

THE MAN NOBODY KNOWS BUT BELIEVERS

THE CHRIST WHO DIED FOR US

Once upon a time a very brilliant gentleman wrote a book entitled "The Man Nobody Knows." Judged by the choice of words, it is a well written book; but from the standpoint of illogically it is a masterpiece.

There are several verses of Scripture that come to the mind of a child of God after reading the book. The verse that was running through my mind as I was reading it the first time was this:

"Hath not God made foolish the wisdom of this world?"

After my second reading I thought of those words of the Saviour: "If salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

The other night one of our Chicago radio announcers said: "We shall now give you a modern interpretation of an old tune." Then after the number had been played he said, "Now you understand that "modern interpretation" is a high-hat expression for jazz." Well, the modern interpreters of Jesus are simply expressing their infidelity in high-hat or high-sounding phrases.

One of our evangelical ministers, a very brilliant and able preacher, referred to this book and remarked that the hero of that book was certainly the Jesus nobody knows; and moreover, he is the Jesus that nobody wants to know.

It is little wonder that the author leaves his Jesus nailed to a tree, with the prayer of the penitent thief unanswered.

It is a very easy matter to accuse or indict. It is not always easy to prove the charges which are preferred. Moreover, we are conscious of the fact that the criticism may likewise be criticized. But it shall be our aim to so constantly and repeatedly appeal to the Bible that those who disagree with the criticism may find themselves disagreeing with the plain teaching of the Word of God.

Mrs. Mary Baker Eddy discovered the Jesus of Christian Science in the year 1866. And we agree with her that nobody ever discovered him before that time. In her writings, he is the man nobody knows.

The author of this book we are now discussing discovered his Jesus some fifty years later, but we cannot say that many Unitarians and religious writers had not already discovered this same impossible Jesus.

The Jesus of this book is so unreal that he could not possibly exist.

But now this is one man's statement against another's, and we are going to have to put the book and its hero on trial and permit you to be the jury.

In the author's foreword, "How it came to be written," page three, he frankly confesses that the more sermons he heard about Jesus and the more books he read, the more mystified he became. To his mind, doubtless, the Christ of orthodox Christianity is both mystical and unreal; and yet, the author declares on page eighteen of his book: "there is no great leadership where there is not a mystic." The mystery of the Incarnation has baffled and perplexed the most intellectual men of every generation since the Jews took up stones to put Him to death; "for blasphemy and because that thou being a man maketh thyself God."

It is true that some of the so-called church fathers and ecclesiastical potentates of the medieval days so shrouded the Christ of God with their unscriptural mysticism that He was unknown and unknowable to those who were captivated and deceived by the false prophets and blinded priests of a corrupted Christianity. They preached another Jesus and another gospel, and they are still at it.

But a far greater injustice has been done the Saviour by the rationalism of modernism. The religious philosopher under the banner of "modern scholarship" has offered us still another Jesus divested of His robes of Deity, and with him a powerless emasculated gospel, wholly inadequate for humanity's need. All the greater the crime when this most vicious assault is made by a supposed friend within the camp. There is something of the coward about a man who will not strike in the open. We quite agree with the following statement "from the Freethinkers paper."

"The fact that the heresy of Modernism is rapidly spreading among the more intelligent Christians brings Freethinkers in their conflict with organized religion to the questions: Is the Modernist attitude favorable to the intellectual advancement of humanity. And if so, how shall we orient ourselves to it? Exactly what is modernism? There are so many gradations of opinion among church people, ranging from a "believe or be damned" dogmatism to a sort of 'Christian Agnosticism,' that it is rather difficult to draw the line. The Christian Liberal fancies that he is between what he considers the excesses of the two opposite poles of thought, dogmatism and agnosticism. He is sitting on the fence and the controversial rocks from both sides are bound to hit him. The old-line churchmen consider him as a new barrier to mental advancement."

Again in this same paper: "So passionately he (the Modernist) clings to the skirts of Jesus, even though he perceives that the one he is grasping can no longer be considered the Almighty Creator of the universe. Therein lies the weakness of Modernism, and upon this point must Free-thought oppose it. And yet I believe that the Christian Liberal is, on the whole, our friend. He does not so consider himself, it is true. He looks upon us with more disdain than that with which he regards his orthodox foes. As the latter are to him as the Pharisees, so are we the Bolsheviki of religion. But he is accomplishing, in some measure, some of the things which we ourselves have set out to do. Inconsistent as the Modernist is, compromiser as he is, yet although he esteems himself against us, he is with us. Of a sudden from within, there arises among the defenders themselves a friend who attacks from the inside."

Modernism is the most subtle enemy with which the Church of Jesus Christ has ever had to deal. "Christianized agnosticism" well describes this movement of Satan which attacks the very foundation stones of the Christian faith with a religion called Christian, and with Bible phraseology.

The author of this book is doubtless proud to be called a Christian, and surely he considers himself an intelligent Christian; as any man who claims that he has discovered in the reading of the Bible the real Christ who has been lost for nineteen hundred years in the theological rubbish, must consider himself somewhat out of the ordinary, and also humanity's benefactor. Any one who can, and does, present the true Christ of God to men and women is doing the most wonderful work that can be accomplished today.

The writer says: "Theology has reared a graven image and robbed the world of the joy and laughter of the great companion."

"Theology has spoiled the thrill of his life by assuming that he knew everything from the beginning."

He further says: "Let us forget all creed for the time being and take the story just as the simple narratives give it."

Agreed. No fairer challenge could be put to any orthodox opponent.

But we might say here that it would be as impossible to study the true Jesus Christ of Matthew, Mark, Luke and John without entering into the realm of theology as it would be to have a meal without food. Theology is the science which deals with the existence, the character and the attributes of God.

The revelation of God is in Christ, but we shall call theology the narratives, and proceed.

The author said, "I will read what the men who knew Jesus personally said about Him."

If by reading the testimonies of Matthew, Mark, Luke and John, this writer discovered the real Jesus, then of course his claim is that he discovered the same Jesus that these first disciples knew. Then, according to his testimony, there is nothing about "the healthy carpenter" of the narrative to mystify any one.

How comparatively simple is the task of a jury to decide this case, when both sides are perfectly willing that the verdict shall be rendered on the evidence of the written testimonies of men who were ear-witnesses of the sayings and eye-witnesses of the valiant deeds of the One on trial.

These companions of Jesus were "forged into an organization that conquered the world," according to the author's statement. They conquered it for God and for righteousness in the name of Christ. We shall refer to them as world-conquerors. We shall not for one moment discredit or discount one word that any of these world-conquerors said or wrote. The author discovered his Jesus from their sayings and writings. So we are ready to proceed with the case.

May we add here that if the author or the jury can produce unimpeachable evidence, positive proof, that any of the statements in the narratives accredited to any one of these world-conquerors is a forgery or an exaggeration, we shall insist that such statements be stricken from the evidence. We confess that we are not competent to decide whether or not there are any false declarations or untrustworthy evidence in the documents which both sides have submitted to the jury for a decision in this case. Any intelligent and honorable person on the jury would decline the responsibility of finding and eliminating one untrue statement in the narratives. Can they find today an expert separator to whom they could conscientiously assign the task? But why bring this up? We do not question even one statement in the narrative; and the author, no where in his book expresses his objections to the testimonies of the men who knew Jesus personally.

The jury, then, is to receive at full face value the testimonies of the earthly companions of Jesus. There shall be no appeal made to the Apostles creed, to the Nicene creed, or to any denominational church creed. The evidence of no outside theologian shall be submitted in this trial. The narratives alone, with such additional witnesses as the author has introduced in his book, Moses, Amos, Hosea and Paul, will suffice. We are willing that these four additional witnesses be examined and every line that they wrote be accepted as the truth, the whole truth and nothing but the truth.

We challenge the author to gainsay this statement "any one of the unique statements made by Jesus recorded in any one of the narratives as to His unity and equality with the eternal God is compatible with every other statement made concerning His eternal Deity."

We submit from the narratives from which he discovered his Jesus, just four statements:

1. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God". Luke 1:35.

2. "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins". Matthew 1:20 and 21.
3. "For I came down from heaven, not to do mine own will, but the will of Him that sent me". John 6:38.
4. "And certain of them which were with us went to the sepulcher, and found it even as the women had said: but Him they saw not. Then He (Jesus) said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." Luke 24:24 to 27.

The verdict that we are asking of the jury is; not do you believe in the Jesus Christ of the Bible, but do you believe that the Jesus of the book on trial is the Jesus of the Bible narrative? Unless this point is clearly understood, with a mixed jury, we admit in the beginning that a unanimous verdict is impossible. Our jury is made up of spiritual and natural men.

"The spiritual compare spiritual things with spiritual." "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned."

This is not theology; this is a scientific fact. Theology is not to be submitted to the jury. The jury hereby agree that any personal belief or unbelief concerning the character and attributes of Christ shall not influence any one of them in rendering a decision.

Here then is the question:

"Is the Jesus of this book the Jesus of the Bible narrative?"

Then in this order shall we present our case, as the book deals with Jesus in these relationships.

1. Jesus—"The Son of man."
2. Jesus—"His humanity and occupation."
3. Jesus—"His miracles."
4. Jesus—"His relation to Satan and sin."
5. Jesus—"The fulfilling of prophecy."
6. Jesus—"His knowledge and sayings."
7. Jesus—"His sacrifice and death."

1. THE SON OF MAN

We quote from "The Man Nobody Knows"—page 9.

"Books and books and books have been written about him as the Son of God; surely we have a reverent right to remember that his favorite title for himself was the Son of man."

Here is a new definition of the word "reverent." An attempt to divest Jesus of His omnipotence and omniscience by calling Him the Son of man is called the reverent right. I should say most irreverent wrong.

But Jesus did call Himself "the Son of man" more than eighty times. We quote the only verse in the narrative in which Jesus is called Son of man by any person other than Himself

"The people answered Him, We have heard out of the law that Christ abideth for ever: and how sayest thou, the Son of man must be lifted up? Who is this Son of man?" John 12:34.

That's the question: "Who is this Son of man?" Those poor blind Jews did not know. And there are plenty of blind church-members of this enlightened age who do not know. They were perplexed and mystified. Some of the Jews said He was John the Baptist raised from the dead. Others said He was Jeremiah or Elijah or one of the Old Testament prophets come to life again. In their bewilderment they acknowledged the possibility of a human re-incarnation, but a Divine incarnation would not and could not be the confession of an unbeliever. Matthew 16:14.

These names above were given in answer to the question of Jesus: "Whom do men say that I the Son of man am?" Then He asked the same questions of His disciples.

"And Simon Peter answered and said, Thou art the Christ the Son of the living God". Matthew 16:16.

Now that isn't quoted from a theologian's book, but is quoted from the narrative recorded by one of these world conquerors, by the name of Matthew. Matthew knew what he was talking about. The author says so, and so do we. It was this same Matthew who said:

"No man knoweth the Son but the Father". Matthew 11:27.

If you decide to read the book we are discussing, get this statement firmly fixed in your mind before you begin. "No man." "No man" means "no man." It does not mean all but a few, intelligent ones. It means "no man."

"He was in the world and the world was made by Him and the world knew Him not". John 1:10.

If no man knows the Son, how did Peter know Him. Listen carefully. Do not lose this important secret.

"And Jesus answered and said unto Him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven". Matthew 16:17.

Do you get the secret? The knowledge of the true Christ of the Bible is not by reason alone, but by revelation. Modern scholarship disdains and repudiates revelation that is out of the realm of natural science. Their scholarship craves a natural religion and a reasonable faith.

Well, here are several "Son of man" statements to reason out.

"What and if ye shall see the Son of man ascend up where he was before?" John 6:62.

"Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John 1:51.

"And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." John 3:13.

"Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as my Father hath taught Me, I speak these things." John 8:28.

"For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16:27.

"And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matthew 19:28.

"Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:28.

"The Son of man goeth as It is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born." Matthew 26:24.

"But that ye may know that the son of man hath power on earth to forgive sins," (He said this to the sick of the palsy). Mark 2:10.

“Therefore the Son of man is Lord also of the Sabbath.” Mark 2:28.

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the son of man be ashamed, when He cometh in the glory of His Father with the holy angels.” Mark 8:38.

“I tell you that He will avenge them speedily. Nevertheless when the son of man cometh shall He find faith on the earth?” Luke 18:8.

These quotations are from the narratives. What will the rationalist do with them? What can he do with them? He can explain them away to his own satisfaction or dissatisfaction; but he cannot consistently do so, and at the same time honestly say that the disciples who knew Jesus did not believe every one of these statements.

When the Son of man said that He was going to ascend up where He was before, He did not mean to the carpenter shop in Nazareth. Be honest, what did He mean? Heaven? Of course. Then He said, He came from heaven; that He came from heaven to be lifted up on the cross in death to be raised the third day; then to go back where He was in heaven where He was before His incarnation and there remain until such a future date as He should come with His holy angels in glory to reward His disciples; at which time He would find waning faith on the earth; and would find religious leaders who prefer to worship Him as a muscular carpenter rather than as the Lord of glory.

No escaping the eternal Deity and omniscience of the Son of God by calling Him the Son of man. Better believe what Paul said about Him.

“For in Him dwelleth all the fulness of the Godhead bodily.” Colossians 2:9.

“And He is before all things, and by Him all things consist.” Colossians 1:17.

If you are too intelligent to believe this, you do not prove your intelligence by saying that you know the Jesus of the Bible. The historical Jesus of Christianity is the Bible Jesus. The Bible Jesus came down from heaven. This is what He said concerning this:

“For I came down from heaven, not to do mine own will, but the will of Him that sent me.” John 6:38.

“And now, O Father, glorify thou me with thine own self with the glory which I had with Thee before the world was.” John 17:5.

“Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold my glory, which Thou hast given Me: for Thou lovedst Me before the foundation, of the world.” John 17:24.

Did the eternal God have glory with the son of Joseph and love and enjoy His companionship before the foundation of the world?

Be honest and get outside of the Church of Christ with your infidelity.

“No man can say that Jesus is the Lord, but by the Holy Spirit.” I Corinthians 12:3.

To the natural mind, trained or untrained, the true Jesus Christ is the man nobody knows.

2. HIS HUMANITY AND OCCUPATION

As to the humanity of Jesus we quote below several sentences from the book under consideration, regarding the family relation, the childhood, training, occupation, physique and limited knowledge of the Jesus he discovered a few years ago by reading the narratives in the Bible.

A. “Boys laughed boisterously at their games and got into trouble with their pranks. And Jesus, the boy who worked in the carpenter shop, was a leader among them. Later on

- we shall refer again to those boy-hood experiences, noting how they contributed to the vigorous physique which carried him triumphantly through his work.”
- B. “How much the two boys (Jesus and John) have seen each other we do not know; but certainly the younger, Jesus, looked up to and admired his handsome fearless cousin.” “John the Baptist had the same lack. His followers drifted away and his movement gradually collapsed. The same might have happened to the work of Jesus.” “He went away from John’s camp and hid himself in the woods, and there for forty days and nights he fought the thing through. At the end his mind was made up. His best friend died doubting him. To that friend, John the Baptist, he owed his initial success.” “He recognized that he and John must do their work in different ways, but it had not occurred to him that their difference would ever loosen the bond of friendship.” “And his heart was heavy because the friend who ought to have understood him best, had misunderstood him and died in doubt.”
- C. “He was born different from the rest of us, Theology insists. He did not belong among us at all, but came down from heaven on a brief visit, spent a few years in reproving men for their mistakes, died and went back to heaven again. A hollow bit of stageplay. What chance for temptation in such a career? How can an actor go wrong when his whole part is written and learned in advance?”
- D. “He was not at all sure where he was going when he laid down his tools and turned his back on the carpenter-shop.”
- E. “The youth who had been a carpenter stayed in the wilderness; a man came out. Not the full-fledged master who, within the shadow of the cross could cry, “I have overcome the world.” He had still much growth to make, much progress in vision and self-confidence. But the beginnings were there.”
- F. “Did the audacious thought enter the mind of each of them that he was larger than the limits of a country town, that his life might be bigger than his father’s? When did the thought come to Jesus?”
- G. “All we can be sure of is this—that the consciousness of his divinity must have come to him in a time of solitude, of awe in the presence of Nature.” “His father’s business, indeed, as if that wasn’t exactly where they wanted him to be. His father owned a prosperous carpenter-shop in Nazareth, and that was the place for the boy, as he very well knew.”
- H. “Somewhere there occurred in those years the eternal miracle—the awakening of the inner consciousness of power.”
- I. “They (the members of Joseph’s family) had made up their minds that he was just a little out of his mind, and they were determined to shut him up in an asylum before his extravagances should ruin them all.”
- J. “His muscles were so strong that when he drove the money changers out, nobody dared to oppose him.” “As his right arm rose and fell, striking its blows with that little whip, the sleeve dropped back to reveal muscles hard as iron.”
- K. “The straight young man (Jesus) stood inches above him, (Pilate) bronzed and hard, and clean as the air of his loved mountain and lake. Pilate raised his hand.” “Look, a tall broad-shouldered man towers above the crowd listen, hear his laugh!”
- L. “Every man who loves courageous man-hood ought to read these final chapters at least once a year.”

Now we shall quote every word found in the narratives concerning the childhood, early parental training, home life and occupation of Jesus, and you will know better what God means by “vain in their imaginations;” and then you may decide whether the blunder of the ignorant theologians who have reared a graven image and robbed the world of the joy and laughter of the great companion is in the same category with the crime of this wise young author, who has the audacity to ask a sensible man to worship as Redeemer another man of human origin and with our same human frailties and limitations, when God says:

“Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” Jeremiah 17:5.

“Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” Isaiah 2:22.

“None of them can by any means redeem his brother, nor give to God a ransom for him.” Psalms 49:7.

Do not hurry over these verses. Did the twelve apostles and Paul worship a human Jesus who was born in sin like we are, who was not equal and co-existent with the eternal God? Then, did they not violate the holy commandment of God? Were they not idolaters?

Thomas said unto Jesus, “My Lord and my God.” Did Thomas honour or dishonour God with such adoration for Jesus? The answer depends wholly upon whether Jesus was truly God the Son, as He is clearly set forth in the narratives.

Now we quote:

“And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” Matthew 1:16.

“And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.” Luke 1:36.

“And when eight days were accomplished for the circumcising of the child, His name was called Jesus, which was so named of the angel before He was conceived in the womb.” Luke 2:21.

“And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he Him up in his arms, and blessed God. Luke 2:27 and 28.

“And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.” Luke 2:39 and 40.

“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.” Matthew 2:1.

“And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him.

When he arose, he took the young child and His mother by night, and departed into Egypt:

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.” Matthew 2:13 to 15.

“But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.

Saying, Arise, and take the young child and His mother, and go into the land of Israel: for they are dead which sought the young child's life.

And he arose, and took the young child and His mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Matthew 2:19 to 23.

"And when He was twelve years old, they went up to Jerusalem after the custom of the feast." Luke 2:42.

"And when they found Him not, they turned back again to Jerusalem, seeking Him.

And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." Luke 2:45 and 46.

"And He said unto them, How is it that ye sought me? Wist ye not that I must be about My Father's business?" Luke 2:49.

"And he went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:51 and 52.

"And Jesus Himself began to be about thirty years of age, being (as was supposed) the son of Joseph." Luke 3:23.

"And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water." John 1:31. (John the Baptist)

"Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not His sisters here with us? And they were offended at Him." Mark 6:3.

"Is not this the carpenter's son? Is not His mother called Mary? And His brethren, James, and Joses, and Simon, and Judas?" Matthew 13:55.

"Philip findeth Nathaniel, and with unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." John 1:45.

"And they, said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?" John 6:42.

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." Matthew 1:20.

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding He that is least in the kingdom of heaven is greater than he". Matthew 11:11. (Jesus said this)

"For neither did his brethren believe in Him". John 7:5.

"Then came to Him, His mother and His brethren, and could not come at him for the press.

And it was told Him by certain which said, Thy mother and the brethren stand without, desiring to see thee.

And He answered and said unto them, My mother and my brethren are these which hear the Word of God, and do it." Luke 8:19 to 21.

"And John calling unto him two of his disciples sent them to Jesus, saying, Art thou He that should come? or look we for another?"

When the men were come unto Him, they said, John Baptist hath sent us unto thee, saying, Art thou He that should come? or look we for another?

And in that same hour He cured many of their Infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight.

Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.” Luke 7:19 to 22.

“After this He went down to Capernaum, he, and His mother, and His brethren and His disciples: and they continued there not many days.” John 2:12.

“There came then His brethren and His mother, and standing without, sent unto Him, calling Him.

And the multitude sat about Him, and they said unto Him, Behold, thy mother and thy brethren without seek for thee.” Mark 3:31 and 32.

“Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them. Behold the man! John 19:5.

To Christians God gives a warning in these words: “Lest ye should be wise in your own conceit.”

Now you have read what is related in the author’s book concerning the boy-hood, humanity, occupation and family relationship of Jesus and we have quoted from the narratives what the men who knew Him said. Would you say that the author is wise or conceited to endeavor to persuade us to believe that he learned from the narratives, that:

1. Jesus was a leader of boys who got into trouble with their pranks?
2. That Jesus was a man of vigorous physique with strong muscles hard as iron; that He was straight and stood inches above Pilate, tall and broad-shouldered, bronzed and hard?
3. That Jesus did not know where He was going when He laid down His tools? That He went into the wilderness a carpenter and came out a man; but after that He made much progress in vision and self-confidence?
4. That Jesus owed His initial success to John the Baptist, his handsome, fearless cousin? That the movement of John the Baptist collapsed, and the bond of friendship between Jesus and John so loosened that John died doubting Him?
5. That Jesus was not born different from the rest of humanity and that so far as the program of His ministry and death and resurrection were concerned, He was the helpless victim of circumstances and did not know what fate awaited Him? That at sometime in His life the consciousness of His divinity, the awakening of the inner consciousness of power must have come to Him in the time of solitude?

Even a superficial student of the narratives knows that all of these foolish statements are contrary to the testimonies of those who knew Jesus in Palestine.

One of His intimate disciples by the name of Peter said, “Lord thou knowest all things.” John 21:17. Did the author overlook this important bit of testimony?

None of the disciples of Jesus ever called Him a carpenter. Joseph was called a carpenter and some of the unbelieving Jews once asked if Jesus was not the carpenter. But the word “carpenter” is used only twice in the narratives and no one can say positively that Jesus worked in the shop one year or ten years, and undoubtedly God did not think it was important that we should know. He was called “the Lord” and “Son of God” many more times than He was called

“carpenter” and God is more concerned that we shall call Him Lord and Son of God from sincere hearts that have been changed by regeneration.

John the Baptist fully accomplished all that God had planned for him as the forerunner of Jesus, and surely the greatest man ever born of woman never died doubting the eternal Deity of the One whose shoes he was not worthy to unloose.

Jesus told Nicodemus that He was going to be crucified; that He must be. John 3:14. He not only said to His disciples that He would go to Jerusalem to die and be raised again but He plainly said that He must.

Here is what one of His companion’s said:

“From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and be killed and be raised again the third day.” Matthew 16:21.

Many months before this He said:

“Destroy this temple, and in three days I will raise it up.” John 2:19.

“But He spake of the temple of His body.” John 2:21.

“Jesus knew that His hour was come that He should depart out of this world unto the Father.” “That He was come from God and went to God.” John 13:1 and 3.

“For this cause came I unto this hour.” John 12:27.

“Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day.” Luke 24:46.

We are not quoting theologians, but the testimonies of those who knew Him best.

When Jesus was in the land of the Jews; “There was a division among the people because of Him.” John 7:43.

“Some said, He is a good man: others said, Nay, but He deceiveth the people.” John 7:12.

Modern readers are not the only ones who have been mystified. The Divine story of the true Jesus will mystify any unbeliever.

If Jesus was not God, He deceived the people. No good man would deceive the people. So Jesus was surely God or not a good man.

All of the author’s descriptions of the brawn and muscle of Jesus the tall carpenter are mere guesses and every informed Christian is just as much disgusted with most of the pictures of Jesus as is this author. These pictures, like the author’s statements, are but human imaginations. Jesus today would say to this author what He said to some other religious unbelievers “Ye neither know me, nor my Father.” John 8:19.

To them He said “I am not of this world.” John 8:23. “I am from above.” The author is trying to make Him one with us within the natural law of procreation. He who does this is antichrist.

“Ye believe not, because ye are not of my sheep.” John 10:26.

3. JESUS—HIS MIRACLES

We quote from the narratives the testimony of the Son of man concerning His miracles; words which are self-explanatory; “The same works that I do, bear witness of Me that the Father hath sent Me.” John 5:36.

In this same chapter we find Jesus presenting to the Jews His credentials supporting His claim to unity and equality with the eternal God. In the thirty-ninth verse He says, “The Scriptures testify of Me.”

The disciples who knew Jesus personally accepted His miracles as proof positive of His Deity. For instance, Peter said “Jesus of Nazareth, a man approved of God by miracles and wonders and signs which God did by him.” Acts 2:22.

Here Peter declares that the miracles of Jesus proved Him to be just what He claimed to be. The Jews require a sign; and even the unbelieving Jews said, “When Christ cometh, will He do more miracles than this man hath done?” John 7:31.

This proves to us that the Jews expected miracles by the hand of their Messiah. Jesus had just fed five thousand hungry people with about half a pound of food and His disciples had taken up twelve baskets of fragments. Could any one support His claim to Messiahship, with a greater miracle than this? Surely, no sensible man will seek for a natural explanation of the supernatural works with which Jesus is accredited in the narratives. And these miracles are so interwoven into every part of the narratives that there would be no narrative without them. The Jesus of Matthew, Mark, Luke and John is such a miracle Himself that it is a very simple matter to believe in His miraculous power, if we believe in Him.

If Jesus did not actually feed the five thousand hungry people with the loaves and the fishes; if He did not really raise from the dead Lazarus who had been four days in the sepulcher, then we cannot depend upon the testimonies of these disciples who knew Him intimately. But, if we believe that He actually did feed the multitude and did raise Lazarus, then surely we can believe that He could stop the boisterous waves of the sea, that He could cleanse the lepers and open the eyes of the blind, and turn the water into wine; in fact, could do all of the wonderful works recorded in the narratives.

Any person who is honest and sincere about accepting the Bible Jesus is perfectly willing to accept Him with all of His miracles. When you find a religious person who discredits the miracles of Jesus you will generally find a person who has never experienced the great miracle of regeneration.

Every time a sinner is born again through faith in the crucified and resurrected Christ today we have further proof of the Deity of Jesus Christ. But true Christians do not need further proof; for they believe the record that God has given concerning His Son in the Christian’s textbook which is the Bible. The duty of every Christian is to contend for the faith once for all delivered unto the saints and to defend the Bible, its divine authority and authenticity with every ounce of strength at his command.

On the other hand, the honorable and consistent thing for the unbeliever to do, if he feels that the Bible is a compilation of fables and exaggerations and myths, the work of ignorant and prejudiced theologians, a mixture of some facts and many forgeries, is to condemn it. But he should do that, not on the inside of the church but on the outside. Surely he should not do this in the guise of a defender of the faith.

It is a known fact that the Modernists or Liberalists in the Christian Church are very clever dodgers. No matter what process of elimination they may employ when they discount or discredit the Word of God they are always vague and unsatisfactory, and inconsistent as the Freethinkers say.

For example, let me read to you from page 65, the general statement of the author as to miracles.

“The whole problem of his “miracles” is beyond our arguments, at this distance. We either accept them or reject them according to the makeup of our minds.”

Is it not a polite way of saying that a Christian may be a skeptic or unbeliever if he so desires; whichever position would be better suited to his peculiar mental constitution? Our

attitude toward Jesus is to be determined by the make-up of our minds. No definite uniform belief—great latitude: liberal.

On that same page the author explains just how the Saviour turned the water into wine and yet, by not explaining it at all. These are his words

“He had somehow saved the situation; she did not question how.”

I can hardly see how any conscientious intelligent person will worship a “somehow” Jesus.

On page 185, we have another “somehow” explanation. “He lifted his eyes to heaven, blessed the food, ordered it redistributed and somehow the people ate and were satisfied.” (Feeding the five thousand.)

Now remember, the writer of this book claims that he got his information directly from the disciples who knew Jesus personally. But not one of them used the word “somehow” in connection with the miracles of Jesus which they recorded.

When a person is on the wrong side of Divine truth, it is the height of folly for him to write a book; especially if he is an “unbelieving” believer; for he will surely betray himself and exhibit his folly in his writings.

On page 47, this writer says, “Whatever the explanation of His miraculous power may be, it is clear that something big was required of the recipient as well as the giver.”

By this he means that the recipient had to have a big belief or a big faith or a big mind or something big. He had to be big.

Then if you will turn to page 78, you will see how clearly he contradicts himself in the case of the impotent man at the pool of Bethesda. Read that account and carefully note these words:

“Get up,” he said briskly, “and walk.” The old chap spluttered and grumbled, but there was no resisting in the command of that presence. He rose, discovered to his own amazement that he could Stand.

The author ridicules this impotent man from start to finish. He has Jesus laughing at the man’s predicament. He pictures the unfortunate fellow as a chronic grumbler, a faithless and a hopeless cynic. He tells us that in spite of his grumbling and lack of faith, to his own amazement, Jesus healed him, and then the man was rather disappointed because he had to go to work.

There is not one thing in the narrative to suggest anything that this author has said about this unfortunate man. But according to his own statement he certainly has contradicted himself. He said there had to be something big about the recipient, in order to receive healing.

According to this book, the only big thing about this man was the fact that he was a big grumbler.

We find other absurdities by comparing this experience with the author’s statement on page 45. There, he refers to the healing of the man sick of the palsy and explains his healing in these words:

“But the health of the teacher was Irresistible; it seemed to cry out, “Nothing is impossible, if only your will power is strong enough.”

So, this man was healed on account of his big will-power. Sounds a little bit like some of the “Christianized mind-philosophies.” But certainly the man at the pool of Bethesda was not saved on account of his big will-power.

Then the author gets himself in a predicament when he refers to the healing of the Centurion’s servant on page 26 of his book. This servant who was sick was at some distance from Jesus when the Centurion met Him, and the Centurion explained that it was not necessary

for Jesus to go where the servant was, but simply to speak the word of healing and he knew it would be accomplished.

How cleverly the author evades the result of this Centurion's great faith that Jesus so highly commended. He does not say whether or not the servant was healed. But the narrative says that he was.

The author explains that Jesus had such a superabundance of health from His work in the carpenter shop and out door life that when He came in contact with others, health would flow out of Him to those who were not so strong. You will read this on page 43 and again on page 136, these words: "Living more healthfully than any of His contemporaries He spread health wherever He went."

Now we will have to admit that in the case of the healing of the Centurion's servant the health flowed out of Jesus for quite a distance. How much more honorable and consistent it would have been, had the author confessed that he was still mystified concerning the Jesus of the Bible rather than to endeavor to undermine the faith of others with these foolish explanations of an impossible Jesus.

The explanation given by the author as to how Jesus calmed the storm at sea is ridiculous "The menaced boat swung around into the smoother waters of safety."

In the language of Shakespeare, the Jesus of this book is no more like the Jesus of the Scriptures than I to Hercules. Comparing other men with Jesus is like comparing a candle light with the midday summer sun.

God Is a Spirit, and any true and satisfactory revelation of Himself to humanity must itself of necessity be a miracle; and by supernatural demonstrations.

4. HIS RELATION TO SATAN AND SIN

It is a known fact that most of Christendom's new religions say that there is no personal devil; and they have ruled him out of existence. In the Modernist's program, Satan is a myth. The only devil is evil. Now, this author tells us that the principal devil, by whom Jesus was tempted during the forty days in the wilderness, was His doubt. He claims that he got this information from the narratives; but if he did, I am sure he has a different Bible from the one that you and I have.

In regard to this temptation, he says on page 14 of his book "The narrative describes them as a threefold temptation and introduces Satan to add to the dramatic quality of the event. In our simple story we need not spend much time with the description of Satan. We do not know whether he is to be regarded as a personality or as an impersonalization of an inner experience. The temptation is more real without him."

Satan is introduced to add to the dramatic quality of the temptation. Now this is a misrepresentation of facts. The narratives do not remotely suggest any doubts of Jesus; as the Son of God never had one single doubt. Nor is there the slightest intimation anywhere in the narratives that at any one time Jesus had anything like a doubt.

And when the writer says, "We do not know whether Satan is to be regarded as a personality or as an impersonalization of an inner experience," we do not know just who he means by "we." But he is certainly not speaking about Christians, for every Christian believes God's Word. And in God's word from the first of Genesis to the last of Revelation, Satan is set forth as a person. An impersonal devil is not the devil of the narratives. He is the devil of destructive critics.

We somewhat respect the man who will come out and say, "I do not believe the Word of God." But no sensible man will say, "I do believe the Word of God, yet I do not believe the personality of Satan." If a man does not believe in the personality of Satan, he does not believe the narratives. He does not believe the narratives, if he does not believe in the personality of Satan. I think it would be more honorable to say, "I have a new interpretation of the narratives and I disagree with the men who wrote them."

If the temptation came from within, then surely the Saviour was not sinless. Only a sinless Saviour could communicate grace to a sinner. Only a sinless God could forgive sin whether on earth or in heaven. The narratives assert the Eternal Deity and sinlessness of the Son of man, who had power on earth to forgive sin.

These words of the Son of man are recorded in the narrative: "The prince of this world cometh, and hath nothing in me." John 14:30.

He also said concerning Satan: "Now is the judgment of this world: now shall the prince of this world be cast out." John 12:31.

If Satan means evil, certainly evil has not been cast out, and Jesus made a mistake.

Surely, the author never discovered the Jesus of his book in the Bible. His Jesus is another Jesus. An imaginary Jesus.

5. THE FULFILLING OF PROPHECY

Some one has truly said that Christianity is the fruit and flower of Judaism. How often do we find in the narratives; "that the Scriptures might be fulfilled."

The author says on page 66 of his book that the Old Testament prophets were not the kind of men whom you would choose as companions on a fishing trip.

We are quite sure that if this author does not repent of his shameful blasphemy before he leaves this world that he will find himself more uncomfortable at the white throne judgment in the presence of Jesus Christ than he would here in a fishing boat with Isaiah or Elijah.

The author claims that he endorses Moses' conception of God and that of Amos and of Hosea. Pages 93 to 95. Moses declared "one God" Amos "a just God." Hosea declared "God so strong that He could destroy, yet so tender that He would not." "One God." "A just God." "A good God."

Most assuredly the true Christian believes in One God "Father, Son and Holy Spirit." "A just God"—too just to acquit the wicked until full penalty for sin has been paid. Christ died, said God by the pen of Paul, that God might be just and the justifier of every one that believes in Jesus. True justice knows no mercy. God forgives the sinner, after his sins have been judged. Law without a penalty fixed for its violation is only advice. The wages of sin is death, eternal separation from God in outer darkness. Christ died for us and then abolished death.

"The goodness of God leads us to repentance. Thinkest thou, O man, that thou shalt escape the judgment of God. Or despisest thou the riches of His goodness and forbearance and longsuffering." Romans 2:1 to 4.

There is another verse that has perhaps escaped the author's attention in Matthew's narrative. Some words uttered by Jesus, the author's companion:

"Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 26:41.

Again the author tells us that Gideon with three hundred men won his battle against the Midianites. God says about them that for multitude they were like grasshoppers. Page 120.

How strange that this author lights here and there on some incident in the Old Testament Scriptures that he accepts as fact in the midst of all that is fiction to him. How does he really know Gideon ever lived and had an army of three hundred? What license has any disciple of Christ to go here and there accepting or rejecting the statements in the Bible to suit his peculiar mental make-up. If this young man is authority or an expert in the selection of truth and the elimination of error, every one surely needs him near to separate fact from fiction in the Bible.

The author says that David wrote the Psalms and that Solomon was a great spiritual leader. Page 186. So he does believe in some of the Old Testament Scriptures, though he would not want to go fishing with the prophets who wrote them, unless it would be Amos or Hosea.

But now he relates the experience of Jesus in the synagogue at Nazareth where Jesus quoted Isaiah 61:1 and 2.

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings, etc.”

He quotes from Luke 4:18 to 21—where Jesus said:

“This day hath this scripture been fulfilled in your ears.”

The author says, “It was not to preach that Jesus came into the world.” Page 179.

How strange that this author believes in this fulfillment of Isaiah 61:1 and 2 and does not believe that Jesus fulfilled Isaiah 53:4 to 12 when He was led to Calvary as a lamb to the slaughter! He certainly is the expert separator. Surely for illogically, we said, his book is a masterpiece.

Christ fulfilled Scripture when He was born, both as to the character of His birth and as to the place of His birth. Also He fulfilled the Scripture when He was betrayed, sold for thirty pieces of silver by the Son of perdition whom this author says was not a bad man at heart. Also when they pierced His hands and His feet; also when God did not suffer His holy One to see corruption. Neither did He leave His soul in hades. “When they had fulfilled all that was written of Him they took Him down from the tree and laid Him in the sepulchre, but God raised Him from the dead.” Acts 13:28 to 31.

6. HIS KNOWLEDGE AND SAYINGS

Now it is well to bear in mind that the author has gone on record that Jesus became a man of keen and unerring judgment, that there was not a moment during His last three years when He failed to be complete master of the situation.

He was fair game for the keen and clever. Pharisees and Scribes and lawyers always came off second best. Page 114.

“God spoke more clearly to him than to any who has ever lived. It is true.” Page 17.

“They could not stand against his thinking.” Page 118.

The author of this book agrees with the Jews who said concerning Jesus “Never man spake like this man.”

So we submit to the jury that both sides in this case are absolutely positive that Jesus was a man of unusual intelligence, extraordinary wisdom, and we could not and would not offer any evidence from any statement found any where in the narratives to prove that Jesus was irrational in any respect. He was a clear thinker and God spoke clearly to Him.

What is the conclusion then? If there was a clear, well trained, superior intellect behind every statement He made, and He claimed to be equal with God, of heavenly origin, having lived

in heaven before He came down to earth, and He was not? Did He wilfully deceive the people? Does not the narrative clearly and definitely state that He made this claim time and again.

7. HIS SACRIFICE AND DEATH

You will recall the blasphemous statement of the author—“Jesus was the Lamb of God.” “It sounded like Mary’s little lamb?”

We are reminded of this statement of God:

“If our gospel be hid, it is hid to them that are lost.” Blinded by Satan. II Corinthians 4:4.

Again the author says, page 59:

Baffled by the death of Jesus, they rejected the splendid truth and fashioned a creed instead. Lambs were put to death in the temple, as a sacrifice for the sins of the worshippers; ergo, Jesus was the Lamb of God. His death had been planned from the beginning of the world.

One of the most intimate friends of Jesus, Peter, to whom the Saviour committed most important responsibilities did say that we are redeemed with the precious blood of Christ, a Lamb without spot, slain from the foundation of the world. I Peter 1:18 to 21.

John the Baptist said “Behold the Lamb of God which beareth away the sin of the world.” This is found in the narrative; but the false prophets who are going in the way of Cain do not like blood redemption. It is repulsive to cultured religious gentlemen.

Another infidel quotation from this book: “Would any human father, loving his children, have sentenced all to death, and been persuaded to commute the sentence only by the suffering of his best beloved?” Page 60.

What did Jesus mean when He said:

“This is my blood which is shed for many for the remission of sins?” Matthew 26:28.

The author admires Matthew and discovered his Jesus by reading his testimony; so he says. But we say, No. He doesn’t believe Matthew. He makes Matthew, as well as every other New Testament writer, a liar.

What would Bible Salvation be worth to any individual if John 3:16 were untrue?

The very heart of the New Testament is the gospel of Christ, “Christ died for our sins, according to the Scriptures; He was buried and He arose again the third day according to the Scriptures.”

The universality of sin and redemption by substitutionary atonement, by sacrifice, is the main theme of the Bible, regardless of the make-up of our minds. No intelligent man will deny it. If only theologians believe this, then all of the apostles and disciples of Christ were theologians.

The author says on page 86 concerning God:

“Not a rigid accountant, checking up the sins against the penances and striking a cold hard balance. Not any of these—nothing like these—but a great Companion, a wonderful Friend, a kindly indulgent, joy-loving Father.”

It is enough to make the child of God shudder to even quote the statements of this wise young man. Think of God being the Companion of the ungodly reprobates, the low, vile, wicked sinners of this adulterous generation, the proud, self-righteous, religious rebels, carrying on their nefarious traffic in eternal souls in the name of Christ who said:

“He that believeth not the Son, shall not see life, but the wrath of God abideth on him.” John 3:36.

He asked a question “How think ye shall escape the damnation of hell?” “If ye believe not that I am ye shall die in your sins? “Ye are of your father, the devil.”

And yet the author says that God is the Father of all men, righteous and unrighteous. These are his words:

“For if God Is the Father of all men, then all are his children and hence the commonest is equally as precious as the King.” Page 96. “God is the Father of all men.” Page 156.

It is true that God is not now a respecter of persons “God is longsuffering not willing that any should perish but that all might come to repentance.” In the narratives God gives definite instructions how to become His child. “To as many as receive Christ and are born of God.” John 1:12 and 13.

Why is not the author honest enough to say “I am a Unitarian and a Universalist?”

The author quotes from the narratives the incidents where Christ forgave sin.

“Thy sins are forgiven.” Page 111.

Again the palsied man.

“Be of good cheer, my son” he cries, “Your sins are all forgiven.” Page 128.

Now, can you imagine the carpenter, the son of Joseph, born like we are born, getting so muscular, and so tall, so broad-shouldered, so healthy in out door life, and in the presence of Nature, coming into the realization that he could forgive his fellow-man his sins against the one true and holy God? Is it not worse than absurd? The Jesus of this book could not forgive anybody’s sins.

The forgiveness of sins is the sole prerogative of God. I know that the Jesus of the narratives did forgive sin, because I know He was God and I know positively that He is the man nobody knows but believers.

The author says on page 161—referring to Jesus “His father owned a prosperous carpenter shop in Nazareth, and that was the place for the boy (Jesus) as he very well knew.”

The Father of Jesus owns the entire universe. The heaven of heavens cannot contain Him.

Think of a Christian calling Joseph the father of Jesus. The author says that Joseph must have been friendly, patient and fine; seemed to his children an almost ideal parent; as from his home training Jesus got his term Father to give mankind a new conception of the character of God. Page 42.

Compare with this the statement of Jesus In the narrative “O Righteous Father, the world hath not known thee.” “Thou lovedst me before the foundation of the world.” John 17:24 and 26.

Again the author says that Jesus being only thirty-three years old he did not want to die; he wanted to remain with his band of workers, and he wanted to disprove the charges of blasphemy his enemies had heaped upon him.”

Their principal charge was that He had blasphemed by saying He was equal with God. He certainly made the claim in no uncertain language many times. If He was not God, He was most assuredly the greatest blasphemer of all ages, and those who would stone Him for blasphemy under the Jewish law are more just in the sight of God than any who would worship Him as Divine, if he were the son of Joseph.

God Himself had named capital punishment, death by stoning for blasphemy. Leviticus 24:16.

Jesus deserved to be put to death if He was one whit less than He claimed to be, eternal God in human form.

Because the rulers knew Him not they crucified the Lord of Glory. I Corinthians 2:8.

He further says:

“They had brute force on their side. They could not stand against His thinking but they could, and did, nail him to the cross.” Page 118.

Compare this with the statement of Christ in John 10:17 and 18.

“Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself.

This is not theology. This is narrative; part of the narratives from which the author claims he discovered the true Jesus a few years ago.

Pilate said to Jesus: “I have power to crucify thee.” Jesus said “Thou couldest have no power against me, except it were given thee from above”. John 19:10.

He yielded up the ghost—crying with a loud voice “It is finished.” He endured the cross for the joy that was set before Him. The author and finisher of our faith now at God’s right hand was delivered according to the determinate counsel and foreknowledge of God. Acts 2:23.

A FEW CLOSING REMARKS

Now, in closing, we would like to ask the author, if some theology has crept into the narrative, what rule we shall follow to separate the theology so we can have the pure narrative.

And by the way, the author tells us that Jesus could have gone up to Jerusalem and entered the priesthood. Did he get this from the narratives or theology? The Bible says clearly that “it He were on earth, He should not be a priest.” Hebrews 8:4.

“For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.” Hebrews 7:14.

Surely the author would give Jesus the credit of knowing something of the Jewish Scripture in which God plainly declares that if any one not of the tribe of Levi should come near the priest’s office, he shall be put to death. Numbers 3:10. How could Jesus have gotten into the priest’s office at Jerusalem? The author has another guess coming.

A good man like Jesus would not break the law. Now, just where in the narrative or in what branch of theology did the author get his authority for saying:

“All work is worship; all useful service is prayer?”

God has very clearly set forth in His holy Word the difference between “serving” and “worshipping.” Both the Old Testament and the New Testament words “worship” imply the very attitude of the child of God. No unregenerate man can worship God. No regenerate man can worship God by serving man.

Preparing a meal is useful service and a believer can truly pray while cooking or eating a meal, but if the cook is profane or unsaved, though the best cook in the community, what kind of prayer would the useful service be? Some good cooks curse while they are cooking.

Now, we will close by saying to the author of this book, this young man who so recently discovered his Jesus, these words “We feel that he has erected an altar to the unknown God and Him whom therefore ye ignorantly worship, Him declare I unto you.

“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” “For the Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness. But unto them which are called, Christ the power of God, and the wisdom of God.” I Corinthians 1:21 to 24.

“Because the foolishness of God is wiser than men.” I Corinthians 1:25.

To the unregenerate the Jesus of the Scriptures is still “the man nobody knows.”

The regenerate man says “I know whom I have believed.” The Eternal Son of God is truly the man nobody knows but believers and true believers rejoice in the hallowed privilege of

joining with the ten thousand times ten thousand and thousands of thousands; the heavenly angels in their chorus:

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength and honour, and glory and blessing”. Revelation 5:12.

“For thou wast slain, and hast redeemed us to God by thy blood” Revelation 5:9.

“So Christ was once offered to hear the sins of many; and unto them that look for Him shall He appear the second time apart from sin unto Salvation”. Hebrews 9:28.

Blessed be His holy Name forever. Amen.