

# The Herald of Christ's Kingdom

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## HAS "THE PRESENT EVIL WORLD" ENDED?

*'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned.'--2 Pet. 3:10.*

THUS did St. Peter explicitly declare that the second great Dispensation of man's history, or what Jesus called, "this World," and what St. Paul called "this present World," was to be of temporary duration, that its bounds and limits were already pre-determined; and the Divine decree had gone forth that it was to end in disaster and would be succeeded by an altogether different Dispensation or World. Believers in the Bible, and particularly devout prophetic students, have for centuries, and especially in these latter days, devoted much time and patient labor in searching the sacred Scriptures and the history of human events to ascertain if possible a clearer vision of the Divine purpose concerning the changes that will usher in the last great Dispensation.

As the ancient Prophets have written profusely respecting these great changes to come in the transition period between the second and third Worlds, it is not to be wondered at that present unparalleled conditions and developments amongst men involving general social disorder and confusion and unheard of changes, are regarded by the thoughtful as most ominous, if not indeed the very fulfillment of the inspired messages uttered many centuries ago.

Expositions of the Apocalyptic visions recently published in these pages have treated at considerable length the nature of the third great Epoch designated by St. Peter "the World to come wherein dwelleth righteousness," and in that same connection have noted the Scriptural testimony setting forth the circumstances in which the second great Epoch comes to an end; and out of this discussion there seems to come to some minds the question, May it not be that we have already passed from the second Dispensation styled "this present evil World" over into the third Dispensation 'called in Holy Writ "the World to come"? And some seem willing to go so far as to ask, Have not all things written by the Prophets been fulfilled regarding the changes, the time of trouble, the passing away of the old order and the coming in of the new? Has not the world of death ended, and have we not entered upon a new world or order of things?

As students of our Father's Word it is of course becoming to us to be exercised by the spirit of a sound mind, the spirit of sobriety--the Holy Spirit--and this will always lead those of humble mind to adopt the Divine viewpoint and to reach conclusions that are well supported by clear and positive statements from the inspired Word. The spirit of presumption, the spirit of worldly wisdom that seeks to be wise above what is written, is not approved by the Lord, and should be avoided by all those who desire to be in harmony with God.

## **STILL IN THE WORLD OF SIN AND DEATH**

Therefore, viewing the questions mentioned above in the light of the Divine testimony, the Editorial Staff of this journal must go on record as emphatically believing that we are still living in the old World or second Dispensation of human history, for the reason that it would be contrary to all the facts of life as we know them, to announce that "the present evil World" has passed away and that we are now living in "the World to come wherein dwelleth righteousness."

As pointed out on the Chart of the Ages, the working out of the Divine Plan spans three great periods or epochs known as "the World that was ... .. this present evil World," and "the World to come"; The word World, as we have seen, being used to designate the dispensation, the state or general order of things existing among men. All agree with St. Peter's testimony: the first World, the character of which was evil, ended at the flood--a period of 1656 years, and there commenced what the same Apostle terms the World that now is--"the heavens and earth which are now." The second Epoch, like the first, represents an evil order of things, and therefore is to have an end. Its time of duration is from the flood to the establishment of God's Kingdom at Christ's Second Coming, The testimony of the Scriptures agrees with the facts of history that the second great Dispensation of human history has been evil throughout and that it will continue to be so to its very end. In other words, this second World represents the continuation of the reign of sin and death. As Satan, the one who rules throughout the second Epoch is himself possessed of evil and in opposition to the Divine government, so the World or order of things, human governments, etc., over which he presides is a sinful one. The following facts therefore should be carefully noted and borne in mind:

- (1) The second Epoch or World is presided over by Satan, The Adversary of God and man.-John 14:30; 2 Cor. 4:4.
- (2) During the second Dispensation under Satan, who has usurped the controllership of the world, man is permitted to endeavor to govern himself and to rule the earth.-Dan. 2:31-43; Rom. 13:1. Dan. 5:17.
- (3) During the second Dispensation the arrangement of things on the earth, human government, order, of society, etc., tinder Satan's influence is described as being unrighteous, evil, out of harmony with God, and therefore ordained to come to ruin.-Dan, 2:44; Mal. 3:115; 4:1; 2 Pet. 3:12.
- (4) The second Dispensation represents a world of pain, sickness, sorrow, weeping, sin and death.-Psa. 30:5; Rom. 8:19, 22; Job 14:1-12.

Now with these facts before our minds we inquire:

First, Is Satan as the adversary of God and man still presiding over the affairs of men? What do the outward evidences show along this line? We reply that all the signs and evidences indicate most clearly that Satan is still, as Jesus termed him, "the prince of this world," or as St. Paul represented him, "the-god of this world," Are there not still great and gigantic forms and systems of superstition deeply entrenched in the earth, and are not the masses of our race still held in bondage to one, or another of the forms of idolatry and heathen worship? Even *in* those portions of the earth that have come under the civilizing influences of

Christianity, what do we find? General ignorance of God and the Divine Plan; and instead of the Truth, various shades of misbelief and superstition prevail; thus making most applicable the prophetic picture: "Darkness shall cover the earth and gross darkness the people." (Isa. 60:2.) May we not, therefore, regard the proof as conclusive in this first proposition alone, that we are still living in the old Dispensation. But we will pass on to the next point:

Second, Is it not still true that mankind are permitted to try various forms of government in the endeavor to rule themselves and the earth? Our answer without hesitancy must be in the affirmative. The governments of the earth, or what the Scriptures call "the kingdoms of this World" are still intact, many of them still in well organized form, still exercising general control of the affairs of the people. It is indeed true, the world-war constituted a very severe shaking so that several of the European powers were compelled to change their form from that of kingdoms or monarchies to one or another of the socialistic or democratic forms of government, but they still are organized governments, and I represent human attempts to rule the earth after much the same manner that has prevailed during the 4400 years since the flood. Thus we have in the second consideration strong evidence that we live in the old Dispensation. But let us note further:

Third, The proposition set forth in the Scriptures that the arrangement of affairs, governments, etc., upon the earth during the second Epoch are of an unrighteous character, and though ordained or permitted of God, are doomed to destruction and ruin. Surely, no one of right mind would assume the responsibility of proving that the "powers that be" have been transformed and have become God-like and righteous. All the evidence is to the contrary: the spirit of greed, avarice and selfishness continue to rule the nations and peoples of the earth. The spirit of strife and blood-shed is still abroad everywhere, and the Daily Press overflows with evidences convincing us beyond the shadow of a doubt of the wickedness and unrighteousness of the present order of things, and proves beyond any question that though the Divine counsels have passed the solemn asseveration that the order of things in the second Epoch shall end in ruin and be utterly removed, and though everything about us speaks of the close proximity of that time, *it has not yet come to pass*; leaving us to believe that we are living under the reign of evil, and therefore in "this present evil world."

Fourth, Are we not still living in a world of pain, sickness, sorrow, weeping, sin and death? Surely in the frightful sights of wretchedness misery, sorrow and death that confront us on every hand we have the most incontrovertible proof that we are dwelling in the same Epoch in which our forefathers have lived and died, and the poet has well said the truth:

"Now the, world is full of suffering,  
Sounds of woe fall on my ears,  
Sights of wretchedness and sorrow  
Fill my eyes with pitying tears."

Yea, verily, the same World that dates back to the anti-deluvian period, the World in which faithful Abraham and other ancients of his class sojourned as pilgrims and strangers, labored and struggled, trusting in the promises of God and hence looked forward to a "better country" [the new order of things on earth], a city [kingdom] whose builder and maker is God; the same World in

which sorrow and death reigned when Jesus lived, suffered and died nineteen centuries ago; the same evil Dispensation in which faithful followers of Christ have borne the cross from the days of the tragedy on Calvary even unto this day. Moreover the same crimes, the same wickedness, the same sins that blackened and cursed the earth in the days of the Pharaohs, in the days of the Caesars, and throughout the long and weary centuries in which the Apocalyptic Woman sat enthroned upon the scarlet colored Beast-the same horrible sights and sounds still darken and curse the ways of the sons of men, leaving therefore no room for doubt that we are still living in the second great Epoch of human history-the World of sin and death.

### **THE WORLD OF RIGHTEOUSNESS AND LIFE FUTURE**

But let us turn our attention for a moment to. another viewpoint, and consider the nature of the third World or Dispensation:

(1) The Scriptures unequivocally teach that the third World or Epoch is to be presided over by the Son of God, our Lord Jesus Christ, the Prince of Peace.--Zech. 14:9; 1 Cor. 15:25, 26; Isa. 9:6.

(2) During the third Dispensation, under Christ and His Bride, the human race will not be permitted to make any attempt at self-government, for the Kingdom of God will then hold sway even unto the uttermost part of the earth.--Psa. 72:7,8; Isa. 9:7; 2:2; Rev. 19:15.

(3) During the third Dispensation the arrangement of things on the earth, the organization of society under Christ's influence, is represented as being just and righteous, in full harmony with God and therefore ordained to abide forever.-Isa. 28:17, Isa. 11:1-5; Psa. 98:9; 2 Pet. 3:13.

(4) The third Dispensation is represented as a World of life, joy and peace to all who will be permitted to abide; and pain, sickness, sorrow, weeping, sin and death will flee away.-Rev. 21:1-4; 22:17; Acts 3:21; 1 Cor. 15:55.

We will not at this point attempt to elaborate any further with regard to the great changes involved in the third World, as this point is being treated at much length in the Revelation Series appearing regularly in these columns. In the light of the Bible description of the "World to come" surely no one who is at all established in the Truth would for an instant claim that any of the above four propositions are fulfilled or are even to any degree in process of fulfillment at the present time. It would be folly to claim that Christ is now reigning on earth in the sense of His Kingdom being established here, governing in the affairs of men.

Again the fact that fallen humanity are still permitted to attempt to govern and rule themselves is proof that Christ's Kingdom is not yet established.

Moreover, none can claim with proof that the present order of things is righteous, any more than it has been in the past centuries of the world of evil.

Now the fourth proposition: In the face of decay, ruin and death, surely no sane mind will claim that we have entered a world of life and that pain, sorrow and death are even to any extent in process of passing away.

Nothing in any of the statements foregoing is intended to disclaim or deny that we are living in very close proximity to the third Dispensation or World to

come. As repeatedly pointed out heretofore, we freely and fully believe that the voice of prophecy is rapidly fulfilling in our midst. The prophetic testimony without exception assures us that the present Dispensation is to close amidst much confusion and disorder in human affairs, that this is the Divine method of rebuking the pride and selfishness of humanity and preparing men to see the need of Divine interposition in the establishment of the long-promised Kingdom in the third World. Indeed, faithful Watchers who in accordance with the Master's advice are observing the signs of the times and noting the developments amongst the nations, cannot avoid the conviction that in the great chain of chronological events we have come close up to the Battle of the Great Day of God Almighty; that for some time past we have been living in the Day of His Preparation; that many of the blessings of our day may properly be regarded foregleams of the New Day that is about to dawn but *has not yet been ushered in*, for a "dark night" must precede. Even some great minds of the world, not influenced by the "more sure word of prophecy," are describing in language similar to that used in the Scriptures, what the present trend of events may lead to. Even while we are penning these lines there comes under our observation an Editorial published in the *New York American* under date of Feb. 18, 1921, which we consider of more than usual significance. Commenting on a statement by the French Publicist, Marthe Bigot, who was criticising certain policies of the French government, this Editorial goes on to say:

"It is impossible to write a more damning arraignment of the French policies and the French military methods than this arraignment, written by a patriotic, high-minded honorable French publicist.

"The *New York American* would not be so much concerned in these matters and would not write so earnestly upon them if it were not for the effect that these militaristic aggressions in Europe may have upon the United States of America. It is obvious to any thinking man that unless peace comes to the distressed peoples of Europe within a short time Europe is likely to go to pieces in the throes of another war far more terrible than that from which it has just emerged, shattered and broken indeed, but not entirely without hope of reconstruction. This second war will be a war of desperation, a war between the hungry and the fed, a war between the masses and the classes, a war of annihilation. The Four Horsemen of the Apocalypse will again begin their ridings, nor will they slacken their bridles until they have traversed all Europe.

"The militaristic and imperialistic -policies which the French Government and the French Generals are now pursuing will just as surely wreck France as they will wreck the rest of Europe. And no man can estimate the injury and the perils which the repercussions of such a gigantic disaster must bring to our own country."

Just how near we may be to that last great Battle that will blaze the way for the revelation of Messiah and His glorious Kingdom in power and great authority, none can say. But while waiting in patience for God's time let us in sobriety and moderation endeavor to preserve the spirit of discernment that will recognize the facts as they exist and know and understand that only the fulfillment of Jesus' prayer, "Thy Kingdom come," can bring in the third Dispensation or "World to come wherein dwelleth righteousness," that when that Kingdom has been

inaugurated it *then* will indeed be due time to announce that the world of death has ended and the world of life and peace has been ushered in.

## THE PILGRIM

Still onward through this land of foes  
I pass in Pilgrim guise;  
I may not stop to seek repose  
Where cool the shadow lies;  
I may not stoop amid the grass  
To pluck earth's fairest flowers,  
Nor by her springing fountains pass  
The sultry noontide hours.

Yet flowers I wear upon my breast  
That no earth-garden knows  
White lilies of immortal peace,  
And love's deep-tinted rose;  
And there the blue-eyed flowers of faith  
And hope's bright buds of gold,  
As lone I tread the upward path,  
In richest hues unfold.

I keep mine armor Ever on,  
For foes beset my way;  
I watch, lest passing on alone  
I fall a helpless prey.  
No earthly love have I--I lean  
Upon no mortal breast;  
But my Beloved, though unseen,  
Walks near and gives me rest.

Painful and dark the pathway seems.  
To distant earthly eyes;  
They only see the hedging thorns  
On either side that rise;  
They cannot know how soft between  
The flowers of love are strewn,  
The sunny ways, the pastures green,  
Where Jesus leads His own;

They cannot see, as darkening clouds  
Behind the Pilgrim close,  
How far adown the western glade  
The golden glory flows;  
They cannot hear 'mid earthly din  
The song to Pilgrims known,  
Still blending with the angel's hymn  
Around the wondrous, throne.

So I Thy bounteous token-flowers  
Still on my bosom wear;  
While me the fleeting love-winged hours  
To Thee still nearer bear;  
So from my lips Thy song shall flow,  
My sweetest music be;  
So on mine eyes the glory grow,  
Till all is lost in Thee.

## **THE REVELATION OF JESUS CHRIST**

### **SERIES XLVIII**

#### **THE HOLY CITY, NEW JERUSALEM**

*."And I saw a new Heaven and a new Earth; for the Former Heaven anti the Former Earth were gone, and the Sea is no more."--Rev. 21:1.*

ENTERING upon the examination of the visions recorded in chapter 21, we continue to meet with terms and methods of expression that are most highly pictorial and symbolical. As has been presented in foregoing expositions, the new Heavens and the new Earth as symbols are powerfully descriptive of the new organization of things ordained of God to take the place of the old order after it has been swept away. The new Heavens will consist of the new unseen spiritual ruling powers, composed of Christ and His glorified Church. These will take full control of earth's affairs and will introduce entirely new conditions, social, civil and ecclesiastical. These new conditions amongst men are called in the text a "new Earth." As the "new Heavens" does not mean a new atmosphere containing new planetary systems or a new place for God's Throne, or a new dwelling place for angels and other heavenly beings, but new heavenly powers in control, namely, the rulership of Christ and His Church in glory over the earth, so the new Earth does not refer to a new planet, but rather to new conditions on this present planet. All present institutions, civil, social and ecclesiastical, as has been described in other visions, will pass away in the great time of trouble with which this Age closes.

A critical study of the Scriptures that describe the new conditions that will prevail on this earth after the new order is introduced shows that the literal sea will still exist. Therefore, the Sea in the text is, as is usually the case in the Revelation visions, a symbol. The stormy sea is a symbol of the masses of people in a restless, unstable, anarchistic condition. Such a condition amongst human ity will have ceased. This new order of things is introduced at the beginning of the Millennial reign of Christ and His saints. The symbol therefore teaches that under this new government which will rule in equity and righteousness and for the benefit of all, the social order will be of such a character, and soon after its introduction prove so satisfactory to mankind as a whole, that there will be no more dissatisfaction, discontent and restlessness; every element of society will be contented under the control of that perfect law and order; and justice will be secured to all alike. There will be an utter obliteration of the

differences between classes, caste, wealth and poverty, etc., which now exist. Consequently there will be no more symbolic Sea.

### **PREPARED AS A BRIDE**

"And the Holy City, a new Jerusalem, I saw coming down out of Heaven, from God, prepared as a Bride adorned for her Husband."--Rev. 21:2.

We have now come to the consideration of the last vision, that of the City of God, the Holy City itself. St. John in this vision catches a view of this celestial City, the New Jerusalem. He afterwards has a vision describing it particularly.

The conception that has prevailed to a very wide extent in the past, and still obtains at the present time even amongst expositors, is that this vision describes a literal city--literal even to its material and measurements and other details, and that it is to be, as a literal city, the eternal abode of the saints. Now as we have found that all the other visions throughout this wonderful book have described in symbol the earthly things with which we are familiar, how much more should we expect that the future heavenly, eternal things, of which no mortal eye hath seen, would be portrayed in terms of the very highest imagery. How little should we expect that the glimpse which is here given us into the unseen heavenly world would reveal to us the shape of buildings or the material used in the construction of them, the city's walls, its length, breadth and height, etc. All these things which are mentioned later in the vision are without doubt symbols.

"Come, I will show thee the Bride, the Wife of the Lamb" (v. 9), are the words of the revealing angel to St. John; and he was borne away in spirit to a great and high Mountain and from there he was shown "the Holy City, the New Jerusalem, coming down out of Heaven from God." A city is always, in one way of looking at it, identified with its inhabitants, and so in this sense the Holy City, New Jerusalem, stands for or represents the official organization of Christ and the saints in glory, constituting them the government or Kingdom of God. Thus the City in Revelation is a symbol of a government, and so this Holy City represents a literal government, even the spiritual heavenly government of the new order. However, it should be kept in mind that it is a heavenly, a spiritual, Divine government, and while in the very fullest sense real, it will be unseen to mortal eyes. It is what may properly be termed the capital city, government of the new dispensation, the legislative order, where the laws are made, and by whose authority the laws are enforced. It is called in the writings of the Prophets, "Zion": "And the law shall go forth from Zion." (Micah 4:2.) It is, therefore, a City to which the glorified jointheirs with Christ belong, in the sense that they are organized, and the various parts of this organization are all united together. As to how these glorified saints and their Lord will look as individuals, as to how, what we might call their legislative halls will look, and the other various features of this heavenly government, mortal eye hath not seen, nor can see; neither would *it be possible to reveal them to mortals*; consequently they are described in the strongest, most glorious and meaningful symbols.

St. John sees the City "coming down"; i.e., he sees what to us would signify the powerful and blessed influences of this heavenly government of Christ and the saints gradually and effectively changing for the better every thing that pertains to the well being of earth's inhabitants. The City or government, therefore, had

not at the time when St. John first beheld it, come into that close intimacy with mankind as he observed it to do later, and describing it said: "There shall be no more death , " etc., for death was still in evidence when he first saw the City. These grand and glorious things are what this heavenly government is to finally accomplish or bring to earth's peoples. These first four verses, therefore, cover in their fulfillment the whole period of the thousand years, describing in a general way the blessed and glorious influences of this government of God and what will be the final outcome of this reign of Christ over the nations (peoples). Later on in this vision we have portrayed in symbol the means employed by this heavenly government to bring in these everlasting blessings. These are described under the symbols of "the river of the water of life, clear as crystal proceeding out of the Throne of God and of the Lamb"; and "the trees of life," the leaves of which are said to be for "the healing of the nations." These will be considered later.

### **MILLENNIAL GLORY PREFIGURED**

The Holy City descends from Heaven, "having the glory of God." This heavenly government is the divinely chosen agency to display this glory to the dwellers of earth; this great privilege being the reward of bearing the cross, and indirectly the fruit of Christ's redemptive work. While pre-Millennial expositors in general associate the New Jerusalem with the elect, glorified Kingdom class, gathered out in this present Gospel Age, they differ in locating the fulfillment of the vision; some placing it at the close of the Age, others as covering the whole Millennial period. MR. ELLIOTT in the first edition of his exposition of the Revelation placed its fulfillment after the Millennial Age was over. In a later edition, however, he interpreted it as existing throughout the Millennial Age. His words to this effect are as follows: "I cannot but incline to think that the Apocalyptic New Jerusalem was intended to symbolize the Millennial glory of the risen saints; and its descent from Heaven in vision to denote a public manifestation to the world of that glory at the very opening of the Millennium." He gives as his reasons for thus believing, the -fact that there had been a pre-Millennial announcement that Christ's Kingdom had come (Rev. 11:15-18), and also that of the Marriage of the Lamb. (Rev. 19:7.) He reasons, and his reasoning is logical and consistent, that as these two events were pre-Millennial, then this vision is therefore a symbolization designed to represent and synchronize with the setting of the kingly and priestly thrones of- judgment, in the opening of the Millennium. He cites as further evidence the fact that the nations (peoples) living during the Millennium are in need of healing and that this healing power proceeds from the New Jerusalem. He says: "I see not how it is possible to interpret this statement except by supposing the vision of the New Jerusalem to be in its chronology, Millennial-unless indeed it be thought that the phrases men, nations of the saved, kings of the earth, signify saints in the resurrection state; an alternative which few probably will be inclined to embrace."

DAVID N. LORD'S interpretation is the same. Of all the explanations of the older commentators none seem to us wholly satisfactory for the simple reason that none of them see that this Millennial reign of Christ and His saints is synchronous with the great judgment Day of mankind. Indeed the "due time" for

understanding fully these things had not yet come. This due time is in the period of the "presence of the Son of Man," which was subsequent to their day. The first clear exposition of this Scripture came at the end of the 1335 years of Dan. 12, in 1874, we believe, when there began to, be revealed in all its beauty God's great Plan of the Ages to a specially called and chosen servant. This servant of God was more or less familiar with the interpretations of many of these writers, and by the knowledge imparted to him of God's great Plan he was enabled to separate the Truth from error. His expositions of the general features of all these visions 'of the future, to our mind, have never and probably may never be excelled. Indeed, they harmonize with all other Scriptures. Let us consider once more some of his unfoldings. In an article entitled, "The Paradise of God," under a sub-heading, "The New Jerusalem," we read.

"In the symbolism of Scripture a city represents a government; as for instance, symbolic Babylon is denominated 'that great city [government] which ruleth over the kings of the earth.' The New Jerusalem, as a symbol, represents the new spiritual government of the Millennial Age. It is not earth-born, it is not reared by men, but, as here pictured, it descends from God out of heaven-it is spiritual in every sense of the word-of God and not of men. It is for this kingdom, this government, that our Lord taught us to pray, 'Thy Kingdom come-thy will be done on earth as it is done in heaven.'"--Z '01-199.

### **NEW JERUSALEM-NEW SPIRITUAL RULING POWER**

Contrasting this invisible heavenly government with the earthly government called in the Scriptures, Jerusalem, and. which is to be to humanity the visible representative of the New Jerusalem, the new heavenly government, we have the following:

"It is well also to distinguish clearly between the New Jerusalem, the heavenly or spiritual city of which the Apostles [as symbolical stones] are the twelve foundations, and the old Jerusalem which is to be rebuilt upon her old heaps. The old Jerusalem's promised restoration implies not merely the reconstruction of the buildings, etc., but specially the reorganization of Israel's government; for a city in prophecy is always the symbol or representation of a government. Hence the promised reconstruction of Jerusalem upon her old foundations implies a national reorganization of Israel upon a basis similar to that which it formerly had, as a people over whom Jehovah's anointed held the authority. The new Jerusalem [however] represents the Gospel Church in glory and Kingdom power, spiritual, and invisible to men, yet all-powerful. Its descent to earth (Rev. 21:2) marks the fulfillment of that petition of our Lord's prayer which says, 'Thy Kingdom Come;' and its 'coming' will be gradual, and not sudden. It is already 'coming down,' coming into control, and as a result we see the preliminary steps leading to the re-establishment of the old Jerusalem; and ultimately the result mentioned in our Lord's prayer will be realized:--God's will will be done on earth even as in heaven. The New Jerusalem and the New Heavens are synonymous, signifying the new spiritual ruling power."--STUDIES, VOL. 111-258.

It is said by St. John that "the City is prepared as a Bride, adorned for her Husband." There is implied in these words that the heavenly Church that

constitute this government had to pass through trying experiences in their earthly state in order that they might be prepared, fitted to occupy such a grand exalted position as kings. and priests with Christ. The adorning may refer to the glory, grandeur and perfection of this heavenly government in its heavenly assemblies and legislative enactments that have for their purpose the uplifting of humanity. This aspect, however, could be seen only by the heavenly, spirit beings, as angels, principalities and powers in the heavenlies. The effects of these heavenly deliberations manifested in the administration of affairs on earth amongst men will be seen by men and in this way the world will realize the glory represented in this, its adorning. It can be hardly otherwise than that the splendor that shall surround that heavenly court will surpass anything that angels or other heavenly beings have beheld before.

### **THE TABERNACLE OF GOD WITH MEN**

"And I heard a loud Voice out of the Throne, saying, 'Behold! the Tabernacle of God is with Men, and He will tabernacle with them, and they shall be His People, and God Himself will be with them-their God.'"--V. 3.

In keeping with the picture furnished us in the ancient City of Jerusalem, the Temple, the object and center of Divine worship, is brought to our attention in connection with the description of the symbolical New Jerusalem; and how appropriate that it should be! In the days of old God dealt with Israel, constituting that nation a pictorial or typical people, and furnished through them many beautiful pictures or lessons revealing in miniature one or another of the various features of His Plan. Their Law Covenant was illustrative of the New and more successful Law Covenant to be instituted on behalf of all mankind

As the greater Mediator than Moses. (Heb. 10:1.) Their system of sacrifices was also typical of the better sacrifices represented in 'Christ and the members of His Body. (Heb. 9:23.) Their Tabernacle and Temple occupied a most important position also, being the official place where atonement for sin was made through the offering of sacrifices--where the mediatorial service was performed which constituted the basis for the forgiveness of Israel's sins. In other words, the Temple was the place where God met Israel, and through the officiation of the Priesthood, and the services of the Mediator, peace and harmony were established between God and the nation of Israel.

Here, then, we observe earth's New Government or Kingdom composed of Christ and the Church, veiled under the symbol of a City, and our view and vision enlarges as we behold the Temple therein-another picture indeed of the Christ, Head and Body, which God has been in this Gospel Age preparing for its future mission. The members of this class are referred to as "living stones" (1 Pet. 2:5), and "pillars" (Rev. 3:12), designed for the Temple

### **HUMANITY MADE ONE WITH GOD**

This Temple of the Apocalypse will be indeed the meeting place between God and all the world of mankind. Through this Temple class God will once more visit and speak to humanity, offering them pardon and peace based upon the better sacrifices, on the higher and more effective mediation to be accomplished through the better Mediator than Moses. Thus as atonement was accomplished

through the Temple of old, so atonement on a grand and high scale for the entire human race will be effected through the higher and greater Temple of the New Jerusalem.

It is undoubtedly, therefore, during the Millennial Kingdom that this vision of the Temple will be fulfilled, when Christ is reigning for the purpose of putting all enemies under His feet. It will be in this "Holy City" that God will dwell. This "Holy City" in another sense will be His Temple, and at its gates mankind will be permitted to approach God in prayer and worship, just as Israel approached the typical Tabernacle and the Temple in their worship. It will be in this sense that God will dwell with men. His dwelling place, the place where He will meet with mankind will be in "the Christ." This great privilege will have been secured to the world through the ransom sacrifice of the man Christ Jesus. For, "He became the propitiation not for our sins only, but for the sins of the whole world." (1 John 2:2.) The Christ will be the great Mediator. The time then having come in God's Plan for the manifestation of His grace, all will then be treated as the Lord's people; none of them will be treated as strangers and aliens from God and His promises and blessings. At the close of the Millennial reign all estrangement and enmity between God and humanity will have been removed, and of course, the figure of the Temple will come to an end there as it is not intended to picture any proceedings or doings between God and men throughout the Ages of bliss to follow.

The Millennial Kingdom will be not only the Kingdom of Christ and the joint-heirs--it will be the Kingdom of God as well, in that all that will be done in that Age, will be in harmony with God's foreordained purpose and thus be representing the Divine will. It, however, will be distinct and separate from God's rule in general so far as the rest of the great Divine Empire is concerned. This is according to the words of St. Paul: "For He [Christ] must reign until He hath put all enemies under His feet, the last enemy that shall be destroyed is death . . . And when all things shall be subdued unto Him, then shall the Son also be subject unto Him that put all things under 'Him.'" (1 Cor. 15:26-29.) "Then cometh the end, when He shall have delivered up the Kingdom to God even the Father, when He shall put down all rule and authority and power." (1 Cor. 15:24.) This latter will be at the close of the Millennial reign.

### **NO MORE SORROW NOR CRYING**

"And He will wipe away every Tear from their Eyes; and Death. will be no more, nor Mourning, nor Crying; neither will there be any more Pain; Because the Former things passed way."--V. 4.

The wiping away of tears is symbolical of the removal of everything that during the present reign of sin and evil causes pain and sorrow and death. This drying of tears will be a gradual process and is one way of describing one feature, of the work of the Millennial reign. During this great judgment or trial of the world man will gradually be brought up to a condition of mental, moral and physical perfection. Those who hear and seek to obey the laws of that Kingdom will eventually be lifted into this blessed state; those who refuse to obey, and make no progress **in character development, will after a hundred** years of trial, be cut off, destroyed. (See Isa. 65:20. Leeser.) The complete work of the reign of

Christ is all summed up in the words: "There shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed way." One has effectively said:

"It is almost impossible for one to read this passage comprehendingly with dry eyes. Can it be possible that, after all the wicked rebellion and inexcusable wickedness of mankind, our Heavenly Father will be go good to us [mankind] ? . . . Throughout 'the passing millenniums, Jehovah has patiently waited, bearing the enmity and suspicion of the millions who knew Him not. Waiting, waiting, waiting, with infinite condescension and patience for the various phases in the development of His grand Plan. During this period, with long suffering, has He borne with the errors and ignorance of the people of the earth; yet during all this interval has His 'sun risen upon the just and unjust.' His rains have fallen, and the seasons have pursued their ceaseless round, bringing forth His bounty to all, even though the recipients thereof were thankless; but now [at that time] His glorious Plan stands revealed to every eye; and all the earth unites in anthems of praise, in which the choirs of the angel's gladly join, and the Kingdom of Peace stands forever . . . Never having known what true happiness and contentment are, because of the taint of sin, it is hard to realize what conditions must be like where all disobedience and rebellion has ceased, and mankind brought to a state of mind, where God 'will open the windows of heaven,' and deluge the earth with blessings."--THOUGHTS ON REVELATION.

### **AND DEATH ITSELF SHALL DIE**

Another writer has with true and proper eloquence expressed the fulfillment of this symbol of the drying away of tears and cessation of death:

"He who dries them off is God. Human hands are poor at drying tears. If they succeed in removing one set, others come which they cannot wipe away. Earthly power, however good and kind, cannot go far in the binding up of broken hearts. Only the hand that made the spirit can reach the deep sources of its sorrows, or dry up the streams that issue from them. The springs of grief yield to no other potency. But *then* His loving Almightyness shall wipe every tear. 'As one whom his mother comforteth, so will I comfort you, and ye shall be comforted,' saith the Lord. 'Every tear,' for they may be many-tears of misfortune and poverty, such as Job and Lazarus wept; tears of bereaved affection, such as Mary and Martha and the widow of Nain shed; tears of sympathy and mercy, such as Jeremiah and Jesus wept over the sins and calamities of Jerusalem; tears of persecuted innocence, tears of contrition and penitence for faults and crimes against the goodness and majesty of heaven; tears of disappointment and neglect; tears of yearning for what cannot now be ours; these and whatever others ever course the cheeks of mortals shall then be dried away forever.,

"Death no longer exists. O the reign of death! Whom has it not touched! What circle has it not invaded! What home has it never entered!

"There is no flock, however watched and tended,  
But one dead lamb is there!  
There is no fireside howso'er defended,  
But hath one vacant chair.

"Around our churches lie our graveyards, and all the highways are lined with cemeteries and depositories of the dead. We can scarcely open our eyes without seeing the gloomy hearse, the funeral procession, the undertaker's warehouse, the shop full of mourning goods, or the stone cutter chiseling epitaphs. Every newspaper we pick up has its obituary lists, and every week brings forth its bills of mortality. On the right hand, on the left hand, before us, behind us, around us, beneath us, in all seasons, in all climes, everywhere, is death. We ourselves are only waiting, not knowing what day or hour we shall fall beneath its stroke. Physicians are sent forth by hundreds and thousands every year from our colleges and universities, and myriads of hands are ever busy collecting and preparing medicines for the sick; and yet there is no check, no restraint, to the career and reign of death'. But, at length, an end to his fell dominion comes. The time will be when death itself shall die; not by the power of man, not by mortal skill or earthly medicines, but by the great redemption of God. When the sunlight of the New Genesis dawns upon the stricken world, the grand thanksgiving shall ring out over every zone, from the equator to the poles, that 'Death is swallowed up in victory.' Never another dying-bed shall then be seen again. Never another grave shall then be dug. For *'death shall no longer be.'*"--SEISS.

### **DEATH SWALLOWED UP IN VICTORY**

The poet who has derived his inspiration from pondering over and meditating upon the glorious prophecies that portray these scenes of joy and blessedness that follow the destruction of death, has grasped more clearly their significance than most of the Theologians. One of them has thus written of those times:

"Oh, scenes surpassing fable, and yet 'true!  
Scenes of accomplished bliss! which who can see,  
Though but in distant prospect, and not feel  
His soul refreshed with foretastes of the joy!

"Rivers of gladness water all the earth,  
And clothe all climes with beauty; the reproach  
Of barrenness is past. The fruitful field  
Laughs with abundance; and the land once lean  
Or fertile in its own disgrace,  
Exults to see its thistly curse repealed.  
The various seasons woven into one,  
And that one season, an eternal spring.  
The garden fears no blight, and needs no fence;  
For there is none to covet, all are full.  
The lion and the leopard and the bear,  
Graze with the fearless flocks, or bask at noon  
Together; or all gambol in the shade  
Of the same grove, and drink one common stream.

"Antipathies are none. No foe to man  
Lurks in the serpent now; the mother sees,  
And smites to see, her infant's playful hand  
Stretched forth to dally with the crested worm,  
To stroke his azure neck, or to receive  
The lambert homage of his arrowy tongue.  
All creatures worship man, and all mankind  
One Lord, one Father..  
. .Error has no place;  
That creeping pestilence is driven away  
The breath of heaven has chased it. In the heart  
No passion touches a discordant string,  
But all is harmony and love. Disease  
Is not: the pure and uncontaminate blood  
Holds its due course, nor fears the frost of age.

"One song employs all nations, and all cry,  
'Worthy the Lamb,' for He was slain for us!  
The dwellers in the vales and on the rocks  
Shout to each other, and the mountain tops,  
From distant mountains catch the flying joy;  
'Till nation after nation taught the strain,  
Earth rolls the rapturous hosanna round.  
Behold the measure of the promise filled;  
See Salem built, the labor of a God!  
Bright as the Sun the sacred city shines.  
All kingdoms and all princes of the earth  
Flock to that light; the glory of all lands  
Flows into her; unbounded is her joy,  
And endless her increase. The rams are there,  
The looms of Ormus, and the mines of Ind.  
And Saba's spicy groves; upon her walls  
And in her streets, and in her spacious courts,  
Is heard salvation. Eastern Java there,  
Kneels with the natives of the farthest West  
And Ethiopia spreads abroad the hand  
And worships. Her report has traveled forth  
Into all lands. From every clime they come  
To see thy beauty, and to share thy joy,  
O Zion! An assembly such as earth  
Saw never, such as heaven stoops down to see!"

-COWPER's *The Task*.

### **BEHOLD! MAKE ALL THINGS NEW**

"And He who Sits on the Throne said, 'Behold! I make All things new.' And He says, 'Write; Because These Words are faithful and true.' And He said to me, 'They have been done. I am the Alpha and the Omega, the Beginning and the End. To the Thirsty one I will freely give Water from the Fountain of Life.'"--Vs. 5, 6.

"The fifth verse . . . comprehensively grasps the entire Millennial Age; our Lord Jesus, then in the throne of earth's dominion, declaring, 'Behold, I make all things new.' This expression does not relate merely to rocks and trees, etc., but to the great work which our Lord undertook; viz., the regeneration of humanity-of so many of Adam's race as would, under favorable conditions of knowledge, experience and assistance, develop characters in full accord with the Divine will. The end of the Millennial Age will see the work completed; all the wicked destroyed, all who will not hear the voice of that Prophet, Teacher, Governor, cut off from amongst the people in the Second Death, and all the willing and obedient made new, brought to the complete perfection contemplated in the original Divine Plan.

"John was to write this matter, because the testimony is true, is faithful, as is the One who has promised. This asseveration of faithfulness and truthfulness implies what we [who understand God's Plan] see to be the case; viz., that present conditions seem so contrary to all this grand restitution outcome that it cannot be fully believed and trusted by any except those who have learned to walk with the Lord, and in their weakness to lean upon His might,--to trust to His power to accomplish all the exceeding great and precious things which He has promised. To all others these things will appear untrue, and God will appear unfaithful, and the matters which we are here discussing will seem 'idle tales,' as fables and golden fancies; but to us who believe, these promises are precious, and He from whom we receive them is precious, correspondingly as we know and trust Him.--1 Pet. 2:7."--Z '01-201.

The words, "They have been done," proceed from "the Christ," as will be seen from the words that follow: "I am the Alpha and the Omega, the beginning and the end." The works that had, in the Divine counsels, been committed to Christ, will at the time of this vision's fulfillment be completed: "It was the Father's good pleasure that the blessed One, the Only Begotten of the Father, should accomplish the entire program of redemption and restitution; and that incidentally, by His obedience in the things which He suffered that He should prove Himself worthy to be forever the associate and representative of the Father, through whom and by whom all things should continue, as He was the one through whom all things were made that were made."--Z '01-201.

All the blessings that are associated with life everlasting in a perfect earth home, with no sin to mar its blessedness, is comprehended in the words "the Water from the Fountain of Life." This life which will be the reward of the final overcomers of the Millennial times, -while everlasting, will be a dependent life; it will need ever to be supplied and renewed by drinking of the life-giving Fountain. The everlasting life, enjoyed by the Bride, the Lamb's Wife, will be like unto her Lord's-Immortal, i.e., life inherent, life not dependent. However, we have the Divine assurance that when the restitution work of the Millennial Age will be completed there will be no more death. The words of the Son of God that follow: "The Conqueror shall inherit these things; and I will be to him a God, and he shall be to Me a son," are not addressed to the Church of the present time, for this class have the God and Father of our Lord Jesus Christ as their Father. Christ is called in one of, the Old Testament prophecies the "everlasting Father" [life giver], and He is the one who bestows this life to the overcomers of the restitution times. All these, therefore, who receive the

everlasting life in the Millennial Age, look to Him as the One who gave them this life. These are not invited to inherit the Kingdom prepared for us [joint-heirs], the Heavenly Kingdom. The promise to the Millennial overcomers is the kingdom prepared for them from the foundation of the world, the earthly Paradise, which was lost through Adam. All who will have been restored at the close of restitution times will be those who have accepted Christ's gracious favors and been regenerated by Him, and thus become sons.--See Isa. 9:6.

"But as for the Cowards, and Unbelievers, and the Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolators, and All Liars,--their portion [will be] -in That Lake which Burns with Fire and Sulphur which is the Second Death."--V. 8.

### **"THE WAGES OF SIN IS DEATH"**

We have in this verse described the end of those who fail to profit by the instruction and corrective discipline of the great judgment or Trial Day. These have permitted to develop in them the evil characteristics described in this verse. Their characters are fixed, settled; therefore, their cases are hopeless, so far as their ever changing is, concerned. This is the last utterance of the Great Judge concerning their final punishment. What do these words teach? Some tell us they teach eternal torment; and those who so teach, believe that all the trial or probation that any living soul will have is that which he has in this present life. These also allege that this decision, this sentence, is when the sinner dies; and furthermore that this torment begins immediately at death--that this torment begins when what they call separation of the soul from the body, takes place, and that its severity is increased by the resuscitation of their bodies, and their souls?) taking up their abode again in the same; that this torment will be endless and increase without hope of recovery. Who really believes it? Only those so believe who do not understand the Scriptures. Do the Scriptures teach such a blasphemy against the God of Love? We submit a brief exposition of this verse:\*

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\*Those who would know all that the Scriptures have to say on this matter we refer to the issue of this journal under date of June 1-15, 1919, mailed free upon application.

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"The true character of the goat class is portrayed. The fearful and unbelieving (who will not trust God), the abominable, murderers (brother haters), whore mongers, sorcerers, idolaters (such as misappropriate and misuse Divine favors, who give to self or any other creature or thing that service and honor which belongs to God), and all 'liars'--'whosoever loveth and maketh a lie' (in a word, all who do not love the Truth and seek it, and at any cost defend and hold it) 'shall have their part in the lake which burneth with fire and brimstone [*Gehenna*, symbol of utter destruction], which is the Second Death.' Such company would be repulsive to any honest, upright being. It is hard to tolerate them now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases,

often, when we would do good evil is present with us. But in the close of the Millennial judgment, when the Lord, the righteous judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to all who are in harmony with the King of Glory. And the righteous will be glad when, the trial being ended, the gift of life of which these shall have proved themselves unworthy shall be taken from them, and when the corrupters of the earth, and all their work and influence shall be destroyed."--Z '10-42.

"This destruction or death is called the Second Death in contradistinction to the first or Adamic death, and not to signify that everything which goes into it dies a second time. For instance, death (the first or Adamic death), and *hades*, the grave, are to be cast into it; this work will require the entire Millennium to accomplish it; and in no sense will they ever have been destroyed before. So also 'the devil,' the 'Beast,' and the 'False Prophet,' will never have been destroyed before.

"From the first, or Adamic death, a resurrection has been provided. All that are in their graves shall therefore come forth. The Revelator prophetically declares: 'The sea gave up the dead which were in it, and death and hell [*hades*, the grave] gave up the, dead which were in them . . . And I saw the dead, small and great, stand before God, and the books were opened.' (Rev. 20:13, 12.) It was in view of God's Plan for redeeming the race from Adamic death that, in both the Old and New Testaments it is called a 'sleep.' In Israel's history of the good and the wicked it is repeatedly stated that they 'slept with their fathers.' The Apostles used the same symbol, and our Lord also. But no such symbol is used in reference to the Second Death. On the contrary, the strongest figures of total and utter destruction are used to symbolize it; viz., 'fire and brimstone,' because that will be a destruction from which there will be no recovery.

"Blessed thought 1 the Adamic death (which claimed the whole race for the sin of their progenitor) shall be forever swallowed up, and shall cease in this Second Death, into which it is to be cast by the great Redeemer who bought the whole world with the sacrifice of Himself."--Z '10-41.

## JESUS ON THE CROSS

--MARCH 20--MATTHEW 27:33-50--

Golden Text.--"God commandeth His own love toward us, in that, while we were yet sinners, Christ died for us."--Rom. 5:8.

ALTHOUGH the Scripture narrative of our Lord's crucifixion is told in a most simple and artless manner, and without apparent attempt at embellishment to give it tragic effect, nevertheless in its simplicity it is one of the most touching narratives of history. One has truly said, "The Passion of Jesus is a great Drama. It begins, in the narrow sense of the word, with the Agony in the Garden; it ends with the last cry on the Cross, or the burial in the Sepulchre. It has various stages, scene after scene, act after act, working out just the one central thought of the redemption of mankind."--Canon W. J. Knox Little.

These scenes are as follows:

1. The agony in the Garden of Gethsemane.
2. The betrayal by Judas with a kiss.
3. The arrest, Peter foolishly striking off the ear of Malchus the high priest's servant, which Christ heals.
4. The trial before Annas, the former high priest.
5. The trial before Caiaphas, the high priest, and the Sanhedrin.
6. Peter's denials.
7. Christ mocked by His enemies.
8. Final (legal) trial before the Sanhedrin, held after sunrise.
9. Suicide of Judas.
10. First trial before Pilate, who alone had power to execute Jesus.
11. Trial before Herod, governor of Christ's own country, Galilee.
12. Final trial before Pilate, who condemns Jesus to be crucified.
13. Christ scourged and mocked by the soldiers.
14. The Via Dolorosa. Simon of Cyrene bears Christ's cross.

Still another has said with effect, "Without indictment, He was arrested. Without evidence, He was accused. Without verdict, guilty or not guilty, He was condemned. He was scourged because He was too good to be slain, yet afterwards He was slain. No one who demanded His death or saw Him die could say what evil He had done. And behind that contradiction of sinners lay a profounder meaning. That meaning was our redemption."--P. Whitwell Wilson.

As no novel could present a more eventful life, so likewise none ends more tragically than did this great real drama set upon the stage by the Almighty, as an exhibition both to angels and to men of His justice and Love combined. How strikingly depravity of fallen human nature was illustrated in those who witnessed our Lord's many wonderful works, and then His unresisting sacrifice for our sins, coldly--without appreciation. Nothing could illustrate this better than the account of the division of our Lord's garments and the lot cast to see who would get the seamless robe, which so beautifully represented His own personal perfection, and which had probably been a gift from one of the noble women mentioned as being amongst His friends. (Luke 8:3.) The climax was reached when, after finally dividing the spoils, His executioners unpityingly viewed His sufferings and death --"Sitting down they watched Him there."

Moreover we are compelled to concede that while the influence of the Gospel of Christ has had a large influence upon the world of mankind, producing a civilization which certainly is to be appreciated as a great advance over more rude and barbarous conditions of the past, nevertheless, we can readily discern that under the veneer of worldly politeness and civilization there is yet a great deal of the depraved disposition in the natural heart. For are there not many to-day who, after coming to a knowledge of the facts of His case--a greater and clearer knowledge, too, than that enjoyed by the Roman soldiers--after learning

of the wonderful works and of the sufferings of Christ, and that these were on our behalf, instead of falling at his feet and exclaiming, "My Lord and my Redeemer," on the contrary do just as the Roman soldiers did--"sitting down, they watch Him there"? Their hearts are not moved with pity, or at least not to a sufficiency, of sympathy to control their wills and conduct, and they continue to be "the enemies of the cross of Christ;"--for as He declared, "Whoever is not for me is against me."

### **DESPISED AND REJECTED OF MEN**

It was probably with irony that Pilate wrote out the inscription that was placed above our Lord's head on the cross, "This is Jesus, the King of the Jews." He knew that the rulers of the Jews had delivered Jesus to death because they were envious of His influence as a teacher; and since the charge that they brought against Him was "He maketh Himself a king," claiming, "We have no king but Caesar," and since by this hypocritical course they had forced Pilate to crucify Him, on the claim that it was necessary to the protection of the throne of Caesar, therefore Pilate now retaliated and used their weapon against themselves. But little did he think, of course, that this was the true title of the wonderful man Christ Jesus, whom they caused to be put to death. Another evangelist tells us that the leading Jews objected -strongly, but that Pilate refused to alter the inscription.

It was a part of the ignominy which our dear Redeemer bore and a part of the "cup" which He desired that, if possible, He might be spared drinking, that He was crucified between two thieves, and as an evildoer. The Apostle says that we should consider this from the standpoint of enduring contradiction or opposition of sinners against Himself, and suggests that it will make us stronger (not in fighting with carnal words or weapons, but) in *enduring* similar though lighter opposition and afflictions and misrepresentations.

"He suffered much for me, more than I now can know,  
Of bitterest agony He drained the cup of woe.  
He bore, He bore it all for me.  
What have I borne for thee?"

It is proper in this connection to remember that it was not the pain which our Lord endured, not the agony, which constituted our ransom-price;--it was His death. Had He died in a less violent and ignominious manner our ransom-price would have been equally well paid; but the trials, sufferings and contradictions which our Lord endured, while no part of our ransom-price, were expedient, in the Father's judgment, as being a part of His testing. The patient endurance of these proved His loyalty to the Father and to righteousness to the fullest degree: .and thus proved His worthiness of the high exaltation which the Father had prepared as His reward. It was in view, not only -of His humiliation to our nature and His death for our sins, but in view also of the cup of shame and ignominy which He drained, that it is written, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and ,things in 'earth, and things under the earth."--Phil. 2:9, 10.

How strangely the average mind, in its fallen estate, unguided by the sound principles of judgment and the Lord's Word, can be swayed from one extreme to the other. This is illustrated by the fact that many of those who wagged their heads and reviled the Lord upon the cross, and taunted Him with His declaration that He was the Son of God, and with His statement respecting the temple of His body, had evidently been amongst those who heard Him during the three and a half years of His ministry. Some of them probably had seen His "many wonderful works," and were among those of whom it is written, they "marveled at the gracious words which proceeded out of His mouth;" and who said, "When Messiah cometh can He do greater works than this man doeth?" Yet when they saw the tide turned against Him, and especially when the influential of their religious teachers opposed Him, they seemed to have been easily swayed. We feel ashamed for the weakness of our fallen race as here shown. Yet the same thing is exemplified today: however pure and however luminous may be the presentations of the Divine Truth, if the chief priests and scribes and Pharisees of Christendom denounce it, they sway the multitude: however pure and true and honorable the lives of the Lord's servants, Satan can still suborn false witnesses, and secure honorable (?) servants to slander and reproach them. But this is what we are to expect. Did not our Master say, "It is enough for the disciple that He be as His Master, and the servant as His Lord: if they have -called the Master of the house Beelzebub, how much more shall they call them of His household? Did He not assure us also, "When they shall say all manner of evil against you falsely for my sake, rejoice and be exceeding glad for great is your reward in heaven"? Thus is fulfilled in us the declaration of the Prophets also, "The reproaches of them that reproached thee are fallen upon me."

### **UNDER THE MIGHTY HAND OF GOD**

The reproaches of the Scribes and Pharisees were evidently the most cutting of all. When deriding Jesus' kingly office, and power,, and faith in the Heavenly Father, and His claimed relationship to Him, they bantered Him to manifest that power and to come down from the cross. O, how little they knew that it was necessary for the Son of Man to suffer these things to enter into His glory. How little they understood the Divine Plan, that Messiah could have no power to deliver Israel and the world from the hand of Satan and death, except He first of all should lay down His life as our ransom-price. How thankful we may feel that our dear Redeemer was not controlled by passion and revenge, but by the Father's will and word, so that He endured the abuses of His tormentors in meekness and bowed His will to the will and plan of the Heavenly Father.

And similarly how the living members of the Body of Christ are misunderstood: not only by the worldly, but especially by the prominent Pharisees of today. Verily, "as He is so are we in this world." As the world did not understand the Master's sufferings and trials, and could not see the necessity for His sacrifice, but rather considered these as marks of Divine disfavor, as it is written, "We did esteem Him smitten and afflicted of God," so with the Church;--the fact that God's consecrated -people have His favor in spiritual and not in temporal blessings, is misunderstood by the world. They see not that the blessings of the spiritual nature and the spiritual favors which we seek-are to be obtained by sacrifice of the earthly favor. But all who are of this sacrificing class, And

running the race for the prize of the High Calling may, with the Apostle, rejoice in the sufferings of the present time, and count its crosses but as loss and dross that they may win Christ and be found in Him-members of the Body of the glorified Christ.

Our Lord's crucifixion took place at the sixth hour, nine o'clock in the morning--appropriately as represented in the type, for this was the hour of the morning daily sacrifice, and His death occurred six hours later, at three o'clock in the afternoon which, according to the Jewish reckoning, was the ninth hour. This also was appropriately represented in the type, for the daily evening sacrifice was offered at this hour. It was fitting also that nature should veil her glories before such a scene, and that there should be darkness. We are not, however, to suppose that it was a dense darkness, but simply darkness, as stated. Nevertheless, it must have been supernaturally dark for, as it was the full of the moon, a solar eclipse could have lasted but a few minutes at most.

It was at this point that our Lord uttered those agonizing words, "My God, my God, why hast thou forsaken me!" He had borne, with wonderful fortitude, the contradiction of sinners against Himself, and Peter's denial, and the fact that all of His disciples fled from Him, and that His last hours were spent amid the jeers of His enemies; but when the moment came that the Father's fellowship of spirit was withdrawn from Him, that was more than He could bear, and it is claimed that He died *of* a literally broken heart, and that this was evidenced by the fact that both blood and water proceeded from the spear wound inflicted shortly after His death.

### **JESUS FORSAKEN AND LONE**

It may be questioned by so -me whether or not this was a failure of our Lord's faith merely, and not an actual withdrawal of the Father's favor and communion. We hold, however, that the philosophy of the subject proves that it was the latter, and that this was a necessary part of our Lord's suffering as the sin bearer. The penalty of Adam's transgression was not only death, but additionally separation or alienation from Him of Divine favor and communion: consequently, when our Lord Jesus took Adam's place and suffered in his room and stead, the Just for the unjust, that He might redeem us to God by His precious blood,--it was not only necessary that He should die on our behalf, but it was also necessary that He should experience the full cutting off and separation from the Father, which was a Part of *the penalty of* Adam's transgression. He was not alienated or separated from the Father as a sinner throughout the three and a half years in which He was laying down His life; neither did He suffer the full penalty during those three and a half years; but the moment of crisis came at the cross, and for at least a brief period He must be deprived of the Father's fellowship, and must thus die-as a *sinner*, for our sins; in order that "as by a man came death, by a man also should come the resurrection of the dead."

When we consider our dear Master's experience, we do well not to judge much from the last words of the dying, respecting their own spiritual state. False theories, may beget false hopes in some, and lead them to believe that they are "sweeping through the gates of the New Jerusalem," when really they are

sweeping through the gates into the great prison house of death. The most extravagant dying expressions were not made, so far as the record goes, by the Lord or His inspired Apostles. Nevertheless they had a good hope, a firm hope, a Scriptural hope, a hope which gave them strength for the battle of life and to its very close to be faithful to the Lord and to the Word of His testimony: on the contrary, many of those who die with extravagant expressions of hope -on their lips were less faithful to the Lord, less faithful to His Word, and less fully consecrated to His service. Let our faith, confidence and rejoicing be as was that of the Master and the Apostles, *not so much in the experience and feelings* of the moment, as in God's Word and its testimony,--the more sure word of prophecy, to which we do well to take heed, as unto a light which shineth in. a dark place."

Matthew does not record the words of our Lord when "He cried again with a loud voice," but we have them from Luke and from John. He said, "It is finished! Father into thy hands I commend my spirit."

Many false teachers tell us that nothing was finished, and declare that no sacrifice for sins was needed, and that none was given; but the testimony of the Scriptures is explicit on this subject that without a sacrifice, "without the shedding of blood, there is no remission of sins." Our Lord's sacrifice dated from the time that He reached manhood's estate, thirty years, when He came promptly to John at Jordan, and was baptized-thus outwardly symbolizing His full consecration of Himself unto death, in doing the Father's will. The sacrifice there begun was faithfully continued down to His last moment. When He had endured to the very last all the ignominy, all the shame, and was finally cut off from communication with the Father-this was the last, and so our Lord indicated by the words, "It is finished." His work in the flesh was finished; the redemption price was laid down, completely, surrendered -1 the sufferings were over; He had finished the work which the Father had given Him to do, so far as its shameful and ignominious features were concerned. Another part of His work remained and is yet unfinished, namely, the work of blessing all the families of the earth, bestowing upon them the gracious favor and opportunities of eternal life secured to them justly by His sacrifice for sins.

### **STILL HOPEFUL IN THE DARKNESS OF DEATH**

He gave up the ghost, that is the spirit. What spirit? He did not yield up His spirit body; for at this time He had no spirit body. Thirty-four years before He had laid aside spirit conditions and nature, to become partaker of a human nature, through His mother, Mary -- the spirit of life which belonged to Him there having been transferred to human conditions. He enjoyed and exercised this spirit of life or life-power, as the animating, vivifying principle of His human body, for thirty-three and a half years; now He was surrendering it up in death--dissolution. The crucified flesh was to be His no longer, for, as the Apostle declares, He took upon Him the form of a servant, for the suffering of death, and not for the keeping of that form of a servant to all eternity. The promise of the Father was that He should be glorified with Himself, and even with a still higher glory than He had with the Father before the world was,--and that was a spiritual glory, and not a human glory. He left spiritual conditions when He "was made flesh and dwelt amongst us;" but He trusted in the Father that when He had finished the work given Him to do He should be again

received up into glory -- the spirit condition. Thus He said to the disciples, "What and if the Son of Man should ascend up where He was before?"

His commitment of His spirit to the Father's care implied therefore that He knew thoroughly just what death is--a cessation of being--yet had confidence in the Father that He would not be permitted to remain forever in death, but would be granted again, in resurrection, the spirit of life which He now laid down in harmony with the Father's will. He knew and had foretold to His disciples that He would be raised from the dead on the third day. He recognized that His spirit of life, His vitality, His being, came from the Father, originally, and was subject to the Father's power and care: and knowing that the Father had promised to give Him being again, He here merely expresses His confidence in this promise. .And His confidence was abundantly fulfilled, in that God raised Him from the dead, highly exalted in nature, not only above human nature but "far above angels and principalities and powers," to the very highest plane of the spirit nature, namely, to the Divine nature.

And, remarkable as it may seem, this is the very same invitation that is extended to the Church of this Gospel Age, that they may have fellowship with their Master's sufferings, and eventually have fellowship also with Him in glory, and as "partakers of the Divine nature" and its glory, honor and immortality, far above the honor and nature of angels, though that be grand, and a little higher than perfect mankind. (2 Pet. 1:4; Rom. 2:7; Psa. 8:5.) In view of all this we may well exhort one another to "lay aside every weight, and to run with patience the race set before us in the Gospel, looking unto Jesus, the author of our faith, until He shall become the finisher of it."

## THE LIVING CHRIST

--MARCH 27--MATT. 28: 1-20--

*Golden Text.--"I am with you always, even unto the end of the world."--Matt. 28:20.*

NOT only was it necessary that Christ should rise from the dead and become alive forevermore in order to accomplish the great work planned of God and foretold in the Prophets, and secured by His own sacrifice, but it was necessary also that indubitable proofs of His resurrection should be given to His disciples, for themselves and for us through them. The necessity for this lay in the fact that in the Divine Plan this Gospel Age was marked out to be a Faith Age--for the selection of a special little flock, able, like Father Abraham, to walk by faith and not by sight.. But faith, in order to be faith, and not merely credulity, must needs have some reasonable foundation upon which to build its superstructure; and it was to provide this foundation for faith that our Lord remained with His followers for forty days after His resurrection, before ascending to the Father, as the Evangelist declares, 'He showed Himself alive after His passion by many *infallible proofs*, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.'--Acts 1:3.

Mary Magdalene was honored in being the first to whom our Lord revealed Himself. Women seem to be able to exercise faith more readily than men; hence

our Lord appeared first to Mary, and through her prepared the hearts of the others, as we have seen. It requires the masculine mind rather longer as a rule to reach the position of implicit faith; he calls for more evidences, more proofs, and our Lord was not unwilling to give these. However, had this appearance in the upper room in the evening been the first manifestation and information respecting our Lord's resurrection, we can readily suppose that it would not have produced the faith and joy it did produce. Wonder, astonishment and "reasonings" required the entire day for their exercise, and by the time our Lord showed His hands and His side this culmination of evidence was convincing.

Scholars are generally coming to the opinion that it is a mistake to suppose that Mary Magdalene had ever been an unchaste woman--a mistake to identify her with the woman in Galilee in the house of the Pharisee, who washed our Lord's feet with her tears and dried them with her hair, and of whom the account says, "She was a sinner.!" The name Magdalene is now supposed to signify that this Mary was of or from Magdala, a town on the sea of Galilee. However, according to the Scriptural account, Mary Magdalene was a miracle of grace, for it is distinctly stated (Luke 8:2) that she had been obsessed of evil spirits, seven of them, whom the Lord cast out. Many think that she was a woman of wealth, and the evidences are that she greatly appreciated her benefactor, and esteemed it a privilege to follow Him whithersoever He went. Not only had she come from Galilee to Judea, but she was near the cross at the time of His death, and the first at the tomb on the morning of the resurrection--"while it was yet dark." Such love and devotion commend themselves to every sincere heart, and are surely worthy of emulation on the part of those who receive at the Lord's hands spiritual favors, forgiveness, reconciliation, the spirit of a sound mind, new hopes and aspirations, etc.

### **"HE IS NOT HERE HE IS RISEN"**

The words of the angels to Mary would be calculated to assuage her grief, for they manifested no grief, and by their question implied that she had no ground for it. At this juncture something drew Mary's attention, and turning around she discovered another person near her, evidently in ordinary' garments, whom she presumed to be a servant of Joseph of Arimathea, the owner of the garden-his gardener. She considered herself a trespasser to some extent, and assuming that our Lord's body was not wanted longer in the rich man's tomb she inquired where He had been taken, that she might take the proper steps to care for His reinterment. Then Jesus (for -it was He who had "appeared" in the form of a gardener) spoke her name: "Mary!" At once she recognized the voice, and crying, "Master, Teacher!" she fell at His feet, grasping them as though fearful that somehow, if she let go, she might never get the opportunity of touching His blessed person again. Our Lord's words to her, "Touch me not, but go, tell my brethren," would more properly be translated, Cling not to me, etc.--for I have not yet ascended to my Father; I will be here a while yet, before I ascend, but your great opportunity for clinging to me and trusting in me will be after I have presented to the Father, and He has accepted, the great atonement for sins which I have just accomplished at Calvary. Mary's touch could do our Lord no harm, for others touched Him subsequently, as the record shows; but our Lord would lead Mary's mind away from a mere clinging in the flesh to the higher

relationship and intimacy of heart and of spirit, which would now be possible, not only for her, but for all His followers, not only then but ever since. In a spiritual way the Lord's people may be exhorted not only to "look unto Jesus," the Author and Finisher of our faith, but also to "cling to Jesus," and by faith to place our hands in His that He may lead us all through our pilgrim journey, in the Narrow Way until He shall bring us to Himself, when we, like Him, shall be changed, in a moment, in a twinkling of an eye, and be like Him, spirit beings, and see Him *as He* is;--not as He was, before His resurrection, nor as He "appeared" during the forty days after it.--1 John 3:2.

Our Lord gave Mary a message, a service to perform, and so it is with all who love the Lord and seek Him and find Him: they are not to merely enjoy Him selfishly, but are given a commission in His service for the brethren. This seems as true today as ever. And by the way, this is the second instance in which our Lord ever addressed the disciples as "brethren," with all that that word implies of fellowship and of all being children of the one Father. (Matt. 12:48.) Now He emphasized this relationship by referring to the Father as His Father, and their Father, His God and their God. How close this brings our Lord to us in fellowship and relationship, not by pulling Him down, but by realizing Him as highly exalted, far above angels, principalities and powers, and every name that is named; it lifts us up, and by faith enables us to consider ourselves, as the Lord considers us, "brethren," prospective joint-heirs with Him, who by and by shall be like Him, our Elder Brother, sharing, through His grace and assistance, in His resurrection, and participating as joint-heirs in His "Kingdom"--"if so be that we suffer with Him, that we may be also glorified together." -Rom. 8:17.

### **THE SWEETEST OF ALL MESSAGES**

Mary departed with her glad message and was undoubtedly much happier in the delivery of it than if she had been permitted to remain clinging to the Lord; enjoying her knowledge somewhat selfishly. To find her Lord alive when she had supposed Him dead meant to Mary a joy such as the Apostle Peter expressed when he said, "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." We may well suppose from our own experience in such matters that every time Mary told the good tidings to others and made their hearts rejoice also, it brought her a fresh increase of joy. The Master similarly sends all who recognize Him as "He that liveth and was dead, and is alive forevermore," to go forth and tell others of the glorious fact that we have a living Savior, whose love and interest extends to every interest and affair of our lives, and who not only is full of sympathy and compassion, but is able also to succor those who are tempted, who are in trial, who are in distress of any kind;--one who is able to bring us off conquerors, to give us strength to endure hardness, and who by and by will receive to Himself all the faithful.

Wise was the plan -which gave to His followers the "infallible proofs" of His resurrection, and the instructions necessary to an appreciation of the same, in so gradual a manner as we have seen. Three manifestations on the day of our Lord's resurrection; one a week later, on the eighth day; the fifth probably two weeks later on the twenty-second day after His resurrection, and now the sixth

manifestation, probably ten days after that, about the thirty-second day. Thus gradually the two lessons necessary were taught: (1) the *fact* of our Lord's resurrection, that He was no longer dead but alive, and (2) that He was "*changed*," that He was no longer "the *man* Christ Jesus," but that He was now "a quickening *spirit*," manifesting the powers and attributes which they knew belonged to spirit beings-invisibility and power to appear in various forms as a man-power to come and go as the wind, none knowing whence He came or whither He went.-John 3:8.

We note the wisdom manifested in the order of the appearances also: first to Mary, who seems to have been a woman full of faith as well as full of zeal, and one whose word would have influence with the Apostles; next Peter, a leader amongst them, was convinced; then the remainder of the eleven, except Thomas, who doubted; then the eleven, Thomas included, and perhaps some of the women with them, not mentioned; then what would seem to them the long interim of non-appearance, in which some of them started back again to the fishing business; then the convincing of these that the risen Lord had all the power that He ever possessed, and was as able to be with them and to guide them and to provide for their necessities as when He was a man, and with them daily in the flesh; then the instruction of them that their mission should still be to feed His sheep and His lambs; and His appointment for this general meeting, which would be rendered doubly forceful by reason of its previous appointment.

#### SEEN OF OVER FIVE HUNDRED BRETHREN

Verse 16 calls our attention to one of our Lord's most important and special manifestations to His followers near the close of the forty days of His invisible presence after His resurrection. It was, according to our reckoning, the sixth occasion of the kind, and much more marked in some respects than previous ones, for, in common with others, we believe that at this time our Lord manifested Himself not only to the eleven Apostles mentioned in our lesson, but also to the whole multitude of believers whom the Apostle Paul mentions as being "over five hundred brethren." (I Cor. 15:6.) This meeting, we are informed, was by special appointment of time and place; hence there was an opportunity for all the deeply interested ones to be gathered together. Dr. Bordman suggests some of those composing this number to have been "the eleven Apostles; the seventy evangelists; Mary of Nazareth; Mary of Magdala; Mary of Bethany; Mary the wife of Cleopas; Mary the mother of John Mark; Martha, and Joanna and Susanna, and' the woman of Jacob's Well; Peter's wife's mother and the impotent man of Bethsaida; the Centurian of Capernaum and the widow of Nain; the penitent woman of Simon's feast and the woman healed on the way; Jairus and his daughter and Bartimeus; the Syro-Phoenician woman, and the deaf mute of Decapolis; the grateful leper of Samaria and the woman bound with the spirit of infirmity; Zacchius and Lazarus, whom He raised from the dead; and the blind and deaf mute and halt and palsied and lunatic whom He had healed; and Joseph and Nicodemus." We would certainly expect these to be amongst our Lord's friends who had great confidence in Him, and who, after experiencing great disappointment respecting His death would have great hopes enkindled in their hearts through the reports of the Apostles of His resurrection and His manifestations to them.

The time had come; the friends of Jesus. were gathered; for nearly five weeks they had been studying the great lessons of Divine providence connected with the death and resurrection of the Lord, and how all these could happen to Him and He still be the promised Messiah--yea, as He explained, how all these things were necessary to Him in order that He might be the Messiah and accomplish all the great and wonderful work predicted in Holy-Writ--how He must first suffer to redeem mankind, before, as the King of Glory, He should be fully authorized and empowered to bless them with eternal life and all the privileges and blessings proper to the redeemed and reconciled.

### **ALL POWER IN HEAVEN AND EARTH**

When, they saw Him they worshipped Him, "but some doubted." The -ones who. doubted we cannot reasonably suppose to have been any of the eleven Apostles, for they were fully satisfied, thoroughly convinced, and had so expressed themselves previously. Those who doubted must, we think, have been of the "five hundred brethren" present at this appointed meeting, who had had no previous intercourse with Him since His resurrection, and some of whom, we may reasonably suppose, were much weaker in the faith than the Apostles and the special friends already communed with. The statement that "some doubted" is an evidence of the candor of the Evangelist's record. It shows us, too, that the Lord's followers were not over credulous,' but -rather disposed to sift and weigh the evidences presented, and the subsequent zeal, energy and self -sacrificing spirit of those who believed gives us abundant evidence of the sincerity of their convictions respecting our Lord's resurrection, which they as well as we recognize to be the very keystone of our faith in Him. If Christ be not risen our faith is vain and we are yet in our sins--1 Cor. 15:17.

When our Lord appeared His message was the very one they needed to have impressed, and which He had been to some extent impressing at His previous appearances. It was that all power in heaven and in earth had been given unto Him. We are not to understand by this that the Father had abdicated or surrendered any of His own power or authority, but -rather are to remember that, as the Apostle Paul elsewhere states, in any such declaration the Father is always excepted. (I Cor. 15: 27.) Nor are we to understand that our Lord meant that power and authority were given Him to set aside or overrule or violate any feature of the Divine Law and Plan. We are rather to understand His words to mean this: I came into the world to do the Father's will, and by manifesting my obedience to that will, and fulfilling its demands, to not only redeem mankind from the sentence of death through Adam, but also to secure to myself the title and *authority* promised of the Father to belong to the Messiah. From the time I made my consecration I was *reckoned* to be the Messiah, but my Messiahship depended upon my faithfulness even unto death--even the death of the cross. I was faithful in this, and as a reward the Father has raised me up from the dead, a partaker of the Divine nature, and the heir of all the gracious promises and blessings before mentioned as pertaining to Messiah. All this Messianic power and authority that was once mine reckonedly or prospectively is now mine *actually*; for I have finished the work which the Father gave me to do, and that acceptably; and its acceptance has been manifested in my resurrection to my present condition of spiritual glory and power.-Acts 17:31.

"Therefore go ye, disciple all nations." Their commission to go and spread Him as Messiah was based on the fact that the Father had accepted His work, finished at Calvary, and had *recognized* Him with full authority as Messiah, by His resurrection from the dead; *therefore* we may preach Jesus, the power of God and the channel of all His promised mercies and blessings to all who have an ear to hear," to all nations, and not, as previously, to the Jewish nation only.

Following the assurance of His *authority* as the Messiah, our Lord, addressing especially the eleven Apostles, but indirectly, with and through them, addressing all His followers, gave them and us the great commission under which we, His people, have since been operating. It might be termed the *ordination* of His Apostles and all His followers as preachers, ambassadors, members of the Royal Priesthood, speaking and teaching in the name of the Master,' the fully empowered Messiah. The commission divides itself into three parts: (1) "Make disciples of all nations;" (2) "baptizing them;" (3) "teaching them." The word teach, in the Common Version (v. 19), is not from the same Greek word rendered "teach" in verse 20. The word in verse 19 signifies proselytizing or making disciples of. The word "teach" in verse 20 signifies instruct.

### **THE DIVINE COMMISSION FULFILLED**

A wrong thought is derived from this text by many students of the Scriptures, when they consider it to mean, go and convert all nations. This is not the thought, but rather, Go ye and gather converts from all nations, and baptize them 'and teach them, etc. This view is in accord with our Master's declaration on other occasions, in which He testified that -they would not be converted at His Second Coming, but quite the reverse: "When the Son of Man cometh, shall He find faith on the earth?" This interpretation is in harmony with our Lord's statement in Matt. 24:14, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all the nations; and then shall the end come." Whoever gets the wrong thought respecting the commission is apt to take the wrong action in His endeavor to comply with it. Those who have concluded that the Lord intended the conversion of the world are led to various subterfuges, both in mind and in conduct, in order to attempt to carry out the commission they -iiiisunderstand. This is leading some at the present time to ignore the Scriptural definition of the terms of membership in Christ's kingdom--to lower the standard both of faith and of -conduct, in order to admit a larger proportion of the human family and in order to, if possible, convince themselves and others that the world is growing better and being converted. Some have not only concluded that the preaching of the cross of Christ and faith in the redemption is unnecessary but have even gone further than this, and have claimed that even a historical knowledge of Christ is unnecessary, and that heathen religions are to be esteemed as part of the preaching of the Gospel, and that the heathen obedience to their religious customs is to be esteemed as obedience to the Gospel. Thus more or less false views of the commission are leading astray many who see no hope in any other way of ever attaining to that which our Lord commissioned nearly nineteen centuries ago, and which otherwise they would feel has thus far failed most miserably, and has no hope of ever being accomplished.

On the other hand, we hold that the commission rightly read and understood has been fulfilled; that the Message of Christ and the Kingdom has been proclaimed, directly or indirectly, with more or with less force and energy, in every nation under heaven, and that as a result some from every nation have been made disciples; and that incidentally a "witness" has been given to all the peoples of the earth respecting the redemption and the Divine provision for salvation through the Redeemer. Of these disciples gathered out of all nations by the Message of the Lord a "little flock" will be found to whom it will be the Father's good pleasure to give the Kingdom, in joint-heirship with Jesus in glory as the Seed of Abraham, through whom, in the Millennial Age to follow this, all the families of the earth shall be blessed. From this standpoint only can our Lord's commission be properly appreciated and its fulfillment recognized.

## **BEREAN STUDIES OF THE REVELATION**

STUDY. LV--MARCH 20

### **THE WOMAN CLOTHED WITH THE SUN**

(371) Give some of the facts of history that serve to establish the correctness of the application of Rev. 12:3 to Pagan Rome as the great red Dragon. H Dec. 1, '19-334.

(372) What is symbolized by the Woman clothed with the Sun and the Moon under her feet and on her head a Crown of twelve Stars'? H Dec. 1, '19-335.

(373) How do some expositors apply the symbol of the Woman in travail, and what would seem to be the more reasonable and Scriptural application? H Dec. 1, '19-335.

(374) What is symbolized by the Woman giving birth to the Man-child ruler, and can this symbol be properly applied to the true Church? H Dec. 1, '19-336.

(375) How and where was the true Church represented following the birth of the Man-child ruler, and what does the flight into the wilderness symbolize? H Dec. 1, '19-336.

STUDY LVI--MARCH 27

### **THE MAN-CHILD RULER CAUGHT UP TO GOD**

(376) What is represented by the Man-child ruler and his being caught up to heaven? H Dec. 1, '19-336.

(377) Describe the circumstances and conditions in the Roman Empire, according to the historian, leading up to the fulfillment of the vision of the exaltation of the Man-child ruler. H Dec. 1, '19-336.

(378) What Roman Emperors were instrumental in allaying the persecution of Christians and in causing the tide to turn favorably toward nominal Christianity? H Dec. 1, '19-336, 337.

(379) Explain the meaning of the statement "And the Dragon Stood before the Woman that he might devour her child," etc. How was this fulfilled? H Dec. 1, '19-337.

(380) Explain how Constantine was the premature Man-child, and in what sense was he caught away to God and to His Throne? How does the historian's testimony confirm this application? H Dec. 1, '19-337.

## **THE MASTER'S TOUCH**

In the still lute the music lies unheard;  
In the rough marble beauty hides unseen:  
To make the music and the beauty, needs  
The Master's touch, the Sculptor's chisel keen.

Spare not the stroke! do with us as Thou wilt!  
Let there be naught unfinished, broken, marred;  
Complete Thy purpose, that we may become  
Thy perfect image, Thou our God and Lord!

Great Master, touch us with Thy skillful hand;  
Let not the music that is in us die!  
Great Sculptor, hew and polish us; nor let,  
Hidden and lost, Thy form within us lie!

# **The Herald of Christ's Kingdom**

VOL. LV MARCH 15, 1921 No. 6

## **THE DIVINELY APPOINTED TIMES AND SEASONS**

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."--2 Pet. 1:19. "And what I say unto you I say unto all, Watch."--Mark 13:37.

FROM the foregoing inspired messages, earnest and devout followers of Christ from the Apostolic period to the present time have very properly received the thought that it was becoming to them as God's children and pleasing to the Lord that they exercise a deep and burning interest in the various developments of the Divine Plan for the removal of the curse and the redemption of the world. The saints throughout the Age have been encouraged to long for and seek such knowledge (Eph. 1:17-19) that they "might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Heb. 6:18.) Not only so, but the chronological features--the "times and seasons," were to have no small consideration on the part of the faithful. In our study of the Divine Plan of the Ages we have seen how explicitly various periods and dispensations have been marked. Many events forecast by the ancient Prophets centuries in advance have been fulfilled at the appointed time. Let us refresh our minds with a brief review of some thoughts that seem most profitable at this time:

"Evidently our God is a God of order. Everything that He does is in accordance with a definitely pre-arranged plan; and His appointed times and seasons are no insignificant or unimportant part of that plan. Notice that Jesus was born on time--"In the fullness of time God sent His only begotten Son." (Gal. 4:4.) Not before, nor after, but just when the time was full. Our Lord's first preaching was on the subject of time, -- "He came preaching, and saying, The time is fulfilled . . . . Repent and believe the good tidings." (Mark 1:15.) "lit due time Christ died." (Rom. 5:9.) "He rose again the third day [at the appointed time] according to the Scriptures." (1 Cor. 15:4.) During His ministry His enemies frequently sought to take Him, but it is stated that they could not, "because His hour was not yet come."--John 7:30.

"The time-prophecies were not given to satisfy mere curiosity, but to enable the student of the Word to recognize the foretold events when due. For instance: Although prophecy marked the time and manner of the First Advent, it was not understood until Christ had come; and then it helped those who carefully studied the Scriptures to recognize the man Jesus as the Christ, sent of God according to appointment and prophecy. And, just so, prophecies marking the time and manner of the Second Advent are due to be understood at about the time of that event, to aid us in recognizing His day when it has come -- and its order of events and the duties of the hour. One cannot read the Old Testament Scriptures thoughtfully without noticing the prominence given to dates, and the great particularity with which some are marked, even to a day, though quite frequently they are attached to what may seem to be-very insignificant events. But the close student will find that these various dates and chronological references are links in a wonderful chain of evidence which points out with great precision particularly two of the most notable and important events in the history of the world, viz.: the First and Second Advents of the world's Redeemer and Lord, and the important matters associated therewith."--STUDIES, VOL. 11-25, 26.

Surely when our Lord was discussing the matter of His Second Advent and solemnly admonished, "What I say unto you I say unto all, Watch," He desired to convey the thought that when that event would take place the watching ones would know about it. They were to watch because they did not know, in order that when the time should come, they might, by watching, fully understand the situation; and the inference clearly is that those who do not watch will not know-that the events which were to be known in due time by the' faithful would be recognized by them, and not recognized by others at the time of accomplishment.

All students of the Holy Word well know that a great deal that is connected with the times and seasons, as well as the details of the Plan, were forecast by the Prophets, although they acknowledged that they **did not know the** import of the matters they expressed. (**Dan. 8:26,27**; Ezek. 20:49; Matt. 13:17; 1 Pet. 1:10-12.) Their statements were made in language that was highly figurative; and linked with events then future, it was impossible to know their meaning. Thus though recorded in advance, and bearing witness to the Divine foreknowledge and arrangement, those predictions were intended for- the benefit of those living at the time of their fulfillment and not for those who uttered them. (Rom. 15:4.) "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 with the Holy Ghost sent down from heaven; which things the angels desire to look into." (I Pet. 1:12.) Here then we have quite positive evidence that the voice of prophecy was uttered in order that faithful and obedient children of God in a subsequent Age, this present time during which the Church is being perfected, might be enlightened, strengthened and guided in the fulfillment of the Divine will concerning them. In this connection let us again ponder well the following:

"Prophetic time was given, not to alarm the world nor for the world in any sense--but to enlighten, strengthen, comfort, encourage and guide *the Church* in the troublous times in the end of the Age. Therefore it is written, None of the wicked shall understand, but the wise only. To these, this becomes meat in due season, and it, with other meat, will strengthen those who use it, so that they will be 'able to *stand* in the evil day'--;the day of trouble with which this Age closes. It will enable them to understand the wonderful events transpiring around them, so that they will neither be consumed by fear and dread, nor swallowed up by the projects and false theories -- science falsely so called -- with which this day will abound. And, withal, they may be in the devouring fire [trouble], witnesses for God and His Plan, and teachers of the people--pointers to the glorious outcome of Jehovah's Plan, lifting up a standard for the people.--Isa. 62:10.

"This is the object of time prophecy, and how important, how indispensable--that the man of God may be perfect, thoroughly furnished, at this time. Without these prophetic time-proofs, we might see the events of this Day of the Lord, and know not of it, or of our duties and privileges in it. Let none, then, of the truly consecrated undervalue these prophetic time-evidences, which were designed to guide our words and deeds in the early Dawn of the Millennial Day, before sunrise, while the world and the nominal Church are yet asleep, ignorant and heedless of the dispensational changes now occurring. These prophetic time-proofs were largely God's means of drawing the attention of the writer more fully and carefully' to other features of the Divine Plan. Attention given to these must result in lasting profit to the student, not only by informing him of 'present truth,' but also by giving force and vital reality to all Scriptural truths, by furnishing proof that all God's plans are working together in *time*, as well as in *kind*, to the development of His glorious purposes."--STUDIES, VOL. 11-30,31.

In the preceding issue of this journal we presented a brief review of the subject, "Has the present evil world ended?" and the conviction has become established in our minds that we are still living in the world of the reign of sin and death, and still waiting therefore for the glorious Prince of Peace to bring in the fulfillment of that prayer, ever increasingly significant and precious, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven." And the question is properly brought to our attention, If the present evil World did not end in 1914 or 1915, nor even in 1918, how do we harmonize that fact with our belief that the "Times of the Gentiles" came to an end in 1914? How is it that the world of sin and death continues on if the "Times of the Gentiles" have ended? Let us carefully reason out our answer.

We believe that our reply to the above question must depend largely upon what construction is put on the term "Times of the Gentiles." In our study of this

subject we have learned that in the light of the Bible testimony this term evidently signifies the period of universal Gentile supremacy over the earth in contradistinction to that dominion once held by ancient Israel during which the nation was ruled by kings and recognized, as God's typical kingdom. As we have seen, the time came in Israel's history when that regime came to an end and the dominion was given to the Gentiles, Nebuchadnezzar being the first representative of Gentile "Times" or dominion. History clearly shows that from that day to the present, there has been no break, no cessation of world dominion on the part of the Gentile nations of the earth, and all this in fulfillment of the prophetic photographs recorded in the books of Daniel and Revelation. But the forecast of prophecy clearly pointed out that the dominion of the Gentiles would be taken from them. (Dan. 2:44,45; 7:26,27.) Jesus said, the "Times of the Gentiles" would be fulfilled; in other words, the dominion of the Gentiles or the kingdoms of this world would be superseded by the Kingdom of God in the hands of Christ and the saints. Inasmuch as "the present evil World" continues on, and God's Kingdom has not yet been established, all must concede that there is a very important sense in which the "Times of the Gentiles" still persist. None can dispute that the Gentiles continue to control and govern the earth, and therefore the conclusion cannot be avoided that the only sense in which the "Times of the Gentiles" ended in 1915 was that at that time the *lease* of power and dominion formerly given to Nebuchadnezzar (Dan. 2:37; 4:22) was due to expire, and instead of an immediate cessation of the "Times of the Gentiles," or an immediate taking away of the dominion of Gentile governments or kingdoms of the world, a period of time seems to have been allotted and indeed foreknown of God, during which Gentile Times would cease and their power be broken and pass away, giving place ultimately, in "due time," to the power and dominion of God's dear Son and His glorified Bride. And surely all the faithful Watchers recognize that the events of these days, as well as what appears on the world's horizon, confirm the above line of reasoning.

Now living as we are in the year 1921, the question is logically and properly raised, Have not the Lord's people in this latter day received a dreadful disappointment with regard to their hopes and expectations? Did we not some years back look forward to 1914 or 1915 and expect that the present evil World and Gentile dominion would have fully passed away and the New World of-life be ushered in by that time? Yes, we answer, quite true; from one point of view it has been a disappointment keenly felt by many of the Lord's people the world over, and yet not one that we believe has worked injury to the faithful. Such disappointments have been permitted of the Lord repeatedly in the past, and no doubt for some wise purpose.

When the Savior taught His disciples upon the earth long centuries ago, He permitted them to gain the impression that His Kingdom was about to be established, that they with-Him were about to be exalted and highly honored as the rulers in that Kingdom. They carried this conclusion almost to the very hour of His death, and so expressed themselves on the day of His resurrection, saying, "We trusted that it had been He which should have redeemed Israel," and forty days later as Jesus was giving them His farewell message, the disciples grew brave enough to ask the burning and significant question, "Lord, wilt thou at this time restore the Kingdom to Israel?" Alas, they had been disappointed. But no

doubt the Lord had some good and sufficient reason for permitting the disappointment. The test and trial of faith would work to their advantage. They must be tried as to their loyalty to God, as to the intents and purposes of their hearts.

Similarly throughout the Age at various intervals, and particularly within the past century the saints, longing for the return of the Bridegroom, thought they saw signs of His Advent and of their long-promised deliverance in their day, only to be at last keenly disappointed. But who will dispute that the providence and grace of God have been sufficient for all of His faithful trusting ones as time after time they have been compelled to readjust themselves to a new situation, and again, summoning all the strength of their being, have taken up the cross through long and weary days, through the mists and shadows of life, till at last, tired and, worn out, have, with the faithful that preceded them, fallen asleep to rest from their labors indeed without knowing what hour their Lord doth come. What therefore the Lord's people have experienced of disappointment in these latter days is not unlike what other faithful ones passed through and cheerfully endured from time to time. And will not His grace be sufficient for us?

But the question is urged, In view (if the disappointment in connection with the early deliverance of the Lurch that was expected, should we not now conclude that the study of the matter of "times and seasons" is unprofitable and should not engage the attention of the Lord's people; and should we not now cease our inquiry and investigation along such lines?

Our reply must be emphatically to the contrary. We believe this is the very danger against which-our Lord would have us warned. In order that His followers might not sink into a condition of lethargy, indifference and lukewarmness with regard to these great issues--the time of the establishment of His Kingdom and the deliverance of the Church, our Master and His Apostles tithe and again gave us faithful words, admonishing to prayerfulness, vigilance, and sobriety lest we be overcharged, and in order that we might preserve a live and burning interest in the times and seasons connected with the consummation of our glorious Hope.

Let us recall again the scenes connected with our Lord's death: A little group 'of earnest and faithful watching disciples saw their fond hopes dashed and broken when their Master was taken from them in the most ignominious form. The suggestion came to them at once to return to their old fishing business--to various earthly pursuits, but they were halted in this, for such a course would have meant that they would have been forsaking their Master and the great mission to which He had called them.

Hence they received positive instruction as to what was their proper course. They must be about their Father's business. They must proceed with the execution of the great commission given them. They must go forward in the proclamation of the wondrous Message of the risen Christ.

Similarly now: In these last days many have been disposed to go back to the old "fishing business"--to settle down quietly in gratification of one form or another of the earthly life at the- expense of the spiritual life. But our Master bids us be aroused out of any condition of stupor or spiritual slumber into which we may have fallen and to keep awake and active in His service. Not only so, but that we

should, as the wise virgin class, keep our "lamps trimmed and burning," which signifies that we must be very familiar with our Father's Word and will, that we shall indeed "take heed unto the more sure word of prophecy as unto a light that shineth in a dark place until the day dawn," etc. Thus diligently searching our Father's Word in order to be in possession of all -the light that will be shining from it increasingly, and watching the events of our times and noting the fulfillment of the prophetic Word, we shall indeed know the "times and seasons" divinely appointed. And this knowledge in turn will prove of inestimable value to us, keeping our hearts and minds in the midst of all the present turmoil and preparing us for that grandest of all events-the Marriage of the Lamb. Let us not then forget the earnest appeal of our Master, "What I say unto. you I say unto all, Watch."

## **MORE ABOUT THE MEMORIAL PASSOVER DATE**

IT seems necessary and therefore profitable that we call attention to some points bearing upon the date which has been fixed for the observance of the Memorial this year. In the issue of this journal of February 15, we announced that the evening of April 21st was the proper time this year to keep the Feast. Some of the friends have expressed confusion upon the subject by reason of the fact that Catholic and Protestant Churches have fixed the date of Easter one month, earlier --- March 27th, which of course would mean that the Passover would precede that date.

As has been already presented in these columns, and *as* PASTOR RUSSELL pointed out during his life time, there is more or less of obscurity surrounding this matter of the Passover ate so that the fixing of a date for the Passover season that would be beyond all equivocation and doubt in all minds, is an absolute impossibility. This is because ere are no definite and explicit directions given in the Bible as to the exact time for the Jewish Passover except that it was to be in the Jewish religious month Nisan; and the month Nisan was determined by the lunation near the spring equinox. Many of the readers of this journal will recall that PASTOR RUSSELL explained the difficulties from time to time; and while at one time he would choose on line of reasoning and adopt a certain date accordingly, upon other occasions he would view the matter. from another standpoint *and* decide the date for the, Passover in harmony with that, and at the same time he emphasized the thought that the exact day was not so much the if the keeping in the Feast itself, and that with unanimity. In the latter years of his life we believe he adopted the course of accepting without equivocation the Passover date that had been decided upon by the Jewish authorities and according to Hebrew method calculation, generally reliable and based upon the Scriptures.

Accordingly, our explanation for the discrepancy this year is, that from the standpoint point of the Jewish calculation is, which appeals to as being the more logical and Scriptural, the March date for the Passover and Easter indicated by other Christians is in error. As is well known by all scholars, the Jewish month being governed largely by the moon's lunations--from new moon to new moon is approximately 29 1/2 days, making 354 days in an ordinary lunar year. Last year

the Jewish year was reckoned as commencing about March 21st, and of course 12 lunations or 354 days would bring us to about March 9th, 1921, as the beginning of another year. Hence the popular Passover and Easter date this year in the latter part of March. However; the highest Jewish authorities very properly call our attention to the fact that the ancient Hebrew calendar was not permanently fixed. The lunar year falls short of the solar year by nearly 11 days and because the Hebrew festivals were regulated not by *the moon alone* but *also by the state of the harvests* which depended upon the seasons, that is, upon the influence of the sun, it became necessary to reconcile the length of the year when measured by lunations, to its length when measured by the motion of the sun. For this purpose an extra month was intercalated once in about every three years. In this way the lunar year was brought into accord with the solar and the calendar was made to correspond to the seasons.

There are indications in the Scriptures that this was the case—that the year was accounted by Moses to be governed by the sun as well as by the moon. Thus at the very beginning, in the account of the creation, we read in Gen. 1:14-16: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also." Both the greater and the lesser light are included as the sign of the seasons.

Quoting further from a standard Jewish authority:

"One thing is clear—that the commencements of the Hebrew months were governed by the new moon or rather by the first visibility of the moon—the phase which she was assumed to present when new. We know also that the year was rendered luni-solar by the intercalation of an extra month as necessity for it arose. In this way the seasons at which the feasts and festivals were observed would be year by year restored—to their proper places."

Now it happens according to the foregoing that this year, 1921, is what is called a "Jewish Leap year," that is, an extra month is called for, making 13 months to the present Jewish year instead of 12. As the regular Jewish 12 months end about March 8th, this extra or thirteenth month would there commence. The name of the Jewish twelfth month is Adar, and the name of the extra, or thirteenth month is Ve-Adar, or Second Adar. It is never recognized or called Nisan in any sense and it is wholly contrary to Jewish custom to celebrate any of the Jewish festivities in Ve-Adar that are intended for the month Nisan. Consequently the first Jewish month Nisan, this year following the thirteenth month or Second Adar, would commence with the next lunation or new moon *after the one of March 9th*, which we have already indicated to be on April 8th--the first new moon following the spring equinox.

As confirming the above and as explaining further the necessity for the extra month to precede Nisan about every third year, we submit the following from a standard Jewish authority:

"One of the Jewish ordinances was that a sheaf of barley should be offered before the Lord as the first fruits of the harvest. This was to be done in the Abib

or month Nisan, immediately after the Passover on the second day of unleavened bread, which is the sixteenth day of the month. If it were found before this day had arrived that the barley would not be then ripe it was evident that the season according to the reckoning of lunar months had been accounted as arriving *too early in the year*. It must be made to come later. The first day of the Abib [Nisan] is approaching, the first day of the new year; the beginning of months. But by the sun the spring season has not arrived; the barley is not ready for the reapers; the lambs for the Passover are not yet fit to be killed. The first day of the ceremonial year must be postponed till the next lunation commences. The current year which is coming to a close must be increased in length by another month."

If we should decide upon the March date this year for the Passover it would be some weeks or at least several days in advance of the time when the first fruits are ripe and ready to be offered, as we are authorities that the barley is not ripe in the warmest parts of Palestine before some time in the first half of April; therefore justifying the Jews in commencing Nisan this year as they have done -- one month later in order to fulfil all the requirements of the festival.

Because the foregoing appeals to us as being both reasonable and Scriptural, we have this year decided to accept and to recommend the Jewish calculation as to the beginning of the month Nisan, and therefore recognize April 22nd as Nisan 14, and the evening of April 21st as the appropriate time for keeping the Passover Feast. Additionally we submit a further brief word from PASTOR RUSSELL that may prove helpful:

"The Jewish method of reckoning, based upon the phases of the moon, was necessarily different from ours, and it was therefore very much less easy to determine an exact beginning for their month. Especially was this the case when the spring equinox had a bearing upon the matter, and when, as was the case with the Jews, another type demands that the Passover should come at the time of the .harvest. All who have knowledge on the subject will admit that it would be practically impossible to fix dates for the Jewish year by lunar time, in harmony with the harvest season without there being room for dispute and difference of opinion. From our Lord's standpoint all that was settled for the people by the decision of the Scribes, whose business it was to fix a date as the beginning of the new year, and the fourteenth day of that year became the established date for the Memorial. In other words, whether the Scribes fixed a date earlier or a date later would not have particularly mattered; the object was to have a uniform date and to recognize the fourteenth day of the first month at even.

"So the matter remains to-day. We do not understand that any stress or hair-splitting is necessary in the ascertainment of the particular counting of the first day of the first month, Jewish time, but that there is appropriateness associated with a general commemoration upon the same day after sundown, a consensus of judgment as to which day shall be observed as the fourteenth of Nisan being all that is necessary and proper."--Z '06-101.

For the benefit of those who would desire to look into this matter more exhaustively -we recommend a careful reading of the article published in the

Watch Tower of Feb. 1, 1908, pages 35-37. There the matter is set forth in much detail.

## **BEREAN STUDIES IN THE REVELATION**

STUDY LVII--APRIL 3

### **THE WAR BETWEEN MICHAEL AND THE DRAGON**

(381) Upon what literal transaction or event may we suppose the vision of the war between Michael and the Dragon to be based, and from what scene are the symbols supposed to be drawn? H '19-351.

(382) What facts connected with Christ's and Satan's early history seem to be related to this vision, and what do the Scriptures teach with regard to Satan's activities. since his expulsion from Heaven? H '19-351.

(383) Who is signified by Michael and His Angels, and who by the Dragon and his Angels? H '19-351, 352.

(384) Where did Satan appear most active during the conflict between Christianity and Paganism early in the Age, and what, then, is the significance of the battle between Michael and the Dragon? H '19-351, 352.

(385) Describe the state of Christianity and the general conditions that prevailed amongst Christians during the time when this conflict occurred between Michael and Satan? What two classes composed the Christian Church at that time? H '19-352.

STUDY LVIII--APRIL 10

### **THE WAR BETWEEN MICHAEL AND THE DRAGON (Cont.)**

(386) Explain the symbolical fulfillment of the triumph of Michael over the Dragon and the casting of the Dragon out of Heaven to the Earth. H '19-351, 352.

(387) How has a recent expositor applied this vision? and point out the fallacy of the application. H '19-352.

(388) What is represented by the language of verse 10: "Now is come Salvation and the Power, and the Kingdom of our God, etc.?" and explain how and when this was fulfilled.

(389) What is the import of the language, "Woe to the Earth and to the Sea! Because the Enemy is gone down to you, having great Wrath, knowing That he has a Short Season," and how was this matter fulfilled? H '19-353.

(390) What class is referred to by the statement, "They conquered him through the Blood of the Lamb, and through the Word of their Testimony," etc.? Explain the fulfillment. H '19-353.

## **THE REVELATION OF JESUS CHRIST**

## SERIES XLIX

### **THE BRIDE, THE WIFE OF THE LAMB**

*"And \*one of Those Seven Angels, who Had Those Seven Bowls Full of Those Seven Last Plagues, came and talked with me saying, 'Come, I will show thee the Bride, the Wife of the Lamb.' And he bore me away in Spirit to a great and high Mountain, and showed me the Holy City, Jerusalem, coming down out of Heaven from God, having the Glory of God; its Luminary [light] was like a most precious Stone as a crystalline Jasper."--Rev. 21:9-11.*

WE have in the above language and in that which follows in verses 12-27; 22:1-5, a continuation and fuller description in symbol of the Holy City, New Jerusalem. This New Jerusalem is, as we have shown, a symbol of the heavenly government of the Millennial Age. It is here called by the revealing angel, the Bride, the Lamb's Wife, because of the close relationship that exists in this Divine government between Christ and His overcoming saints. just as a bride shares all the dignities and honors of her husband, so does the Church in glory share with Christ the same. We have also portrayed in symbol in these verses the New Jerusalem government's relationship, and the powerful as well as helpful influences for eternal good it will exert upon the inhabitants of the New Millennial Earth order. The various characteristics of this relationship and blessed influence are portrayed in most glowing and striking symbols.

This vision of the Holy City, New Jerusalem, is evidently designed to be viewed in contrast with that of another--a wicked City, symbolical Babylon, which St. John had previously seen in vision reigning over the kingdoms of the earth. A striking similarity in the two visions 'is, that St. John is invited in both instances by one of the same seven angels to view the two Cities: "Come, I will show thee the judgment of That Great Harlot [Babylon the Great] that Sits on Many Waters" (Rev. 17:1) -P "Come I will show thee, the Bride, the Wife of the Lamb."--Rev. 21:9.

### **BABYLON THAT WICKED CITY--JERUSALEM THAT HOLY CITY**

It is quite certain that whatever may be the method of interpreting the first vision, that of Babylon the wicked City, will be the reasonable and Scriptural one to pursue in interpreting and understanding that of the New Jerusalem, the Holy City. It is our understanding, as we have shown, that Babylon the Great is properly interpreted symbolically and represents the civil and religious hierarchy of the Papacy which for long centuries has exercised a powerful evil and controlling influence over thousands of millions of earth's peoples. In contrast with this we are enabled to see from the description that the New Jerusalem must represent an all-powerful religious government that will exercise a most blessed and lasting influence for good over earth's people of the new order when it comes into power. It is very evident that these two Cities do not reign contemporaneously; to the contrary, the New Jerusalem's gracious and righteous rule is exercised after the symbolic Babylon has disappeared from view,--been destroyed, and like a great millstone cast into the symbolic sea of anarchy to be found no more forever.-Rev. 18:21.

On the occasion of St. John's being given a view of the Great City, symbolical Babylon, he was carried away in the spirit into the wilderness (Rev. 17:3) ; in the vision of the New Jerusalem, however, he is borne away in the spirit to "a great and high mountain." We may learn what is the symbolical significance of his being borne away in spirit to a great and high mountain by contrasting his experience with that of our Savior's when He was tempted by Satan. The Savior was, like St. John, borne away (doubtless in the spirit) to a great and high mountain and there shown all the kingdoms of the world and the glory of them. That mountain, it would seem, was a symbol of Satan's own dominion as the "god" or "prince" of this world. From this viewpoint Christ could see the vast extent of Satan's dominion; and the fact that He was offered this dominion if He would bow down and worship Satan enables us to see something of the nature of the temptation that was employed by Satan in his attempt to overthrow and cause the downfall of Christ. On the other hand, St. John was borne away in spirit to a great and high mountain, not to be tempted, but to be caused to see in the symbolic New Jerusalem, all the power and authority, not of Satan, but of Jehovah, given into the hands of the Only-begotten Son and His Bride. The mountain, then, in this instance, would seem to represent the Divine authority and power of Jehovah.

### **PICTORIAL OF EARTH'S NEW GOVERNMENT**

If it were possible for us to comprehend and apply the meaning of all the grand symbols employed in this vision we would find that whatever of types or shadows of the blessed relationship existing between Christ and His Bride, whatever of typical manifestations of any kind God has given to individuals, to mankind and to Israel in particular, of His character, His attributes and government over mankind, and His dwelling with them in the past, all meet their fulfillment in this vision of the New Jerusalem. The symbols associated with the description of this glorious Holy City we may, with the fullest confidence, therefore, believe picture or represent two glorious verities, and possibly a third. These, we understand, would be, (1) the grandeur and glorious relationship that will exist between Christ and His glorified Church; (2) the various aspects or characteristics of the heavenly, spiritual government of Jehovah over the New-World order; that government being centered in Christ and His Bride. Some think another feature described in this symbol is that of the eternal home, dwelling place of Christ and His glorious Church, His Bride. However, to apply the various descriptive symbols employed in this vision of the New Jerusalem to the everlasting home of the Lamb and His Bride would seem to us to be entirely out of order, for the reason that while it is true that the prospective Bride has some of the inner experiences as foretastes of the coming joys of that eternal dwelling, they know absolutely nothing of what may be termed the visible realities of the heavenly state.

While there can be no doubt that the Bridegroom and the Bride as a company will have an eternal abode, a glorious dwelling place, "eternal in the heavens," it would seem to be utterly impossible to apply these symbols to the various features of that home for the reason that it would require a change of nature from human to Divine to see this home; and if one who had experienced this change could come back to earth, it is absolutely certain that no eloquence, no

form of human speech could possibly describe it. It seems to us, therefore, that the very striking symbols used in the vision of this Holy City, namely, the most valuable, precious and beautiful of the material things of earth, are the very most appropriate that could be employed to describe the realities and convey to the spiritual, heavenly mind in its present state, the glorious beauty and majesty of that future heavenly government over the world, the new order.

Understanding as we do that St. John, in his beholding the vision of this Holy City, New Jerusalem, represents the Lord's saints of the present time, viewing with the eye of faith the reality itself, let us accept the invitation of the angel, and with reverential humility endeavor to discern as much as is possible the future exaltation to glory and honor, as well as occupation of "the saints in light'."

### **GLORIOUS CITY OF GOD**

The symbolic angel says, "Come, and I will show thee the Bride, the Wife of the Lamb." Viewing the symbol in a general way, the significance of these words of the angel seem to be that this gracious invitation is designed to reveal to the Church on this side of the veil that the New Jerusalem is a symbol of the Heavenly Government and is the realized answer to the prayer, "Thy Kingdom come"; and that the future station of the Bride, the jointheirs with Christ, is that of filling the various positions, offices, in connection with the administration of the affairs of that Heavenly Government over the peoples of the Millennium, the New-Earth order. All of the chief elements that constituted a city of ancient times are employed as symbols in the vision to portray the various features that will make up that Heavenly Government. Like these cities, it has immense walls surrounding it, the materials of both wall and foundations being of such a character as to make them immovable and impregnable. These walls are pierced with beautiful gates for entrance, but unlike the ancient cities, are never closed. It has guards at the gates whose duties in the cities of old were to exclude from entering, all those who had not the regularly provided passports, and to welcome all who had. Unlike those cities, the New Jerusalem has but one street [broad place].

The lighting of this City is one of its chief and important features. It is said that the "glory of God did lighten it and the Lamb is the light thereof." The light is described as most brilliant, yet soft and pleasant to the eye, most beautiful in its appearance, and beneficial in its effects; and unlike earthly cities, the light penetrates everywhere, so that there are no dark or obscure places in the City. The whole City appears to St. John as bathed in light. One striking peculiarity of its light is that it seems not so much for its own use, but it spreads far and wide, illuminating the New Earth with its brightness and causing the nations and inhabitants to enjoy its brightness and beauty. The dimensions of the Holy City are in perfect harmony with the grandeur and beauty of the costly, rare materials with which it is constructed. Its material is of pure gold, which represents it to be of Divine institution. Its one street or broad-way is of the same metal, which represents that its highway is of Divine appointment. (Z 196-44.) Its walls are of beautiful jasper stone; and the foundation of the walls are of all manner of precious stones. Its gates are of beautiful pearls.

Now all these things and other descriptions in the vision of this Holy City are doubtless employed as symbols descriptive of the character, qualities and elements of the Divine government of the Lamb and His Bride in its relationship to the Millennial reign over the inhabitants of the New-Earth order, or of the glorious individual qualities possessed by the Lamb and His company.

The significance of the City in itself is a very suggestive symbol. It is a natural trait and tendency of men to congregate together. In an earthly city we have the suggestion of human need and the provision to supply that need. It is a fact that in the cities we find man's faculties develop more rapidly for both good and evil. This dwelling together, this intercourse of mind with mind and heart with heart, is calculated to awaken and develop the latent faculties. Then again, man feels the need of fellowship with his fellowmen; it is a part of his nature, and therefore a need of his being, his life on earth. It is a God-given trait. Because of inequality in the distribution of ability, etc., because of the diversified gifts in man, it is good for man not to dwell alone. In coming together, a need of his social nature is thus met, and in this way are strengthened those ties that bind men closer together.

### **"IT DOTH NOT YET APPEAR UNTO US"**

Therefore, in considering this vision from the standpoint of a city in itself, as it relates to the blessedness of the saints in glory, there is suggested that Christ and these glorified ones will enjoy that fulness of the blessing of fellowship and communion together. Not only to enjoy the blessedness of meeting those whom we loved and associated with in the earthly state, to be separated no more, but also to meet and become acquainted with all who died in Christ throughout the generations of the Gospel Age, the Apostles, the martyrs and faithful witnesses of Christ who died having a like precious faith and hope. One grand object in giving to us this vision of the Holy City, New Jerusalem is that of picturing the coming together of all these and the blessed heavenly fellowship and association and co-operation in their grand and glorious work of blessing the world; yea to be "with Him," which expresses more than anything else, all that was desired, and longed-for, and for which these joint-heirs suffered in the trial state. All this blessing will then be realized; the seeing Him "as He is," and face to face. Tongue fails to express and imagination fails to picture the manifold blessedness of the New Jerusalem joys, fellowships and occupations.

DAVID N. LORD, of all the expositors before 18,74, seems to have grasped the most clearly the significance of this New Jerusalem. He has said:

"As the City is the symbol of the Lamb's Wife, the raised [resurrected] and glorified saints adopted as joint-heirs with Christ, exalted to thrones, and associated with Him in His reign on [over] earth, its descent to the earth symbolizes their descent from heaven after their justification and investiture as Kings and Priests in His Empire."

In a general way, however, PASTOR RUSSELL, of all expositors, is the clearest in explaining the symbolical significance of the Holy City, New Jerusalem, in its relation to earth's peoples. In an unfolding of this vision in 1905 he has thus expressed himself :

"The City represents the Church in glory, this being indicated by the declaration that it was like unto a bride prepared for her husband, and the further demonstration is in the fact that the angel who called to John, saying 'Come, I will show you the Bride, the Lamb's Wife,' showed him the New Jerusalem descending, etc.--Rev. 21:9,10.

"The words of the Apostle comparing the earthly Jerusalem with the heavenly corroborates the angel's testimony. [The expression *New Jerusalem* implies a comparison with the Old.] The entire Gospel Age has been the time for the preparation of this New Jerusalem. [This- is implied in the words of the- Master to His disciples, 'I go to prepare a place for you.' John 14:2.1 In one figure we [Christ's glorified members] are -the City [government], in another we are the people of the City."--Z '05-171.

We read of this City, that "It had a Wall great and high; it had twelve Gates, and at the Gates twelve Angels, and Names inscribed, which are the Names of the Twelve Tribes of the Sons of Israel. On the East three Gates; and on the North three Gates; and on the South three Gates; and on the West three Gates. And the Wall of the City had twelve Foundations, and on them Twelve Names of the Twelve Apostles of the Lamb."--Vs. 12-14.

The walls of ancient cities were built to secure the safety, protection of its inhabitants. It was to this end that the wisdom and skill of the architect and builder are exercised in its planning and selecting the right material and properly preparing each stone and fitting it in place and cementing the different stones together so as to make the walls immovable, impregnable. The walls of this symbolic City, however, are built up by the use of living stones, "Ye also, as living stones are built up a spiritual house " (1 Pet. 2:5), and the foundation, living stones of that wall, have in them the names Of the Twelve Apostles of the Lamb. (V.. 14.) The following is well said:

"The walls are living stones, such as the Apostle Peter describes; the foundation stones are the twelve Apostles of the Lamb. The City as a whole comprises all the saints, from our Lord, the Head, down to and including the last member of the Church, which is His Body. Not until all these have been chosen and found faithful and fitted and prepared for their places, will this City descend to earth in power and come into the possession or control of the earth. The coming of that City to the earth is the symbolical representation of the establishment of God's Kingdom in the earth, for a city is a symbol representing government, control. Thus Washington City represents the United States government . . . Paris the French government, Rome the Italian, Berlin the German, and London the British, etc."--Z '05-171.

### **THE GATES OF THE CITY**

The New Jerusalem, the Holy City, has its impregnable walls pierced with gates. As this New Jerusalem has (besides the Father, the God of all) but the one class, the 144,000 and One, represented in and by it, all the symbols must be explained as having their application to these and to no others. And in this way must we discover the symbolical significance of the City's "gates." In ancient cities, gates were employed as means of entrance to its privileges. As the Holy City, New Jerusalem, represents the Divine, Heavenly Government of Christ and the

144,000, whose benign influence is to be world-wide, and whose object in its establishment is for the grand purpose of bringing all the obedient of mankind into a willing and voluntary acknowledgment of its benevolent and righteous rule, the open Gates may properly be said to represent the means by which- the way to eternal life was secured, the sacrifice of Christ, the merit of which was appropriated and passed through the 144,000, and then applied in behalf of the whole world. The words of the ancient Prophet seem to open the way to understand this symbol. He is referring to the earthly conditions of Millennial times, and says: "Open ye the gates that the righteous nation that keepeth the Truth may enter in." (Isa. 26:2.) Explaining these New Jerusalem Gates in the light of this Prophet's words, the Gates would represent the one way to come fully into and under the sway of, and secure in full, the blessings of this Heavenly Jerusalem Government, which would be that of keeping the Truth, the Law. This privilege of a probation under the New Jerusalem government we learn from many Scriptures was secured through the ransom sacrifice of our Lord and Savior. A diligent and faithful use of the privileges thus purchased will enable the inhabitants of the New Millennial-Earth order to learn to both love and obey the Truth, the Law of God. and enter through the Gates of that Holy City, i. e., become the recipients of everlasting life on the plane of human perfection.

The prophecy recorded in Isa. 26, is applied by PASTOR RUSSELL to the Old Testament overcomers, the Ancient Worthies, who represent the earthly phase of this Heavenly Jerusalem Government, as we read:

"From Rev. 21:12 we learn that the gates or entrances of the City which are twelve in number, are inscribed with the names of the twelve tribes of Israel. This is in harmony with what we have learned of the earthly phase of the Kingdom of God, that the Ancient Worthies from the various tribes of Israel, selected during the Jewish Age, will be the visible representatives of the Heavenly Kingdom in the earth, through whose instrumentality the nations may enter into the blessings of the Kingdom."--Z '92-16.

"And he who Spoke with me, had a Measure, a golden Reed, that he might measure the City, and its Gates and its Walls."--V. 15.

St. John, beholding the vision of the New Jerusalem, seems as in other places in the Revelation to represent or symbolize those in the Church while in the flesh having revealed to them the truth concerning the significance of the Holy City, in its relation to the New-Earth order and its inhabitants. The "angel" would represent all who in the past have assisted in the unfolding of this vision. Nearly all the eminent historical commentators have contributed to some extent to this end. Among these, however, none, so far as we have been able to discover in their writings, have interpreted clearly the full significance of this New Jerusalem government, as it will relate to the Church in glory, and to all mankind, until we reach the Harvest period, when as Jesus promised, there would be a special dispensation of truth on this subject. The "reed" for measuring the City, that St. John saw in the hand of the "angel," we believe represents the Divine standards, the principles of truth and righteousness, the revealed will of God, as seen in His Plan; the organization and conduct of the

Holy City will therefore be according to the Divine standards, and will be in harmony with the strictest lines of justice and righteousness.

DAVID N. LORD'S interpretation - of some of the particular symbols is both interesting and instructive, and has doubtless assisted not a few in the past to obtain a considerable knowledge of the vision. Concerning his understanding of the significance of the City itself we have already noted. He defines the splendor of the elements of which it is built as denoting "the beauty of the persons of the glorified saints with Christ, and the perfection of their character."

The City's magnitude transcending the vastest extent over which the eye can discern the most brilliant objects on the surface of the earth, the regularity of its form, the harmony of its parts, he explains as describing "the symmetry of their [the glorified saints] relation to each other, the unity of their spirit and the energy of their sway."

Concerning its Gates, his explanation is very clear that they symbolize "the access to the glorified which the nations enjoy." That they are distributed equally to the several sides, indicates that they are to be accessible alike to the nations wherever they may reside, and that an angel is stationed at each gate signifies that that access is to be "subject to conditions and regulated by an exalted order [symbolized by the 12 angels] assigned to that office." That there is to be no night there, he explains as representing that they are never to be without the visible (?) presence of God.

Concerning the "Twelve Tribes of the Sons of Israel," he says they symbolize the completeness of the sealing of all the branches or families of pure worshipers, the election as described in Rev. 7. The inscription of the names of these Tribes on the Gates, he says, "denotes, accordingly, that all branches of the unglorified race are to have access to the glorified saints, but each with a part or division peculiarly appropriated to themselves; as a walled city inhabited by different tribes would imply that each tribe was to pass through the gate distinguished by its name.

### **"THE LORD GOD AND THE LAMB ARE THE TEMPLE OF IT"**

St. John continues the descriptions, and says: "And I saw no Temple in it; for the Lord God, the Omnipotent, is the Temple of it, and the Lamb." (V. 22.) The walls of this symbolic Holy City are built up by the use of "living stones," as the Apostle Peter describes: "Ye are living stones built up in Him." (I Pet. 2:4, 5.) And the foundation "living stones" of that wall have in them the names of the Twelve Apostles of the Lamb. (V. 14.) It would seem, therefore, that the reason why there is no Temple\* in this Holy City is because the City is itself a Temple; and all the prefigurations we find throughout **the Scriptures that** have been employed to **picture God's dwelling with men find their complete** antitype fulfillment in this symbolic Holy City. The same thought is expressed in verse 3: "The Tabernacle of God is with men." Indeed the Temple is only another figure employed to describe this Holy City. St. Paul uses this figure both as describing the preparation of its "living stones," and its final completion. Addressing the Ephesian saints, he says, "Ye are fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in whom the whole

building fitly framed together, groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the spirit." (Eph. 2: 19-22.) St. John in this vision of the Holy City, beholds that which pictures all these living stones being brought together and put in place, each one in the place originally designed by the Great Divine Architect. And the Lord God Almighty and the Lamb will always be an inner Temple in this great City or Temple which God has provided for the world's blessing during restitution times. The Lord God Almighty is the Temple of, it, because all who make up this City dwell in Him and it is itself the Temple of God, His dwelling and the place of meeting between man on earth and Himself. An eminent writer has eloquently commented on this peculiar aspect of the New Jerusalem:

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\*We here call attention to an erroneous expression made in the preceding article of this Series, published in March 1st HERALD, found on page 72, the statement there made is, "As we behold the Temple therein." What we meant to say was, "As we behold this symbolic Tabernacle or Temple in connection with the vision of the Holy City," etc.

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"'A Temple,' says the seer, 'I saw not in it.' What a vacuum it would create in every earthly city if its temples were taken away! What would ancient Jerusalem have been without its Temple? How much does the fame and glory of the most renowned of cities ancient and modern, rest on their Temples! Strip them of these and what would be their nakedness! But it is no privation to the New Jerusalem that there is no Temple in it. Nay, it is one of its sublimest peculiarities. Not that worship is then to cease. Not that communion with the Eternal Spirit and Source of all things is no longer to exist. While God and holy beings live, their loving adoration of Him cannot cease, nor acts of worship be discontinued. But then and there the worship and communion will no longer be through symbols, veils, and intermediary ceremonials, which now are needed to help the soul to Divine worship. -Deity will then have come forth from behind all veils, all mediating sacraments, all previous barriers and hidings because of the infirmity of the flesh, or the weaknesses of undeveloped spirituality. Himself will be the Temple thereof. The glorious worshipers there hold direct communion with His manifested glory which encompasses them and all their City alike. As consecrated High-Priests they will then have come into the Holiest of all, unto the very cloud of God's overshadowing glory, which is at once their covering, their Temple, their God.

"When Jesus walked with His disciples on earth, wherever He was they had a Temple. . . . What need of Solomon's Temple had they, when the embodied Shekinah Himself, in ever-approachable form was with them by day and by night, their Brother, their Master, their Everlasting Friend! And when the saints in immortal glory dwell within the inclosing light of the unveiled presence of God and the Lamb, as His Bride and Wife, what more need have they of Temple or outward ceremonial, to commune with Deity, or to have fellowship with the Father and the Son! God and the Lamb are then themselves the Temple, and the intervention of any other Temple would be a disability, a clog, and a going back from the sublime exaltation which the saints there reach and enjoy. Hence John

saw no Temple in that City, for the Lord God, the All-Ruler and the Lamb is its Temple. The worship there is immediate and direct." -SEISS.

### **THE HOLY CITY THE PLACE OF MEDIATION**

While we are able to endorse much of the foregoing quotation from MR. SEISS as true and beautiful, we could not accept it as a whole. Evidently this writer's thought was that this picture of the Holy City with the Lord God and the Lamb as the Temple of it describes the eternal state beyond the reign of Christ. This portion of his interpretation we think is erroneous, for none of the visions given to St. John were intended to picture the details, of the state of eternity beyond the final redemption of all the saved. Again we assert that this symbol of the Holy City, which in another sense will also be the great symbolic Temple, will be the meeting place-the place where mediation will be effected. between God and fallen humanity; and the statement, "I saw no Temple therein," merely signifies that in this new arrangement of the future there will be no re-organization or re-establishment of the old, typical Temple with all of its forms and ceremonies, but a wholly new arrangement. The Lord God and the Lamb will be the Temple of the New Jerusalem or Kingdom institution in that these will be exalted before all peoples as the first great objects of worship and praise, and men will be taught through the ministration of the glorified Church, the true way of access to God whereby they may come back fully into His favor and be given eternal life. Thus while it will be true of those who will constitute the Holy City of the future that they will then need no intermediary, no one to intercede for them, but can commune with God direct in His very presence, this will not be true of the world of mankind, for the latter will require the mediation of the Holy City, the Temple class, until restored to perfection. Then at the close of that mediatorial reign, the Kingdom will be turned over to God. (I Cor. 15:24.) All mankind may then worship God direct.

"And the City has no Need of the Sun, nor of the Moon, that they might give light to it; for the Glory of God enlightened it, and its Lamp is the Lamb. And the Nations will walk by means of its Light, and the Kings of the Earth bring their Glory into it."--Vs. 23, 24.

One has said: "Nothing in this [above] statement indicates that the world will not have and need both sunlight and moonlight during the Millennial Age and subsequently, 'as long as the sun and moon endure.'--Psa. 72:5." (Z '01-201.) It will, however, be true that the glorified Church will not have need either of sun or moon. These luminaries are evidently used in this vision as symbols, the Sun symbolizing Gospel light and the Moon the reflected light of the Law and the Prophets of the Jewish Dispensation. The glorified Church "will have, instead of these, a much more excellent glory, to which the Apostle refers when he says, 'Now [with all the light, privileges and opportunities which we enjoy, both as respects the representations of God through the Law and the Prophets, and through the instructions and leadings of the spirit in the present] we see through a glass darkly, but then face to face; now we know in part; then we shall know even as we are known'--1 Cor. 13:12 -- Z '01-202.

### **THE NATIONS TO WALK IN LIGHT OF CITY**

The glorified Christ and the Church will then be indeed the Sun of Righteousness as foretold (Mal. 4:2; Matt. 13:43) ; and the nations [the words "of the saved" are not found in the old MSS.] will then be given the clear' light of truth, unadulterated with error; and as they walk in this light, they will progress upward and upward to the full measure of human perfection, restitution. Quoting further:

"The expressions 'nations' and 'kings' are not to be understood as signifying that the world of mankind during the. Millennial Age will be divided into nationalities and kingdoms as at present; the word 'nations' here signifies peoples, and is intended to show that all peoples, and not merely the people of Israel, will be thus favored under God's Kingdom. The word 'kings' represents those princes or chief ones of the earth, who, during the Millennial Age, will be the chief representatives [on earth] of the heavenly, spiritual, invisible Kingdom of Christ. These princes, as we have already seen, will be Abraham, Isaac, Jacob and all the faithful Prophets of the previous dispensation, who, loving God before the call to the Kingdom and to the Bride Class, cannot be of it, but because of their faithfulness will be the princes whom the Lord will establish in all the earth -- first making them perfect individuals, and qualifying them for their office, as a reward for their faithfulness to God in the dark times in which they lived -- their manifestation of love for righteousness and trust in the Omnipotent One.

"The bringing of their glory into the City, the Kingdom, signifies their acknowledgment of this heavenly Kingdom, their rendering of tribute of praise, thanks, worship and obedience to it as God's agency. And this rendering of glory to the Kingdom will continue throughout the entire Millennial Age, as the princes throughout the earth will make known to the people that not in their own names or authority do they rule and execute judgment and establish righteousness, but in the name and as the ministers and representatives of the glorified Christ. The result will be that all the people will ascribe honor and praise and majesty and glory to the Lord's Anointed, through whom their redemption and restitution was and is being accomplished; and this is indicated in verse 26."--Z '01-202.

One has thus commented on the words: "The nations shall walk by the light of it":

"Illumination for the soul, as well as glorious light for the eyes-the light of truth and righteousness and the light of life for all wants, personal, social and national, in the redeemed family of man-shall go forth from that sublime City; and 'the nations' shall walk in that light. Their polity, their religion, and all that goes to make up for them an economy of Edenic blessedness, shall come forth from that sublime metropolis. Their kings, their judges, their priests, their loving guides, their Savior, their only Lord God, are there, visible to their eyes (of understanding] and ever present in their hearts and minds. What never has been upon this earth, a really holy nation, will then be found wherever man is found and all people shall be the people of the Lord. Men talk of Christian nations; but in all this dwelling of man, from the beginning until now, there is nothing of the sort to answer to the phrase. There is no such thing, and there never will be, till the New Earth appears \*and the New Jerusalem comes into the view of man.

But then, all nations, as nations, shall be sanctified and holy; for they shall walk in the light of the Eternal City of the Eternal King. That City raised aloft, and filled with the spirit and glory of, God and the Lamb, will be the illumination and the great glory of the world, the center of supremest interest, the joy of the waking thoughts and the sleeping dreams of the children of men."--SEISS.

"And its gates shall not be shut by Day; for there is no Night there." (V. 25.) The thought intended to be conveyed by these words is that access to the Kingdom and its blessings on the part of earth's peoples will continue throughout the whole period of the Millennial Age of restitution; that both the heavenly Gates (the glorified saints with Christ), from which the blessings come, and the earthly Gates (the Ancient Worthies, the earthly mediums of communication), through whom they flow, will always be open.

### **CITY OF HOLINESS AND LIFE**

"And nothing common, and that practices Abomination and Falsehood may by any means enter it; but Those Enrolled in the Book of Life of the Lamb."--V. 27.

From the fact that the "Book of Life of the Lamb" is here mentioned it is evident that these words relate to the Church in the Gospel Age, and it is an entrance into the Church's inheritance that is referred to. The Lamb's Book of Life can have in it the names of only those who now run for the prize of the Heavenly Calling, symbolized in the vision as the New Jerusalem, the Bride the Lamb's Wife. PASTOR RUSSELL thus explains this verse:

"In consideration of the fact that this book of symbols, while relating to the future, is addressed to God's consecrated elect Church in the present time, and in view of the fact that this Message would be communicated to and more or less understood by those who would seek to make their calling and election sure to a part in the glorious City, the 27th verse is added, declared that 'In no wise shall there enter into it anything common, or he that doeth abomination and falsehood-but only they who are written in the Lamb's Book of Life.' The Lamb's Book of Life we must understand to include those, and only those, who attain to position of joint-heirship with Christ, whose names are written in heaven during this Age, and who are faithful to their covenant. What a glorious incentive we have here to faithfulness! What a warning against the slightest sympathy with anything unclean, untrue, or in anywise contrary to the Divine standard of holiness! If we appreciate the glorious things of the Divine provision for the Church and for the world, these promises and offers will have their influence upon us, and under their influence we are expected to keep our garments unspotted from the world; to be without spot or wrinkle or any such thing; to hate every contamination of the flesh upon our robe of righteousness; and to seek immediately in prayer for the removal of any spot or wrinkle or any such thing from our wedding garment that thus we may abide in the Lord's love, and in the due time be, 'meet for the inheritance of the saints in light.'"--Z '01-202.

## THE IDEAL CHRISTIAN; OR, THE CHRISTIAN LIVING WITH OTHERS

-APRIL 3--ROMANS 12:1, 2, 9-21--

Golden Text.--"As ye would that men should do to you, do ye also to them likewise."-- Luke 6:31.

WHILE the Apostle Paul was a wonderful logician, and in his writings has set forth the elements of Christian faith along doctrinal lines more than any other Apostle, yet we notice that he is in pursuit of a certain object: he is not beating the air, not discussing theological points for the sake of making an argument or showing his own ability. His arguments along doctrinal lines lead the reader in every instance onward and upward, as a stairway, to a grand upper room of perfected Christian character: and nowhere is this more manifest than in his epistle to the Romans. Beginning with the distinctions between the Jew, informed respecting God, and to some extent respecting His will and His plan, and contrasting these with the general ignorance prevailing amongst all classes of Gentiles, "without God and having no hope in the world," he carries the mind forward, pointing out how the degradation had come, and how the knowledge of God had reached Israel first, not because Israelites were better, but because of the Divine favor, "grace," "election."

He points out nevertheless that "the Law made nothing perfect," but was merely a pedagogue (a servant whose business it was to take children to school) ; thus the Law was to bring Israel to Christ, the great Teacher, that they might learn of Him. He points out further 'hat, while Israel was seeking Divine favor, they failed to get the chief blessing because they were not thoroughly candid with themselves, and hence mistook the mission of Moses' Law. They hypocritically claimed that they kept that Law inviolate and were entitled to its blessings -- eternal life, etc.,--whereas they should have admitted that the Law was so grand and so perfect, and themselves so fallen from perfection, that they were unable to keep it-, and they should have looked to the Lord for help. In this attitude of mind they would have been ready to receive eternal life as a *gift, through Jesus Christ our Lord*; and would have given up seeking it by the perfection of their own works. So the Apostle points out that Israel failed because they sought the blessing not by faith but by works. Thus "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."--Rom. 11:7.

It is after eleven chapters of argumentative, logical, beautiful, instructive, blessed reasoning that the Apostle reaches the crown of his argument, saying (12-1), "I beseech you *therefore*, brethren, by the mercies of God [presented in the previous eleven chapters] that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." He is addressing the "elect" Body of Christ, of which a part was being gathered from among the Jews and the remainder being made up from those called from among the Gentiles. These should know what are the terms and conditions upon which God hath "called" them; viz., (1) to suffer with Christ in this present time, and (2) to be glorified and reign with Him in the coming Age, to bless the world. These should know the reason for their sufferings and the character which God would

develop in them, and without which they would not be "fit for the kingdom." It is concerning some of these characteristics, necessary to those who would make their "calling and election sure," that our present lesson treats.

*"Let love be without dissimulation."* He had already explained the necessity for love; but he now puts us on guard against a merely feigned love, which would only outwardly appear kind and polite. The true spirit of love, a holy spirit, will not be a dissimulating one, a hypocritical one: the love will be genuine, heartfelt as well as mouth expressed. This love is to be toward God, and toward all in proportion as they are God-like, or striving to be so. It is to be a love of that which is good, right, pure, true.

### **BLESSED ARE THEY THAT HUNGER AND THIRST AFTER RIGHTEOUSNESS**

*"Abhor that which is evil."* We are not merely to avoid doing that which is evil, not merely to have no love or affinity for evil; but more than these we are to hate, to abhor evil. And as the love for God and for all things true and pure and making for righteousness is to be cultivated, so the abhorrence of sin and impurity of every kind is to be cultivated, so that the stronger we become in Christian character the more intense will be our love for- the good and pure and true, and the more intense will be our opposition to the untrue, the impure, the sinful. The more we learn of the beautiful harmonies of this heavenly grace of love, and the more they become the melodies of our own hearts, the more distressing and repugnant and abhorrent will sin and selfishness, "the spirit of the world," be to us: just as discords in music grate upon our ears in proportion as our knowledge and appreciation of musical harmonies grows. As holiness and sin are opposites, so our feelings toward these must be represented by the sentiments of love and hatred. To grow cool in love for righteousness, is to lose some of the abhorrence for sin. Let us therefore cultivate in ourselves hatred for sin, selfishness, impurity and every evil way, that we may find it the easier to cultivate in our hearts the beautiful graces of the Holy Spirit.

*"Cleave to that which is good."* The thought is, adhere to, be cemented to, that which is good. There is a constant tendency not only from our own fallen natures, but also from the world and the devil, to separate from that which is good and pure and noble. And we must resolutely determine, that at all hazards and for all time, by the Lord's grace, we will adhere to Him,--the truth, the way, the life.

*"Be kindly affectioned."* The thought here seems to be: Cultivate among yourselves that kind of affection which properly belongs in a family, where the blessing or honor of one member signifies the blessing, honor and advancement of all. Perhaps the Apostle thus delicately suggests the impropriety of any manifestation of affection except such as would be proper between brethren: as we read in another place, "Love as brethren." -1 Pet. 3:8.

*"In honor preferring one another."* That is, rejoicing more if honor come to another than if it had come to self. Our hearts should be so unselfish that we would take pleasure in seeing honor and prosperity come to another, and rejoice in it: and so sympathetic, that a brother's failure would cause us as much chagrin

as if it were our own failure. This is the Holy Spirit which unfeignedly rejoices with those who rejoice, and weeps with those who weep.

*"Not slothful in your affairs."* The word here does not refer specially to mercantile business, but to affairs in general. The class addressed, who are seeking to make their calling and election sure, are to "do all things as unto the Lord;" and nothing done for the Lord should be done in a slovenly manner. We are in a world full of opportunities for good or evil: there are few on our side, the side of God and righteousness; and whoever realizes this, and is fully consecrated to the Lord, will certainly be aroused from slothfulness which is natural to many in the fallen condition. If the battle of truth against error, of light against darkness, does not awaken us to energy in the Lord's service, it marks an unfavorable condition of heart. And to the consecrated child of God, every affair of life-eating, drinking and all other business in this present life-is to help us to serve the interests of our Master's cause.

*"Fervent in spirit."* This is placed in contrast with sloth: if as stewards of Divine mercy and truth we are slothful, it is because we are cool in our love to the Lord; hence the Apostle's instruction that we should be hot, fervent in spirit. The Greek word here translated "fervent" signifies to be hot, to boil. We are reminded of our Lord's words to the Church of Laodicea, boastful of its works, but luke-warm in the spirit of its love. "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Let all who have received the Lord's spirit take heed lest they get into a lukewarm condition and lose the Lord's favor: let them cultivate rather a growing appreciation of the mercies of God, which growing appreciation as fuel will add fervency to our love and zeal for His Truth, and for purity in our own hearts, and for service to others.

### **HOPEFUL, PATIENT AND PRAYERFUL**

*"Rejoice in hope."* We are not to expect to have much in the present life to rejoice in, if we are faithful to our "calling;" because, "through much tribulation shall ye enter the Kingdom." Our rejoicing is to be in *hope* looking into the future. The eye of faith - is to see what the natural eye cannot see, the crown of life and all the glorious things "which God hath in *reservation* for them that love Him [fervently]." And here is the advantage of doctrinal knowledge: it inspires hope; it gives a foundation for hope. Knowledge cannot bring us to the Kingdom; but it may be a great help in building us up and preparing us for it, by constantly holding before us the *hopes* which God designs should stimulate and encourage us while running the race for the great prize.

*"Patient in tribulation."* Our word tribulation is derived from the Latin *tribulum*, the name of a roller or threshing machine used in olden times for cleaning wheat, removing from it the outer husk or chaff. How appropriate the thought when applied to the Lord's consecrated people, who in the Scriptures are symbolized by wheat. Our new natures are the kernel, the real grain: yet this treasure or valuable part is covered with the husk of earthly conditions. And in order that the wheat may be made properly ready for the "garner" and for usefulness, it is necessary that each grain shall pass through the tribulation

necessary to separate those qualities which, until separated, render us unfit for the future service to which -we are called of the Lord.

"*Instant in prayer.*" No advice' that the Apostle could give to the class addressed could be more vitally important than this.

"Ah, whither could we flee for aid when tempted, desolate, dismayed?  
Or how the host of sin defeat had suffering saints no mercy-seat."

Prayer, communion With God, is indispensably necessary to our spiritual welfare; and the appreciation of the privilege of communion with the Most High and with our Redeemer, or the lack of such appreciation, as the case may be, indicates tolerably clearly our fervency or our coldness with reference to the things of the Lord. People may be fervent in serving schemes or plans of their own, or human systems and theories, and have little desire for prayer; but those who serve the Lord and His truth from a hot, fervent heart, will so realize their imperfection and their own inability in the Divine service, that they will desire and will continually seek the Master's guidance and direction with reference to the service they are rendering to Him.

If, therefore, we ever feel a growing indifference, either to private prayer or to public worship or to social prayer-meetings, we may be assured that it is a very dangerous sign of one of two things. (1) Either that our love is growing cold, or (2) that our love is misplaced, misdirected, placed upon some earthly scheme or ambition, and is not fervent toward the Lord. And whichever is found to be the difficulty should be corrected at once. The appreciation of prayer, like the growth of love, and like the increase of fervency of spirit, is a matter for development; and the best fuel, as above suggested, is the consideration of the Divine mercies already enjoyed.

### **IDEAL CONDUCT TOWARD OTHERS**

"*Distributing to the distresses of saints.*" The Greek word here rendered "distributing" signifies *to make common*. The thought evidently is, that although Communism is not encouraged in Scripture, nor is it the best method in this present time, while it is better that each should have the responsibility largely for his own affairs and be the steward of his own talents, nevertheless that feeling of brotherhood is to prevail amongst the saints, which would "*make common*" to others of the spiritual family, such things as are necessities to them. Love, not Selfishness, is to control.

"*Given to hospitality.*" The Apostle's language here does not, signify if *requested* we should not be - inhospitable; but it means much more: literally, it signifies following after hospitality-going out after, or seeking for opportunities for the exercise -of hospitality. This principle is as applicable to the poor as to the rich. If what we have is plain or common, the hospitable use of it will just as truly show our heart-intentions as though it were the best. Some, we fear, fail to cultivate this grace; and if they exercise hospitality are inclined to give better than they have, and perhaps would go into debt in order to entertain more lavishly than their circumstances would justify. This is wrong. It is not cultivating the grace which the Apostle here inculcates, but is cultivating a very evil weed,--pride. Let us learn not only to love without dissimulation, but also to

follow after hospitality without dissimulation, without seeking to show off better conditions than are really ours.

*"Bless them which persecute you."* This is a quotation from the Sermon on the Mount. It addresses a mind enlightened by the Divine Word, that has thus drawn against it the opposition of Satan, and of those whose understandings he has darkened. It means an opposition of persecution not for wrong-doing, or as busy-bodies in other men's matters, or for nonsensical peculiarities, but persecution for the Truth's sake. It implies a heart full of love and sympathy and pity; for no other heart could really and truly bless its persecutors and wish them no evil, but good. This is the kind of a heart, overflowing with the Holy Spirit of the Lord, that is able to rejoice with those in prosperity, to weep with those who sorrow, and even able to forget its own tribulations or adversities.

*"Be of the same disposition toward each one."* Be sympathetic toward the very humblest brother or sister as well as toward the most refined. *"Mind not high things."* Do not allow your affections and sentiments merely to go out along ecstatic lines, but bring your mind down so as to enter into sympathy with those of God's people who financially and intellectually are in low estate.

*"Be not wise in your own conceits."* This is a further injunction to humility. Those who are always minding high things and overlooking the humbler ones of the Lord's people usually do so because of too high an opinion of their own wisdom and intelligence. Few things more blemish an otherwise developed Christian character than a conceit which separates him or her from the humblest of the Lord's flock. Moreover, there is no more dangerous thing than such an opinion of one's own wisdom. This condition is described as being "heady," "high minded." It naturally leads into error, and to a fall from both the letter and spirit of the Truth. "Pride goeth before destruction, and a haughty spirit before a fall." Let all beware of this terrible disease. Nothing is a greater hindrance and stumbling-block to many brethren discerning the real issues and the meaning of the Lord's Providences at the present time, than this kind of pride in their own wisdom, *which leads to other methods and teachings than those the Lord has authorized.* Let All of the Lord's people, especially those who have a little, more knowledge, and who attempt to make known the riches of Divine grace, be specially on guard against attacks of the enemy from this quarter.

### **LIKE UNTO YOUR FATHER IN HEAVEN**

*"Recompense no man evil for evil."* Much of the previous instruction of this lesson relates to our dealings with the brotherhood; but here the Apostle points out a general line of conduct toward all men. There is a general tendency on the part of well-intentioned people to recognize a line of justice and a desire to vindicate justice and to punish evil doers. The Apostle points out that this is not the rule governing the Lord's family. It is not improper for the world to have laws and regulations for criminals, in the interest of society; and the Apostle is not discussing those, nor finding fault with them. He is treating rather of the minor affairs of life in which various evils may be inflicted and resented without coming directly under the control of civil laws.

*"Provide things honest in the sight of all men."* Real izing that part of the service which the Lord requires of him is an honest provision for the necessities of him

self and family, the true Christian will seek to live up to this reasonable requirement. If he cannot obtain employment at that which he prefers, he will be bound in honesty to take some other employment, in order to meet his obligations. Few things are more likely to bring dishonor upon God's people in the sight of the world than dishonesty. Of course, none of the saints would steal; but there is another way of being dishonest, which seems to slip by many consciences under certain circumstances. This is the dishonesty of purchasing on credit by actually or impliedly promising a payment at no distant date when there are no assurances of ability to pay at that date, as the merchant is led to presume. Some indeed seem to encourage themselves in such dishonest methods, persuading themselves that they are exercising "faith" in God, that He will provide means for the payment of their debts. This is a great mistake. God has never authorized any one to go into debt for Him, and such a faith has no backing in God's Word. On the contrary, He instructs His people not to go into debt; but He says, "Owe no man anything." A good plan is to always live within our income and, if possible, to "lay by in store that we may have to give to him that needeth."

*"Live as Peaceably with all men as lieth within the range of your possibilities."* With the various crooked natures of the world, and with our own imperfect dispositions (more and more coming under control of grace however) it will be a difficult matter to avoid all friction. But while in the interest of peace we are to submit to trifling wrongs and injustices with good grace, yet there is a place where we must draw the line; a place where our desire for peace must not control; that is, whenever a principle is involved. Here is a great difficulty: those who are naturally peaceable, will be tempted to pursue peace even at the expense of principle, and in conflict with the Divine commands; on the other hand many of those who are firmest in defense of righteous principles are inclined to be combative, and have great need to guard themselves and to cultivate this disposition for peace, which is a part of the Divine character which we are to copy. The rule should be, "First pure [truthful and loyal to righteousness] then peaceable."--James 3:17.

*Dearly beloved, avenge not yourselves;* but preferably get out of the way of your opponents and their wrath, remembering that it is written, "vengeance is mine; I will repay, saith the Lord." Hence we do not need to feel that justice needs to be vindicated at our hands. God will take care of the vindication of His own justice. If it were left in our hands to mete out justice to those who mistreat us and say all manner of evil against us falsely for Christ's sake, we would doubtless make many mistakes. We should therefore be glad that the matter is not in our hands at present, and that Divine wisdom and justice will repay to evil doers with greater mercy than we would probably be able to exercise. Our feelings, therefore, should be largely those of sympathy and pity for wrong doers, remembering that surely either in the present life or in that which is to come. a man shall reap according to his present sowing.

For these reasons and in order to cultivate in us more of the Divine mind, we are instructed to be kind to our enemies and not to see them want for necessities of life. Such treatment will be more likely than any other to do them good, and to win them as friends. We are not, however, to treat them kindly to see how badly we can make them feel under it. We are to treat them kindly because love is the

principle of our nature, the "new commandment" of our Lord and Master, the Holy Spirit which is more and more actuating us. We are to treat them thus, regardless of whether we ever melt them by our kindness in the present life or not.

### **BLESS THEM THAT PERSECUTE YOU**

*"Be not overcome of evil."* We are to remember that there is a constant conflict between good and evil, that each has its servants, or soldiers, and that we have enlisted on the side of good, under the Captain of our salvation, with the engagement that we will "fight a good fight." We are never, therefore, to take up or to use evil words or methods or manners. To do so is temporarily to join the enemy, or to admit that his implements and methods are better than those of the Captain to whom we belong. To answer anger with anger, evil report with evil report, bitter words with bitter words, slander with slander, persecution with persecution, blow with blow, or any of these, would be to endeavor to overcome evil with evil. This which is natural to our fallen natures is what we are commanded to avoid, that we may the more thoroughly cultivate the new nature. To be misled by the Adversary, to use his methods in any of these ways is to be overcome of evil.

*"Overcome evil with good."* The fact that the Lord so directs us is proof (1) that it is practicable and (2) that it is preferable. Faith accepts these -declarations of Divine wisdom on the subject; and experience endorses or ratifies them. Whoever has tried, has found that evil can be overcome with good, in many instances. Not infrequently, however, all the good that you can do in return for evil will work no change in the evil-doer; he goes on in his evil way, is more insistent, and more intolerant. Nevertheless, the course of the Lord's people cannot vary; they are authorized to do only good, and to keep on doing good whether it shall melt the opposition or not. In this, we are but following the Divine example. God causes the rain to fall upon the crops of the good and of the -evil; He causes the sunshine to come indiscriminately, upon the 'just and the unjust. "His tender mercies are over all His works." And even by and by, when His vengeance shall be exercised, it will still be in love and kindness; (1) that those who will may be benefited by the discipline of trouble, and (2) that those who will not benefit may be destroyed from among the people; to the end that their baneful influence may be removed forever'. Let us all more and more seek to live the new life.

### **BIBLE TEACHINGS ABOUT HEALTH**

--APRIL 10-1 COR. 6:19, 20; 9:24-27; GAL. 6:7, 8--

*Golden Text.--"Every man that striveth in the games exerciseth self-control in all things."--1 Cor. 9:25.*

THOSE who planned the Sunday School lesson for April 10th have evidently intended that it should deal with matters from the standpoint of the Christian's physical health and temporal advantages and blessings rather than from the standpoint of the spiritual' life of the New Creation. The latter we regard as far

more important, and we believe the Apostle gave the lessons here indicated primarily for the benefit of the New Creature, not ignoring of course the good results to the Lord's people physically in consequence of their heeding the wholesome instruction of the Divine Word.

It is undoubtedly true that those who are given to gluttony and the use of alcoholic liquors stupify their brains and are, therefore, to a certain degree disqualified for whatever business or other matter which may come before them. Some of this class may get along well in the world, but doubtless they would get along better so far as clearness of intellect is concerned if they were abstemious. However, it must be conceded that to mingle with the world, to conform to its habits and customs, to be the "hail-fellow-well-met" with the children of this world is the surest way to worldly success, honor of men and worldly prosperity under present conditions, while Satan is still the prince of this world. On the other hand, the abstemious course, self-denial, the practice of self-restraint, though disesteemed and sneered at by the world, is all-important in the upbuilding of the character likeness of Christ, and all who are seeking to walk in the footsteps of Jesus should remember this, and should endeavor to fight a good fight against their own appetites, their natural desires, and for the upbuilding of themselves as New Creatures possessed of the new mind, the spirit of a sound mind, which should control in all the affairs of life, food, raiment, etc.

### **THEY WHO DEFILE THE TEMPLE OF GOD**

Concerning the defiling of the Temple of God, the Church, PASTOR RUSSELL has well stated the truth:

"If any man defile the Temple of God, him will God destroy." In one sense of the word the Temple of God is the Church, which is now in process of construction as our Lord shapes, fashions and polishes the living stones for places therein. Whoever introduces into the Church that which is defiling, whoever does injury to any of its living stones, is an evil doer in the highest sense of that term, in that he is defiling, injuring the Body of Christ, which is the Church. If all could realize this how *careful all would be in respect to the bringing in of different errors and false doctrines, misinterpretations of Scripture, etc. How careful each then would be to see that he speaks the things which he does know, that he would confine himself to the things written in the Word of the Lord.* In proportion as those who are right at heart see this they will be careful that they do nothing to defile or stumble or injure any of the Lord's little ones.

"In another phase of the subject the Apostle speaks of each body, each member of the New Creation, as a Temple, a Tabernacle, in which for the time being the Holy Spirit dwells. From this standpoint we should be careful to have our bodies as clean, as pure, as holy as possible. We cannot transform our flesh to make perfect that which was born in sin and shapen in iniquity, but in proportion as the Holy Spirit is received, by us and in proportion as it has the control of us, in that same proportion there will be a gradual transforming power of the Holy Spirit to work in us to will and to do God's good pleasure. Such should remember the instruction of the Apostle to all of this class, that they should purge out the old leaven of malice, hatred, envy, etc., and again his admonition

that we cleanse ourselves from all filthiness of the flesh and of the spirit -- perfecting holiness in the fear of the Lord.--2 Cor. 7:1.

"We firmly believe that all who receive that grace of God into good and honest hearts will surely experience a cleansing work--that the Truth will tend to make them cleaner physically as well as mentally. We are not advocating outward cleanliness as godliness, but an inward cleanliness which will do all it can to accomplish an outward cleansing. And very generally it succeeds--the filthiness of the flesh in various senses of the word begin to disappear. In proportion as the spirit of righteousness and truth and love enter into the heart, filthy words, filthy conduct, filthy habits, filthy appearance, all begin to come under the control of the transformed mind.

"The Apostle distinguishes between the filthiness of the flesh and that of the spirit, the outward and manifest filthiness and the inward and secret filthiness; and, while both are important works, the latter undoubtedly is the more important of the two--to be cleansed from the filthiness of the spirit, filthiness of the mind. This refers not only to licentious thoughts, but to evil thoughts and inclinations of every kind; hatred, malice, strife, revenge, backbiting, evil speaking, all these come under this head of filthiness of the spirit. The poor tongue that utters the bitter words and voices the animosities is merely the servant of the heart, for out of the abundance of the heart the mouth speaketh. If there were no bitterness in the heart how could the tongue shoot out arrows, even bitter words--especially against the righteous, against those who are seeking to walk in the Lord's ways, however imperfectly--against those whom the Lord has covered with the robe of His righteousness? The Lord grant us more and more of this cleansing of the spirit that we may be more and more filled with His spirit of love and sympathy and compassion, which does not readily impute evil but is full of mercy and good fruits."- Z '05-282.

### **GOOD SOLDIERS OF THE CROSS**

St. Paul's reference to the Olympic Games, running in the race course, etc., as well as his illustration of good soldiers enlisted to fight the good fight, are indeed suggestive of the proper course of duty and of that conduct by which footstep followers of Christ may make good and win the heavenly prize--the crown of life.

The soldier is indeed the New Creature and not the flesh. The enlistment in the Lord's army was a surrender of the fleshly will and the acceptance of the headship or captaincy of the Redeemer. From that moment of full surrender to the Captain, enlistment under His orders and in, the service of righteousness, the New Creature has experienced a conflict with its mortal body and its weaknesses, passions and tendencies for sin. The new will cannot free itself from the fleshly body, and although the reward promised by the Captain is a new body, perfect and in full harmony with Himself and with righteousness, nevertheless the new will is required to demonstrate its loyalty to the Captain and to righteousness by its faithful combat with the flesh--with the desires and propensities of its own mortal body.

Here is the great and continual battle, for although the new will asserts itself and puts the body under and compels its subjection to the new mind, nevertheless

the mortal body, not being actually dead, is continually coming into contact with the world and the Adversary and is continually being stimulated by these and reinvigorated with earthly cares, ambitions, methods, strivings, conflicts and insubordination to our new will. No saint is without experiences of this kind--fightings without and within. It must be a fight to the finish or the great prize for which we fight will not be gained. For although the 'New Creature masters the mortal body by the Lord's grace and strength repeatedly, nevertheless, until death there can be no cessation of the conflict, for the "flesh lusteth [desireth, striveth] against the spirit and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."--Gal. 5:17.

The Apostle urges that we do not seek for the co-operation of the flesh, but rather anticipate in advance its opposition and proceed at once to mortify (put to death) the flesh with its affections and its desires, assuring us that as the death of the flesh will result in our begetting to the new nature, so the death of the flesh actually will be a precedent to our attaining the birth of the spirit.

### **SOME OF THE BATTLES OF THE NEW CREATURE**

Considering particularly what some of these battles of the new nature are, we suggest that many of them pertain to the weaknesses of the flesh through heredity-sin working in our mortal bodies and seeking to bring us more and more into captivity and to separate us from the Lord and the righteousness which He in every way rep resents. In proportion as the Lord's people receive the new mind, the gross sins of the flesh become distasteful to them--for instance, robbery, dishonesty, murder, filthy communications, etc., and when these are put away unquestionably a large victory has been gained--a great advance over what was in some hearts when first they heard the voice of the Lord. But the spirit of murder and the spirit of dishonesty often lurk in the hearts of those who have become thoroughly the Lord's people, and these dispositions hide themselves, cloak themselves in such a manner that they frequently deceive the new will, which indeed needs to be educated up to an appreciation of principles.

As soon as this is perceived, the true soldier starts a campaign against these well-intrenched evils and weaknesses of his own fallen flesh, and he needs to keep continually before his mind the thought that perfect love must rule in the hearts of all who in the end will be esteemed of the Lord as overcomers, worthy of a share with Him in the Kingdom. He must see that perfect love worketh no ill to his neighbor (Rom. 13:10) ; he must see that evil speaking comes from evil thinking, because "out of the abundance of the heart the mouth speaketh;" consequently he must see that there is an evil condition still entrenched which needs eradication, and only in the name and with the assistance of the Lord can he hope to conquer fully and completely all such evil heart conditions. True, the Lord reckoned us pure in heart from the moment we made full consecration to Him, and His mercy covers all the blemishes that were in us, ignorantly and unwillingly, and thus He receives us into His school, into His army--but receiving us meant our education, our instruction, our drill. As the instruction progresses, the obedience must also have made progress, else we will not have been considered in the Lord's sight as pure in heart, pure in intention. Evidently it is the Divine purpose that all in this school of the Lord shall ultimately come

to the place where their hearts will approve nothing but that which is approved of the Lord -- noble, pure, good -- however perfectly or imperfectly they may be able to express all this in their mortal flesh.

### **THE SIN OF EVIL SPEAKING**

The Scriptural declaration is "Speak evil of no man," and all who can see the matter in its true light as above set forth will feel a zeal for God and for righteousness that will burn against all such iniquity wherever it may be found, especially in his own flesh.

But if it be reprehensible to speak evil of any person, if that be contrary to the spirit of love, the spirit of the Lord, how much more evil in the Lord's sight must it be if any of the Lord's brethren should speak evil of one another--speak evil of a member of the Lord's Body! How terrible -is the thought, how surely an evil-doer would lose the Captain's favor and ultimately be cut off from all relationship with Him and with the Body. The Lord refers to such, saying, "Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son [all of the house of sons, brethren of Christ, are figuratively represented as being the children of the Sarah covenant, the Abrahamic covenant.] These things thou hast done, and I have not kept silence; Thou thoughtest I was altogether such an one as thyself : but I will reprove thee."--Psa. 50:19-22.

Many have the thought that the evil speaking which the Scriptures forbid refers to false witness; but not so. The Lord certainly does not expect any of His people to have sympathy with lies. If we might speak of sin in a cumulative way, we might say that to speak evil is a sin, and that if the matter were untrue it would be doubly sinful in the Lord's sight. The principle which underlies the matter should be clearly discerned by all of the Lord's people. It is this: The law of the New Creation is love, and whoever loves another would not only not lie to his injury, but would not even speak to his injury if the thing were the truth. Whoever, therefore, finds in his heart, in his own disposition, a love to tell about others something that is to their detriment, to their discredit or injury, should see that he is proportionately deficient in the spirit of love, in the spirit of the Lord. Love worketh no ill to his neighbor, justly or unjustly; it is ready to believe all that is good, and anxious to disbelieve and avoid mentioning anything that is discreditable. Only duty would move it to speak at all of that which is to the discredit of another, and then it would be spoken only in such a manner as the Scriptures and the spirit of love would approve to those who ought to know, and with a view to the assistance of the wrongdoer. Let us then as New Creatures be encouraged with every better understanding of the Captain's word and will respecting us, full of confidence in His wisdom and in His grace-that He is willing and able to bring us off conquerors in the full sense if we are obedient to Him, Let us strive that we may be able to say with the Apostle at the close of our experiences, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day."--2 Tim. 4:7, 8.