Studies in Genesis - 22

Louis T. Talbot

Follow this and additional works at: https://digitalcommons.biola.edu/talbot-pub

Part of the Christianity Commons, and the Missions and World Christianity Commons

Recommended Citation

https://digitalcommons.biola.edu/talbot-pub/49

This Article is brought to you for free and open access by the The Louis T. Talbot Archive at Digital Commons @ Biola. It has been accepted for inclusion in Talbot Publications by an authorized administrator of Digital Commons @ Biola. For more information, please contact eileen.walraven@biola.edu.
When the Lord Jesus was upon earth, He said to the unbelieving Pharisees, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). One of the occasions when the patriarch saw by faith the cross of Jesus, the Lamb of God, was, without any doubt, that day when he offered Isaac upon the altar of burnt-offering. It was the greatest trial of his life; and yet it was one of the mountain peaks of blessing, both to the father and to his son of promise. What an object lesson to foreshadow Calvary's Cross and the empty tomb! For it was "by faith" that "Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17-19).

By faith Abraham looked down the centuries and saw the "only begotten Son of God," the Father, laying down His life upon another altar, later to rise from the dead for-evermore! And surely, after his own bitter trial that day upon "one of the mountains" in "the land of Moriah," he knew something of what it cost the Father in heaven to give His only Son to die for sinners; surely he knew something of what it cost the Son of God to die, as a Substitute for a guilty world.

May the Holy Spirit teach us the message of this familiar, beautiful story, recorded in the twenty-second chapter of Genesis, as we turn now to the sacred pages which many of us have read since childhood.
"And it came to pass after these things, that God did tempt (i.e., 'try') Abraham . . ." (verse 1).

"After these things" God tested the faith of Abraham as He had never before tested it. After what things? After at least fifty years of walking by faith; for Isaac was about twenty-five years old when God told Abraham to offer him upon the altar of burnt-offering. Bible story-books often picture "the lad" as a very young boy; but he was a grown man. For twenty-five years before he had been born, this son had been promised. Then for about another twenty-five years father and son had walked together before God. Abraham was one hundred years old when the child was born. And now, after fifty years of faith in the promises of God, when he was one hundred and twenty-five years of age, the father was called upon to offer his son as a human sacrifice.

On other occasions Abraham had been asked by the Lord to give up things near and dear unto him. At first he was told to leave country and kindred, and this he did. Then God told him to separate himself from Lot; and that must have cost him something, for he loved his nephew. Still later he was asked to give up his cherished plans for Ishmael, and he loved the boy. And now he had the hardest test of all, the laying upon the altar of the "only son," the beloved son, the one in whom lay all the promises of a nation and a Saviour.

It was not at the beginning of his walk with God that Abraham was thus severely tested. God had prepared him for this act of faith by all those years of trials and communion with Him. Doubtless the patriarch could not have stood the test, had God not thus prepared him through other trials of earlier years. And so it may be with you, my Christian friend. Are you passing through deep waters? Do the years seem to bring no relief from suffering? Then know that God has some purpose in it all, for your own blessing and for His glory. Gold is not refined because it is worthless, but because it is very, very precious.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with
the temptation also make a way to escape, that ye may 
be able to bear it” (I Cor. 10:13).

The story is told of an aged saint and a young Christian 
who faced death by being burned at the stake. On the eve-
nings before their martyrdom they were reading their Bible, 
in their prison cell, by the light of a candle. The young man 
held his finger over the flame, and flinching at the burn, he 
wondered how he could endure the trial before him. “Ah,” 
the old man said, “God has not given you grace today need-
lessly to burn your finger, but He will give you grace tomor-
row to witness a good confession for Him in the flames.”

And so it is that God’s promise is ever true, “As thy days, 
so shall thy strength be” (Deut. 33:25).

Each succeeding trial must have taught Abraham some-
thing very wonderful about his Lord. First “the God of 
glory” appeared unto him, called him, and led him out to an 
inheritance in a strange land. He chastened His child when 
there was need, always walking with him and communing 
with him by the way. And now, “after these things,” He 
made known to him the shadow of the cross and of the 
empty tomb, communing with His child yet again, in an 
ever-unfolding revelation of His love and power.

Let it not be thought for a moment that the word 
“tempt” in the first verse of our chapter means temptation 
to sin; for the Holy Spirit speaks plainly in James 1:13, 
saying, 

“Let no man say when he is tempted, I am tempted 
of God: for God cannot be tempted with evil, neither 
tempteth he any man.”

The word in Gen. 22:1 means “test” or “try.” God tested 
Abraham to prove his faith, to strengthen it; to reveal a 
wonderful lesson to His child; and to teach believers of all 
the succeeding ages these lessons in faith, obedience, and the 
manifold grace of God.

“And it came to pass after these things, that God did 
tempt Abraham, and said unto him, Abraham: and he 
said, Behold, here I am. And he said, Take now thy son, 
thine only son Isaac, whom thou loveth, and get thee into 
the land of Moriah; and offer him there for a burnt-
offering upon one of the mountains which I will tell thee of” (verses 1, 2).

The words “thine only son . . . whom thou lowest” are very significant. In fact, Isaac was not the only son of Abraham, except that he was the only son of promise. Yet the Holy Spirit, in Heb. 11:17, calls him Abraham’s “only begotten son.” In this Isaac is a type of “the only begotten Son” of God the Father. And the words “whom thou lovest” speak to us of the One who was “well beloved” by His Father in heaven.

Again, it was upon “one of the mountains” in “the land of Moriah” that God told Abraham to offer Isaac; and it was upon Mount Calvary in “the land of Moriah” that our Lord was crucified.

History says that Solomon’s temple was built upon the site of Abraham’s altar. Indeed, II Chron. 3:1 calls the location of the house of God “Mount Moriah.” The Arabs, too, claim this sacred spot; for Ishmael, their forefather, was a child of Abraham. That is why today one of the Mohammedan shrines stands upon this spot; it is called The Mosque of Omar, or The Dome of the Rock.

Some careful Bible students think we can not be sure that the Jewish temple was erected upon this very site; they say that Mount Calvary was certainly in “the land of Moriah,” and may well have been the very mount upon which Abraham built his altar. According to this theory, the temple, too, was “in the land of Moriah,” hence the reference quoted above from II Chron. 3:1. However that may be, Abraham did look down the centuries and see another, a far greater Sacrifice, upon one of the mountains in “the land of Moriah”; for he saw the day of Christ, “and was glad.”

The shock of the command to Abraham to offer his son as a human sacrifice may have been lessened by the fact that it was customary among the heathen people of his day to sacrifice their sons and daughters to their false gods. Throughout all the Old Testament, God warned His people, Israel, against this awful sin. But here He commanded Abraham to offer Isaac, in order that He might teach him and succeeding generations something of the meaning of Calvary’s Cross.
It is the only time God ever gave such a command; for the strange story of Jephthah’s offering his only child, a daughter, says nothing about God’s having commanded it. We know from Heb. 11:32 that Jephthah was a man of faith; but his “awful vow” seems to have been made on his own responsibility. But in the case of Abraham it was entirely different. God was teaching the necessity for a human sacrifice in the shedding of the blood of His only begotten Son. By man came sin; and by the Man Christ Jesus came the expiation of the guilt of sin. The blood of the animal sacrifice could never take away the guilt of a fallen race. This was the lesson God was teaching the world when He told Abraham to offer his “only son” whom he loved.

Moreover, God knew that He was going to provide a substitute for Isaac—though there was no one worthy to take the place of the Son of God upon the cross!

Into these profound teachings the skeptic can not enter. He knows nothing of the meaning of this wonderful chapter; for these things are “spiritually discerned”; they are “foolishness unto him” (I Cor. 2:14). To the man of faith, however, they are wonderful!

### Abraham’s Prompt Obedience

“...And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him” (verse 3).

How every detail of the picture stands out in bold relief! “Early in the morning” Abraham obeyed the Lord, and God was pleased with his prompt obedience; for in verse 18 we read that the promised blessing was repeated, after an added revelation, “because,” God said to Abraham, “thou hast obeyed my voice.” There was no questioning on Abraham’s part; there was no delay; there was no turning back. On and on he went, with a heavy heart, for two whole days; then on the third day he “lifted up his eyes, and saw the place afar off” (verse 4). Throughout that long journey he had time to meditate, to pour out his heart to God in prayer and longing; but there is not the slightest intimation
that his faith wavered for a moment. He did not even tell Isaac of God’s command until, the two servants left behind, father and son began to climb that mount, possibly not until they had reached the place of sacrifice. It was with his son alone that he finally made known the trial that faced them both. The young men were not there to listen to those solemn, sacred words.

Is there not a lesson about Calvary for us here? The railing mob witnessed the crucifixion of the Son of God. The disciples must have looked on “afar off.” Mary and John stood at the foot of the cross; doubtless others who loved Him were there. The two thieves were crucified with Him. But none save His Father in heaven and His own Holy Spirit could enter fully into the meaning of the cross. And the darkness that covered the land, as the Son of God hung upon the tree, shut out even the gaze of passers-by. Verily our Heavenly Father, who “spared not his own Son, but delivered him up for us all” (Rom. 8:32), held solemn communion with Him in Gethsemane’s Garden, as the sinless Saviour faced the accursed tree!

“Early in the morning” Abraham obeyed God and began the journey to the place of the altar. And from all eternity our Lord Jesus was “the Lamb slain from the foundation of the world” (Rev. 13:8); “a lamb without blemish and without spot: who verily was foreordained before the foundation of the world” (I Peter 1:20).

**ABRAHAM’S RESURRECTION HOPE**

Surely it was no mere coincidence that it was “on the third day” that Abraham’s journey to the place of the altar came to an end, and a substitute was provided for his son. Three days of bitter trial; then a time of rejoicing! It all speaks to us of the three days when our Lord was in the tomb, and of His resurrection from the dead.

That Abraham believed Isaac would be raised from the dead is not mere speculation; for the Scripture we read in the beginning of this lesson states plainly the resurrection hope of the patriarch; for he accounted “that God was able to raise him up, even from the dead; from whence also he received him in a figure” (Heb. 11:19). Truly this was a
part of the lesson God was teaching Abraham about "the day of Christ," a lesson that made His child's heart glad.

It was this resurrection hope that enabled Abraham to say to his two young men, upon their arrival at the foot of the mount,

"Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you" (verse 5).

How else could "the lad" return to these servants with his father, if he was not to be raised from the dead? So Abraham reasoned in his heart, though even yet he had not told Isaac of his difficult task. He knew that, following their "worship," they would both descend that mount. What faith! Likewise, we can say, with Job and with all the saints of all the ages,

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job. 19:25-27).

"And they went both of them together"

"And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together" (verse 6).

Even as Isaac carried the wood for the altar up the mountain, so also Christ bore His cross up Mount Calvary many centuries later. And as Abraham "took the fire in his hand," so also the fire of Divine judgment was poured out upon Christ, our Sin-Bearer, when "the Lord . . . laid on him the iniquity of us all" (Isa. 53:6). "And they went both of them together," father and son, in perfect communion, in unbroken fellowship, to the place of the altar. What a picture of that perfect relationship between God the Father and His well beloved, only begotten Son, as the Father freely gave, and the Son willingly came to die upon the altar, which is the Cross of Calvary! (Cf. Heb. 13:10-14.)

Yet from all eternity the Son of God planned to die; whereas in the typical lesson before us we note that even up
to this point in the story Abraham had not told Isaac of the test which they both faced; hence the son’s question as recorded in verse 7:

"WHERE IS THE LAMB?"

"And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?" (verse 7).

This question must have been like a knife-thrust into the very heart of the father; yet the answer was one of great faith:

"My son, God will provide himself a lamb for a burnt-offering: so they went both of them together" (verse 8).

Job asked the question long ago, "How then can man be justified with God?" (Job 25:4). And all through the Scriptures the answer comes to us:

"It is the blood that maketh an atonement for the soul" (Lev. 17:11). "Without shedding of blood is no remission" (Heb. 9:22).

But down through the ages the question may well have been asked, "Where is the lamb without blemish and without spot?" It was John the Baptist who answered that question as he pointed to the One of whom the prophets had spoken, saying, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Since the fall of Adam, "all have sinned, and come short of the glory of God" (Rom. 3:23). God in His holiness requires righteousness; but "all our righteousnesses are as filthy rags" in His sight (Isa. 64:6).

He had to send His holy Son into the world to die for us; therefore we are "redeemed" not with "silver and gold... but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18, 19). And throughout all eternity we shall be reminded of Calvary as we behold the Lamb upon His throne, before whom all the holy angels and the hosts of the redeemed shall say,

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).
This salvation is offered to all men because our heavenly Father provided "himself a lamb for a burnt-offering." It was faith that enabled Abraham to utter these significant words. And as we place the emphasis upon each separate word of this striking statement, we begin to see something of the wonder of it:

"God will provide himself a lamb"—there is Divine provision in the words, with all the certainty and power and love that they imply.

"God will provide himself a lamb"—there is the assurance of all the promises of God.

"God will provide Himself a Lamb!" The only begotten Son of the Father was, Himself, "the Lamb of God."

"God will provide Himself a Lamb!" And the Lamb speaks to us of the altar; our altar is the cross. Oh, the depths of the love of God, that He should plan such a salvation for poor, unworthy, sinning creatures!

The Son of God "Obedient unto Death"

The Holy Spirit draws the veil over the scene which followed the arrival of Abraham and Isaac upon the mount, except that we see in Isaac a type of Christ, the Son of God, "obedient unto death, even the death of the cross" (Phil. 2:8).

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood" (verse 9).

In his obedience to his earthly father's will, Isaac is but a faint picture of our Lord Jesus who came to do the will of His Father. As God, He was co-equal and co-eternal with His Father; but as the Son of Man, He prayed in Gethsemane, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). "With strong crying and tears" the suffering Saviour was "obedient unto death" (Heb. 5:7, 8). A thousand years before Jesus was born in Bethlehem, David had recorded His word to the Father, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God" (Psalm 40:7, 8; Heb. 10:7).
We might go on and on, showing from the Scriptures something of what it cost our Saviour to die for us, even the shameful, accursed death of the cross. And to this blessed truth our hearts can only respond with love and thanksgiving for such a Saviour, even as we try to tell others of His love for a sinning world.

**The Ram—A Substitute for Isaac**

At this point in the story the type fails; for there was the ram to take Isaac's place upon the altar; whereas there was no one to take the place of the Lamb of God—there was no one worthy, sinless, "without blemish" but God Himself. And thus it is that the ram becomes a very faint picture of the substitutionary work of our Lord Jesus.

"And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abra-

ham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son" (verses 10-13).

Here again we come right back to the very heart of the Gospel message, the atoning work of Christ. Not all the blood of all the animal sacrifices in all the world could take away sin. Like Isaac, the guilty sinner is bound, in the place of death. No effort of his own can save him from the "wages of sin." It required the death of Another "to put away sin by the sacrifice of himself" (Heb. 9:26). We can never, never get away from Calvary, if we would tell the lost how to be saved.

We need only let our imaginations take us back to that scene on Mount Moriah, some four thousand years ago, to picture the rapture of father and son as together they offered the substitute. There must have been tears of rejoicing; yea, tears of sorrow for the suffering of the Saviour who was to come. And how much more fully they must have under-
stood something of the meaning of the cross! Little wonder Abraham looked down the centuries and saw the day of Christ—"and was glad"!

"JEHOVAH-JIREH"—"THE LORD WILL PROVIDE"

"And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen" (verse 14).

Abraham knew as never before the significance of the substitutionary death of Christ. He knew the Lord as "Jehovah-jireh," which means "The Lord will provide." It was a new name to the patriarch for his Lord.

It is a full salvation that God has provided for us, my friend; neither will He withhold any blessing for our good and His glory.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

Is it health you need, my friend? Is it money or employment or friends? Remember that the God of Abraham is your Lord and Saviour. And He will provide! How often, throughout the past generation or two have the missionaries of the China Inland Mission experienced the truth of this promise! They have as their motto, "Hitherto hath the Lord helped us; the Lord will provide." And God has marvelously honored their faith. So will He honor your faith, dear suffering saint, today. He is "the same yesterday, and today, and forever" (Heb. 13:8).

GOD'S WORD CONFIRMED BY HIS OATH

In the Epistle to the Hebrews the Holy Spirit quotes the closing verses relating to this sacred scene upon Mount Moriah, telling us that

"When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to
shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things (His Word confirmed by His oath), in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil (even heaven itself); whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” (Heb. 6:13-20).

This New Testament commentary upon the remaining verses of our Genesis story throws a flood of light upon the words of the angel of the Lord, spoken to Abraham after he had laid his all, even his son of promise, upon the altar of sacrifice. Later on, according to the law of Moses, a thing was established by the mouth of two witnesses (Deut. 17:6). Likewise, in His dealing with Abraham, it is as though God wanted to reassure him of the unchangeable, immutable word of His promise. Therefore, He confirmed His eternal Word by His oath, promising that the covenant would be literally fulfilled, in that, through Isaac, the nation would come into being, through which the Saviour should come. That Saviour promised to Abraham is none other than Jesus, who, having offered one sacrifice for sin forever, entered into the Holy of Holies, even heaven itself, there to be a High Priest for ever “after the order of Melchisedec”—not after the order of the Levitical priests who were descended from Abraham, who died and were ever changing, ever offering the animal sacrifices, which could never take away sin.

So it was that Jehovah-jireh talked to His obedient child; for “the angel of the Lord” (Gen. 22:15) was none other than the Lord Jesus before His incarnation. Reassuring him of the covenant-promise, He said:

“By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in
thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice” (verses 16-18).

In former lessons we have already seen that Paul told the Galatian Christians that God “preached ... the gospel unto Abraham, saying, In thee shall all nations be blessed” (Gal. 3:8). And what is the Gospel? None other than the message of our crucified, risen, and ascended Lord. There is no other Gospel that will take the sinner to heaven; for “there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

What peace of heart, what abiding joy, what spiritual discernment must have filled the soul of Abraham and Isaac as, together, they returned to the young men at the foot of Mount Moriah, and went to Beer-sheba (verse 19). We do not know, but it seems very probable that Abraham had not even told Sarah of this new and severe trial before he took Isaac to the place of sacrifice. But now father and son had a wonderful experience, a new revelation from God, to share with her. Sarah was about one hundred and fifteen years of age at this time. She, too, had looked for the promised son for twenty-five years, and had shared the joy of his first twenty-five years before this experience on Mount Moriah. In about twelve more years she was to go on to heaven; for she lived to be “an hundred and seven and twenty years old” (Gen. 23:1). There must have been a solemn time of praise and thanksgiving in Abraham’s tent, as father and son related the story of how God had made known to them another lesson concerning the coming of the Saviour!

ABRAHAM—AN EXAMPLE IN OBEDIENCE

Before God Abraham was justified when he “believed in the Lord; and he counted it to him for righteousness” (Gen. 15:6). Before men “was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?” So wrote the Holy Spirit through James (2:21). In all our study of the life of Abraham we have sought to make very clear that he was justified before God as every sinner is made righteous in His holy sight—by faith in the Saviour who was to come. But we would not miss the other, practical lesson given us in the Word of God, that he was also an example
in obedience. This thought has been dwelt upon throughout this whole story of the twenty-second chapter of Genesis. We mention it here only for emphasis, seeking to apply once more the New Testament commentary upon the life of this "Friend of God" (James 2:23). The Lord looked into Abraham's heart; but man saw his works as the proof of faith, a living faith, not a dead, empty profession. May it be our prayer that the world may see in us, likewise, the proof of a faith that is genuine and living, a faith that leads to obedience at all times, even when we do not understand God's ways with us, even when the going is hard.

Abraham lived another fifty years after this severest of all trials, another fifty years of walking with Jehovah-jireh, the Lord who always provides, the Lord who provided Himself a Lamb! Surely throughout those fifty years there were no regrets that God had led him through the fires of suffering! Surely the experience of the writer to the Hebrews must have been his; for Abraham, as few people, could have said:

"No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

A missionary recently returned from Korea tells the story of a Christian Korean mother who knew the "peaceable fruit of righteousness" that comes through suffering for the Lord Jesus. The Japanese officials had demanded that all, even Christians, bow before the Shinto shrine, in worship of the emperor. Upon one occasion her son had refused thus to bow down to a heathen shrine, for he was a believer in the Lord Jesus Christ. He could not deny Him! The Japanese soldier had gone to the home of the boy, to take him to prison; but the mother, knowing his whereabouts, refused to tell where her son was at the time. She was taken to jail, brutally beaten, and mistreated in ways unspeakable. But even through her dire affliction, her heart rejoiced as she read the indictment published against her; for on the prison wall she saw the record of her "crime." It read like this, "For Jesus' sake."
Abraham, too, knew how to suffer "for Jesus' sake" who was to come. He looked down the centuries and saw the day of Christ; and seeing it, he was glad. He was glad because he saw the coming of "the Lamb of God, which taketh away the sin of the world" (John 1:29).

May the Lord Jesus help us, every time we read this story that points on to the Father's sacrifice of His "only begotten Son," our Saviour; every time we tell it to little children; every time we teach it to adults—may He help us to see in it the Gospel story, with its commission to every born-again soul to pass it on to a world in sin.

The Reverend Henry W. Frost, D.D., for many years one of the directors of the China Inland Mission, has beautifully expressed the message and our great commission from Christ in these searching lines:

**COMMISSIONED**

"As my Father hath sent me, even so send I you" (John 20:21).

"Out from the realm of the glory-light,  
Into the far-away land of night;  
Out from the bliss of worshipful song,  
Into the pain of hatred and wrong;  
Out from the holy rapture above,  
Into the grief of rejected love;  
Out from the life at the Father's side,  
Into the death of the crucified;  
Out of high honor and into shame,  
The Master willingly, gladly came:  
And now since He may not suffer anew,  
As the Father sent Him, so sendeth He you."