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Giving Thanks Always

"Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." - Eph. 5:18-20.

THERE SHOULD be a very close relationship between heart and lips when offering praise and thanks unto God; for true thanksgiving must spring from the inner grace of heartfelt appreciation. The words of Paul in Romans 10:10 find application here, in that they set forth a principle which is *true in all* our relationships to God: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

As we grow in appreciation of the character and attributes of God, we will feel constrained to give expression to His goodness, not only in words, but in acts and mode of life. This attitude on our part is pleasing unto the Father and is necessary to our own spiritual well being.

There can be no true praise and thanks apart from heart appreciation; and so, if this inner grace is lacking, all outward expression becomes mere idle service and mockery, and as such, is an abomination. God hates hypocrisy, and His Word expresses condemnation of those who draw near with their lips only. To some such Jesus said, "Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching as *their* doctrines the precepts of men." (Matt. 15:7-9.) Both the houses of Israel are declared to be guilty of this abomination, and lest we partake of "the leaven of the Pharisees," we should continually join with David in the prayer that we may so live that "The words of our mouths, and the meditation of our hearts may be acceptable unto the Lord." - Psa. 19:14.

When we come to Jesus as our Savior and are accepted of Him as 'probationary members -of His Body, a great change takes place in us, but this change does not at once do away with our natural tendencies; consequently, these are carried over into the new life, where we undergo the refining process, the transformation into the image of our Lord and Master.

Some of us in our natural tendencies are too much under the control of sentiment and impulse; others too coldly intellectual and phlegmatic; and so 'the Word furnishes us with mental and

spiritual tonics and exercises to build up that which is lacking, for the well developed Christian must have both. 'And who is that Christian' that does *not*, especially when he makes an honest comparison between himself *and* the perfect pattern of our Lord, find himself lacking? Most of us find that we are deficient both in understanding and feeling as respects worship of the heavenly Father.

WINE-DRUNK VERSUS SPIRIT-FILLED

Seemingly there was need for admonition respecting the unrestrained use of wine among the early Christians, for *we* find warnings concerning it in a number of places. (Luke 21:34; *Rom. 13:13; 14:21; Gal. 5:21; 1 Tim. 3:8; Titus 2:3.*) Palestine was a grape producing region, and wine was in general use. John the Baptist was peculiar *in* that he did not drink wine; but Jesus evidently did partake thereof *on* occasion, for the hypocritical Pharisees, who accused John of having a demon because of his abstemiousness, reversed their criticism of Jesus and called him a "wine bibber and a friend of publicans and sinners." - Luke 1:15; Matt. 11:18, 19.

John 2:1-11 tells us that the first sign *wrought* by Jesus was in Cana of Galilee when he turned water into wine at a wedding feast; and *so* common was its use even among Christians that the Apostle felt it necessary to advise that only those brethren who were moderate *in* their drinking be considered *for* the position of Eldership. (1 Tim. 3:8.) Some *in* the Corinthian Church even went to the extreme of getting drunk at the Memorial observance. (1 Cor. 11:21.) Therefore, in our text, the Apostle again warns against the tendency to intemperance, but urges the unrestrained filling with the Spirit. In this respect it is impossible to go to excess.

In much of his *writings* Paul stresses the importance of a correct understanding of truth, but here in our text he is emphasizing the need for emotional release by the expression of the heart's gratitude in psalms; hymns, and songs of thanksgiving. A person who is drunk with wine, is often sentimentally foolish and not rational in giving vent to the emotions; but one "filled with the Spirit" is keenly aware of what he does, and so benefits in the stirring of his emotions through the beauties of verse and melody, which, in turn help to deepen the sense of appreciation.

PRAISE IN PSALMS AND HYMNS

We all know by experience how this emotional release, through the expressing of gratitude and praise in songs and testimonies of thanksgiving, brings an uplift that causes us to forget the difficulties and trials that attend our way. How much good we derive therefrom, we have no way of determining, but we know that it must be great else the Lord would not have provided so many psalms and hymns of praise, and admonished us in their frequent use.

When King Saul was low in spirit and could not rest, he would call for David and his harp, and the music eased his troubled mind and enabled him to rest. When the Apostles were chained in prison and were in pain and misery from being beaten, they sang songs and forgot their troubles. Many-hospitals and curative institutions, especially those for the insane, now use music as a therapeutic in the healing of mind and body and have found that its soothing strains are often efficacious when nothing else seems to help.

A man that is completely under the influence of alcohol, has all his senses affected, and his thoughts, speech, and actions show his condition. The same is true of one who is filled with the Spirit; he too, is under a powerful influence. But instead of its being an influence that first excites and then numbs, as is the case with wine, it is a quickening, uplifting, and upbuilding experience. One who becomes drunk with wine usually enjoys the first effects of the stimulation, but the

afterward is a headache and nausea, a weakening and breaking down of the physical and mental powers. But "The blessing of the Lord [being filled with His Spirit-the greatest blessing we can receive in this life], it maketh rich; and He addeth no sorrow therewith." - Prov. 10:22.

We have observed that drunkards have a tendency to talk to themselves and to sing maudlin songs. Paul suggests that, being filled with the Spirit, we speak to one another in psalms and hymns and spiritual songs, and that we not only make melody with our lips, but in our hearts. Some singers are so able in their art that they can convey sentiments with their lips that give impression to the listener of deep feeling, when in reality there is no real sentiment there. God, however, is not deceived by mere lip service, no matter how real it may seem to us, for He looketh upon the heart and judges not by the seeing of the eye or hearing of the ear.

When the Church was established on the day of Pentecost, and God's Holy Spirit came upon the waiting disciples, the record is that "They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." This was evidently a loud sound and quite a demonstration, for we read that "When this sound was heard, the multitude came together, and were confounded, because that every man ["devout Jews from every nation under heaven"] heard them speaking in his own tongue, and they were amazed and marveled, saying, Behold, are not all these that speak Galileans? . . . But others mocking said, They are filled with new wine." - Acts 2:5-13.

These who were filled with the Spirit rather than with new wine, as Peter points out, were not speaking to one another so much as they were unto the multitude, for the context shows that it was in witness of the fulfilment of the prophecy of Joel, and of the power of God through Jesus Christ to give salvation by faith rather than through works of the Law that they spoke. This witness of the Spirit through the disciples was very effective in convincing these devout Jews that the Christ of whom they were in expectation had indeed come, for about three thousand were added to the Church that day. The gifts of the Spirit granted to the early Church, did much toward its establishment, but were not intended to aid much toward its growth in character-likeness unto the Lord, for as gifts, they were bestowed apart from any effort toward Christlikeness.

The fruit of the Spirit is a matter of development, and this filling of which our text speaks has to do with fruitage. Hence it is a different and much more valuable filling than that which was bestowed in a miraculous way at Pentecost. We are not told just what the message was that the Holy Spirit uttered through the disciples, but reasoning from Peter's line of thought which follows, we would think it had to do with testimony concerning Jesus and His mission. The disciples, however, could have had but little, if any, volition in what was uttered.

We, on the other hand, exercise volition in the message we speak to ourselves; and so did they after they had experienced the development of fruit by the Holy Spirit. And while we also speak of Jesus, yet it is more in praise of His grace and beauty of character, and in heart appreciation of the love and fellowship of both the Son and the Father. The hymns we sing, especially those we choose as we become ripened in character, are largely designed to express to ourselves and to one another audibly and in rhythmic cadence, the sentiments of our hearts in thankful praise. Just note, if you will, how much this is true of such hymns as "Abide, Sweet Spirit"; "My Goal is Christ"; "His Loving-Kindness"; "Come, Thou Fount of Every Blessing"; "I've Found a Friend"; "Sun of My Soul"; "The Gate Ajar"; "What a Friend We Have in Jesus."

The following hymn is well suited to the Apostle's admonition:

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

"O, how can words with equal warmth
The gratitude declare
That glows within my inmost heart?
But Thou canst read it -there.

"Through all eternity, to Thee
A grateful song I'll raise.
And my eternal joy shall be,
To herald wide Thy praise."

And what could be more inspiring than the twenty third Psalm? These and many more of equal worth give expression to our joy and gratitude, and voice for us in words better than we could choose, the praise and thanks we would offer unto God.

THANKS FOR ALL THINGS

In the last verse of our text, the Apostle admonishes us to "Give thanks always for all things unto God, even the Father [R. V.], in the name of our Lord Jesus Christ." To be able to do this indicates a well developed Christian-one who has really come to know that "All things work together for good to them that love God." Only those who actually believe that God's providences are over all their waysthat He directs their path, and withholds no good thing from them that walk uprightly, can thus give thanks.

But what does the Apostle mean by "all things"? Naturally, there would be no question about the things we consider to be good-our daily bread, our comforts of home, the bed upon which we ease our tired bodies at night, pleasant surroundings and associations, time for study, opportunity for fellowship, and a thousand other things we could name-we would readily agree that we should give thanks for these. But how about the multitude of things that are hard, unpleasant, monotonous, disagreeable, disquieting, trying, painful, dishonoring, unjust, inhuman and even detestable: *must* we give thanks for these?

No, God will not compel us to give thanks, not even for those things for which we ask; nor will He force us to make our calling and election sure. But, if the question be asked, Should we give thanks for these things? then the answer is, Yes. Have we not made a covenant under which these bodies, reckoned holy through Christ, are committed to sacrifice, even unto death? Have we not placed ourselves under the control of the Father's will in order that His wisdom and power may be exercised on our behalf to perfect us as New Creatures? And has He not told us that through much tribulation lies the way into the Kingdom, and that He scourgeth every son He receiveth?

How could we be conformed to the image of Christ and become like God if we did not have the means of developing long-suffering, kindness, compassion, generosity, mercy, patience, and sympathy? And how could the means be provided except through- contacts that are hard, unpleasant, monotonous, disagreeable, etc.? Even Christ Jesus Himself was made perfect through the things which- He suffered, "For it became [was fitting] Him, for whom, are all things, and

through whom are all things, in bringing many sons unto glory, to make the author of; their salvation perfect through sufferings." (Heb. 2:10.) Therefore, no matter what experiences come to us in any of our associations, whether it be family, business, social contacts or Church, we should give thanks; for all things are for our sakes and are permitted of God-in order to work in us that which is pleasing in His, sight.,We cannot give thanks and at the same time murmur or complain; we cannot give thanks and at the same time feel impatient and resentful.

Jesus knew full well the hardness and suffering we would have to endure, but did He commiserate us because of it? No, He says, "Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say, all manner of evil against you falsely, for My sake. Rejoice, and be *exceeding* glad: for great is your reward in heaven." Again He says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." But why, Lord? why give us this hard task? "That," says Jesus, "ye may be the children of your Father which is in heaven."

And so the multitude of things which are to try us, call for our thanks just as sincerely as do the things we enjoy, for "all things work together for good to them that love God." If the "all things" work for our good, then we should give thanks for the "all things.

But how about the weaknesses and tendencies of our own fleshly minds and bodies-do not these often, cause, us to stumble? And how about Satan and the principalities and powers arrayed against us to entrap us and bring to naught God's purpose concerning us? Are we to give thanks for these? Yes, we can even be thankful for these; not because they have become what they are, but because,, under God's overruling providence, -they become invaluable in our-development. If the deed of Joseph's brethren,- which they meant for evil, could become (under the providence of God) an' experience for good, (Gen. 45:5-8) , and if all of Satan's power and cunning, exercised directly and indirectly,, against Jesus could become the cup poured out by His, Father, is it too much to believe that God scan work the same wonders for us? "Moab is my washpot." - Psa. 108:9.

The text concludes with a statement most important to us, a statement which, if it always continues the expression of our hearts, will make all our efforts and prayers and thanksgiving acceptable unto God; but if rejected, nothing we can do will be acceptable. May God help us always to recognize and remember, that only "in the name of our Lord Jesus Christ and in the merit of His, blood is there any possibility of salvation or reward for our endeavors -to serve and praise Him.

"Bless the Lord, O my soul, and forget not all His benefits."

- J. T. Read.

Signs of the Master's Presence

"What will be the sign of Thy presence, and of the consummation of the Age?" - Matt. 24:3, Diaglott.

IN OUR October issue, writing under this caption, we expressed the following convictions:

1. The object of Messiah's second advent is a glorious one;-not the destruction or enslavement of our race, but the salvation of both Church and remainder of mankind. - John 14:2, 3; 1 Chron. 16:31, 34.
2. Since the Millennial Age is to be a time of restoration, and since the retention of Jesus in heaven is to be only until that time, it follows that His second advent must take place before, not after, the Millennium. - Acts 3:21; Rev. 20:4,
3. Antichrist must first come--and has; the predictions concerning him having been abundantly fulfilled in the Papal system. - Dan. 7:26; 2 Thess. 2:1-12.
4. Christ's second advent is to synchronize with the end of the Age: any sign, therefore, which denotes the end of the Age must also constitute evidence of His presence. - Matt. 24:3; Mark 13:4; Luke 21:7.
5. The word "parousia" is correctly translated "presence"; it does not have the thought of "being on the way," nor does it refer to a "moment" of arrival. Its meaning is established in Phil. 2:12 where the "period" of the Apostle's "abence" is contrasted with the "period" of his "presence."
6. Our Lord is no longer a man but a great spirit being, partaker, indeed, of the divine nature; the express image of the Father's person, invisible to human eyes. - Phil. 2:9; Heb. 1:3.

If our Lord were a human being, it could be said of the Church: "Since we are" to be like our Lord, and since he is a human being, it doth even now appear what we shall be." St. John, however, in 1 John 3:2 writes otherwise. There, in harmony with the thought of his brother Apostles, he tells us: "It doth not yet appear what we shall be."

7. At our Lord's first advent many failed to learn from the signs which attested Him that Messiah was in their midst. Even the disciples had been slow to recognize Him, and had needed a revelation from the Father to enable them to do so. (Matt. 16:16, 17.) The possibility that at His Second advent they might experience a similar difficulty was probably back of their question: What will be the sign of Thy presence? If the indications of His presence were to be so plain that none could fail to recognize Him, there would seem to be no point to their question; no sign or signs would be necessary. On the other hand, if there was a possibility of His being present unrecognized, the same as had proved to be the case at His first advent, then a sign which would reveal His presence to them would be most desirable. What, Lord, will that sign be?

8. Our Lord's reply is seen to be divided into two main sections, namely (1) a description of the long interval which must elapse before the end of the Age and the period of His presence would be reached and (2) a description of the end of the Age and period of His presence.

9. The long interval between the first and second advents, known as the Gospel Age, was to be a time of tribulation. In the world it would be marked by wars, famines, pestilences and earthquakes. The world would also hate His true disciples, and in many cases they would undergo

martyrdom. In the Church a great falling away would take place. False teachers would arise, deceiving many; and because iniquity (opposition to God's laws of truth, righteousness, justice, and love) would everywhere prevail, the love of many (the many, the great majority) of Christ's professed followers would wax cold. Notwithstanding all this, God's "good news" would be preached in all the world for a witness unto all nations. - Matt. 24:3-14.

AS IN THE DAYS OF NOAH

After thus describing the conditions which would obtain in both Church and world throughout the Gospel Age, and after warning them against false Christs, our Lord, in verse 27 (of the twenty-fourth chapter of Matthew) comes to the heart of their question as to how they shall learn of his presence, and declares: "As the bright shining cometh out of the east and shineth even unto the west, so shall the presence of the Son of Man be."

In verses 37-39 he adds a further word: "As in the days of Noah, so shall also the presence of the Son of Man be." The point of comparison, as the context clearly shows, is not the arrival of Noah and the arrival of our Lord. It is not even the coming of the flood and the coming of our Lord. The comparison is between the days of Noah before the flood and the days of the presence of our Lord before the time of trouble with which this Gospel Age ends.

Moreover the comparison is not between the respective degrees of wickedness of the people living in the days of Noah, and that of those living in the days of the second presence of our Lord. The point of comparison is the ignorance of the people. In both periods the people were in ignorance of the coming storms. In the case of Noah, except for his immediate family, no one heeded Noah's warnings; in the days of our Lord's second presence, similarly, the existing order of society will not know.

WATCH, THEREFORE

The first thing, then, to be remembered, from our Lord's own words, is that there will be no sign at all for the worldly. With this agrees the word of the Apostle Paul: "The day of the Lord cometh as a thief." - 1 Thess. 5:1-3.

Not only will the people of the world be in ignorance of the presence of the Son of Man, our Lord warns, but unless they are alert, his disciples will be in danger, of being in darkness as to his return. Is it asked: "Where does he thus warn? We answer: In verse 42 and those which follow. There he brings this danger to their attention: "Watch, therefore, for ye know not what hour your Lord doth come. If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

In other words, in reply to their question our Lord cautions them to remain alert, to be on the watch, and the implication is that when he did arrive, the watchers would - be made aware of it; all others would be taken unawares.

With this word of our Lord the counsel of the Apostle Paul is found once more in harmony. In 1 Thess. 5:4, 5 he says: "But ye, brethren, are not in darkness, that that day should overtake *you* as a thief." Or to quote from another inspired writer, Daniel the Beloved: "None of the wicked shall understand, but the wise shall understand." - Dan. 11:8-10.

A FEAST OF FAT THINGS

Perhaps one of the most convincing proofs to the consecrated child of God that, for some years we have been living in the parousia of the Son of Man, is the fact that there has been spread before us a "feast of fat things" -- an unfolding of the vast storehouse of precious truth, the like of which was unknown since the days of the Apostles.

Nor does the fact that slight errors have appeared here and there, nor the further fact that we still await the Lord's good time for further clarification of some matters, change or disturb this conviction. The path of the just was long ago predicted to be one which would shine more and more unto the perfect day. (Prov. 4:18.) We do not demur against our Father's plan of progressive enlightenment; rather we rejoice in it.

However, if, as we think none will question, "present truth" along all lines has been made available to us in these latter days, does not this very fact imply our Lord's presence? Who but he could have spread so bountiful a feast? If we have had (or if, as some think, we are still having) a *harvest-the* harvest of the Gospel Age, does not this imply the presence of the Chief Reaper? Did he not say: "In the time of harvest I (not one of my assistants, but "I") will say unto the reapers," etc.?-Matt. 13:30.

- P. L. Read

(To be continued)

"How Firm a Foundation"

"The Church of the living God, the pillar and ground of the Truth." - 1 Tim. 3:15, 16.

IN MANY of the homes visited by Timothy there were brethren who had formerly been idol worshipers, servants of lifeless blocks of stone or of wood. Paul is writing to tell him how he "ought to behave" in the "house of God," "the church of the living God." The people of Paul's kindred thought of "the house of God" as their temple at Jerusalem, the place where God's glory rested as represented in the shekina glory. In the new dispensation, then beginning, the temple and its worship had become to the Lord's people only pictures from the past, given to make more clear the glory of the "more excellent way." Soon not one stone would be left upon another in the old temple. The new, however, would stand though all the armies of the universe came against it. It was being built of "living stones"; but that was not the reason for its permanence. The secret lay in its foundation. It was being built upon the solid Rock, Christ Jesus; and upon his Apostles. Our Lord said, "The gates of hell shall not prevail against it." (Matt. 16:18.) A Diaglott footnote interestingly comments on this passage:

"Parkhurst says, 'this expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow *mouth or entrance*, many of which are to be found in Judea, to this day. The LXX render the corresponding phrase from the Hebrew of Isa. 38:10, *the gates of the sepulcher*. The full meaning of our Lord's promise seems to be, that his church on earth, however persecuted and distressed, should never fail till the consummation of all things, and should then, *at the resurrection of the just*, finally triumph over death and the grave.' Compare 1 Cor. 15:54, 55."

Both the English and the Greek words, church and ecclesia, are instructive in their significances. Ecclesia signifies "called out ones" -- called out from the "kingdom, of darkness" into the Kingdom of light, the Kingdom of God's dear Son. In intent at least, they have left behind all the ways of Satan and his world, are separated from it and, its spirit of separations, and gathered into a oneness comparable to that of the Father and the Son. They are a company of which Paul could truthfully say, "We, being many, are one body in Christ, and *every one members one of another*." Our own English word, church, is derived from the Greek word for Lord, an appropriate title therefore for only those whose wills have been so completely banished for the establishment of the Lord's that they are willing to accept into full fellowship every one whom the Lord has called into his service, for in Christ Jesus "there is neither Jew nor Greek, bond nor free, male nor female [so far as the oriental distinctions are concerned]; for ye are, all one in Christ Jesus." "Christ is all, and, in all." - Gal. 3:28; Col. 3:11.

In our text the Apostle indicates one mission of these called out ones as that of being "the pillar and ground' of the truth." With his usual power of perversion Satan has during the two thousand years of Church history led probably most of those in each little group of separationists into thinking, "It is my little group that is the pillar and ground of the truth. "We are the people and all truth shall perish with us." He has even convinced many individuals that the text reads, "Ye are the pillars," using the plural to assign to each individual the responsibility of maintaining the whole load of truth. But when one remembers that there is only the one pillar of truth, the composite pillar of many particles, 144,000 in all, then it is seen that their responsibility is not less but greater; for the obligation that rests upon them is that of so preserving the unity of that pillar that it will support unswervingly the truth committed to them collectively. This relieves each individual of all necessity of standing valiantly for every point on which he differs with

other called out ones, as if preserving truth in its purity depends on his converting every other saint to his private view. First we must pray that we "may be able fully to understand *with all the saints*, what is the breadth and length and depth and height of the Plan of God -- *broad* enough to take in "all in Adam"; of *length* sufficient to reach back to Adam himself, and from him down to the last of his descendants; plumbing the *depths* of death and the grave to bring back everyone there; lifting each individual to the very *height* of perfection on his own plane]." Then we must pray too that we may know even that which surpasses knowledge--the love of the Anointed One. If the prayer is from the heart, each grain of marble in that pillar will gladly share with every other grain in a mutual endeavor to hold aloft in steadfastness the truths which we do "*comprehend with all the saints*," content if the Lord in his providence has not seen fit to reveal to some of those nearest to us some points very precious to us, and apparently essential to our own full development into the likeness of our Master.

Using, another figure the same Brother under inspiration tells us that the "eye is not able to say to the hand I have no need of thee." Nor can the eye properly say, "I will keep wide awake and tell you just what you should be doing in order to be pleasing to our Head." No, the only proper course is for the eye to send a message to the brain (our divine Head) and let the message go from there to the hand -- if the Head so wills -- and by whatever means his providence shall clearly indicate. Only by following this divine arrangement can the called out ones function successfully as one body or faithfully be a composite pillar of the truth.

Inevitably the spirit of individuality must result in a crumbling pillar, and the confusion that disgraced the period we appropriately denominate "the dark ages" be again the outcome, demonstrating anew the need for the warning, "In the *last days perilous* times shall come." (2 Tim. 3:1-4.) No one who lives "in the last days" can afford to risk its perils without a frequent re-examination into the motive behind each of his *own* thoughts, words, and acts. Especially in connection with our text, let each assure himself that humility is growing apace as an insurance against the "headiness" that would set himself or his group up as a private "pillar and ground of the truth." "Let God be true though it make every man a liar."

It is interesting to note that the Greek word for pillar is from the same root as the word for cross. For all who are in that pillar, death with the despised criminals, in its basest form (on the Roman cross figuratively) must be faced; and the repugnant Golgotha (the skull) must be unflinchingly ascended if we would be now dead with him, that in the resurrection we may reign with him. Then, all the overcomers, including all who have overcome every suggestion to substitute some arrangement of the flesh instead of the divine arrangement of *one* pillar of many particles functioning cooperatively in upholding the truth which we have comprehended with all the saints -- then these overcomers will be individual pillars. "*Him that overcometh will I make a pillar in the temple of my God.*" "He that hath an ear, let him hear what the Spirit saith unto the Ecclesias." - Rev. 3:12, 13.

- P. E. Thomson.

Truth's Deeper Values

PART III

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." - Phil. 3:10.

IT IS most essential in our Christian life and experience to keep, as far as possible, the doctrinal and providential aspects of the Truth on proper balance and equipoise, or else we may either become much "head" and little "heart," or much "heart and little "head." Both extremes indicate some measure of unbalance, but of the two the latter state is by far the safer one. A life and walk prompted by the "heart" relationship will be more likely to lead to gratitude and humility than if prompted by the intellect. Seeing also that not many wise or great or intellectual individuals have been called, it might seem to vindicate that Divine Preference would rather have more heart than head. And, moreover, while there is no precise Scripture which indicates that absolute exactitude in doctrine is necessary for one's growth in grace, there are many passages which show that a "heart-likeness" to the Master is an absolute essential to insure an entry into an eternal companionship with him in the glory that awaits his saints. If unbalance there must be, better far that it should fall over to the cultivation of a tender heart, for this will tend to promote the transforming process that will make us copies of the Lord. Even erroneous doctrinal understanding cannot hinder the progress of this transforming of the heart, for thousands of saints in bygone days, in spite of doctrinal error of the grossest kind, attained, if we may judge them by their songs and homilies, to much purity of heart, and much reliance upon the Lord. Were that not so, there could have been no true saints upon the earth since shortly after Apostolic days, and a great gap would exist between those early days and our own, with scarcely a consecrated saint all the long Age through.

"Did God's people of the past have a sufficiency of the truth to produce sanctification acceptable to God? . . . We have reason to believe that some all the way along these past eighteen centuries have attained to this requirement; hence have been acceptable to God." (*Reprints* page 1782.) "We have no reason to question that there were faithful saints amongst the martyrs of the past. We may therefore expect such to be classed by our Lord as amongst the overcomers . . . the little flock, the Elect Church." (*Reprints* page R3599.) That there "were martyrs such as Cranmer and Latimer, and others less notable, who surely gave strong evidence of saintship, *and whom we hope to meet in the Kingdom*" was the conviction and hope of one whose view is not to be lightly disesteemed. - *Reprints* page R2941.

But there must be sufficient of the "head" -- the intellect, the reasonable understanding -- to accord *with the make-up of* the individual. Each one *must* be able to understand, with sufficient clarity, that he or she has been redeemed by Jesus' precious blood, and then has been called of God to follow in his steps; also, in responding to that call must know that "suffering with him" is a daily privilege. These are prime essentials of Christian doctrine that all must know for one's own satisfaction, however little he may be able to explain them to another soul. The highly intellectual brother *will* perhaps want to know the deeper philosophy behind these redemption facts; the less intellectual will be well satisfied with just the facts alone.

During the last thirty years our experiences as to a fellowship have tended to throw the balance (so far as our elders and teachers are concerned) very far over to the intellectuals side of the Truth. Doctrinal discussions on the Covenants, the Sin-offering, Chronological and

Dispensational fulfillments have been well to the fore, and have resulted in split after split in the groups and classes everywhere. Church history has repeated itself with a vengeance in our midst. Stagnation and frustration both in understanding and activity followed in its wake. True, warm-hearted fellowship as brethren, as children of the one gracious Father, became very difficult, indeed almost *impossible*. We presented arguments "pro and con," back and forth, buttressed by our texts and counter texts, until *a* state of utter stalemate had come to exist. Meantime, patience and forbearance with opposing brethren sometimes became rather threadbare or badly frayed, to say the least. Often it was worse than that. At the same time our own inner life, our own peace of heart, suffered greatly in consequence. We became considerably colder and more apathetic in ourselves; our words and ministry lost much of their warmth and power of appeal. Even our waiting on the Lord became more perfunctory and formal, and our very prayers were flat and stale. *Our* love grew cool, and our joy was almost gone.

In all this, our experience ran true to type. It has occurred over and over again during the past history of the Church. Some few dear souls in our fellowship sense this situation as being altogether wrong as being contrary to our privileged position in these momentous days. They want to see the warmth of hand and heart returning to our midst again. They want to see a more active public ministry restored, to spread abroad the good news of approaching Kingdom days. This is all to the good, but -- and here is the snag in their appeal -- they ask us to return to some of the themes that previously divided us, and accept these *as* the basis of renewed fellowship.

A short list of these doctrines has been proposed as the rally-point, to which they invite us all to come. Can a restoration of broken fellowship be achieved in this way? Will those who differed on those points in an earlier day turn right about, and forswear their former convictions in response to this appeal? Would not the old debates and wrangles begin over again, and thus the last state be worse than the first?

It can be shown that almost all the heart-aches and divisions of the Christian Church since early Reformation days have occurred in this way, and that we, as a fellowship, stand at a parting of the ways, and that it behooves us to make a wiser choice than our fathers did in their earlier days.

We would suggest that it is that deeper knowledge of our Lord, which Paul so ardently sought, that is our great desideratum today, and that this deeper side of life, and of Christian experience, is the only one on which true unity of heart and service is possible. Agreement as to what Jesus Christ means to the 'whole Plan of God is not a present possibility after all that has taken place; but agreement as to what he is to us, both individually and collectively, is not only a possibility but an absolute essential to our growth into him.

And only as we can win our way through the tangles of things that confuse and divide, to those better things that underlie our own soul's contact with him, can we hope to get, each for himself, what the grace of God can give, and help our fellowship in Christ to become the inspiring thing it ought to be.

The facts disclosed to us by divine revelation concerning God and his relationship to men may be likened to a ray of light in its passage through a crystal prism. It is passed into it as a pure white ray -- white light or sunlight -- as an undivided thing, but in its passage through the prism it is broken up into its component elements, and, its band of primary colors, each one distinct and separate, comes out on the other side. Each of these primaries, may, if need be, have its own particular colorimetric characteristics and purposes, but even so, no one of them alone could be equal to the whole parent white ray. Each one, though a complete thing in itself, is also a constituent part of a greater whole.

Truth, in so far as it has been revealed to us, is like that parent ray. It is a summation of all that is consonant and harmonious with all the facts and phenomena of the subject under review. All true causes lead up to it; while all proper consequences follow from it. Divine Truth in its wholeness can be split up into minor, but related summations of fact, each of which will have its own characteristics and purposes peculiar to itself.

The Bible tells us of facts which may be classified in various ways -- as Creative Truth; as Structural (or Architectural) Truth; as Moral Truth; as Redemptional Truth; as Providential Truth; as Companionate (or Fellowship) Truth; as judgment Truth; and as Personal Truth. Creative Truth discloses to us such facts about the creation of the heavens and the earth, and of man and beast to live upon the earth, as Divine Wisdom saw fit to give. It does not tell us much about angelic life and experience, though by its disclosures we know enough to be assured that angels were created by the power of God. There is much about creation we do not know, as yet, for God has not seen fit, thus far, to present us with all the facts relating thereto.

Structural Truth has to do with the structure (or architecture) of the Divine Plan -- its three distinct worlds plus its various sub-divided Ages, each of which is an integral part of the whole ordered Plan. It presents us with the time sequence of the whole thing, and with the parts -- such as the covenants and callings -- peculiar to each period. It tells us of the beginnings, duration, and endings of each several part, as well as of its whole. It also points us to an Omniscient Designer and Architect, who designed and wrought it all.

Moral Truth sets forth the standards of the divine law concerning what is right and what is wrong. It tells us what the Universal Law requires of both angels and men. It establishes the equitable quality of righteousness as a thing approved of God, and that its opposing quality, unrighteousness, is a thing disapproved of God.

Redemptional Truth acquaints us with the way the Redemption from sin and death is being brought about. It apprises us of man's dire need to be redeemed, and how that need arose. It also tells us of One who came to earth to be humanity's Redeemer; of all that he has done thus far towards effecting that redemption, and of all he has yet to do by restitution uplift to complete the redemptive work. Redemptive Truth covers an exceedingly wide field of fact and experience relating to the lives and hopes of men.

Providential Truth tells of an Over-ruling. Power in the lives of believing men, able to weave and blend life's tangled threads into an ordered design. It can take up what else were loose ends and broken strands of human endeavor and make them dovetail into a perfect pattern, thereby conforming the believer's life to the characteristics seen in Jesus Christ.

Companionate (or communion) Truth tells us of our calling to follow Christ, of our participation now in his sufferings, of our union "in" him, and "with" him in a Vine-and-Branch organic, unity; that he is "in us" and that we are "in him" through the spirit that is diffused from his great heart into ours; and that some day, when the present phase of suffering partnership is at an end, another and completer union will begin, for we shall then see him as he is, and be forever with him as our Lord and Elder Brother.

Judgment Truth informs us of those times and seasons when "long-suffering" is replaced by the severity of justice, and of the sweeping away of the old and obsolete. Men and things have to be weighed in the balances and the short-weight disclosed. At such times the swing of the human will must align itself with the sovereign claims- of Almighty God, or suffer the consequences.

Here the "imperatives" of divine law impose themselves and assert their claims against all rebels and recalcitrants.

Personal Truth is the truth about persons-about God; what he is in himself; about Jesus, what he was and is, and is yet to be; about man, what he was and is, and is to be, when the divine work in him is complete.

By this classification, "Truth," as a summation, is broken down into its smaller component elements, and made easier of comprehension to men of different casts of mind. By long usage certain of these elements have come to be classified as "Doctrine" -- "Doctrinal Truth." This is not quite a correct procedure, for every element pertains to that "kerygma" or "body of teaching" which is "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:15), but the classification may be allowed to stand, so that a contrast with other elements not so classified may be drawn.

To illustrate, Structural Truth, with its facts and evidences relative to its "worlds" and "ages," together with the covenants pertaining to some of those ages, is classified as Doctrinal Truth. Similarly Redemptional Truth, with its all-sufficient Sacrifice, its acquittal from condemnation, and its consequent justification by faith, is also classified as Doctrinal Truth. But facts and evidences appertaining to Divine Providence and Shepherd Care, together with all those revealing our communion with our Lord are not usually so classified; or if they are, it is *only* doctrine without the capital D. It is rather thought of as hortatory truth, exhortational truth, and sometimes defined as "homiletics."

Throughout the long centuries since creed making began (second or third centuries) these various elements of Divine Truth have been thrown out of balance many times, and in various ways, some of them being emphasized unduly-over-stressed; others, insufficiently emphasized -- under-stressed. In this way the balancing effect of doctrine and exhortation upon the human heart and mind was completely upset.

Personal Truth was distorted out of all semblance to the facts concerning God and his First created Son by the doctrine of the Trinity. Again the teaching concerning the Incarnation misrepresented the facts about Jesus of Nazareth. Further the teaching of the immortality of the soul distorted the facts concerning man. The reactionary effect of these teachings upon other elements of truth distorted them out of accord with the facts of life and experience.

Judgment Truth was also distorted most grievously by the doctrine of eternal torment. -- It suppressed and hid the fact that the judge could also be a Savior too.

Redemption Truth has been travestied and distorted in many ways -- by the Catholics in their doctrine of the Mass and by the teaching on Purgatory too; by the Protestants in their various "statements of faith," which, vitiated by the immortal soul and torment theories, have brought discredit on the fair name of God, and instilled unbounded fear into the minds of their advocates - a fear which no amount of Providential Truth could really eradicate. Theologians labored long and persistently to compile these diverse "Confessions of Faith," which, if a man believe not "he shall without doubt be lost, and suffer everlastingly."

It is doctrine of that distorted and austere kind that has raised all the combative propensities both of its advocates and opponents to fever pitch repeatedly as they have indulged in their wordy warfare, by argument and counter-argument, by definition and counter-definition. It is no exaggeration to say that all the bad feeling that infected Christendom over the long centuries can

be laid to the distorted application and unbalanced emphasis of this or that feature of doctrinal teaching. All the cutting words and malicious asperity of numerous theological teachers, as found in their many books, have been employed in this wordy warfare against other men who disagreed with their presentations, not once, nor twice, but hundreds upon hundreds of times.

These definitions of doctrine have divided the professing Church of Christ more than any other single factor over all the long centuries. More human blood has been shed in the attempt to coerce dissenting souls, than in any other activity in which supposedly Christian men have been engaged. The martyr deaths of the Waldenses, the Albigenses, the Huguenots, and all the many faithful souls who died for their faith, can be laid, without contradiction, to its charge.

Truly, doctrinal strife has been the bane of the Church's life, since the making of creeds began, and all this because the right relationship of each element of Truth was thrown off balance and equipoise by an over-insistence on doctrinal teachings. It is a sad story to dwell upon, and reveals only too clearly the havoc caused by Satanic influence upon Divine Truth when men have their judgment upset by him in their approach to it.

It is an amazing thought, even in this our more intelligent day, that from the one divinely-given Book -which all claim to accept as final and authoritative, no less than three hundred different "Confessions of Faith" have been constructed upon its testimony, by an equal number of sects and parties-of which no less than 250 are to be found, according to a 1936 census, in the U. S. A. alone. While the old sharp antagonisms between the oldest of these sects have been softened down somewhat, re-union between them, at present, is impossible. Do we wonder why? The answer in one word is, Doctrine! This side of the case could have been developed very greatly, had space allowed.

Yet, strange to say, though theologians have been the curse, and doctrinal definitions the bane of the Church's long experience, there has 'been a better side to things. Some of her poets and sweet singers have done something to salve the wounds and heal the broken hearts caused by the warring theologians. And some of her mystics and dreamers have done great things in making religion *a* heart warming thing in contradistinction to the cold, chill atmosphere of the debating arena and lecture hall. These gentler souls have brought heaven nearer to this drab old world, and made the sweet dews of Grace a source of refreshment to the hosts of parched and arid souls uncared for by warring theological disputants. Their sweeter influence may have failed to check the wordy strife in its entirety, they may not have influenced the course of history to any appreciable extent, but the testimony of those turbulent times can show that they *did* bind up the wounds of suffering souls, and bring comfort repeatedly to God's little ones in their quieter wards of life.

And most wonderful to relate, no decree of sectarian synod or denominational authority was ever strong enough to check the sweet influence of these gentle "great-hearts" from seeping through (or mounting *over*) all the creedal fences that divided and sectionalized the Christian fold. Even from the sheltered cloisters of the Papal Church some of these heavenly influences filtered through into the worship of Protestant communions, and enriched devotion and praise therein, again and yet again. Pious, grateful men, of differing doctrinal faith, could sing in unison the sweet songs of "Tender-Shepherd-Care," because, deep in their hearts, they felt and knew them to be true.

We must find time and space for just one example of this common heritage in the song-books of practically the whole Christian Church. Here it is:

"Jesus, the very thought of Thee,
With sweetness fills my breast,
But sweeter far Thy face to see,
And in Thy presence rest."

(We have slightly changed the words of that stanza in our hymnal, but the remainder is as it left its author's hand.)

That dainty gem, *so* rich in its lofty spirituality, was written by an abbot in the Papal Church -- Bernard of Clairvaux, as long ago as the twelfth century. Another priceless gem from the same hand runs:

"Jesus, Thou joy, of loving hearts,
Thou fount of life, Thou Light of men,
From the best bliss this earth imparts,
We turn unfilled to Thee again."

It is such outpourings of pious hearts, which, in spite of sectarian divisions and the theologians' disputes, have brought comforting grace to thousands of other God fearing hearts, and helped them to endure with patience much that could not be amended in life.

Space does not permit due reference to the hundreds more, *who* in more recent times have penned sweet words of comfort and of grace for the wayfarers on Zion's way. Many dear names pass before one's mind at this point -- J. F. Lyte, "Abide with me," and "Praise my soul the King of Heaven"; Thomas Binney, "Eternal Light"; Frances Favergal, "Take my life and let it be"; Charles Wesley, "Jesus Lover of my soul"; and scores and scores besides.

Among the dreamers and mystics we might name John Bunyan, "Pilgrim's Progress"; Thomas a Kempis, "Imitation of Christ"; and others also among the Morayians, Huguenots, etc., but they are too numerous to record.

There can be little doubt that the sweet singers and heaven-touched dreamers have done much -- very, very much, though not enough -- to counteract and counterbalance the antagonistic influence of the clashing theologians. Their inspiring songs of Providential oversight, of Good Shepherd Care, of communion with and possession of the love of the Lord, have been the one redeeming feature of an otherwise sordid story throughout the centuries. Without their soothing influence and inspiring effect--an influence and effect which no sectarian authority could retain within its own exclusive boundaries--the plight of God's "little ones" would have been sore indeed.

Thank God for these hymns and songs and dreams of saintly souls, which for so *long* served as foils and antidotes to the warring words of doctrine ridden theologians!

Will some one ask what have we to do with these ancient things? Have we not "come out of her and cleanly separated ourselves from it all? Shall we be misunderstood if we say that the answer is an emphatic No! True, we may not have appropriated all their doctrines, but we have adopted many of their hymns and songs, and can sing them with all our hearts. We have also the same facts and evidences before our minds which the bygone theologians had, because they are of the substance of the Truth, and though our interpretation of these facts is not like theirs, we have made the same mistakes as they in that we have stressed our doctrinal statements too much in relation to the higher influences of the Truth. We have cited these facts and evidences from the past experience of the Church to point the moral, and the way, for our own day and Fellowship.

- T. Holmes, Eng.

The Question Box

"Behold the Lamb of God which taketh away the sin of the world." - John 1:29.

Question:

In this text John the Baptist declares of Jesus not that he taketh away the sin of the *Church* but that he taketh away the sin of the *world*. However, in the Passover type, the death of the lamb is shown in connection with the first-born only, not for the remainder of Israel. How is the type to be harmonized with the Baptist's declaration?

Answer:

According to our understanding the Scriptures teach that the Church of the First-born, typified by the first-born of Israel, have been in process of selection, and of being passed over, during the long nighttime Of this Gospel Age, now drawing to a close. Soon they will become the Church in glory-in the dawn of the next Age. Then, under the headship of Christ Jesus, they will constitute the Royal Priesthood which, during the Millennial Age, will bless the remainder of mankind.

At the time the Baptist made his statement, Jesus had not taken away the sin of the world, nor has he yet. But the Baptist's words were true of him prophetically. In due time he would become the world's Redeemer and bring to a successful conclusion the mission he had just commenced. He began to lay down the ransom-price at his baptism at Jordan. He finished this at Calvary. After his resurrection he ascended on high with that price in his hand, so to speak, and presented it, not for the world, but for the Church. As the Apostle declares, he ascended "into heaven itself, now to appear in the presence of God *for us*" - for the household of faith-for the antitypical priests and Levites. (Heb. 9:24.) Other Scriptures show that the merit of Christ will be made available at the close of this Age for the remainder of mankind-for those who will ultimately be saved from the bondage of Satan, sin, and the conditions now prevailing, typified by Pharaoh and Egypt. (Acts 3:21; Heb. 9:28; Isa. 35:1-10; 40:3-5; Jer. 31:34; Rev. 21:2, 3; 2 Pet. 3:13.) Only then will the Lamb of God take away the sin of the world-in God's due time and order.

TWO DIFFERENT VIEWS OF THE GREAT ATONEMENT

The Ransom and the Sin-offering pictures should not be confused in our thinking, any more than should two of our Lord's parables. Any attempt to combine two parables, -for example; the parable of the Wheat and Tares with the parable of the Ten Virgins, would be found impossible, because one is discussing one subject and the other another subject. Both are true and both teach beautiful lessons, but riot the same lessons. They are both parables given by our Lord; they do not contradict one another, but their lessons are different. So it is with the Ransom and the Sin-offering. While these two pictures may be said to belong in the same Art Gallery, and are both by the Master Painter, and while they are related, in that they have to do with the same general subject, their special lessons are to be clearly distinguished. A picture of Niagara Falls from the American side. looks different from one taken from the Canadian side. One taken in summer is the same, yet very different, from one taken in winter. From an airplane still another view appears. These pictures do not conflict. They are in perfect harmony. They do not take from each other. Each. is complete in itself. Yet it takes them all to fully convey to our minds the grandeur of this noble work of nature-the work of nature's God.

In regard to the Ransom the Scriptures make it plain that Adam was condemned while the race was yet in his loins, and that our Lord Jesus took Adam's place, laying down his life for him, and thus purchasing Adam and his race. This picture is clear and distinct and is without doubt the most important in our Gallery. Were it omitted, we would be without the foundation doctrine of the Gospel. But we should not merge this picture with any other. The fact that Adam had a wife associated with him in the transgression, and the fact that Christ Jesus is to have a bride associated with him in the work of redemption-these facts are not seen in this picture. The teaching of this picture-the doctrine of the Ransom-is limited to one thought, namely, that as by one man, Adam, sin entered the world, so by another, our Lord Jesus, a Ransom has been provided, that Adam and his race might be redeemed.

A further question has been asked: If the Church has no part in the Ransom, does she share in the antitypical Atonement day sin-offerings, and if so, does she share actually or reckonedly? To our understanding she does share in the antitypical Atonement-day sin-offerings and does so actually, not reckonedly.

It is, of course, a most wonderful privilege to know "the fellowship of his sufferings" (Phil. 3:8-10) and "be made conformable to *his* death" (*his* death was a sacrificial one); nevertheless it is true for --

"Faithful is the saying: for if we died with him, we shall also live with him; if we endure, we shall also reign with him." - 2 Tim. 2:11-13. *

* For a detailed discussion of this "Faithful Saying" see the "Herald" issues for Sept. and Oct. 1938, pages 133-135 and 153-155.

The distinction between the Ransom and the Sin-offering has been discussed quite fully in the past. Brother Russell sought, successfully we think, to expound the matter in detail. Below we submit a few paragraphs condensed from his writings.

RELATIONSHIP BETWEEN PASSOVER LAMB AND ATONEMENT DAY SIN OFFERING

These types view sin-atonement from two different standpoints. As frequently heretofore shown, Jesus the Lamb of God was the antitype of the Passover Lamb. The Passover, observed by the Jews yearly in the spring, memorialized the passing over or saving of the first-borns of Israel at the time when all other first-borns of Egypt were slain by divine decree. The death of the lamb, which typified the death of Jesus, was therefore not for all the people, but merely for the first-borns who were passed over "in that night." The "household of faith" are Scripturally represented as "the Church of the Firstborns," and that night typified this Gospel Age, when gross darkness covers the earth and will continue to cover it until the Sun of Righteousness with healing in his beams shall arise, ushering in the Millennial Day. Then there will be a general deliverance of all Israelites from bondage to Egypt, the world. In other words, when the Millennial Morning shall be ushered in, the passed-over Church will alone have been spared or passed over or delivered from death by the efficacy of the blood of the Lamb. However, in the type the general deliverance of the people resulted, and so deliverance will come to all who will accept it during the Millennium. Only the Church are being passed over now. The general deliverance of the world will be in order soon. That deliverance could not, in God's order, take place without first the passing over of the First-born. Thus we see that the antitypical Passover Lamb is our Lord Jesus alone, and that we, his Church, his members, are not at all represented in the typical lamb and its

death. The Apostle makes this clear when writing to the Corinthians he says: "Our Paschal Lamb, Christ [Jesus] was sacrificed; therefore let us keep the festival." - 1 Cor. 5:7, 8, *Diaglott*.

ATONEMENT OPPOSITE END OF YEAR FROM PASSEVER

The Day of Atonement sacrifices were divinely placed exactly at the opposite end of the year, apparently to disassociate the two types. They give a detailed illustration of the work of atonement, so far as God is concerned. As shown in "Tabernacle Shadows," the Day of Atonement as a whole represented the entire Gospel Age-"the acceptable day" of sacrifice. The bullock, which represented the priest, was the type of our Lord Jesus in the flesh. Its sacrifice typified his death, "the just for the unjust." The application of its blood was efficacious for the members of the high priest's family-the under-priests, "himself," his body, and for his entire "house," the house of the tribe of Levi. It applied to none other.

Then came the second sacrifice of the Atonement Day-"the Lord's goat." It was not sacrificed for the priest nor for his house, but for "all the people." It represented Christ's Bride, the Church. It and "the scape-goat" were supplied by the people and therefore represented mankind in a general way, while the 'bullock was furnished by the priest and represented Jesus' flesh -- "a body hast thou prepared me" "for the suffering of death." The Lord's goat was treated just as the bullock was treated -- just as we are assured that the Bride class must suffer with Christ and have similar experiences to his. At the close of the Atonement day of sacrifice, otherwise called "the acceptable year of the Lord," and again, "Now is the acceptable time," the time in which God will accept us as sacrifices -- the blood of "the Lord's goat" was sprinkled in the most holy as was the blood of the bullock. At the close of this Age the merit (blood) of Christ will be applied "for the people" -- atoning for their sins and sealing the New (Law) Covenant. As the Apostle, quoting from Jeremiah declares: "For this is my covenant with them, when I shall take away their sins." - Rom. 11:27; Jer. 31: 31-34.

BULLOCK AND GOAT REPRESENTED THE PRIESTHOOD

Both of these animals represented the Priesthood: the bullock, our Lord and Head, and the goat, His Body, the Church, the under-priests. When the high priest sprinkled the blood of the bullock, it represented "his own blood," the merit of his own sacrifice. He applied it for us, not for the world; hence only believers and not the world in general have had the blessing secured by our Lord's sacrifice, thus far. Meantime, according to divine intention, the Church has been gradually in process of selection according to willingness in sacrificing earthly interests -- walking in the footsteps of our Lord: filling up the sufferings of Christ; laying down their lives for the brethren. Our presentation of ourselves to the Lord was at the door of the tabernacle, as represented by the tethering of the goat there. Thus we offered ourselves, and when we were accepted, our sacrifice as the Lord's goat class began. This acceptance was indicated by the killing processes. Henceforth we ceased to be men and were recognized on a new plane as "members of the Body of Christ, without any headship of our own. Consequently, when at the end of the Day of Atonement sacrificing the antitypical High Priest shall make a further presentation of the blood of the goat upon the mercyseat, it will be "His own blood" in two senses of the word:

HIS BLOOD IN TWO SENSES

(1) It will be his own in the sense that all the merit was originally his and appropriated to us in order that we might have the opportunity to share with him in sacrifice. We were favored by the privilege accorded of "suffering with him that [in due time] we might also be glorified together

with him." It is not necessary to question whether our sacrifice *could* add anything to the merit of the transaction, because no more merit was necessary than that which our Lord had and which he applied on our behalf.

MERIT IN CHURCH'S WORK

Undoubtedly there is a merit in the Church's work, else the Scriptures would not so indicate. But if we were actually perfect instead of reckonedly perfect, it would still be true that only one man was directly condemned by justice and hence the death of only one man was needed to constitute the ransom-price of the whole world. Justice does not object, however, to the extra sacrifice. Yea, justice has promised a great reward to the 144,000 joint sacrificers -- that they may become joint-heirs with Christ Jesus, their Lord and Head. Justification is a free gift from God through Jesus our Lord; but "the high calling" is everywhere classed as a reward of merit intended only for "him that overcometh": "they shall walk with me in white, for they are worthy," although when drawn by the Father to the Son we were "sinners," "defiled," "children of wrath"; -- but ye are washed, ye are sanctified -- but ye are justified in the name of our Lord Jesus and by the spirit of our God." - 1 Cor. 6:11.

ALL THE CHURCH HAS BELONGS TO THE GREAT BRIDEGROOM

(2) The blood (merit) which our Lord will apply as soon as the Church shall have finished her share in his sacrifice will be "his own blood," in the sense that he accepted or adopted us as his members, we losing our personality- in the transaction, in the same manner that a bride loses her name and her individuality at marriage. All that we have and are belong to the great Bridegroom, and we are delighted that he is pleased to count us in with himself in an sense of the word in connection with his sufferings of this present time, and the glories which will follow.

In closing this discussion, perhaps we may be permitted to add a word of caution. Sometimes it is possible for us to make the mistake of being too insistent upon what, perhaps, we may speak of as terminology. In an earthly court a fair-minded judge always tries to determine the issue of a case by the substance and not by the mere form of the matter which comes before him. So with our understanding of the various doctrinal matters that from time to time come up for consideration in these pages, and in our local ecclesia studies; as for example, the Sin-offering, the Covenants, the Second Presence of Christ, the interpretation of various portions of the Book of Revelation, Chronology, Tabernacle Shadows, justification, etc. There are many minds amongst us, each seeing things just a little differently, perhaps, from the way another views matters. Our heads vary in shape and size and what may seem very plain to one, may not be nearly so plain to another. Surely the substance in connection with our part in the Sin-offering is of more importance than the words in which some of us may express our understanding of the matter.

Now, we all agree that the *substance of this matter is our personal possession of the spirit of Christ which led him to be a willing sacrifice*, and the more of this spirit of sacrifice we develop, the more will be our fellowship with Christ in the substance of the matter. Down through the Gospel Age there were many of the Lord's faithful ones who had a large experience of fellowship with Jesus in this sacrificial spirit-who laid down their lives in response to the leadings of that spirit, whose verbal explanations of the matter were far from exact. In all the various church associations of Christendom today there are doubtless still some dear people whose hearts are very much in advance of their heads. After all, it is: "My Son, give me thine heart," not, "My Son, give me thine head." Let us seek, then, not only to hold what seems to us to be the Scriptural presentation of the matter, but also to earnestly strive to have the substance, namely, the spirit of

sacrifice, more fully developed in us. After all, facts, not theories, really matter, and our actions on this subject, as on any other, will speak louder than any words we may utter. - Matt. 21:31.

Just one more thought on this phase of our subject: In our own experiences we share our joys with many, but our sorrows with only a few. If we have happy experiences, we share them with almost any one. We are glad to let our gladness extend to all with whom we come in touch. But if we have sorrow, we are apt to be very reserved. Only a few close friends, only those who are very much *one with* us, are permitted to enter into our sorrows. We do not feel like sharing these with many. And so it is with our Lord. While he will in due time extend to the whole world. the privilege of enjoying the blessings his death has secured for them, he does not invite them to share his sufferings. He does, however, invite his Bride to do so, and the Apostle, in Phil. 3:8-10, counted all else loss, that he might not miss the privilege.

- P. L. Read.

Recently Deceased

Mrs. J. M. Banner, Westerville, Ohio - (July).
Mrs. Clara M. Beiler, Schuylkill Haven, Pa. - (Sept.).
Mr. J. B. Bernoudy, St. Louis, Mo. - (Sept.).
Mrs. E. Broughton, Flint, Mich. - (Feb. 1944).
Mrs. Florence Dowler, Blackwell, Okla. - (January) .
Mr. A. S. Fuller, Ithaca, N. Y. - (Sept.).
Mrs. Minnie E. Holmes, Columbus, Ohio - (August).
Mr. G. S. Kendall, Miami, Fla. - (Sept.).
Mrs. Matilda Lawrence, Halifax, N. S. - (May).
Mr. Edwin Proctor, New Bedford, Mass. - (Sept.).