

"HE IS MADE UNTO US"

I Cor. 1.30

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Thousands of books have been written, and millions of sermons preached trying to explain the meaning of Christ's advent into the world. They have approached it from every possible angle, and yet it remains as it was in the beginning: the mystery of God. We do not know, we cannot know; it will require all the limitations of this mundane life removed, and the illumination of his eternal presence to understand all he means to us. The two hundred titles by which he is known are insufficient to know the Christ.

And yet we may know all that is necessary, by gathering up the nuggets of surface truth revealed in the Word. Paul says, "when he ascended on high, he led captivity captive, and gave gifts unto men." It seems that, as it hath pleased him, men have been given five, yea, ten talents, while others just as worthy have scarcely one. We observe, also, that many who have been so richly endowed, have not used the talents to reflect glory on him who gave them. Was this a mistake in the judgment of the One who gave? Is it not a fact, that most of our ten-talented people waste them on their own lusts? These are riddles of life we can never fathom. But there is one broad platform in his wonderful plan, upon which we all may stand: "But of him are ye in Christ Jesus, who is made unto us wisdom, and righteousness, and sanctification, and redemption."

He it made unto us Wisdom. Schools and colleges can teach us knowledge; but cannot teach us wisdom. There is a wisdom that cometh only from experience; it is learning in this bitter school, the proper use of what we know. But the wisdom that bears the approval of heaven belongs to a higher curriculum than can be found among us. Some of our earth-wise men are fools in the sight of God. "The wisdom of this world is foolishness with God." By the wisdom of this world we cannot know God. Christ comes into our lives and teaches us a wisdom that sweeps away all the vain philosophies of men. We do not find God by a syllogism or scientific discussion, or deduction.

To the worldly, wise the old Book is a strange mixture of tradition, folklore, and mythology. But once the soul is surcharged with the revelation of Christ, not as the man of example, or temperament, but the Christ of reconciliation, the Bible becomes the Book of books, written by holy men of old, as they were moved by the Holy Ghost. Observe, this wisdom has its beginning in the fear of God. He is made unto us wisdom, but not of this world. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

He is made unto us Righteousness. "And this is the name wherewith he shall be called, the Lord our Righteousness." This does not mean imputed righteousness, but that he bore our sins in his own body on the tree; and through the merits of his righteous sacrifice, we may escape the penalty of our unrighteousness.

Righteousness may be better understood, if we say—our justification. It is the legal act of God, through Christ, whereby we become absolved from the guilt of our transgressions. That we may get all this theological verbiage out of the way—it means pardoned. "God was in Christ reconciling the world unto himself." We were without God and without hope in

the world, because of sin, and he bore our sins on the Cross. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him." By faith in the merits of the atoning blood, we may have our guilt placed upon him, and his righteousness becomes ours. He is made unto us righteousness.

Then again, he is made unto us sanctification. We find the same connecting word, which is also a differentiating word, separating all the terms alike. "He is made unto us wisdom, and righteousness, and sanctification, and redemption." The word **and** bears the same relation to righteousness and sanctification as it does to wisdom and righteousness. If wisdom and righteousness do not mean the same thing, then righteousness and sanctification have different meanings.

They are not only different, but they are attained by a different process. Christ becomes our righteousness—or to be more explicit—pardon—when we genuinely repent of our sins; then exercise faith in the Lord Jesus Christ. Now he becomes our sanctification—our holiness; after having been freed from the condemnation of sin, and made alive unto God, we bring our living, redeemed life—cratation; or give it over as a living sacrifice unto God. "I beseech you, therefore brethren, by the mercies of God, that you present your bodies a living sacrifice." What mercies? The mercies of God towards us when he pardoned our sins—justified us.

Then it is, that we receive the baptism of the Holy Ghost, which cleanseth us—not from actual sins—they are forgiven—but the nature of sin; the carnal mind—the Old Man—the top root from which all sins grow and thrive. The vile weeds of actual sins lose the source of their life—when he is made unto us sanctification.

Redemption has to do with the future. First, we think it refers to the resurrection; our bodies being redeemed from corruption, "and made like unto his own glorious body." But it means more than that. Not only will our bodies be redeemed; but the earth will likewise be brought back to its original purity and glory. The earth was once a paradise; but was cursed by the Fall. Man was not all that suffered by the transgression. The ground and every living thing was brought under the curse. These are to be restored—redeemed. The whole creation, says Paul, groans, waiting for the restitution, or redemption of all things. This is not all. Our inheritance will be restored. "Know ye not that the righteous shall inherit the earth?" Christ, whose right it is to rule, will assume possession of the earth, and we who are joint-heirs with him, will share with him the coming glory and rulership.—Pentecostal Herald.

SALVAGING THE SUNDAY EVENING SERVICE

In increasing numbers, churches close down their Sunday evening services. The reasons are many. In some cases, the members live far from their churches. It is an expense and it is troublesome to make the long journey twice on the same day. This is often a poor excuse, for many such families hardly ever raise the question in relation to a trip to a down-town entertainment. Another condition is that of church members deciding they have done their full duty if they attend the morning service or the Sunday school. Most of this is due to poor training and to light views of their Christian obligations. There are many

other reasons for the decline of the Sunday evening service. Nevertheless, it is a sign of deadness, defeatism, and failure when churches curtail their opportunities to win the lost to Christ.

Evangelical Christianity has developed the Sunday evening service as an opportunity for those who are outside the church to gather in the largest numbers possible to hear the gospel. Such a service should be prevailingly evangelistic. It should be directed to winning men and women to Christ. Often there are many unconverted people in large gatherings. There are others who are not sure they are converted who need the gladness of assurance. To gather as many of these as possible into the Sunday evening service should be the ambition of every church. Keeping the need of such people before his mind will fire the soul of any true preacher with holy compassion and stir his imagination with divine enthusiasm.

The Sunday evening service can be salvaged. It can be a real, genuine means of bringing men and women to God and lifting those who are weak into the power of Christ. But if it is to be done, we of the churches must ourselves draw nigh to God. Begin to do so now, for a tired, brokenhearted, disillusioned multitude is waiting.—Watchman-Examiner.

IN RUSSIA

It is impossible for any nation long to suppress the craving of the people for the Bread of Life. The press has recently contained many items concerning a revival of religion in Russia. One just at hand comes from the Russian official press. It states that the Militant Godless League has fallen from 5,000,000 members in 1933 to 2,000,000, and that the organization has ceased to exist in many localities. The government recently closed five anti-religious museums, which once instructed 3,000 students but are now so sparsely attended as not to pay the expense of continuing. Anti-religious work has been discontinued in thousands of villages, and the Komsomol (Communist Youth) leagues have abandoned work among Russian youth. Lectures and propaganda in factories and clubs have ceased. The Communist paper, Izvestia, says that clergymen are taking advantage of the new constitution to stage a rapid comeback.—Religious Digest.

IN THE COLLEGES

American colleges were accused of being "hotbeds of atheism" by the Rev. Dr. Oscar C. Kreinheder, president of Valparaiso University in Indiana. In a sermon preached at the Immanuel Evangelical Church in New York City, he said, "We are blind to the best interests of our country. We must have a Christian higher education. It is a notorious fact that a godless education is sweeping over this country. This condition may become so acute that the road to knowledge will mean the road to spiritual ruin. It is a notorious fact that our American colleges are hotbeds of atheism. They harbor men and women who deny the existence of a personal God. These teachers tell their students that an immoral act is not a sin, but that it is embarrassing to be caught. College people return to their homes infidels and agnostics." If "knowledge without character" is one of the seven deadly sins, then our colleges and universities are turning out many who are "sinners before the Lord exceedingly."—Methodist Protestant Recorder.