

*Lacks First**Study 7-20-19*

THE DIVINE CALL TO TEACH

By

Given to AGD

Prof. W. E. Howell

with other materials

8:15

Yesterday morning we considered briefly the teaching of the scriptures that teaching is a spiritual gift. If it is a spiritual gift, it must be bestowed for spiritual purposes, to do a spiritual work and to get spiritual results ^{in all} ~~the~~ the work that the teacher does. We noticed in that connection that the idea of teaching is very prominent all through the record of the life and work of Jesus and of the apostles. It is mentioned third in the three major gifts of the Spirit, if we might so call them,—the greater gifts, the greater graces bestowed especially on the believer. Wherever the work of Jesus is described in the record, teaching always, I think without exception, heads the list when any other term like preaching or healing is used with it. And teaching is used far more often in characterizing his work as a whole than any other single term throughout the gospels. He is designated almost without exception by terms that mean teacher, or essentially so, through the words "Maatar," "rabbi," "teacher," etc.

In the record of the apostles, who were under his immediate instruction, and who were His immediate successors by divine appointment, we find the same element of teaching looming very large, used also to describe their work as a single term or in connection with the word "preach."

So we would seem to be justified in concluding that the gift of teaching is indispensable to make effective such other gifts as that of preaching and of apostleship and the work of a prophet. We found that Paul, in speaking of himself, at least two different times men-

Now, the gift of teaching, I take it, is bestowed upon us for us to do what we will, like every other gift, like the gospel itself. You are aware, I think, that the word gifts, used in 1 Corinthians 12, is not the ordinary word gift. It is an impartation of grace. Those major gifts are ~~not~~ called _____, as it is an impartation of grace to the believer, the ability to teach, and so if that gift is to be made effective in the personal life, it must be through the constant impartation and drawing upon of what quality? If it is a gift of grace, how can it be made effective? Only by the grace of God, can it be kept alive and really be made to function as the Giver intended it to function. I take it that the bestowal of this gift upon you and me does not end the matter, it is only the beginning. We can take the ability God gives us to teach and use it to His glory and honor, or use it to His dishonor. That is why the teacher is spoken of as being a vessel unto honor. I take that to mean the teacher who has the gift of teaching,--he can use that so he that, ~~it~~^{he} becomes a vessel of honor. ~~XXXXXXXXXXXXXfxxxxxxxxxxxxxxtime-
them&2&x~~

Now let us notice 2 Timothy 2:24. The general thought this morning is that of aptness or fitness to teach, the thought being that the mere fact that one has received the spiritual gift of teaching does not fully prepare him to exercise that gift. Now let us read

25:
2 Tim. 2:24; "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

Aptness to teach is one of the basic qualifications for the servant of the Lord. You can see from the general expression used here that it may include preaching and work other than specifically teaching. What is the first quality mentioned in the servant who is apt to teach?--that he must not strive. You are well aware that strive is used in two senses in English, a good sense and a bad sense. We are exhorted to strive to enter into the straight gates, and to strive for many good things. Its meaning is better brought out in the use of the noun in the 23d verse. Brother Field, will you read the 23d verse?

"But foolish and unlearned questions avoid, knowing that they do gender strife."

The very same word that is translated in the verb form in the next verse.

It exhorts us then to avoid foolish questions.

H.C.LACEY: That word mache means personal battle.

W.E.HOWELL: Yes, thank you for the suggestion. Now as to the avoidance of foolish questions: Does the teacher ever have occasion to do that thing? Question there does not mean alone the asking of a question, either. ~~It is that wider word,~~ It is that wider word, _____ which may mean a discussion or a dispute. It includes, of course, a question, or seeking for information. How often the teacher is faced with that sort of thing in his public work and in the school room,--that is, untutored questions, questions that do not come from a right motive or that come from unfortunate conditions. The teacher is to avoid those, flee from them; and he is to avoid also unlearned

questions, unsophisticated questions, those that do not have a bearing that would lead to an uplift in his work. It says that ~~xxx~~ entering into the disputation or discussion of these personal thrusts back and forth tends to gender strifes, and then it says the servant of the Lord must not strive. The natural tendency of human nature is to do that very thing. How obvious it has been to us in our Bible Conference that we all had to keep hold of ourselves all the time and try to keep down that tendency. ~~xxx~~ That is emphasized here. It is one of the preeminent qualities of the teacher, not to do that thing and not to allow students to do that thing, not to set the example before his students.

It is a matter to be regretted, I think, as we have all discovered, that more or less of our preaching and of our teaching, and even of our writing, is of an argumentative, contentious nature still. You can read whole articles which have in their very spirit and phraseology the meeting of an argument, a contending spirit, convincing by disputation. But it seems to me that the times are ripe for a departure from that kind of thing, as this scripture exhorts us to do, and be positive in our instruction, feeding those who wait upon us either in the public congregation or in the school room. These are qualities of teaching.

The 25th verse carries along these qualities all of which belong, it seems to me, to fitness to teach. That term "aptness to teach" is set in the center of those qualifications. The next word is "patient," --the margin says "forbearing." It is not the ordinary word for patience that you find through the Scriptures, that of enduring, but it is the element of self-restraint, holding one's self in restraint. How much we have had to exercise that quality in our experience and

in our conference here. The word means self-restraint under conditions ~~of~~ that are trying, under conditions of evil. We are to exercise self-restraint, use a restrained spirit, a restrained style, in teaching, and in our writing, being moved as the scripture puts it, constrained by the love of Christ, restrained by His grace in our presentations.

Then the next verse,--"in meekness instructing those that oppose themselves," those that oppose themselves, that put themselves against us. Even there there is no room for sharpness, no room for clever retort; but they should be answered in meekness, because we want to win them, because we want to exemplify the thing we are seeking to teach. What is the purpose of all this?--"If God peradventure will give them repentance." Now while this doubtless applies to our teaching those who are not ~~taxxxixix~~ Christians, doesn't the principle apply also to our dealings with one another? If we are right in our presentation, and manifest the right spirit, right will win, as it always does. Should we not be careful of our phraseology? If one member expresses a conviction on this or that, and another stands up and takes a positive position on the other side of the question, it tends to gender something wrong in the discussion, doesn't it? It is much better to ~~xxxxxxx~~ ⁱⁿ express our disagreements, a mild way so as not to gender strife.

Now let us ~~xxxxxxxxxx~~ go back a few moments to the beginning of this chapter. How may we acquire these qualities of fitness to teach? Read the first verse:

"Thou therefore, my son, be strong in the grace that is in Christ Jesus."

How may we acquire and maintain these graces in the life of the teacher?--By being "strong in the grace that is in Christ Jesus."

Unless that gives life and spirit and character to the spiritual gift of teaching these things, we fail of accomplishing the work for which that gift was bestowed.

Then it goes on in the 2d verse to say, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." I do not know the full meaning of that expression, "Among many witnesses," but it seems to suggest that care has been taken to know that one is right.

ELDER WAKEHAM: The margin says, "by many witnesses."

H. C. LACEY: Literally, "through many witnesses."

W. E. HOWELL: For what purpose was it to be committed to faithful men?

ANSWER: That they might teach others also.

W. E. HOWELL: Does that enter into our experience in our peculiar type of school?--Yes, one of the great two-fold aims that we have is to build up the hearer in strength and in the grace of God and in character, and the other great objective is to qualify him to teach others also.

HOWELL: The best way in the world to make teachers of the right kind is to be teachers of the right kind ourselves. The example will have its influence nine times where precept will have it once, when it comes to the carrying out, and a young man and woman learns as they sit under our tuition day after day.

Now not to prolong this study, if you would follow on down this chapter, it seems to me that you find a wonderful discourse on the qualifications of the teacher. The third verse says, "Thou therefore endure hardness, as a good soldier of Jesus Christ." Then it goes on, fourth verse, that any man who gives himself to this work does not entangle himself with the affairs of this life, political, financial, educational, or otherwise. But that he devoted himself fully to the exercise of that spiritual gift to do a spiritual work, that spiritual fruits may be borne in the life.

Now coming down to the 19th verse, let us notice a thought in there. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." From unfairness, from unrighteousness, from the standard of self-restraint. "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour." Now the message to our hearts: "If a man therefore purge himself from these, he shall become a vessel unto honour." It seems to me that is an ideal that the teacher should hide in his heart day by day. If he has received that great dispensation of grace, the gift of teaching, he should be a vessel unto honor, in the use of that gift. And what else will he become? Sanctified by the very grace and spirit and truth that

dwells in him. And what else will he become? Next phrase, "Meet for the Master's use." Meet meaning what? Suited, fit, serviceable. He shall become set apart, adapted, qualified, meet for the Master's use - another phrase that has a beautiful ideal in it. Last of all what? "Prepared unto every good work."

Now I claim that verse for the teacher. I believe him justified in doing that, To claim this whole chapter for the teacher and these beautiful results here are something to be longed for. Something which, if they enter into the life and become the ruling influence there, will constitute us really able or fit to teach.

Now the time is yours. I just wanted to bring out a few of these thoughts. We have to cut 17 minutes yet. If these wonderful truths in the Word find a response in your hearts this morning, we should be glad to take a few minutes to hear what that response is.

NINE O'CLOCK HOUR?

PRESCOTT

No more will it meet the situation in our schools if we merely study the theory, if we merely deal with history in that way, without very definite regard to the present conflict, the winding up of this controversy. I think that will make quite a difference in our way of handling things. That means that in all our study of the Bible and all our study of History, and in all our teaching of both, we shall have an eye on the fields and see how the warfare is going. Don't you think those military men would watch the progress of the battle and see how their theories worked out, and if they didn't work out apply them in some other way? I have felt that it was within the power of our schools to give a great molding influence to this movement. I don't think we have realized what opportunities are placed in our hands. Here we are calling upon these schools to train the workers to go to the fields and it is in the power of the schools to give them the mold that they will put upon the field when they go out. I think that is a very serious question for us to think of. ~~It seems to me~~ It is not simply to give an intellectual training, but to have our eyes on the field, and deal with it from that standpoint, that the best training possible be given with reference to the success of this movement. Is that right? Is that a right view? How many think so? [All hands raised] That will influence our study and our teaching. Now that will not interfere with research, it will not interfere with scholarship, with earnest earnest intellectual work. I think it will be a mighty stimulus to it. But it will shape our

view of things, and our way of handling things.

Now I wish to make an application of this question to our study, our teaching of history and the Bible, and their relation to each other. Perhaps I ought to sort of lay it out first, as it is in my mind. The Bible teacher should primarily teach the Bible, emphasize the Bible. He will teach more than the prophecies which are fulfilled in history. He may teach more than God's providences as seen in the working out of his plan among the nations. There will be lines of study relating especially to the question of personal experience, God's ~~providen~~ provision for forgiveness of sin, the gift of his righteousness, the ministry of His Spirit, the power of his indwelling presence in the individual to give him victory day by day. He must emphasize those themes, but now there will be certain portions of this theme that he will want to see illustrated as it is in history. Therefore he must use enough history in his teaching the Bible so that it shall not be an abstract teaching, but a teaching illustrated in God's providences. Now that just briefly states it.

The history teacher, he will emphasize facts of history. His foremost field will be the field of history, but he must study that history in the light that the Bible throws upon it. He must estimate the value of portions of history from that standpoint. You have perhaps heard me make this statement, that as I look at the matter, the Bible throws more light on history than history throws on the Bible. I wouldn't argue for that, but I suggest that for a thought. Therefore the teaching of history for the purposes that we desire to teach history, must be covered by the light that the Bible throws upon it, and the Bible light, as the

Bible line of prophecy, will indicate to us what portions of history are most valuable for us. There are portions of history that are very interesting. It is very interesting just as a study to take up such a study as that of that ancient nation, China. Brother Anderson knows what a field of study there is, going clear back thousands of years; but China does not stand in the same relation to the current of God's providences as some of the other nations. Therefore, while very interesting, and if one has time, it may be valuable, especially if one expects to work in that field, but when you come to the general subject of history, the line of history as it seems to me is this, God's purpose to build a nation, and the relation of the working out of that purpose in the nation. Israel is the nation. Israel is brought into contact with other nations -- I mean now present history. I mean Israel ancient and Israel modern. I mean nations ancient and nations modern. I mean the relation between God's providence in working out his purpose which he is working out today, to build a nation, in its relation to the nations. Therefore when we study and mark out a line of history, the Bible should indicate that line which is of the most importance for us, that line which should be made first, as I think, in importance. That will lead us to the Bible, and the Bible line down through. Then how shall we express it?

The Bible teacher teaches primarily the Bible. He must be familiar with history so that he can present the principles in history. I think you will find this in teaching both history and Bible. The more concrete we can make it, the better it is.

I believe that we should not dwell so much on the absolute principles of righteousness, but that we should see the out-working of those principles in connection with biography and history. The teacher of history should know his history, and the Bible as the light on history that shall enable him to select that line of work that will blaze the way down through the centuries to the present time as showing God's providences.

Now you teach this way, and the Bible and the history will complement each other and make a complete whole in the teaching. But if the Bible teacher teaches without regard to history, and the history teacher teaches without regard to the Bible, you have two separate lines that may be running away from each other. I think the Bible and History teachers should be in the closest contact in their work, and their work should fit together to make clear the eternal purpose of God as revealed in the scripture and wrought out in the world's history.

Now let us make some particular applications. First let me read a word with reference to the history of Israel: "It is God, supreme and almighty, who interprets, predicts, and controls his people's history, and not their history which in its gradual evolution is to make God's sovereignty and omnipotence manifest to their experiences." Do you see the difference? It puts God as a personal God, ruling, first controlling, predicting, interpreting history as a personal God. That quotation comes from George Adam Smith's work on Isaiah, Volume 2, page 87 of the edition I have.

Now you think of the differences between those two. I think that is fundamental, whether we put God in the forefront as a

personal God, directing and controlling. Another statement: "The unity of history under one will." That is another principle. Now you take the unity of the Bible, that is the principle for the Bible teacher, the unity of the Bible under one mind, so that the same mind that gives us Genesis had already in its mind Revelation when Genesis was given. There is one theme. ~~See~~ Now history, the unity of history under one will, is God working out his eternal purpose in history. Now I will frankly say to you that the effort to view history in that way and interpret history in that way commands the utmost powers of the mind. It is no small thing. It isn't a holiday task to try to deal with these things in that way, to see the unity of history under one will working that will out for a purpose, and to grapple with that purpose covering the whole history of the world from the earliest nations until today, and see it today working, in spite of this fearfully gloomy picture, seeing what the background is, whether you can see beyond this gloom and confusion, whether you can see the brightness of his rising, showing that the day is dawning. But not as these people think. It is not to be settled by buckling the belt tighter and fighting it through. It is only in the light of the Bible that we can see how it can come. We must be careful not to be over self-complacent, but I think in the light of the Word it is our privilege to see things that those who reject this light do not see.

Now those are the two ideas in history, history revealing God, but God controlling history, not history as an evolution that leads to God, but God in the forefront; and then that idea of the unity of history under the control of one Will.

Now let us inquire, What is the goal of history? That will determine very much our view; that goal is set forth in Dan. 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The restoration of that kingdom; the setting up of that kingdom. That runs clear through to Revelation 15. There you come to the fulfillment, the voice in heaven saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever. I take that to be the goal of history, and the great interpretation of history all the time, on to that goal. Take first the teaching of the Bible. I think the Bible as a whole should be taught from that standpoint, God's purpose to restore his kingdom. Sin entered in, brought confusion, bewilderment, that is what we have now. That is Babylon, the whole world, as it were, gone into that condition. Take the Bible as a whole, and from Genesis to Revelation that is the goal of scripture, to bring us to the everlasting kingdom of God set up in the earth again. That is set forth in Ephesians 1:10. I have referred to that before, and I think it is worth while to mention it again. Here the plan of God is clearly set forth.

Ninth verse: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

When the fulness of time was come, God sent forth his Son, made of a woman, made under the law. To sum up, to re-head all things in Christ, to re-constitute the universe under the headship of Christ, that is the goal. When that goal is reached, then those voices will say, The kingdoms of this world are become the kingdom of our Lord and of his Christ. That is the goal of history. That is the goal of the Bible, and those two should be kept before us. In teaching the Bible that goal is to be set before us as God's purpose is revealed. It should be illustrated from history in the Bible class sufficiently to make it concrete.

In teaching history we should be very careful to show God's providences right down through the course of the centuries toward this one purpose which He is working out in history in spite of everything. Men will seek to trace through history a philosophy that accounts for events on a human basis. They will see in the generalship, in the leadership, in the greater force of an army, the cause of the victory. They account for these things. The Bible shows us God working through these agencies, and you take marked instances: What will explain Sennacherib's terrible defeat before the walls of Jerusalem. If you have read about it, you will know some say the army was encamped in a miasmatic region where the atmosphere was deadly, and probably a wave of deadly poison swept over that army and swept it out of existence.

But what does God say through Isaiah?--"I will put a hook in his nose and I will turn him back."

The point is this: Whatever means he may use, leave his personality in it, leave his control in it, and increase faith in the students in this idea that there is a God above the affairs of men. I just emphasize that to bring it before us, that the goal to be arrived at by both Bible and history is the purpose to reconstitute the whole universe under the headship of Christ, to restore the kingdom of God in the earth, and that the two opposing forces are led by Michael on the one hand, and by that old serpent, ~~the~~ called the devil and Satan, on the other hand. And that is just as real a controversy as this which has taken place in Europe. We are to see history through the Bible. That is the only way we can get an intelligent view of the progress of affairs in this world. That will require such a personal experience with God that God will be able to open the eyes of the teacher himself. I have said repeatedly

that our success in all this work depends upon our own personal relation to God, and it is true all the time. I believe it is the privilege of the Bible teacher, the privilege of the history teacher, day by day to have his own eyes enlightened so that he will see things just as new as his students. Why, I think certainly that should be true, that there shall be that enlightening influence that will help both teacher and student, and that that shall be recognized, and the students helped to recognize it.

That will not take away from intellectual application. It will be the most effective ~~power~~ developing power of the intellect that can possibly be brought to bear upon the students. It is not theoretical, it is not visionary,--it is actual fact. Then when you come to grapple with the application of these problems in history, I am sure it will take every bit of intellectual power that we can muster to face these problems and handle them.

So much for the goal of history. Now to see God's providences working toward that goal. I suggest Daniel 4:17, 25, and 32, a three-fold repetition in one chapter of that principle:

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

I think that is a fundamental principle in this whole question, whether we are teaching Bible or ~~not~~ history. We are to recognize that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," and that it is not simply a question of military genius, of large armies,--it is God's providence working.

That is a general principle. Now take one or two specific applications, and the Bible is full of them. Take the first verse of Isaiah 45: "Thus saith Jehovah to His anointed,"--here is a

heathen king spoken of as being the Lord's anointed,--"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

What is the secret of that whole campaign against Babylon?--It was that God had chosen Cyrus, for His people's sake, to help carry out his plan. He had promised to build a nation, and when Babylon refused to cooperate with him in that purpose, for the sake of His people that he was to deliver out of Babylon, he sends a conqueror. He used Cyrus as a means of letting His people go; and you will remember how Cyrus himself recognized it, in Ezra the first chapter:

"The God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."

Take that as a specific illustration of this principle, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." He was working out His purpose to build a nation, to restore the kingdom, and whatever refused to cooperate with that purpose He set aside.

Now let me read the application of this, as to the goal of history:

"The goal to which the history points stands out clear before the mind of the prophet; and already he sees in vision the restored Israel--a holy people in a renovated land--rendering acceptable worship to ^{the} one God of heaven and earth."--The Expositor's Bible--Ezekiel, p. 187.

Remember that that period of captivity had commenced, and Ezekiel was down in Babylonia; he saw clearly the outcome.

The same thing holds true right down through the ages, so when you come to the 22d chapter of Revelation, it says "His servants shall serve Him. There is to be a New Jerusalem, a new earth, new people, and they shall serve him. That is the goal of history; and the prophet, through the enlightenment given him of God, could see that vision in that hour of darkness. And you will remember that it was right in that time of darkness that Daniel's wonderful prophecies were given assuring us of the setting up of the kingdom of God. Our eyes are to be upon that goal of history, that goal of the Bible. It is God's purpose to restore His kingdom in the earth, and have a new heaven, a new earth, and a new, holy nation. He has been working that out all down through the ages.

Again: "That speech of Cromwell is perhaps the best sermon ever delivered on the subject of this chapter. For he said: 'What are all our histories but God manifesting Himself, that He hath shaken, and tumbled down and trampled upon everything that He hath not planted!'"--The Expositor's Bible, The Book of Isaiah, Vol. 1, p. 220.

Then again: "The God of Israel is Love and Springtime to His people. Grace, patience, pure joy of hope and possibility--these are the Divine elements which this spiritual man, Hosea, sees in the

early history of his people, and not the miraculous, about which, from end to end of his book, he is utterly silent.

"It is ignorance, then, of such a Character, so evident in these facts of their history, with which Hosea charges his people--not ignorance of the facts themselves, not want of devotion to their memory, for they are a people who crowd the sacred scenes of the past, at Bethel, at Gilgal, at Beersheba, but ignorance of the Character which shines through the facts."--The Expositor's Bible. Twelve Prophets. Vol. I, p. 329.

That is the whole question of the interpretation of history. We may know the facts so that we can recite them glibly, but if we do not see the character that shines through the facts, what does it avail us? That is the whole question--to see the character that shines through the facts, to see God working out his own purposes in that very definite way as a personal God.

Now, what is the main line to follow both in the Bible and in history?

"Surely we see that the main artery of human life runs down the Bible, that here we have a sense of the control of history, which is higher than even the highest hero-worship."--Expositor's Bible, The Book of Isaiah, Vol. 2, p. 173.

The Bible will give us the artery of human life, the main current of history. How shall we apply this? I think the beginning is the 12th chapter of Genesis, verses 1-3. That is significant in two respects: First, it is significant because in the 11th chapter of Genesis we have the revelation of Babylon, and in the 12th chapter we have the first call out of Babylon.

"Get thee out of thy country, and from thy kindred." That was the first call out of Babylon, and from that time until today in this message, the purpose of God has been and still is to keep his people out of Babylon. First ancient Ierael as a definite nation, and second modern Israel, spiritual Israel, as still a nation according to the New Testament scripture, but more commonly called the church. Now in the 12th of Genesis we have the first call out of Babylon, a call for separation. That principle must run clear through, they are not to be numbered among the nations. That principle of separation from that for which Babylon stands for. I think there are three things that Babylon stands for, Selfishness, Pride, Atheism, -- Babylon. Now what is the principle that runs right down through the scriptures and right down through history itself? To keep God's people separate from those principles that stand out so clearly in a concrete way in Babylon, ancient and modern. To save them from selfishness. The law of heaven is self-sacrifice, not selfishness. To save them from pride. Pride goeth before a fall. To save them from atheism, and especially that atheism that puts one's self in place of God. That is Babylon.

Now from that time on, here we have these two principles. God's going to build a nation. You see it here in Genesis 12/ That principle runs clear through the scriptures, and we find it clear down to the end. What does Peter say? "Ye are an holy nation." And that is way this side of the extinction of the Jews, it is after they ceased to be as a nation what they were from the first. It is the church, and yet God speaks of that as an holy nation, because he is still working out his purpose.

Now what are the principles to be applied? Separation from the world. Salvation from those vital destructive principles, selfishness, pride, atheism, to be a separate nation, a people for God's own purposes. That is that word "peculiar," you know. The word is changed entirely in its meaning. Not peculiar in the sense that they are odd, the idea is that of possession, a people for God's own possession, and he will work his plan out in this possession right down through the whole course of history and build a nation on that basis.

Psalm 147:20: He will do this with his own people, and that is what we must keep in the foreground. "He hath not dealt so with any nation." Now I make that a fundamental idea. He is going to build a nation. We may go through the scripture on that basis. It is different from any other nation. "He hath not dealt so with any nation." So I take that as a fundamental principle. He is going to make a nation. He will deal with that nation in a different way than any other nation. He will deal with them as his own possession, peculiar, chosen from the world. And in his dealing with them he will reveal to them that which will save them from pride, selfishness, atheism, make them his own people to reveal his own character.

So again, Psalm 105. These are principles, I think it is worth while to lay down. While it may seem that I am just preaching a sermon, I am trying to lay down principles which should be an actual guide to us in our reading, our teaching, our studying, and our preaching.

Fourth verse: "Seek ye Jehovah and his strength; seek his face evermore. Remember his marvellous works that he hath done,

his wonders, and the judgments of his mouth. , O ye seed of Abraham his servant, ye children of Jacob, his chosen ones. He is Jehovah our God: His judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. The covenant which he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when they were but a few men in number, yea, very few, and sojourners in it. And they went about from nation to nation, from one kingdom to another people. He suffered no man to do them wrong; yea, he reproveth kings for their sakes." Just the same as when he said of Cyrus, I will do this for my people Israel's sake.

But you observe it goes right back to Abraham. Now I referred to Genesis 12:1-3, but you want to include the seventh verse also. "Unto thy seed will I give this land." Separation from Babylon, called out, separate from all the principles of Babylon, in order to inherit a new country, which is the new earth. But you observe the promise was not to Abraham as a person, but to Abraham's seed, and who is Abraham's seed? Christ. Then you start right here, and the very foundation of the whole thing, separation from the world, called out from all that is of the world, to build a nation, and to ^{thy} ~~that~~ seed will I give the land. That is, that first foundation is laid in Christ.

Now to apply that principle from the time of Abraham to today, that God is working out his purpose to keep them separate from Babylon and bring them to that promised land, that is, when

his kingdom shall be set up. Does that seem to you to mark out the whole course for Bible and History?

WALDORF: Do we not distinguish between sacred history and civil history?

PRESCOTT: Yes and no. It says that in the schools of the prophets sacred history was one of the themes. I believe that in our dealing with history, first and foremost, no matter what kind you give, it should be to apply these principles. Now you take students that will never go beyond the twelfth grade. You think of that. There is where they stop in their education. Now are we to leave them ignorant of these things? You remember the suggestion for requirement for ordination was fourteen grades. Now many of them never go beyond the twelfth grade. Brother Howell [in answer to a question] says 4/5 of them stop there. Well then, these things must be given them in academic grades if they ever get them. If we wait for a college course, 4/5 of them go out without getting these things. Therefore I say these things should be applied in academic teaching. Of course when you come to college work, You can go deeper and stronger, but I believe these principles should be laid down in academic work. What do you think of it?

NINE O'CLOCK HOUR?

PRESCOTT

No more will it meet the situation in our schools if we merely study the theory, if we merely deal with history in that way, without very definite regard to the present conflict, the winding up of this controversy. I think that will make quite a difference in our way of handling things. That means that in all our study of the Bible and all our study of History, and in all our teaching of both, we shall have an eye on the fields and see how the warfare is going. Don't you think those military men would watch the progress of the battle and see how their theories worked out, and if they didn't work out apply them in some other way? I have felt that it was within the power of our schools to give a great molding influence to this movement. I don't think we have realized what opportunities are placed in our hands. Here we are calling upon these schools to train the workers to go to the fields and it is in the power of the schools to give them the mold that they will put upon the field when they go out. I think that is a very serious question for us to think of. ~~It seems to me~~ It is not simply to give an intellectual training, but to have our eyes on the field, and deal with it from that standpoint, that the best training possible be given with reference to the success of this movement. Is that right? Is that a right view? How many think so? [All hands raised] That will influence our study and our teaching. Now that will not interfere with research, it will not interfere with scholarship, with earnest earnest intellectual work. I think it will be a mighty stimulus to it. But it will shape our

view of things, and our way of handling things.

Now I wish to make an application of this question to our study, our teaching of history and the Bible, and their relation to each other. Perhaps I ought to sort of lay it out first, as it is in my mind. The Bible teacher should primarily teach the Bible, emphasize the Bible. He will teach more than the prophecies which are fulfilled in history. He may teach more than God's providences as seen in the working out of his plan among the nations. There will be lines of study relating especially to the question of personal experience, God's ~~providen~~ provision for forgiveness of sin, the gift of his righteousness, the ministry of His Spirit, the power of his indwelling presence in the individual to give him victory day by day. He must emphasize those themes, but now there will be certain portions of this theme that he will want to see illustrated as it is in history. Therefore he must use enough history in his teaching the Bible so that it shall not be an abstract teaching, but a teaching illustrated in God's providences. Now that just briefly states it.

The history teacher, he will emphasize facts of history. His foremost field will be the field of history, but he must study that history in the light that the Bible throws upon it. He must estimate the value of portions of history from that standpoint. You have perhaps heard me make this statement, that as I look at the matter, the Bible throws more light on history than history throws on the Bible. I wouldn't argue for that, but I suggest that for a thought. Therefore the teaching of history for the purposes that we desire to teach history, must be covered by the light that the Bible throws upon it, and the Bible light, as the

Bible line of prophecy, will indicate to us what portions of history are most valuable for us. There are portions of history that are very interesting. It is very interesting just as a study to take up such a study as that of that ancient nation, China. Brother Anderson knows what a field of study there is, going clear back thousands of years; but China does not stand in the same relation to the current of God's providences as some of the other nations. Therefore, while very interesting, and if one has time, it may be valuable, especially if one expects to work in that field, but when you come to the general subject of history, the line of history as it seems to me is this, God's purpose to build a nation, and the relation of the working out of that purpose in the nations. Israel is the nation. Israel is brought into contact with other nations -- I mean now present history. I mean Israel ancient and Israel modern. I mean nations ancient and nations modern. I mean the relation between God's providences in working out his purpose which he is working out today, to build a nation, in its relation to the nations. Therefore when we study and mark out a line of history, the Bible should indicate that line which is of the most importance for us, that line which should be made first, as I think, in importance. That will lead us to the Bible, and the Bible line down through. Then how shall we express it?

The Bible teacher teaches primarily the Bible. He must be familiar with history so that he can present the principles in history. I think you will find this in teaching both history and Bible. The more concrete we can make it, the better it is.

I believe that we should not dwell so much on the absolute principles of righteousness, but that we should see the out-working of those principles in connection with biography and history. The teacher of history should know his history, and the Bible as the light on history that shall enable him to select that line of work that will blaze the way down through the centuries to the present time as showing God's providences.

Now you teach this way, and the Bible and the history will complement each other and make a complete whole in the teaching. But if the Bible teacher teaches without regard to history, and the history teacher teaches without regard to the Bible, you have two separate lines that may be running away from each other. I think the Bible and History teachers should be in the closest contact in their work, and their work should fit together to make clear the eternal purpose of God as revealed in the scripture and wrought out in the world's history.

Now let us make some particular applications. First let me read a word with reference to the history of Israel: "It is God, supreme and almighty, who interprets, predicts, and controls his people's history, and not their history which in its gradual evolution is to make God's sovereignty and omnipotence manifest to their experience." Do you see the difference? It puts God as a personal God, ruling, first controlling, predicting, interpreting history as a personal God. That quotation comes from George Adam Smith's work on Isaiah, Volume 2, page 87 of the edition I have.

Now you think of the difference between these two. I think that is fundamental, whether we put God in the forefront as a

personal God, directing and controlling. Another statement:

"The unity of history under one will." That is another principle. Now you take the unity of the Bible, that is the principle for the Bible teacher, the unity of the Bible under one mind, so that the same mind that gives us Genesis had already in its mind Revelation when Genesis was given. There is one theme. ~~See~~ Now history, the unity of history under one will, is God working out his eternal purpose in history. Now I will frankly say to you that the effort to view history in that way and interpret history in that way commands the utmost powers of the mind. It is no small thing. It isn't a holiday task to try to deal with these things in that way, to see the unity of history under one will working that will out for a purpose, and to grapple with that purpose covering the whole history of the world from the earliest nations until today, and see it today working, in spite of this fearfully gloomy picture, seeing what the background is, whether you can see beyond this gloom and confusion, whether you can see the brightness of his rising, showing that the day is dawning. But not as these people think. It is not to be settled by buckling the belt tighter and fighting it through. It is only in the light of the Bible that we can see how it can come. We must be careful not to be over self-complacent, but I think in the light of the Word it is our privilege to see things that those who reject this light do not see.

Now those are the two ideas in history, history revealing God, but God controlling history, not history as an evolution that leads to God, but God in the forefront; and then that idea of the unity of history under the control of one Will.

Now let us inquire, What is the goal of history? That will determine very much our view; that goal is set forth in Dan. 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The restoration of that kingdom; the setting up of that kingdom. That runs clear through to Revelation 15. There you come to the fulfillment, the voice in heaven saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever. I take that to be the goal of history, and the great interpretation of history all the time, on to that goal. Take first the teaching of the Bible. I think the Bible as a whole should be taught from that standpoint, God's purpose to restore his kingdom. Sin entered in, brought confusion, bewilderment, that is what we have now. That is Babylon, the whole world, as it were, gone into that condition. Take the Bible as a whole, and from Genesis to Revelation that is the goal of scripture, to bring us to the everlasting kingdom of God set up in the earth again. That is set forth in Ephesians 1:10. I have referred to that before, and I think it is worth while to mention it again. Here the plan of God is clearly set forth.

Ninth verse: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

When the fulness of time was come, God sent forth his Son, made of a woman, made under the law. To sum up, to re-head all things in Christ, to re-constitute the universe under the headship of Christ, that is the goal. When that goal is reached, then those voices will say, The kingdoms of this world are become the kingdom of our Lord and of his Christ. That is the goal of history. That is the goal of the Bible, and those two should be kept before us. In teaching the Bible that goal is to be set before us as God's purpose is revealed. It should be illustrated from history in the Bible class sufficiently to make it concrete.

In teaching history we should be very careful to show God's providences right down through the course of the centuries toward this one purpose which He is working out in history in spite of everything. Men will seek to trace through history a philosophy that accounts for events on a human basis. They will see in the generalship, in the leadership, in the greater force of an army, the cause of the victory. They account for these things. The Bible shows us God working through these agencies, and you take marked instances: What will explain Sennacherib's terrible defeat before the walls of Jerusalem. If you have read about it, you will know some say the army was encamped in a miasmatic region where the atmosphere was deadly, and probably a wave of deadly poison swept over that army and swept it out of existence.

But what does God say through Isaiah?--"I will put a hook in his nose and I will turn him back."

The point is this: Whatever means he may use, leave his personality in it, leave his control in it, and increase faith in the students in this idea that there is a God above the affairs of men. I just emphasize that to bring it before us, that the goal to be arrived at by both Bible and history is the purpose to reconstitute the whole universe under the headship of Christ, to restore the kingdom of God in the earth, and that the two opposing forces are led by Michael on the one hand, and by that old serpent, ~~the~~ called the devil and Satan, on the other hand. And that is just as real a controversy as this which has taken place in Europe. We are to see history through the Bible. That is the only way we can get an intelligent view of the progress of affairs in this world. That will require such a personal experience with God that God will be able to open the eyes of the teacher himself. I have said repeatedly

that our success in all this work depends upon our own personal relation to God, and it is true all the time. I believe it is the privilege of the Bible teacher, the privilege of the history teacher, day by day to have his own eyes enlightened so that he will see things just as new as his students. Why, I think certainly that should be true, that there shall be that enlightening influence that will help both teacher and student, and that that shall be recognized, and the students helped to recognize it.

That will not take away from intellectual application. It will be the most effective ~~power~~ developing power of the intellect that can possibly be brought to bear upon the students. It is not theoretical, it is not visionary,--it is actual fact. Then when you come to grapple with the application of these problems in history, I am sure it will take every bit of intellectual power that we can muster to face these problems and handle them.

So much for the goal of history. Now to see God's providence working toward that goal. I suggest Daniel 4:17, 25, and 32, a three-fold repetition in one chapter of that principle:

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

I think that is a fundamental principle in this whole question, whether we are teaching Bible or ~~not~~ history. We are to recognize that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," and that it is not simply a question of military genius, of large armies,--it is God's providence working.

That is a general principle. Now take one or two specific applications, and the Bible is full of them. Take the first verse of Isaiah 45: "Thus saith Jehovah to His anointed,"--here is a

heathen king spoken of as being the Lord's anointed,--"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

What is the secret of that whole campaign against Babylon?--It was that God had chosen Cyrus, for His people's sake, to help carry out his plan. He had promised to build a nation, and when Babylon refused to cooperate with him in that purpose, for the sake of His people that he was to deliver out of Babylon, he sends a conqueror. He used Cyrus as a means of letting His people go; and you will remember how Cyrus himself recognized it, in Ezra the first chapter:

"The God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."

Take that as a specific illustration of this principle, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." He was working out His purpose to build a nation, to restore the kingdom, and whatever refused to cooperate with that purpose He set aside.

Now let me read the application of this, as to the goal of history:

"The goal to which the history points stands out clear before the mind of the prophet; and already he sees in vision the restored Israel--a holy people in a renovated land--rendering acceptable wor-^{the}ship to one God of heaven and earth."--The Expositor's Bible--Ezekiel, p. 187.

Remember that that period of captivity had commenced, and Ezekiel was down in Babylonia; he saw clearly the outcome.

The same thing holds true right down through the ages, so when you come to the 22d chapter of Revelation, it says "His servants shall serve Him. There is to be a New Jerusalem, a new earth, new people, and they shall serve him. That is the goal of history; and the prophet, through the enlightenment given him of God, could see that vision in that hour of darkness. And you will remember that it was right in that time of darkness that Daniel's wonderful prophecies were given assuring us of the setting up of the kingdom of God. Our eyes are to be upon that goal of history, that goal of the Bible. It is God's purpose to restore His kingdom in the earth, and have a new heaven, a new earth, and a new, holy nation. He has been working that out all down through the ages.

Again: "That speech of Cromwell is perhaps the best sermon ever delivered on the subject of this chapter. For he said: 'What are all our histories but God manifesting Himself, that He hath shaken, and tumbled down and trampled upon everything that He hath not planted!'"--The Expositor's Bible, The Book of Isaiah, Vol. 1, p. 220.

Then again: "The God of Israel is Love and Springtime to His people. Grace, patience, pure joy of hope and possibility--these are the Divine elements which this spiritual man, Hosea, sees in the

early history of his people, and not the miraculous, about which, from end to end of his book, he is utterly silent.

"It is ignorance, then, of such a Character, so evident in these facts of their history, with which Hosea charges his people--not ignorance of the facts themselves, not want of devotion to their memory, for they are a people who crowd the sacred scenes of the past, at Bethel, at Gilgal, at Beersheba, but ignorance of the Character which shines through the facts."--The Expositor's Bible. Twelve Prophets. Vol. I, p. 329.

That is the whole question of the interpretation of history. We may know the facts so that we can recite them glibly, but if we do not see the character that shines through the facts, what does it avail us? That is the whole question--to see the character that shines through the facts, to see God working out his own purposes in that very definite way as a personal God.

Now, what is the main line to follow both in the Bible and in history?

"Surely we see that the main artery of human life runs down the Bible, that here we have a sense of the control of history, which is higher than even the highest hero-worship."--Expositor's Bible, The Book of Isaiah, Vol. 2, p. 173.

The Bible will give us the artery of human life, the main current of history. How shall we apply this? I think the beginning is the 12th chapter of Genesis, verses 1-3. That is significant in two respects: First, it is significant because in the 11th chapter of Genesis we have the revelation of Babylon, and in the 12th chapter we have the first call out of Babylon.

"Get thee out of thy country, and from thy kindred." That was the first call out of Babylon, and from that time until today in this message, the purpose of God has been and still is to keep his people out of Babylon. First ancient Israel as a definite nation, and second modern Israel, spiritual Israel, as still a nation according to the New Testament scripture, but more commonly called the church. Now in the 12th of Genesis we have the first call out of Babylon, a call for separation. That principle must run clear through, they are not to be numbered among the nations. That principle of separation from that for which Babylon stands for. I think there are three things that Babylon stands for, Selfishness, Pride, Atheism, -- Babylon. Now what is the principle that runs right down through the scriptures and right down through history itself? To keep God's people separate from those principles that stand out so clearly in a concrete way in Babylon, ancient and modern. To save them from selfishness. The law of heaven is self-sacrifice, not selfishness. To save them from pride. Pride goeth before a fall. To save them from atheism, and especially that atheism that puts one's self in place of God. That is Babylon.

Now from that time on, here we have these two principles. God's going to build a nation. You see it here in Genesis 12/ That principle runs clear through the scriptures, and we find it clear down to the end. What does Peter say? "Ye are an holy nation." And that is why this side of the extinction of the Jews, it is after they ceased to be as a nation what they were from the first. It is the church, and yet God speaks of that as an holy nation, because he is still working out his purpose.

Now what are the principles to be applied? Separation from the world. Salvation from those vital destructive principles, selfishness, pride, atheism, to be a separate nation, a people for God's own purposes. That is that word "peculiar," you know. The word is changed entirely in its meaning. Not peculiar in the sense that they are odd, the idea is that of possession, a people for God's own possession, and he will work his plan out in this possession right down through the whole course of history and build a nation on that basis.

Psalm 147:20: He will do this with his own people, and that is what we must keep in the foreground. "He hath not dealt so with any nation." Now I make that a fundamental idea. He is going to build a nation. We may go through the scriptures on that basis. It is different from any other nation. "He hath not dealt so with any nation." So I take that as a fundamental principle. He is going to make a nation. He will deal with that nation in a different way than any other nation. He will deal with them as his own possession, peculiar, chosen from the world. And in his dealing with them he will reveal to them that which will save them from pride, selfishness, atheism, make them his own people to reveal his own character.

So again, Psalms 105. These are principles, I think it is worth while to lay down. While it may seem that I am just preaching a sermon, I am trying to lay down principles which should be an actual guide to us in our reading, our teaching, our studying, and our preaching.

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his wonders, and the judgments of his mouth. , O ye seed of Abraham his servant, ye children of Jacob, his chosen ones. He is Jehovah our God: His judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. The covenant which he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when they were but a few men in number, yea, very few, and sojourners in it. And they went about from nation to nation, from one kingdom to another people. He suffered no man to do them wrong; yea, he reproveth kings for their sakes." Just the same as when he said of Cyrus, I will do this for my people Israel's sake.

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