1ff) opening the Trumpets section, "Much incense" is given the angel "that he should add it unto **the prayers of all the saints** upon the golden altar which was before the throne." Thus poverty of prayer life slows up, it would seem, the kingdom's glorious coming.

An interesting and profitable meditation is the place of prayer in the primitive churches—God help the "church" that has no praying season and seasons. Ten days' prayer-meeting, even though linked with a type (Lev. 23), on the human side brought the Pentecostal outpouring. Why have we "theologized" this and made it other than **a sample season** for the saints to follow in every generation? Moody called this a "sample" for any revival. This we fully accept as correct. And chapter after chapter in Acts follows with specific mention of prayer as **the normal life** of Christ's true assemblies—without this they are but religious clubs, genteel, respectable, sociable, **but dead**, and we fear, with the Lord's action as promised to follow such Laodicean condition. God forgive us! Earnest hearts ask—is this generation of Christians not challenged to really share Christ's intercessory ministry? Let the Apostle answer, "God is faithful, through Whom you were **called into the partnership of His Son**, Jesus Christ our Lord" (1 Cor. 1:9). And Jesus' supreme task in these days is, "**He ever liveth to make intercession.**" Are we prayer-partners of the Lord Jesus Christ?

Some years ago as two missionaries were waling down the street in India, one said to the other, "John, I have lost **my right arm!**" The other said, "What do you mean?" The reply came, "I mean that in the last ten days some unseen

intercessor in Canada has passed on, and my 'power' is gone." "Whom do you think?" "I believe 'Father' John Bates has gone to glory." Some days later the word came that his feeling was right—the old, saintly preacher had indeed slipped away from this life, and his son-in-law in India **knew** it by a sense of **loss of spiritual upholding!** Would men know it if the reader or writer were gone? Thank God we have had such intercessors also in the Lord's work—we have them now! Dr. R. A. Torrey was told by a friend years ago, that many Christian leaders in Australia were men led to Christ **during his campaign** there. Asked for their names he said, with tears, "I have **not failed** to 'remember' each of those men by name before God **every day** since they were saved!" Do we wonder that they kept standing and toiling for Christ? Do men prosper spiritually **because we pray?** While a Mission secretary some years ago, we attended a Wednesday night prayer meeting in the Southland. They were a fine people, orthodox, with a good pastor who had high ideals and splendid reputation for preaching the Gospel. The whole service pleased us—save for one grave omission. Six men prayed for a full thirty minutes; they were Bible prayers. But they failed to intercede for **anything** save what stood **within** their church walls or their own town limits! It is deplorable! How can the world's evangelization be carried out save as we intercede for the Savior's "world" field—nothing smaller than His world-vision must be our breadth of prayer-life. He will expect this of us—at the Judgment Seat, we feel sure. There our prayer-life will come up for review. In prospect now, will He have ours then amongst "the prayers of all the saints?"

"The weary had rest, the sad had joy
That day, and wondered "how"?
A ploughman singing at his work had prayed,
Lord help them now!

"Away in foreign lands, they wondered how
Their simple words had power?
At home, the gleaners, two or three, had met
To pray an hour."

VII FAILURE BECAUSE OF NOT POSSESSING THE ESSENTIAL, EXPERIMENTAL ATTITUDE TOWARD HIS COMING ADVENT

A study of the elements that make up the ESSENTIAL ATTITUDE OF OUR HEARTS toward the Lord Jesus and his Return in the New Testament, actually number thirteen. By no chance could all this admonition and example be a casual matter—for there are scores of references with their contexts to Christ's Coming for His "faithful" ones! We cite these:

1. "WAIT FOR"—Heb. 9:28, "Unto them that wait for Him shall He appear a second time, apart from sin, unto salvation." 1 Cor. 1:7, "Waiting for the revelation of the Lord." Also Rom. 8:19, 23, 25; Gal. 5:5; Phil. 3:20; also 1 Thess. 1:10.
2. "GIVE DILIGENCE" (an overplus word)—2 Tim. 2:15, "Give diligence to present thyself approved unto God." Heb. 4:11.
3. "WORKing" (both **ergon** and **poieo**, Gr.)—Col. 4:11, "Fellow-workers unto the kingdom of God." 1 Tim. 6:18, "Rich in good works . . . laying up . . . lay hold on . . ." Paul speaks 16 times of "good works." Total usage is 26 times; look them up. We are "saved" without works—we are studying **rewards** here.
4. "AWAKE"—Rom. 3:11-13, "That now it is high time to awake out of sleep, for now is our salvation (end-time rapture) nearer . . . the night is far spent, the day is at hand."—Eph. 5:5ff.
5. "WATCH"—Luke 21:36, "Watch ye therefore . . . (thus) accounted worth to escape" (in rapture). Mark 13:35; Matt. 24:43; Rev. 16:15. Used 15 times.
6. "PRAY"—Luke 21:36, "And pray always . . . escape." Escape used 13 times.
7. "LOOK FOR"—Titus 2:13, "Looking for that blessed hope." Jude 21, etc. Used 14 times.
8. "HASTING UNTO"—2 Pet. 3:12, "Hasting unto the day of God." Used 3 times.
9. "ENDURANCE"—Jas. 1:12, "Blessed is the man that endureth (hupomeno, Gr.) temptation . . . approved . . . the crown." Heb. 12:1; Matt. 24:31; Mark 13:13. 12 times, and another great word (**makrothumia**, Gr.), 3 times, Jas. 5:7, 8, "Be patient therefore unto the coming"; Heb. 6:12.
10. "LOVE"—2 Tim. 4:8, "Unto them that have loved His appearing." Contrast Demas (v. 10; Jas. 4:4). Matt. 24:12. The overcomers (Rev. 12:11) "loved not their lives unto the death." The word is **hagios**, the deeper word for love.
11. "Be ye HOLY"—2 Peter 3:11, "Seeing . . . what manner . . . in all holy living and godliness." Cf. 1 John 3:1ff; 1 Thess. 5:23, 24; 2 Pet. 3:14; Rev. 22:11. 20 times!
12. "READY"—Matt. 24:44, "Therefore, be ye also ready . . . the Son of man cometh." Luke 12:40. This word is used fully 10 times re preparedness. "All things are now ready!" Are we?
13. "ABIDE"—1 John 2:28, 'And now little children, abide in Him; that if He shall be manifested, we may have BOLDNESS, and NOT BE ASHAMED before Him at His presence?' 1 John 2:17, "He that doeth the will of God, ABIDETH FOREVER." 1 Cor. 3:14, "If any man's work ABIDE . . ." 5 times.

SUMMARY—Thus there are 122 references to one's deep, innate attitude toward our Lord's Return. The worldling, the apostate, the agnostic, the cleric minus the evangelical message (1 Cor. 15:1-4), the all-absorbed world-betterer without "the blessed hope,": these and multitudes everywhere of indifferent, self-pleasing believers **will be shortcomers in that day**—not "overcomers" as the foregoing Scriptures reveal these to be! It is His standard—not ours! **Do we "love His appearing?"**

VIII BELIEVERS WILL FAIL BECAUSE PRESENT-DAY "SUFFERING" AN ESSENTIAL PREPARATION TO FUTURE "REIGNING"

Christ's words are plain in their meaning—"Blessed are they that have **been persecuted for righteousness' sake**: for (here is the issue) **theirs** is the kingdom of heaven" (Matt. 5:11). Believing followers of His must, in the nature of their life and testimony, have suffering, persecution—the world hates them since they hated Him, and "so persecuted they the prophets before you" (v. 12). "Great is your reward in the heavens" He assures them. Too many are ambitious for kingdom honors, to "sit the one on Thy right hand, and one on Thy left hand, in Thy kingdom"—as requested the mother of Zebedee's children. And Jesus' reply was, "**Are ye able to drink the cup** that I am about to drink?" It was the cup of **suffering and death!** Like those today they said, "We are able." And the Lord answered solemnly, "My cup indeed ye shall drink; but to sit on My right hand, and on My left hand, is not Mine to give; but it is for them **for whom** it hath been prepared of My Father" (Matt. 20:20-28). No, said the Master, rule in the kingdom is for, not those who would lord-it-over others, as the Gentiles do—but for the humble, ministering ones even as our Lord gave Himself for others.

The Apostle's word in the matter is the same, "Faithful is the saying: for if we **died** with Him, we shall also live with Him: if we **endure**, we shall also reign with Him" (2 Tim. 2:10-13). Preceding this he has just said, "I endure all things for the elect's sakes (he is thinking of the future kingdom here), that they also may obtain the salvation (future tense, 1 Peter 1:5) which is in Christ Jesus with eternal glory." And James has a pointed word (1:12), "Blessed is the man that endureth trial; for **having become approved** (Greek tense, a prolonged testing time), he **shall receive the crown of life.**" No clearer statement of the matter could be made than this—it agrees with all else said in Holy Writ. If we know Daniel's prophecy, he also said concerning this coming testing-time for God's saints—"Many purify themselves and make themselves white, and be refined . . . they that are wise shall understand" (Dan. 12:10, RV). And this refers to the coming "end-time" when the Lord shall return from heaven. Peter makes definite testimony like all the foregoing (1 Peter 4:13)—"But rejoice inasmuch **as ye are partakers of Christ's sufferings that when His glory shall be revealed, ye may be glad also with exceeding joy.**"

“The ministry of the broken Heart demands the ministry of bleeding hearts.” What a host of examples of this exalted, Christian type foreign missionary work brings before us. Here is David Brainerd—“By day and by night he prayed . . . Riding through the interminable solitudes of the forests he prayed. On his bed of straw he prayed. Retiring to the dense and lonely forests he prayed. Hour by hour, day by day, early morn and late at night, he was praying and fasting, pouring out his soul interceding, communing with God.” Do we need to wonder then that under his ministry deep, radical revivals broke out amongst the stolid red men such as no other Mission to Indians has ever shown? Years ago we looked upon the patriarchal face of Dr. John C. Paton of the New Hebrides Islands, and heard him tell of the war clubs swung and spears pointed at him again and again, yet he rejoiced in what the will of God had permitted. Did he withdraw from his Gospel witness to these raw Islanders? Not he! Think of a James Chalmers, of Bishop Hannington, of the Judsons, of Schwartz and Livingstone in Africa, of Fenton Hall and the “Three Freds” on the Amazon. Think of Ridley and Latimer and Huebmaier and a host of others in Reformation days. Think of the Chinese martyrs of a generation ago, and of today. And of those in European lands who have stood true to God and His truth even in this decade. Yea, in that “the church which is His Body” is not yet complete, so for its members **there will ever be** “the afflictions of Christ.” “Fill up on my part,” writes Paul 1900 years ago . . . so may those write “until He come,” who will “fill up” that which is “behind”—each generation will have its need. Does your heart withdraw from any and every such experience that will come in His will? Beware! For we shall miss His highest place for the days ahead. For the threshing-flail of persecution is **promised** to His faithful ones as His Advent draws near—not our attacking governmental authorities **then**, but **their attacking us IF** we are not identified with **the zeitgeist** then in power (Gal. 1:4). Again we repeat—“co-suffering issues in co-regency. No suffering—no regency.

“O may Thy soldiers, faithful, true and bold
Fight as the saints who nobly fought of old,
And win with them, the victor’s crown of gold.
Hallelujah!

“And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong.
Hallelujah!

“But lo! There breaks a yet more glorious day:
The saints triumphant rise in bright array;
The King of Glory marches on His way.
Hallelujah!”

IX SOME WILL HAVE FAILED IN THE FAITHFUL STEWARDSHIP OF TEMPORAL POSSESSIONS

“If therefore we have **not been faithful** in the unrighteous mammon (riches) who will **commit to your trust** the true riches?” So spake our Lord in Luke 16:11. Yet this is what is not assumed by nearly all and sundry. **Your trustworthiness now is both ground and assurance of entrustment in the days of the reign of Christ!** Do not forget it. The opposite is equally true—keep what God has allowed to you now to send His Gospel to the blessing of all, and you will find it poor, “filthy lucre” in the future. What we GIVE we keep—what we SAVE we lose. In the face of the overnight loss of vast estates in Europe—estates centuries old—why do the Lord’s people **hold fast** their collective wealth? Just earthly wisdom ought to make them willing to share with others their stored up increments. Jesus saw all this, and said, “**Blessed be ye poor: for yours is the kingdom of God**” (Luke 6:20ff). “But woe unto you that are rich! for ye have received your consolation.” “**As poor, yet making many rich;** as having nothing, and yet possessing all things” (2 Cor. 6:10). Christ’s illustration is that of the camel’s seeking to enter the city’s gate with his great load upon him—it is almost impossible, yet contriving this way and that he—**fails?** or, possibly **succeeds?** So will it be with the rich man, overborne by stocks and bonds and deeds overmuch—will he attain regency as the “faithful” poor toiler will?

Let us observe clearly that we are not preaching “saving truth” now, as in Eph. 2:8, “For **by grace** have ye been **saved through faith** . . . the **gift** of God not of works.” This we have preached for decades, and will now. We are dealing here with the **rewards** of the believer, rewards for **giving** to God and **not keeping** for oneself . . . May the Spirit of truth be our Teacher!

Let us give that story (in Luke 18:18-30 and Mark 10:17-31) its proper setting, of the rich young enquirer who came to Jesus. He was “very rich,” and he asked, “What must I do to **inherit** (future, of course) eternal life?” He was an obedient Jewish believer who had kept “the law” from his youth up; apparently sincere; facing the message of the kingdom which Jesus proclaimed, “The kingdom of the heavens is at hand!” It was a **prophesied reign** (see Isaiah 35; 9:2-7, etc.). Now what **must he “do to inherit”** this coming glory? That was realistic enough—and Jesus “loved him.” But oh, the price was too high to pay! It was, of course, to be taken literally in full—taken in simple plainness; this rich young ruler clearly understood what Christ meant’ and the Lord meant it just as it was taken. May the Spirit help us to shelve **our prejudices** also. And if that was a possible, “special generation” in which these words and their demands were made—is **this present generation** not in all likelihood heading up for the glorious kingdom’s Advent? We would not **dare** to say, No, to this question.

The New Testament has seven words that have to do with money and riches—75 times these refer to **material riches!** The characterization of earthly

possessions and treasures is not a pleasing one to those who retain them for self-advantage. They are said to be “corrupted,” “uncertain,” ensnaring, bring high-mindedness, are oppressive, unjust, make men boastful and callous—there is a Scripture for each of these descriptive words.

Christ places His prohibition upon retaining one's wealth **if we would reign** (no doubt not a few will resent our saying such a thing—we cannot **discuss fully** the matter of the personnel of His reigning company **without** pointing out the message of this chapter. The reader is dealing with **the Lord Jesus**, not with us). “LAY NOT UP FOR YOURSELVES TREASURES UPON THE EARTH” (Matt. 6:19). Does this **prohibit**? “BUT LAY UP FOR YOURSELVES TREASURES IN HEAVEN” (Matt. 6:20). Is this a **literal command of the Lord Jesus Christ**? The ancient had a precious **jewel casket** in which his valuables were kept. Having no ‘safety deposit’ boxes they **buried them** in secret. To this Christ refers in His parable of “the Treasure” in Matt. 13. It was the **thesaurus** (now an English word, as is **ploutos**, now in plutocrat). Thus He says, “Lay up your thesaurus in **heaven**, not upon the earth.” Preserve it there—there no moth (in garments) nor rust (in metallic vessels) harm; there are no thieves in heaven—what a safe, sure immune place to store your savings, and have them **awaiting you yonder!** What about **our needs now**? “Be not anxious . . . you Father knoweth . . . Look at the birds . . . See the lilies.” Provision, raiment, and what not! If he can feed the birds He can also feed the bairns—what marvelous, far-flung resources He has (Lam. 3:22, 23), as His children all across the ages do emphatically testify. Do we belong to these Divinely fed and shod and covered ones? When Cherith dries up and the ravens there fail, the Lord has someone at Zarephath to minister to His thirsty, weary, hungry servant. And he arrives at the **exact** hour when this ministering widow is at hand; he's not too early, not too late.

“Ye have heaped up TREASURE FOR THE LAST DAYS” (James 5:3). Instead of “a treasure in the heavens that faileth not,” these have stored up their thesaurus down here in earthly vaults! Better we read again that picture of the very last things before Christ's open Advent from heaven in the Sixth Seal (Rev. 6:12-17). It shows political, social, governmental, religious chaos—and these must of necessity involve the financial world. Then read the terrific Overthrow-of-Babylon picture in Rev. 18:1ff.—here come upon the scene the shipowners and the merchants and the mariners, and “the great city” with its sin, shame, and sodden life, its minstrels, and players and trumpeters, and then the utter **overthrow of the iniquitous “world-system.”** The holy ones in the midst of all this are **recognized** too—“and in her was found the blood of prophets and saints, and of all that have been slain upon the earth.” And this is in vivid fashion **showing** the end and glory of “**heaped up treasure for the last days.**”

John Wesley must have seen all the foregoing, for he said, “Count me a thief and robber” if I leave behind at death “more than ten pounds” (\$50)! Let our hoarders

read his **Journals** upon the question of Giving. George Mueller said "God judges what we GIVE by what we KEEP!" And John Ruskin shrewdly observed, "Examine the work of your spiritual teachers, and you will find the statistical law respecting them is **the less pay the better work!**"

Dedication of all to God for His use is an absolutely essential qualification for actually inheriting the kingdom—Jesus said this, not we. So believed and understood Peter also; listen to him, "Lo, we have **left our own (home)** and FOLLOWED Thee . . . What then shall we have?" And Jesus answered, "Verily I say unto you, that ye who have FOLLOWED Me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also **shall sit upon twelve thrones**, judging the twelve tribes of Israel." Nor is this all, for Christ adds, "And EVERYONE (believers, of course) that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive a hundredfold, and **shall inherit eternal life**" (Luke 18:18 and Mark 19:27).

X FAILURE TO WIN OUT ACCORDING TO SOME GREAT EPISTLE PASSAGES

Paul's autobiography has been left us, happily so, in Phil. 3:4-15. Some will tell us that the foregoing pictures of failing to make the kingdom are "Jewish"—though how a "scholar" can circumvent the overwhelming warnings to Gentile churches cited thus far, is beyond our understanding! This chapter will discuss messages to various churches.

PAUL'S 'IF BY ANY MEANS' ATTAINMENT

In this great passage (of Phil. 3) the Apostle cites his "gains" before knowing Christ. These were his "confidence in **the flesh**." (1) He was a 8th day Israelite, not a later-circumcised proselyte. (2) Of Israelite stock. (3) No son of a handmaid, but of Rachel. (4) A pure, Hebrew-speaking Hebrew, though born in a Greek city. (5) A "strictest-sect" Pharisee. (6) A church persecutor, exceedingly zealous. (7) **Blameless** as to ceremonial righteousness. Yet all of these his "gains," up until he met Christ on the Damascus Road, he **now "counted loss,"** to secure the "knowledge of Christ." But does Paul make this the **summum bonum** of his new experience? Rather he follows on—and "yields" literally ALL (he travels as far as Rom. 12:1, 2) to his newly-found Savior and Lord. He is Christ's, body, soul and spirit, a "surrendered" man! He knows the "power of His resurrection" spiritually and has entered into the "partnership of Christ's sufferings," willing to die for his Master! And **yet he is stretching forward**—to what? "IF BY ANY MEANS" he may "attain unto the out-resurrection (**exanastasis**, Gr., found only here in the New Testament) from the dead." This expression, "**if by any means**" (ei pos, Gr.) is used five times in the N. T., **always** with the possibility of failure in it and once **positive failure** (Paul's shipwreck). We may quite disregard what a scholar writes, namely, "Not implying

uncertainty of the issue," etc. But just this **uncertainty** is what the expression means. And assuredly his figure, that follows this, clearly indicates the same, namely, "**Stretching forward** (the intense Greek runner) to the things which are before, **I press on toward the goal** unto **THE PRIZE** of the upward calling of god in Christ Jesus." This is precisely his picture in 1 Cor. 9:24-27 where Paul says, "Know ye not that they which run in a race run ALL, but ONE receiveth **the prize**." This is the prize of "the crown," which too many, altogether too many, **will not receive!** "IF BY ANY MEANS" is absolute **uncertainty!** And the winner of "the prize" must be ever "on the stretch" like the self-disciplined athlete of both ancient and modern times. Ever seeking to "lay hold of" that for which he had been "laid hold of" by Christ Jesus. There is no other life than this glorious intense one, if we would share in this "**PRIZE OF THE UPWARD CALLING OF GOD IN CHRIST JESUS**." There will be non-successful runners aplenty. "One receiveth the prize. Even so **run that ye may obtain.**" The Lord help us all.

THE "HOPE" . . . THE "INHERITANCE" . . . THE "POWER"

That **great prayer** of the Apostle, in Eph. 1:15ff, like all his prayers in the Epistles, is for the richer, fuller life of Christ's people. These Ephesians already knew the initial "faith in the Lord Jesus" (1:15), and possessed "love unto all the saints," a love beyond that of a fractional group—thus they had advanced some degrees in Christian life and witness. For this much Paul gives God "thanks." But he prays for them that which lay beyond these—he wants a three-fold attainment, to which blessed end he asks for them the "Spirit of **wisdom and revelation in the knowledge of Him**, having the eyes of your heart (the entire inner being) enlightened." To us this clearly takes a surrendered heart and the Holy Spirit's definite, supernatural illumination to see and grasp this **knowing!** The first (1) is added to the "calling" of every true Christian—"that ye may know what is the HOPE of His calling." This may not be resolved into mere knowledge of **the fact** of Christ's Coming (though many of God's children are untaught in this). It includes assuredly **the separation** that ought to follow some teaching upon this theme (which, we regret, does not always follow). And does Paul not pray for their future sharing in **the out-resurrection** that he so eagerly, earnestly aspires to in Phil. 3:10, 11ff—that **then** they may "know" this super-exalting experience. (2) Next, Paul prays that they "may KNOW what is the riches of the glory of His inheritance in the saints." This is a surpassing conception, not only surrendered believers' inheritance" in Christ—but greater yet, HIS INHERITANCE in poor, humble, redeemed folk like us! Wonder of all wonders! We accept Christ's complementary parable of the Treasure and the Pearl (Matt. 13:44, 45) as the interpretation of this truth. The Treasure is Israel's elect remnant for which the Man bought the "field" to secure the precious gems. "Treasure" is repeatedly used thus in the Old Testament (Ex. 19:5; Deut. 7:6; 14:8), "in the day when He maketh up **His treasure**" ("Mine own possession," ARV), Mal. 3:17. The other parable is the Pearl. This is not from "the earth," (Israel) but from "the sea" (of the nations). It is **Gentile**. Pearls are made up of

suffering ones. Pearl is **margarita** (Gr.); is from the Sanskrit, and means **the pure one**. All of which is suggestive of God's elect ones, precious, costly, pure, built up by sufferers—for which the Lord Jesus paid the great price, even His own life. These make up "His inheritance in the saints" who will share His glory and reign when He comes. (3) The glorious "POWER of His resurrection," that **mighty dynamic** that transformed His sinless body on Easter morn may also be known by these faithful Ephesian believers in the day of His Second Advent. He is now lifted above all earthly "authority, and power, and dominion, and every name that is name in this age, and also in that which is to come." Do we see what Paul raises before them and us in days ahead if we qualify for His coming, "firstborn" co-regents? He ends His flight of inspired thought and vision by **linking His elect "church which is His body"** with all this. Beyond "the stock of trade" of general knowledge about the Lord's Coming, may we "know" the Hope, the glory of His inheritance, and His exceeding "power" for days to come. Not all Christians will share in these gracious joys. The Lord make every reader willing to pay any price He asks to be amongst these blessed and glorified ones in that day.

THE COMING HEBREWS REMNANT

The culmination of the Forward-looking Faith of the HEBREWS EPISTLE has its message for all of God's people as well as for believing Israel in days ahead. A study of the book itself reveals its background, namely, it has 37 references to "THINGS TO COME." In addition, 10 times the word **mello** (GR.), "**about to be**," is employed. We believe the inspiring Spirit has left here a **specific message** for God's ancient, then believing saints **in the closing days of this age**, ere Jesus returns. Chapter 12 is the culmination of the writer's argument. Here He that is "the Heir of all things," Who has "inherited a more excellent Name" than even angels, will be united with the "church of the firstborn ones," those "who through faith and patience" are the "heirs of the promises"—these will share with Him "the kingdom which cannot be shaken!" They will obtain "**the reward of the inheritance**" because they "served the Lord Christ" (Col. 3:24).

The APPLICATION of the Hebrew's teaching is in chapter 11:39 to 12:29. The writer emphasizes the following:

1. "Let us RUN WITH PATIENCE (ongoing and unflagging) the race that is set before us." This involves the laying aside of every encumbrance, the questionable, unnecessary impediments of a winning runner. It means again, discipline, self-denial, fortitude. "Sin which is in good-standing-around (so frightfully common, "everybody's doing it") is no alibi here. Probably this "sin" is waking-by-sight—to be a "believer" it is not necessary to walk where all is understood and **seen!** Jesus is the Ideal and Inspirer of such victorious running. He is the Beginner and End-time consummator of our faith.

2. FOLLOWING THE WAY OF THE CROSS is a part of the victor's habit of life. Our Forerunner "endured" the cross, disregarded the shame, bore opposition from sinners even unto death, **why not we** if we "follow" Him? Are we "wearied?" Have we "resisted unto blood?" Have we "endured a great conflict of sufferings" . . . "taken joyfully the despoiling of our goods?" (Heb. 10:32, 34). Like Paul can we say, "Now I fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the church?" (Col. 1:24). Four times "endurance" is cited in this challenge of Heb. 12:2-4.
3. WILLINGNESS TO ACCEPT PATERNAL DISCIPLINE is here too (vv. 5-13). Seven times is discipline or chastening (**paideia**, Gr.) pressed home upon us (vv. 5, 7-11), while in verse 6 "scourgeth" (**mastigoi**, Gr.) is mentioned. We may respond: (1) by **despising** it, which many do. They take it but "in the natural course of events" without reference to Divine overshadowing or controlling. (2) We may "faint under" it, letting it crush us, making our testimony valueless. (3) One may "**endure**" the experience stoically, as just that much more to bear. Or (4) one may be "**exercised**" by the trial. This word is our English "gymnasium" (**gegumasmenois**, Gr.). We must develop **spiritual muscle** from it. So turn it this way and that, asking what our Divine instructor would have us get out of this overturning of our plans and hopes of expectation. If we have no discipline we are not "sons" but born out of wedlock—are we "children" at all?
4. A "SANCTIFICATION," or holiness (vv. 14-17), that makes us "follow peace with all men," is a requirement, recognizing that "God hath called us to peace." "**God is not the author of Confusion** but of peace." Remember the awful marks of the manifestation of "the flesh" discussed elsewhere (Gal. 5:19ff; Eph. 4:22; Col. 3:8). Some Fundamentalist circles have **not yet** learned this A.B.C. lesson of a Christian's walk. These out-of-character church "splits" and "influential" group "divisions" and "bitternesses," how they witness **against** us. "Lest some root of bitterness springing up trouble you, and the many be defiled." It is better to suffer wrong than **to fight**—is this not forever true? The sanctified heart says, Yea! "The grace of God" will empower **everyone** to do this **if he lets God be His defense!**
5. ESAU becomes the Holy Spirit's great example of ONE WHO FAILS to attain his place amongst God's inheritors. The profanum was the unhallowed spot outside the fane, or temple, trodden by all and sundry—it was **common**. The Greek word here (**hebeelos**) Thayer says means the same thing and is set over against "the holy." It is a negative idea, yet just this attitude of heart and life **cost Esau**, Isaac's

firstborn naturally, **his place as king-priest of the household and clan.** “Who for one mess of meat sold his firstborn rights.” Read the story in Gen. 25:27-34. And while he sought carefully to avert the consequences, the mischief was done—and **never undone.** The possible heir **failed to be the inheritor.** Thus may we “despise” our potential rights to “the kingdom” rule and glory—how? By indulging one day **beyond the lawful** when God says, it is enough! “Eleventh hour conversions,” yes, most certainly—but **no sharing in the heritage rights** of the kingdom; vastly more is essential for this holy entrustment. Note that Jacob himself went through a transforming experience at the ford Jabbok where he became, not “the supplanter” but, **Israel, the prince with God!** **Lost:** The heir’s firstborn rights! **Lost:** his place in “the church of the firstborn ones!” **Lost:** his share in the “better resurrection!” **Another** will have Esau’s crown! **Shall we have ours?**

GOD'S "TYPE" OF THE RESURRECTION

Installment No. I

The Type:

Lev. 23:9—"Bring the Sheaf of your *Firstfruits* of your Harvest."

In *Prophetic* Time:

At end of 69th week of Daniel 9:24-26 at the historic Cross.

Already Fulfilled:

CHRIST now risen "*the Firstfruits* of them that are asleep" (1 Cor. 15:20).

CHRIST "*the Firstborn* out of the dead ones" (Rev. 1:5).

Installment No. II

The Type:

Lev. 23:17—"Two Wave Loaves . . . for *Firstfruits*" (Christ's "treasure" and "pearl" (Matt. 13:44-45).

In *Prophetic* Time:

At "*midst* of (70th) week" of Daniel 9:27, but 3 ½ years after Calvary (see Rev. 12:6, 14; 11:2,3; 13:5).

Next in Fulfillment:

Pre-Tribulation

"*A Firstfruit Christ*" (Christ and His co-regents, jointly). 1 Cor. 15:23 ff., Greek and Rotherham.

"*The firstfruits* unto God and the Lamb" (Rev. 14:4).

Installment No. III

The Type:

Lev. 23:22—"Reap the *Harvest* of your land."

In *Prophetic* Time:

At end of Daniel's 70th week (3 ½ years after *Firstfruits* Rapture).

Fulfillment Completed:

Post-Tribulation

"Afterward *they that are Christ's* at His coming" (1 Cor. 15:23 ff.).

"Reap . . . for *the Harvest* of the earth is ripe" (Rev. 14:15). Cf. Time is Babylon's fall . . . wrath (vv. 8-20).

"*The Church of the Firstborn ones*" Heb. 12:23). Esau yet a son, failed to secure his potential, "*firstborn rights*" (vv. 16, 17; Gen. 25:27-34).

The martyred, white-robed throng *resting until the quota of martyrs is fulfilled* (Rev. 6:9-11; 2:8-10).

The "great multitude" *palms-bearing, Harvest group* (Lev. 23:40) comes up out of "the tribulation, the great one" (Rev. 7:9-17).

The GLORIOUS CONSUMMATION of the tried and true sons of God in Hebrews is found in the outstanding picture of chapter 12:18-29. “Ye are not come” as the ancient Israelites, to Mt. Sinai—to its burning and fire, its blackness, darkness and tempest, its sound of a trumpet and the voice of words. They could bear no more and entreated; they could not endure what was enjoined. And even Moses feared and quailed. **Not to such** are these true Israelites of **the new covenant** come—but, “Unto Mount Zion, and unto the city of the living god, the heavenly Jerusalem.” Such was the glorious place with holy memories, with promises as old as the Psalmist’s fore views (Psalms 46-50; 96-100; 146-150), around which the holy seers had gathered the hopes of God’s own in earlier ages. (1) “Myriads of angels” will be there. (2) The “general assembly” (**paneeguris**, Gr.), like the great community gathering-place of the reeks with all the elders and the populace in bright array. (3) “The church of the firstborn ones” an elect group, of whom “the Firstborn out of the dead ones” (Rev. 1:5) was the Lord Jesus, and with Who they will be joined in glorious rule. They are raised now—now at this point of time, the “midst of the week” of Daniel 9:27 (carefully see Rev. 12:12, 14; 13:5; 11:3, 4), five clear-cut time marks when the consummation will take place). See also Heb. 2:12; Rom. 8:23, 29—they speak further, as e.g., “that He might be the Firstborn **among many brethren**,” said in the great “super-overcomer” passage of the Roman Epistle 8:12-39). (4) “To God the Judge of all.” (5) “To the **spirits of just men** made perfect,” unrewarded and unraised at **this** time. (6) “To Jesus the Mediator of a new covenant.” (7) “To the blood of sprinkling that speaketh better things than that of ‘Abel.” Thus this great heavenly assemblage gathers about these to be newly inaugurated glories for the City, the Father, the Son, the saints to reign in this coming, surpassing, Millennial Reign! **Wherefore receiving a kingdom that cannot be shaken**, let US HAVE GRACE (here’s the application surely) whereby we may **offer service well-pleasing to God** with reverence and awe: for **our God is a consuming fire.**”

Thus end the argument of Hebrews—it deals not so much with salvation in its initial stages, but with that of “THE KINGDOM” qualifications, and the dangers of forfeiting “the rights” of true believers by unfaithfulness, laxity, refusal to endure sacrifice and suffering, and thus forego God’s highest joys and honor after the trials and hardships are over. God keep us with faces set like flint to follow . . . follow . . . follow all the way!

XI MANY WILL FAIL BECAUSE THEY HAVE NOT TRIUMPHED OVER THE SUBTLE, DECEPTIVE, PERMEATING “AGE-SPIRIT”

“That He might deliver us OUT of the present, evil AGE-SPIRIT” (Gal. 1:4, Gr.). What we translate “age-spirit” is **aion** (Gr.)—in A.V., “world.” Another word, “world” in translation, is **kosmos** (Gr.), the Apostle John’s word, used over 100 times by him. The former is a time-word, the latter is a space-word. We are concerned here with **aion**. As with the English, so with the Greeks—their time-

period came to mean not only time as such, but time **plus its ethics** in a given time-period. We say, "The times are out-of-joint," meaning thereby the ethical conditions as well as chronology merely. Thus Paul used his **aion** word: it came to signify "all which exists in the world under the conditions of time," namely, all that "floating mass of thoughts, opinions, maxims, speculations, hopes, impulses . . . current in the world . . . moral or immoral . . . the atmosphere we inhale . . . exhale" (Trench). Similarly we have our zeitgeist, our age-spirit, and this according to Gal. 1:4, we who "believe" are required to be "delivered out of." Just this will be the standard at Christ's Judgment Seat—the standard for the Overcomer's splendid triumphing.

THE ELEMENTS in this present age-spirit frame up into a terrific complex. We have watched them change again and again over the past four decades. There was the pre-Great War period; then a post-war condition; then a prosperity-period; again, a depression complex; now a prosperity-in-war phase; already we prognosticate (how correctly?) another "post-war world!" Note that for all of these the Divine injunction is that we be "delivered out of" them as Christ's followers. Briefly, one may summarize the distinctive **world-matters**, followed by those that for the Christian attach to the more personal aspect. The former are such as these:

- I. The unspeakable (1) crime wave that is everywhere costing more for protection and for detection of the criminals than for our educational or church maintenance. (2) The colossal immorality of these degenerate days, such as the venereal disease plague. (3) The bane of "easy money" and its attendant trail of *****. At other times there are the denials of economic depression. (4) Astray philosophies such as Fascism, Naziism, Socialistic state (that always forgets "human nature," etc.). (5) Governmental corruption—pre-war, inter-war, and post-war. (6) The colossal war psychology and mounting, ever-mounting war expenditures. (7) The world's natural longing for personal, domestic, economic, anti-war certainty.
- II. Beyond these distinctive world-affairs, there are those that may be differentiated, namely, our personal, domestic, and church world. Let us suggest the following that believers must be "delivered out of:" (1) The "social whirl," the unsatisfying "round" of empty, wearing, quite aimless doings of the social circle, that supplant the ministries of value that many a "delivered" heart realizes when the better way has been entered upon. (2) The inanities of "modern jazz and song"—the utterly imbecile things that remind the writer of what he used to hear at midnight in Central Africa in the "music" of some pagan feast. We mean just this—it's degenerate, heathen tump . . . tump . . . tump . . . dit . . . dit . . . dit! Now it's civilized music!

(3) Ought Christians bought by the sacrifice on Calvary to be devotees of movies, the card table, "the social glass?" (4) An over-balanced "sports" and "pleasure" spending. Are there true Christians at boxing matches where a boxer wins \$190,000 in 18 minutes, or where \$40 per seat (11,000 such) is paid? Or for "pleasure" entertainment when from \$3,000 to \$12,500 per week is paid to individuals (President Truman gets \$1,500 per week)? How tragically does Christian money go into this.

- III. We feel strongly that there are veerings from the clear-cut New Testament standards by our Fundamentalist churches and brethren (and we write this with sorrow and trepidation). To us it is a sinful thing. With an **open New Testament** we cannot accept as right the **highly-financed** Conference and Preaching Missions of our continent. We have come to look upon it as sin. Where in Holy Writ is there any warrant whatever for "the charge" made by our **leading** Fundamentalist preachers and Bible "teachers?" Here are a few of many examples: (1) Required an "expense" account (40 miles from home) of \$25 per day, plus a "love offering" (plus this pastor's \$125 per week home salary)—or \$375 "earned" total between Sundays! (2) A Mission secretary is comfortable on a \$1 per day room at the "Y"—but the Bible "teacher" requires a luxury room in best hotel at \$5 per day (both came from ordinary folk). (3) Another "teacher" requires \$100 for Monday-Wednesday nights; spends the days amongst friends socially and pushing his books sales; no period of waiting upon God during the day. He got his \$100, but-- (4) An appeal was made at a Fundamentals Conference for "expenses of speakers;" a stenographer worked all night to earn an extra \$3; after this appeal, every speaker went to their hotel, and spent \$3 on dinner! One of these had shortly before sold his residence and boasted of making \$15,000 profit; this "imminent Coming" preacher also owns farm, plantation, etc. (5) We paid at the rate of \$250 per week to each of three speakers, plus \$250 for pianist and song leader, plus railway expenses for all; plus the best hotel costs—and all for "DEFENDING the Faith!!" (6) Why spend literally **thousands** of dollars(that would send missionaries overseas or bring them home in these costly days) on "prophetic conferences" to but **re-affirm** the views of the dominant, prominent "school" of teaching—views that have been repeated a thousand times already and are being rehashed again in the "new" books by these writers every month? And thus we could go on citing such regrettable wasting of our Lord's money. Such exorbitant charging has helped to discredit, even kill the "Conference" movement. We ask—what does the workingman think of "appeals" to give such unearned, unwarranted, **unbiblical**

sums of God's treasure for such high-charging and high-living ministry? Will it not alienate him? What does the poor Home Missionary pastor think who labors on for \$20 per week for his wife and child? Compare the "pocketing" by the "teacher" of ten times his income! "And ALL ye are brethren!" Where is this brotherhood that our Master speaks about—in such Fundamentalist circles? Where is the "fair play" here and where is the Scriptural warrant for such deplorable differentiation? And what displeasure **the indignant Christ** must have at such exorbitant demands—bring your Bible and show an example of the like by the Savior, and by the Apostles—there is absolutely none! All is in the opposite direction. There is need of exemplification of "the Faith"—quite as much as the defending of it. We are quite aware we shall call down the wrath of some doctor of divinity in thus writing. But since these are factual examples given herewith, we therefore speak without fear. Someone's speaking out unafraid is **long overdue**. Who will be the next? and the next? and the next? Above all else—we are seeking to please God, and are quite assure He has led us to write the foregoing. Let us please the Lord Jesus whether leaders, or others, reject or rejoice in this testimony. We are concerned about the Judgment Seat! And glad that our poverty will be acceptable to Him then—for has He not said so to ALL His servants. We desire to have His "Well done" beyond all else. This Judge of "all the earth" and of Christians will "do right."

THE METHOD OF DELIVERANCE from this zeitgeist we would briefly summarize.

- (1) By a frank recognition of the awfulness of this age-spirit. Note the following, revealing Scriptures where **aion** is employed: (a) Satan is "the god of the age-spirit" (2 Cor. 4:4). In the coming age Christ is King (Eph. 1:21). (b) "Disputer of this age-spirit" (1 Cor. 1:20)—the "apologist" for it. (c) "Princes of this age-spirit" (1 Cor. 2:28). Cf. "world-rulers of this kosmos" (Eph. 6:12). (d) "Children of this . . ." (Luke 16:8). (e) "Seemeth to be wise in . . ." (1 Cor. 3:18). (f) "Darkness of this . . ." (Eph. 6:2). (g) "Having loved this . . ." (2 Tim. 4:10). Cf. Demas' terrible loss. (h) "According to the **aion** of this **kosmos**" (2 Tim. 4:10). Question for each of us—Do we belong to and share in the foregoing? How closely do we approximate to the type of life the age-spirit reveals? And after this—**the Judgment!**
- (2) Victory's FOUNDATION is the CROSS OF CHRIST. "Our Lord Jesus Christ Who **gave Himself** for our sins that He might deliver us out of . . ." (Gal. 1:3, 4). This triumph obtains in the heavenly realm (Col. 2:14, 15); in the earthly sphere; and it will be actualized everywhere when Jesus comes. When He reigns all God's creation will know His dynamic power, on the

physical side (Psalm 103; Isa. 35); in the material (Rom. 8:16ff); in an everywhere overflowing superabundance (Psalm 72, etc). Our part today is to blessedly share in the gracious benefits that pertain to the present time—claiming them now for ourselves.

- (3) Victory now for the believer by a subjective SURRENDER as **an act**, followed by THE HABIT of non-identification with the zeitgeist, its money-loving, its pleasure-seeking, its worldly honors, its scholastic-paradings, all . . . all empty and **vanishing when Jesus comes!** Romans 12:1, 2 and 6:11-13, are challenges to the above dedication and separations. Believer, “run with the crowd,” if you will—but the day is coming when such “questionable” and sinful things will be your sad shame and sorrow. A deep, semi-worldliness with even outward conformity to God’s way will size up to but costly failure. “The day will declare it.”
- (4) “Be getting FILLED WITH THE SPIRIT” (Eph. 5:18, Gr.) is yet today, NOW, the injunction of Holy Writ, the last personal word given to us by the Spirit. And by **maintaining** the attitude of yieldedness to the Lord Jesus, drawing upon this never-failing source and supply, victory is sure. Unearth the teachings of Finney, Torrey, Moody, Gordon, Elder Cumming, and their school of teaching—and let Him, the HOLY SPIRIT OF GOD, condition us and endue us afresh with His Might “Power!” At a Conference in French Equatorial Africa last year—instead of preaching a sermon, they but read Dr. Torrey’s God-anointed tract on “The Baptism of the Holy Spirit,” and the blessing of God followed giving new “power” to all the Mid-Missions (Baptist) missionaries present. From them the overflow blessing spread to all the helpers and stations of the Mission as never before. This tract helped greatly the writer at his conversion. Dr. Torrey was mightily used in those years with God’s people everywhere.
- (5) The employment of THE WORD OF GOD in any life that will overcome must ever be stressed. This writer has never accepted guidance in any decision save as it came by, or was confirmed by, some passage of the Scriptures—it is never safe to omit this confirming. “The Word of the Lord abideth forever”—and if so it must be our perpetual counselor.

THE APPLICATION of this standard, Divinely required, demands deeply spiritual discernment, and thus callous, blunted hearts do not see its pertaining to the believer. Let us suggest some cases. Here is a Divinely-called minister who omits his daily getting “near to God”—and thus he slips bit by bit, further and further, and then follows loss of spiritual vision and sin, grievous sin (we are thinking of our “boys”), and today no stranger would suspect them of ever having been preachers of the Gospel (God deliver them). Or it may be a failure in a pastorate—then “making good” in business and “commitments” financially, and the ministry is shoved aside; today they are out of God’s will, high and dry. Or

the insatiable longing for “a further course” degree-ward, leads them widely afield, and today they are content with a secular professorship—again away from His Will for their life’s service. Or again, beginning as a deeply spiritual servant of God, the merely “social service,” non-evangelical, “doing good” kind of ministrations, deflect him from what the Lord’s Great Commission directs and specifies—and his life becomes barren and unproductive of what Christ’s Judgment Seat will call for. Or, the foreign “missionary call” comes—and is accepted and an over-ocean journey takes him to Africa or China or elsewhere. But too soon the glamour of the farewells and the honors of the going-forth wear off, and the humdrum plodding follows. After a twelvemonth “furlough” time looms large and in a couple of years more he returns home. And now—well, he’s just a “one-term” missionary! Of course some missionaries are absolutely and justifiably unable to return to their fields—nevertheless (we have been a foreign mission secretary) it is utterly deplorable **how many** across this continent are but “one term” missionaries! And what of the backslidden, large **Christian** institutions that have almost nought left but the “Christian” in their name in all our cities and many towns—they used to be soul-winning opportunities. We have been a board-member of such. Today God has written **Ichabod** over them—God have mercy on such everywhere, and bring them back again to function as at first. Here is a Christian “steward” of temporal possessions; he is legitimately able to give beyond all others in his community, to church and every good ministry. Then a seeming chance comes to “make big money,” though in a somewhat speculative sphere. He plunges together with other Christian “investors.” All looks fair for a time—but reverses come. And finally real estate values collapse—and he loses literally all his gains plus his true, invested funds. And for thirty years he is penniless, dependent upon others. He knew he had “lost out” with both God and man (he told us so). Need we add further examples? Let us pray for spiritual discernment and appraisals.

A STORY OF SURRENDER TO GOD (Rom. 12:1, 2ff). A pastor in a Western city wanted to give his “testimony.” Everything had “gone wrong with” him. One day alone at home, he came to the conclusion that he had never really “surrendered” his life to God. Taking his bible with him to his bedroom he got on his knees and told the Lord he was now ready to make this glorious transaction with Him—of “an utter yielding of himself” to the Lord Jesus Christ, henceforth to be His altogether and only. He began with his wife who had been his greatest helper in life—he gave her to God with new implication. Next, his fractious daughter who had been rebellious in the home and toward her parents—he gave her to God. So with the other sons and daughters. Then he brought his indifferent health . . . his financially nil condition (had earned nothing for months) . . . his ministerial reputation which was down to about nought . . . his cut off preaching opportunities . . . and all else! All . . . all . . . all “was laid down **at the feet of Jesus** for Him to care for, Him to undertake in—and left there!” The outcome—the next Sunday a large, strong men’s Bible Class invited him to speak for the first time; he did so, giving his “testimony” as above. The men

broke down—Revival began! The following Sunday he was invited again, and once more, hearts bowed and were melted before God! And they said—“You are going to be our pastor’s Associate’ we have raised your salary for a year; you begin now.” And in the months afterwards, constant soul-winning and blessing attended his ministry. We thanked him for his cheering, inspiring story—God has used it wherever we have told it. GOD WAITS FOR OUR SURRENDER—just this, before all else. To “present our body’ gets us ready for the day of His Judgment Seat and scrutiny.

XII CROWNS ARE REWARDS—FAILING TO WIN THEM DISQUALIFIED FOR REIGNING

NO REWARD, NO CROWN—NO CROWN, NO REIGNING! All regents **on earth** or **in heaven** are “crowned!” There will be **no crownless regents in Christ’s coming Kingdom!** Here as elsewhere the incidental references in Scripture form a full-orbed doctrine. Two crowns look **selfward**; they are negative and positive aspects. Two look **neighborward**; one looks worldward, the other churchward, thus a complete whole. A fifth looks over **all life**; it is for suffering and enduring right on to the end, even including a possible martyrdom.

1. The first Paul designates the “incorruptible” crown (1 Cor. 9:24ff). The picture here has been amplified in other chapters—it embraces repression and expression, in short, **discipline** of the finest sort. To refrain from indulgence; to press out into the full one’s highest powers in order to win—it is the Greek athlete again. The contest must be according to the rules (2 Tim. 2:5), else the contestant meets **disqualification**. So Paul “browbeats” his body bringing all into subjection—in order to win this “incorruptible” crown.
2. The “crown of righteousness” is at least the other aspect of discipline, the displaying of the deep, inner experience that makes one to **radiate** with the character of **Christ!** The passage (2 Tim. 4:1-8) is wider than personal reflection of the lord Jesus—it describes a comprehensive faithfulness, witnessing, enduring, reproving and rebuking sin, fulfilling one’s ministry. Yet personal, lovely, shining “**righteousness**” of a personal kind is also revealed. Will this be absent from the Judgment test that is coming? We are convinced it will play a larger part than one usually estimates. May we win **this crown**.
3. The Soul-winner’s “crown” (1 Thes. 2:19) is placed by the Lord just at the highest point of delight that any runner receives—at the moment when the Judge places the laurel wreath upon the prize-winner’s brow. It is the “crown of rejoicing.” “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus at His coming? For ye are our glory and our joy.” See also Phil. 4:1. We

believe it reaches the pinnacle of human blessing, this pointing of a lost soul to the Lord Jesus Christ—experiences come to one's memory that still thrill one. A dying lumberjack, a hopeless Scotsman in London, a group of lads in an American city, some wrecks of men in Vancouver, and thus forth. Has the reader had this greatest of all joys? If never before—bring your first soul to Christ.

4. “The crown of glory” (1 Pet. 5:1ff) while given to elders is unquestionably for all those who will “**tend the flock** of God which is among you.” Thus it is for those who will **shepherd souls** that have already found Christ. This is far-reaching, greatly needed, and most fruitful ministry—we believe it the most necessary of all service today. Too many official pastors, we fear, will never be thus rewarded. A shrewd, English editor, after touring America (including Canada) wrote, that “a great many American ministers have very fine cars, but very few books!” The last couple of decades it is so easy to “run around in one's car,” doing this and that, and neglecting the study and prayer-time **and the visiting** of the humble folk of the flock that—the entire church life is suffering (and asking, **Why no Revival?**)! But **also** this—let our godly women **shepherd** their kind, and let the mature men search out their kind, and let young men and women follow up their kind. And at the end of the days the “crown of glory” will be won for such God-blest ministry. Begin today, do it tomorrow, and by His help and benediction continue to safeguard God's own flock that so sorely need, it today.

5. “The crown of life” is the Judge's reward to those who “endure trial” (Jas. 1:12) and who may go on in profound faithfulness unto this, the martyr's crown. Let us insert Rev. 2:9, 10—“I know thy tribulation . . . poverty (but thou art rich), and the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan (Jews and Israelites in Holy Writ are the **same** group—so insert “who say they are **Israelites** . . . Satan!”) Fear not . . .to suffer: behold the devil is about to cast some of you into prison . . . Be thou **faithful unto death and I will give thee the crown of life.**” Loyalty unto the last breath that we draw—such is the injunction here. And hence, to be true to the faith, true in supreme and **prolonged endurance** (that word **hupomeno** again, so often translated **patience**) of bitter trial, true when heretics of keenest sort press us to the breaking point, true to uttermost suffering—such is the picture here. Like those who went into the lions of the Roman arena; like Ridley and Latimer of the Middle Ages; and many another in modern days like the martyrs of the Boxer Rebellion; and like those in the coming antichristian, bitterest of all experiences, when the beast (of Rev. 13) “makes war with the saints, and overcomes them” in diabolical tortures. Thus the minimum for “the

crown of life" is enduring victoriously great trial; the maximum is that of deep-dyed, bloody trial unto death itself. They will answer, Yes! these "saints, apostles, prophets, martyrs." And no less the ordinary, everyday folk like the writer and the reader. May **He make us faithful** in such an hour!

A SUMMARY OF THE WHOLE

Far too greatly have we been taught that if but "once in grace" without further obedience, or loyalty, or keen following of the "way of the cross," entitles us to literally **everything** that God has for His people! It is our conviction that so has this been stressed that it lies at the back of the backslidden, "dry rot" condition of the church—even within the ranks of much-professing, Fundamentalism today. Potentially, of course, literally **all is ours**—it is not actually, possessively so, until "by faith" and deep renunciation we "begin to possess" our inheritance. No longer any folding of hands, no longer any easy-living, fully-indulging our pampered selves—but living after the pattern of the devoted followers of Christ in other days. No other kind or degree of Christian life will see us through to God's highest and best. We summarize here for our reader the foregoing pages:

1. We must qualify as to the ancient type of primogeniture if we would be amongst the "caught away" firstborn.
2. We must be spiritual, winning "runners," not losers of the race.
3. We must have "the fruit of the Spirit"—the carnal, ever-squabbling "works of the flesh" disqualify us for kingdom rule.
4. One's "teaching" must not be stale, re-hashed, non-evangelical, worldly-minded ministry—else our dead, "wood, hay, stubble" will see us stripped of all reward necessary to reign.
5. "Gifts" that ever follow surrender (Rom. 12:1, 2ff) are necessary to function as "members" of His 'Body—there are no dead members in Christ's living Body. His Body evermore **functions!**
6. Suffering to the degree of "travail" belongs to His "overcomers," according to the Revelation 12 picture of those who are "caught away to God and His throne." Minus "suffering"—minus "the reign."
7. Paul's 'Love His appearing' plus all the other dozen elements in a victorious believer's attitude is an essential to fitting us to reign.
8. It is expected that a life of prevailing intercession will be characteristic of those who win out here.
9. Unreleased, earthly possessions will be measured by "the rich young ruler" record—this is Christ's word to any reader, not ours.
10. "If by any means I may attain"—the comprehensive, Pauline attitude ought to be ours.
11. Not ignorance of, but to "know . . . the Hope . . . His Inheritance . . . the Power" of His resurrection-purpose, is the Ephesians' message.

12. The Hebrews' tests of chapter 12—the application of the entire Epistle, is no less a Gentile believer's measuring-line.
13. The necessity of overcoming the age-spirit.
14. The coming regent must have won a "crown"—crownless regents are unknown in both earthly and heavenly spheres. Saved-but-crownless will never see us through into coming kingdom joys. We must be CROWN-WINNERS if ever we "reign with Christ."

"NOW UNTO HIM THAT IS ABLE TO KEEP US FROM FALLING, AND TO PRESENT US FAULTLESS BEFORE THE PRESENCE OF HIS GLORY WITH EXCEEDING JOY; TO THE ONLY WISE GOD OUR SAVIOR, BE GLORY AND MAJESTY, DOMINION AND POIER, BOTH NOW AND EVER! AMEN!

WHO ARE THE REIGNING ONES?

Rev. A. T. Pierson, D.D.—"The greatest of all the revelations about the future condition of the saints is, that they are to be identified with Jesus Christ in His reign—that is, those who 'overcome.' Not all saints are to be elevated to this position; this is for victorious saints."

Dr. J. Hudson Taylor of China, the outstanding missionary, said:—"We wish to place on record our solemn conviction that not all who are Christians, or think themselves such, will attain to that resurrection of which St. Paul speaks in Philippians 3:11, or will thus meet the Lord in the air. Unto those who by lives of consecration manifest that they are not of the world, but are looking for Him, 'He will appear without sin unto salvation'."—From **Union and Communion** (ed. 5, pg. 83)

R. Govett, M.A.—"It is a matter of sad observation that every species and degree of crime is committed, and has been committed, by believers after their conversion: so that there may be positive and entire forfeiture of the kingdom, and only the lowest position in Eternal Life after it. The native magnitude of this truth must speedily redeem it from all obscurity. Those who have the single eye will perceive its amplitude of evidence, and embrace it, in spite of the solemn awe of God which it produces, and the depth of our own personal responsibility which it discloses." **Many such testimonies** can be adduced from those who have not been regarded as teachers of the foregoing message.—W. F. R.

--A TESTIMONY--

The method of arriving at the conclusions we present herewith may interest the reader. After being in the ministry a dozen years—in August, 1914—we decided to spend the winter following in preaching through the Book of Revelation. This we did for ten months (and had our congregation at the close!). For months we floundered along, “consulting” eight or ten commentaries on each passage weekly. From a century back we discovered that the popular “Brethren” writings were virtually all re-hash—let the reader go over the writings most popular today to confirm this statement. So we began to STUDY FOR OURSELVES! We felt that the chapter 1:19 A.V. and R.V. rendering, dislocated the entire **Divinely inspired outline!** Ever study Homiletics? Well, here in Revelation you have the most perfect gem in the entire Homiletics field—who gave any expositor the right to **dislocate** the structure of this marvelous book that fits, in the most intimate and exquisite details, into a perfect literary mosaic? Better leave our unholy hands off its mutilating! Chapter 1:19 can easily be translated so as to eliminate its imagined three-fold division, “Write therefore the things that thou sawest, and what they are: even the things that shall be after these.” The Greek connective **kai** may be translated correctly: **and**, or **also**, or **but**, or **even**. **Meta tauta** (“after these things”) means after in **narration, not in time**, as per Rev. 7:1. This left the Divinely-given **outline intact** for us, and made easy and **complete harmony!**

But the popular outline of Daniel did not fit into Revelation. This too we just **read with prayer**, and then discovered that our popular “Bible” notes had not picked up the trail—but by-passed it, namely, at Daniel 2:28, “What shall be **in the latter days**.” This **repeated form** of the four Empires of chapter 2 we found in chapter 7 which has **future** time-marks and **not past** as commonly taught in these ever-repeated Studies (writings that have come to be in popular thought almost as inerrant as Holy Writ itself). And the serious oversight in Daniel by the writer of the “Bible” marginal notes, has taken away from the whole prophecy-studying world the **clearest indicator** of the breaking of the world’s “tribulation” time. We ask the reader: Does he see anything ominous today (August, 1946) in the getting-together of the Lion-Eagle nations (of Daniel 7:1ff) plus the conjoining of “the Bear?” Then consult Rev. 6 and 13. There rests tremendous responsibility upon a few, outstanding leaders in America who have the ear of the prophetic reading world—**they ought to see these things!** Let them study afresh!

Then other matters of interpretation came before us—the meaning of the “firstfruits” and “harvest” resurrections—these could not be wrong, of course, even though the idea of a so-called “partial” rapture brought forth looks suggesting those of “condemning a heresy!” Even in print a Southern Seminary president ha unworthily sneered at anyone teaching a “firstfruits” rapture. But, brethren, **the type** requires a three-fold “partial” rapture—the type **REQUIRES** three installments! Our theory **must fit this accurate type**. How these and other questions led to **further enquiry in the Scriptures**. Hence, the present

small volume. It is sent forth with deep conviction that God will use it to assist in rooting out some errors in prophetic interpretation. If HARMONY indicates clear guidance—and we believe it does—then there will be confirmation for those who prayerfully, open-mindedly read these pages. The truth will hurt—it always does. However, **let us follow it**—by it we shall be “judged” at the “Judgment Seat of Christ.”

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The work was provided by Mr. Alan Robinson to InTheBeginning.org.