

Israel: a Missionary People

by E.J. Waggoner, from *The Everlasting Covenant*, chapter 34

This chapter follows the one posted in a previous article, “Carnal Warfare not in God’s Plan.” After establishing that it was **not** God’s purpose to make Israel a military power, Waggoner goes on to explain just what that purpose actually was.

When God sent Moses to lead Israel from Egypt, His message to Pharaoh was,

Exodus 4

²² And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

²³ And I say unto thee, Let my son go, that he may serve me.

Then He brought them forth, and gave them the lands of the heathen,

Psalms 105

⁴⁵ That they might observe his statutes, and keep his laws.

The great advantage of the Jews over other people was that

Romans 3

² ...unto them were committed the oracles of God.

To be sure they did not receive those “lively oracles” in all their living power, and thus make their advantage infinitely greater; but that was not the fault of God, and we are not now considering what Israel actually had and were, but what they might have possessed, and what they ought to have been.

Two things have always been true namely, that

Romans 14

⁷ ...none of us lives to himself,

and that

Acts 10

³⁴ ...God is no respecter of persons.

These two truths combined form a third, which is, that

whenever God bestows any gift or advantage upon any person, it is in order that he may use it for the benefit of others. God does not bestow blessings upon one person or people, that He does not wish all to have.

When He promised a blessing to Abraham, it was in order that he might be a blessing—that in him all the people of the earth might be blessed. It was in the line of the promise to Abraham that God delivered Israel. Therefore, in giving them the advantage of possessing His law, it was that they might make known to other people that inestimable advantage, so that the other people also might share it.

God's Purpose

God's purpose was that His name should be made known in all the earth (*Exodus* 9:16). His desire that all people should know Him was as great as that the children of Israel should know Him. To know the only true God, is life eternal (*John* 17:3). Therefore in revealing Himself to Israel, God was showing them the way of eternal life, or the Gospel, in order that they might proclaim the same Gospel to others.

The reason why God made Himself known to Israel in so marked a manner, was that they were, so to speak, nearer at hand than other people. The memory of God's dealing with Abraham, Isaac, Jacob, and Joseph, and of their faith, was preserved among the Jews, thus making them more accessible. God chose them, not because He loved them more than He did others, but because He loved all men, and would make Himself known to them by means of the agents that were nearest at hand.

*The idea that God ever was exclusive,
and that He ever confined His mercies and truth
to one special people,
is most dishonoring to His character.*

Never did He leave the heathen without witness of Him-

self, and wherever He could find a man or people that would consent to be used, then He straightway enlisted in His service, to make a more full revelation of Himself.

Effect of the Preaching in Egypt

The Gospel is the power of God to salvation, and since God's mighty power was exhibited in the salvation of Israel from Egypt, it is evident that the Gospel was at that time proclaimed as it has never been since. The effect of that proclamation is shown by the words of a heathen woman, the harlot Rahab. When the two spies came to her house in Jericho, she concealed them, and said to them:

Joshua 2

⁹ ...I know that the Lord has given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

¹⁰ For we have heard how the Lord dried up the water of the Red sea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom you utterly destroyed.

¹¹ And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.

And then she begged for and received the promise of deliverance.

Hebrews 11

³¹ By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

That which happened to her might have been the lot of every other resident of Jericho, provided they had exercised the same faith that she did. They had heard the same things that she had, and knew as a matter of fact, as well as she did, that

Joshua 2

¹¹ Jehovah your God, He is God in heaven above, and in earth beneath.

But knowledge is not faith. The devils know that there is one God, but they have no faith. Faith is trust—submission. Rahab was willing to submit to the requirements of God, and to live as one of His people, while her fellow-countrymen were not. In her case we see the evidence that God saves people, not because they are good, but because they are willing to be made good. Jesus is sent to bless us, in turning us away from our iniquities.

That poor heathen woman of disreputable life, who could utter a lie with a composed countenance, and with no consciousness of guilt, had a most meager idea of the difference between right and wrong; yet God acknowledged her as one of His people, because she did not turn away from light, but walked in it as it came to her. She believed to the saving of her soul. Her faith lifted her out of her sinful surroundings, and set her in the way of knowledge.

No stronger evidence can be found that Christ is not ashamed to acknowledge even the heathen as His brethren, than the fact that He is not ashamed to have one of them, even a harlot, recorded in the roll of His ancestry after the flesh. This, of itself, shows that the promises are not confined to the lineal descendants of Abraham, but that they are to those who believe, no matter what their race or condition.

Acts 10

³⁵ In every nation, he that fears God and works righteousness is accepted with him.

God's Solicitude for all men

The special point in this reference to Rahab is that God had not shut Himself up to the Jewish people. Wherever there was an idolatrous inhabitant of Canaan, who was willing to acknowledge God, that moment he was enrolled among God's

people. This lesson is not merely theoretical, the point being that the promise to Abraham included all the world, and not merely the offspring of Jacob, but it is practically consoling and uplifting. It shows us how longsuffering the Lord is,

2 Peter 3

⁹ ...not willing that any should perish, but that all should come to repentance.

It shows us how quickly God seizes upon the slightest inclination to seek Him, and uses it as a means of drawing the erring soul still nearer. He gently breathes upon the tiniest spark, if possibly it may be enlarged to a flame. His ear is continually turned to earth, alert to catch the faintest whisper, so that the feeblest cry, yea, the first impulse to call, from the lowest depths, is instantly heard and responded to.

Many people, with more zeal for God than knowledge of His character have claimed, with no other authority than their own word against the Bible record, that Rahab was not a harlot in the common acceptation of the word; that in her case the word has a different meaning from what it ordinarily has. They think that it would be dishonouring to the reputation of Christ, to say that such a woman was His ancestor after the flesh, forgetting that the great reason why Christ Jesus has a name "that is above every name," (*Philippians 2:9*) is that He "made Himself of no reputation." (*Philippians 2:7*)

The fact that He Himself sprung from such a source, shows that there is hope for the lowest.

1 Samuel 2

⁸ He raises up the poor out of the dust, and lifts the needy out of the dung hill; that He may set him with princes, even with the princes of His people.

All Israel to be Priests

That God's design for Israel was that they should proclaim the Gospel to all the world, is seen in the fact that if they

abode in His covenant they were to be a kingdom of priests. All were to be priests of God. Now the work of a priest is thus set forth as follows:

Malachi 2

⁵ My covenant was with him of life and peace; and I gave them to him for the fear wherewith He feared Me, and was afraid before My name.

⁶ The law of truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace and equity, and did turn many away from iniquity.

⁷ For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts.

Their Work as Priests

To turn men away from iniquity, is the work of Christ through His resurrection; therefore the work of the true Priest is simply to preach the Gospel—to proclaim the living Saviour, in whom is the living law that is perfect, converting the soul.

But since all the children of Israel were to be priests, and therefore all familiar with the law, it is evident that they were to be priests in behalf of others, and not merely to be settled teachers among themselves.

If they had accepted God's proposition, and been content to abide in His covenant instead of insisting on one of their own, there would have been no need of any priesthood to make the law of truth and peace known to them; they would all have known the truth, and consequently all have been free; but the office of a priest is to teach the law, and therefore it is positive that God's purpose in bringing Israel out of Egypt was to send them all over the world preaching the Gospel.

The Way all Prepared

What an easy and speedy task this would have been for them, backed by the power of God! The fame of what God had done in Egypt had preceded them, and as they went forth

with the same power, they could preach the Gospel in its fullness to people already prepared to accept or reject. Leaving their wives and little ones safe in the land of Canaan, and going out two by two, as Jesus afterward sent forth His disciples, it would have taken them but a short time to carry the Gospel to the remotest parts of the earth.

No Fear of Molestation

Suppose enemies attempted to oppose their progress? One could chase a thousand, and two put ten thousand to flight. That is, the power of the presence of God with any two of them would render them in the eyes of their enemies equal to ten thousand men, and none would dare attack them.

There would, however, have been no armies to meet. Armies are raised and gathered together only for the purpose of meeting other armies; but in this case there would have been no invading armies.

Two unharmed foot travelers would have entered a village or city, where people were engaged in their ordinary employments, and these two would have commanded as much respect from the citizens as though they had been an army of ten thousand men. So they could go about their appointed work of preaching the Gospel, without fear of molestation.

The terror which their presence would inspire in opposers, shows the power which the message they proclaimed would have on hearts open to receive truth.

A Thorough Work Provided for

As they should go forth thus clothed with the full power of God, the ground would not need to be gone over the second time. All who heard would at once take their position either for or against the truth; and this decision would be final, since when one rejects the Gospel proclaimed in its fulness, that is with the mighty power of God, there is nothing more that can be done for him, for there is no greater power than that of

God.

So a very few years, or possibly months, after the crossing of the Jordan, would have sufficed for the preaching of the Gospel of the kingdom in all the world as a witness to all nations.

Evidences of God's Impartiality

But Israel did not fulfill its high calling. Unbelief and self-trust derived them of the prestige with which they entered the promised land.

- They did not let their light shine, and so in time they themselves lost it.
- They were content to colonize in Canaan, instead of possessing the whole earth.
- They assumed that the light which God had given them was due to the fact that He loved them better than He did others, and so they became haughty, and despised others.

Nevertheless God ceased not to indicate to them that they were to be the light of the world. The history of the Jews, instead of showing that God was shut up to them, shows that He was continually trying to use them to make His name known to others.

- Witness the account of Naaman the Syrian, who was sent to the King of Israel to be healed of his leprosy.
- See the case of the widow of Sarepta, to whom Elijah was sent.
- The Queen of Sheba came from far to hear the wisdom of Solomon.
- Jonah was sent, much against his will, to warn the Ninevites, who repented at his preaching.
- Read the prophecies of Isaiah, Jeremiah, and Ezekiel, and see how often the various nations are directly appealed to.

All of these things show that God was not then, any more than now, the God of the Jews only, but of the Gentiles also.

At last, when Israel had utterly refused to fulfill the mission to which God had called them, He sent them into captivity, that thus the heathen might receive some of the knowledge of God, which they would not impart voluntarily.

There a few faithful souls were the means of bringing the truth clearly before the heathen king Nebuchadnezzar, who in time humbly acknowledged God, and published his confession of faith throughout the whole earth.

King Cyrus, also, and other Persian kings, in royal proclamations made known the name of the one true God in all the world.

Thus we see that there was nothing God so much desired as the salvation of the heathen round about the Jews, and not only of those near at hand, but those who were most distant, for the promises were not only to the Jews and their children, but to all that were “far off.” (see *Acts 2:39; Isaiah 57:19*)

Abraham Himself of Gentile Origin

That God made no difference between Jews and Gentiles is seen in the fact that Abraham, the head of the Jewish race, was himself a Gentile, and received the assurance of acceptance with God while he was yet uncircumcised,

Romans 4

¹¹ ...that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

God was always as ready to accept people from among the heathen as He was when He called Abraham out from among them.

Gentile People the Lost Sheep of Israel

When Christ came, He declared that He was sent only to

the lost sheep of the house of Israel, and even while He said that, He showed who were the lost sheep of the house of Israel, by sending healing to a believing heathen woman.

What Christ did for that Canaanitish woman, He was equally ready and anxious to do for every believing inhabitant of Canaan and of the whole world, in the days of Joshua. All who did not stubbornly cling to their idols, were to be gathered into the fold of Israel, till there should be but one fold, under the One Shepherd. There was salvation for all who would accept it, but they must become Israelites indeed.

Israel to be Separate

It was for this reason that the Israelites were forbidden to make any league with the inhabitants of the land. A league implies likeness, equality, the union of two similar powers. But Israel, when true to its calling, had nothing in common with the inhabitants of the land. They were to be a separate people, separate solely because of the sanctifying presence of the Lord.

When God said to Moses,

Exodus 33

¹⁴ My presence shall go with thee, and I will give thee rest.

Moses replied,

Exodus 33

¹⁵ If Thy presence go not with me, carry us not up hence.

¹⁶ For wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? so shall we be separated, I and Thy people, from all the people that are upon the face of the earth.

Union with the Nations means Separation from God

To make a league with the nations round them, was to be joined to them, and that meant separation from the presence of God. The presence of God was the one thing that would

make and keep the people of Israel separate from the nations, and His presence could have no other effect than that very thing.

The presence of God will do the same thing in these days, for He changes not. Therefore if one should say that it is not necessary for the people of God to be separate from the nations, he would really be saying that it is not necessary for them to have God's presence.

Rejecting God by Choosing a King

The same principle was involved when the people wanted a king. Read the account in *1 Samuel* 8. The people said to Samuel,

1 Samuel 8

⁵ ...make us a king to judge us like all the nations.

The thing displeased Samuel, and doubtless hurt his feelings, but the people insisted, saying,

1 Samuel 8

⁶...Give us a king to judge us.

Then the Lord said to Samuel,

1 Samuel 8

⁷ Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them.

⁸ According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken Me, and served other gods, so do they also unto thee.

Then Samuel, at the command of the Lord, set before the people some of the evils that would result if they had a king; but they refused to be persuaded, saying,

1 Samuel 8

¹⁹ Nay, but we will have a king over us, that we may be like

all the nations.

Desiring to be like the Heathen

In the Bible the “nations” are the heathen. The Hebrew word which is often rendered “nations” is the identical word from which the word “heathen” always comes. Perhaps Psalm 96 makes the case as clear as may be to the English reader.

Psalm 96

⁵ For all the gods of the nations are idols; but the Lord made the heavens.

Here it is very evident that the “nations” are heathen. In *Psalm 2* where we read,

Psalm 2

¹ Why do the heathen rage, and the people imagine a vain thing?

The Revision has it like so: “Why do the nations rage, and the people imagine a vain thing?”

Such an idea as a “Christian nation” is as much a contradiction of terms as a “Christian heathen,” or a “Christian sinner.” A “nation” in God’s use of the term, when speaking of earthly nations, is a collection of heathen. So what the Jews really said was this: “We will have a king over us, that we also may be like all the heathen.”

That was what they wanted, because all other people acknowledged other gods than Jehovah, and all the people on earth, with the exception of Israel, had kings over them. The Danish Bible renders it plainly,

1 Samuel 8

²⁰ We will also be like all the heathen...

and the German of Luther still more pointedly has it, “That we also may be like all other heathen.”

The True Israel not one of the Nations

God's plan for Israel was that it should not be a nation. We are apt to look at what was, as though it was what ought to have been, forgetting that from first to last the people refused, to a greater or less extent, to walk in the counsel of God.

We see the Jewish people with judges, and officers, and all the paraphernalia of civil government; but we must remember that God's covenant provided something far different, which, on account of unbelief, they never fully realized.

Israel the Church of Christ

The word "church" is in very common use, yet perhaps comparatively few of those who use it realize that it is from a Greek word which means "called out," and that it applies to Israel more than to any other people. They constituted God's church; they had been called out of Egypt.

In the Old Testament they are referred to as "the congregation," that is, those who were assembled or had flocked together; for they formed the Lord's flock, of which He was Shepherd. God is known as the "Shepherd of Israel." (*Psalms* 80:1; see also 23:1) So the church in later times is called God's flock. Stephen, in his talk before the Sanhedrin, spoke of Israel as "the church in the wilderness" (*Acts* 7:38).

Only One Church

There is but one church, for the church is Christ's body (*Ephesians* 1:19-23), and there is but one body. That one church is composed of those who hear and follow the voice of Christ, for Christ says:

John 10

²⁷ My sheep hear My voice...and they follow Me.

That church in the wilderness is therefore identical with the true church of Christ in every age. This is most clearly shown by *Hebrews* 3:2-6. As you read the passage; remember

that “the house of God” is “the church of the living God.”

Now the text says that Christ was faithful in the house of God, even as Moses was. Moses was faithful in the house of God as a servant, and Christ as a Son over the same house, “whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” (*Hebrews 3:6*)

Jesus was called out of Egypt, as it is written,

Matthew 2

¹⁵ ...Out of Egypt have I called my Son.

He was the Head and Leader of the host that came out with Moses. Christ and Moses therefore, are in the same fellowship and communion, and whoever is a partaker of Christ, must acknowledge Moses as a brother in the Lord.

These facts are most important, since as we learn God’s plan for Israel, we learn the true model for the church of God in all ages, even unto the end.

We may not indiscriminately quote what Israel did, as authority for what we should do, since they often rebelled against God, and their history is more often a record of apostasy than of faith; but we may and should study God’s promises and reproofs to them, for what He had for them He has also for us.

The Church the Kingdom

The people of Israel constituted a kingdom from the beginning, centuries before Saul was set over them; for the church of God is His kingdom, and His subjects are all His children. The “household of God” (*Ephesians 2:19*) is “the commonwealth of Israel.” (*Ephesians 2:12*)

Christ, with the Father, sits upon “the throne of grace,” (*Hebrews 4:16*) and the true church acknowledges Him, and Him only, as Lord.

The Apostle John, in writing to the church, subscribes him-

self, “your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ.” (*Revelation* 1:9)

Christ declared Himself to be a King, even the King of the Jews (*Matthew* 27:11), and received homage as “the King of Israel.” (*John* 12:13)

But even while claiming to be king, Jesus declared,

John 18

³⁶ My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence.

As Christ’s kingdom is not of this world, so His church, His body, the people whom He has chosen and called out of the world, are to form no part of the world, although in it.

- It is to make no sort of alliance with the world, for any purpose whatever.
- Its sole use in the world is to be the light of the world, the salt by which as much of the world as possible is to be preserved.
- It is to be no more a part of the world than the light is of the darkness in which it shines.

2 Corinthians 6

¹⁴ What communion hath light with darkness?

There are two distinct classes on earth—the church and the world; but when the church forms an alliance with the world, whether formally, or by adopting the world’s methods or principles, then there is really only one class—the world. By the grace of God, however, there have always been a faithful few, even in the time of greatest apostasy.

Ancient Israel not a Theocracy

It is quite common to speak of Israel as a theocracy. This is indeed what God designed it to be, and what it should have been, but what in the truest sense it never was.

Least of all was Israel a theocracy when the people demanded an earthly king, “that we also may be like all the heathen,” (1 Samuel 8:20) for in so doing they rejected God as their King.

It is passing strange the people will refer to what Israel did in direct opposition to the wishes of God, as a warrant for similar action on the part of the church now, and to their rejection of God as evidence that they were ruled by His power.

What a Theocracy is

The word “theocracy” is a combination of two Greek words, and means literally, “the rule of God.” A true theocracy, therefore, is a body in which God is sole and absolute ruler. Such a government has rarely been seen on this earth, and never to any great extent.

A true theocracy existed when Adam was first formed and placed in Eden, when

Genesis 1

³¹ God saw everything that He had made, and, behold, it was very good.

God formed Adam of the dust of the ground, and set him over the works of His hands. He was made ruler

Genesis 1

²⁸ ...over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

He therefore had all power given to him. But at his best state, when crowned with glory and honor, Adam was but dust, with no more power in himself than the dust on which he walked. Therefore the mighty power that was manifested in him was not his own power at all, but the power of God working in him.

God was absolute Ruler, but it pleased Him, so far as this earth was concerned, to reveal His power through man. Dur-

ing Adam's loyalty to God there was therefore a perfect theocracy on this earth.

Christ's Church the only True Theocracy

Such a theocracy has never existed since, for man's fall was the acknowledging of Satan as the god of this world. But individually it existed in its perfection in Christ, the second Adam, in whose heart was God's law, and in whom dwelt all the fullness of the Godhead bodily.

When Christ shall have renewed the earth and restored all things as in the beginning, and there is but one fold and one Shepherd, one king in all the earth, that will be a perfect theocracy. The will of God will be done in all the earth as it now is in heaven.

Now is the time of preparation. Christ is now gathering out a people in whom His character will be reproduced, in whose hearts He will dwell by faith, so that each one of them, like Himself, may "be filled with all the fullness of God." (*Ephesians* 3:19)

These gathered ones constitute the church of Christ, which, as a whole, is "the fullness of Him that filleth all in all." (*Ephesians* 1:23)

So while the true theocracy is first of all in the heart of individuals who day by day sincerely say to their heavenly Father, "Thine is the kingdom," (*Matthew* 6:13) the multitude of them that believe—the church—when perfectly joined together in the same mind by the Holy Spirit, constitutes the only true theocracy that has ever existed in this earth.

When the church is apostate, it seeks by alliances with the world, by assuming kingly power, to exhibit a theocratic form of government, but it is only a counterfeit form, with no Divine power, whereas God's true followers, few in number, scattered throughout the world, and unknown to the nations, furnish an example of a real theocracy.

An Important Distinction

It should be borne in mind that in a true theocracy it is God Himself that rules, and not some person in the place of God. In the days of the first dominion, it was God that ruled through Adam, and not Adam who exercised God's power. This is a most important distinction.

Christ, the second Adam, said,

John 5

³⁰ I can of Mine own self do nothing;

John 14

¹⁰ ...the Father which dwells in Me, He does the works.

There was a true theocracy. Even so it is with Christ's true followers:

Philippians 2

¹³ It is God which works in you, both to will and to do of His good pleasure.

The Papacy not a Theocracy

In the Papacy we see a man professing to act in the place of God. The Pope does not profess to be opposed to God, but to be His regent, or, as he styles it, God's "vicegerent"—one who exercises God's power and authority for Him.

But that very term shows that it is not God that is reigning in the Papacy, but a man instead of God. A man assumes the place of God! That is just what Lucifer attempted to do. It has ever been Satan's one purpose to usurp the place of God, and to claim power that belongs to God alone.

Therefore in the Papacy we have not a theocracy, but a *demonocracy*, and the same thing exists in every case, whether in nations or individuals, where God is not acknowledged as the sole and supreme ruler.

"The prince of the power of the air" is "the spirit that now works in the children of disobedience." (*Ephesians 2:2*)

A Theocracy does not Exercise Power

This is evident from Christ's statement,

John 18

³⁶ My kingdom is not of this world.

1 John 2

¹⁶ For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father.

When, therefore, the professed church exercises worldly power, that very act shows a rejection of God, no matter what the profession may be.

A Separated People

Through the prophet who opened his mouth to curse, but who instead uttered blessings, God said of His people Israel,

Numbers 23

⁹ The people shall dwell alone, and shall not be reckoned among the nations.

The people of God are in the world, not of it, for the purpose of showing forth the excellency of Him who has called them out of darkness. But this they can do only as they acknowledge God to be supreme.

The church is the kingdom in which God rules alone, and its only law is God's law of love. It is God's voice alone that it hears and follows, and it is God's voice alone that speaks through it.

Let it again be repeated, however, for it is a thing that we must never forget, that while God's true people Israel are separate from the world, they are not indifferent nor exclusive. The Israelites ought not to have made a league with the Gibeonites, but they might have received them into their number. The Gibeonites might have become Israelites in the same way that Jacob himself became one, namely, by faith.

When God's people make a league with the world, then

there is only one standard—the worldly; but when they keep separate, then they hold up a standard which reveals a place of refuge for the weary and oppressed inhabitants of earth.

No Earthly Model

Nothing among earthly kingdoms or associations of whatever kind can serve as a model for the true theocracy, God's church and kingdom; nor can the acts of human organizations be taken as precedents. God's kingdom is unique in every particular, depending on none of the things upon which human governments depend for the maintenance of unity, and yet so marvelous an exhibition of order and harmony and power, that it astonishes all.

The Church's Interest in the World

But although the true people of God are to dwell alone, not reckoned among the nations, and consequently having no part in the direction or management of civil governments, they are by no means indifferent to the welfare of mankind. Like their Divine Head, their mission is to do good.

As Adam was the son of God (*Luke 3:38*), the whole human faculty, although fallen, are His children,—prodigal sons,—and therefore God's true children will regard all men as their brethren, for whose welfare and salvation they are to labour.

Their work is to reveal God to the world as a kind and loving Father, and this they can do only by allowing His love to shine forth in their lives.

Christ's kingdom on earth has as its sole work to show by practical likeness to Christ, its allegiance to Him as rightful Lord of all, and by thus showing forth His excellencies, to induce as many as possible to accept Him as King, so that they may be prepared to receive Him when He comes on the throne of His glory.

Christ, the King, came into the world for no other purpose

than to bear witness to the truth (*John* 18:37), and so His loyal subjects have no other object in life; and the power by which they witness is that of the Holy Ghost abiding in them, and dwelling in them (*Acts* 1:8), and not by their mingling in political or social strife.

For a little while after Christ's ascension to heaven, the church was content with this power, and wonderful progress was made in the work of preaching the Gospel of the kingdom; but soon the church began to adopt worldly methods, and its members to interest themselves in the affairs of State, instead of Christ's kingdom, and the power was lost.

But let it be remembered that in those days of the church's loyalty, the very same power was present that was given to Israel for the same purpose hundreds of years before; and remember further that the people through whom the power of God was thus manifested were in both instances the very same,

John 4

²² ...for salvation is of the Jews.

God will yet Manifest Himself among Men

Psalm 18

³⁰ As for God, His way is perfect...

and we know that

Ecclesiastes 3

¹⁴ ...whatsoever God does, it shall be for ever; nothing can be put to it, nor anything taken from it; and God does it, that men should fear before Him.

Therefore although Israel in the days of the judges and the prophets proved unfaithful to their trust, and the same church from the days of the apostles has been to a large extent unmindful of its privileges and duty, the time must come when the church—the Israel of God—shall come out from the world and be separate, and so, free from all earthly entanglements,

and depending alone upon Christ, will shine forth as the morning,

Song of Solomon 6

¹⁰ ...fair as the moon, clear as the sun, and terrible as an army with banners.