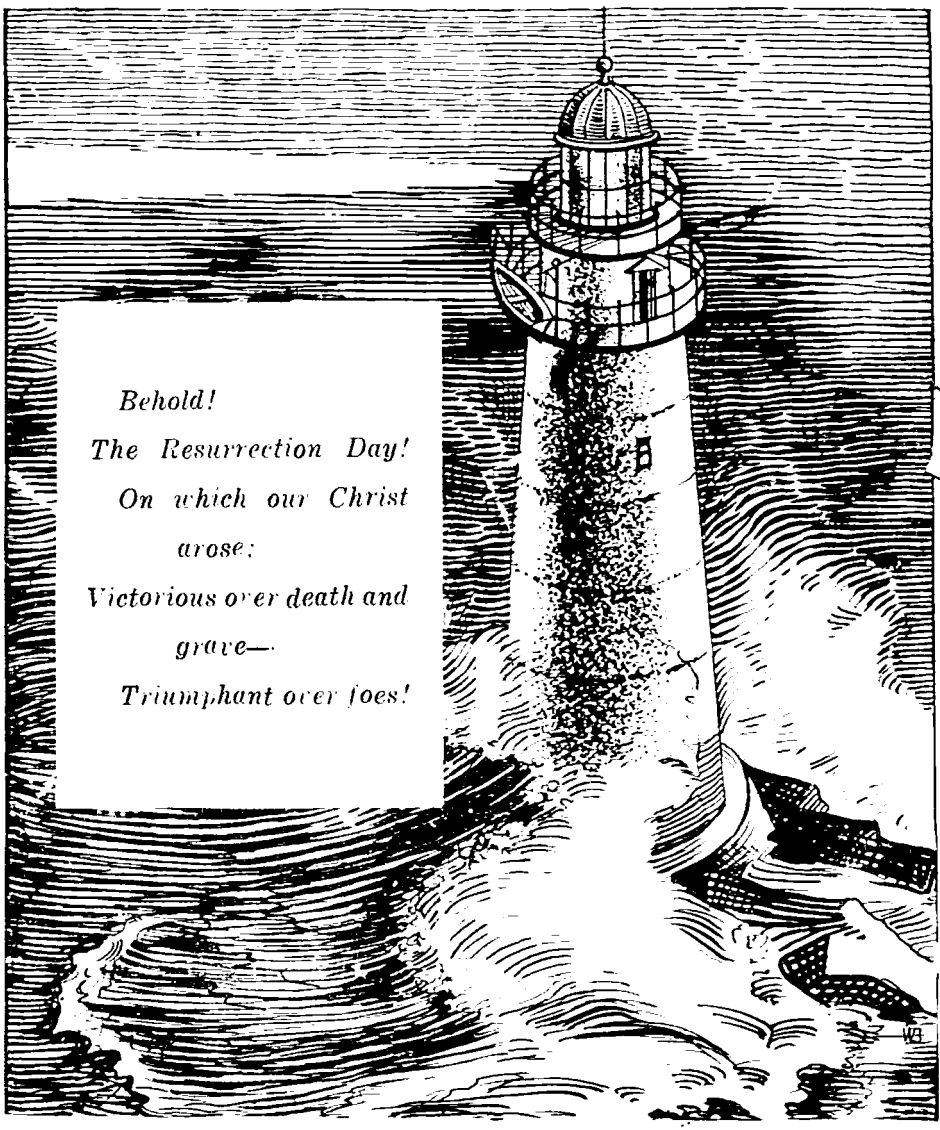
BEACON LIGHTS

For Protestant Reformed Youth

VOLUME VI APRIL — 1946 NUMBER 7



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He Is Risen!

He is risen! Christ our Saviour,
He is risen from the dead!
Thus spake the angel of the Lord,
As in the Scriptures it is said.

God's people had forgotten,
His promise of long ago,
And, also, in that "awful hour"
When He did suffer so.

His resurrection was a wonderful fact
Which eye hath not seen nor ear heard,
And now, alas, He was risen,
According to His Holy Word.

Yes, He had power over the grave,
The bands of death were broken;
For in death He conquered victory,
Of which He had often spoken.

He will come again to His people
To assure them that He lives:
He will come in the resurrection,
That we may be where He is.

Gertrude Van Baren,
So. Holland, Ill.

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THINK ON THIS

Most of us, I presume, are aware of the widespread difference between Calvinism and Arminianism, and undoubtedly have heard frequent denunciations of the latter, especially in Protestant Reformed circles. You may have heard your pastor or society president further characterize Arminianism as man-centered and Reformed (Biblical) truth as God-centered.

Perhaps the question has arisen in your mind: "What do the terms: *man-centered* and *God-centered*, mean? It is the purpose of this essay to briefly explain their meaning.

Before doing so, permit us to pen a few preliminary remarks.

By nature we all desire a god that appeals to our liking, while the God of the Scriptures we hate. But the truth, as it is confessed by the Protestant Reformed churches, leaves man with nothing to boast of himself, is contrary to our flesh, and confesses that man is dead in sins, unable to stretch forth his hands for his own salvation, unless God first works in him to will and to do.

It is this truth of sovereign grace that is today bitterly undermined and contradicted, because it makes God all, and man nothing. That is the reason why in many circles which are officially or nominally Reformed, the Reformed banner is floating at half-mast. Always since the fall, man endeavored to be his own saviour and to set up his own gods according to the dictates of his sinful heart, and to find an end, a purpose for the existence of all things in man himself. Man became a god unto himself, and placed himself as the center of all things, around which all things revolved. Man became selfish (self-centered) instead of living unto the honor and glory of God (God-centered) as he had been originally created. That is the horror of the fall!

That is the reason, too, why there is so much modernism and Arminianism in our land today. Arminianism, like modernism, tho the latter is more radical, preaches a man-centered gospel. Calvinism, as we said, is God-centered.

And there certainly is a reason

for this fundamental difference between Arminianism and Calvinism, and it has far-reaching consequences. The difference exists because of a certain principle which we should always remember. The principle is this: *that our view of God and our view of man are intimately related.*

We can probably make this principle easier to understand if we employ a few examples to illustrate what we mean.

For instance, modernism has a certain view of God and a certain view of man. To them man is all-in-all, sufficient unto himself, master of his destiny; and in comparison to man, the modernist reduces God to the size of a mere pin-point, Who exists for man's sake to help him out of his difficulties. And so, the lie is carried all along the line: sin is changed into a weakness of character, redemption is to establish a universal brotherhood of man, etc. Thus, you see, as our God is, so is our life!

Again, Arminianism, also has a certain view of God and a certain view of man. They do not want to be as radical as modernism, tho, so they place God and man on the same level, cooperating with each other. The Arminian view seems to be that God cannot do without man, and man cannot do without God. Upon this basis we can understand how they try to maintain the false doctrine of man's free will which is able to successfully oppose the sovereign God. Arminianism is man-centered because it presents a gospel which exists for the sake and welfare of man. They try to make their mission subject make the proper choice, by telling them how much nicer it would be to go to heaven and not to hell. Scripture says that the carnal mind is at enmity with God. . . . yet they are bold enough to say that they "aim to make the gospel as acceptable to man as anything the 'world' has to offer." To what a low level must the gospel be brought if this is attempted! They emphasize the dreadfulness of hell and the blessedness of heaven in an attempt to "sell" the wares of salvation. The gospel is preached for man's benefit; it is good *for man* to be saved. Arminianism is man-centered. Thus, you see, as our God is, so is our life!

And again, on the other hand, Calvinism has a certain view of God and a certain view of man. Calvinism, so to speak, is the direct opposite of modernism and Arminianism. Calvinism holds God to be All-in-all, the sovereign Lord over all things, Who is the center and the reason for the existence of all things, to Whom all honor and glory belong. With regard to man, Calvinism holds that he was, indeed, created good, but that he fell away from his sovereign-Friend, becoming a slave to sin. God is all, and man is a mere pin-point in

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A Bold Deduction

By GEO. TEN ELSHOF — Grand Rapids, Mich.

Among the numerous accusations which are hurled at us, one of the most common is the one that we are so very logical. And some would even say "coldly logical". Just how this can be an accusation rather than a compliment, I quite fail to see. For myself, I find it a pleasure to be reckoned among rational creatures who maintain their rationality also in the realm of theology. That we owe a debt of gratitude to our leaders whom God has raised up and inspired to reveal to us the beauties of His grace, no one would dare deny. For in an orderly and courageous manner they have maintained and developed those doctrines of Holy Writ which are dear to us and which cause us to exist as a particular denomination.

We do not apologize for the fact that we are also *Theo-logical!* We have a beautiful precedent in the Scriptures in no less a personage than the apostle Paul. For do not his writings abound with logic and bold deductions? Take note, if you please, of the numerous "therefore's", "if-then's" and "wherefore's". We are indeed in good company if our deductions somewhat approach and imitate those of that noted servant of the Lord.

Shall we then briefly, as a Resurrection Day thought, pause at the seventeenth verse of I Cor. 15?

"And if Christ be not raised, your faith is vain: ye are yet in your sins." And neither does he limit it to the "ye" of the present but immediately in the next verse he states that also those which have fallen asleep, and note please, *in Christ*, are perished! Pause, dear reader, for just a moment and reflect with me at the awful implication of these words. For they are terrible! A bold deduction! Small wonder it is that Festus with a loud voice declares, "Paul, thou art beside thyself: much learning doth make thee mad." (Acts 26:24). Paul had just spoken concerning the resurrection of Christ and the rulers of the world call such an one a crazy fool!

And today, I, and I trust that you too, am happy to be numbered among those who labor under such a "delusion". You are in good company. Maintain your logic: also your Theo-logic!

Do you get the thrust of these words? Christ not raised — faith vain — yet in your sins! For, Paul, as it were, risks everything and wagers all on that *one* fact, namely, that *Christ is raised.*

What then do we conclude if Christ be *not* raised? Many things. For, if Christ be not raised, we may as well destroy every church edifice, dismiss our ministers, burn our Bibles, cease praying, close our Christian schools, cease our publication of religious periodicals, and relinquish our hope of life eternal! Yea, it is exactly that serious. Your faith is vain!

And, if Christ be not raised, how shall we deport ourselves? No need to struggle against that old man of sin and carnal desires is there? Would you love to steal, murder, commit adultery? Would you love to walk in the ways and after the manner of the world? If Christ be not raised, go ahead! Ye are yet in your sins! Then that belief that you have been washed and cleansed by His blood and have been raised with Him unto newness of life is at best an old wives' tale, and a cunningly devised fable. Your baptism means nothing. It is then, at best, a christening service. Go ahead, young people and follow after every manner of iniquity. And you, you pious gray-haired elder, your virtuous walk and conduct and life-long struggle against sin has been all for naught.

Is it any wonder then that I choose to select such a title as this and call it a bold deduction? Do you not see that these are terrible words and an awful conclusion?

It is not accidental that the Apostle casts the words of this verse in exactly this form. I believe that it is done with deliberation so that you and I may pause and shudder and be chilled to the very marrow of our bones and flee for our salvation to that Resurrected Christ. And if we catch sight of the importance of that truth, all else fades by comparison. Yes, even Christmas means nothing, Christ's suffering and death mean nothing, virtue, hope, comfort and distress, prosperity and adversity—all mean nothing if Christ be not raised. Your faith is vain. Ye are yet in your sins.

What is then the object of such a terrible statement? Is Paul trying to make us deny the resurrection? May it not be! For, mark you, in the preceding verses he has exactly been busy giving proof of this great fact. And has he not himself seen the resurrected Christ while on the way to Damascus?

No, Paul is not beside himself. Much learning hath not made him mad. To the contrary. Allow me rather to presume that he presents it thus in order that we may exactly pause and shudder and cry: "Oh my God, it is not so! It cannot be thus! Thou art my Saviour through my Resurrected Lord Thy Son.

Believest thou this?

The Lament Of Lazarus

We are supposed to be somewhat astonished and amazed at the results of the work of a certain Dr. Negorsky. He is a young Russian doctor who has won more or less acclaim because of the fact that he brings the dead back to life. I shall attempt to briefly describe his work in regard to this so-called modern medical miracle and comment in such a manner that you will understand why this article bears the above title.

The facts of the case (assuming, of course, that the material which I have read is true) are that this young doctor has for some time been experimenting with the possibilities of restoring to life that which has been pronounced dead. His experiments were at first confined to animals. Dogs which he has killed, he has also revived and they frisk and romp about his laboratory. However, it has only been recently that his experiments were conducted on human beings. One would gather, from the writings concerning these things, that he works in close conjunction with the Russian Army. The case which was described was that of a young Russian soldier who was struck by a flying piece of shell and whose leg was torn off. He lay dying in a hospital tent. A nurse stood by listening intently to the heart-beats and watching for that last breath. He gave one last sigh, the heart stopped and supposedly he was dead. Quickly she stepped to the door of the tent and called Dr. Negorsky who was waiting for this very event. Several other doctors were at hand to watch. The methods were relatively simple and the equipment rather crude. Briefly stated, it consisted of two long needles, one of which was inserted into the main artery leading to the heart and another to puncture the proper vein also in the region of the heart. A rubber ball hand pump was attached, by means of tubes, to these needles. Thus, blood could be pumped into the heart and it could again begin functioning. But blood is of no use to the body unless it receives oxygen from the lungs. A device resembling a home-made pair of bellows was used for this purpose. And, while a nurse counted time, one doctor pumped blood in the heart and another operated the bellows thereby pumping air into the lungs. And they succeeded in recalling the dead to life again and have since repeated this performance a number of times.

But, here is the difficulty which greatly limits the application of this form of resurrection. The subject must be able to receive this treatment within minutes after his death. It has been determined that

vital organs begin to decompose very shortly after respiration and pulse have ceased. The brain begins to decompose within five or six minutes and cannot be restored. The patient must have 'died' either from shock or loss of blood or from something which leaves his heart, brain and lungs unimpaired and the bloodstream free of poisonous matter.

These men profess to be nothing more than hard-headed and practical men of science. They bother themselves not one whit with the soul of man nor any such spiritual matters. They make this distinction in respect to death: 1. The death which the nurse witnessed is the "clinical" death, in which the patient simply stops breathing and his heart stops beating. 2. The second classification is the "biological" death which takes place a few minutes later when the vital organs begin to decompose.

And now what shall we say? Shall we be astonished? Shall we perhaps be a bit shaken in our faith? Shall we believe that man perhaps has no soul and that he dies even as the beast? Shall we let them boast perhaps and leave us spell-bound? Not at all!

You call that a modern miracle? I know a few which aren't modern but which put theirs to shame. I won't say "by comparison" for it would be blasphemous to liken Him to their men of science. Let us go back to the tomb of Lazarus. And words, which some times seem coarse or vulgar to the "refined" ear, take on a new meaning. They are two significant words which Martha spoke. For she said to our Lord, "he stinketh". Never before had I viewed this statement of Martha as being a word of *comfort*. But such they are for they definitely establish the fact that this resurrection was no advanced form of artificial respiration and manipulation of the physical heart. For Lazarus' body was not only clinically and biologically dead, but was also in a state or process of decomposition. And our Lord restored him again to this life. And viewed from a proper conception this was indeed a terrible miracle!

You who have loved ones far from home may sometimes desire that this work of this young Russian doctor could become advanced and perfected, or better still, that our Lord could lay His hand or speak His Word of Life over those who have gone beyond. And that is to be understood but that desire should be secondary. Consider for one moment, please, that Lazarus had died and is now raised *only to die again!* If our confession that this life is a continual death means anything and if we confess to believe that an inheritance incorruptible is laid away for us and that we shall partake of a joy and glory so beauteous that it is not to be described in human language, then

surely it is lamentable that Lazarus or any of God's people should be restored to this living death!

But such conclusions are not the fruit of human wisdom or logic. They are definitely matters of faith and transcend and reach beyond that which is of earthly sphere. For it is only upon that basis that we can agree that it is better to go to the house of mourning than to the house of feasting and that the day of one's death is better than the day of one's birth!

But let us not stop at the tomb of Lazarus and, standing there in awe, see nothing more. For that same Lord who recalled Lazarus to this earthly life also was buried but He rose again on the other side of the grave. And He has given us a hope which makes of small consequence the efforts of medical and scientific men who bend every effort to increase the life span and revive the dead. For through the work of our Resurrected Lord we have become partakers of a Life Span which is eternal. Not an *extension* of *this life* but a *new life* not only unencumbered by human sorrows, pain and all other results of sin, but one in which we shall be able to perfectly praise, sing and adore Him who is the Resurrection and the Life.

Blessed are they who are partakers in that Resurrection!

G. T. E.

THINK ON THIS

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comparison, or rather, "less than nothing and vanity". Isaiah 40:17. Salvation does not exist for man's well-being, even though it is true that a saved person is supremely blessed, but salvation is for God's sake. We are saved to the praise of the glory of His grace: the only purpose of our life. To come with the empty cups of our earthly existence and to drink from the Fountain of Life, tasting that He is good, acknowledging our own emptiness and dependence, and asking for more grace and a deeper sense of His favor: that is true religion! Thus you see, as our God is, so is our life! Soli Deo Gloria is the triumphant shout of the Calvinist.

E. S.
(A reader, from the Christian Ref. Church)

We regret to hear that Miss Vanderwerf is leaving her teaching post in California at the close of this term. We are sure that those who have had the privilege of being under her tutelage for the past three years will carry with them many pleasant memories upon which they may reflect also in years to come.

EARLY CHURCH HISTORY

The Apologists (II)

By REV. J. A. HEYS — Grand Rapids, Mich.

As we remarked last month, the false doctrines which spurred the early New Testament Church on to Scripture-study and the formulation of new confessions of the truth centered chiefly around the doctrine of Christ. This is to be expected, for Christianity centers around Him and professes Him to be the only begotten Son of God who came into our flesh, suffered and died for our sins, rose again the third day and ascended to glory as the King of all creation. It is certainly true that the Church in the Old Testament dispensation had this truth in types and shadows and that His coming and even the nature of His coming was promised and prophesied of old. Yet this truth was very displeasing to the unbelieving Jews who wanted the re-establishment of David's earthly throne. The faith of these unbelieving Jews who professed to believe only the Old Testament Scriptures, rejected Christ and continued clinging to the temple worship and sacrifices as though the Lamb of God had not been offered and accepted. is called Judaism. It naturally opposed Christianity. On the other hand, the truth of Christ which Christianity confesses is so different from the pagan religions of the Gentiles that it is to be expected that these Gentiles also will oppose it and attempt to prevent its spread.

From both these quarters, that is the unbelieving Jews and the Pagan world, the truth of Christ was attacked in the early history of the New Testament Church. It was therefore also against these factions that the Apologists strove in their defense of the truth. Somewhat later these factions crept into the church and sought to destroy it from within. The discussion of this matter will have to wait till later. We are now considering the Apologists and their defense of the truth against those outside the church who were seeking to overthrow its faith in Christ.

These Apologists were then early church fathers who did that of which Paul speaks to the Philippians in chapter 1:27. They strove together for the faith—doctrine—of the gospel of Christ. You may wonder how they acquired this name "Apologists". The name is given them because in a good sense of the word they apologized for the principles and doctrine of the Christian religion. Of course, we

need not apologize for anything in the Scriptures in the sense that we have to make an excuse for it. Nor need we express any regrets that its language is strong and uncompromising. However, if you look up the word "apology" in your dictionary you will find that it also means, "a defense or justification". In that sense the apologists apologized for the teaching of the Christian religion. They defended it, and comparing it with the heathen religions and doctrines of man they showed that it justly has a place in this world.

These Apologists were divided into two classes, the Greek Apologists and the Latin Apologists. Although both groups defended the truth of Christ over against both Judaism which was the doctrine of the unbelieving Jews and Paganism which was the religion of the world, the Greek Apologists were very learned and philosophical while the Latin Apologists were practical and juridical. The Greek Apologists sought to make plain that Christianity is reasonable and not a series of contradictions and foolish beliefs. The Latin Apologists set out to prove that Christianity was morally excellent and therefore had a right to exist as well if not more rightfully than the other existing religions.

Let me say a few things about the objections which Judaism and Paganism raised against Christianity. Then we can appreciate what these Apologists were up against and also appreciate the work they performed in defending the faith of the gospel of Christ.

One need not look far to find objections to Christianity. Without faith there are many, many things to find and hurl against it. The Jews and Gentiles had little trouble finding fault with the faith of the gospel. They declared that Christ was illegitimately born out of wedlock. They pointed out that He associated with the lowest and least intelligent class of people having ignorant fishermen and cheating tax-collectors for His friends. They taunted the Christians for believing in a man who died an ignominious death as a public enemy number one. The unbelieving Jews especially seized upon this since according to their belief the Messiah would come in glory and worship forever. Similarly they derided the Christians for believing in and worshipping a crucified malefactor who was dead and departed from this world.

One other interesting thing to be noted for us today is that the unbelieving Gentiles derided Christianity because it did not present or promote any new culture or any material progress for social improvement. At the same time they pointed out that Christianity was a serious, morbid movement which brings no joy and happiness into the world. It all sounds rather

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Christian Living

By REV. R. VELDMAN — Grand Rapids, Mich.

In the Light of the Scriptures:

Four things are clearly stressed in the Word of God relative to the life of the child of God in the midst of the world.

First, that "Christian Living" is indeed an actuality, a reality, be it that we have only a small beginning of the true obedience and that our best accomplishments are still imperfect and polluted with sin. This is the testimony of daily experience as well. There is a wide difference between the man of this world and the Christian. The former enjoys, works, speaks a language, frequents places, indulges in pleasures, yearns and labors for things, which the child of God has learned to hate and eschew. The latter strives after and takes pleasure in things that are obnoxious, positively repulsive to the man of the world. The Christian is sanctified in principle and accordingly walks in a new and holy life. Therefore our Reformed churches confess in their treasured and ever new Heidelberg Catechism concerning those who are converted to God "that with a sincere resolution they begin to live, not only according to some, but all the commandments of God." Qu. 114. And such is the testimony of Scripture itself in passages too numerous to quote. "How shall we," writes the apostle to the Romans, "that are dead to sin, live any longer therein?" 6:2. Mind you, sin is not dead to us, but very much alive. To our last gasp it will seek to regain its lost mastery over our hearts and lives. But we are dead to sin. A radical change has come over us. Formerly we lived for sin, loved it with all our hearts, sought it in all we did. Now we are dead to sin and no longer its willing slaves. "For we are buried with Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." 6:4. By nature we are servants of sin, "but now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." 6:22. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death", 8:2, and "they that are after the flesh do mind the things

of the flesh; but they that are after the Spirit the things of the Spirit." 8:5. It is certainly true "that the unrighteous shall not inherit the kingdom of God", I Cor. 6:9, "and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." vs. 11. Yes, the Christian is a new creature, who does walk in a new and holy life, and is able to confess:

"Thou hast been my meditation,
And Thy law hath been my guide;
I have kept Thy righteous precepts,
And have found them true and tried."

However, Scripture teaches with no less emphasis, that all this is only in principle and that all the sanctification of the Church in this world represents but a small beginning of the true obedience. We experience this even as young people, do we not? How sin stains our holiest works, our sincerest endeavors! How the evil one seeks to lead us astray, and how often we yield to his temptations and stumble into his well-laid snares! As we advance in age and grow in spiritual experience we shall see with ever increasing clarity that "even the holiest men, while in this life, have only a small beginning of the true obedience", Heid. Cat., Qu. 114; that "in me (that is, in my flesh) dwelleth no good thing," Rom. 7:18: that to will may be present with us, but to perform that which is good we find not. vs. 18: that it will be ever thus: "The good that I would I do not, but the evil which I would not, that I do." vs. 19. "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." vss. 22, 23. Yes, sanctification and Christian living are only in principle as yet. All the rest is still of sin and the flesh. Therefore the child of God must live his entire life in the shadow of Calvary, trusting in the atoning blood of the Lord Jesus, and daily confessing as he stumbles and struggles along:

"Lord, if Thou shouldst mark transgressions,
In Thy presence who shall stand?
But with Thee there is forgiveness,
That Thy name may fear command."

Thirdly and with a view to the above, Scripture constantly stresses the calling of the saints to walk worthy of the vocation wherewith they are called and to strive after sanctification and a life that is more deeply and consistently 'Christian.' Writes Paul to the saints at Rome

and hence to us: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." 12:2. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Eph. 5:8. "Because it is written, Be ye holy: for I am holy." 1 Peter 1:16. Always Scripture enjoins us to walk in a new and holy life.

Finally, however, Scripture also leaves with us the blessed assurance, that if thus we strive to walk more perfectly in the way of the Lord, we shall not strive in vain, we shall have the victory, not in ourselves or the might of mere man, but through Him who continues the work of salvation in His own to the end and works in us both to will and to do according to His good pleasure. Look to Him, therefore, for all your strength and guidance. Let us strive with all that is in us for that more consecrated walk, that more Christian life in the way of humility and prayer. And we shall never be confounded. Remember: "It is *God* which worketh in you both to will and to do of His good pleasure." Phil. 2:13. Therefore we may be confident "that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. Certain it is, and they who strive for the life of sanctification may lay hold on this assurance:

"The work Thou hast for me begun,
Shall by Thy grace be fully done."

"Faithful is he that calleth you, who also will do it." 1 Thess. 5:24.

EARLY CHURCH HISTORY

(Cont. from page 11)

familiar today, for that is just exactly what the world and the modern church considers to be the calling of the church. Salvation from the guilt of sin has no place in the modern church. The blood of Christ has no value. To the modern church Christianity has value only because it brings a good set of morals to make this world a good place to live. Paganism is not fighting the church from without now. It has crept into the church and is seeking to undermine it from within. But this Modernism has this in common with the Paganism the Apologist fought that it has no use for Christ's cross which to the true church is the heart of the faith of the gospel. J.A.H.

Current Events

By MR. JACK BOELEMA

Grand Rapids, Michigan

Iranian Situation:

Russian troops on the move! Turkey would fight to the last man! United States would back Iran! People talk of another war! Let us try to explain a little of this action of Russia. In order to get a good understanding of the Russian moves, the reader should familiarize himself with the map of the Middle East. Russian desires here bring her in direct conflict with Iran and Turkey but it may be said at once that it is more than a dispute among these three; it rather boils down to a direct clash between two powers—Great Britain and Russia—for both of these seek control in the Middle East or, roughly speaking, the area included between the following bodies of water: Mediterranean Sea, Black Sea, Caspian Sea, Persian Gulf, and the Red Sea. A glance at the map tells us that this area has strategic value for it is somewhat of a "bridge" between Europe and Asia and it was used for just that during World War II for in 1942 the British, American, and Soviet troops moved into Iran for the purpose of opening and protecting a supply route for lease-lend material from the Persian Gulf and Caspian Sea to Russia. According to agreement Russian troops took the northern part (Azerbaijan), the province that revolted and is now under Russian domination, while American and British troops were stationed in southern Iran and all three powers agreed to have all troops leave six months after the war, that date being March 2. The U. S. left early, Great Britain shortly before the dead line, but Russia did not leave and refuses to leave, so she did not live up to the treaty terms.

Naturally the Iranian government charges that Russia encouraged the rebellion in Azerbaijan and became very much provoked when the Russian troops prevented the Iranian troops from entering in order to stop the revolt. Russia justifies her action in northern Iran by saying the people there are related to the people living in southern Russia and that the people were also kept in a backward condition so that the revolt was but a

natural outcome of this situation.

Probably the most important reason for Russian moves in Iran is her desire to obtain oil. Iran is a great producer of oil and has given Great Britain a lion's share of the output. Russia claims this to be rank favoritism for why should she not receive an equal amount of oil? Many observers think that this desire for oil is at the bottom of the Russian moves and even suggest that if Great Britain would share Iranian oil with Russia, it would quickly relieve the situation. However, Iran finds two great powers competing for her valuable resource—two powers interfering with her affairs.

Turkey also fears Russia, stating rather openly that Russia is after territory. Why? The answer is the Dardanelles' Straits thru which Russian ships must pass in order to go from the Black Sea to the Mediterranean Sea. Russia feels that she is cut off the sea! Turkey has held these straits for a long time and controls the passage of ships thru them today. In wartime Turkey has the right to close the straits to war-ships belonging to nations at war and she may close them to all ships if she thinks she herself is in danger. Russia demands a larger share in the control of these straits. Turkey fears Russia will grab some territory for this purpose.

Therefore, the Russian situation in the Middle East includes her aim to get an outlet in the south, influence here equal to that of Britain, equal share of resources, and a piece of Turkish territory or bases near the Dardanelles or both to protect her water route to the Mediterranean Sea.

India:

the land of 400 million people, is asking for independence from Great Britain. There are 260 million Hindus and 295 Moslems, both asking for independence. The difficulty comes in the fact that these two groups openly hate each other. The Moslems especially, fear the Hindus and anticipate war when independence is granted to India. How can England satisfy both groups? One would not expect her to free India with millions opposing each other and yet Great Britain has expressed her willingness to grant India her independence. Could this be true under present situations? There must be strings attached to such an expression for anyone knows that to grant India her independence now would mean to open up a Civil war there among the millions and millions of Indians. England would certainly not allow this. Besides, India is having one of the worst famines in history which probably will cost the lives of five to ten million people this year. England will first have to work out a plan wherein these opposing groups settle their differences before becoming independent.

Beneath The Crosses

Beneath the crosses, row on row, He, too, has found a place
And He shall nevermore return to fill that empty space.

He was too young to die, they said, when the sad news was told.
Too young to die? Did you then think death's only for the old?

Beneath the crosses, row on row, his cheerful voice is stilled;
And vacant seat at home and church by him shall not be filled.

And say not that 'tis war's cruel jest which takes him from you now;
For when our Father calls us home, we all to Him must bow.

Beneath the crosses, row on row, He lies, but liveth still;
For 'neath The Cross he had a place— the Cross on Calvary's hill!

—G. T. E.

(The above lines are dedicated to those of our number who have lost dear ones in the late conflict)

To Our Boys In Service

Grand Rapids, Michigan
March 1946

Dear Fellows:—

In the book of Revelation, in those passages that speak of the plagues of the trumpets and of the vials, and that, therefore, refer more especially to the time of the end, we read repeatedly that men repented not of their evil deeds. Plague upon plague is sent upon the world by the Judge of heaven and earth, so that many men are killed by them, and the rest are brought to the verge of despair, so that they even seek death, and cannot find it, and yet we read: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

In other words, they neither repented religiously nor morally.

The meaning, you understand, is not that men ever repent of themselves, or that there is anything, any power or plague that can bring men to repentance apart from the grace of God in Christ; but that, towards the end of this age, it shall become very obvious that they will not repent: the heavy hand of God's wrath does not even have a sobering effect on them, so that they stop for a moment on their way of iniquity. They rush right on to destruction.

Does not our own age remind us of these words?

God's hand was, and is, upon the world as never before. His scourge of war, accompanied by famine and disease and destruction on every hand, plowed upon the back of the nations. But there is every indication that it had no effect on men. They still boast of their own wisdom and ingenuity, and worship their vain idols. And they continue in their vile corruptions, and repent not of their covetousness, greed, malice and envy, pleasure madness, adultery and fornication, pride and oppression.

And this is true, not only in our own land, but also in those countries that were more directly affected by the dreadful madness of the war that is just finished, and that are still writhing under the effects of it.

People dance and are wanton, and satisfy the lust of the flesh, even in the midst of all the destruction!

Is not the end drawing nigh fast?

Let us be sober, and watch unto prayer, that we may keep our garments clean, and not be deceived by the spirit of the lie that is in the world.

Blessed is he that keeps His Word even unto the end!

Fellows, my prayer for you is that ye may receive grace to stand!

As ever your friend,

Rev. H. Hoeksema.

The Wonder Drug (cont.)

By MR. C. DE BOER — Kalamazoo, Mich.

In our previous article we discussed the discovery of penicillin and traced its development to 1941, when Heatly and Florey came to America to interest our government and pharmaceutical houses in the commercial production of this "wonder drug".

Perhaps you will recall that penicillin was discovered long before the war (1928) and that a few American scientists had been experimenting with it already in 1935 but, due to low yields and difficulty of extraction little progress was made.

When Heatly and Florey arrived in the U. S. they were sent to the government research laboratories at Peoria, Ill., where much fermentation work was being carried on. In fact, Florey referred to the men at this laboratory as the "mold merchants". Heatly spent a few months here introducing his assay method and giving them all possible assistance. At this time the Fleming culture known as 1249. B21 produced only 2 to 6 units per millimeter (approximately 1/1000 of a quart).

The great problem confronting these scientists was how to increase the activity of this organism. Two groups were immediately chosen—the one headed by Dr. Roper was to find better penicillin producing cultures: while the other under the leadership of Dr. Mayer was to attempt to improve the medium in which it is grown.

Why search for new cultures, you may ask, when they had Dr. Fleming's available? During their early experimentation they observed that Fleming's culture was unstable in that sometimes it produced penicillin and at other times it failed. Furthermore, this culture frequently did not sporulate—that is, produce spores (seed) which was absolutely essential for seeding. Hence, they could not rely upon it.

Thus, they resorted to an extensive testing program whereby they obtained soil samples from army airports from all corners of the globe. The aviators were instructed to pick up samples of soil and send them back to the United States. A small amount of soil was dissolved in water and a few drops of this solution was then placed on a plate containing a nutrient jelly. Growth would soon take place and from these many plants found in the soil solutions the penicillin varieties were selected. From these soil samples many penicillin cultures were obtained for their testing program.

Every Monday morning Mary, one of the laboratory assistants,

was sent out to the restaurants and stores of Peoria to collect moldy fruit and food. Soon she was nicknamed "Mouldy Mary". However, to her must be given the credit of having found one of the best submerged cultures on a partially decayed cantaloupe in a Peoria fruit market.

The third source of new strains tapped was in their own culture collection which was the product of years of painstaking labor—collecting, identifying, and keeping these microscopic plants (which includes molds). From their own culture collection they picked No. 832, a good submerged strain.

In addition to selection of new strains of Penicillium the scientists at the University of California and Minnesota approached the matter from another angle and sought to alter and improve the better cultures by subjecting them to X-ray. Minnesota was highly successful in finding a culture which formerly produced about 200 units per milliliter and after 76 ray 600 units, showing a 300 percent increase in activity.

In close connection with culture improvements is the work of Dr. Moyer's group on medea. His task was to endeavor to increase the yield by improving the medium in which the organism grows. After much tedious labor he discovered that in using corn steep liquor, (a brown, sour, syrup-like liquid which is a waste product of the starch-making industry) he immediately had better growth and greater activity. Very soon he increased the yield ten-fold by the substitution of this waste product. This apparently accidental discovery proved to be America's greatest contribution to penicillin production. Another important milestone in the media improvement research was the substitution of lactose (milk-sugar) for glucose (fruit-sugar).

Through the combined research of Dr. Raper's and Dr. Moyer's groups, the yield of penicillin was increased from 2-6 units per milliliter to 150-200 units per millileter. After the experimentation of Minnesota it jumped to 600 and more recently Wisconsin by similar means has brought the yield up to 9d0 units in less than five days.

Much careful and laborious experimentation was involved in this developmental research. Undoubtedly, we are amazed that such a miraculous curing medicine as penicillin is the product of a mould found on decaying heather or spoiled cantaloupe, which, when grown on waste corn steep and milk-sugar (plus a few salts and water) produces a potent bactericilad agent.

The infinite wisdom of the Divine Creator is past finding out! Thru His providence these factors were assembled by human tools so that the product of the insignificant mold became the "wonder drug" in healing many sick and wounded.

Book Review

JEANETTE WIERSMA

Grand Rapids, Michigan

THE IMMORTAL WIFE:
by Irving Stone.

> "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away."—I Peter 1:24.

This passage alone will sufficiently serve to refute what the name of the book means to imply, and in the light of all Scripture the title serves as the book's own indictment. Irving Stone is not a Christian and his work is devoid of even the pretense of religion. Apart from the fact that the main character did not make a name for herself in the annals of our history, and thus in that sense will not continue to live on, any unusual qualifications or so-called virtues which she may have possessed as a wife, were from a purely earthly point of view, selfish, because her love, her sacrifice and cunning conniving centered in the final analysis around her ambitions: her husband being but a channel — serving as a means toward an end. Surely in the sight of God her works will stand condemned, both for time and eternity, for never once through the strange vicissitudes of her colorful file does He seem to enter into her thoughts.

However, if you enjoy taking an excursion into the past you will enjoy this book. Undoubtedly it provided an easy and interesting way to absorb a lot of historical information. To what extent the author has tampered with history in order to include all the fictional embellishments, I do not know—he himself claims it to be the product of much conscientious and extensive research, and testifies that it is true to all the essential facts of history.

"Immortal Wife" is a biographical novel of Jessie Benton Fremont, daughter of Thomas Hart Benton, first and perrenial senator from the state of Missouri. Her political education began when she was eight, and by the time she was sixteen she had been her father's advisor and confidante for some years, often walking the streets of Washington with him at night while he threshed out his problems, using

her as a sounding board. Her mother being a semi-invalid, and thoroughly despising the life of political Washington, she also presided at the famous Benton dining table, under which numerous presidents, and also an ever changing panorama of congressmen, army officers, explorers and trappers tucked their boots. When Jessie was not yet seventeen, she was a grown and matured woman, but for the first time Senator Benton thrust a calendar into her face, refusing his consent to her marriage. John Charles Fremont was a promising army officer of the tropographical corps. Jessie meant to have a career, and she knew that few women could attain one unless she did so through a talented young man, therefore she meant to have John whom she also sincerely loved. Being—as James Buchanan characterized her—"the square root of Tom Benton" she found a way.—They eloped.

Fremont was a small man, but surcharged with energy and in all fairness to Jessie it must be said that though in many ways her husband was the lesser personality she never tried to mold or manage him, but matched his courage, his love of action and general zest for life. Fremont crossed the Rockies for the first time in winter's snow and ice, and his reports, written by Jessie made him famous. During this expedition he and his company bore all the agonies of hunger, cold and other pressures which it is possible for a human body to suffer, and Jessie who seemed to sense John's predicaments, suffered with him. That was the beginning of their experiences, for the Fremonts never lived at a normal tempo. John's various undertakings left them either wealthy or poverty stricken. They also lost several children, and although this hits Jessie hard, she remains always first the wife, then the mother. This to my mind is hardly admirable. Once Jessie braved the jungles of Panama with her baby in order to meet John in California. They met in San Francisco only to find that their agent had swindled them out of their ranch, but that the barren mountain land he had acquired for them was full of gold mines. Then through a series of events John lost them.

A crisis was imminent with Mexico and Great Britain over California, Texas and Oregon. Fremont had been sent on a scientific expedition by the army to explore the coast between Oregon and the Gulf of California. He encouraged the American settlers to rebellion, being tipped off by his wife, who in turn had been encouraged by secretary of the Navy George Bancroft. Then ensued a technical battle between the naval commander and the army commander, Stephan Watts, of the navy, having appointed Fremont civil Governor over Southern California. Commander

Kearny contested his authority and clinched his argument by bringing John under arrest for court martial to Washington. Although president Polk reversed the decision of the court, cleared John of the charge of mutiny and reinstated him in the army, he was too deeply insulted and resigned his commission.

He was offered the Democratic nomination for president in 1857 but because both Jessie and John were fervent abolitionists and the democratic platform included the fugitive slave law—Fremont declined the nomination but was promptly chosen as candidate for the republicans. Jessie closely missed the realization of her dream—reigning as "First Lady" in the White House. John was beaten at the polls by James Buchanan.

Then came the Civil War. John was appointed one of the four Major Generals of the regular army with headquarters in St. Louis—where Jessie accompanied him as unofficial Adjutant. Everything went wrong. He issued an Emancipation Proclamation without consulting the President, and quarreled with the powerful Blair faction. Jessie bungled matters still worse by going to Washington and interviewing President Lincoln. It all ended with the termination of Fremont's military career. Once again he was nominated by the Republicans but he withdrew from the campaign when he realized that taking votes from Lincoln might elect McClellan as President.

He made a new fortune in western railroads and for five years they were again fabulously rich; then the railroad property vanished like the gold mines.

In the bitter end they are forced to seek shelter with friends. But when John fell ill with pneumonia Jessie wrote eleven stories in five days and earned eleven hundred dollars to take her husband to Nassau. In 1878 President Hayes appointed Fremont Governor of Arizona, but because the altitude was too much for Jessie's heart she was forced to live alone for three years. Then it was back to Fremontville, California for the Fremonts, and congress had just awarded John a pension of six thousand dollars for life, when he died in New York on a business trip. This left Jessie Benton Fremont widowed and impoverished but still undismayed.

* * * * *

Attention — Young People!

Start becoming Convention Conscious! Hudsonville informs us that they're making plans and will have more definite information soon. You all know where the Celery Center City is? We who live in Grand Rapids are proud to be living in the eastern suburbs of Hudsonville!

In the spring a young man's fancy turns to that which the girls have been thinking of all winter!

Junior Journal . . . .

This clipping from a recent newspaper has been the subject of attack by ninth graders in our Redlands Protestant Reformed School. They were asked to read this so-called Lenten Thought and to voice their criticism in form of an essay. The results of the assignment follows:

A LENTEN THOUGHT
by Irvin Pieksma

When Christ said, "Go ye therefore, and teach all nations," He was speaking to His disciples, after His resurrection, telling them to go out among the nations and preach and baptize the people in the name of the Father and of the Son and of the Holy Ghost.

The command to teach all nations was also meant for the missionaries and ministers of today. Christ was not depending on Peter and James, Mary and Martha, for He never has to depend on us. We must depend on Him. Christ does not need our help to do His work, but His command was to do so and we are to do what God commands us. If we fail to do this, God can still carry on His work for He is not dependent on us.

Christ has appointed some missionaries and ministers to go out into this world and preach the Gospel to every creature, but every Christian must also reflect Christ in his ilfe.

A Lenten Thought

"Go ye therefore, and teach all nations."—St. Matthew 28:19.

There is a legend that when Christ returned to Heaven, the Angel Gabriel asked Him, "Now that You have left the earth, how will Your work be carried on?"

"There are Peter and James, Mary and Martha," replied Christ. "They will tell others of My mission, who will tell still more, until the good news spreads throughout the earth."

"But what if they fail to do that, what other plan have You?" asked Gabriel.

"I have no other plan," Christ answered, "I am depending on them."

Can He depend on you?

During recent years Christians have traveled over the world—as soldiers, doctors, nurses, representatives, and so forth. Have they also been carrying Christ's message to others, and reflecting His spirit in their lives? And here at home, are we doing our part too?

PRAYER: O Lord, help us to never fail Thy trust in us. Amen.

A LENTEN THOUGHT
by Virginia Braaksma

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the oSn, and the Holy Ghost."

This command, go ye therefore, and *teach all nations*, was given by Christ not only to the eleven disciples but to all believers and when Christ commands, who are we that we should not obey Him.

But it is not so that God needs us to do His work, we who by nature are so corrupt that we are wholly incapable of doing any good and inclined to all evil. In Gen. 6:5 we already read that God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And God who is a just Judge will not suffer this wickedness to go unpunished. He hath declared, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them."

But let us first of all bear in mind that God is God, all sufficient in Himself and hath no need of sinful man. When Christ died on the cross, He bore

the wrath of God against the sins of His Bride, the Church. Therefore, we may believe that God for the sake of Christ's satisfaction, will no more remember our sins and will graciously impute to us the righteousness of Christ. And Christ who now sitteth at the right hand of God, the Father is there as the head of His Church, making intercession for us, and He sends us His spirit by whose power we seek the things which are above. Those who are implanted into Christ by a true faith will also bring forth fruits of thankfulness.

A LENTEN THOUGHT

by Raynold Gaastra

In the first place a legend is a myth or a fable, and that Christ ascended into heaven after His resurrection is certainly no fable because the Bible teaches that Christ did return to heaven and what is taught in the Bible we must not doubt. Gabriel would not have asked Christ the question, "Now that you have left the earth, how will your work be carried on?" He would surely know that Christ has not really left the earth because He is in all places at once and that Christ remains the Head of the Church even though He is no longer on earth in an earthly body, but He is there spiritually.

Also Peter, James, Mary, and Martha would never have become Christians to spread His great news throughout the world except for Christ's mercy, because we do not accept Christ, He chooses us for His own. Gabriel asks Christ if He has another plan if this one should fail, but this is all wrong because what God has ordained to happen from before the beginning of the world shall and cannot be changed, for God is the I AM, and once He has made up His mind it is nveer changed like the minds of men. Christ is not depending on us because if Christ has chosen you for His own no one can stop it.

These soldiers, doctors, nurses, representatives, and so forth that travel over the world can only carry Christ's messages to others if they fear God, and if God makes them willing to show it in their actions, speech, and daily walk of life. Here at home we can only do our part if Christ puts the fear of God into our hearts. It is only by God's great mercy that we are chosen and that we can tell others of His great doings.

The prayer that follows: "O Lord help us to never fail thy trust in us."—should be changed to—"O Lord, help us to never fail our trust in thee." God can not trust in us, but through His kindness and mercy we can trust in Him.

* * * * *

We thank these ninth grade pupils for their contribution and we also thank their teacher, Miss Marian Vanderwerf.

* * * *

Is your SUBSCRIPTION past Due?

Bring your subscription up-to-date NOW by mailing $1.25 to the Business Manager, 706 Franklin St., S. E., Grand Rapids, Michigan, or pay your local Agent.

From The Editor's Desk

Ever hear of "scriptophopbia"? Don't let a big word scare you nor make you conclude that users of them are necessarily very wise people. They most likely had to look them up the same as you and I. But sometimes these big words can be broken down and their approximate meaning discovered. And, since "scriptophopbia" is not recognized as a word, it will be necessary to employ this method. But, let's look first at two other words for examples before making our deduction. They are, "agoraphobia" and "claustrophobia". They are terms used by the medical profession to describe mental afflictions. And we find that in both cases "phobia" means "fear". And what does "agora" sound like? Why "agriculture" doesn't it? But, don't be too hasty in your deduction. It doesn't mean that one is afraid of being a farmer! No, but rather, it is a fear of open spaces or public places.

Now, "claustrophibia". "Claustra" sounds like "cloister" and we conclude that it means that one has a fear of enclosed places.

Now are you ready for "scriptophobia"? "Scripto" meaning "to write" and "phobia" again meaning "fear". Scriptophobia—an affliction which makes people afraid to write! Do you suffer from this strange malady? Do you owe us a letter? Do you owe letters to friends you once knew but from whom you have been separated for some time? Sometimes just a line or two from those we love, may change a dark day into one of sunshine.

So, if your suffering from scriptophobia allow me to prescribe: 1. Carefully apply a pen to a sheet of clean paper. 2. Fold paper and insert in one properly addressed and stamped envelope. 3. Insert in nearest mail slot or postoffice. 4. Repeat as often as possible.

There! That's a complete cure for scriptophobia. Easy, wasn't it? And, I ask you, from what other dreadful sounding ailment could you expect to be cured for only three cents a dose?

* * * * *

Sometimes contributors ask to have their material placed in a specific issue. We try to oblige if at all possible and otherwise hold it until space permits. We make it a practice to inform contriutors if we cannot print it and return their material if they so request. Don't be afraid if your grammar isn't up to par. We'll try to correct it to the best of our ability. We figure that all this is part of the job. So, how about taking the scriptophobia cure? Incidentally, if you find your copy missing in this issue please be patient with us.

* * * * *

Been thinking of what we should write about in the issue which appear along about graduation day. How does "A Strange Independence" sound to you? Unless a better thought comes to us, perhaps we'll have something about that.

* * * * *

May I suggest to servicemen and ex-servicemen that for entertaining reading, read the poem: "Tommy Atkins".

Bible Study Outlines

By Rev. L. DOEZEMA — Bellflower, California

OUTLINE XXV

Torture From Bildad
(Chapter 18)

This continues the second series of speeches and we have called this "torture from Bildad' because the speech of Bildad amounts to that for Job, even though there may be truths expressed by him and the other friends. We can notice the following parts to his debating:

I. His refutation of Job's expressions. 1. From his speeches it is evident that Bildad is an important fellow. It is evident immediately from verse 2: "How long will be ere ye make an end of words". He has no patience to listen to the arguments and soul searching problems of Job. 2. Moreover he demands that Job listen to their speeches. "Mark and afterwards we will speak." 3. His pride is hurt and he thinks it strange that Job should consider them as beasts. vs. 3. 4. His only rebuttal is that all Job's expressions are manifestation of insane anger. vs. 4. He wonders, in his sarcasm, whether natural laws will be changed because Job thinks they should be. vs. 4b.

Criticism: There is not only error of argumentation in these verses of Bildad but there is also evident a wrong attitude. His argument as it is expressed in verse 4 is only sarcasm and is not a refutation of arguments or a solution of problems. But especially ought we to note that the attitude is wrong. In all debating it is necessary to give diligent attention to the arguments of the opposition, to weigh carefully both sides of the question, to attempt to understand the arguments to give them their proper value. Especially in this debate about questions of life and death it was altogether the duty of the friends to examine Job's words carefully and allow him to express himself fully. They should have given sympathy even if they did not agree with him.

II. The contention of Bildad (vss. 5-21)

1. His old position is expressed here again and is found in verse 5: "Yea, the light of the wicked shall be put out." This is figurative for the life of the wicked. Not even shall a spark of life be left to him. vss. 5, 6.

2. His steps shall be straightened, i.e., he shall cease to carry on any activity. The destruction of his life shall be because of his own plans. 3. His destruction is from his own hand because God so ordains such for all those who would oppose Him. vss. 7-10. 4. In vss. 11-19

Bildad pictures in detail the destruction of the wicked. a) The wicked shall be overcome with terrors, vs. 11. (Note: Job also has terrors). b) "His strength shall be hunger bitten". He shall lack strength, therefore. c) His body shall be devoured by disease, the firstborn of death. (Note how Bildad speaks of the disease of the skin, which was afflicting Job). d) Vs. 14 describes how death overtakes him. The "king of terrors" is death. It shall take away his body, the tabernacle of his confidence. e) Verse 15 describes very accurately the death of the wicked. Death shall have complete victory. Instead of life, desolation, corruption, shall live in his body. The curse shall be the only mark of his grave, is the meaning of "brimstone shall be scattered upon his habitation." Cf. the curse of God upon Sodom—brimstone. It is moreover a sign that there shall nevermore be life. f) From verses 16-19 he explains that the death of the wicked is a perishing in the fullest sense of the word. No root or branch, no remembrance, no light, no children to keep his seed is the lot of the wicked. g) All generations, before and after him, shall be astonished at his day, that is the day of his doom.

5. Bildad concludes, verse 20, "surely such is the dwelling of the wicked". He means that the wicked, he who knows not God, is even now living the curse, and that word surely indicates that he means that it ought to be evident to Job.

Criticism: Bildad doesn't speak now of repentance or any future blessing for Job. On the contrary he only speaks of the wicked and implies that it is meant for Job whom he now considers lost. This causes the suffering of Job to become unbearable.

* * * * *

OUTLINE XXVI

The Breakdown
(Chapter 19)

In this reply of Job to the last arrow of Bildad it is striking that he does not use as many words as before, only 29 verses. Bildad had begged for silence, it is true, but Job breaks down under the awful strain. Immediately, however, there is an amazing expression of victory. Let us first consider his breakdown, vss. 1-22.

I. His reply: 1. In verses two and three it is evident how effective the words of the friends had been. Job speaks of their having vexed his soul, broken him in pieces, vs. 1. In verse two he also indicates that their words had the fullest effect of suffering, by speaking of their number of reproaches. They had not spoken ten times, but the number ten is a round number indicating the full measure. 2. Not only their words were torture for him but their attitude also. They were ashamed at what effect their words had upon Job. They made themselves strangers to him, i.e. they showed no regard for his suffering. 3. In verse 4 we have the reply of Job to this reproach. Some have explained that we have a confession here. The interpretation would be something like this "Yea, I have erred, and I am fully conscious of my error." This interpretation, however,

is not in harmony with the context for this is not yet the point where Job makes such a complete confession. Another interpretation is more correct. It translates, "If I have erred, my error remains with myself, i.e., I must atone for it myself. He means to say to his friends they have no right to inflict further punishment upon him if they believe that he has sinned. This idea is also in harmony with his plea for mercy in this chapter. It is also in harmony with verse 5 which expresses the same idea, "if ye would magnify yourselves against me". That is, Job feels that they unjustly accuse him of error.

II. The depth of suffering. 1. He desires his friends to know his real suffering. He is fully conscious of his trouble. He says, "Know ye that God hath overthrown me". Here is an approach to the problem he is wrestling with. If he would leave it there and also say that the Lord knows best, he would come to the correct attitude. But he has not come to that yet.

2. This is the most awful suffering, that God is against him. And once more he describes the depths of it to the friends. This time he reaches such depths as were typical of the suffering of Christ. Really it is that God has forsaken him. Something of a conception of the horror of being forsaken of God is described in verses 7-20. a) He feels that God has wronged him and there is not opportunity for a hearing.—in vain he has called out, but there is no escape. Vss. 7. 8. b) He is destroyed, his glory is gone. That must include his former glory of salvation. c. He experiences God's wrath in attack against him. He feels God counts him as an enemy and not as one of his covenant friends. Vss. 9-12. c) To be forsaken of God includes also to be forsaken of men. In verses 13-19 Job describes how that all his relatives, his servants, his wife, children, and friends are against him. This is typical of the suffering of Christ, who experienced that same pain in all its fulness. He was rejected of all men and forsaken of God in the fullest sense of the word.

3. This is greater than any physical suffering he has yet described. This is that which is typical of the agonies of hell. And verse 20 speaks of physical suffering which is the indication of continued agony and no hope of recovery.

III. His most pitiful outcry. 1. Verse 21 is the expression which shows how dark everything is to him. Even God seems to have gone beyond his reach so that he cannot pray to him. 2. How different from his other accusations of his friends. 3. That he appeals for pity from them almost seems to show that he doesn't expect it. It is, at least, the breakdown of Job, that they do not give him aid. God has touched him, he suffers in his flesh. And they have finished him. (vs. 22)

* * * * *

OUTLINE XXVII

The Victory Over Death
(Chapter 19:23-29)

In the preceding part of chapter 19 it was clear that Job reached the depth of

his suffering and was forsaken of God it seemed to him. Now in this passage of chapter 19 we have one of the most remarkable utterances of Job, i.e. vss. 25, 26. Because they are so significant and because they are interpreted differently let us devote one outline to this last part of chapter 19.

I. Note, first of all, his assurance of righteousness. Vss. 23, 24. 1. He cries out for a record of his words. a) He desires that his words be written and kept in a book and means therewith that they may not be lost or forgotten. b) He emphasizes that even though he and many other things perish he desires the record of his words kept, for he speaks of them being engraven in a rock and filled with lead. 2. This means that he feels that he is righteous and that his words are a defense of his righteousness. 3. Moreover, this must also mean that he believes that there shall be a day when all things shall be given a final hearing again. He believes in a judgment day. That is the final expression of warning to his friends, "that we may know that there is a judgment." Belief in the judgment is an essential part of the Christian faith, faith in God. The inequalities and injustices of this present time, which are a problem for Job, must be cleared in another day, if we believe in God. God believed in that day of judgment and he therefore also had a clearer conception of the resurrection than his friends. They had explained everything as if it was rectified in this life. The wicked received their just reward here and the righteous were rewarded with prosperity also in this life. From that conception they concluded that Job was wicked. Here we see how his conception reaches out to the day of judgment and then to the resurrection. And he is not afraid of that fact that the books shall be opened. He desires that a record of his life may be kept unto that day.

II. His Redeemer liveth. Verse 25. 1. The word is Goel, meaning, he who purchased me. This must be his support for his righteousness. He is righteous because of his Goel. 2. He lives. Job rejoices here in God, the living God who is and shall be for him. 3. It is a matter of assurance. "I know". 4. The expression, "And he shall stand at the latter day upon the earth" means that Job believes that his Goel, God, shall defend him over against all enemies and death itself. The word is "upon the dust" and probably refers more to the victory over the dust of the grave than to the New Testament idea that Christ shall come again to judge the quick and the dead. That Christ shall come again has that beautiful promise in it too, that the last enemy, death, shall be vanquished. This continues the idea of verses 23, 24.

III. His faith in the resurrection, vss. 26, 27. 1. Some say that this refers to his conception that he would yet regain his old early life. They explain that the hope of the bodily resurrection was not in the minds of the people of God at that time. This is no argument, however, if it can be proven that this is one proof that these children of God did have the hope of the resurrection. 2. Job here expresses faith in a bodily resurrection. a) After his body is destroyed by worms,

he expresses himself, in his flesh he shall see God. That means in a body, for he says in verse 27, "and mine eyes shall behold". 3. That is glorious life for Job. For he says, "whom I shall see for myself, and not another." And the word "see" is behold and enjoy the favor of the presence of God. This is in contrast to his suffering even now, "though my reins be consumed within me". 4. This is the jewel in the book of Job and is his challenge to the friends, whom he warns of judgment, vss. 28, 29.

IV. How shall we explain this faith of Job? 1. We have his awful despair in the preceding, which we called the breakdown in which he could not see God; God had forsaken him. 2. We have the objections of those who say it was impossible to have such a perfect knowledge of the bodily resurrection. 3. But this is exactly what faith is, and so too this faith of Job. It is a miracle. Out of despair, out of death, against hope God gives his children faith in the resurrection!

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OUTLINE XXVIII

Zophar's Mockery
(Chapter 20)

We speak of this as mockery because that is the word Job uses in his reply to the friends and especially as they speak through this speech of Zophar, 21:3b. It seems to be a fitting description of this speech of Zophar after that most wonderful speech of Job in chapter 19. He had pleaded for pity from his friends in such a touching scene, and then he had confessed so miraculously his faith in God and the final day of judgment and the resurrection that to try to speak contrary to him is really mockery. Though these friends are children of God and speak truths, nevertheless they are here instruments of Satan to buffet Job.

Once more let us see the point of Zophar and this is his last speech. Zophar, the youngest, does not speak in the third series of discourses.

I. His contention: 1. He boldly says that for the reason of Job's warning, viz. that there is a judgment, therefore he makes haste to speak. (vss. 2, 3.) 2. He is not touched by the reproof of Job. His understanding still answers the same contention: "The triumphing of the wicked is short". This is proven of old time. (vss. 4, 5). 3. Note that Zophar does not deny the fact of the resurrection of the body as Job had confessed it. This is significant, for it shows that the faith in resurrection was also present among the children of God of that day and age. Note how he seeks to destroy Job's faith in the glory of the life hereafter and the resurrection. Here he does not merely repeat the old argument that the wicked shall perish. There is a new point here in the contention of the friends that fits the progression of Job's faith. They continue to harass him each time with new teeth in their old argument. 1) He speaks of the triumphing and the joy of the wicked. 2) This is easily an admission that they can see how Job as a wicked one can still have some joy in such thoughts as

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life hereafter. But that joy is short they wish to remind Job. 3) That is also the attempt of the Devil; he desires to take hope from us. 4) In verses 6, 7 it becomes plain that he alludes to Job's joy in the resurrection of the body as a joy of the wicked which endures for a moment for he admits that the joy may mount up to heaven! His head reach unto the clouds! 5) Especially does such an argument have striking power if there is ever any doubt in the child of God about his own faith. Our own faith is assailed by the devil. We are tormented with the thought that it may be a dream. The keeping alive of our faith, in this time which is full of dangers for faith is a matter of pure grace.

III. Zophar calls attention once more in vivid terms to the irrevocable destruction of the wicked. (vss. 7-11). 1. The end is that his deeds shall cease with his dissolution in the dust. 2. Evidently Zophar did not believe in any resurrection of the wicked. Nor was there a clear conception of eternal punishment. 3. He has a very malicious reference to Job by mentioning that the wicked has his bones full of the sin of his youth. This is also what has bothered Job, that is, the sins of his youth, 13:26.

IV. In verses 12-19 Zophar explains how that the wicked love sin and that his sin, according to vs. 19, is his oppression of the poor. Further, his idea is that the punishment shall be that he shall suffer from those very riches. He shall loose them and as much as was his food shall be the gall of asps to him. Here is an inference that Job's riches indicate to Zophar the kind of sinner he is, an oppressor of the poor.

V. From vss. 20 to 29 there is a conclusion of the condition of the wicked in suffering. 1. Here too Zophar has allusions to the expressions of Job. 2. vss. 20-22 the wicked shall lose all he had. Job had lost all his possessions. 3. The wrath of God is against him. vss. 23-29. This compares to the confession of Job that God's hand was upon him. In chap. 16:12-14 Job had described God's attack upon him. Zophar picks up the same idea and says that is what God does to the wicked. (vss. 23-25). No one can save such a one, for heaven and earth are against him. How they crucify Job.

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