

# THE HERALD OF CHRIST'S KINGDOM

*VOL. XV. April 1, 1932 No. 7*

## Christ Our Passover

*"Then came the day of unleavened bread, when the Passover must be killed." "For even Christ our Passover is sacrificed for us: therefore let us keep the feast." - Luke 22:7; 1 Cor: 5:7, 8.*

NOW THE feast of unleavened bread drew nigh which is called the Passover." Such is the sacred narrative announcing the last Passover Supper of which our Lord partook. Once more the Passover draws nigh. It is in some respects the most hallowed occasion of the year, observed by disciples of Christ as a Memorial and celebration of their Master's sacrificial death, and of their participation with Him in that death in hope of the glory to follow.

The Divine program of arrangements for the ancient Hebrews was without doubt illustrative and full of valuable lessons for those who constitute God's people in this dispensation, and who belong to the higher, spiritual Israel. Standing out in great prominence in that program was the provision made for two great religious occasions amongst God's people, the one at the beginning of the religious year, in the spring, and the other about the middle of that year, or near the first of October.

These two great religious celebrations presented the same lesson from different viewpoints. The first emphasized more especially the passing over of the firstborn, who subsequently were represented in the tribe of Levi, at whose head stood the priesthood. Although the type appears to carry forward and to picture the deliverance of all Israel through this priestly tribe to which Moses belonged, yet specifically in detail it dealt merely with the deliverance, the blessing of the priestly tribe, the firstborn. The other picture in the seventh month more particularly portrays the Atonement for the sins of the whole world, the forgiveness and reconciliation of all mankind who desire to be reconciled to God. Nevertheless, in connection with this Atonement Day sacrifice the special grace of God to the Church is also set forth as preceding the blessing coming upon the world; atonement and reconciliation for the Church's sins being represented in the first sacrifice of the Day of Atonement, the "bullock," while the sacrifice for the sins of the world in general was represented in the second offering, the "Lord's Goat."

In the fulfillment of the picture in the antitype, the "Lord's Goat" class, which is evidently the Church of the Firstborn, have a share in the sacrifice, or sin-offering work by virtue of having had

applied to them the precious blood of the Lord Jesus, the antitypical bullock, thus qualifying them to be counted in with the great Redeemer as members of His Body that they may ultimately attain membership in the New Creation and be associated with Christ in giving to mankind the blessings of the Atonement. From first to last in the Divine arrangement the sacrifice of our Lord Jesus is then seen to be the all-prevailing and meritorious one, as the entire merit and value of the redemption price is represented therein, as indicated in the words of John the Baptist, "Behold the Lamb of God that taketh away the sin of the world."

## **The Passover and the Feast**

Amongst the Jews the term "passover" was frequently applied as the name of a festival week, otherwise called the Feast of Passover, beginning on the fifteenth day of Nisan. But we should not confound this with the frequent references to the Passover found in the Scriptures when the word feast is not used, which generally refers to the lamb that was killed, the Passover. For example we read, "Then came the, day of unleavened bread when the Passover must be killed." Again Jesus sent disciples to inquire of a friend, "Where is the guest chamber where I may eat the Passover with My disciples?" We read again, "And they made ready the Passover." When the Master sat down with the disciples to eat of the lamb, He said, "With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will no more eat thereof until it be fulfilled in the Kingdom of God."

While the Jews still apparently think more of the Passover week than of the Passover lamb, the spiritual Israelites on the contrary and in harmony with the example of our Lord and the Apostles have special respect for the lamb, which typified the "Lamb of God which taketh away the sin of the world," and under whose blood of sprinkling we who now believe, namely the "Church of the Firstborn," are passed over or spared in advance of the world.

## **The Great Question of Atonement and Redemption**

It is again the great question of atonement, redemption, and deliverance, that comes before us as we gather at the table of the Lord. The Passover lamb reveals primarily the Divine method of dealing with sin, of satisfying the claims of justice against our race. "Typically" says another, writing on this subject, "this was the great question, 'on the evening of the fourteenth day of the first month,' namely how can God exempt from judgment, and receive into His favor, those whom His holiness condemns? To this most solemn question, there was but one answer that would satisfy the demands of the God of holiness, and that was the blood of the lamb of His own providing. 'When I see the blood, I will pass over you.' This settled the all-important question. It was one of life or death, of deliverance or judgment. The blood sprinkled door-post was a perfect answer to all the claims of holiness, and to all the need of the congregation. All was settled now. God was glorified, sin judged and put away, and Israel saved through the blood of the lamb.

"Blessed truth! Israel was now at peace with God, a sheltered, saved, and happy people, though still in Egypt, the land of death and judgment. God was now pledged to deliver Israel-precious type of the perfect security of all who are trusting to the blood of Christ! They were securely and peacefully feeding on the roasted lamb, when 'at midnight, the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon, and all the firstborn of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.' (Exod. 12:29, 30.). 'But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel.' (Exod. 11:7.) . . .

"Redemption being now accomplished, and Israel divinely prepared., they commence their journey. But, observe, in passing, how they start. Before taking one step, every question between the conscience and God is divinely settled. They are forgiven, justified, and accepted, in His sight. Hence, it is written, 'When Israel was a child, then I loved him, and called My son out of Egypt.'

(Hosea 11:1.) Blessed type of the real condition in which every true believer begins his Christian course! He may not see this blessed truth, or he may have a very feeble apprehension of it, as Israel had, but that does not alter the fact. God acts according to His own knowledge of the relationship, and the affections which belong to it. We see this, in the glorious deliverance of His beloved people at the Red Sea, in the manna from heaven, the water from the flinty rock, and in the pillar of His presence, which accompanied them in all their wanderings. He ever acts according to the purposes of His love, and the value of the blood of Jesus."

### **Let Us Keep the Feast**

Observing in the prefiguration the slain lamb, its blood sprinkled upon the doorposts and lintels of the home, and the flesh eaten with bitter herbs, we apply this in the antitype and see Christ as the real Lamb, see that His blood sprinkled upon our hearts cleanses them from a consciousness of evil and gives us an assurance of our being passed over, of our being spared, of our being granted life through His blood. This sprinkling represents our justification by faith; and the subsequent eating of the lamb with bitter herbs finds its place in the antitype in our consecration, in the bitter experiences and trials which the Lord provides for us and which help to wean our affections from earthly things and increases the appetite and encourages us to partake more and more abundantly of the Lamb. All who believe the testimony, all who trust in the precious blood, are passed over; and more than this, are expecting a great deliverance of the whole people, of all who love God, who desire to do Him reverence and service. So many as thus believe realize themselves pilgrims and strangers under present conditions, looking for a better country, even the heavenly Canaan. All this was represented in typical Israel, for while eating the lamb on that night of the Passover they stood staff in hand, girded for a journey. Likewise the Lord's faithful today should realize themselves pilgrims and strangers, having no continuing city, but setting their affections on things above-the heavenly city, the New Jerusalem, the Kingdom of God.

Our Lord Jesus fully identified Himself with the Passover lamb, when on the same night that He was betrayed, and just preceding His crucifixion, He gathered His disciples into the upper room. It was necessary that as Jews they should celebrate the Passover Supper on that night-the saving of the typical firstborn from the typical "prince of the world." But as soon as the requirements of the type had been fulfilled, our Lord instituted a new Memorial upon the old foundation, "As often as ye do this (celebrate the Memorial of the Passover season-annually] do it in remembrance of Me." (1 Cor. 11:24, 25.) Your Jewish neighbors whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense, but you-who recognize Me as the Lamb of God, who in God's purpose has been slain from the foundation of the world -- who recognize that I am about to give My life as the world's redemption price -- will note this Passover season with peculiar and sacred significance' that others cannot appreciate. Henceforth you will not celebrate any longer the type, but memorialize the antitype, for I am about to die as the Lamb of God, and thus to provide the blood of sprinkling for the Church of the Firstborn, and meat indeed to the entire household of faith.

### **The Loaf and the Cup**

Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. This symbol declares that our Lord Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled." Had He been of Adamic stock, had He received His life in the usual way from an earthly father, He too, would have been leavened with Adamic sin,

as are all other men; but His life came unblemished from a higher, heavenly nature, changed to earthly condition's; hence He is called "the Bread from Heaven." (John 6:41.) Let us then appreciate the pure, unleavened, undefiled Bread which God has provided, and so let us eat of Him-by eating and digesting the Truth, and especially His Truth-appropriating to ourselves, by faith, His righteousness; and let us recognize Him as both the Way and the Life.

The Apostle, by Divine revelation, communicates to us the deeper meaning of this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have thus partaken of Him (after we have been justified by appropriating His righteousness), we, by consecration, become associated with Him as part of the one, broken Loaf-food for the world. This suggests the thought of our privilege as justified believers to share now in the sufferings and death of Christ, the condition, upon which we may become joint-heirs with Him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the Church (which is Christ's Body, see Col. 1:24), with their Head, is the "one loaf," being broken, during the Gospel Age. It is a striking illustration of our union and fellowship with our Head: "Because there is one loaf we, the many [persons], are one body; for we all partake of the one loaf." "The loaf which we break, is it not the participation of the Body of the Anointed One?" -- 1 Cor. 10:16, 17. -- Diaglott.

The "fruit of the vine" represents the sacrificed life given by our Lord. "This is My blood [symbol of life given up in death] of the New Covenant, shed for many, for the remission of sins." "Drink ye all of it." -- Matt. 26:27-28.

### **Communion in the Body and Blood of Christ**

It was by the giving up of His life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life may come to men through faith and obedience, under the New Covenant. (Rom. 5:18, 19.) The shed blood was the "ransom [price] for all," which was provided by our Redeemer Himself; but His act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of His sufferings, or as St. Paul expresses it, to "fill up that which is behind of the afflictions, of Christ." (Col. 1:24.) It, was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing His cause, we will be esteemed by God members of the Body of Christ, as well as sharers in the sufferings of Jesus. (2 Tim. 2:12; Acts 9:15.) "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood-death] of the Anointed One?" (1 Cor. 10:16. - Diaglott.) Would that we all might realize the value of the "cup" and could bless God for an opportunity of sharing with Christ His "cup" of sufferings and shame! All such may be assured that they will be glorified together with Him. -- Rom. 8:17.

Our Lord also attached this significance to the "cup," indicating that it signified our participation in His dishonor, our share in His sacrifice-the death of our humanity. For instance, when asked by two of His disciples for a promise of future glory in His throne, He answered them: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?" On their hearty avowal He answered, "Ye shall indeed drink of My cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also His glories, honors, and immortality, when we drink the new wine with Him in the Kingdom.

## **Let a Man Examine Himself**

We remember that even among His loyal disciples the most courageous forsook the Lord and fled, and that one of them in his timidity even denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith, courage, and willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress our mind with resolutions that by His grace we will not deny our Master under any circumstances or conditions - that we will confess Him not only with our lips but also by our conduct.

Let none think that they should remain away from the Memorial because of imperfections of the flesh. This is a great stumbling block to many. So long as we are in the flesh, imperfection 'of word, deed, and thought are possible -- yea, unavoidable. St. Paul says that we cannot do the things that we would. It is because we need Divine grace to forgive our daily, unintentional, unwilling trespasses that all whose sins have been forgiven and who have been accepted into fellowship with Christ are encouraged to come to the Throne of Heavenly Grace in prayer. The Apostle says, "Let us come with courage to the Throne of Grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16.) It was because of our needs that God opened up the way, and made this arrangement for us. But whatever has been the condition in the past, the Memorial season above all others, is the time for making sure that no cloud remains between the Lord and us, to hide us from His eyes. Thus forgiven, thus cleansed of any defiling spot on our robe, let us keep the feast-the Memorial of our Lord's death.

With these thoughts respecting the passing over of the sins of the Firstborn through the merit of the precious blood, we may indeed keep the Feast of the Passover with joy, notwithstanding trials and reverses. So doing, and continuing faithful as the followers of Jesus, very soon we shall have the great privilege of leading forth the Lord's hosts -- all who ultimately shall hear and know and obey the great King-out of the dominion of sin and death, out of Egypt into Canaan.

Surely there will be a joyous time when all the saints shall-enter into their reward and receive the Cup of Blessing! Undoubtedly all the faithful will soon partake of this joy. We believe the fulness of joy will not be reached until all the members of Christ are with Him beyond the veil. Then we shall share His throne and partake of His glory. Then with our beloved Lord, we shall drink the new wine in the Kingdom; for the promise is to all His faithful saints. Yes, dearly beloved, in the language of the Apostle, "Christ our Passover is slain for us; therefore let us keep the feast."

As set forth in another article of this issue, according to the Jewish method of reckoning, the anniversary of our Lord's death will this year fall on Wednesday, April 20. And the appropriate time for celebrating this Memorial will be on "the same night in which He was betrayed," the night of Tuesday, April 19th, after six o'clock.

## The Passover Memorial Date for 1932

THE DATE of the Memorial Supper anniversary this year falls on Tuesday, April 19, after six o'clock, according to the Jewish Calendar and reckoning, which it has been our custom in past years to follow. It is observed that this year the popular Catholic and Protestant Passover has been calculated one month earlier than the Jewish; the Catholic Easter falling on March. 27, and the so-called "Good\_ Friday," or the Passover, falling on March 25.

Because of a discrepancy of one month between the Catholic and the Jewish reckoning, considerable question is raised in the minds of some and we are accordingly submitting this explanation.

The reason for this discrepancy of a month this year is that Catholics and Protestants in general ignore the Jewish methods of determining the Passover, which are based upon both solar and lunar time. This is one of the years then in which, according to the Jewish usage, it is necessary to intercalate or add an extra month in order to harmonize the solar and lunar time. The last or twelfth month ordinarily -of the Jewish Ecclesiastical year is called Adar, and this thirteenth month is called Second Adar, or Ve-Adar. There was a parallel situation to this in the year 1921, at which time an explanation was made in these columns which it seems well to republish at this time in order that all may have the matter clearly in mind; especially as this is one of the years in which the matter of the proper date of the Passover will very probably be called in question. The explanation published in 1921, follows:

"Our explanation for' the discrepancy [of one month between the Catholic and Jewish Passover] this year [1921], is, that from the standpoint of the Jewish calculation, which appeals to us 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<sup>1</sup>/<sub>2</sub> days, making 354 days in an ordinary lunar year. Last year [1920] 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 [1921] 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 with 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 time 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 twelve 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 [1921] 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 advised by reliable 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 fulfill all the requirements of the festival.

"Because the foregoing appeals to us as being both reasonable and Scriptural, we have, this year [1921] 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: (Z '06-101)



## **Brother Russell Accepted Reckoning of Jewish Calendar**

"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 would be practically impossible to fix dates or the beginning of 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."

It will no doubt be interesting to our readers to recall that hat the year 1910 also presented a parallel situation to that of 1921 and that of the present year. In 1910, "Good Friday" and Easter Sunday according to Catholic usage fell on March 23rd and 25th respectively. That year was also a Jewish Leap Year, the Jews having intercalated an extra month. Brother Russell ignoring the popular Passover and Easter determined by Protestants and Catholics, recommended to the brethren throughout he world the acceptance of the Jewish calculation of Nisan 14, and so we celebrated the Memorial that year on the evening of April 22nd. Note the explanation which Brother Russell gave in the Watch Tower in the issue of April 1, 1910:

"The Christian Church originally kept this Passover Memorial as we do now, but in order to make the dates more regular, and also in order to draw the minds of Christians away from the thought of following the Jewish precedents too closely, the method of reckoning the date was slightly altered. Thus the Jewish reckoning let the Passover fall where it might as respects the days of the week. But the change made the anniversary of: our Lord's death to come always on a Friday, styled 'Good Friday' and His resurrection date always *therefore* to fall on the Sunday thereafter, 'the third day,' styled subsequently Easter Sunday. The Jewish reckoning of time was by the moon as well as by the sun. Thus the majority of years with them had twelve months, but occasionally one would have thirteen months. The Jewish reckoning of the Passover date begins to count with the first new moon after the spring equinox, the Passover day thus coming on the full moon, fourteen days thereafter. Subsequently the Christian Church accepted the Friday near the first full moon after the spring equinox, even though the moon was new before the equinox. This explains the difference in dates this year, [1910] Good Friday, according to Catholic usage, falling on March 25, while the corresponding date, according to Jewish reckoning, will be April 23. We celebrate the Memorial on the evening preceding. Yet it is not the hour or day of our Lord's death, but the fact that is chiefly important. This year such a Memorial service will be in order on Friday evening, April 22, after six, o'clock (Nisan 14)."

From Brother Russell's explanation foregoing, it is evident that he accepted the counsel of Jewish authorities and recognized the necessity for the Jewish Leap Year to harmonize the lunar and solar year, about every three years; and that the year 1910 in which he wrote the above, there was practically the same situation as that with which we are now confronted. Brother Russell ignored entirely the popular Passover and Easter that was set in March of that year and followed the reckoning of the Jewish calendar.\*

Now then, this year 1932 is also a Jewish Leap Year, and the thirteenth Jewish month, Second Adar, ends on April 6, and the new Ecclesiastical year commences with Nisan 1, at sundown, of the same day; this being also approximately the appearance of the first new moon following the spring equinox, and in accordance also with the Jewish custom of determining the beginning of Nisan 1. Reckoning from sundown, April 6th, the 14th of Nisan would fall on April 20, but would begin at sundown of the evening before, or after six o'clock on the evening of April 19, which would therefore be the appropriate time to observe the Memorial of our Lord's death.

-----  
\*It is recognized that various minds of the brethren grappling with this question of the exact date of Nisan 14, are very likely to arrive at different conclusions, and if each one insists that his view be adopted as a correct one, it would mean that three or four dates would be chosen and observed by different brethren throughout the world, each one being able to present (forcibly) from his particular viewpoint the technicality on which he bases his conclusion. In view of the circumstances it emembered that Brother Russell, encountering difficulties in endeavoring personally to determine the Passover date and recognizing that frequently there was a choice of several dates, was led accordingly in his latter years to overcome this entire difficulty by not trusting himself to fix the date at all but to accept without equivocation or question the Passover date determined upon by the Jewish authorities and set forth in the Jewish calendar each year. We believe this decision was a wise one for, as he explained, the matter of the exact day was not one of such importance as that the brethren should divide over it, some choosing one night, some another. By accepting the Passover date of the Jewish calendar, this settled the matter for all, so that there was full harmony and oneness in the celebration of this precious and blessed occasion. For this reason we have in these recent years recommended to the brethren that we likewise adopt the Hebrew reckoning for the sake of general harmony and unanimity and that the blessing may be all the greater as upon the same night all are partaking of the Supper and remembering other individual's and Classes of brethren who they realize are also partaking of the emblems that evening.

## An Interesting Suggestion

In the January First issue of the "Herald," in the article "Through the Holy Land," on page 11, mention is made of "a cistern where tradition says a star appeared to the wise men a second time, to guide them to Bethlehem and the manger." A point has been raised by one of our readers with regard to the wise men making the trip from the East so quickly as to reach Bethlehem in time to find Joseph and Mary and the Babe still there. The question involved, while comparatively unimportant, is deserving of mention here especially as the suggestion which our correspondent offers seems most reasonable. The suggestion follows:

"I am much interested in reading your journey 'Through the Holy Land.' In January First issue, you mention 'a cistern where tradition says the star appeared to the wise men a second time to guide them to Bethlehem and the manger. (Matt. 2:1-10.)' So many Bible students have the same opinion, that the wise men saw the Babe wrapped in swaddling clothes lying in a manger; but, Matt. 2:9 says the star they saw in the East, went before them, till it came and stood over where the young child was. The 11th verse, 'and when they were come into the house they saw the young child with Marv His mother.' etc.

"Several years ago I had a cutting on this subject, which clearly showed, it must have taken the wise men nearly two years from the time they saw the star at its rising to the time when they reached their own country again. Unfortunately it has been mislaid.

"As a child I always wondered why Herod had the children from two years and under slain: the cutting made it clear. Herod, bad as he was, did not want to have more killed than necessary to make it safe for himself. For we read in Matthew's record (verse 16), 'From two years old and under, according to the time which he had diligently inquired of the wise men.'

"For the wise men, to have seen the babe in the manger, the journey would have had to be made within eight days for 'when the days of her purification [seven days, Lev. 12:26 according to the law of Moses were accomplished they brought him to Jerusalem.' (Matt. 2:22.) After the wise men had departed into their own country Joseph was warned in a dream to take the child and His mother into Egypt.

"Luke tells us of the babe and the shepherds. Matthew relates-the wise men, seeing the child in the house.

## The Testimony of Jesus

*"I John, ... was in the isle that is called Patmos, . . . for the testimony of Jesus Christ."-Rev. 1:9.*

FRIENDS OF Jesus have no difficulty in accepting His own testimony concerning Himself, for they know that, as He said, "Though I bear record of Myself, yet My record is true." (John, 8:14.) We who have followed and are following in the footsteps of our blessed Master, have proved His claims to be gloriously true. He is indeed the Light of the World, as He claimed to be (John 8:12), and just in proportion to the sincerity of our consecration, in proportion to the warmth of our zeal and enthusiasm for His cause, just precisely in proportion to the depth of our love' for and loyalty to Himself have we, His followers, not walked in darkness, but have found Him to 'be the Light of Life, as He promised.

And yet, He who was not merely truthful, but was Himself the Truth, did not ask His hearers to accept His testimony uncorroborated. On the contrary, He who justly bears the title of the Faithful and True Witness (Rev. 3:14) waives His right to testify on His own behalf (John 5:31) and appeals to other testimony as a basis for faith in Himself. It will not be possible at this time for us to consider all, but it will be interesting and profitable for us to 'note some of the lines of testimony introduced by the Apostle John in behalf of Jesus.

In studying John's Gospel we note his clearly defined purpose: "These are written," says he, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John 20:31.) Here we have his purpose plainly stated-That ye might believe that Jesus is the Christ, the Messiah, the Son of God; and that believing ye might have life through His name. Yes, indeed, says the Apostle, Jesus performed many other signs in the presence of His disciples which I am not here recording, but these are written with the very definite purpose of convincing you that Jesus is the Messiah, the Son of God; and that believing ye might have life through His name.

### That Ye Might Have Life

We will not stop at this time to discuss the subject of Faith. It will be enough for present purposes to note that belief rests on evidence; consequently, we shall expect John to present evidence to the effect that Jesus is the Messiah. Testimony on behalf of Jesus, that is what John ought to give us that we might believe. In studying the Gospel of John it is essential to remember this underlying purpose-that of furnishing testimony to Jesus; evidence that He is the Messiah. As we read, let us ask: Is John doing what he set out to do? Is he proving Jesus' Messiahship? Does he present convincing evidence? .

It is important to notice too that "these are written" not merely "that ye might believe that Jesus is the Messiah, the Son of God," but they were written also "that believing ye might have life through His name." While the historical enumeration of facts might result in a mental assent to the truth that Jesus is the Messiah, the Son of God, yet more than a mere mental assent to this truth would be necessary, in order to "have life through His name." John well understood the mystery of godliness. It was no mystery to him. He knew the secret of it. He knew that, as another has said, "Godliness is not an open philosophy, which all can judge of for themselves, but a spiritual experience which can be learned only by being godly."

The evidence John presents therefore will be found to consist of two elements: first, evidence which will bring about this mental assent to the truth that Jesus is the Messiah, the Son of God; and second, evidence which will cause us to so believe as to have life through His name. We shall expect to find in his Gospel a chain of testimony, which will not be exclusive to an account of events and teachings merely, however accurately stated, but which will include a view of the effect of these events and teaching on the hearts and lives of men -on those who received Him not, as well as on those who received Him and who thereby received the privilege of becoming the sons of God. As we ponder his writings, we shall not be surprised to find the testimony on behalf of Jesus which he introduces having a double effect, appealing alike to our 'hearts as to our heads, convincing us not only of the fact that Jesus is the Messiah, but leading us on to receive Him by faith into our hearts, influencing us to whole-hearted devotion to the Master he himself loved so well.

### **Those Who Waited for the Consolation of Israel**

That the people living in the days of Jesus knew the direction whence to expect the Messiah is evident from the fact that when the Magi inquired of Herod, "Where is He that is born King of the Jews?" the chief priests and scribes were able to inform Herod that the Prophet Micah had foretold that "Thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule My people Israel." - Matt. 2:1-6; Micah 5:2.

To what extent the time features of that day were understood is not easy to determine, and yet it would appear that Daniel's seventy weeks had been rightly interpreted by some, for there was a general expectation of Messiah prevalent., (Dan. 9:24; Luke 3:15.) 'People were musing in their hearts concerning John the Baptist, whether he were not the long looked for Messiah; and when Paul appeared before Agrippa, it was a fair statement of the case when he said that he was being "judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes instantly serving :God night and day hope to come." (Acts 26:7.) While it is not supposable that every member of the twelve tribes was relying very strongly on this promise -of God, yet there were a number of devout people who had respect unto the promise and who were waiting expectantly for God to perform it. To one of these, Simeon, who waited for the consolation of Israel, it pleased God to be especially gracious, revealing to him that the coming of Messiah should be in his lifetime. (Luke 2:25, 26.) It must have been a severe test of faith to Simeon, when instead of a great prophet, priest, and king appearing with suddenness from the city of Bethlehem in the full splendor of His Messianic glory, he beheld a helpless babe. What must have been his emotions when "He took Him up in his arms, and blessed God, and said" (Luke 2:28-32, R. V.)

*"Now lettest Thou Thy servant depart, Lord, According to Thy Word, in peace; For mine eyes have seen Thy salvation, Which Thou hast prepared before the face of all peoples; A light for revelation to the Gentiles, And the glory of Thy people Israel."*

## **The Messiah, the Logos**

But while the views held with regard to Messiah's office and work were confused and partial, His relationship to Jehovah was yet more imperfectly understood, and it remained for the Apostle John himself to affirm that the Messiah of Jewish hopes was none other than the Logos, the Word of God, and that the most sublime feature of all Messiah's work would be that of revealing, of making known the Father. This he tells us in the prologue to his Gospel, which consists of three main propositions, briefly summarized as follows

First:

"In a beginning was the Logos; and the Logos was with the God; and the Logos was a god."

Second:

"And the Logos became flesh, and dwelt among us, full of grace and truth."

Third:

"No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, He hath declared Him."

The first proposition draws our attention to a god, a mighty spirit being whose relationship to Jehovah is as our words are to us. Just as our words reveal us, so He would reveal Jehovah. In a beginning was the Logos; and the Logos was with the God and a god was the Logos. - John 1:1, Diaglott.

John's second proposition is that in due course this mighty spirit being became flesh: "And the Logos became flesh and dwelt among us, . . . full of favor and truth." - John 1:14, Diaglott.

These first two propositions he now unites in a third, namely that the mighty spirit being who became flesh is none other than the Son of God, Jesus; and John is now ready to introduce testimony to prove that Jesus is the Messiah, the Son of God -- Revealer of the Father. "No one has ever seen God. The Only begotten Son who is in the bosom of the Father He has made Him known."-John 1:18, Diaglott.

## **Testimony of John the Baptist**

The first testimony he introduces is that of John the Baptist. But the question arises, why does he give such prominence to John the Baptist? There has been considerable discussion in some quarters as to who wrote the Gospel we call John's Gospel. Let us suppose that some one who had not been well acquainted with the Baptist had written this Gospel. It is hardly, likely that he would have given such prominence to the Baptist's testimony. The fact, therefore, that such

prominence is given to the Baptist is important and suggests to our minds that whoever it was that wrote his Gospel was well acquainted with and very probably a disciple of the Baptist. Again it is interesting to notice that in the fourth Gospel the Baptist is mentioned nineteen times and not once is he referred to as the Baptist, but is called simply John. In Matthew he is seven times called John the Baptist; in Mark four times, and in Luke four times. But in the fourth Gospel the writer does not need to distinguish John the Baptist from himself, whose name is John, by calling him the Baptist. This then is a second important item of internal evidence -of the genuineness of the Gospel. We saw just now that it was Very probably written by a disciple of the Baptist. We now see that that disciple's name was John. In other words, without going outside -of the fourth Gospel we have every reason to believe that the writer must have' been John, a disciple of the Baptist, who on the Baptist's advice and testimony left him to follow Jesus, whom the Baptist declared was the Lamb of God which taketh away the sin of the world.-John 1:35-37.

Another has very ably commented on the competency of the Baptist as a witness in the following language:

"The Baptist was in a position to know Jesus well. He was His cousin; he had known Him from childhood. He was also in a position to know what was involved in being the Messiah.. By the very circumstance that he himself had been mistaken for the Messiah, he was driven to define to his own mind the distinctive and characteristic marks of the Messiah. Nothing could so have led him to apprehend the difference between himself and Jesus. More and more clearly must he have seen that he was not that light, but was sent to bear witness of that light. Thus he was prepared to receive with understanding the sign which gave him something more than his own personal surmises to go upon in there is any man's testimony we may accept about our Lord it is that of the Baptist, who from his close contact with the most profligate and with the most spiritual of the people, saw what they needed and saw in Jesus power to give it; the business of whose life it was to make Him out, and to arrive at certain information regarding Him; a man whose own elevation and force of character made many fancy he was the Messiah, but who hastened to disabuse their minds of such an idea, because his very elevation gave him capacity to see how infinitely above him the true Christ was. Seen from the low ground, the star may seem close to the top of the mountains; seen from the mountain top it is recognized as infinitely above it. John was on the mountain top. .

"It is, I say, impossible that we can make nothing of such a testimony. Here was one who knew, if any man ever did, spotless holiness when he saw it; who knew what human strength and courage could accomplish; who was himself certainly among the six [?] greatest men the world has seen; and this man, standing thus on the highest altitudes human nature can reach, looks up to Christ, and does not only admit His superiority, but shrinks, as from something blasphemous, from all comparison with Him."

What is the flaw in John the Baptist's testimony? All, there is no flaw, and gladly do we accept his testimony and receive Jesus as our light-as the Lamb of God, able to take away our sins and to make us partakers with Himself of His Holy Spirit.

### **Signs and Works**

But, says Jesus, burning and shining light though he was, I have greater witness than that of John, for the **works** which the Father hath given Me to finish, the same works that I do, bear witness of Me that the Father hath sent Me.-John 5:35, 36.

Now, bearing in mind the underlying purpose of John's Gospel-that of giving testimony on behalf of Jesus-note his selection of miracles. "Let me see," muses the Apostle, "which of Jesus' mighty works shall I record? I want to emphasize those that best demonstrate His Messiahship." When we remember that there are forty miracles recorded by the four Evangelists and hints of even more, and when we remember that John was fully informed concerning them all, and recorded only seven,\* it becomes a matter of absorbing interest to learn the principle which guided him in their selection.

-----  
\*The eighth mentioned in Chapter 21 is not included in "these" of John 20:31.

The seven are as follows

- 1 Water turned into wine.
- 2 Nobleman's son healed.
- 3 Man with infirmity thirty-eight years healed.
- 4 Feeding of five thousand.
- 5 Walking on the water.
- 6 Blind man given sight.
- 7 Lazarus raised from the dead.

"Truly," says the Apostle, "many other signs did Jesus in the presence of His disciples which are not written in this book, but these are written [these seven] that ye might believe that Jesus is the Christ [the Messiah], the Son of God; and that believing ye might have life through His name."

It will be profitable for us to pause a moment here and notice the word "sign." It appears seventeen times in the Gospel by John, and is always translated in the Revised Version as "sign," though sometimes in the Authorized Version it is translated "miracle." Scholars have pointed out a very interesting shade of meaning in the original Greek word. Suppose Jesus had by the exercise of some powerful spiritual force picked up a couple of elephants and held them up over His head-that would have been a miracle certainly, an exhibition of power without a doubt, but John would have used a different Greek word from the one he does use, to describe that kind of a miracle. Suppose Jesus had jumped off the pinnacle of the temple and without injury to Himself had landed on His feet-that would have been a miracle too, and such a deed would have excited wonder amongst those who beheld it, but the Greek word for that kind of miracle is very different from the word John used. For that kind of miracle would have been meaningless, whereas the works of God which Jesus did, the signs to which John refers, and especially the seven which he records, are full of meaning.



## **Embodiments of Truth in Deeds**

If Jesus had turned stones into bread for His own use, it would have proved Him to be a wonder-worker most assuredly, but it would not have proved Him to be the Messiah. But the seven signs which John records are not written to prove that Jesus was a wonder-worker, but to constitute evidence that He is the Messiah. The thought contained in the Greek word which John uses here in reference to the mighty works of Jesus is that these signs constituted proofs not only of His power, but of His Messiahship. And how do they do that? By the kind and quality of the miracles He performed. They were miracles having significance; that is the thought in the Greek. As another expresses the matter: "They were miracles not ending in themselves." They were miracles constituting object lessons; embodiments of truth in deeds. Examination of them discloses the fact that while each has its own particular lesson to impart, they unite in teaching one special lesson, namely Jesus is the Messiah. Just as the heavens declare the glory of God, so the works of Jesus declare His glory.

When Jesus takes to Himself His great power and reigns, there will be no necessity to bring forward evidence to prove that Jesus is the Messiah. In that day mankind will all be fully informed on the subject and it will then be futile for His enemies to oppose Him. But in the days of His humiliation He performed certain miracles which in themselves disclose His identity, and reveal the fact to those who have eyes to see and ears to hear, that He is none other than the Messiah, the Sent of God. They point to the activities of the great Millennial Day of Messiah in the most eloquent language.

In the turning of water into wine may first be seen the change which comes into the heart and life of a believer during this Gospel Age, when having heard the story of the Savior's love and realized what a restoration to human life rights and privileges this means to him, he consecrates all these and gladly yields himself to do the Father's will and to walk in the footsteps -of Jesus even unto the end. What a transformation takes place in that one's life as the Father honors him with the Spirit of sonship! Then, too, what gladness of heart such well experience when at the commencement of Messiah's reign the Marriage of the Lamb takes place and we, with our Lord, partake of that which the fruit of the vine, the wine, typifies -- the Kingdom joys and honors! And what new life will be imparted to this world as it partakes of the rich fruitage of love which the true vine and its true branches, our Lord Jesus and His faithful Church have borne!

## **Manifested Coming Glory**

"This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory, and His disciples believed on Him." Yes, Jesus, Master, Lord, this sign alone convinces us -- this sign which causes some to hate Thee, this sign which causes some to despise and reject Thee, causes us, Thy true disciples, to exclaim with true devotion and joy: My Lord and My God! It satisfies our heads, and oh, how it rejoices our hearts, as we recognize it not only as a miracle, but as one worthy of our great Messiah, revealing to us ahead of time, Thy glory.

And so with the rest of these deeds having significance, these signs that were written that we may believe. The healing of the nobleman's son, the cure of the impotent man at the Pool of Bethesda -- What were these mighty works but illustrations of the gracious work of restoration which Messiah will undertake in that glad Millennial Day? Was it only to appease the hunger of the

moment that He caused five thousand to set down and be fed from five barley loaves and two small fishes? Ah, no, in this as in them all, He displays His glory, He discloses His identity, He shows Himself to be the great Messiah who is the bread, the living bread come down from heaven; and mankind shall yet with joy appropriate the rights to human life which He so graciously surrendered, that they may live forever.

How sublime the evidence He presents that He is the Light of the world! How little need there is to argue this point in the presence of the blind man who received his sight -- the man who was born blind, not on account of his own sin, neither on account of the sin of his parents, but that the work of God might be manifested in him--that one of Messiah's Millennial Day works might be displayed in him, and thereby disclose Jesus as Messiah.

How plainly does this point to the glorious day fast approaching when Messiah will open the eyes not of one blind man, but of all; when He will restore the sight of those who are blind not only physically but mentally -- yes, and morally too; when He will open the eyes of their understanding and enlighten their minds with respect to the Father; when He will be their guiding light indeed!

### **The Sign That Speaks of Resurrection Hope**

Again, the circumstances in connection with our Lord's walking on the water bear unmistakable testimony to His Messiahship. The disciples were in a boat on the sea. A storm came up, and on account of the strong wind the boat was being tossed about with the waves. Night came on and it grew very dark, when in the fourth watch of the night, just before the dawn, Jesus came to them walking on the water.

"Ah," muses John, as he selects the miracles which in his judgment will best emphasize Jesus' Messiahship, "I must not leave that one -out." And how glad we are that he did not; for is it not a very exact picture of the way our Lord returned? Has not the Church been tossed about pretty much all down through the Gospel Age? Is not the darkness growing more intense? Is not the night fast closing in upon us, that dark night when no man can work? Do not the sea and the waves roar and foam? Are not the restless turbulent masses of society dashing up against the firmly entrenched powers that be and are not men's hearts failing them for fear?

And just as to His disciples in the boat Jesus came in a manner quite unexpected, walking on the water, so He returned and made His presence known to His faithful watchers in a manner not previously thought of. Is it not a joyous thought, too, to remember that just as the waves subsided and the wind, and they soon reached their haven, so will He subdue all things under Himself shortly, and we shall reign with Him a thousand years!

And, dearly beloved, you who have stood in silence by the cold and silent form of one you have loved, and watched the body lowered beneath the sod, you who have come away with your heart all crushed and broken, is there any significance to you in that mighty work which Jesus wrought when He awakened Lazarus from the sleep of death? Ah, how eloquently this sign speaks to us. It speaks to us of that still mightier work the Father wrought when He raised up Jesus from the dead. It points unerringly to the time now near when Messiah, the Living One, the One who became dead, and who is alive for evermore, shall speak with authority, and all that are in their graves shall come forth; and they that hear and obey His precepts shall live.

Oh, Blessed Jesus, Oh Faithful and True Witness! Thou hast the words of eternal life, and we believe and are sure that Thou art the Christ, the Messiah, the Son of God, and believing thus we have life through Thy name.

## Half Hour Meditations on Romans

No. 26

*"That no man is justified by the law in the sight of God, it is evident."-Gal. 3:11.*

IN OUR previous meditations we have seen the Apostle demonstrating that the Jews as well as the Gentiles are fit subjects of God's true or impartial judgment. He has anticipated the objection. But in that case, what becomes of Jewish privilege? And he has shown that real and great though it be, it cannot hinder their rejection and judgment. "What then?" he now asks, "are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin."-Chap. 3, ver. 9 (Romans 3:9).

### Have we, Jews, a defense?

Some diversity of viewpoint has been held as to the meaning of the word which in our Authorized Version is translated, "are we better (than they)?" One writer, though himself preferring another translation, informs us that "the great body of expositors, both ancient and modern, have supposed that it must mean, **do we excel?**" It is so translated in the Diaglott. This writer, however, notes "an insuperable objection to this interpretation of the verb, that it is absolutely without precedent. The verb in the active voice, does mean, in the neuter branch of its import, to excel. But it has no such import in the middle voice. The most learned of those who contend for the interpretation make the admission...."

"But there is another objection to this interpretation. It seems to be out of joint with the context." This would appear to be the case whether the word were to refer to privilege or to character. "If the reference of the term were to privilege, **Do we excel** (in privilege)? and if, as is generally assumed by the expositors who contend for the interpretation, the question be proposed in the name of the Jews [do we, Jews, excel in privilege?], then it seems to be a strange question after what has been asked and answered in verses 1 and 2." For the reply in verse 9 is "No, in no wise," whereas in verse 2 the Apostle says that the surplus of privilege enjoyed by the Jews is "much in every respect." The Apostle is certainly not to be understood as contradicting in verse 9 the statement he makes in verse 2. Again, if it be assumed, as is generally the case, that the question has reference to character, do we, (Jews), excel (in character)?-"then there was really no occasion for the question on the one hand, and there is no answer to it on the other, or, at least, no vindication of the answer. (1) There was no occasion for the question, for, from the Apostle's standpoint, in relation to the universal necessity of seeking justification by faith, it was a matter of no significance whether the Jews in general were better in character than the Gentiles in general, or whether the reverse were the case. The necessity of seeking justification by means of faith does not spring from any 'bad pre-eminence' in sinfulness. It springs from the mere fact of sinfulness, without having respect whatsoever to the question of degrees. Then, (2) even though there had been occasion for -proposing the question, yet the Apostle, in his answer in verses 10-19, does not, as a matter of fact, show that the Jews in general . . . [were in no wise better in character than the Gentiles]. He only shows, without instituting any comparison between the two classes, that

they were all exceeding sinful. . . . We must, then, abandon that interpretation of the verb which would make it mean, 'do we excel?'"

Those who so desire may see the meaning of this word exhaustively considered in the works of eminent scholars. We content ourselves here with presenting the conclusion of the writer from whom we have above quoted. After an elaborate treatise, in the course of which he shows the word to have been used by ancient writers in the sense of defense, and that a loyalty to this sense of the word appears in the works of many expositors, some of whom "sit on the very highest bench of scholarship," he concludes that "there can be no reasonable room for doubting that the word . . . in the passage before us, . . . means, **Do we** put forth pleas in self-defense? that is, **Do we** defend ourselves (before the tribunal of God)? . . . Do we bring forward a plea in bar of a condemnatory sentence? **Do I, a Jew**, bring forth a plea in behalf of the **Jews? Do we**, in this way, screen ourselves?"

### **No, in no Wise**

The question, What then? with which verse 9 commences, "indicates a pause in the Apostle's reasoning, during which he, as it were, gathers himself up for a new start; while he is careful at the same time, to quicken the intelligence of his readers into sympathy with himself, so as to carry them along with him. [The expression,] What then? . . . most naturally refers to the preceding paragraph (ver. 1-8) as a whole; so that the mind is carried back, in its review, to the main idea of the paragraph, namely that the advantage possessed by the Jew, in his peculiar relations and institutions is much in every respect." It is as though the Apostle were to say, Since it is the case that the privileges of the Jew, whatever use or abuse may be made of them, are much in every respect, what then? In maintaining that the prerogative of the Jews is much in every respect, do we Jews bring forth a plea for the justification of our moral state and in defense of our right to everlasting life?

To this question the Apostle replies: "No, in no wise." "In asking this question, and answering it as he does, the Apostle does not mean that there would be none among his countrymen who would be ready to defend themselves in judgment. He means that when he himself speaks in reference to them, and as far as possible in their behalf, and as one of them, he will not, and does not, and cannot speak in the way of defense. He cannot plead, Not guilty. He was profoundly convinced that guilt was attaching to himself for his own unrighteousness. And he was equally sure that it was attaching to all his countrymen for theirs. Such is the significance of the Apostle's identification of himself with the mass of his countrymen when he says 'we.' "

The Apostle gives the reason, or at least a reason why he did not, and would not, and could not, put in pleas for them. It would be utterly inconsistent on his part to attempt any such defense "For we have before proved both Jews and Gentiles, that they are all under sin." The word translated "proved" properly means "charged" or "impeached." The Apostle is referring here to his impeachment of the Gentiles 'in Chapter 1, verses 18-32, and of the Jews in chapter 2, verses 1-29. In those passages he not only charged both Gentiles and Jews as being all under sin, but maintained that the Gentiles are "without excuse" (1:20), and the Jews "inexcusable." (2:1.) "The expression, 'under sin' is pictorially significant. By a natural personification-specially familiar to the mind of our Apostle-sin is represented as being the lord of the sinner. For the moment that a man commits sin, he makes a slave of himself, and is liable for ever afterwards, unless Divine mercy interpose, to be under the lash of retribution."

## **It is Written**

The Apostle having stated that he had "charged both Jews and Gentiles with being all under sin," proceeds to prove that his accusation is in full accord with the Old Testament Scriptures.

"As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their **lips; whose** mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes."-Ver. 10-18.

Here St. Paul groups together into a cluster a number of detached Old Testament statements which attest the legitimacy of 'his impeachment. "In drawing this picture, which is only a grouping together of strokes of the pencil, made by the hands of Psalmists and Prophets, he does not certainly mean that each of those characteristics is found equally developed in every man. Some, even the most of them, may remain latent in many men; but they all exist in germ in the selfishness and natural pride of the **ego**, and the least circumstance may cause them to pass into the active state, when the fear [reverence] of God does not govern the heart. Such is the cause of the Divine condemnation which is suspended over the human race."

## **The Human Heart Hopelessly Diseased**

To quote from another: "Here is a tessellation of Old Testament oracles. The fragments, hard and dark, come from divers quarries; from the Psalms, from the Proverbs, and from Isaiah. (Psa. 14:1-3; Psa. 5:9; Psa. 140:3; Psa. 10:7; Isa. 59:7, 8; Prov. 1:16; and Psa. 36:1.) All in the first instance depict and denounce classes of sins and sinners in Israelite society; and we may wonder at first sight how their evidence convicts all men everywhere, and in all time, of condemnable and fatal sin. But we need not only, in submission, own that somehow it must be so, for 'it stands written' here; **we may see, in part, how** it is so. These special charges against certain sorts of human lives stand in the same Book which levels the general charge against the human heart (Jer. 17:9), that it is 'deceitful above all things, hopelessly diseased,' and incapable of knowing all its own corruption. The crudest surface phenomena of sin are thus never isolated from the dire underlying epidemic of the race of man. The tiger-strokes of open wickedness show the tiger-nature, which is always present, even where its possessor least suspects it. Circumstances infinitely vary, and among them those internal circumstances which we call special tastes and dispositions. But everywhere amidst them all is the human 'heart, made upright in its creation, selfwrecked into moral wrongness when it turned itself from God. That it is turned from Him, not to Him, appears when its direction is tested by the collision between His claim and its will. And in this aversion from the Holy One, who claims the whole heart, there lies at least the potency of 'all unrighteousness.'

"Long after this, . . . [as the close of his earthly life drew near], St. Paul wrote again of the human heart, to 'his true son' Titus. (3:3.) He reminds him of the wonder of that saving grace which he so fully unfolds in this Epistle; how, 'not according to our works,' the 'God who loveth man' had saved Titus, and saved Paul. And what had he saved them from? From a state in which they were 'disobedient, deceived, the slaves of divers lusts and pleasures, living in malice and envy, hateful, hating one another.' What, the loyal and laborious Titus, the chaste, the upright, the unutterably earnest Paul? Is not the picture greatly, lamentably, exaggerated, a burst of religious rhetoric?

Adolphe Monod tells us that he once thought it must be so; he felt himself quite unable to submit to the awful witness. But years moved, and he saw deeper into himself, seeing deeper into the holiness of God; and the truthfulness of that passage grew upon him."

### **The Reverence of the Lord is the Principal Part of Wisdom**

What a commentary these quotations make on the wise man's counsel : "The reverence of the Lord is the beginning [the principal part] of knowledge." (Prov. 1:7) -- and of wisdom. (Prov. 9:10.) "There is none that understandeth," quotes the Apostle. "From the standpoint both of the Psalmist and of the Apostle and indeed of all Biblical writers, every man is deficient in understanding (see Rom. 1:21,31), who does not apply his intelligence to the things which concern his relations to God--so as to be guided aright in his conduct in reference to God. . . . All the finite objects on which the intelligence may terminate are but intended to be the rounds of a ladder by which the mind may mount up to God. He who does not mount by means of these objects, does not understand, is not wise. He has not grasped the realities of things in their true relations. He does not construe aright the lesson which is spread out before him."

In the language of one well known to, and much esteemed and loved by the readers of this journal: "To render all we have to the Lord's service is not only a reasonable thing, but an offering far too small--far less than what we would like to render to Him Who has manifested such compassion and grace toward us. And we should feel thus, even if there were no rewards attached to . . . 'a consecration of ourselves. But inasmuch as God has attached great rewards and blessings, we should feel not only that a refusal to accept would be an indication of non-appreciation of Divine mercy, but an indication also of weakness of mind, of judgment, which is unable to balance the trifling and transitory pleasures of self-will for a few short years, with an eternity of joy and blessing and glory, in harmony with the Lord.

"**There is** none that seeketh after God." "The verb is translated diligently seek, in Heb. 11:6; and carefully seek, in Heb. 12:17. . . . The employment of the verb in relation to God as its object, proceeds on the assumption that God cannot 'by searching' be fully 'found out.' He stretches out illimitably before the investigating mind; and therefore, may be more and more discovered in His essential perfections and infinitely complicated relations. He is sought out, progressively and continuously, of all who realize the true end of human life, But there are none except those whose hearts are touched more or less powerfully by the Gospel of God's grace, who thus know themselves, and understand the whys and wherefores of their being -- and there are consequently none, but these exceptional persons, who make it their constant business **to seek out God.**"

### **Corruption in Word and Deed**

The careful student: will not fail to notice that there is an appreciable method in the arrangement of the Old Testament Scriptures which the Apostle groups together here, and which forms such an appallingly accurate picture of human depravity. First the universality of sin is affirmed, and the more general characteristics of human corruption are mentioned. (Ver. 10-12.) Next the prevalence of sin in speech is specified, both the coarse as well as the sugared tongue. (Ver. 13, 14.) In the next three verses (15-17) the picture of human depravity manifesting itself in word is completed by the description of the same wickedness showing itself in deeds. Finally, in verse 18, the fountain from which all this evil of both word and deed flows is specified. The overflow of all

this depravity arises from a sad void -- the absence of true piety, of that sense of reverence for God which should have filled the human heart.

Such is the conclusion which the Apostle reaches in regard to the whole human race. But the Jew might yet object that many of these Old Testament quotations referred not to them but to the Gentiles. St. Paul foresees this objection, and in the next verse, 19, takes care to set it aside so that nothing may impair the sweep of the sentence which God pronounces on the state of mankind.

### **To Whom does the Law Speak?**

**"Now we know** that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God."-Ver. 19.

The point of importance which the Apostle would here emphasize, is contained in the words "to them." It is undoubtedly true that many portions of the Old Testament spoke of Gentiles, as for example, in those passages of Scripture in which we read of "the burden of Egypt, the burden of Damascus, the burden of Edom, the burden of Nineveh, etc., etc." In such passages there is no question but that the Lord through His Prophets is describing the sins and impending punishment of Gentile nations. But even such passages while speaking of Gentiles were spoken to Israel, for their special benefit. "It is obvious indeed, that the Old Testament, while depicting to the Jews the wickedness of the Gentiles, did not at all mean to embitter them against the latter, but to put them on their guard against the same **sins**, and preserve them from the same judgments; a proof that God saw in their hearts the same germs of corruption, and foresaw their inevitable development if the Jews did not remain faithful to Him."

When the Apostle says, "**we know**," he seems to be appealing to the common sense of his readers, whoever they might be, Jews, Gentiles, or Christians. He is treading on ground which cannot be disputed. It is as though he were to say: "We know, every one does, that what things, soever the law saith (or contains), and these things especially which I have just quoted, are **spoken to them** that are under the law, that every mouth may be stopped, and all the world, not excepting **the Jews**, become liable to pay penalty to God."

### **That Every Mouth may be Stopped**

"Oh solemn silence, when at last it comes.! The harsh or muffled voices of self-defense, of self-assertion, are hushed at length. The man, like one of old, when he saw his **righteous** self in the light of God, 'lays his hand on his mouth.' (Job 40:4.) ' He leaves speech to God, and learns at last to listen. What shall he hear? An eternal repudiation? An objurgation, and then a final and exterminating anathema? No, something far other, and better, and more wonderful. But there must first be silence on man's part, if it is to be heard. **'Hear-and your souls shall live.'**

"So the great argument pauses, gathered up into an utterance which at once concentrates what has gone before, and prepares us for a-glorious sequel. Shut thy mouth, O man, and listen now:

**'Because by means of works of law there shall be justified no flesh in His presence; for by means of law comes-moral knowledge of sin.'**

## Attaining Christian Maturity

*"That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death if by any means I might attain unto the resurrection of the dead."-Phil. 3:7-11.*

THE Apostle's sentiment *is* that of all the saints; it is *that* of all *who will* be accounted "overcomers," and who will be accounted inheritors of the promise of joint-heirship with Jesus.

Nothing short of this will do. We must appreciate the loving favor of God above everything else in life, else we are not worthy of Him and not of the kind He is seeking. And it is with all who have the Lord's spirit just as it was with the Apostle; the moment they begin to weigh and contrast fellowship with God and the eternal hopes associated therewith, in contrast with earthly loves and family ties and earthly ambitions and pleasures, the latter all seem to be quite insignificant in comparison, dross as compared to pure gold. And from this standpoint they gladly renounce all, giving up life itself for the favor of God.

But this full development is not at the beginning of the Christian experience. It is development attained by growth. At the very beginning, however, it was necessary, before either the Apostle Paul or we could be accepted at all of the Lord, as begotten of the new nature, that we should first weigh the advantages of God's fellowship as against the earthly good things, and the decision must be on the side of Divine favor, so that we would give up the other -- earthly life, earthly hopes, earthly aims, earthly pleasures, consecrating them to sacrifice, in such measure as may be necessary in order to maintain Divine favor and blessing. From the time the scale was thus turned to the Lord's side, and our hearts were consecrated to Him, earthly things began to lose their weight and to lose their value, to lose appreciation in our eyes, as our eyes began to open the, wider to the heavenly things; and the latter became more and more weighty with us, more and more real, until we could see with the eye of faith Him who is invisible to the natural sight, and the crown of glory, and the exceeding great and precious things which God has, in reservation for them that love Him, and be 'More and more strengthened' thereby. And so with some it may have been after weeks or months or years that they reached the position attained by the Apostle when he wrote, that all things were hence-: forth but as loss and dross when weighed in comparison with Christ and God's loving' kindness or favor toward us in Him.

This loving favor of God, so much appreciated by. the, saints that they consecrate their earthly all to obtain, it, is not merely a favor as- respects future prospects and hopes-not merely as respects the Kingdom to come and' the glory and the honor and immortality then to be granted to such as are in Divine favor, but it extends to the present life. Gradually we come to appreciate fellowship and communion with the Father to such a degree as to produce misery of soul if this communion is interrupted.

The true child of God will be in such close fellowship with the Father, and with the spirit of truth and righteousness and love, that anything which would interrupt, or hinder this fellowship would be esteemed a calamity, however sweet or precious it might be to the natural man. The new creature is willing rather to cut it off, if it were dear as a right hand; to pluck it out, if it were precious as a right eye; than to allow any earthly thing to intervene- between him and the Divine loving favor which he has learned so to enjoy that he considers it better than all the rest of life.



## Words of Encouragement

Beloved in the Lord:

Greetings in the name of our Lord and Savior Jesus Christ.

It was only, a few months ago that I learned of your existence in Brooklyn, through an American Brother. Although our Italian Ecclesia has been separated from the Society for the last three years, we still had to depend on them to supply us with books, etc., but since I learned that you are carrying on the Lord's work, from now on I shall write you.

Now, dear brethren, we do not believe in going out to sell books to the people, but nevertheless, we believe in giving witness of the coming Kingdom and other Bible truths, so to this end, we are arranging a work for this coming spring. We have quite a few thousand tracts in Italian containing Bible truths that the Lord has provided, but we do not have any in English; neither will our financial condition (on account of unemployment) permit us to have printed any tracts in English, as our resources are exhausted by having printed our tracts in Italian, so that the Italian people could learn of the coming Kingdom of God. So, upon learning of your generous offer of free tracts, I am asking you in the name of the Ecclesia for several hundred, if possible a few, thousand copies of "Why Does God Permit Evil?" and also a few tracts of each of the other kinds. These will all be given free.

Now we need some Bibles and, some Hymn books in English, and so I have been authorized by the Ecclesia to ask you to send me one Bible and one Hymn book.

Wishing the Lord's blessings upon you all, I am

Yours in Christ, -- G. B.-Conn.

# THE HERALD OF CHRIST'S KINGDOM

*VOL. XV. April 15, 1932 No. 8*

## **Rooted and Grounded in Christ**

*"As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and established in the Faith, as ye have been taught, abounding therein with thanksgiving." -- Col. 2:6, 7.*

THE APOSTLE Paul, as a man of large spiritual vision and seeking ever to impart to the Church important spiritual lessons, urged those to whom he wrote to continue in this faith, and not to try to combine earthly philosophy with this Heavenly Message. As they had received Christ as God's Anointed and their sufficiency in all things -- the One "in whom are hidden all the treasures of wisdom and knowledge," in whom "dwelleth all the fulness of the Deity bodily"-so they were to walk. As they had recognized Him as the Heavenly Teacher, so they were to continue to make progress in the same way -- the path that leads to glory, honor and immortality. They were not to think for one moment that any human teaching could be mixed with the Divine Message; for any other doctrine would serve only to confuse the Heavenly Message in the minds of the hearers.

### **Development of the Spiritual Plant**

Having stated the matter in this way, the Apostle then uses a forceful illustration to show how we are to progress in Christ. Turning from the figure of a man walking in Christ as a member of His Body, St. Paul gives us the picture of a tree, the root of which goes downward and the trunk of which reaches upward, to obtain that nourishment which will give it strength and stability. As the roots of a tree push themselves downward and imbibe the nutriment of the soil, while at the same time the trunk and the branches reach *up* into the atmosphere to obtain through the leaves the necessary elements of growth, so the mentality of the Christian takes hold of the great and precious promises of the Word of God, while at the same time he is building character through his heart appreciation of these promises, in connection with the experiences of life. The roots of faith push down deep into the knowledge of the Divine Plan, while the tree of character grows higher and higher, developing and maturing the rich fruits of the Holy Spirit of God; for instruction is a form of construction.

While the Christian is thus growing up in character-likeness to our Redeemer, and his roots of faith are reaching deep down into the deep things of the Word of God, he is becoming established, settled. A tree that is well rooted in the earth is hard to uproot. It has a wonderful strength, a wonderful hold upon the earth, and requires years to die out. So it is with the Christian whose faith has been properly established; he should be so fixed, so established in the promises of God's Word, that no wind of doctrine could overturn his faith.

Whoever is continually looking around for something new is thus demonstrating the fact that he is not established in the Faith. Having once made sure that the Divine Plan is the Plan of God, we should not permit ourselves to be moved away from that position. On all Christians who are thus

rooted and grounded in the Scriptures the theories' of our day-Evolution, Christian Science, New Thought, etc.-- have no effect whatever. No Christian growth will be developed nor spiritual life retained unless the soul becomes fixed and settled **in** the Truth as it is in Christ Jesus.

### **One Cause of Spiritual Decline**

When once we have seen the Plan of God as revealed in Jesus, and have given ourselves to God and the study of His Word, the only way to retain our spiritual life is to continue in this doctrine, to root ourselves in this soil and remain there. We are not to seek other fields with the thought that we can receive additional nourishment there, and that an admixture of other elements with what we have will **be** advantageous. No theories will mix with the Lord's Plan. It is **complete**; it needs no assistance from other systems of belief. Any attempt to incorporate with it theories and ideas of men will *only* destroy its value. We can never become rooted and built up in Christ by such a course; our spiritual decay, and finally our spiritual death, would be the result.

No child of God can 'be carried about by every wind of doctrine; nor can he indulge in a morbid curiosity as to what this or that new theory may teach. To do so is very dangerous to the spirituality of a Christian. For one who has never known the Truth there might be some reason for such a course, but for one who has once thoroughly proven what is the Truth in Christ to go hunting around for new pastures in which to feed, there is no excuse. Either he has never been established in Christ, or else he has fallen into a spiritual decline. There is an exhaustless field for thought and for mental and spiritual activity in the Plan of God in all its varied features.

We believe that God purposed to have a Seed of Abraham through whom a blessing would come to all the families of the earth. Those who look for the fulfillment of this promise realize that Christ is the Seed of Abraham and that His work is to fulfill this promise. For this purpose He came into the world. Later on, the Church learn that not only Christ Jesus, the Head, but also the Church, His Body, are sharing in the same faith, the same promise made to Abraham. Each individual called has the opportunity of coming in, of exercising his faith, and of being built up as a member of the Body of Christ. By this time the Body of Christ must be nearly complete. The hour is at hand when this glorious Seed of Abraham is to take hold of the affairs of earth and bring in "the Restitution of all things spoken by the mouth of all the holy Prophets since the world began." - Acts 3:19-21.

As a tree does not breathe the same element at all times, and as it is not always flooded with sunshine, but needs also the rains and storms for its development, so the child of God needs varied experiences and sometimes change of environment to best develop all the fruits of the Holy Spirit. The great Husbandman knows just what experiences and surroundings each one of his "trees" needs-how much sunshine, how much rain, how much cold and how much heat, how much pruning-land He will supply just what is best adapted to each case. He knows how to vary these conditions, environment, etc., without disturbing the process of rooting and upbuilding, but developing it. This we do not know how to accomplish, but would bring upon ourselves spiritual disaster. So we need to keep ourselves continually under the care of the skilful Husbandman and earnestly cooperate with Him, that we may grow and become strong and immovable-firmly established.

## **Depth of Root Shown in Vigor and Fruitage**

The depth and the spread of the roots of a tree are shown 'by the vigor and the, fruitage of the tree. A tree that is not deeply and firmly grounded can neither bring forth rich, luscious fruit, nor furnish cool, refreshing shade to man. Depth of root is absolutely essential. So the Christian's faith must be deeply grounded in Christ; and thus shall we also grow up into Him, learning more and more what is the Divine will as expressed in Him. The rooting process is unseen, and can be judged only by its outward manifestations. When there is luxuriant foliage there is good rooting. But the growth must not stop there; fruit must be borne. And so the spiritual life of the child of God will manifest itself more and more in its likeness to Christ. To vary the figure, the Christian will not only be a branch in the Vine, but will bear rich clusters of fruit, which should become more choice. in quality and size year by year.

We sometimes see Christians who have little knowledge of worldly things and yet have deep spirituality, very deep rooting and grounding in Christ, a clear insight into the deep things of God, and a rich Christian experience. Perhaps their knowledge of the usages of polite society is less than that of many others of their brethren; they may have had few opportunities to learn all these details; and yet their ripe attainments in Christ may shame some who are more outwardly correct according to the social standards of the world. How careful we should be that our standards of judgment and our estimates of character are fashioned after the pattern of the Master; that we look beneath the surface; that we note rather the real, the essential traits, than any outward peculiarities of the flesh which in the sight of the Lord would have no weight in deciding the quality of the character or the place in the Kingdom.

## **Suggestions for Reflection**

If we are to be the judges of the world in the next Age, how shall we be fitted for this position, if we do not learn now how to take the proper viewpoint, the Lord's viewpoint, in our estimates of our brethren? If our love and our esteem for them is gauged by trifles, yea, by matters even unworthy of notice in the eyes of the Lord, are we developing the qualities of character which will -fit us to be the judges of the incoming Age? How are we growing up into Christ in all things? Let us judge ourselves rigidly along these lines, that we may indeed become like the Master and win His final approval.

The Apostle urges that we become established in the faith. This term refers to "the faith which was once delivered to the saints"-the one Faith. This is to hold at all costs. Satan will attempt to divert our minds into other channels, to draw our attention to some new thing. But the Plan of God, the Truth of God, as revealed in Jesus Christ our Lord, is but one. It is given us for our instruction in righteousness, "that the man of God may 'be perfect, thoroughly furnished unto every good work." (2 Timothy 3:17.) It is not the truth of Geometry or Trigonometry or Geology or Astronomy or any other science that we are to be diligent to study and be grounded and built up in, but God's Word. (John 17:17.) These other truths are very well in their way, but we have little time to study these now.

We shall have all eternity in which to learn all the wonders of creation, but now we are to apply ourselves especially to the mastery of spiritual Truth, the deep things of the Mystery of God, revealed to His saints for a specific purpose.

The Truth embraces all the Scriptural teachings relative to Christ and His work, to our relationship to Him as members of His Body, and to the brethren as fellow-members. We are to abide therein with thanksgiving. We should familiarize ourselves with the different features of this Truth more and more. We should be clear in regard to what our Lord taught and why He taught it, and should know how to connect the different parts of the Truth into a harmonious whole. We are to be thoroughly furnished. We are heartily to appreciate the loving kindness of our God in revealing to us these glorious things, and to realize that we did not originate them ourselves, nor was any man the originator of them, but the Lord Himself. They are the gift of God to us, and we are to be most thankful for this great gift, to guard it jealously as a priceless treasure, and to let our light shine to the glory of God's name.

### **Importance of Self-Scrutiny**

The Apostle's words in our text lead each child of God back to the time when he first made his own consecration. Under what conditions did we come into Christ? We recall that it required much humility on our part to acknowledge that we were sinners, utterly unable to save ourselves. Some seem to forget the way in which they started. They started with faith and humility and meekness, and with the desire to be truly built up into the Master's likeness. But they seem by degrees to lose sight of this, and begin to grow in another direction than straight upward into the fulness of Christ. They like to make some show before the world. They come to neglect the first principles of Christian development, while still talking about the doctrines, or making up doctrines of their own.

Thus gradually these get away from the doctrines and the Spirit of Christ. The Apostle puts us on guard against these dangers: Are you sure that you ever really received Christ? Are you sure that you ever actually made a full consecration to God and became a New Creature? You should know this. If you did, then make sure that you are progressing in His likeness. Without careful scrutiny, you might think you are progressing when you are not. The Narrow Way remains narrow unto the end of the journey; a mere profession of faith and a certain round of observances are not sufficient. Remember that we are to confess the Lord by our looks, by our manner, by all the acts and, words of life.

Only by continual scrutiny of ourselves in the light of God's Word can we make real progress in the narrow way in which our Master walked. Truth is to become brighter and fuller and more luminous as we go onward. To this end, we must keep close to the Word and in line with His Program. The Lord will not accept little, undeveloped sprouts for the Kingdom, but He wants those that have grown and matured-strong, sturdy "trees of righteousness." - Isaiah 61:3.

Delve into the promises of God more and more. As you do this, the roots of faith will draw up the nutriment and send it out into your life, and you will grow, just as a tree grows, because nourished, fed. Thus alone will you become established in The Faith, and not in your imaginings nor the imaginings of others. Our faith is to grow stronger and more vigorous day by day. It is not to be a faith in ourselves or in anything apart from the Lord. Faith is what we started with in the beginning, and we shall need it in increasing measure as we go on in our upward way-faith in God and in His sure Word. All that we know as children of the Lord has come to us through the channel of Jesus, His holy Apostles, and the Prophets of old, and we are to continue feeding at this same table with thanksgiving.

## THE WAITING ONES

"There are some among the faithful,  
Waiting, watching every day,  
Peering through the misty shadows  
To the clear and lighted way;  
Listening in the dusky twilight,  
Waiting even in the night;  
'Mid the toil and heat of noonday  
Bending forward to the light.

"And they speak in eager whispers  
'Can we see His chariot yet?'  
'Will the Master come this evening?'  
'Will the Heavenly Friend forget?'  
So they stand, these earnest servants,  
Waiting, watching evermore  
For the clouds to part asunder,  
And reveal the open door.

"There are troubled ones among them  
Looking through the weary night;  
Some are God's dear little children  
Watching for the dawning light;  
Some are aged pilgrims, longing  
For the Master's spoken word;  
There are some in every country  
Waiting, watching for the Lord.

"And they take their daily duties,  
And perform, them as for Him;  
And they read His loving message  
When their eyes are tired and dim.  
They are living lives of blessing  
Lives of love for His dear sake,  
While they wait with eager longing  
For the morn of joy to break.

"Now He doth no longer tarry;  
Soon He'll fold them to His breast;  
**He** will make His watchers happy  
In this everlasting rest.  
He will give them satisfaction  
For their days of waiting here;  
And their joy shall be unceasing  
When they shall His glory share."

# The Philosophy of the New Life

[Contributed]

*"Who art thou that judgest another man's servant? to his master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. . . . For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." - Rom. 14:4, 7, 8.*

IT HAS been said that there is one great maxim in interpreting the Scriptures from which there should be no departure. It is, that men can never understand the Word of God aright, until they are willing to suffer it to speak out its fair and proper meaning.

There has been much difficulty in understanding the Book of Romans 'by many Christians because they do not come under this rule of interpretation. This seems true of the early Church even, for we read in 2 Pet. 3:15, 16, "Even as our beloved Brother Paul also according to the wisdom given unto him hath written unto you.; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." The author of the Book of Hebrews also says, "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." (Heb. 5:11.) And this statement was made after writing to them of the typical and antitypical high priests and under priests in both orders, that of Aaron under the law, and of Melchisedec, typical of the High Priest of our order. They were dull of hearing because they had become such as had need of milk and not of strong meat, unskilful in the Word of Righteousness, having failed to exercise their senses, and so were unable to discern both good and evil. - Heb. 5:14.

## Importance of Self-Obliteration

Men often fail to let the Scriptures speak for themselves. They seek to add their theories to simple statements of facts. The facts are plain, but the theories often obscure and mystifying. At this early date, A. D. 57, St. Paul had preached the doctrine of Justification by Faith, which doctrine had already been perverted, if we understand correctly the Epistle of James. :[t would seem by this Epistle that many had come to believe and teach that good works were of no import, failing to see that if the follower of Christ were filled with the Holy Spirit, if his faith in the merits of the ransom were what it should be, good works must of necessity be manifested in the life and conduct of one so professing. It seems to have been one of the delusions of the Adversary ever since, down to the present time, to set aside the proper understanding of the sacrifice of our Master and to substitute the doctrine of works, thus influencing the mind of the believer in the thought of his own merit-that he earns his way to salvation by the things which he does. This seems to be a prevalent thought, and so there are many who have placed works before faith, and live as though justified by these works, forgetting that "By grace are ye saved through faith; and that not of yourselves: it is the gift of God : Not of works, lest any man should boast." "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." - Eph. 2:8-10.

There is perhaps in the New Testament no book which requires, in order to be understood, a greater degree of self-obliteration on the part of the believer, than the Book of Romans. The depth

of its doctrines and the antagonism of these doctrines to the natural heart and mind of men, make this necessary. Where this self-renunciation is not found, the Book is vaguely if at all understood. Its doctrines are perplexing and disturbing. A humble and prayerful attitude is needful to understand the views and teachings of this as well as of other Scriptures. If the seeker after truth will permit them "to speak out their fair and proper meaning," he will not come from their study confused and dissatisfied. He will be rewarded by a happy understanding of its mysteries, and with the Apostle can say, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; . . . and this will we do if God permit:"

### **Urges Patience and Tolerance Toward Others**

In this 14th chapter of Romans the Apostle sets forth a striking discourse on Christian charity. Difference of opinion there existed as it does today on the interpretation of many passages of Scripture, and for this reason the Church of Christ during all of the Gospel Age has been divided into various sects;--and controversies have arisen which have resulted in much strife and hatred, leading to persecution by those who hold to the majority opinion. Blood has been shed, wars have been waged, and even nations have risen into power or sunk into oblivion. Had this fourteenth chapter of Romans been established in the hearts of Christians, the contention and strife among them would not have left the trail of blood along the sands of time as is recorded by the historians of the ages past. The love of Christ has not prevailed. Tolerance has been almost unknown, except in a minor way. Men have not "followed after the things which make for peace, and things wherewith one may edify another"; those things which "aid him in his efforts to become holy: and to seek to build him up in holy faith." - Romans 14:19.

From the first to the sixth verses of this chapter the Apostle discusses some of the varying opinions held by the different members in the Church at Rome concerning; the, customs of the times. He urges patience and tolerance toward the views of one another provided those differing views were not concerning matters of vital importance, fundamental truths, etc., such as the redemptive work of the Master. He shows them that men may differ upon some points in their understanding and still be loyal saints of God, doing all -that they do in honesty of heart; that is, if every man were fully persuaded in his own mind, then lie could eat or eat not and still give God thanks. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and arose, and revived, that He might be Lord both of the dead and living." - Rom. 14:7-9.

### **Rises to Sublime Heights**

In order to understand these arguments, fully we must recall the condition with which the Apostle was trying to deal. The Church was constituted in Rome as elsewhere mostly of those of 'the lower classes, with a goodly number of the middle classes, and a few perhaps of Caesar's own household and others of high rank. (Phil. 4:22.) They were living in the midst of pagan pomp and power.. Many of them were of pagan families where sacrifices were offered upon the family altar perhaps daily, and then the sacrifices placed' before them for consumption. To the Jewish Christian this was in its nature an affront to Jehovah and therefore a sin, and the Jewish believer perhaps insisted that the Gentile brother be: disciplined, unless such Jewish Christian. had progressed to that point where he was so filled with the Holy Spirit that he saw there was nothing unclean of itself, but to him that esteemeth it unclean, to him it is unclean.



The Jewish believer saturated with the Law and its ordinances in many cases could not set aside the ceremonies which characterized his old faith. He could not bring himself to forget that the holy days, the feasts, the sabbaths, etc., had been put aside by the death and resurrection of Jesus Christ, that the Law had been nailed to the tree, and a new order of things had been instituted. The Law had served its purpose, it had pointed the way to the Cross, and God had passed in His stately steps on to the selection of a Bride for the Bridegroom, whose duty and privilege now was to make herself ready, to adorn herself with raiment of needlework, and so be brought before the King. "With gladness and rejoicing shall they be brought: they shall enter into the King's palace. The King's daughter shall be all glorious within: her clothing is of wrought gold. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." - Psa. 45.

How petty were their differences in view of this 45th Psalm. How true that the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit, and that he that in these things serveth Christ is acceptable to God. "So shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him." (Psa. 45:11.) "O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand." (Psa. 95:6, 7.) The Apostle had risen to sublime heights in his surrender of himself, and consequently had come to a marvelous understanding of God's Plan concerning His creation. His self-elimination had reached the point where if meat should cause his brother to offend, he would eat no more meat. And so he censures these who are judging the weaker ones, and condemns their assumption of superiority and at the same time condemns those who criticize them who can eat without condemnation to themselves. He urges them to forget their differences on these points and come together for their mutual good and further development of character. Let them follow after the things which make for peace and things wherewith they might edify one another.

### **Living Unto Christ**

The life of the consecrated Christian belongs not to himself, but to his Lord. No man liveth to himself means that the Christian has always in mind that he is no longer his own, but another's; that he has given up his earth rights, his will, his natural interests, and is now wholly and completely Christ's, and that the life he now lives he lives by the faith of Jesus Christ who gave His life for him. Likewise the matter of his death, this also is in the hands of God. This also is part of his sacrifice. None of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

The Apostle elsewhere argues that we are all members of Christ, one Body. (1 Cor. 12:12.) If this be true, then the various members are related to one another, but through the Head—directly related to the Lord. Consequently the life and death of the consecrated are through Him. His claim is above all other interests, for He has bought us with His own—precious blood. How greatly has the King desired thy beauty and how truly must the King's daughter be all glorious within, and her clothing of wrought gold.

And how glorious must she, the King's daughter, be within? All glorious—completely detached from the things of time, holding secretly to no earthly idols in her heart. For to such He said of old "Every man of the house of Israel that setteth up his idols in his heart, and putteth the

stumbling block of his iniquity before his face . . . I the Lord will answer him by Myself. And I will set My face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of My people; and ye shall know that I am the Lord." (Ezek. 14:4-8.) This threat of punishment applies to the Christian as well as to Israel of that day, and more so perhaps, since the follower of Christ has a much greater degree of enlightenment.

### **A New Relationship Established**

Now how can she, the King's daughter, become all glorious within? She has no righteousness of her own, no beauty which she can claim as hers. But the Psalmist says, "Blessed is he whose transgression is forgiven, whose sin is covered." (Psa. 32:1.) And the Apostle exclaims that I may "be found in Him, not having mine own righteousness, which is of the Law, but that Which is through the faith of Christ, the righteousness which is of God by faith." (Phil. 3:9.) This then is the answer the imputed righteousness of Jesus Christ; and this is the equivalent of having Him fashioned within our being.

This righteousness which is of God by faith when properly accepted produces definite results in the transformation of character. First, it establishes a new relationship to God; second, it introduces a new principle of life; and third, it means that the righteousness which is by faith is the acceptance of the righteousness of Christ, in a faith which makes us one with Him -- thus dressed in a beauty or glory not our own. Man through sin became alienated from God and developed a carnality of mind which puts him at enmity With God. We need not emphasize this fact. It is evident about us everywhere, especially at this time when the veneer of civilization is falling from the face of human society and mankind is revealed in his true nature as the servant of the Adversary. Already we hear the "kindreds of the earth beginning to wail because of Him." - Rev. 1:7.

When Abraham left Chaldea with its paganism, at the invitation of the true God, accepted His promises, and erected his altar and made his covenant by sacrifice, we read that "his faith was counted unto him for righteousness," and a new relationship was established. David says, "When I kept silence, my bones waxed old through my roaring all the day long : for day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer. I acknowledged my sin unto Thee, . . . and Thou forgavest the iniquity of my sin, . . . Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance." (Psa. 32.) A new relationship was established. And so down these centuries the Christian has been accepted not because of his own righteousness, but because of the imputed righteousness of Christ, dressed in a righteousness not his own -- a new relationship to God.

When one has entered into- this new relationship with God, he is what may be called newly begotten, spirit begotten, a potential new creature, begotten to a new and different nature, the Divine; but it is only a begettal and may become a miscarriage if the new relationship be neglected, for it is a delicate, perishable creature in embryo, a promise of something above the mortal mind, a likeness of Jesus Christ on the plane of immortality. We know not what we shall be, but we know that we shall be like Him and that we shall see Him as He is.

## **"Yet not I but Christ Liveth in Me"**

A new principle of life has been introduced into the soul, the germ of Divinity, and it is this principle which determines what h-e is, and he stands before God in a righteousness imputed to him because of his faith. He is accounted perfect, although he does not possess perfection. He is still in the flesh, an imperfect vessel, and the passing days record his success and his failure, his uprising and his down-sitting. He may seem to be a failure, but the Father knows the heart and He heeds the penitence, the cravings, and the determinations to walk in a more strict accord with the Holy One. These things give promise of a perfection yet to be, and h-e is accounted righteous, justified by his faith. His sins are not imputed to him because they are not willful, but he has not yet come into the fulness of the life in Christ. He is not complete in Him until He can meekly and humbly say with the Apostle, "I live, yet not I, but Christ liveth in me, and the life I now live, I live by the faith of Jesus Christ." At that moment he sees himself as God sees him, as Christ sees him, and he cries with the Psalmist, "O Lord, Thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, Thou understandest my thoughts afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether."

In this frame of mind he realizes more completely what the sacrifice of the Master means to him and he makes that full surrender which we know as consecration. "He enters into that fulness of peace and joy which men have when they come to believe in God through Christ, and have put on His robe of righteousness, dressed in a beauty not his own" and he cries again with the Psalmist "Search me, O God, and know my heart: Try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting." Thus is he crucified with Christ. He enjoys that peace which passeth understanding, that peace of the Master which He gives, but not as the world gives. To use another illustration:

## **Where the Impulses of Life Originate**

It is often said that in every human being there are three personalities, but this can hardly be said as true. It seems more likely that each personality lives and operates in three spheres, that is, of thought, of desire, and of will. The first of these is superficial. It is our ordinary functioning of the mind in its contact with our fellow men, as the casual contact shows us. The second is deeper and more secret-that sphere in which we discuss the 'more intimate things of life with ourselves, our fears and hopes, our desires and ambitions, our dreams and our visions. We keep them to ourselves, and only reveal them in rare moments of confidence when we may show to some close friend or kindred spirit, the things which would be to a more or less degree our personality. Under stress of joy or sorrow we may show traits of character that our friends and acquaintances may never have suspected. This is true many times when passing through the crises of life and death. Unlooked for strength and also unlooked for weakness show themselves at such times. But beyond this there is a sphere wholly unknown to our fellow men and to a great degree to ourselves. This is the shrine of our being, our soul, the holy of holies, if you please, of our ego-that which the psychologist calls the subconscious mind.

The first and second sphere may be likened to the court and the holy. This third sphere is the center of our being. It is here that the impulses of life originate. It controls the body functions, and is the receptacle for all the impressions of life, and it registers our reactions to our life

contacts. It is as real as the body itself, although we know not what it is or where it resides. It is the seat of memory, and every impression made upon our special senses is preserved and may be reproduced under certain conditions. Names and places of our childhood, for instance, unthought of for many years, may be recalled vividly by some suggestive odor or taste or sight. They were not dead, but simply stored away in this inmost shrine. We sleep, we dream, and picture after picture of the forgotten things pass in review -- scenes and happenings long thought forgotten because we could not recall by any power of the will.

It is here that the emotions of love and hate originate. It is here that crime and sin of various kinds are conceived and show themselves in the man long held in esteem and reverence. By his will power he may have held them in check, or he may not have been conscious of them; but some change has taken place and they dominate the individual; and so the good propensities may arise also.

### **Passing through Death unto Life**

By the knowledge of this truth is explained we believe, the mysticism of the Christian religious experiences. Christ must dominate this inner shrine. He must be fashioned within this holy of holies. It is not enough that He should be reflected in our outer life, the court, nor that He should show Himself in the holy' by pure thought and reverent contemplation, moral living, etc. He must pass on into the holy of holies of our being and dominate our lives. In other words we must be more and more filled with the Holy Spirit of God. It is Christ in you the hope of glory. We must be all glorious within.

This is the appeal which the Apostle makes when he beseeches the brethren to present their bodies living sacrifices, and calls it their reasonable service. It leads to a transformation of the individual through a renewing of his mind, and this transformation makes of him a potential new creature; not a reformed old creature, but transformed into a new creature. This process is known Scripturally by several terms: "passing from death unto life," being "quickened together with Christ," etc., but the Master called it "the new birth," or the "new begetting." "Ye must be born [begotten] again." "Except a man be born [begotten] again, he cannot see the Kingdom of God." Except we be begotten again, the Kingdom of God with its peace and joy, with its sacrifice of all human traits, is not within our conception. And this change takes place in the 'holy of holies, the shrine of our being, by Christ passing in and being fashioned within.

Paul refers to this change when he says, "It pleased God to reveal His Son in me." There was a time when Paul persecuted the Church of his day, thinking he did God a service. In all three spheres of his being he was virtually opposed to the influences of the Holy Spirit as manifested in Jesus Christ and His doctrines so strongly different from Judaism. Paul's outer life was an active opposition to the Church, his inner life was filled with hatred, and the inmost shrine of his being was barricaded like a fortress against Christian influences. But there must have been something in Stephen's defense before the Jewish Council which entered into the Apostle's mind and weakened his opposition, for we hear the Voice say to him on his way to Damascus, "It is hard for thee to kick against the pricks." He could not have been so secure in his convictions as his outer conduct would seem to indicate. The Holy Spirit had probably 'been striving with him, but it took this experience to break down' the barrier into his inmost mind and he began to think more deeply of the things he had seen and heard.

## The Begotten State a Spiritual Embryo

Stephen's death must have affected him, - for he was evidently supported by a power which was more than human. Stephen, "being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." (Acts 7:55, 56.) The martyr saw all this without physical harm, but the persecutor was blinded by a similar vision, physically blinded, but at the same time his spiritual vision opened, and the Master passed in to be fashioned in him. God had revealed His Son in Paul. This revelation is the first step in the fashioning of Christ within. We do not all have so dramatic an experience as did Paul, but the change comes and is just as thorough as it was in him. It can be nothing less. It means the passing from death unto life.

To use a physical analogy, when a man is begotten again, he is only a spiritual embryo, feeble and undeveloped, but containing the possibilities of further development into a strong and virile character, ready to be born into the beauty of perfect holiness. Paul expresses this thought when he says, "My little children, of whom I travail in birth again until Christ be formed in you." This fashioning begins at the moment Christ enters into the believer, and progresses more or less rapidly and perfectly as we do or do not yield ourselves to His will, as we make more room in our heart for Him and give Him a greater control over our lives. This is perhaps the reason that the Christian who has been long in the way of consecration, and *has* kept his sacrifice upon the altar, shows the highest spiritual growth and beauty. The fruits of the spirit manifest themselves the more as Christ has been fashioned within.

## The Life of the Christian Intertwined with That of Christ

It is not a fantastic idea, for in the temporal things we sometimes see one personality dominate the life of another in much the same way. "Robert Browning has set forth this fact in a poem called 'By the Fireside.' He shows us a husband and wife sitting by the fireside in the evening. They have lived a close and intimate life. They are growing old. The husband tells her how deeply her personality has become mingled with his. He says

**"My own, see where the years conduct,  
At first, 'twas something our two souls  
Should mix as mists do: each is sucked  
In each now: on the new stream rolls,  
Whatever rocks obstruct.'**

"That is the old man's first statement of this strange possession of one personality by another. He recalls their lives together and speaks of the ever increasing unity of spirit *as* time passed on until the consummation. It came he says, as they stood at 'the close of day, on a rustic bridge over a quiet stream

**"A moment after, and hands unseen  
Were hanging the night around us fast:  
But we knew that a bar, was broken between  
Life and life: we were mixed at last  
In spite of the mortal screen.'**

"And so there is a spiritual counterpart in the men and women into whose inmost being Christ has entered and in whom He is being fashioned. Until life and life are mixed at last in spite of mortal screen."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." The time is coming when to the Bride class now here, *all* things shall pass away, when to them the things which now are shall be no more, when the lips, the hands, the feet, the brain, the body in toto shall pass into dust, and the only thing which shall remain will be the personality fashioned in that inmost shrine into which Christ has come. There shall He be made perfect, and we shall be conformed into the likeness of God's dear Son.

### **Illustration of the Deeper Life**

If Christ has not been forming in this center of our being, then some other personality has. There is no alternative. The shrine will not remain empty. Either God or the Adversary must dominate. "Behold I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him; and lie with Me." Only if we be all glorious within, can this intimate relationship become possible.

The little story which follows illustrates the foregoing thought: "A little cottage prayer meeting in an upland village, had dispersed, and the good man of the house came out to convoy the speaker across the moor. He was a in-an no longer young, as the whitening hairs and dimming eyes declared, but his iron frame and steadfast tread showed no lessening of his superb strength. He had been a callous and defiant unbeliever, proclaiming his unbelief in God and the Gospel with a fearless energy of unshakable conviction. But he had been caught *in* the revival of 1859. After months of moral and spiritual wrestling he had been found in Christ. The echoes of his struggle had been heard all his years in the pathos of his prayers. It was a still clear night and the two men walked on in silence, under the wide clear heavens strewn with myriad stars. The speaker's text had been: 'Be ye therefore perfect, even as your Father in heaven is perfect.' He had appealed for a nobler ideal and a higher attainment *in* righteousness, and he had closed by declaring that the wedding garment for which the King would look when He came in to see the guests was the robe of character. As they entered upon the moor, the older man began to speak, half musingly, on the searching and rebuking message of the evening, and to express the need of a greater *loyalty* to Christ's command. Then he added, five and twenty years ago I found peace in being clothed with the righteousness of Christ. There I found shelter, and there I find shelter still; and there, when the King comes in to see the guests, I shall find shelter at the end. His eyes were lit up with his absorbing fervor. With an intense and straining hand clasp he *was* gone.

"The younger man walked on troubled and *self* questioning. He had preached the new birth ' and the new life, the need of forgiveness of sins, the acceptance of the mercy of Gad in Christ, and ,the self-renunciation which is its complement. But the older man's words lifted his eyes to a heaven *whose* moral canopy was more wondrous than the stars. A thought of Pascal's read that morning which had affirmed that too few had a faith of God which saw Him as He is, flashed into .his mind. In the light of God's infinite holiness the sins and faults of his youth stood out as never before. The daring willfulness of many of his idler moods and his unconfessed distaste of holiness seemed to render him liable to the penalty of the sin that hath never forgiveness; His whole nature seemed crimson *red* with the stain of his wrong doing. He needed something more than he had

yet received before he could meet the glance of the King. He knelt and sheltered himself as the older, man 'had done *in the* righteousness of Christ, accepted as his in that hour of faith. When he rose, he stood under a third heaven of grace, higher than his thoughts had ever reached. The Psalm was upon his lips 'Blessed *is* the man unto whom the Lord imputeth not iniquity.' He went homeward with McCheyne's *two* lines making music within:

**"When I stand before the Throne  
Dressed in beauty not *my* own."**

## **Jesus and the Resurrection**

***"But now is Christ risen from the dead, and become the first-fruits of them that slept."-1 Cor. 15:20.***

SALVATION, O the joyful sound, ,what tidings for our race!" Thus wrote the poet, expressing the sense of profound gladness of heart which logically and spontaneously springs forth from the hearts of those true believers in the doctrine of the resurrection of the dead. Surely of all proclamations that have gone forth amongst men there is none that equals in importance the teaching that there is to be a reviving, an awakening of those who have fallen into the state of death. It is without doubt the great pivotal doctrine of the Bible, and in fact represents that philosophy and teaching which distinguishes the Bible from all other literature and all other religions of the world. Indeed, so stupendous and sublime is the proposition of the resurrection of the dead that comparatively few of mankind seem capable of exercising that degree of faith that will enable them to really receive and act upon the teaching as established truth. And the various creeds amongst men disclose the fact that so 'difficult of acceptance is the doctrine of the resurrection that the human mind ingeniously seeks out other methods and philosophies of setting up the hope of life beyond the grave, than that of a resurrection of the dead.

### **They Sleep until the Morning**

Those who will set aside the philosophies and traditions of men on the subject, and heed carefully and prayerfully the Divine messages, must sooner or later come under the conviction expressed by the Apostle when he, declares that if there be no resurrection 'of the dead, then there is no hope 'of a future life for any. (1 Cor. 15:13, 14.) Truly the hope of life by a resurrection. of the dead constitutes the very kernel of the entire Gospel theme Jesus, when amongst men, declared that He was the resurrection and the life-in other words, God had vested in Him the power of the resurrection, giving Him as He said in His last message to St. John, "the keys of death and hades," which signified the power and the authority to open the prison-house of death and set free all the captives.

One of the most significant and powerful figures of speech used in the Bible is represented in the words of the Psalmist, "Weeping may endure for a night, but joy cometh in the morning," for it is the picture of the night followed by the morning that is held up to view. Man's experience under the reign of death is pictured as the night-time and his coming forth from the tomb in the set time fixed in the counsels of God, marks the morning-tune for humanity. And just as in the natural affairs, the night is the time for sleep, so the morning is the time of the waking out of sleep and going forth in life's activities again. Consequently the word "sleep" for death is very frequent in the Scriptures, in both the Old and New Testaments. In the Old Testament the patriarchs are said

to "sleep with their fathers," and this was said alike of both good and bad, kings and prophets and common people. In the New Testament the Apostle speaks of those that sleep in Jesus, for whom we are to sorrow not as others Who have no hope, because we believe in the resurrection of the dead. In the case of Stephen it is said that he fell-'asleep, and the Apostle in speaking of the closing of the Gospel Age declared that some of the Church would not thus sleep, staying, "We shall not all sleep but we shall all be changed." (1 Kings 2:10; Acts 7:60; 1 Thess. 4:14; 1 Cor. 15:51.) Dr. Lightfoot calls attention to the fact that the Jewish theological writings, the Talmud, contain the expression, "when he slept," hundreds of times, as signifying (the time of death; and our word -cemetery means "sleeping place." Dr. Trench, the noted scholar, says of this word sleep, "thereby the reality of death is not denied, but only the fact implicitly assumed that death will be followed *by* a resurrection, as sleep is followed by an awakening."

### **No Future Life without Resurrection**

Obviously then death would not have been even figuratively called a sleep except for 'the provision for a resurrection, nor would it have been appropriate had no awakening of the dead been intended. And although this awakening could not take place without a redemption, and although the redemption price providing for the awakening was not secured until Calvary, nevertheless all of God's people who have faith in His promise made to Abraham ("In thy seed shall all the families of the earth be blessed") realize that what God had promised. He would 'surely fulfill, 'and 'that if millions of the families of the earth had gone down into death prior to the promise and 'before the coming of the Seed 'of Abraham, therefore the fulfillment of that promise signified a general awakening from the sleep of death for all humanity-in order that all might have the opportunity of being blessed by the glorious and exalted Seed of Abraham.

It was from 'this standpoint that our Lord spoke and acted, when He declared that all in their graves should hear' the voice of the Son of God and come forth; they that have done well (those now on trial and approved of the Lord as overcomers) unto the resurrection of life, and they that have done evil (those who have not escaped the condemnation, or been approved of, God) unto a resurrection by judgment trial. (John 5:28, 29.) That judgment trial will be their blessed opportunity of coming to a knowledge of 'the truth respecting the Divine character and plan, and if they will, of coming into harmony with it, and by the development of character during the Millennium, reaching full perfection of restitution at its close. Meantime they sleep -- "sleep in Jesus," in the sense that a hope of awakening in the resurrection morning centers in Jesus by Divine arrangement, through the atonement sacrifice which, by the grace of God, He, gave a ransom for all.-1 Tim. 2:6.

Thus the great truth concerning the resurrection hope, unfolds before us in the Word of God. It was in harmony with this that the Apostle declared, "Of the hope and resurrection of the dead I am called in question." (Acts 23:6.) And again it is declared that his constant theme in preaching was "Jesus and the resurrection." (Acts 17:18.) There is then no hope of a future life without a resurrection, and there is no hope of a resurrection except in Jesus-that He died for our sins and thus arranged for the payment of the penalty of death which was against us, and thus permitted the wages of sin, death, to become merely a temporary "sleep," from which He will awaken, mankind that they may be blessed under all the great and wonderful privileges of His Kingdom during the Millennial Age, otherwise in the Scriptures called the Day of judgment or trial for the world, as this present Gospel Age is the day of trial for the Church.



## **Faith's Strong Foundation**

Forcefully and surely does the great Apostle set forth the logic of the doctrine of the resurrection "If Christ be not risen, then is our preaching vain and your faith is also vain. . . . Ye are yet in your sins. Then they 'also which are-fallen-asleep in Christ are perished." Briefly, Jesus was the honored Son of God, "the Only Begotten of the Father," "the beginning -of the creation of God." Through Him there was given, while He was in glory with the Father, the privilege of becoming man's Redeemer; He gladly accepted this privilege of service, "for the joy that was set before Him"; He left the condition of glory in which He was rich, was made flesh, very poor indeed as compared with His glorious spiritual state, endured the cross, despising the shame, and ultimately received the glorious exaltation of the Divine nature, and in His resurrection became, or was made, heir of all things. In order to comply with the Divine program it was necessary that He should take the human nature; because it was a man that had sinned, and as St. Paul's logic sets forth, as by man came death, so by a man must also come the resurrection of the dead. In keeping with the Divine law given to Israel only the sacrifice of a perfect life could redeem the original sinner, Adam, and his children, who shared his penalty. And this is the sum total of the necessity for our Lord's human existence and for His death as the Apostle further 'explains. - Heb. 2:14.

The Evangelist declares that Christ "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." From this we may reasonably assume that it was not only necessary that Christ should rise from the dead and become alive for evermore in order to accomplish the great work planned of God and foretold by -the Prophets and secured 'by His own sacrifice, but it was necessary also that indubitable proof 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 dispensation was marked out to be a Faith Age, for the selection of those who walk by faith and not by sight, who should compose the Royal Family, the Kingdom. But faith in order to be faith and not mere 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.

## **First-Fruits of Them that Slept**

Following the Pentecostal blessing, there came the promised illumination to the waiting disciples, and this further unfolding and revealing of details with regard to the resurrection hope became of great value to the primitive Church; and the entire matter is sublimely and most logically expounded by the Apostle Paul as he proceeds, saying, "But now is, Christ-risen from the dead and become the first-fruits of them that slept." We reason that if our Lord became the first-fruits of them that slept, then surely He himself slept, and the inference is that all humanity enter the death sleep. And if our Lord was awakened, raised from the dead by the Father's power, must not all be awakened and lifted up? A first-fruits necessarily implies after-fruits. The Scriptures truly affirm that the Church is included with the Lord as a part of the first-fruits, "a kind of first-fruits unto God of His creatures." (Jas. 1:18.) Thus the resurrection of the Christ began with the resurrection of our Lord and will be consummated with the change of the last member' of the Church which is His Body. "Christ, the firstfruits," will then be complete. But this will not consummate the Divine Plan, 'for it is God's intention to have the after-fruits, a great harvest, which will be gathered during the Millennial Age. To this the Apostle refers, saying, afterwards they that are Christ's during His parousia. Our Lord's parousia will continue for a thousand years,

He will be present in the world, present for the very purpose of ascertaining how many of the world under favorable conditions of knowledge and opportunity and assistance, will be glad to go up on the Highway of Holiness to perfection, to full recovery out of sin and death. That noble company will be the afterfruits of the Divine Plan. Earth as well as heaven will be filled with the glory of God, when all evildoers shall have been cut off; and when every voice in heaven and earth shall be heard praising Him that sitteth upon the throne, and the Lamb, for the great consummation of the Divine Program.

### **It is Sown-It is Raised**

But an important distinction is shown by the Apostle between the resurrection of the first-fruits and those that come afterwards, and this distinction is of the greatest interest to those who by the grace of God are enabled to enter into fellowship with Christ in His sufferings. So great is the transformation and change of the Church that the Apostle John says, "It doth not yet appear what we shall be. But the words of the Apostle Paul shed much light on the subject, for he says, "It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spiritual body." And since the Church's resurrection is really a share or part of Christ's resurrection, the First Resurrection, these words must also describe our Lord's resurrection. Concerning Jesus we read that He was "put to death in the flesh and made alive in the spirit"; the evident meaning of which statement is that Christ was raised from the dead an entirely new creature, of a new nature, not in the flesh, not in human nature, but in spirit, a spirit being. The question is a reasonable one, What is it that is sown and that is raised? The answer is, In the case of our Lord, it was His soul or being. When He was thirty years of age He was simply the perfect One, a man separate from sinners. When He consecrated Himself at baptism and was begotten of the Holy Spirit He was then a new creature in embryo. It was our Lord, the new creature, who was the heir of all things, the High-priest, whose privilege it was to sacrifice. He sacrificed His flesh, His earthly nature, which He covenanted to the Father at His baptism. He finished the work of sacrificing at Calvary; for parts of three days He was dead, but when the resurrection moment came and the Father raised Him up by His own power, He raised up not the sacrificed flesh, but the new creature, the "It" to which the Apostle refers, the "It" which was sown, buried in the flesh, in dishonor, with the wicked and the rich. It was raised the third day to glory, honor, and immortality, the Divine nature. In other words the new creature was perfected by being given a new body. Thus seen, all the Lord's people as was their Lord, are dual beings. They as new creatures have a reckoned existence while their mortal bodies are reckoned dead. By and by when the mortal flesh is actually dead, the new creature will be perfected by being granted a new body, a resurrection body. Let us ever remember the Apostle's words -and apply them to ourselves, "I count all things but loss and dross that I may win Christ-that I may know Him and the power of His resurrection [sharing in] being made conformable to His death."-Phil. 3:8-10.

### **The First Resurrection Blessed and Holy**

It is no marvel that there has been these nineteen centuries of the ministry of the Spirit by which to cleanse, sanctify, and transform these who are in prospect to share with their Lord in His resurrection and to participate with Him in all those blessed joys and honors associated with His office as King of kings and Lord of lords. No marvel also that it is written prophetically concerning these who are to be Christ's joint-heirs, "Blessed and holy is he that bath part in the First Resurrection," for they are those who will have followed the Lamb whithersoever He goeth,

the "called, chosen, and faithful" unto death. Another commenting upon the exalted character and glorious future of these who share in the First Resurrection very 'beautifully observes that:

"They were holy in their lives and aims while they lived in the flesh. They had 'the testimony of Jesus' and 'the Word of God,' and confessed it over against a gainsaying world, and held it fast against persecution and death, and willingly suffered the loss of all things, counting them but refuse and offal, rather than let go their confession and hope in Christ Jesus. They were . the salt of the earth and the light of the world, the golden candlesticks of eternal truth in the realm of abounding sin and darkness, yet never content with that to which they had attained, but ever reaching forth unto still higher and better things, and, like the Olympian racers, pressed toward the mark for the prize 'of the 'high calling of God. Reviled, persecuted, evil spoken of, and accounted the very offscourings of the world, because of their faith, devotion, and self-sacrifice, for their Savior and His cause, they resented not, but counted it all joy, and were exceeding glad, sure that it was working for them a far more exceeding and eternal weight of glory. . . . Released forever from the death-working law in their fleshly members, their whole being has come under the power of a complete and untemptable sanctification, which sets them apart and consecrates them to a sublime -and unapproachable holiness, to which dwellers in the flesh must stand in greater awe than ever was called for in the sublimest of earthly kings or the most sacred of Jewish high-priests; a holiness, which inspires while it awes, which attracts while it reproves and condemns, and which lifts and assures those whom it strikes with humiliation and dread. . . There is a great and awful majesty of consecration in a true child of God even while living and walking here in the flesh. To the outward eye and carnal view there is but little that is special. The thoughtful brow, the sober mien, the dignified behavior, the reserved and careful utterance, the keeping aloof from the world's wild pleasures and gaieties, and the solemn regard for holy names and holy things, along with a calm and firm confession of the truth as it is in Jesus, is about all that can be externally noticed. But his name is in the books of heaven. He is there enrolled as a celestial citizen and prince. The angels are ministers and servants to him. He is allied by regeneration to the blood-royal of eternity. He is marked with the name and sacrament of the King eternal, immortal, and invisible. He has upon him an unction from the Holy One, consecrating him for transfiguration to supernal principality. He is brother and joint-heir with Him who sits enthroned at the right hand of eternal Majesty, and who is presently to be revealed as the King of kings and Lord of lords."

## **Religion, Pure and Undeiled**

*"Be ye doers of the Word, and not hearers only." - James 1:22.*

AMONG the holy writings that have come down to us from the Apostolic period is the Epistle of James. This book throughout bears strong evidence that the author was truly a man of God. The deeply spiritual and moral character of its messages are suggestive that the author was a close follower of the Lord Jesus and had been taught of Him in things pertaining to true piety and godliness.

### **Directs Mind to Lofty Truths**

Like all the other teachings by those who were especially appointed of the Lord to instruct the Church, the Epistle of James directs the minds of the Lord's people into the consideration of those grand and lofty truths that have a bearing upon the development of the spiritual life and that encourage consecration to God and the building of character in conformity to the Truth.

After announcing to the brethren their privileges in Christ, that in their insufficiency and lack of wisdom they may come in faith, asking for heavenly wisdom; and announcing that these privileges belong to all the brethren, for they are all upon a common footing, the Apostle urges fellow members of the Christ to be prepared to endure temptation; and at the same time to recognize that while trials and tests of faith are permitted, yet they are not caused by the Lord, and that when temptations and enticements allure and lead away from the Lord, it is because the mind has given way to the desires and lusts of the flesh. He declares that those who thus yield themselves over to sin fall into grave danger, for "sin when it is finished bringeth forth death." The writer further reminds the brethren that all good gifts and mercies come from the Father of lights, assuring that there is no shadow of turning with Him that He will not change or renounce the purpose decreed; that the object of starting in us the new life by His 'Word of Truth is that we should be a kind of first fruits of His creatures.

### **Swift to Hear Slow to Speak**

The Apostle James' admonitions are of a very practical kind: "Let every man be swift to hear, slow to speak, slow to wrath." Since God is not the source of evil and does not tempt any man, and since evil emanates from another source, in connection with the mark of sin and the depraved desires of the flesh, therefore it is of great importance that followers of Christ shall be on guard- they are to listen to the instructions of the Truth and to be more ready to hear than to speak, in view of the fact that the tongue may become a great factor for evil. It is claimed that the ancients have some sayings on the subject of hearing and speaking that are well worthy of consideration

"Men have two ears, and but one tongue, that they should hear more than they speak." "The ears are always open, ever ready to receive instruction but the tongue is surrounded with a double row- of teeth, to hedge it in, and to keep it within proper bounds." "How noble was the response of Xenocrates! When he met the reproaches of others with a profound silence, some one asked him why he alone was silent? 'Because,' says he, 'I have sometimes had occasion to regret that I have spoken, never that I was silent.' So the son of Sirach, 'Be swift to hear, and with deep

consideration give answer.' So the Rabbins have some similar sentiments: 'Talk little and work much.' 'The righteous speak little and do much; the wicked speak much and do nothing.'"

The words of the wise man are closely related "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God." "The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness."

Christians are to be slow to wrath, because what is ordinarily termed wrath has in it the elements of anger, bitterness, vindictiveness, all of which are contrary to the spirit of Christ. "The particular point here is, however, not that we should be slow to wrath as a general habit of mind, which is indeed most true, but in reference particularly to the reception of the truth. We should lay aside all anger and wrath, and should come to the investigation of truth with a calm mind, and an imperturbed' spirit. A state of wrath or anger' is always unfavorable to the investigation of truth. Such an investigation demands a calm spirit, and he whose mind is excited and enraged is not in a condition to see the value of truth, or to weigh the evidence for it."

### **Put Away Wrath and Uncleaness**

The Apostle announces what is well known by all of experience: "The wrath of man worketh not the righteousness of God"; the thought being that the tendency of anger and bitterness is not to produce that upright course of life, and love of truth, which God requires. A person is never certain of doing the right thing under the influence of disturbed and excited feelings. He will probably do that which is in the highest sense wrong and which is much regretted all his life. It is undoubtedly true that wrath in the mind of man will not have any tendency to make him righteous.

The Apostle exhorts, "Lay apart all filthiness," which appertains to evil conduct, considered as disgusting and offensive. To those begotten of the Spirit and of holy mind, uncleanness and sin in any form is loathsome. Nevertheless by reason of weakness of the flesh such a one may temporarily yield to its influence under pressure of temptation.

The statement, "superfluity of naughtiness," is designed to express the abhorrence of the Christian of evil by a still more emphatic description, as evil abounding, overflowing. "The particular reference in these passages is to the reception of the truth, and the doctrine taught is, that a corrupt mind, a mind full of sensuality and wickedness, is not favorable to the reception of the truth. It is not fitted to see its beauty, to appreciate its value, to understand its just claims, or to welcome it to the soul. Purity of heart is the best preparation always for seeing the force of truth."

### **Be Ye Doers of the Word**

Experience also teaches that only those who "receive the truth with meekness" are in a fair way to make progress in the spiritual life. It is the engrafted Word, the Truth implanted in the Christian that produces fruit of its own, whatever may be the original character of the tree into which it is engrafted. As it is the Word of life, the Apostle's language expresses the thought that it is "able to save your souls,"

He goes on to imply that the truth which we receive is not merely for some idle purpose, but that it may work out in us the grand consequences designed: "Be ye doers of the Word, and not

hearers only." Those who merely hear the Word without doing it, deceive themselves and, as saith the Apostle, are like unto a man beholding his natural face in a glass and straightway forgetteth what manner of man he was; the thought being that the Divine Message of truth is as a glass that reveals to us just what we are,, so that we see what our condition is before the Lord. And one who is not impressed by the truth so as to be affected in a practical way, is as the man who forgets what manner of person he was.

On the other hand, the one beholding the Divine Message and looking "into the perfect law of liberty and continues therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deeds." The perfect law of liberty may well be understood to mean the perfect law of God, or His will. It is called the perfect law as being wholly free from all defects. It is the law of liberty or freedom, because it is a law producing freedom from the servitude of sinful passions and lusts. The blessing promised to such doers is a peace of conscience and a happiness of a high order to the mind. It will exert a good influence over the whole soul.

### **Seeming to be Religious**

No room for doubt is left in these writings of the Apostle as to the ultimate import and object of religion. "If any man among you seemeth to be religious"; the inference clearly is that there may be certain appearances which would make it seem that there is religion in the heart, and yet it may be utterly devoid of that spiritual force that constitutes a religious life. Thus said the Master, "Not all that saith unto Me, Lord, Lord," professing to be Christians shall enter the Kingdom of Heaven. "If there is any one thing," says another writer, "in reference to which it does not bring us under its control, that one thing may show that all other appearances of piety are worthless."

Bridling not the tongue is mentioned. There was perhaps some particular reason why the Apostle referred to this as a special sin. Doubtless it was a prevailing evil in his time as it is in ours. Anyway the lesson would be that if there is any one evil propensity which religion does not control, or if there is any one thing in respect to which its influence is not felt, whatever other evidences of piety there may be, this will demonstrate that the other appearances of religion or piety are vain. For the spirit of the Lord in His people is designed to bring the whole being under control and to subdue every faculty of the body and mind to its demands. The Lord does not look for perfection in the direction\_ of controlling the tongue any more than in another,, but He does reasonably expect progress along this line as along others, and positive evidence that there is earnest endeavor in the direction of restraining the tongue.

The Apostle's argument is that failure to exercise self-control and restraint implies that the spirituality, if any, is at a very low ebb. Again, all know that there may be evidences of piety which seem to be plausible and clear, but which in themselves do not prove that there is any true religion. The Master said, "Out of the abundance of the heart the mouth speaketh," and His Word assures us that His judgment of His people is from the standpoint of the heart. If the tongue is not subdued, if any sin is indulged, it will show that the seat of the evil has not been reached, and that the soul as such is not being brought into subjection to the law of God.

## **Love and Holiness in True Religion**

The Apostle presents some practical effects of what "pure religion and undefiled before God and the Father" is. In mentioning certain things he does not say that these are the whole of religion or that there is nothing else essential to it; his design rather is to explain that religion will lead to a holy life, and he mentions certain matters as specimens of what it will lead us to do. In keeping with the Apostle Paul's sublime analysis of love, St. James says that pure religion will lead to a life of practical benevolence, and that it will keep us unspotted from the world. The benevolent spirit will be on the lookout for opportunities of expression among all men as far as possible, but especially unto the household of faith, visiting the widows and fatherless in their affliction, and rendering helpful service wherever reasonably possible. Where this disposition to be a friend to all, exists, there will no doubt be other corresponding things which are essential in the religious character. This will not stand alone.

Such will be friends to every good work. Such a one will also strive to be pure and uncontaminated in his walk and deportment, and live in the consciousness of the fact that as God is holy, so he as one of His children should copy the Divine example:

It is then to be observed that the line of reasoning pursued- by St. James' is of a most edifying and uplifting character. "It is, therefore," says another writer; "an easy matter for a man to determine whether he has any religion; and equally easy to see that religion is eminently desirable. Who can doubt that that is good which leads to compassion for: the poor and the helpless, and which makes the heart and the life pure?"

## **Words, of Encouragement**

Dear Brethren:

It, is with hearts, filled with gratitude to our "Heavenly Father for His manifold favors that we, the R. Ecclesia of Associated Bible Students, hereby unanimously greet you, and assure you of our deep and thankful appreciation of your kind favor in sending to us Pilgrim Brother C.- W.: McCoy. His labor of love on our behalf has indeed been' an inspiration to us.

Having recently, by the Lord's providential leading, come out of bondage, being recovered from a condition of more or less spiritual despondency, the Class here certainly have great cause for rejoicing, yes, so much so, as to enter into sweet accord with the Psalmist of old, "O come let us; sing unto the Lord, let us make a joyful noise to the Rock of our salvation, let us come before His presence with thanksgiving," and because of the bountiful measure of our blessings, we feel a fervency of zeal, such as to make it difficult to find words to fully express. Yes, dear brethren, the Pilgrim's visit has indeed been a season of, feasting from the table of the Lord, for which food we have all, been starving. Our fellowship, with him has brought us all closer together in the bonds of love.

Your ministry of the pure message of Truth as dispensed through the "Heralds" afford us a solace, encouragement, and food for our spiritual upbuilding, which is of quite inestimable value:

Again we thank you for the help and encouragement you have given us, and we, will be eagerly looking forward to another Pilgrim visit which we hope will be at an early date. We had from eleven to fifteen out to our Class talks while Brother McCoy was here. We were unable to arrange for a public talk as we received word too late, but hope to have a public discourse the next time a Pilgrim comes through. We have ten in regular attendance at our First Volume, Study each Sunday.

May the Lord continue to bless 'your ministry; With fervent love;

Your brethren in Christ,  
Associated Bible Students-Ore.