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Christ Jesus, Our Lord

"He shall see of the travail of His soul, and shall be satisfied." - Isa. 53:11.

ABOUT THE year thirty-two, nineteen hundred and eight years ago, in the guest-chamber of an unknown house in the city of Jerusalem, in an upper room from which all leaven had been carefully searched out and destroyed, there gathered around a table spread with the viands of the Passover supper thirteen men who were assembled to celebrate this feast. Only one of these appreciated the real significance of the occasion, for He alone understood how that He Himself was that day to be the antitype of the lamb on which they feasted; the Twelve did not realize that the consummation of the sacrifice of the Son of God was at hand, and neither did they have any conception of the significance of the event they were to witness.

All the details of the Passover feast were dictated by God to Moses more than eighteen hundred years prior to this occasion, and Moses carefully recorded God's instructions, for there was a penalty of death attached to any carelessness or mistakes in the details of its observance.

All Jews knew that the Passover lamb was to be selected on the tenth day of the first month that it was to be either of the sheep or the goats, a male of the first year without blemish-that it was to be kept until the fourteenth day of the month, when it was to be killed and roasted, and that it was to be eaten the same night along with unleavened bread and bitter herbs; and that, starting with the fourteenth day, up to and including the twentieth day of the month, there was to be a week of unleavened bread. The time at which our Lord and His twelve Apostles observed the Passover has caused considerable discussion; but of one thing we may be sure, and that is that our Lord Jesus would not make a mistake or violate one jot or tittle of the law. Furthermore, it would seem, Jesus, being the type of the Passover lamb, must of necessity die on the fourteenth day of Nisan in order to fulfill the type in its every detail.

The Word of God definitely identifies Jesus as being the antitype of the Passover lamb. (John 19:36.) In the Gospel of John, chapter one, verse twenty-nine, we are told that on the day following the baptism of Jesus, John the Baptist saw Him approaching and said, "**Behold the Lamb of God**, which taketh away the sin of the world." Paul also says (1 Cor. 5:7, 8), "Christ our **Passover** is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth." Again in Revelation, chapter five, verses six and nine (Rev. 5:6, 9), John sees a vision wherein was a **Lamb that had been slain**, but which now stood in the most prominent place in the heavenly courts, and to Him was given the book out of the hand of God; a book which had remained closed because, up to that time, no one -had been found who was worthy to open it; but when those about the throne saw the Lamb receive the book, then it is recorded that they fell down before Him and sang a new song, saying, "Thou art worthy to take the book, and to open the seals

thereof: for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

The foundation of the world (people) was laid in the creation of Adam and Eve, and there God showed His foreknowledge of the redemption He would provide through the sacrifice of His Son; for when Adam and Eve endeavoured by their own efforts to cover their nakedness, God caused animals to be slain and gave them the skins for a covering, thereby showing that only through the shedding of blood could man be recovered out of the state into which his disobedience had plunged him. Thus, in the very beginning of human experience, God established the principle of sacrifice as a covering. This was amplified in the experience of Cain and Abel, who offered, the one the fruit of his own labor, which was rejected, and the other a lamb, slain in token of full surrender, which was shown to be acceptable to God by the fire which came down and consumed it. From this time or we find evidences of like sacrifices; Noah even took of the few animals preserved in the ark that he might offer sacrifice and was approved by God for his act.

Additional Types

A few centuries later, God caused Abraham to offer his son Isaac, thereby showing the very close and intimate relationship of that coming sacrifice to Himself. Then in the Passover type and in the atonement day ceremonies which followed, God caused sacrifices to be offered which pictured in detail the various steps of atonement and the blessings that would result from the ransom provided in the Lamb of God which taketh away the sin of the world. And so in every book of the Bible and in most of its chapters we find reference to this great event.

We try to appreciate God's Son, to comprehend the value of His sacrifice and the character qualities which enabled Him to triumph; but how can we hope to appraise the importance of an event around which all of God's purposes have centered for six thousand years? And how can we evaluate an act upon which the lives of more than twenty billion souls must depend? Can we hope to fully appreciate the loyalty, the obedience, the faith, love, and other God-like qualities which enabled Him to accomplish a work that all creatures in heaven and earth will forever acclaim with wonder and undiminished admiration? Possibly the time may come when we can appreciate these things fully, but not so long as we are limited by human organisms, for only the divine can fully appreciate that which could be accomplished only through divine grace and power and understanding.

And what kind of a memorial would **we** have deemed proper and adequate to fitly commemorate such an event? That is hard to answer, but our Lord, in the simplicity and directness of His humility and meekness, requested only that once a year we participate in a piece of unleavened bread and a cup of wine, emblematic of His broken body and shed blood. But because of the simplicity of this memorial, are we to take it lightly and partake in a careless manner, without due thought and appreciation of what it signifies to us? No, the Apostle Paul says (1 Cor. 11:27), "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

How are we to understand this statement? The Apostle's words bring to light a disgraceful condition existing in the Corinthian church -- not among unbelievers but among those who confessed Jesus as their Redeemer from sin and death. He says:

"First of all, in your church meetings I am told that cliques prevail. And I partly believe it; there must be parties among you, if genuine Christians are to be recognized. But this makes it impossible for you to eat the Lord's supper when you hold your gatherings. As you eat, -- every one takes his own supper; one goes hungry while another gets drunk. What! have you no houses to eat and drink in? Do you think you can show disrespect to the church of God and put the poor to shame? . . . He who eats and drinks without a proper sense of the Body, eats and drinks to his own condemnation. . . Well then, my brothers, when you gather for a meal, wait for one another; and if any one is hungry, let him eat at home." - 1 Cor. 11:18-22, 29, 33, 34, Moffatt.

Who May Partake?

Only fully consecrated believers who recognize the merit of Jesus' sacrifice on their behalf have the right to partake of the memorial of His sacrifice; for others to partake is mockery. The Jews who crucified our Lord said, "His blood be on us, and on our children," and Paul indicates that any who partake of the Memorial merely as an occasion to eat and drink, or from any other standpoint than that of recognizing the Lord's Body, become guilty the same as those Jews who crucified Him.

To those who have been accepted in the Beloved, and have been made partakers of the Holy Spirit, and enlightened as to the real significance of the loaf and the cup, the Apostle's words carry a more searching warning to which we do well to take heed. For, having an understanding of our Lord's sacrifice, we must realize that to commune worthily with Him, we must properly prepare our hearts we should not come to this feast without having swept our hearts clean of the leaven of malice, and envy, and hatred, and all manner of wickedness. If we fail to do this, we manifest carelessness and indifference, and so partake unworthily. In the memorial of the Passover, any carelessness respecting the cleansing of their habitations of leaven incurred the death penalty. (Exod. 12:15.) Why then should we think that carelessness on our part would be any less disastrous? Let us not deceive ourselves into thinking there can be any fellowship between that which is unholy with that which is holy. There was no virus of leaven in the loaf, and the spirit which motivated the thoughts, words, and deeds of our Lord was the Holy Spirit of God -- the spirit of wisdom and truth--the spirit of righteousness and power -- the spirit of love and mercy -- the spirit of humility and meekness--and the spirit of sacrifice.

When Jesus requested His disciples to partake of bread and wine as a memorial of His sacrifice, He did not attempt to unfold the deeper significance of the communion, for they would not have understood; but the Apostle Paul shows (1 Cor. 10:16-22) that in partaking of the memorial of Christ's sacrifice, we also enter into communion (communion) with our Lord -- that our bodies, presented as a living sacrifice, holy and acceptable through His merit applied for us (Rom. 12:1), are counted in with His sacrifice as being "one loaf." Then too, the spirit which prompted our Lord to sacrifice must also fill our hearts, else we cannot drink of His cup and have fellowship in His sufferings. "Ye **cannot** [says Paul] drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

The Last Five Days Reviewed

The four Gospel accounts of our Lord's last Passover and the events coming immediately before and after, do not follow the same order, so that we cannot be too positive as to their consecutive happening. The last five days of the life of Jesus were the most eventful of all His earthly career. All of chapters 12 to 20 of John's Gospel and like portions of the other Gospels rehearse the events of this period which had to do particularly with "the travail of His soul."

Six days before the Passover, Jesus and His twelve Apostles arrive at Bethany, at the home of Mary, Martha, and Lazarus; there supper is provided for them, and Mary takes a pound of very costly spikenard ointment and anoints the head and feet of Jesus and wipes His feet with the hair of her head. The disciples, Judas in particular, find fault with this act, and when rebuked by Jesus, Judas goes out and arranges to betray Jesus into the hands of His enemies. The next day Jesus makes His triumphal entry into the city of Jerusalem, and into the temple and, a second time in His short ministry, cleanses it of money-changers and those who bought and sold.

The next day, on His way to Jerusalem from Bethany, where He stayed at nights, occurred the incident of the barren fig-tree which withered at His curse, typical of the unfruitfulness of the Jewish nation and the blight that was to come upon it. This day Jesus spent largely in the temple teaching. It was here that the chief priests and elders came to Jesus and demanded to know by what authority He taught the people; Jesus answered by asking them whence John the Baptist received his authority. And when, because of guile, they would not answer, Jesus also refused to reply to their question. Jesus then revealed His insight into the thoughts and motives of the chief priests and leaders of the people in a number of parables He propounded for their consideration: viz., the parable of the two sons; the parable of the householder and his vineyard; the parable of the marriage feast.

In each of these parables, Jesus reveals to the chief priests, scribes, Pharisees, etc., who thought themselves better and more favored of God than their brethren, that their hearts and lives were not in keeping with their professions; and that too, because of their hypocrisy and pride, they would be rejected by God, whereas publicans and harlots who in humility acknowledged and repented their sins, would be accepted by God.

The leaders of the various sects then got together and devised ways to entrap our Lord in His sayings. First came the Herodians: a sect who sought to curry favor with Rome through its representative, Herod. Their attempt to ensnare our Lord was recognized by Him, and the answer He gave them, "Render unto Caesar the things that are Caesar's and unto God the things that are God's," has been proverbial for wisdom ever since. They were nonplused at His answer and had not another word to say. Then came the Sadducees, who put to our Lord the hypothetical case of the woman who had had seven husbands. Their attempt to prove the doctrine of the resurrection ridiculous reacted upon them, for Jesus exposed their ignorance by reminding them that in the resurrection men would not marry nor women be given in marriage, and so there would be no problem respecting the much-married women. Jesus then asked them a question which non-believers in a future life have never yet been able to answer; and that was, How could God still claim to be the God of Abraham, Isaac, and Jacob if they were out of existence and there would be no resurrection? Naturally, they had no answer.

When Jesus had thus silenced the Sadducees, then the Pharisees tried their skill at a test question. One of their number, an expounder of the law, asked Him, "Teacher, which is the great

commandment in the law?" Jesus not only answered his question but in His reply, summed up the objective for which the law and all the Prophets were given, viz., love supreme for God, and unselfish love for our fellow man.

Jesus then asked the Pharisees and doctors of the law, "What think ye of the Christ? whose son is He?" They answered, "The son of David." Then Jesus said, "How then doth David in spirit call Him Lord, saying, Jehovah said unto my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son?" And they could not answer and dared not venture again to question Him.

Then turning to the crowds and to His disciples, Jesus said, "The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." Jesus then shows the scribes and Pharisees to be unjust -- binding heavy burdens on others that they themselves would not move a finger to lift; as insincere -- doing things merely to be seen of men; as hypocritical-simulating holiness when their hearts were far from God; as self-seeking -- appropriating the best seats and smugly accepting the obeisance of the people. Jesus then warns against accepting such titles as "Master" or "Father" or "Leader," for God alone is our Father, and Jesus alone is our Master and Leader; "all ye are brethren." He also sets forth the principle of exaltation and abasement which was so well illustrated in His own life; for He became the greatest of all by becoming the servant of all: wherefore, God highly exalted Him.

Jesus then proceeds to denounce the hypocrisy of the scribes and Pharisees in posing as leaders whereas they actually were blinding the people to the true way of life; in scouring sea and land to make converts fit only for Gehenna; in misleading the people with respect to the sacredness of their vows; in being so exacting in the matter of tithes and then neglecting the really vital things of the law, such as judgment, mercy, and faithful dealings-straining at a gnat and swallowing a camel; in washing the outside of the cup while within was greed and self-indulgence; careful to be pleasing on the outside, but within full of corruption; keeping the sepulchres of the Prophets in repair, and the tombs of the righteous in order, and boasting that they would not have been implicated with their fathers in the murder of these, when they had just recently come from the murder of Zacharias and were then planning the murder of the Son of Go, Himself.

Then Jesus lifts up His voice in lament over Jerusalem, and prophesies her utter destruction and desolation until her children should say, "Blessed is He that cometh in the name of the Lord."

Then, in Matthew 24, follows Jesus' great prophecy, in which He tells of the events to be expected after His departure, down through the Gospel Age, and particularly those events and signs marking the time of His return, when He would receive His Bride and establish His Kingdom. Apparently, Jesus spent much of His last four days on the Mount of Olives discoursing to His disciples and the people. It was here that He told of the destruction of the temple and answered the three-fold question of His disciples as to "when shall these things be? What shall be the sign of Thy coming, and of the end of the age?" It was here also that Jesus set forth the parables of the "fig-tree," the "ten virgins," the "talents," and the "sheep and the goats." Following this we read:

"Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill Him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the Twelve. And he went his way and communed with the chief priests and captains, how he might betray Him unto them. And they were glad and covenanted to give him money. And he promised, and sought opportunity to betray

Him unto them in the absence of the multitude." - Luke 22:1-6. "Then came the day of unleavened bread when the Passover must be killed." And Jesus sent His disciples to make preparation; "and when the hour was come, He sat down with the Twelve."

The order of events of that night seems to have been as follows: Shortly after being seated, contention arises among the disciples as to who should be greatest; and Jesus, in order to teach them a lesson in humility, girds Himself and washes their feet. Then comes the identification of Judas as the betrayer, after which he withdraws and arranges to satisfy his greed for money through the betrayal of his Master. Then following the eating of the Passover supper comes the institution of the Memorial and the words of Jesus explaining the symbols; also His request that they observe it until He come again.

The Promise of the Holy Spirit

During this time, or immediately following, Jesus must have uttered the words we find recorded in the fourteenth chapter of John, wherein He comforts them with the assurance that His going away is for their benefit, and that He will come again and receive them unto Himself; herein He also assures them of the Father's love and interest in them, and of the blessing they will receive in the gift of the Holy Spirit. Then while on their way to the garden (John 15), Jesus makes clear the close relationship existing between Himself and His followers as illustrated in the vine and its branches; and how, in order to bear fruit, they must abide in Him and His word abide in them. He also calls to their attention the importance of love, and that the proof of that love toward Him would be that they would keep His commandments. Jesus also warns them that they would be hated of all men for His sake; that (John 16) they would be cast out of the synagogues, persecuted, and killed, for such had been His treatment, and they could not expect to fare differently.

He also explains that it would be necessary for Him to go away into heaven in order that the Holy Spirit might come upon them, that thereby they might be enabled to understand spiritual things and be guided into all truth. He also foretells their sorrow and the joy they would experience afterward, and how, when the Holy Spirit had come upon them, they could go direct to the Father with their petitions if they went in His name. Then He foretells how they would all forsake Him, and when Peter boasted that he would not do so, Jesus tells him that the cock will not crow ere he, Peter, has denied Him thrice.

Then follows the great prayer of our Lord, recorded in the 17th chapter of John, in which He intercedes for His disciples and for all who should believe on Him through their words. Following this, Jesus and His disciples cross the brook Cedron unto a place called Gethsemane. Up to this time

Jesus' thought and concern has been almost wholly for His disciples, preparing them for the trial, just ahead; but now, as He enters the garden, the imminence of His own suffering bears down upon Him, for He knows that it is here that He will be betrayed into the hands of His enemies; for the record shows that it was His habit to come here at night with His disciples for rest and quiet, and that Judas, knowing this, was counting upon it as the opportunity to fulfill his bargain to, deliver Jesus into the hands of the rulers when the people were not gathered around.

Jesus' Cup

Having entered the garden, we are told that He went aside with Peter, James, and John, and that He was filled with anguish and distress of spirit; and He said unto His disciples, "My soul is crushed with anguish to the very point of death; wait here and keep awake with Me." (Weymouth.) And going a few steps further, He fell on His face and prayed, "My Father, if it is possible, let this cup pass away from Me; nevertheless, not as I will, but as Thou wilt."

To what cup did our Lord refer? Did He, having entered into a covenant with God to give Himself a ransom, wish to withdraw from that sacrifice? Was He fearful of His enemies? The record says that Jesus prayed this prayer three times, and that His anguish was so great that He sweat drops of blood. It is doubtful if His travail of soul on the cross was equal to what He felt here, and even His closest disciples failed Him in this trial. The cup that He so much dreaded must have been some experience that He was about to undergo or was already enduring. It may have been that Jesus had not realized until that moment how humiliating it would be to suffer as a malefactor, as one who was an impostor-an enemy of God; but even this would hardly account for His extreme anguish, for the prophecies, with which He was wholly familiar, had foretold these afflictions, saying, "We did esteem Him stricken, smitten of God, and afflicted."

Furthermore, we have evidence that His prayer was answered, for Luke's account says that there appeared unto Him an angel from heaven who strengthened Him. Additionally, we have the Apostle Paul's word, which reads: "Who in the days of His flesh . . . offered up prayers and supplications, with strong cryings and tears unto Him who was able to save Him from [out of] death, and was heard in [respect to] that he feared." (Heb. 5:7.) Then again we have Jesus' own words, saying, "Fear not them which kill the body but are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in Gehenna." These Scriptures give evidence that Jesus was not afraid of what man could do unto Him, but that His anguish of soul was caused by not knowing for certain whether he had been wholly successful in doing the Father's will; for He knew that if in any way He had come short, His death would mean the eternal extinction of His being. To Jesus, who knew what life and fellowship with the Father meant, this was a terrible thought; but He was heard, Paul says, in the thing that He feared, for God sent His angel and comforted Him.

From that point on (outside of that moment on the cross, when He sensed the full measure of Adam's punishment, and cried, "My God, My God, why hast Thou forsaken Me?") Jesus had no fear but was calm and undisturbed by the abuse, persecution, and physical suffering which He underwent.

Jesus Before the Judges

His prayer answered, Jesus returns and wakes His disciples, telling them that the betrayer is at hand. And while He yet spake, Judas appeared at the head of a multitude sent to apprehend Jesus, and he hailed his Master and kissed Him. John's account indicates that the temple guard and servants were afraid of Jesus, for He had to ask them twice whom they sought, and they laid hands on Him only when He indicated His readiness to go with them if they would permit His disciples to go free; and the record is that His disciples forsook Him and fled.

Early in the morning, while it was yet dark, Jesus was brought before Caiaphas and the Sanhedrin, where, after the pretended examination of false witnesses, He was questioned, condemned, and mocked. And when He confessed to being the Son of God, the High Priest rent his garments and declared Him worthy of death on account of blasphemy; and they blindfolded Him and struck Him with their fists, and asked Him to prophecy who it was that hit Him; but Jesus held His peace.

The Sanhedrin then takes Him before Pilate, who perceives that Jesus is innocent of wrong doing but has been brought before him because of the enmity and hatred of the Jewish leaders. Pilate tries to avoid responsibility by sending Jesus to Herod, where He is again questioned "with many words," but Jesus will not answer. Herod's guards then "set Him at naught," mock Him, array Him in a gorgeous robe, and send Him back to Pilate. Pilate again questions Jesus and is led to marvel at His self-control when the chief priests and elders bring against Him all manner of false accusations, for he knows that for envy they have delivered Him.

It was the wont of the governor at this Passover season to release a prisoner unto the people, and Pilate sought by this means to save Jesus. But the chief priests and elders persuaded the multitude to ask for Barabbas, the thief, and to demand the crucifixion of Jesus, And "when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Pilate, afraid to risk their complaint to Caesar, yields his power of authority to their murderous designs.

Jesus was then stripped, robed in scarlet, crowned with thorns, and made the butt of their sport and mockery in that He claimed to be the King of the Jews. Tiring of their sport because of His non-resistance, they restore His own raiment and lead Him away to be crucified. On the way He falls under the load of His cross, and they compel Simon of Cyrene to carry it for Him. Having arrived at Golgotha, they again strip Him and nail Him to the cross, and place Him between two thieves. Mark's account shows that Jesus was crucified at the third hour (nine in the morning, our time); that from the sixth hour to the ninth hour darkness was over all the land. Then at the ninth hour (three p. m., our time) Jesus cried with a loud voice, "It is finished," and yielded up His life. And there was a great earthquake, and the veil of the temple was rent in twain. Thus was consummated the sacrifice of the Son of Man; the One whom God had set forth to be "a propitiation for our sins: and not for ours only, but also for the sins of the whole world."

How can we be careless or indifferent in our thought when we partake of the emblems that memorialize the suffering and death of the Lamb of God? God forbid that such should be. As we partake of the bread and wine, may we have clearly before our mental vision the body and blood of our Lord shed for us; and may our hearts be full of the love that prompted His sacrifice, that we too, having entered into a covenant of sacrifice to be dead with Him, may faithfully fulfill our vows even unto death.

The prophecy of Isaiah quoted at the beginning of this article declares, "He shall see of the travail of His soul, and shall be satisfied." Jesus Himself said He came "to seek and to save **that** which was lost," and that God had sent Him not "to condemn the world; but that the world through Him might be saved." (Luke 19:10; John 3:17.) Could we imagine Jesus being satisfied with anything less than the accomplishment of the purpose for which He was sent, and for which His soul went through such great travail? No, "the Word which cannot be broken" says, "The pleasure of Jehovah shall prosper in His hand. He shall see of the travail of His soul, and **shall be satisfied.**"

- J. T. Read

I feed by faith on Christ; my bread
His broken body on the tree;
I live in Him, my living Head,
Who died, and rose again for me.

This be my joy and comfort here,
This pledge of future glory mine:
Jesus, in spirit now appear,
And break the bread and pour the wine.

From Thy dear hand may I receive
The tokens of Thy dying love,
And, while I feast on earth, believe
That I shall feast with Thee above.

"Behold, The Man!"

Psalm Twenty-Two Part II-The Crucifixion

"Consider Him that hath endured such gainsaying of sinners against Himself, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin." - Heb. 12:3, 4, A. R. V.

IT IS little to confess, that we can only with the greatest difficulty begin to imagine, how an alphabet of thought for conceiving such a psalm as this could have been communicated to any psalmist's mind. . . . The ultimate product remains in this Divinely illuminated foresketch, offering a spectacle of Jesus of Nazareth suffering on the Cross, as a proof of Divine Foresight and Divine Skill,-which nothing that we can conceive can ever surpass for satisfying the judgment and moving the soul." - J. B. Rotherham.

1 My God, My God! Why hast Thou failed Me? "Far from My salvation" are the words of My loud lamentation.

2 My God! I keep crying-by day and Thou dost not answer Me, and by night and there is no respite for Me.

3 But Thou, O Jehovah, the Holy One enthroned upon the praises of Israel:

4 In Thee trusted our fathers, they trusted -- and Thou didst deliver them

5 Unto Thee made they outcry -- and escaped, in Thee they trusted -- and were not put to shame.

6 But I am a worm -- and No-one, a reproach of mankind-and despised of a people:

7 All that see Me deride Me, they open with the lip-they shake the head, saying: --

8 "Roll Thy cause on Jehovah -- let Him deliver Him! let Him rescue Him -- since He hath found pleasure in Him!"

9 Yea, Thou art He that caused Me to be born, My trust on the breasts of My mother

10 Upon Thee was I cast from birth, from the lap of My mother My God wast Thou.

Consider, all ye who would follow in His footsteps, who would suffer with Him, who would drink of His cup: how, during the long hours of the night in which there is "no respite" for Him from indignities, cruelty, and abuse, as He is dragged from one to another of His enemies, He seeks to fortify His resolution and maintain His courage by going over and over in His mind the considerations which are the basis of His faith and the reason for His present situation, in spite of the terrible **feeling** of desertion by His Father. God had been with His human fathers. They had trusted in Him and been delivered. They had made outcry to Him and escaped. They had not been put to final shame.

"Despised and Rejected of Men"

But, He reminds Himself, these are no precedents upon which to expect His own release. "I am a worm, and no man." The Prophet Isaiah had foretold that He should be despised and rejected of men, a man of pains and familiar with sickness. "" Possibly there lingered in His mind the peculiar words of Bildad to Job in his misery "How can man be just with God? Or how can he be clean that is born of a woman? . . . The stars are not pure in His sight: how much less man, that is a worm! And the son of man, that is a worm!" Jesus had named Himself the Son of Man. Perhaps He asked Himself, as He begged His Father for help and it seemed not to come Can it be that I am not pure in His sight? Is that the reason that He has forsaken Me?

A peculiarity of Bildad's utterance is that he used two different Hebrew words for "worm." The first, applied to man generally, simply means maggot, as something that breeds in the dust, or in filth. But he said: "**The son of man is a scarlet worm,**" the worm from which a scarlet or crimson dye was made in ancient times. The word is used indiscriminately in the Scriptures to mean the worm, the color, or the material colored with the dye. It is used with double meaning to characterize sin, in Isaiah 1:18. It is also used as a symbolic allusion to the remedy for sin. More than thirty times it appears in the books of the law as the "scarlet" used in the hangings of the Tabernacle, the garments of the high priest, and otherwise in the ritual of the sacrifices, to represent the blood "shed for many for the remission of sins."

Here, revealed by divine foreknowledge in the mind of the suffering Savior, it seems to remind us: He was not given the consideration due a man, by men, but was treated as a worm, to be mercilessly crushed. Yet from His sacrifice comes the crimson flood that shall wash away all sin and uncleanness from mankind. "He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon Him; and by His stripes we are healed. It pleased the Father that He should make His soul an offering for sin." - Isa. 53:5, 10.

It is for these sustaining Scriptural assurances that the consciousness of Jesus seems to be groping, but now they do not come with clarity-because of the furious pace of His examination by question and by torture, and because of the consequent **weakening of His mental powers**, which He Himself realized, as revealed in the course of the Psalm.

"They Shouted, . . . Crucify, Crucify"

How pitiful His petition for His Father's aid -- be it noted without the slightest reproach because of His seeming failure to answer

11 Be not far from Me -- for there is distress, be near -- for there is no one to help

12 There have surrounded Me many bulls, mighty ones of Bashan have encircled Me

13 They have opened against Me their mouth, -- a lion, rending and roaring.

The sneers, derision, and abuse which His enemies heaped upon Him on the cross He could read in their minds as they hounded Him to His death before Annas and Caiaphas, Pilate, Herod, and Pilate again. Their harsh and bitter accusations and the roar of the mob aroused against Him by the Jewish priests and politicians, sounded to Him like furious animals-the proverbial mighty

bulls of Bashan. Not only so; He realized, as ever, that behind them, and inspiring and urging them on, was a still fiercer and more implacable enemy; a being not to be likened to a domestic animal associated with man, such as the bull, but to the king of the wild beasts, existing outside the premises of mankind, in the fastnesses of the air-"a lion, rending and roaring." The Apostle Peter later identified this evil being as "Satan, who goeth about as a roaring lion, seeking whom he may devour"; and Paul refers to him as "the prince of the power of the air, the spirit who worketh and ruleth in the hearts of the children of disobedience."

This evil being the Logos had known in His prehuman life, as the great Adversary of God. Of him Jesus had said: "I beheld Satan fall as lightning from heaven." When Jesus came to the earth, Satan had, with the greatest effrontery, sought to compromise with Him at the beginning of His ministry; asking for himself the recognition as "de facto" ruler of earth, and for a prominent part in the Kingdom of Heaven about to be inaugurated; but Jesus had summarily rejected his proposals. Thereafter the Savior had constantly realized the presence and active opposition of the unseen and malignant world of evil spirits, directed by Satan. But at the close of His ministry Jesus had been able to declare: "The prince of this world cometh, and **hath nothing in Me.**" There had been no compromise with evil.

Did Jesus realize all these things, during that long night of agony? Evidently not with clarity. His conscious thinking under the stress of overwhelming outward pressure of events was disjointed, vague, indefinite. But His words and actions certainly were guided-His fortitude and endurance maintained-by His subconscious store of knowledge and understanding of His Father's plan as revealed in the Holy Scriptures. As Isaiah had prophesied: "By His **knowledge** shall My righteous servant justify many." And His habit was to think in parable and symbolism; thus when He thought of the scarlet-worm, it may safely be assumed that it came to the surface of His consciousness because He had previously realized the full force of its symbolic significance.

Just here the revelation seems to indicate a complete lapse of consciousness on the sufferer's part. He had now been under the most severe and continuous mental and physical strain for nine or ten hours. He had been scourged, and had lost much blood. He probably had had nothing to eat or drink since the supper of the evening before. So weak had He become that He fell under the weight of His cross on the way to Golgotha, and was unable to proceed without assistance. It seems probable that coming at this moment of extreme weakness, the fearful shock of the actual crucifixion caused Him completely to lose consciousness for a time.*

*The words attributed to our Lord only in Luke 23:34, at the time of His crucifixion: "Father, forgive them; for they know not what they do." are not found in some of the most ancient manuscripts, and are marked as an interpolation by the editors of the best Greek Recension-Westcott and Hort.

"He Poured Out His Soul Unto Death"

The Psalm continues with the Savior seemingly struggling back to the fearful reality to find Himself hanging on the cross

14 Like water am I poured out, and parted from each other are all My bones My heart hath become like wax, -- it is melted in the midst of My body.

15 Dried as a potsherd is My palate, and My tongue is made to cleave to My gums; and in the dust of death will they lay Me.

16 For there have surrounded Me dogs, a pack of maltreaters have closed in about Me; they have bored through My hands and My feet.

17 I may count all My bones; they look about-they gaze upon Me.

18 They part My garments among them, and for My garments they cast lots.

Physicians declare that this is an accurate description of the symptoms of a victim of crucifixion. The fluids of the body are quickly reduced, through the wounds in the hands and feet. This would be further affected by abundant perspiration, from pain and weakness, and exposure to the hot sun. An intolerable thirst ensues. But a greater cause for anguish to our Lord was His realization of mental weakness and dissolution. "My heart has become like wax, it is melted in the midst of My body." The heart is the Hebrew metaphor for the mind or intelligence. His mental clarity is gone. Where am I? What has happened? Why this terrible pain, and this "horror of great darkness"? My mouth and throat are so dry I cannot speak. They are killing Me. [He sees the detail of Roman soldiers about the cross.] "For there have surrounded Me dogs [Gentiles] -- a pack of maltreaters have closed in about Me; they have bored through My hands and My feet." He becomes conscious of His own shameful nakedness. "I may count all My bones; they look about, they gaze upon Me." He notes the soldiers dividing His garments among themselves -- and realizes that He will never need them again.

At this point occurred two incidents related in the Gospels, but which are not referred to in the Psalm. The Psalm foretells the Lord's mental reactions as the sacrificial victim. These incidents arose from external appeals, not from His own consciousness. But the seemingly almost unconscious and automatic responses to these appeals reveal the dominance of His subconscious and habitual mind over His actions.

As He struggled back to a realization of His surroundings after the stunning experience of the actual crucifixion, His dimming eyes caught sight of His mother's face, convulsed with the agony of the "sword" which was even now "piercing through her soul." (Luke 2:35.) She was supported by John, the beloved disciple. It was not customary to crucify criminals on the towering and imposing crosses usually pictured by artists depicting the scene. Probably John and Mary had struggled through the crowd and had come close to Him, His face but a little above their heads, for they alone seem to have heard His muttered words, which are recorded only by John.

His reply was not in the stilted and formal language that our translation would indicate, but in the simplest and briefest form of every-day speech of those who heard little more than "Mother, thy

son; son, thy mother." No further conversation with those most dear to Him in earthly association is recorded.

This incident probably took place about ten o'clock. The other occurred somewhat later -- apparently just before noon. It reveals the strength of His inner faith in His own ultimate destiny, even as had His reply to Pilate -- "Thou sayest [truly] that I am a king." His reply to the believing and dying thief anticipated His kingly authority "Truly, truly I say unto thee today, Thou **shalt** be, with Me in Paradise" -- the restored earthly paradise of the future.

The End Approaches

Again His consciousness seems to have dimmed -there is no record of visible or audible expression by the Lord until just before the end at about three o'clock. But the Psalm reveals that His profound despair and His urgent supplication of His Father continued as the end approached

19 But Thou, Jehovah! be not far off, Oh My help! to aid Me make haste!

20 Rescue from the sword My soul, from the power of the dog My solitary self;

21 Save Me from the mouth of the lion, yea, from the horns of wild oxen.

"Rescue Me, save Me, from the misdirected sword [of Roman justice]; from the power of [Gentile] dogs; from the mouth of the lion [Satan]; from the horns of the wild bulls"-the nails that pierced His hands and feet were to Him like the horns of wild cattle, as the mob bellowed, milled, and raged about Him.

The witnesses record that "about the ninth hour" (three p.m.) He aroused Himself, and the burden of His heart, pent up during the long hours of agony, burst forth in words: "My God, My God, why hast Thou forsaken Me?" Apparently feeling that if His consuming thirst were to be assuaged, His failing mental powers might be refreshed and find an answer to this tormenting question, He said: "I thirst." A soldier, touched by an impulse of mercy (with what pleasure will he look back to the act throughout eternity!) gave Jesus some of the sour wine used by himself and his companions. Jesus "received it," and it seemed to have the desired effect, for the Psalm concludes His prayer with a sudden disjointed phrase: "Thou hast answered Me!"

The witnesses record that He then said, with apparent return of complete confidence: "Father, into Thy hands I commit My spirit"; and with a loud cry (was it a cry of relief and of triumph?) -- He expired.

The voice has been silenced. The Man is dead. The rescue has come, because the Father has said "It is enough." The victim is no longer in the power of Darkness; He is no longer at the mercy of His bitter enemies. They have done their worst, The Father's power has dominated every moment of the sufferings of His Son. Not one unnecessary pang has been inflicted; indeed, with exquisite love and sympathy, He has felt every pain experienced by the Son, for was it not written of Him, concerning Israel: "In all their afflictions **He was afflicted**"? Could He have less compassion for that Son who "ever did the things pleasing to Him" than for Israel, whom He declared to be "a stiff-necked and perverse generation"? Jesus was not called upon to suffer the maximum possible; His physical agony might have been prolonged: ordinarily a victim of crucifixion lives several days. The soldiers were surprised to find the Lord already dead after but six hours on the cross.

The precise extent and details of His suffering were determined by the Father's supervision for definite objectives, and by the Son's complete submission and cooperation with the Father's will and plan. He had exhausted His vitality by unsparing zeal and devotion to His ministry for three and a half years; by loss of sleep, long hours of fasting and prayer; by giving His life-power directly in the healing of diseases. By the time of His arrest He was greatly weakened and debilitated; the severity of His examination and His extreme sensitivity and mental anguish further sapped His vitality. This limitation was foreordained; "three days and three nights in the heart of the earth" (in the control of Satan dominated society) was the time limit, and that was shortened somewhat by the Lord's complete self-surrender to the necessary experiences.

Why Was it Necessary?

The **reasons** for the Father's requirements of the Son in connection with His sacrifice are perhaps more clearly stated in the Epistle to the Hebrews than elsewhere. There were four of primary importance: (a) "that He should taste death for every man"-by paying the ransom-price, thus eternally demonstrating the exactness of divine justice; (b) that He should complete His own education and acquire the sterner virtues by practicing obedience under the most trying and difficult circumstances-being made perfect through suffering (Heb. 5:7-9); (c) in order that the Father's honor and name for perfect equity should not be open to question, "It **became** Him . . . in bringing many sons unto glory" that the One destined for the highest' position should not be promoted under any less rigid requirements than the other sons who are required to fight and suffer for their promotion; and (d) since it had been determined (for other good and sufficient reasons) that twelve tribes of the "seed of Abraham" should be "laid hold upon" for this great promotion, rather than "twelve legions of angels"; "**wherefore it behooved** Him" who was to become "the Captain of their salvation"- "Head over all things unto His Body, which is the Church"- "in **all things** to be **made** like unto His brethren, that He might be a merciful and faithful High Priest. . . . For in that He Himself bath suffered, being tempted [tried] He is able to succor them that are tempted. . . . For we have not a High Priest that cannot be touched with the feeling of our infirmities; but One that bath been in all points tempted like as we are, yet without sin."

The death of the Son of God was not a beautiful, calm, and peaceful death-but 'horrible, and ugly, and revolting. It unmistakably and unforgetably portrayed God's attitude toward sin. But the spotlight of sacred and profane history will ever illuminate and glorify the heroic victim of Calvary, whose judge, the Roman procurator of Judea, presented Him to the people, not only of that age but of every age, with the verdict: "Behold the Man!.. . I find **no fault in Him.**" Upon Him should be centered all the love and adoration of those who recognize Him as the world's Redeemer and the perfect example to all the creatures of God, of love, of loyalty, and of self sacrificing devotion to duty and honor -- "the chiefest among ten thousand, and the One altogether lovely."

"Do This in Remembrance"

This is the death that is celebrated in the Memorial Supper. The broken body-"broken for you"-is symbolized in the bread; the shed blood-"shed for many for the remission of sins"-in the cup of wine. For in Jesus' -death the believer sees his salvation, and he partakes of the emblems in token of his participation in its benefits. But to the ones who further "discern the Lord's Body" -- their "common union" with Him in the loaf and the cup -- and by personal covenant are pledged to

"follow the Lamb whithersoever He goeth," the emblems assume a much deeper significance; and the revelation of the Lord's mind in this marvelous prophetic Psalm, as He consummated His sacrifice, makes an ineradicable and invaluable impression, designed by Him who planned it and foresaw its every detail to remain both as an example and a warning throughout eternity.

If it was necessary that God's perfect Son "learn obedience by the things that He suffered," can we, oftentimes careless and backward students that we are, hope or wish to learn in any easier way? "In the days of His flesh He offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death," and "was heard for His godly fear"; shall we be heard with corresponding acceptance and blessing if our petitions are any less sincere, fervent, and persistent? He was "faithful unto death"; may we expect to share His throne if we stop short of the ultimate in our fidelity? To be sure, each follower of Jesus could not endure to suffer all that He suffered, of long-continued physical agony and mental obscurity, and still be true—we would crack under the strain; it is diluted and tempered in each case to the individual need and capacity; but would we desire to escape the share that the Father's love lays upon each one of us?

Therefore, as we approach the Lord's table, we do well to remember the Apostolic admonitions "Gird up the loins of your mind, and be sober"; "for our Passover hath been sacrificed, even Christ wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

"Beloved Christ, so patient in Thy pain,
I shrink to own my starveling heart of fear
That counts the petty coin of common care
As 'twere some Calvary, or thorn-cut stain!
O let me breathe that faith-charged atmosphere
That made Thee conquer even Death's despair."

(Part III of this article will appear in the forthcoming May issue of this journal.)

Abraham and Lot - A Contrast

(Continued from last issue)

"So then they which be of faith are blessed with faithful Abraham." - Gal. 3:9.

Three Forms of the World

OUR ATTENTION has now been directed, in the study of these two characters who reveal the inward and outward religious Christians, to their contacts with three forms of the world, Babylon, Egypt, and Sodom. These have ever been recognized as used of the Lord to show forth spiritual truths. Abraham abides separate from all; Lot is finally delivered from Sodom. Space precludes a lengthy discussion of all the meanings embodied in these three places: but briefly, Babylon figures the ground of religious confusion; Egypt, the ground of worldly wisdom; and Sodom, the ground of the senses. None should have difficulty in discerning these meanings in the records of the Bible. In the Book of Revelation, these three forms are set before us in their relation to the experience of the true Church. In Revelation 11:8 the great city is seen as "Sodom and Egypt, where also our Lord was crucified." In chapters 17 and 18 the same great city is seen as Babylon. In chapter 16 we find the plagues of each of these cities. The "noisome sore" (ver. 2), the "waters turned to blood" (ver. 4), the "kingdom full of darkness" (ver. 10) -- these are the plagues of Egypt. (Exod. 9:8-11; 7:17-20; 10:21-23.) The "drying up of the Euphrates, and the invasion of the kings of the East" (ver. 12)-this is the judgment of Babylon. (Jer. 51:13, 36; 50:38; Isa. 44:27, 28.) The "voices, and thunderings, and lightnings, and great hail" (ver. 18)-this is the destruction of Sodom. (Gen. 19:24, 25.) In all of this there is food for "him who discerneth all things, but is himself discerned of no man."

Abraham ever abides separate, on the higher ground of true religious faith. His are the great promises of God; his is the blessing of Melchisedec; his is the trial of Isaac; and to him alone God reveals His purpose as regards the destruction of Sodom.

Lot, dwelling in the place of his ill-choice, is caught in the strifes of Babylon and Sodom, yea, is even taken captive, only to be delivered by Abraham, who leaves the quiet life of promise only to rescue a brother out of Babylonian captivity. Thus is Abraham brought into collision with Babylon, that is, the religious world. He fights not with Sodom. His place is separation from and intercession for it, not war against it. And strange as it appears that true believers will not join in the strifes of Sodom or Babylon, it seems yet stranger that, if either is assailed, the religious world should be that which is fought against. But so it has been from Christ's days to these; Pharisees are judged, while open sinners are pitied. This is indeed a mystery, and the motives of the men of faith are seldom understood.

Thus is Lot freed by Abraham. As one has well said: "The pilgrim brother is the means through whom deliverance comes. The man who has been alone with God is the man who can break the chains of Babylon for his unfaithful brethren. And many a gift yet comes to failing souls through brethren with whom they hold no communion, whom they judge as extreme in their views, and to whom they practically prefer the company of such as know not God. Sooner or later, however, God vindicates His own. The pilgrim brother is the helper in time of need."

Contrasts in Divine Manifestation

We now approach the final chapter in the destruction of Sodom and the deliverance of Lot. Many spiritual truths are revealed in the manner of divine revelation of this judgment, in the record of God's dealings with Abraham and Lot in connection with it. And the contrast is so manifest that clearer than ever it is revealed that the man of faith alone can please the Lord whereas the "friendship of the world is enmity with God." A double-minded man is ever unstable in all his ways. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father' is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (John 2:15-17.) Lot finds no peace in Sodom, "for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." (2 Pet. 2:8.) Its judgment has now drawn nigh.

Let us contrast the appearance of the divine messengers to Abraham and to Lot. The details are full of significance to all who will spiritually consider them, "comparing spiritual things with spiritual."

First, in the manifestations of the heavenly visitors. Concerning Abraham we read, "The Lord appeared to him at midday, and lo, **three** men stood by him." (Gen. 18:1.) Concerning Lot, we read, "there came two angels to Sodom at even." (Gen. 19:1.) Abraham receives three visitors, one of them the Logos, the spokesman of God. He receives them in the light of full favor. Lot receives but two, and that in a time of declining light.

Second, the ground they stand on is distinct.

Abraham is "in the plains of Mamre, in his tentdoor"; not only having given up the world, but content to be given up by it, which is far harder. His place is the ground of promise, in marked separation from outward things. Lot is "sitting in the gate of Sodom," taking a place of power, hoping to correct the faults of others who are living in self love, and calling them "brethren.

Third, the contrast is shown in the reception of their guests. Abraham "**ran** to meet them"; his desire for communion is at once granted and is undisturbed, for by the self mortified pilgrim, communion is easily obtained. Also having but the one master to serve, he stands before Him in peace. Not so with Lot. Of him we read, "he **rose** up, and though welcoming, shows not the same alacrity as his kinsman. For communion, he must needs strongly importune, for his request is at first denied in the words, "Nay; but we will abide in the street all night." Again the communion is marred by the intrusion of the men of Sodom. He is forced away from his guests by those among whom he dwells Lot, with two masters, the Lord and the world, can satisfy neither nor is himself satisfied. The communion of saints is unknown in such a state.

Fourth, the feast prepared by each shows a difference. By Abraham "a calf" is slain; there is the pouring out of life. "Fine meal" is added, for true saints can grasp the highest aspects of Christ's death, apprehending Him as the "ox" and the "fine flour" in which was no unevenness. Of Lot, we read (Gen. 19:1): "Lot made a feast and did bake unleavened bread." The word here translated "feast" is elsewhere more correctly rendered "a banquet of wine." (Esth. 5:6; 7:7; Isa. 25:6.) The Septuagint here renders it "a drinking," an acceptable service, yet not so costly as that of Abraham and well picturing a lower view of the same offering to those who see it only as the "unleavened bread and wine."

The fifth contrast is in the state of the respective families. Abraham to the question, "Where is thy wife?" can reply in the words he could not have used in Egypt, "She is in the tent." And thus if we walk with God, we are in no danger of having our affections and principles defiled by the world's rough handling. Poor Lot's case is otherwise. The women of his household are in jeopardy, offered to the men of Sodom, in hopes of staying worse abominations. If our dwelling is in the world, our purest principles are in danger of being abused; nay, often they are abused, for the world, if it touches, cannot but dishonor them. The Lots press liberty and peace and other fruits of righteousness on the world, hoping that in embracing these it may be somewhat bettered. But the principles are periled or defiled, the world mean while being made not a whit the better. But the Lots do not believe this until bitter experience proves it.

The sixth contrast is in the attention paid the guests. Abraham waiting on his guests "stood by them" in calm communion. Thus do men of faith ever speak with the Lord and in this communion receive fresh promises, as did Abraham. Not so with Lot, who "went out," anxious for his children. Not one word is recorded as addressed by him to his guests while they are in his home. The Lots can but speak to their children or the world and repeat the' warnings they have received, to flee lest they be destroyed. And even here Lot reveals himself. The Lord said, "**Bring** them out"; Lot says, "**Get** you out." He warns others but himself remains. How many righteous Lots in Sodom are yet attempting thus to bear the Lord's message. Even while they preach, "This world is condemned," they linger in it until eventually the Lord in mercy forcibly removes them.

In the seventh contrast we note the words addressed to each. In declaring the fate of Sodom to Abraham, the Lord speaks as a friend, saying, "Shall I hide from Abraham the thing that I will do?" To the faithful souls the Holy Spirit "takes of the things of Christ." "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you." (John 15:15.) But to Lot the message is, "We will destroy this place escape for thy life, lest thou also be consumed." To the world, the Spirit speaks only "of sin, and righteousness, and judgment." And though worldly Christians speak with assurance, yet so long as they remain in the world, they will hear God's voice warning and alarming them.

In the eighth contrast we see also how unlike are the prayers of these two men. Abraham, with confessions that he is "but dust and ashes," importunes for his kinsman, finally yielding his will to God's will. Lot, on the contrary, styling himself God's "servant," prays for self in a prayer which throughout is a struggle to obtain his own will. The Lord had said, "Stay not in all this plain."

Lot answers, "Oh, not so, my Lord"; that is, not Thy will but mine be done, to justify which he speaks of grace "Not so, my Lord, for Thy servant bath found grace in Thy sight." This is ever so. Christians in the world plead grace as a reason for self-indulgence and for obtaining their own will. Then again, what confusion is in Lot's prayer. He speaks of the mercy shown in saving his life (for while he yet "lingered," the angels forcibly brought him without the city - see Gen. 19:16) and yet of "some evil" (he knows not what) taking him. He acknowledges divine power in the sparing of his life and yet fears to heed the divine injunction. He says, "I cannot escape to the mountains, lest I die." Thus he pleads for his own way to the encl. his last request being for Zoar, a little matter -- "is it not a little one?" And in this he is heard, the gracious answer being one of the unnumbered proofs that as the heavens are high above the earth, so great is the Lord's mercy to all that fear Him.

The ninth and final contrast is their conduct after the judgment of Sodom. Abraham gets up early to the place where he stood before the Lord, as though yet waiting on Him. In safety from his secure vantage ground, he beholds the destruction in the plain.

Unfortunate Lot, unsatisfied with his self-chosen refuge, gets up to the mountains, without a command, only to fall there grievously. First wine and then his daughters cast him down. As another has well expressed it, "When outward men, through mere alarm of judgment, attempt without command to walk where faith walks, their very gifts will cause their fall. The higher the ground the harder for them to occupy it. There the cup of blessing, misused by Lot's daughters, that is, by the evil working of those principles which have been produced and are most cherished by outward men, will give occasion for those very principles first to corrupt, and then to be themselves corrupted by, those who cherished them. Thus will righteous Lots unintentionally produce out of their own self defiled principles a seed to their own shame."

There is thus presented to the Christian in panoramic form the lives of these two patriarchs to illustrate the proper and improper steps of those who draw nigh the Lord. The Abrahams, hearing the call in a far-off land, go, "not knowing whither," and after many trials reach the condition of separation from Babylon, Egypt, and Sodom, dwelling in tents to the end, strong in faith even unto Moriah, abiding by their altar in communion with the Lord, in all things doing God's will and not their own, and finally attaining unto the promise.

The Lots walk well for a while, and then their steps of self-will assert themselves gradually until finally they are found in a condition of bondage from which they are unable to free themselves. The testing time comes, their works are burned, and they suffer loss, but are themselves saved through the boundless mercy of the Lord. But their own wills are revealed even unto the end, and the clinging to the things of this world results in painful loss. "Remember Lot's wife." The Lots are memorials to the truth of our Master's words, "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." - Luke 9:62.

Of the Abrahams, God says, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." - Psa. 50:5 - *Contributed*.

Our Inheritance In Christ

(Continued from last issue)

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." - Col. 1:12.

Sustenance

THIS IS our next parallel: "A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it."

This glowing description presents the picture of a country providing all that was necessary to their sustenance and well-being. Such abundant provision could keep the eye bright, the head erect, the brain clear, the bodily frame robust. Israel associated with Egypt a different kind of food: fleshpots, leeks, onions, and garlic. Israel also associated with Egypt certain diseases, diseases which God threatened to bring upon His people in punishment for their sins. The sustenance Egypt provides, in both the natural and spiritual senses, lacks the vitamins essential to robust health. This sustenance is found only in Canaan.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is a pointer to the spiritual lesson. The Word of God fills the picture here again as in the previous parallel, but in a different aspect; not now in its history and prophecy, but in its provisions for growth in grace. Every Christian knows what it is to feed upon the Word for his spiritual upbuilding. The effect upon the new creature of meditating upon the precepts and promises . of the written Word, of contemplating the living Word in the written Word, whether in private or in assembly with the Lord's people, is like food to the hungry.

Natural food refreshes us because, being changed into blood, it becomes a part of us and builds up the waste going on in- the bodily tissues. Similarly spiritual upbuilding takes place through the assimilation of the spirit of the Lord, imbibed through the Word of God. The Lord spoke about eating His flesh and drinking His blood as being essential to the maintenance and possession of life, explaining the metaphor by saying that His words were spirit and life. Feeding upon Him in our hearts by faith is the only way to satisfy the hunger of the heart for God. There is a hunger of the body, which is satisfied with food; a hunger of the mind, which is satisfied with knowledge; a hunger of the emotional life, which is satisfied only with Christ.

The prodigal son, in the famine in the far country, is a picture of the world's condition. He fain would have satisfied his hunger with the swine's food. The soul hunger of man impels him to seek satisfaction in worldly pleasures and the pleasures of sin. But God made man for Himself, and He only can meet the deepest cravings of his nature. In Egypt, spiritually, we cry, "I tried the broken cisterns, Lord, but oh! their waters failed. Even as I stooped to drink, they fled, and and mocked me as I wailed." In Canaan, we sing, "Now none but Christ can satisfy, none other name for me, there's love, and life, and lasting joy, Lord Jesus, found in Thee."

Said one who was rich in material - things, "He brought me plenty of presents, but my heart was hungry for love." Every heart, could it but become sufficiently acquainted with- itself, is starving for want of the fruits of Canaan. Here is Paul's inspired list of Canaan's produce: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, faith." To

appreciate these qualities, think of their opposites, "the works of the flesh," and the effect they have on the inner life: "anger, wrath, malice, hatred, envy, strife, factions, sects," etc.

The fruit of the Spirit does not represent qualities that we are to develop, only, but qualities that we are first of all to enjoy. They are characteristics of God, revealed to us in His written, but especially in His living Word: I is by feeding upon them ourselves, first, that they become a part of us.

The next parallel suggested by Moses' description is

Substance

"A land whose stones [ore] are iron, and out of whose hills thou mayest dig brass."

A land without mineral wealth lacks one of the main essentials belonging to a great country. One of the causes of unrest among the nations today is the non-possession, by some, of the "raw materials" hid in the earth. It is an indication of God's complete provision for His people, and also of Moses' penetrating insight, that he mentions it, that there should be this hid treasure in the land of their inheritance,

Mineral wealth, belonging to a lower kingdom than the fruits of the land, speaks to us, in the language of spiritual analogy, of blessings of a different and less vital nature. Not only are we to grow in grace, provision for which is as shown in the previous section, but we are also to grow in **knowledge**. Knowledge, having to do with the head, is not just so important as grace, which deals with the heart.

Buried treasure is a theme of both sacred and secular writers, and is one that has a universal appeal. Our inheritance is a veritable "Treasure Island," for in Christ are hid all -- the treasures -- of wisdom and knowledge. The greatest intellects are groping in the dark with regard to questions which to the child of God are simple and clear. God has hid the things concerning Himself from the wise and prudent and revealed them unto babes.

What is man's origin, nature, and destiny? Is there a future life? Where are the dead? Is there a personal Creator? Does He take any interest in this earth? - Why is evil permitted? Is civilization doomed? Questions like these could be multiplied--all simple and plain to the believer because part of the treasure belonging to his inheritance but to the unbeliever, insoluble riddles.

To this section belongs all the doctrinal teaching of the divine Word, such as is contained in the six volumes of "Studies in the Scriptures" and "Tabernacle Shadows. In the Epistle to the Ephesians, which is the New Testament counterpart of Deuteronomy, Paul five times makes mention of the riches belonging to our inheritance. They being hidden treasure, he prays that the eyes of our understanding might be opened to behold the **riches** of the glory of God's inheritance in the saints. So wonderful is this inheritance--that in the ages to come God is going to show the exceeding riches of His grace in His kindness towards us. To Paul has been committed the wonderful favor of preaching among the Gentiles the unsearchable **riches** of Christ. He prays that we might receive of God according to the **riches** of His glory, and be strengthened with might by His Spirit in the inner -man. He tells us that according to the riches of God's grace we have redemption and forgiveness.

Persons of means, of substance, have a confident bearing in society which the penniless or poor do not have. In respect to Canaan's buried treasure, the world are penniless and poor, and in times of crisis this is revealed. When death or disaster brings them face to face with the eternal realities, it is pathetic to see the way they will appeal to the Christian for light and comfort. The child of God has the confident bearing of the man of independent means. The Scriptures given to him are able to make him wise unto salvation, and thoroughly furnish him unto all good *works*. - *Contributed*.

(To be continued)

Annual Meeting of the Pastoral Bible Institute

Due to be Held June 1, 1940

MEMBERS OF the Pastoral Bible Institute are hereby reminded of the privilege which is theirs of nominating in the pages of this journal the brethren they wish to elect as directors for the fiscal year 1940-41. While the attention of new members is especially drawn to this matter, we desire to emphasize in the minds of old members also, not only the privilege, but also the responsibility which continued association with this ministry brings.

All should be aware of the fact that the affairs of this Institute are in the hands of seven brethren who are elected from the Institute's membership to serve for a period of one year or until their successors are elected. In accordance with the by-laws the next annual meeting is due to be held Saturday, June 1, 1940, at two p.m. in the parlors of the Institute, 177 Prospect Place, Brooklyn, N. Y.

The seven brothers whose term of service will expire next June are:

Bennett, S. D.
Jordan, J. C.
Blackburn, J. J.
Read, P. L.
Friese, H. A.
Stiles, C. E.
Thomson, P. E.

The brethren named above are pleased to report that a spirit of Christian love and harmony exists' in their midst; and they have reason to believe that the Lord has seen fit to bless their association in this ministry. The pleasures of this service they would gladly continue, sharing its joys and responsibilities if that be the Lord's will; and they earnestly pray that His will may be expressed in the vote of the members. However, the present directors "realize that those carrying on any work often fail to see opportunities for improvement and expansion apparent to others not charged with such responsibility. For this reason changes in office not 'infrequently have beneficial effects. They desire above all things that the work of the Lord (for the furtherance of which this Institute was formed) be prosecuted with the greatest possible efficiency, and to this end are ready cheerfully to step aside for others whom the membership believe to be fitted for the work. They therefore urge upon all the members of our Institute that they make this a special occasion of prayer.

If after prayerful meditation any are led of the Lord to nominate other brethren and will forward the names and addresses of such brethren so as to reach this office on or before April 15, 1940, such names will be published in the May issue of the "Herald," that all members may have an opportunity of voting for them.