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“BEHOLD, THE LAMB OF
GOD, WHICH TAKETH
AWAY THE SIN OF THE
WORLD”. JOHN 1:29

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EDITORIAL

"THE LAMB OF GOD..."

THE great truth of Christmas, written in a few words, has come to express the whole story, and is repeated in its eternal freshness year by year: "Unto us a Child is born; unto us a Son is given . . . His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace . . . thou shalt call His Name Jesus, for He shall save His people from their sins."

These are wonderful, familiar words, pregnant with all the truth of Scripture and of God's revelation in Jesus Christ.

Perhaps less familiar as a Christmas theme, are the words chosen for this December issue of the Recorder: "BEHOLD THE LAMB OF GOD WHICH TAKETH AWAY THE SIN OF THE WORLD."

"The Lamb without spot or blemish;" "the Lamb slain before the foundation of the world;" "the blood of the Lamb;" "the Lamb's book of Life;" "the Lamb on the throne . . ." these are the words of Scripture, which show in type, shadow and prophecy, the Bible record of the Gospel message that "God was in Christ reconciling the world unto Himself."

It was the Lamb of God of whom it was prophesied: . . . "as a sheep before her shearers is dumb, so he openeth not his mouth . . . the Lord hath laid on him the iniquity of us all."

It is the Lamb who is the final Victor of the ages, sitting upon the throne, the Book of Life before Him. Here is the great consummation of which the Christmas story speaks: "Immanuel, God with us."

Little wonder that John the Baptist declared that day so long ago: "BEHOLD THE LAMB OF GOD WHICH TAKETH AWAY THE SIN OF THE WORLD."

And our theme this Christmas season would lay hold of this all-embracing truth, and we too would declare for all to hear: "BEHOLD THE LAMB OF GOD WHICH TAKETH AWAY THE SIN OF THE WORLD."

DAY OF PRAYER

Once a month, lectures and other activities are set aside at T.B.C., and the time is given over to prayer. Meeting first as a body, then in classes and finally in small groups, all at T.B.C. share in a day of prayer, worship, confession, dedication and petition, for: "without Me ye can do nothing . . . pray ye therefore the Lord of the harvest . . . ask and ye shall receive . . ."

On October 2nd, the first day of prayer brought us all into a rich experience with the Lord, first through a message brought by Lieut. Col. W. Rich of the Salvation Army Training School, then through waiting upon God and opening hearts and lives to Him and His searching gaze.

The next days of prayer this school year are to be held Nov. 7, Dec. 1, Feb. 3, March 4, 1959. Perhaps you would join us as you are able, on any or all of these days, wherever you may be. Circle them on your calendar or diary, and join us around the throne of Grace, remembering one another in these tremulous days of significance and uncertainty. For if "my people, which are called by My name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14.)

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Since 1894, T.B.C. has been training men and women for the service of the Lord Jesus Christ around the world. The Bible College is interdenominational in both faculty and student body, is evangelical and evangelistic in its teaching and outreach, and is based firmly upon the inspired Word of God.

The doctrinal basis of the Toronto Bible College is:

1. The Divine Authority and Plenary Inspiration of the whole of the Old and New Testament Scriptures.
2. The Deity of our Lord Jesus Christ.
3. The Doctrine of the Trinity.
4. The Fall of Man and his consequent Depravity and the necessity of the New Birth.
5. The Atonement through the Substitutionary Life, Death and Resurrection of Christ.
6. Justification by Faith in our Lord Jesus Christ.
7. Regeneration by the Holy Spirit.
8. Sanctification through the Word and the Spirit.
9. The Second Coming of our Lord Jesus Christ and the Resurrection of the Dead.
10. The Eternal Blessedness of the Saved and the Eternal Punishment of the Lost.

THE LAMB OF GOD IN THE OLD TESTAMENT



PRINCIPAL E. L. SIMMONDS, M.A., B.D.

WHEN John the Baptist introduced Jesus of Nazareth publicly at "Bethabara beyond Jordan" he said, "*Behold the Lamb of God, which taketh away the sin of the world*" (v. 29). Why did John speak of Jesus in this way?

The first part of the answer to this question lies in the thoughts that were in John's mind at the time. In his preaching he had been dealing with the matter of sin. His opening words were, "*Repent ye*" (Matt. 3:1). He preached about the necessity of a change of life; no spiritual ancestry or privileged position among the contemporary people of God would avail; "*every tree which bringeth not forth good fruit is hewn down and cast into the fire*" (Matt. 3:10). He spoke of a coming day of judgment, and exhorted his hearers to prepare for the time when the One who came after

him would "*burn up the chaff with unquenchable fire*" (Matt. 3:12); he urged them to "*flee from the wrath to come*" (Luke 3:7).

His words were supported by his actions. Those among his audience who believed in his message expressed their faith by submitting to baptism and, as they were baptized, were "*confessing their sins*" (Matt. 3:7). The actual removal of sin, however, John ascribed to the One whom he called "*the Lamb of God*".

When John was questioned about his teaching and his practices, he stated that he was acting under instructions. Twice he pointed out, apparently in some surprise, "*I knew Him not*" (John 1:31, 33). He had not recognized in his relative from Nazareth (cf. Luke 1:36) anything extraordinary, any special relationship

to the purposes of God. However, on the occasion when Jesus appeared for baptism, John saw God signalize Him by the gift of the Spirit (John 1:33), and he made his authoritative declaration, "*Behold the Lamb of God*" by direction from above, as he mentions in John 1:33.

There is a further and deeper answer to the question as to why John referred to Jesus as the Lamb of God, and it is to be found in the history of John's people, the Hebrews. They were a sacrificing people. Abraham, the father of the nation, offered sacrifice when he arrived in the land of promise (Gen. 12:7), and he built altars at his stopping places as he journeyed through the land (12:8, 13:18). One of his more significant offerings was on the occasion when righteousness was imputed to him because of his faith in the Word of God (Gen. 15:6, 9). Abraham's best-known sacrifice, however, is related in the 22nd chapter of Genesis. Here he was prepared to offer his only son, the beloved Isaac, in proof of his absolute devotion to the will of the God whom he loved even more than he loved the child of promise.

Sacrifice did not originate with Abraham, however. It goes back to the very beginning of the human race. Genesis 3:21 hints that sacrifice was instituted by God himself after the commission of sin in the Garden of Eden. The first human family carried on the practice of sacrifice, and the two boys, Cain and Abel, made their offerings to God in Genesis 4. Noah carried the tradition of sacrifice into the new world that followed the flood (Gen. 8:20).

The patriarchs who followed Abraham continued this particular line of religious activity (cf. Isaac, Gen. 26:25, and Jacob, Gen. 31:54).

With the coming of Moses sacrifice became organized. Definite rules were laid down for the offering of different types of sacrifices, and it began to be clear what reasons lay behind the practice.

THE LAMB . . .

SALVATION FROM GOD

The first great sacrifice of the Mosaic era was the Passover, and it requires some individual attention. The institution of the Passover is recorded in Exodus 12. Each Israelite family was to take a lamb (v. 3), without blemish (v. 5), and kill it on the 14th day of the month (v. 6). So important was the occasion that that particular month was henceforth to be the first month of the year (v. 2), to signify that from that time Israel was to make a new beginning. The month was originally called Abib, and after the Exile it was named Nisan.

The blood of the slain lamb was to be sprinkled on the two door posts and across the top of the door. God stated that, when He passed through the land of Egypt that night to smite the firstborn of the land, He would pass over the houses which had the blood sprinkled on the door posts. The primary significance is that the lamb had died instead of the firstborn of the family for which it had been slain. The blood revealed the fact that a death had already occurred in that particular house, and no further death was required. God in His role of the just Judge of mankind was punishing the Egyptians for their inhumanity to man. As Justice stalked through the land how would it find the Israelites? Were they sinless? Did they stand in need of punishment also? It is true that their sins were not

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those of their cruel, exterminating oppressors, but in the sight of Him who is of purer eyes than to behold evil, and cannot look on iniquity (Hab. 1:13), they were by no means guiltless. In order that they might not suffer the death of their firstborn, God, in His grace, provided a substitute. Those who believed His word and, in faith, utilised this provision, found that the firstborn remained safe — the death of the substitute was adequate. Something of this was in the mind of John as he said, "Behold the Lamb of God". Paul, writing to the church in Corinth, made the identification quite definite: "*Christ our Passover is sacrificed for us*" (I Cor. 5:7).

Another thought, inseparable from the idea of the passover lamb, had reference to the disposal of the flesh of the lamb after its blood had been displayed on the house entrance. The Israelite family were preparing, not only for the deliverance of the firstborn from death, but also for the pilgrimage that was to begin that very night. They needed to be strengthened with food for the journey into a new life of liberty, and the lamb was eaten, not at a leisurely meal, but in an attitude of readiness to begin the march into freedom. John's Lamb of God spoke of this aspect of His ministry in John 6:54, 55:

"Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed."

Our Lord's contemporaries had paid so little attention to the words of John the Baptist that they were offended at Christ's saying and, having failed to understand Him (John 6:52), "*many of His disciples went back and walked no more with Him*" (v. 66).

The Israelite nation had, in a sense, been born of sacrifice, and as soon as the liberated slaves attained a safe distance beyond the reach of their former masters, they were halted and the beginning of a national constitution was given them by God. Moses, their human liberator, was called into conference with God on Mount Sinai, and the Ten Commandments were given to him to be the basis of the nation's law. In the same chapter as the commandments are given (Exod. 20:3-17), there is the first direction regarding sacrifice (v. 24):

"An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings and thy peace-offerings, thy sheep and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee."

The place of sacrifice is here seen to be the place of fellowship with God, and the place of blessing from God.

This idea of fellowship with God through sacrifice is basic to the understanding of the Tabernacle (or the Temple) and its services, and reappears in the New Testament where the Lamb of God is the Mediator between God and man (I Tim. 2:5).

The great significance of the Tabernacle was the presence of God in the midst of His people. In Exodus 25, where God begins to give the directions for the construction of the Tabernacle, after the preliminary mention of the materials of which the movable place of worship is to be built, the first item to be described is the ark. The ark, with the mercy seat above it and the commandments within it (Exod. 20:21), was to be the place where God would meet with the representative of His people (v. 22).

THE LAMB . . .
SEPARATION TO GOD

It soon became apparent, however, as the directions were given for the placing of the ark, the symbol of the presence of God, that, although He was in the midst, access to His presence was restricted. Outside the Tabernacle proper, but within the curtains of the outer court, was the altar. It stood between the entrance of the outer court and the entrance to the Tabernacle, in which was the sign of God's presence. No man could get to God apart from the way of sacrifice. This was further emphasized in the Tabernacle itself. There were two sections inside the curtains: "*the holy place and the most holy*" (Exod. 26:33). The latter, divided from the former by a curtain, contained nothing but the ark, and entry to it was restricted to one man, the High Priest, and he could go in on but one day in the year, the day of atonement (Lev. 16). On that day he went in only in the prescribed manner, with the blood of the sacrifice, which he sprinkled on the mercy seat. The Epistle to the Hebrews tells the reason for this restricted access: "*It is not possible that the blood of bulls and of goats should take away sins*" (10:4); and it goes on to show that a better sacrifice, that of the Lamb of God, Jesus Christ (10:7-14) has been offered, which opens up the way into the very presence of God:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh; . . . Let us draw near with a true heart, in full assurance of faith." (10:19-22)

The veil mentioned here is the veil of the temple at Jerusalem, which was rent from top to bottom at the time when the Lord Jesus, God's Lamb, gave His life to atone for man's sin (Matt. 27:51).

Before leaving the consideration of the sacrificial system of the Old Testament, it is well to see just how deeply the practice of sacrifice permeated the life of the Hebrew people. Every day without fail, at morning and evening, there was the offering of the lamb (Exod. 29:38-41 Num. 28:3, 4). Every sabbath day saw its two lambs offered (Num. 28:9, 10). At the beginning of each month there was to be a sacrifice of seven lambs (Num. 28:11). Special religious occasions, of course, were marked by the sacrifice of lambs (accompanied by other offerings of animals or by cereal or drink offerings): the passover had its seven lambs, in addition to the individual lamb of each family (Num. 28:16-24); and the feast of first-fruits, likewise, another seven lambs (Num. 28:26-31). In Numbers 29, offerings of lambs are connected with the observances of the seventh month; the blowing of trumpets, the day of atonement, and the feast of tabernacles or booths.

In addition to these regularly occurring times of sacrifice, there were the non-routine occasions connected either with the nation, with some one or more individuals, or with inanimate objects. An example of the latter appears in the sacrifices offered at the dedication of the tabernacle altar (Num. 7:10-88). A national sacrifice was made by Hezekiah when he restored the worship of the temple (II Chron. 29:21). The consecration of Aaron (Lev. 9:3) and the coronation of Solomon (I Chron. 29:20-22) were marked by sacrifices of lambs. Similarly the conclusion of the period of the Nazarite's vow (Num. 6:14), the

cleansing ceremonies of the healed leper (Lev. 14:10), and the purification rites of women after childbirth (Lev. 12:6), were all observed in conjunction with the lamb sacrifice. When John the Baptist spoke of the Lamb of God that takes away the sin of the world, his words had a deep and far-reaching significance for his hearers, bringing to their minds some of the most prominent features of their faith and practice.

THE LAMB . . . OBEDIENCE TO GOD

The Old Testament picture of sacrifice is by no means complete, however, until the teaching of the prophets is brought into consideration. There are at least three attitudes towards sacrifice discernable in the prophetic books: the sacrifices are upheld, they are condemned, and they are "spiritualized". As an example of the first, we find Malachi accusing the people of his day of offering unworthy sacrifices to God:

"Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord." (Mal. 1:7, 8)

The prophet insists that God was worthy of as honest reverence as that granted to an earthly ruler. Another example appears in the latter part of Ezekiel, where the prophet reveals that the destroyed temple is to be rebuilt and sacrifices will once again be offered to God in it.

The prophetic condemnation of sacrifice appears clearly in Amos:

"I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings and your meat offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts." (5:21, 22)

Amos goes on to point out the reason for his antagonism to sacrifice. At the real birth of the nation Israel, when they came out of Egypt, it was not sacrifice that was God's primary concern, but justice and righteousness (Amos 5:24, 25; cf. Jer. 7:22, 23). God gave His people the law that they might obey it. The sacrifices were an addition, intended to take care of any breaches of God's will as expressed in the law. Israel ignored the law, concentrated on the sacrifices, and made them the whole of their religion. The great message of the writing prophets is a re-call of their people to true obedience to God.

The third teaching of the prophets "spiritualizes" the sacrifices. A thinking man, in Old Testament times, must have wondered how it was possible for an animal, a lamb, to die in his stead and pay the penalty for his sin. Somehow or other it did not seem right. The prophets, the men of spiritual vision, wondered perhaps more than other men; and to them was given the understanding that, some day, God Himself would provide a Lamb that would indeed take away sin.

CHRIST — THE LAMB OF GOD

Isaiah, in his great 53rd chapter, saw this very clearly. The "Suffering Servant" of this chapter has been variously identified, but Philip, acting under the direction of the Holy Spirit

(Acts 8:29), the One who inspired the writers of Scripture (II Peter 1:21), answered the problem of indentification by seeing in the prophecy the Lord Jesus Christ (Acts 8:34, 35), and he used the passage to bring the Ethiopian, whom he was counselling, to a saving knowledge of the Lamb of God. Isaiah speaks of a man who suffered for the sins of his fellowmen. This man was, in himself, righteous (v. 11), and yet he was to pay the penalty of sin, death (v. 12). His sufferings were not a tragedy to him, but "*He shall see of the travail of his soul, and be satisfied*" (v. 11). How fully Isaiah understood his own prophecy we do not know, but Peter suggests that there was an element of it hidden from his eyes:

" . . . the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when he testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you." (I Peter 1:9-12)

The early church saw in the Servant of Isaiah the Lamb of God. Matthew identifies Him in 8:17; Luke, in 22:37. It soon became clear to the disciples and those who succeeded them that the Lamb of God was the answer to the problem of the efficacy of the sacrificial system. "*It is not possible that the blood of bulls and of goats should take away sins*" (Heb. 10:4), but it is possible that the eternal Son of God should take, upon His own

sinless self, the iniquity of mankind and pay the penalty of death that His holy Father had decreed for the sinner. This possibility becomes an actuality for those who put their trust in the Saviour. How it is done they cannot tell, but that it is done, they confidently affirm.

"Behold the Lamb of God, which taketh away the sin of the world." His sacrifice avails today for all those who are prepared to put their trust in Him. Through faith He bears away their sin and guilt. With sin gone there is no longer any barrier between the forgiven sinner and the holy God; the Lamb of God provides the way of access, and fellowship is restored, man and God are again at one. The Lamb's work, however, is more than that of a fire escape, delivering the guilty from eternal loss. He is the sustenance of the new life in the pardoned rebel, and the regenerated believer is empowered to live according to the will of God. The whole purpose of the Lamb's work is summed up in Roman 8:4: "*That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*"

This is the essential message of Christmas. Behind the sentimental trimmings with which Christendom has saddled the glorious occasion down through the years; behind the commercialism, which is perhaps the particular contribution of modern man, lies the battle for souls of men. It was none other than the Son of God Himself, who came to men, "*to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith*" (Acts 26:18). And He did so by taking the lowly, self-sacrificing role of "*the Lamb of God*".

The Lamb of the Revelation



REV. JOHN HONEYMAN, B.A., M.Th.

THE Book of Revelation tells in wondrous words of the Person, the power, and the performance of Him who is both the Lamb who was slain and the Lamb who reigns.

There are two words in the Greek New Testament which are translated "lamb". The word "amnos" is used figuratively in John 1:29, 36 in which passage Jesus Christ is specified as that One by whom the sins of the world are to be taken away. In Acts 8:32 and in I Peter 1:19 it is the nature and character of the sacrifice of the Lamb (amnos) of God's providing which are emphasized.

The other word "arnion" is used (and in the plural) only in John 21:15 in Christ's command to Peter and has reference to young converts. In the Revelation this word is found twenty-eight times and always referring to Jesus Christ and having reference to Christ's character and His vicarious sacrifice.

"The contrast between these two words lies in the manner in which Christ is presented in two respects: the use of 'amnos' points directly to the fact, the nature and character of His sacrifice; 'arnion' presents Him, on the ground, indeed, of His sacrifice,

but in His acquired majesty, dignity, honour, authority and power." (W. E. Vine)

We shall confine our consideration to "arnion" the word for Lamb in the Book of Revelation and the circumstances of its use therein. In Revelation 5 Christ is presented as the Lamb "standing in the midst of the elders". Here He is the centre and to Him all men and angels bow and sing (vv. 9, 11, 12). Then a striking aspect of paradox enters in, "as . . . slain"; and He it is, the One having been slain, who alone is worthy to open the book! How can this be? It is because He who is the Lamb slain is also the Lion (Kingship) of Judah who has slain death by dying. "The contrast of the Lamb and the Lion directs the attention in vivid fashion to the unique combination of meekness and majesty which characterized the life of Jesus Christ." (H. B. Swete) Here is Christ's message wrought out in His own person, "He who is greatest among you shall be your servant".

The Babe of Bethlehem had become power and majesty through a cross: power to redeem man from sin and majesty to rule and reign as King of Kings and Lord of Lords.

Revelation 6:16 speaks of "the wrath of the Lamb". Because He was Redeemer of the redeemed He must also be the Judge of those who had not received Him. Herod would destroy Him as a Babe, but Herod knew judgment for sin. Christ who would destroy only sin knew judgment in order that sin might be vanquished.

Revelation 7:9 presents the fact that "sovereign grace has done its mighty work. It has gathered out of all lands a host beyond all human computation — each and all one 'dead in trespasses and sins' — and placed them saved and blest before the throne and the Lamb. How fitting that the triumph of grace should be grandly celebrated and traced . . . to the Lamb." (W. Scott). "Thou shalt call His name Jesus for He shall save His people from their sins." Matt. 1:21.

Revelation 14:1 sets forth the Lamb "in the radiance of His glorious spoils of victory". (J. P. Lange). The vision of the two Beasts and their followers is appropriately followed by the reassuring picture of the Lamb in the midst of His church: the Lamb attended by those who had been superbly dauntless in their loyalty to their Lord. Christ had been unflinching in His purpose coming as Babe and Lamb and had conquered, so these his own, by their unflagging zeal in His cause and their unceasing loyalty to Him, had through grace overcome and now they worshipped Him whom they had served.

Revelation 13:8 speaks of "the Book of Life of the Lamb". In this Book the names of the elect were inscribed "before the foundation of the world" (Eph. 1:4). Simeon writes of "the security of those who believe on Him" — there is "a book" in which the names of all God's people are registered "from the foundation of the world". This book is called "The Lamb's Book of Life . . . All who are in this book shall surely attain eternal

life. This is clearly intimated in this text, as the source of steadfastness to those who had not worshipped the beast: but in many other places it is directly affirmed; yea, and the veracity of God is pledged for the performance of the promise." The Beast is the conqueror over the bodies of the believers but the Lamb has procured for their souls life that is eternal. He redeemed them by His death and at the most propitious time revealed to them that heartening and strengthening consolation that their names were written in the Lamb's Book of Life.

Revelation 15:3 tells us that "They sing the song of Moses the servant of God and the song of the Lamb saying: Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

There is here a union of the two songs. The song of Moses paens forth the glory of God's mighty deliverance of His own people, Israel. However, this was an earthly victory obtained by overcoming an earthly enemy; the song of the Lamb speaks of the redemption from sin and its consequences and this was won through the sacrifice of "the Lamb of God who taketh away the sin of the world". To this is added the glorious exaltation of the Lamb: before this holy and victorious One all nations shall come and do homage.

Revelation 19:7 presents the reason for the exuberant joy of the church of Christ, "for the marriage of the Lamb is come". "The Church has weathered many a storm, has longed for her heavenly Bridegroom through cloud and sunshine, has in conjunction with the Spirit on earth ofttimes cried to Him, the Bright and Morning Star, "Come" (Rev. 22:16, 17). We who have had our place in the Father's

house according to John 14:3, are about to be displayed in the kingdom as the bride and wife of the Lamb. What a moment of joy! His glory and and joy exceedeth. More of the oil of gladness is poured upon His head than upon ours (Heb. 1:9). Our place, our blessing, our gladness are wrapped up in His. "The marriage of the Lamb is come." Then shall He who died see of the travail of His soul and be satisfied." (Walter Scott).

Revelation 22:1, 3 set forth the throne of God and of the Lamb under the aspect of judgment. When John first saw the Throne of God there

stood in the midst the Lamb, as it had been slain. He now sees it not as the altar of atonement, but as the Great White Throne of judgment. At this Throne stand all the ranks and races of mankind to be judged in the white light of the scrutiny of God who shall judge the works of all men. These works of men shall be judged according to the measure of their trust in and obedience to "the Lamb of God", for He who could submit meekly in His role of the redeeming Lamb will also be sovereign in majesty on that great day.

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THE LAMBTHE WORLD



REV.
DOUGLAS C. PERCY

GAUTAMA Buddha's princely father was determined that his son should never see sickness, suffering or death. Sheltered and protected, the princeling grew up, his world bounded only by the wholesome, the good, the beautiful.

Then one day, while still a young man, a shock came to him that changed the whole course of his life. In rapid succession he saw an old man with the ravages of time gnawing at his frame; he saw a leper dying, his body being eaten by the "remorseless nibblings of an unhurried death". He saw another in his death agony, and the wails that assailed his ears sent him into a panic of fear and wonderment. In an instant, his protected world was shattered by the stark reality of sin, and the fact of suffering was thrust upon him..

In an exercise of soul, young Gautama renounced his home and his position, and dressed in a saffron robe, and equipped only with a begging bowl, he began his lifelong search for the reason for suffering and its cure.

He conceived the beautiful eight-fold path of enlightenment (Buddha—"the enlightened one"), that he hoped might lead to a life without sin and suffering. He exemplified his teaching with humility and kindness.

Yet at the end of his long life, still searching, still unsatisfied, he died, leaving his Buddhist disciples to carry on the search.

And Gautama Buddha's search is the search of every man.

"Where is life?" cries the animist, and he seeks it through fetish and black magic, in sacrifice and idol worship.

"Where is salvation?" asks the Moslem, and he seeks it through recited prayers, almsgiving, the creed and the pilgrimage to Mecca.

"Where is heaven?" is the cry of the Hindu, and he seeks it by contemplation and the hope of many rebirths, rising ever higher to his Nirvana.

"Life, life, eternal life" is the heart cry of the world, and the answer comes from the lips of John the Baptist when, seeing Jesus Christ approaching, he points to Him, the Way, the Truth and the Life, and cries out:

"BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD."

Apart from Jesus Christ, the world is ever lost, ever seeking, with sin blinding and darkening the soul. For the problems of life and of the world are not material, neither are they physical nor mental problems. The world problem is spiritual . . . sin . . .

and Jesus Christ came to "put away sin forever by the sacrifice of Himself". "God was in Christ, reconciling the world unto Himself." The world needs Him.

The world-famous humorist, James Thurber, is quoted as saying, "Nothing is funny any more". And in TIME magazine (Oct. 27, 1958), noted columnist and news analyst Joseph Alsop is quoted: ". . . Nobody in his senses can look at the world we live in, with all dehumanization of life, and be very merry and bright . . . The human race is faced with destruction."

It is . . . THE LAMB FOR THE WORLD . . . and when men and women find Him, they also find that the problems that once beset are all resolved.

"The Saviour can solve every problem, The tangles of life can undo;

There is nothing too hard for Jesus,
There is nothing that He cannot do."

What happens when Jesus Christ, the Lamb of God, comes to a man or woman? A picture of need and what does happen is found in St. Mark's Gospel, chapter five. And the record here of the man of Gadara is a record of the world and the men and women of the world.

I. TERRIBLE ISOLATION

(Mark 5:3)

The man of Gadara lived in terrible isolation, not only separated from family and home, but separated from God. His later cry: "What have I to do with Thee, Jesus, Thou Son of the Most High God?" is that of one lost in the wilderness of sin from the love of God. This outcast, wandering and lonely, speaks of a world cut off from God, separated by sin and *living* among the *dead*.

The man didn't need new clothing, although he was naked. He didn't need a new home, although he was living among the tombs. He did not need a new environment, although his abode was with the dead. What he

needed is exactly what happened: he needed "the Lamb of God, Who taketh away the sin of the world"; he needed the new birth: for only in Jesus Christ can a man be made a new creature, when "old things are passed away; behold, all things are become new".

The world is far from God, lost and isolated, "*having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart*" (Eph. 4:18). To such, Paul writes: "*And you that were sometime alienated . . . yet now hath He reconciled.*" (Col. 1:21).

It is for such people that the Lamb of God came, suffered on the cross with arms outstretched, to embrace a whole world.

*"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The Lamp of Life deny?"*

II. TERRIBLE LAWLESSNESS (v. 4)

In our Bible picture of the world for which Christ died, the evidence of sin and separation is seen in the lawlessness and the rebellion of the man of Gadara . . . "*often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him*". Without God's control there is no control, for "man is a mob" until he is mastered by the Christ. Chains of education, democracy and law are as the green withs with which the Philistines sought to bind Samson, only to be snapped as thread, and to be worse than useless. Sinful nature is uncontrolled and uncontrollable apart from Jesus Christ. And to those lands where Islam holds sway and where Communism offers its blandishments, the message of the "*Lamb of God which taketh away the sin of the world*" must go. Without Him the Psalmist's words will continue to ring true: "*The dark places of the*

earth are full of the habitations of cruelty." (Ps. 74:20).

Where there is spiritual darkness, is cruelty, for the one is the result of the other. Let the Light shine into darkened hearts and countries; let the Church and its missionaries of the Cross cry yet again: "BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD", and the power of sin will be broken, darkness will give way to light, and death swallowed up of life.

When Jesus Christ came on this scene at Gadara, there was

III. TERRIBLE SUFFERING (v. 5)

The restless, suffering, sinful soul, isolated and lawless, is portrayed, as with demonic frenzy the man lacerates his body, seeking in flagellation some relief from the sin that gripped him. Sin wrecks and blasts, bringing with it suffering and death.

Talk to any missionary, and his account of the suffering of people outside of Christ, with no message, no hope, no Bible, no Saviour will stir the hardest heart. Pass through an African village, and see the suffering of children as they are handed over to witch-doctors for the practice of paganism. Swing over the jungles of South America, and know that countless tribes are "crying, cutting themselves with stones", seeking some relief from their darkness. Listen to the chant of Asia's millions, their cry rising on the wings of despair, their children sold into prostitution or worse; the "holy" men suffering incredible tortures for a moment's surcease from later torment; then hear again the command of the Saviour: "Go ye into all the WORLD, and preach the Gospel to every creature". Dare we do less? Dare we delay?

Dr. J. H. Bavinck, in his "The Impact of Christianity on the Non-Christian World, says: "It is impossible to be a Christian in the full meaning of the term, and leave the

world about us to the destructive influences of sin. Whoever belongs to Christ, belongs to Him in the complete fullness of His work."

Then let us proclaim with a thousand tongues: "BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD."

When Christ came to the man of Gadara, what a

IV. GLORIOUS TRANSFORMATION (v. 15, 20)

What a wonderful scene now takes place: "clothed and in his right mind . . . all men did marvel". In an age that boasts of power, here is power to save, power to transform, power to make live . . . it is "the power of God unto salvation to everyone that believeth".

This is the message for Christmas and all the year through. For the message given by the angels as the Babe is lying in the manger is: "Good tidings of great joy, which shall be to all people". And to Joseph it was told: "Thou shalt call His Name Jesus, for He shall save His people from their sins".

This is the message that John the Baptist gave when he heralded the Saviour that day: "BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD". And to the early disciples, and through the Word to us, Christ gives direction and command: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth".

On that Christmas morning, nearly two thousand years ago, the world was isolated from God, suffering, lawless, dying. Then Jesus came . . . and the Lamb of God took away the sin of the world.

At Christmas time once more, the world is still isolated, lawless, suffering, knowing not that He came, He

suffered, He died, and that He rose again. Shall we not take up the cry once again, not only in city church and rural mission, but around the world, and proclaim for all to hear: "BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD".

It is the Lamb . . . for the world.
*"From home and friends, the evil spirits drove him,
 Among the tombs he dwelt in misery;
 He cut himself as demon powers possessed him,
 Then Jesus came, and set the captive free."*

*So men today have found the Saviour able,
 They could not conquer passion, lust and sin;
 Their broken hearts had left them sad and lonely,
 Then Jesus came, and dwelt Himself within.*

*When Jesus comes, the tempter's power is broken;
 When Jesus comes, the tears are wiped away.
 He takes the gloom, and fills the life with glory,
 For all is changed when Jesus comes to stay."* (O. S. Smith)



A HYMN OF PRAYER FOR SPIRITUAL REVIVAL

(Written by Dr. H. S. Hillyer^o)

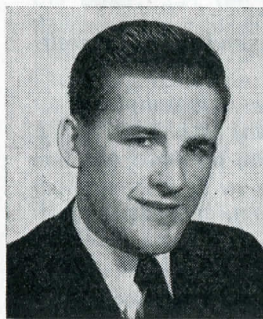
(Tune: The Church's One Foundation)

O God, send us refreshing,
 For this we kneel in prayer,
 Our wills with Thine enmeshing
 To attain communion rare.
 Our inner man is strengthened
 By Thy Son's mighty power,
 Thus only are we fitted
 To match this present hour.
 Our God, we come confessing
 The sins that mar our land,
 Forgiveness, grant, and blessing
 From Thine almighty hand;
 Intemperance, vice and gambling
 Are blights upon our flag,
 And subtler sins of thinking
 That make our witness lag.
 From selfishness of purpose,
 From smug complacency,
 From pride in our communion,
 May we, Lord, rescued be,
 To serve with towel and basin
 The sinsick and the sore,
 Till all who need redemption
 Find mercy at Thy door.

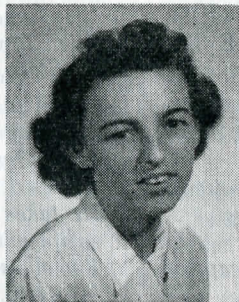
O Thou, of life, the Author
 Who makest dry bones live,
 Send us a breath from heaven
 To quicken, stir, forgive;
 Till like a mighty army
 Thy church shall in Thy name,
 Defeat in furious battle
 The hosts of sin and shame.
 Help us discard our theories,
 Make Jesus Christ our theme,
 Exalt Him as our Saviour,
 And let Him reign supreme;
 In business, sport and worship
 His sovereign will obey,
 With humble dedication
 Pursue the Christlike way.
 And then Thy praise and glory,
 Most joyfully we'll sing,
 And tell abroad the story
 Of Christ, our Matchless King;
 Till round this winging planet
 Thy love is fully known,
 And peoples, tribes and nations
 Shall kneel before Thy throne.
 Amen.

^o For several years, Dr. Hillyer was Special Lecturer in Missions at T.B.C. He is the Secretary of Canadian Baptist Foreign Mission Board.

T.B.C. GRADS. WHO LEFT FOR



Mr. James Mason, '56, Sudan Interior Mission, Nigeria.



Miss Margaret Bevington, '56, Sudan Interior Mission, French West Africa.



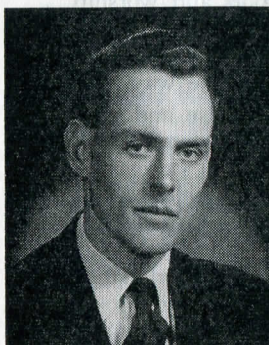
Miss Erma Voelzing, '56, Africa Inland Mission, East Africa.



Mr. Roy Dixon, '56, Sudan United Mission, French Equatorial Africa.



Mr. and Mrs. Dixie Dean, '57, World Radio Missionary Fellowship (H.C.J.B.), Ecuador.



Rev., '51, and Mrs. (Grace Worling, '54), Chris Costerus, Canadian Presbyterian Foreign Mission Board, Taiwan, Free China.



Mr. Peter Brown, '58, Independent Youth Work, India.

FOREIGN SERVICE — 1957-1958



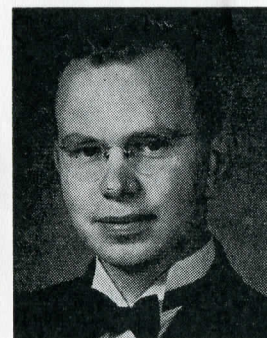
Mrs. (Jean Martin, '53), John Shannon, Christian & Missionary Alliance, Argentina.



Miss Beth Huddleston, Reg.N., '58, World Radio Missionary Fellowship, Ecuador.



Miss Eleanor Boyes, Reg.N., '58 (Special), World Radio Missionary Fellowship, Ecuador.



Mr., '52, and Mrs. (Hazel Havelock, '52), Robert Clubine, Baptist Mid-Missions, Jamaica.



Miss Gabriele Droescher, '55, Child Evangelism Fellowship, Inc., Germany.



YOUNG PEOPLE . . .

Training at Toronto Bible College prepares you for the service of Christ at home or abroad. The Missionary Courses gives a complete range of subjects and a wide field of information, as well as inspiration and challenge. If you are seeking a place of preparation for service, we would be happy to counsel with you. Literature will be sent on request, and personal interviews arranged. Ask yourself the question that led Paul out on his great missionary journeys:

“LORD, WHAT WILT THOU HAVE ME TO DO?”

Alumni News

PERSONALS

Miss SHIRLEY DAWSON, Reg.N., '57, received her diploma in Teaching and Supervision in Nursing from Queen's University in June. In July she became Clinical Nursing Instructor in the Ontario Mental Hospital in Kingston, Ontario.

Mr. RIK LOVELADY, '58, is attending Grace Theological Seminary, Winona, Indiana.

Rev. L. K. CHUBB, '40, commenced his pastorate in First Baptist Church, Tillsonburg, in November.

Mr. EDWARD COOK, '57, is attending Queen's University in Kingston, Ont.

Mr. FRED IRVINE, '58, is taking further studies at Waterloo College, Waterloo, Ontario.

Miss RUTH YOUNG, '40, returned to Japan in September, under the C.I.M.-O.M.F.

On September 2nd, Miss BETH HUDDLESTON, Reg.N., '58, and Miss ELEANOR BOYES, Reg.N., '58 (Special), left for language school in Costa Rica, before service in Ecuador (W.R.M.F.).

Rev., '53, and Mrs. (LENORE SHARPE, '53) WALTER BEECHAM are spending a year at Yale in language study for service in Korea under the United Church of Canada.

Mr. and Mrs. DONALD LUTES, E.C. '51-'52, returned to Angola in October. (S.A.G.M.).

Miss GOLDIE BLAKENEY, '44, returned to Nigeria (S.I.M.) in mid-September.

Mr., '52, and Mrs. (HAZEL HAVELOCK, '52) ROBERT CLUBINE left in August to serve in Jamaica with Baptist Mid-Missions.

On October 15th Mr. and Mrs. (KATHLEEN HENDERSON, '35) JUDSON MERRITT returned to Rhodesia (S.A.-C.M.).

Mr. and Mrs. (AGNES HOUSTON, '49-'50), BRUCE HALL, S.I.M., have returned to Ethiopia.

Rev., '23 and Mrs. (LAURA IVORY, '24) GORDON H. SMITH report the opening of seven new tribal areas since July, in Viet-Nam (W.E.C.).

Mrs. R. Gordon, wife of the late Rev. ROBERT GORDON, '38, is Canadian Secretary of the British Syrian Mission.

Miss HELEN HALL, '44, is home on furlough from Indonesia (C. & M.A.).

Mrs. DONALD MORRIS (WINNIFRED MEDHURST, '47) is on furlough from Japan (C.I.M.-O.M.F.).

Mrs. E. C. WINDSOR (CONSTANCE BROCK, '22) arrived home on furlough from Singapore (C.I.M.-O.M.F.) in September.

Miss JO STEVENS, '49, is serving in the French Department of Radio Station ELWA (S.I.M.), Liberia.

Dr. C. J. LONEY, '08, completed 50 years of Gospel ministry on June 22nd. Special services commemorated the event in Stanley Avenue Baptist Church, Hamilton.

Rev. LOGAN C. MCLELLAN, '45, is now Pastor of First North River United Baptist Church at Petitcodiac, N.B.

Mr. and Mrs. (ELSIE MATHEWSON, '49), WILLIAM BELL are on furlough from Nigeria (S.I.M.).

Miss KATHARINE PROWSE, '53 (S.I.M.), arrived home on furlough from Nigeria in October.

Rev. CHARLES MCCARROLL, E.C. '24, is now minister of Knox Presbyterian Church, Hamilton.

Rev. and Mrs. (LILYAN BRANDON, '48) JAMES T. SCORGIE commenced their ministry at Waverley Road Baptist Church, Toronto, on October 26th.

Rev. EDGAR BURRITT, '35, has accepted a call to Dufferin Street Baptist Church, Toronto. He will leave Wallaceburg the end of December.

Rev. DONALD POWELL, '42, arrived home on furlough in August from Japan (C.P.F.M.B.).

Miss MILDRED GOULDING, '41, (C.B.F.M.B.) arrived home on furlough in October, from Bolivia.

BIRTHS

To Mr., '47-'48, and Mrs. (JANET KEIR, '49) ALLAN HUNTER, at Petoskey, Mich., on November 22nd, 1957, a daughter, Shonah Anne.

A daughter, Sharon Margaret, to Rev., '39, and Mrs. (ALICE GLEASON, '46) RUSSELL SELF, in India on February 28th, 1958.

To Mr., '49-'51, and Mrs. (JOY BOND, '50-'51) GERALD COYLE a son, Dean Coyle, on July 19th, 1958, in Sarnia, Ontario.

To Mr. and Mrs. (ANNE BAKER, '48) CORNELIUS PAULS on July 30th, 1958, a daughter, Rosemary Jeanne, in Toronto.

At Guadeloupe, F.W.I., to Mr., '55, and Mrs. (SHIRLEY JANES, '54) DAVID MITTON, a daughter, Sandra Gail, on July 31st, 1958.

To Mr. and Mrs. (OLIVE COGGINS, '40) CLIFFORD RICHARDSON, on August 18th, 1958, in Warren, Mich., a daughter, Pamela Denise (by adoption).

To Rev., '51-'52, and Mrs. (FRANCES OLIVER, '53) PAUL WILSON, a daughter, Laurel Beth, on August 22nd, 1958, in Africa.

In Toronto on August 28th, 1958, a son, David Ker, to Mr. and Mrs. (GRACE SELF, E.C. '49) KER THOMSON.

To Rev., '50, and Mrs. CHARLES LONG, a son, Richard Alan, in Nyasaland, Africa, on September 8th, 1958.

To Mr. and Mrs. EDWARD BOON, '58, a son, Clyde Edward, on September 26th, 1958, in Toronto.

A daughter, Elizabeth Helen, on September 27th, 1958, in Toronto, to Rev., '36 and Mrs. (VERA BIGHAM, '37) WILLIAM TYLER.

To Mr. and Mrs. (JEAN WHITSON, '47) JOHN HARSTON, a son, John Alan, on October 2nd, 1958, in Alberta.

To Mr., '53-'54, and Mrs. (JEAN BENNETT, '55) DAVID NICHOL, a daughter, Barbara Susanna, on September 30th, 1958.

To Mr. and Mrs. ('57-'58,) D. SIMPSON, a son, DAVID PAUL, on November 8th, at Toronto.

To Mr., '45 and Mrs. (LOREEN WRIGHTSON, '45) ED. KELSO, a son, Raymond Wrightson, on November 15th, 1958.

MARRIAGES

GRACE BENDALL, '58, to RIK LOVELADY, '58, in Forward Baptist Church, Toronto, on August 15th, 1958. Rev. D. C. PERCY, '36, officiated. FRED IRVINE, '58, was best man; GWEN BROWNSEY, '58, was bridesmaid; DOUGLAS SHERWOOD, '57, was soloist; and GERALD JACKSON, '59, was an usher. The groom is the son of Rev., '33, and Mrs. KENNETH E. LOVELADY.

NEVILLE HODGSON, '58, to SHEILA DAVIDSON, in Snowball United Church, on August 8th, 1958. Rev. GEORGE DAVIDSON, '47 (bride's uncle), officiated. Mr. JIM SLEETH, '54-'56, was soloist, and Mr. WALTER NOLSON, '60, was organist.

LOIS TATHAM, E.C. '57-'58, to RONALD CLARK, E.C. '55, at Leaside Bible Chapel, Toronto, on August 23rd, 1958. C. ERNEST TATHAM, '29 (bride's father), officiated. Rev. WILLIAM CRUMP, '49, was soloist.

JOYCE REID, '58, to FREDRICK IRVINE, '58, at Knox Presbyterian Church, Toronto, on September 20th, 1958. Dr. WM. FITCH officiated, assisted by Rev. D. C. PERCY, '36. FREDA LAMB, '59, was bridesmaid; RUTH SHAW, '57, was soloist; and TED SIMMONS, '58, and GORDON COODERHAM, '60, were ushers.

RUTH ALMAS, '57, to EDWARD SIMMONS, '58, at Freeman Gospel Tabernacle, on August 16th, 1958. Rev. W. F. Weland performed the ceremony, assisted by Rev. D. E. RAYMER, '40, and Rev. D. C. PERCY, '36. Mr. WILLIAM FORREST, '57, was best man, Miss JANE ALMAS, '54 (sister of the bride), was bridesmaid, and Miss GLORIA WESTLEY, '59, was soloist. Mr., '30, and Mrs. (EVELYN HARROW, '29), ROSS ALMAS are the bride's parents.

MARGARET ALLAN, '56, to PAUL MACKNIGHT, on October 25th, 1958, in Windsor, Ontario.

DEATHS

Rev. WALTER JAMES, '20-'21, in Brantford, Ontario, on August 7th, 1958; in his 84th year.

Mrs. WM. A. MCROBERTS (MARY E. FUNK, '01), on August 4th, 1958, at Jacksonville, Florida.

Mrs. HENRY GOOD (IRENE THEDE, '31), in June, 1957, at Owen Sound, Ont.

Mr. KENNETH SMITH, '55, on November 9th, 1958, in the fire that destroyed an apartment house in Montreal, and claimed more than a score of lives. His wife Daphne, and 11 month-old baby were rescued.

Miss MARGARET OLIVER, '12-'13, in August, 1958.

Mrs. FRANK ROBLIN (EVELYN AGNEW, '35), on November 11th, 1958, in McLain, Miss.