

# THE HERALD OF CHRIST'S KINGDOM

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## Jesus -- the Father's Faithful Workman

*"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." - John 9:4.*

THE BREVITY of human life and the proper use of its brief span, is a subject of solemn importance to every sober-minded person. Since life is a gift from God and all are accountable to him for this gift, it is not surprising that we find the Scriptures constantly counseling its proper valuation. Again and again the righteous are reminded of the value of the fleeting days of stewardship soon to end in approval or disapproval, and the unrighteous are likewise warned of the issues involved in wasted time. The same Scriptures teach that within the limits of man's "threescore years and ten" lie possibilities that are eternal in their importance; for the present infinitesimal moment of time has been made by the great Creator the determining factor in deciding our portion or station in a boundless, eternal existence beyond the grave. God, who possesses all time, "from everlasting to everlasting," has chosen to give us but one day at a time out of his unlimited ages, to teach us the value of these fragments of his eternity.

### "SO TEACH US TO NUMBER OUR DAYS"

The great characters of Scripture, such as Moses, David, and Solomon, recognizing the brevity of the present life, have, furnished us, with conclusions, admonitions, and prayers, that find a response in our own meditative considerations of life's stewardship responsibilities. Like them, we must acknowledge that life is "but a shadow" that quickly passes by. Therefore "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Then like Moses we pray, "So teach us to number our days, that we may apply our hearts unto wisdom:" (Psa. 102:11; Eccl., 9:10; Psa. 90:12.) Such considerations as these are intended by the Lord to impart a sober-minded understanding of the great purposes of God in bestowing upon us the gift of life, and entrusting us with the stewardship of so great a boon.

Thus we see that the prayer of Moses to God for wisdom to live faithfully the few days of earthly life is in every way a proper one for us. Obvious though it be to all, that the days of our stewardship are few, yet only God can permanently teach us this lesson. And by his diversified

means of, correction, instruction, and grace, he does teach us, and leads us in wisdom's ways, always ready to assist us to become workmen needing not to be ashamed when the duties of life's little day have ended.

### **LOOKING UNTO JESUS, OUR EXAMPLE**

In thus instructing us God- would surely direct our attention, to Jesus, the One -in whom he was well pleased, admonishing us to observe his life of service, and his faithful application to the work for which he came into the world. With him it was always the "Father's business." "My meat is- to do the will of Him that sent me, and to finish his work." The Father that dwelleth in me, he doeth the works." His aim in life is clearly stated: "*I must work* the works of him that sent me, *while it is day* the night cometh when no man can work." Let us therefore observe the service that gained for our dear Redeemer the Father's approval, that we may likewise have the joy of eventually finding our brief day of service rewarded with his sweet "well done."

First of all we note that Jesus recognized the shortness of his day. He takes the position of a day laborer whose day of service will be over with the coming of night. He speaks of his life as a mission, a task, which had to be fulfilled within the limits of the time assigned by his Father. He began his ministry with forty days of inquiry respecting the Father's will, learning from types and shadows and prophetic utterances the time allotted and the nature of the work to be done. When he ends his day -of service, with the coming of night, he is able to say, "I have finished 'the work thou gavest me to do.'" There have been no omissions, no neglected duties, and there have been no departures from the clearly defined commands of his Father. Surely he was a servant worthy of God's approval, and to his Church, a perfect example that all should prayerfully seek to follow.

It is in this way that he teaches us how to apply our hearts unto wisdom. As his pathway had all been arranged for him in the Father's wisdom, so he would have us understand that our path has likewise been clearly set forth in the Word of God. As he recognized that "obedience is better than sacrifice, and to hearken than the fat of rams," so he would have us remember "that no man is crowned except he strive lawfully" -- that God's approval will be given to the one who has "been faithful over a few things," rather than, to the one who may come laden with spurious works of his own choosing.

Although Jesus knew that his time on earth was short, and although he would have us, remember that the same is true' of our workday, yet he was in no feverish haste. With a calmness, and a steady, even deportment he went about his work. There was a time to work, and a time to pray; a time for the multitude, and a time for the disciples alone. He could not be hurried

into any action by the solicitation of his friends, -or the taunts of his enemies. When his brethren urged him to go up to the feast and make himself known, his reply was significant: "My time is not yet come; but your time is alway ready." It was as though he had said, yours is the worldly mind-they who do their own work, who seek their own glory, are the masters and disposers of their own time, but my *time* is not yet.

### **"ABOUT MY FATHER'S BUSINESS"**

What an example he is to us in all this! How he rebukes our impetuosity by his implicit obedience! How forcefully he teaches us that "In quietness and in confidence shall be your strength"-yes, and our safest, wisest course. To follow him thus "imparts to our present life an unspeakable solemnity; it endows it with an infinite preciousness and value. And while at first sight we may feel overpowered by the thought of the short space given us for our labor, and

inclined to feverish haste and to impatient self made work, a truer insight will teach us that as the approach of night is altogether beyond our calculation and control, so it behooves us, with calmest faith and implicit surrender of our -own will, to look upon each day's work and each day's trial, as portioned out to us by divine wisdom and love. How much of false zeal, self-chosen work, and self-appointed times, is 'there in our own private and public Christian life. We run before we are sent; we choose the kind of usefulness and work for which we fancy we have inclination and. adaptation; we select the time and method for accomplishing our task. We pursue with spurious zeal and self-sustained energy aims of our own choice; we hurry impatiently our -own souls and those of others, and are satisfied with forced results, till experience teaches us, to our deep humiliation, that grace also has its nature and law, and that in God's work 'it is not -of him that willeth, nor of him that runneth, but of God, that showeth mercy.'" Happy indeed will be our lot if we may say with Jesus at the end -of our day of labor, " I have finished the work *Thou gavest me to do,*" and there are no works of wood, hay, and stubble to be burned.

Next we note the emphasis that Jesus puts upon the necessity of working while it is called day. *I must work* the works of him that sent me." This seems to have been a thought deeply impressed upon his mind early in life, and in all after-years it is 'the keynote of his Obedient service. At twelve years of age he said, "Wist ye not that *I must* be about my Father's business?" From Jordan to the cross this "I must work" was the motto of his life. "I must preach the Kingdom of 'God." He *must go* up to Jerusalem. The Scriptures *must* be fulfilled.

### **WOE IS ME IF I PREACH NOT THE GOSPEL**

This view of his responsibility to God is of vital importance to us. It was because he recognized that his was the place -of a servant commissioned with the responsibility of completing a task laid upon him, that he so humbly takes this place under a servant's "I must work." This lesson he also wove into many of his private and public discourses for us: the vineyard left in the care of servants; the steward put in charge of his master's goods; the one, two, and five-talented servants, were all illustrations of the lessons of this unavoidable "I must work," in our relationship to him as his servants. Again and again, would be followers are cautioned to consider carefully the requirements of discipleship before undertaking its obligations. But once the step has been voluntarily taken, then he would have all such remember that from henceforth -they are bond-slaves of his. Paul realized this to be so -true, and his future so dependent upon it, that he declared, "Necessity is laid upon me; yea, woe is me, if I preach not the Gospel."

This "'I must work" of Jesus' should therefore ring in our hearts with all its solemn significance. The talent preserved in a napkin, the neglect of duty while: the lord of the household is absent, the forgotten privileges of service, will some day make necessary the Master's word-"Thou wicked and slothful servant, . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." (Matt. 25:26, 27.) "Depart from me, I know you not" -- you lived in the midst of priceless opportunities, you were, surrounded with the crying want of those who represented me in their need, and you served me not, but followed your own self-chosen way.

With Jesus it was not an obedience compelled by fear, but a joyful "I must. "In the life of Jesus we see the perfect liberty of the Son in obedience and service. Here we behold the perfect unity of liberty and necessity.. 'I must' seems to us a hard word while we regard liberty our dearest and sweetest possession. It is because we do not fully understand what is meant by love that we find it difficult to see liberty and necessity in their essential and inseparable connection. But unto Jesus, 'I must' was identical with 'It is my delight.' He knew not the bondage of choice arising from a doubtful mind and a divided heart, from a will separate from the will of God and at variance with

his law. God's law was written in his heart; it was hidden there as his most precious, inviolable and cherished treasure, . . . the necessity which he felt was rooted in the communion of life and love, which subsisted between the Father and the Son, and which was his joy and strength. To obey the Father, and that by the Father's indwelling in him, was the nourishment of Christ's life; it was his very delight." Blessed servitude indeed, when love and gratitude constrain us to say, "I must work."

## IMMANUEL -- GOD WITH US

This brings us to the third striking feature of our Lord's day of service; namely the fact that the work he did was wholly the Father's work through him, as he himself reiterated. By this he meant to teach that since he was solely the Father's representative, whatever -works he performed, or whatever revelations he gave to men, were merely what the Father himself would have performed or given had he chosen to appear amongst them. True to the name he bore, Immanuel, he was "God with us," so much so that to his disciple he could say, "He that hath seen me hath seen the Father. . . . The Father that dwelleth in me, *he doeth the works.*" "Blessed Son of God! What sublime humility, self-abnegation, and love was thine! You came to reveal the Father, to teach us that to-know God was eternal life, and now we learn that the humiliations of man's estate, the years of earthly life and absence from the heavenly courts, the poverty and homeless wanderings, the acts of compassion that brought healing to the sick and life to the dead, the patient submission to indignities and shame, were not *your own works*, but things the Father himself would have done for us had it been possible. His love he has revealed through you. Oh *teach* us, that we too may be God's true witnesses in the earth, revealing his love and sympathy for the poor groaning creation; then no more will we ask for fire to destroy, but pray for more of the grace and love."

In this connection then let us take note of the circumstances under which Jesus made the statement contained in. our text: A man born blind had appealed for aid, and apparently both Jesus and his disciples had been particularly interested in this case. The disciples, being familiar with the Law of Moses, naturally concluded that his affliction might be traceable to the sins of a previous generation. "Who did sin, this man or his parents that he should be born blind?" Jesus not only corrects their mistaken inference, but he also reveals his own attitude toward the affliction of this poor man, and toward all similar afflictions of mankind. While the disciples would be concerned to ask, Who is to blame? Jesus would ask, Who is to relieve and help? While they were thinking of guilt and punishment, Jesus was thinking of healing and restoring. The salvation works of God were his meat and drink. He came not to condemn the world, but to save it. He came not to judge the world, nor to analyze and tirade against sin, but "to preach good tidings unto the meek, to bind up the brokenhearted, to proclaim liberty to the captives, to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness." He came to seek and to save that which was lost; to teach that God has no pleasure in the punishment of the wicked, but that angelic choirs break forth in paeans of praise over one sinner that repenteth and returns again to the Father's home; to teach us that the wandering sheep recovered from its perilous plight, is a subject of greater rejoicing than the ninety and nine safely sheltered in the fold.

## JESUS THE REVELATION OF LOVE

Ah yes, there has never been any lack of philosophers and theorists who could describe the ulcerous canker of sin in its myriad forms; there has been no absence of schemes and panaceas for the relief of mankind; but the world has seen only *one* Jesus, one Great Physician competent to help, one "Lamb of God, which *taketh away the sin of the world.*"

Let us observe "the wonderful union in Jesus of love to God and love to man. There is only one love. Love to God and love to man are united in their origin and their nature. They form one river flowing out of the eternal love of God." "If a man say, I love God, and hate his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he 'love God whom he hath not seen?" (1 John 4:20.) "Some of us find it easier to ascend to 'God with the wings of adoration and joyous contemplation, than to descend on the selfsame.-ladder to our neighbor in the spirit, and with the service, of forgiving, comforting, and helping love. But in Jesus there was only one,

deep, pure, divine love When he healed the sick, and opened the eyes of the blind, when he fed the multitude, when he cast out devils, when he taught the disciples, and blessed the little children, he was doing the works the Father had given him -to do. . We forget that when we behold Jesus forgiving the sinner, and receiving him with most tender compassion, when - we behold Jesus permitting the woman to kiss his feet, we see the Father in him." We also forget that though he may frequently display the Father's indignation against hypocrisy, and speak in no uncertain sound against wrong practices, that these are the exceptions in and not the burden of his message and ministry. Both of these omissions in our memory are serious; for if we forget that "God was in Christ" in the work of -our redemption, and a' low ourselves to think of Jesus as being more merciful than the Father, we dishonor both. If on the other hand we think chiefly of Jesus as an expositor and denouncer o l the sinner, we do violence to his definition of God, for he said, "God so loved the world" as to send me, not to condemn it, but to save it.

When John the Baptist became somewhat disturbed by his imprisonment, wondering no doubt why Jesus did not attempt his release, we find him sending his disciples to Jesus with the question, "Art thou he that should come, or look we for another?" How peculiarly Jesus answered this earnest inquiry. He did not send the messengers back with a list of Scriptural citations from the prophecies, nor did he acquaint John with some program of a campaign against prevailing errors, but he sent them back with a message void of any suggestion of kingly prerogatives, or of triumph over opposing forces, but a message full of the joy of a successful, happy physician. "Tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in me."

In conclusion: let us refer once more to our Lord's appreciation of the privilege of giving a full day's service. There was no thought of ceasing to labor until the night interrupted his work. His was a life of fullness -- full of the spirit, full of compassion, full of loving service. "The, thought of the approaching night sometimes exerts a paralyzing influence on man's energy and activity. It tempts us to anticipate our rest or to relax our effort. It often damps our enthusiasm. We are inclined to think that we have labored enough, and that we can add no more to -our service, or to fear that our strength, our material, our opportunity, is exhausted. But Jesus was faithful to the end. As he approached the last sufferings in Jerusalem, his love and his zeal burned only with the greater intensity and brightness. To the very last in his warnings to Judas, in his final addresses to the Jews, in the good confession which he confessed before Pontius Pilate, in his words to the daughters of Jerusalem, in his patient and silent suffering, and in the seven words from the cross - - he fulfilled his ministry; he was faithful -- the perfect servant of God.

### **HIS LOVE FOR THE DISCIPLES SEVERELY TESTED**

"His love to his disciples was nevermore severely tested than during his last days. He never faltered. He never relaxed his faithful, anxious care 'of the men whom the Father had given him to keep. He prayed for the disciples, anticipating the hour of temptation. On that night in which he was betrayed, and in which all the disciples were offended because of him, Jesus manifested his love more fully than ever. He called them friends; he spoke to them of the love with which they were loved, of the vital union between the true vine and the branches; he instituted the Memorial of his dying love; he prayed for them to his heavenly Father. In that prayer Jesus clings with the same love to the Father and to the disciples; and by the wonderful words, 'I in them, and thou in me,' he places believers in a position of, glory, to which we can scarcely lift the eyes 'of our heart." Why did he do all this? Because he in his love and faithfulness would have us know "that the Father who dwelleth in me, he doeth the works."

"As long as I am in the world, I am the Light of the world." "In this also we are called to follow Jesus. He is Lord and we are his servants, he is infinitely great, and we are but little. But to the least of us the exhortation is addressed," 'Be thou faithful unto death'; 'Occupy till I come'; work while as long as it is day. And to each one of us some peculiar talent is entrusted. We can *be*, we can *do*, we can suffer something, and in some way, in which no other Person can take our place. . . There is no measure that we can say, 'It is enough.' The only 'measure is the daily opportunity appealing to the heart, out of which are the issues of life. Only let our heart be loving, and it will be like the measure Jesus describes, 'Good measure, pressed down, and shaken together, and running over.'"

- *J. J. Blackburn.* .

## Conventions of Associated Bible Students

The Pastoral Bible Institute is sometimes praised (and as often blamed, depending on the point of view) for the various conventions announced throughout the year in the pages of the "Herald."

This praise (or blame) results from a misunderstanding. Except in the early days of our movement, we have not undertaken the sponsorship of any conventions.

Our Institute, however, has been glad to cooperate, to the extent of its ability, with conventions sponsored by Associated Bible Students everywhere, both by inserting in the "Herald" announcements of their Conventions -- theirs not ours -- and by supplying speakers on their requests (and only on their requests).

This is true of all conventions announced in these pages, from time to time (and has always been true except, as above noted, in the very beginning of our movement). But perhaps it needs to be particularly mentioned in regard to what, in the past few years, have been designated "Unity" Conventions.

In evidence of this we publish below a letter just received, publishing it in full. The reader will note that this letter comes to us over the signature of the Secretary of Bible Students Unity Convention Committee, and, is addressed to the publishers of five journals besides ourselves. The letter follows:

Back to the Bible  
Bible Students Inquirer  
Bible Study Monthly  
Forest Gate Church Monthly  
Kingdom Scribe  
Pastoral Bible Institute

Dear Brethren:

Would it be possible to include the following announcement in the pages of your journal? We feel that many Truth brethren not on our mailing lists may be reached through the pages of your paper:

The Bible Students Unity Convention" Committee is happy to announce that the 1955 assembly will again be held upon the campus of the DePauw University, Greencastle, Indiana, July 31 through August 6. The rates will again be \$3.85 per day for each person. There will be a few family, rooms available, but the large majority of the dormitory rooms are with single beds. The convention program will include more and lengthier Bible study periods, as well as planned informal studies, and lectures. For further information write: Bible Students. Unity Convention Committee P. O. Box 125, Cicero 50, Illinois.

Thanking you, we remain,  
Yours in Christ,  
Convention Committee,  
(Signed) Charles A. Loucky, Sec.



## Half Hour Meditations on Romans

### No. 4

*"Paul, a servant of Jesus Christ, called to be an Apostle." -- Rom. 1:1*

THE MORE one ponders the life of the Apostle Paul the more evident it appears that he was indeed a "vessel" chosen by the Lord and that his apostolic career was followed under the guidance of the holy spirit. It is true that he lacked the rich memories of the Eleven, as the holy spirit brought back to their minds those things Jesus had said to them (John 14:26). "He did not, however, set out empty. He possessed the living and glorified Christ, who had just revealed himself in him.

He possessed in himself and knew by experience the gratuitous and universal (world wide) salvation, without legal condition, without respect of person, the work of the death of Christ and of his spirit of life.

This gospel that he had to preach he had neither received of man nor learned by the teaching of any man; he possessed it by the revelation of Jesus Christ (Gal. 1:12). That was *his part*, his own lot in the great partition of grace made among the first agents of the preaching of salvation (Eph 3:2, 7), what he called *his* gospel . . . in distinction from evangelical preaching in general, which was common to him with other apostles. . . (Rom. 16:25). Doubt less the illumination by which he was put in possession of that fund on which as an apostle he drew was only gradually produced during those [three] days passed at the Lords feet. But when he stood up to act, he had sight -- physically and spiritually. Like the man born blind he could say: I was blind, but now I see. He was prepared to begin the work for which he had been set apart and to which he was going to devote himself with all the resources of Semitic fervor, of Greek agility, and of Roman energy. "The seven years (from 37 to 44) that followed his conversion were for St. Paul a time of and trial. Not only did he need them for his confirmation; the church herself at that time was not yet ready to put her hand to the great work of the conversion of the Gentile world. But it was from her the signal had to come.

Here there was something else than an individual task.

"This period embraces first three years of preaching by Paul in Damascus and Arabia, second his first visit to Jerusalem after his conversion and a somewhat long sojourn at Tarsus, and third the three years ministry exercised by him in the recently founded Church of Antioch" (Godet).

[NOTE: This writer recognized with other scholars the truth of Lightfoot's statement: "As regards the exact dates in St. Paul's life absolute certainty is unattainable." The dates and periods given, therefore, are to be understood as approximate only.]

### Earliest Preaching

From the moment of his conversion and call to the apostleship there was a readiness in his heart to render glad and immediate obedience to his newly found Lord (Acts 26:19; Gal. 1:16). Consequently he did not seek to mark out a path for himself but sought the leadings of the Lord. He had not far to go to begin to preach Christ. In his unconverted state he had planned to defend the Jews of Damascus against what he had though was the God dishonoring teaching of Jesus.

Commencing his apostolic labors with these very same Jews, he now pleads with them the cause

of the Christ he has learned to love. "Thence he soon extended his labors to the surrounding regions of Arabia. He consecrated three whole years to those remote lands (see Gal. 1:17, 18). The Acts sum up this period in the vague phrase many days (9:23). For the Apostle it doubtless formed a time of mental concentration and personal communion with the Lord, which may be compared with the years which the Apostles passed with their Master during his earthly ministry. But we are far from seeing in this sojourn a time of external inactivity. The relation between Paul's words (Gal. 1:16) and the following verses does not permit us to doubt that Paul also consecrated these years to preaching. The whole first chapter of the Galatians rests on the idea that Paul did not wait to begin preaching the Gospel until he had conferred on the subject with the Apostles at Jerusalem and received their instructions. On the contrary, he had already entered on his missionary career when for the first time he met with Peter" (Godet).

Returning again from Arabia to Damascus (Gal. 1:17), he by his bold preaching in the name of Jesus (Acts 9:27) confounded the Jews in Damascus, proving that this JESUS is the Christ (Acts 9:22). Thereby he incurred their enmity, and he began to learn something of "how great things he must suffer" for the name of Christ (Acts 9:16). Only by the overruling of the Lords providence was his life saved. Years afterwards in writing to the church at Corinth he tells them of this, one of the earliest of his "light" (?) afflictions. A whole garrison of soldiers kept the city, purposing to apprehend him (2 Cor. 11:32, 33; 4:17). Luke records that the Jews watched the gates of the city day and night to kill him, but with the cooperation of some faithful disciples, he was taken by night and let down by the wall in a basket and thus made his escape (Acts 9:24, 25).

### **To Jerusalem to See Peter**

"Preserved from destruction at Damascus, he turned his steps toward Jerusalem. His motive for the journey, as he tells us in Galatians, was a desire to become acquainted with Peter. Not that he was ignorant of the Gospel. He expressly tells us that he neither needed nor received any instruction in Christianity from those who were Apostles before him. But he must have heard much from the Christians at Damascus of the Galilean fisherman.

Can we wonder that he should desire to see the brother with whom now he was consciously united in the bonds of a common apostleship . . . and who had on earth long been the constant companion of his Lord.

How changed was everything since he had last traveled this road between Damascus and Jerusalem.

If he looked back when the day broke upon that city from which he had escaped under the shelter of night, as his eye ranged over the fresh gardens and the wide desert, how the remembrance of that first terrible vision would call forth a deep thanksgiving to him who had called him to be a partaker of his sufferings. And what feelings must have attended his approach to Jerusalem. He was returning to it from a spiritual captivity (as Ezra had from bodily captivity) and to his renewed mind all things appeared new.

What an emotion smote his heart at the first distant view of the temple, that house of sacrifice, that edifice of prophecy. Its sacrifices had been realized, the Lamb of God had been offered; its prophecies had been fulfilled, the Lord had come unto it. [Its greatest sacrifice had been realized, the Lamb of God had been offered: its prophecies had been in part fulfilled, the Lord had come unto it.] As he approached the gates, he might have trodden the very spot where he had so exultingly assisted in the death of Stephen. He entered them perfectly content, were it Gods will, to be dragged out through them to the same fate. He would feel a peculiar tie of brotherhood to

that martyr, for he could not be now ignorant that the same Jesus who in such glory had called him had but a little while before appeared in the same glory to assure the expiring Stephen. The ecstatic look and words of the dying saint now came fresh upon his memory with their real meaning. When he entered the city, what deep thoughts were suggested by the haunts of his youth and by the sight of the spots where he had so eagerly sought that knowledge which he had now so eagerly abandoned. What an intolerable burden he had cast off.

### **"What Things Were Loss to Me"**

"Yet not without grief and awe could he look upon that city of his forefathers over which, he now knew, the judgment of God was impending. And not without sad emotions could one of so tender a nature think of the alienation of those who had once been his warmest associates. The grief of Gamaliel, the indignation of the Pharisees, the fury of the Hellenistic synagogues, all this he knew was before him. The sanguine hopes, however, springing from his own honest convictions and his fervent zeal to communicate the truth to others predominated his mind.

He thought that they would believe as he had believed.

He argued thus with himself: they well knew that he had imprisoned and beaten in every synagogue them that believed in Jesus Christ; and also that when the blood of His martyr Stephen was shed, he was standing by consenting unto his death and kept the raiment of them that slew him. But when they saw the change that had been produced in him and heard the miraculous history he could tell them, they would not refuse to receive his testimony [this was the argument used in the trance in the temple (Acts 22:17- 21)].

"Thus with fervent zeal and sanguine expectations, he attempted to join himself to the disciples of Christ. But, as the Jews hated him, so the Christians suspected him . . . they could not believe he was really a disciple. And then it was that Barnabas, already known to us as a generous contributor of his wealth to the poor (Acts 4:36, 37), came forward again as the Son of Consolation -- took him by the hand and brought him to the Apostles. . . . When Barnabas related how the Lord Jesus Christ had personally appeared to Saul, had even spoken to him, and how he had boldly maintained the Christian cause in the synagogues of Damascus, then the Apostles laid aside their hesitation. . . . And he was with them, coming in and going out, more than forgiven for Christs' sake, welcomed and beloved as a friend and a brother.

### **Warned of Imminent Danger**

"This first meeting of the fisherman of Bethsaida and the tentmaker of Tarsus the chosen companion of Jesus on earth and the chosen Pharisee who saw Jesus in the heavens; the Apostle of the circumcision and the Apostle of the Gentiles -- is passed over in scripture in a few words. The Divine record does not linger in dramatic description on these passages that a mere human writing would labor to embellish. What took place in the intercourse of these two saints -- what was said of Jesus of Nazareth who suffered, died, and was buried; of Jesus, the glorified Lord who had risen and ascended and become head over all things to the church; what was felt of Christian love and devotion; what was learned under the spirits teaching of Christian truth -- has not been revealed and cannot be known. The intercourse was full of present comfort and full of great consequences.

"But it did not last long. Fifteen days passed away and the Apostles were compelled to part. The same zeal that had caused his voice to be heard in the Hellenistic synagogues in the persecution against Stephen now led Paul in the same synagogues to declare fearlessly his adherence to

Stephens cause.

The same fury that had caused the murder of Stephen now brought the murderer of Stephen to the verge of assassination. Once more, as at Damascus, the Jews made a conspiracy to put Paul to death; and once more he was rescued by the anxiety of the brethren.

"Reluctantly, and not without a direct intimation from on high, he retired from the work of preaching the Gospel in Jerusalem. As he was praying one day in the temple, it came to pass that he fell into a trance and in his ecstasy he saw Jesus, who spoke to him and said: Make haste and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. He hesitated to obey the command . . . . But the command was more peremptory than before: Depart; for I will send thee far hence unto the Gentiles. The scene of his apostolic victories was not to be in Jerusalem. For the third time it was declared to him that the field of his labors was among the Gentiles. This secret revelation to his soul conspired with the outward difficulties of his situation. The care of God gave the highest sanction to the anxiety of the brethren. And he suffered himself to be withdrawn from the Holy City" (Conybeare and Howson).

### **Paul at Tarsus**

The brethren brought him down to Caesarea and sent him forth to Tarsus, his native city; there in the midst of his family, while awaiting new directions from the Lord, he preached the Word in the regions of nearby Syria and Cilicia (Acts 9:30; Gal. 1:21). We may be sure that here in the home of his childhood, exiled from the earthly Jerusalem, he was "diligently occupied in building up the walls of the Jerusalem which is above." It is probable too that during this time he had the revelation of unutterable things to which he makes reference in 2 Cor. 12:1.

"Now at least, if not before, we may be sure that he would come into active intercourse with the heathen philosophers of the place. A few years before in his last residence at Tarsus he was a Jew, not only a Jew but a Pharisee; and he looked on the Gentiles around him as outcasts from the favor of God. Now he was a Christian, not only a Christian but conscious of his mission as the Apostle of the Gentiles. Therefore he would surely meet the philosophers and prepare to argue with them on their own ground, as afterwards in the market at Athens with the Epicurians and the Stoics. . . . How far Paul's arguments had any success in this quarter we cannot even guess; . . . At least he was preparing for the future. In the synagogue we cannot believe that he was silent or unsuccessful.

In his own family, we may well imagine that some of those Christian kinsmen whose names are handed down to us -- possibly his sister, the playmate of his childhood; his sisters son, who afterwards saved his life -- were at this time by his exertions gathered into the fold of Christ" (Rom. 16:17, 11, 21; Acts 23:16 [Conybeare and Howson]).

### **Antioch -- The Missionary Center of the Gentile World**

While the Apostle was thus occupied with the Lords work in Tarsus and vicinity, the Lord was himself preparing in Antioch another field of action for his "chosen vessel," to which he was about to lead him. Ah! brethren, we who in any sense labor in the Masters vineyard, shall we not take comfort from these words. It is still true that "He goeth before you" (Mark 16:7). He leads the way. It is his work not ours.

Never let us doubt but that he will properly supervise all the interests of his own cause. So let us continue to serve the Lord with gladness. Since it is his gracious will, let us labor on together *with*

him, rejoicing in the privilege though it bring many tears. Can we doubt but that it is he who has led us thus far and will he not lead us to the end for his own Names sake. In the case of the Apostle Paul the Lords leadings came in a personal visit Barnabas made to Tarsus to bring him to Antioch. Hebrew Christians, natives of Cyprus and Cyrene, no doubt rejoiced at the news of the conversion of Cornelius. They proclaimed the Good Tidings to the Greeks (Gentiles) when they were come to Antioch and, as the record reads "The hand of the Lord was with them and a great number believed and turned unto the Lord." C. T. Russell, commenting on this passage, pithily remarks: "*Believing is one thing, and turning every sentiment, hope, ambition, and desire to the Lord is quite another.*" These are heart searching words. Have we turned to the Lord in this sense?

"Whatever length of time had elapsed since Paul came from Jerusalem to Tarsus, and however that time was employed by him -- whether he had already founded any of those churches in his native Cilicia (which we read of soon after Acts 15:41); whether (as is highly probable) he had there undergone any of those manifold labors and sufferings recorded by him (2 Cor. 11) but omitted by St. Luke; whether by active intercourse with the Gentiles (study of their literature, traveling, discoursing with the philosophers) he had been making himself acquainted with their opinions and prejudices and so preparing his mind for the work that was before him; whether he had been waiting in silence for the call of Gods providence (praying for guidance from above, reflecting on the condition of the Gentiles and gazing more and more closely on the plan of the worlds redemption -- however this may be, it must have been an eventful day when Barnabas, having come across the sea from Seleucia or round by the defiles of Mount Amanus, suddenly appeared in the streets of Tarsus. The last time the two friends met was in Jerusalem. All that they then hoped and probably more than they then thought possible had occurred. God had granted to the Gentiles repentance unto life (Acts 11:18). Barnabas had seen the grace of God (Acts 11:23) with his own eyes at Antioch. Under his own teaching a great multitude (Acts 11:24) had been added to the Lord. But he needed assistance. He needed the presence of one whose wisdom was higher than his own, whose zeal was an example to all and whose peculiar mission had been miraculously declared. Paul recognized the voice of God in the words of Barnabas: and the two friends traveled in all haste to the Syrian metropolis" (Conybeare and Howson).

To quote again from Russell: "Saul -- or Paul -- was seemingly ready for the opening of this door of service and entered it with his peculiar fervor -- yet humbly, remembering his own unworthiness to preach Christ, whom he had persecuted and slain, representatively, in his disciples. Instead of saying to the intelligent people of Antioch, We must leave you to go and look up some uncivilized peoples, barbarians, cannibals, etc.," Barnabas and Paul took a different view of the matter and, seeking the most intelligent auditors they could interest, stayed with them a year after they were converted -- *teaching* them. Alas, that so many now feel that teaching is unnecessary. How the actions of the Apostle Paul agree with his teachings (Eph 4:11-13).

"And the disciples were called Christians first in Antioch. Whoever may have started this name it matters not; it is the most fitting title that could be conceived of followers of Christ. What a pity it is that in modern times it is considered a valuable addition to prefix Methodist, Presbyterian, Baptist, Lutheran, etc. Surely to all who rightly view the matter, our Masters name is a sufficient one for all who are his. Let us not only adopt the apostolic simplicity in practice and in doctrine but also in name.

We do not belong to Wesley, Luther, Calvin, or any other man; we should show that we are Christ's, and his alone, by refusing the names of others than the heavenly Bridegroom. Thus, too, we stand where we can have fullest fellowship with all the Lords true followers.

"The fruits of the spirit are here shown by the willingness of the Christians at Antioch to contribute to the famine stricken and persecution spoiled brethren at Jerusalem. It was a noble return in temporal matters for the spiritual favors they had received from the believers at Jerusalem, through Barnabas, and Paul, whom he had brought. And this seems always to be true where the Spirit of Christ has operated and dwells richly: each is anxious to serve the other, first with the spiritual and priceless favors and second with temporal favors as opportunity offers" (see 1 Cor. 9:11.)"

-- *P. L. Read*

## "Abide in Me"

"That mystic word of Thine, O Sovereign Lord!  
Is all too pure, too high, too deep for me;  
Weary with striving, and with longing faint,  
I breathe it back again in prayer to Thee.

"Abide in me o'ershadow by Thy love  
Each half-formed purpose and dark thought of sin;  
Quench, ere it rise, each selfish, low desire,  
And keep my soul as Thine-calm and Divine.

"As some rare perfume in a vase of clay  
Pervades it with a fragrance not its own --  
So, when Thou dwellest in a mortal soul,  
All heaven's own sweetness seems around it thrown.

"The soul alone, like a neglected harp,  
Crows out of tune, and needs that Hand Divine;  
Dwell Thou within it, tune and touch the chords,  
Till every note and string shall answer Thine.

"Abide in me: there have been moments pure,  
When I have seen Thy face and felt Thy power;  
Then evil lost its grasp, and, passion hushed,  
Owned the Divine enchantment of the hour.

"These were but seasons beautiful and rare;  
Abide in me, and they shall ever be;  
I pray Thee now fulfill my earnest prayer  
Come and abide in me, and I in Thee."

## "After the Order of Melchisedec"

*"Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec." - Psalm 110:4*

A PRIEST, in the only true sense, is a mediator between God and fallen creatures, the object of such mediation being to restore and establish harmony on a legal basis.

The office of the priest or media for between God and man is to restore to perfection and consequent harmony with God a race of human beings condemned to death or already dead or dying. Hence the priest of necessity must be "mighty to save." (Psa. 89:19.) He must have both the right and the power to recall the dead to life, and ability to instruct and discipline, and thus to lead every willing subject back to the perfect estate from which Adam and the race in him fell. To secure this right he must first satisfy the demands of, justice, which required the extinction of the human race; and these demands of justice could be met only by a corresponding sacrifice -- a human life for a human life. The life of Adam and all in him could be redeemed only by another perfect human being. And so it was -- "Since by man came death, by man came also the resurrection from the dead." (1 Cor. 15:21.) By the sacrifice of a perfect human existence is secured the right of the priest to restore.

But beyond the right or privilege of restoring, the priest must have the power, and power would of necessity presuppose his own everlasting existence. He -must have power to create, since to restore to being that which had completely lost existence is to re-create it, and is a greater work even than" the first creation; he must also have perfect knowledge, both of God's requirements and of human necessities, as well as perfect ability to guide a race so destitute back to the glorious heights of perfection and blessed harmony and communion with God.

What an office! Who would presume to assume such a title? It belongs really and only to Jehovah's Anointed. Even Jesus, "the Anointed *One*, did not glorify himself to become a high priest," but he has *"been* declared by God a high priest according to the order of Melchisedec." (Heb. 5:4, 5, 10, *Diaglott.*) Jehovah honored him by inviting him to that position, and giving him all power to fill it. In harmony with God's plan, not only has Jesus, his Anointed one, been chosen: as the chief, or high priest, but the "little flock," who follow him in sacrifice now, are called to be joint heirs with him in the same honor. "If we suffer with him we shall also be glorified together." Jesus alone is the great High Priest; but the Gospel Church, redeemed by ' his death and associated with him now in sacrifice, and to be associated with him *in* divine power hereafter, *is* counted in with him, and, together with him, will constitute the great Prophet, Priest and King promised, *to* liberate and bless the groaning creation -- the Seed of promise. - Gen. 22:18; 28:14; Gal. 3:29; Acts 3:20-23; Psa. 110:4.

From these considerations it should be plain to all that our High Priest is "truly a King, in whose hands absolute power is vested. And in looking back to the types God has given us we find Melchisedec, to whom we are cited *as* an illustration, of this priesthood both by the Psalmist and the Apostle Paul. (Psa 110:4; Heb. 5:5, 10.) They show that Melchisedec, who was a priest upon his throne, represented the Christ in glory and power, while in the Aaronic priesthood the special features of; the redemptive sacrifice were shadowed forth -- its perfection, its completeness, its acceptableness, as also the share which the Church has with Christ in that sacrifice.

The Aaronic priesthood sprang from the tribe of Levi, while "our Lord [according to the flesh] sprang from the tribe of Judah, of which tribe Moses spake nothing concerning priesthood"; and the members of his Body, the Church, are chosen chiefly from among the Gentiles.

As a man Jesus was not a priest, neither as men are the saints members of the royal priesthood; but as "new creatures" they hold and execute their office. Jesus as a "new creature," "partaker of the divine nature" (to which he was begotten at the time of his baptism), was the priest, and as a priest he offered up his perfect human nature an acceptable sacrifice to God. He consecrated or offered himself in sacrifice on becoming the priest, and he received *a* special anointing for the, office which was necessary to enable him to accomplish the sacrifice as well as to apply its benefits to men. His human nature, when sacrificed, could do nothing more -- it must remain a sacrifice forever; but the new nature, fully developed in the resurrection, has "all power in heaven and in earth." - Matt. 28:18.

The priestly office of the new nature is not *of* the Aaronic order; it does not trace its lineage to any human source. This fact is strikingly, typified in the priesthood of Melchisedec, whose lineage and death are not recorded. He was a priest without having inherited the office from his father or his mother -- thus typifying Christ's priesthood, which came not of the lineage of the flesh, as did the Aaronic priesthood, which Israel thought to be the real. Neither was Melchisedec's death recorded nor a successor named (Heb. 7:3, *Diaglott*), that thus might be typified the continuity of Christ's priesthood. In this type the work of sacrifice is not shown, as Melchisedec represents the Christ glorified and reigning after the work of sacrifice has been completed, and the divine nature fully perfected. In Heb. 7:4-10 Melchisedec is declared to be greater than Abraham, thus *showing* that the divine Christ will be greater, and therefore able to bless every "friend of God" on the human plane. *Christ* was not constituted a priest of the Aaronic order, that priest hood was only the type or, figure.

"Wherefore he [Christ] is able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them. For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens [lifted higher than the highest -- to the divine nature]." (Heb. 7:25-27.) And this blessed assurance of such a priest, so "mighty to save," is confirmed unto us by the oath of Jehovah. (Heb. 7:21; Psa. 110:4.) What strong consolation, then, may those have, who have fled to Jehovah's Anointed for refuge: "Jehovah has sworn and will not repent: Thou art a priest forever after the order of Melchisedec. What believer, justified *by* faith, who has offered himself a living sacrifice, may not read his title clear to joint-heirship with the Head in that glorious, anointed Body? He is authorized and is able to save completely all that come unto God by him now, as well as all who shall hear and come in the Millennium.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; . . . for we have become associates of the Anointed, if indeed we hold fast the beginning of our confidence firm to the end." - Heb. 3:1, *14, Diaglott*.

We conclude then, that while the Aaronic priesthood furnishes typical illustrations of the sacrifices and sufferings of Christ and the blessings to follow, it did not completely illustrate the glorious, everlasting and unchangeable character of his priesthood during the Millennial Age; and for this cause Melchisedec was presented as a type, that thus might be shown his glorious office of priest and king -- a priest upon his throne; Here, too, the Body of Christ is no, longer shown as separate individuals, but as one, complete. In the work of sacrifice we have seen *the* head or chief -priest and the under priests more *or* less separately sacrificing, as represented *in* Aaron, and, the under priests; but *all* will, unitedly share in the future glory, represented *in* Melchisedec alone.

- *Reprints*, page R3951.



## The Question Box

2 Cor. 3:18

*Question:*

Will you please discuss 2 Cor. 3:18, particularly in reference to the word "beholding"?

*Answer:*

In the Authorized Version this verse reads: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."

The American Revised Version (A.D. 1881-1885, edited A.D. 1901) translates: "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the spirit." In the *margin* an alternative translation is given: reflecting as a mirror." The American Revised Standard Version (1952) also retains "beholding" in the *text* but gives "reflecting" in the *margin*.

It has been held that "reflecting" must be rejected on three grounds: (1) grammatical form, (2) context, and (3) doctrine. Let us examine the question from these three points of view.

### GRAMMATICAL FORM

In regard to the grammatical form of the Greek word, the writer is without qualification to pass on the question. In the three translations above quoted, it will be noted that "beholding" is preferred. However, "reflecting" is given in *Weymouth's* translation and appears in *Rotherham's*. It is preferred in the *Cambridge Bible for Schools and Colleges*, and also in the *Devotional Commentary* published by the Religious Tract Society; and, in addition to the *margin* of the American Revised Version and the American Revised Standard Version, is adopted *in the text* of the English Revised Version.

In the light of the foregoing, there would appear to be plenty of scholarship of the highest type in favor of "reflecting," and in the presence of such testimony we do not know that "laymen" such as the writer, can reach any other conclusion than that, so far as its grammatical form is concerned, the word is capable of being so rendered. *Moffatt's* translation reads: "We all *mirror* the glory of the Lord," and in a note on the verse, *Rotherham* comments: "If we could say so, 'Mirroring,' both 'receiving' and 'reflecting.'"

Another eminent writer, J. E. McFadyen, in the *Interpreter's Commentary on the Epistles*, although himself preferring "beholding," admits that "reflecting" is possibly correct. He writes: "The word *katoptrizomenoi* has been the subject of much dispute; the two possible meanings are given in the [English] Revised Version, margin and text *respectively* -- *beholding* and *reflecting* (as in a mirror). The active voice means 'to show in a mirror,' and the precise force of the middle [voice] must be determined by the context."

## CONTEXT

In examining the context we find that St. Paul is here contrasting the glory attending the "ministration of death" (the Law) with the far greater glory of the "ministration of the spirit" (the Gospel) -- see verses 7 and 8. However, there is some difference of thought as to the points of contrast he is making. We submit the following to the consideration of our readers:

To properly understand the passage it seems necessary to keep in mind the fact that one of the prominent purposes, if not the main idea of the Epistle, is that of vindicating the Apostle's own preaching and conduct. In other words, and because it was necessary in the interests of the true Christians in Corinth, he is, in this Epistle, making a "fool" of himself (so his enemies would say) by "boasting." (2 Cor. 11:16, 19, 23, etc.) And it is important to observe that even so magnificent a subject as the contrast between the old and the new dispensations is *incidental to this "boasting"*, and is introduced into the Epistle primarily because when rightly understood, such contrast will materially contribute to the Apostle's personal vindication. Consistently *with this purpose*, the contrast he is here presenting is not between Moses and Jesus, as many appear to think, but between Moses and himself. "We," he says, speaking of himself, "use great plainness of speech and not as Moses," etc. - 2 Cor. 11:12-13.

We next inquire: In what respect does the Apostle contrast himself with Moses? To answer this question it is necessary to refer to the narrative in Exodus 34:29-35. Here we read that when Moses appeared from communing with Jehovah, the children of Israel were at first afraid to come near him because of his shining face, but that he overcame their fears and *with unveiled face talked* with them. Then having, *with shining face*, delivered Jehovah's message, *and not until then*, he put the veil on (a point misrepresented in the Authorized Version, which in Exodus 34:33 wrongly reads "till" for "when"). That this procedure was invariably followed may be seen from the remaining verses of the Exodus passage.

No reason is assigned in Exodus as to why Moses veiled his face, but the Apostle does not infer, as many students of the Bible do, that it was to hide the reflected glory of the Lord, which shone from his countenance. Recognizing the fact that the delivery of Jehovah's message *was accompanied by the shining face*, the Apostle infers from the donning of the veil *immediately afterwards*, that the glory began thereafter gradually to vanish, and *the veil was to hide its evanescence*. - 2 Cor. 11:13.

Quoting from Moffatt's translation we read: "Such being my hope then, I [Paul] am quite frank and open -- not like Moses who used to hang a veil over his face to keep the children of Israel *from gazing at the last rays of a vanishing glory*." - 1 Cor. 11:12-13, italics ours.

Moses, then, had something to hide, namely the fact that the glory of his countenance was a fading glory. True "reflection, though the glory of his countenance was, of Jehovah's own shining countenance, and symbolizing, as it did, the glory of the Mosaic dispensation, it was but a vanishing glory. The Apostle, on the contrary, had nothing to hide. The Gospel he ministered was not transient but permanent-"everlasting." (Rev. 14:6.) He "reflected" or "mirrored" it *continuously*. His opponents might accuse him of dishonorable practices, but such accusations were false. "Boasting" in the surpassing glory of the Gospel, and in the firm conviction that its glory will never fade before a yet greater glory, he assures the Church at Corinth that, unlike even Moses, he had nothing to conceal, but at the risk of being accused of self-commendation, preached with confidence, frankness and courage. True, his Gospel was veiled to some, but only to those whose minds were blinded by the Adversary. (2 Cor. 4:3, 4.) But so far as his own personal intentions were concerned, he says: "I disown those practices which very shame conceals from view; I do not go about it craftily; I do not falsify the Word of God; I state the truth openly and so commend myself to every man's conscience before God." - 2 Cor. 4:2, *Moffatt*.

After 2 Cor. 3:13 the Apostle's argument proper would appear to be resumed in 2 Cor. 4:1 - "Therefore, seeing we have this ministry [Oh! how glorious a ministry contrasted with even that of Moses], as we have received mercy, we faint not." But there is another lesson which the metaphor of the veil has stirred in his mind, and he pauses long enough to give it expression. It was not alone from the Israel of Moses' time that the *transience* of the Law Dispensation was veiled. It was veiled also from the Israel of his own day. And this lesson, by a slight variation in the metaphor of "the veil" he proceeds to press. "Even unto this day; when Moses is read, the veil [of prejudice, etc.,] is upon their heart," (2 Cor. 3:15) and thus they still think of their covenant as permanent. It is only when any one of them turns to Christ that the veil is taken away and they recognize that the glory of the old covenant is a fading glory.

This happy thought, that others besides himself had had the veil removed from their eyes, suggests yet another contrast. The Old Covenant was ministered by a single man, Moses, but *the New Covenant is to be ministered by the entire membership of the Christ Company*. "We all," says he (referring, in our understanding of the passage, to all Christians, who have consecrated themselves to walk in the footsteps of Jesus, even unto death), "with unveiled face behold, reflect, mirror, the glory of the Lord." - 2 Cor. 3:18.

In their consideration of this passage some hold the thought that the Apostle does not here refer to any veil that may have been lifted from our eyes, but, understanding him to be contrasting Moses with Jesus, refer to the "unveiled face of our Master Jesus Christ." But we submit, and in the foregoing paragraphs we have sought to show, that the contrast is not between Moses and Jesus but, in the first place, between Moses and Paul, and next between Moses and the entire Church. In this view of the context it appears that the Apostle does indeed refer to the veil, now happily removed, which used to be on our hearts. We might have expected him to say: "We all with unveiled hearts" (in view of the word he uses in 2 Cor. 3:15), but the metaphor of the veil is not worked out with strict consistency, but is varied somewhat in the same way as he varied the metaphor of "the epistle earlier in the chapter. (2 Cor. 1:3.) There, it will be remembered, "the epistle" in one place is said to be written on Paul's heart (2 Cor. 3:2), while in another place it is said to be written on the hearts of the Corinthians themselves (2 Cor. 3:3), yet the meaning is not difficult. So here, the veil is at one time on the face of Moses (2 Cor. 3:13), at another it is on the heart of Israel. (2 Cor. 3:15.) But the thought of the Apostle seems clear. Just as Moses reflected the glory of the Old Dispensation, so did Paul reflect the glory of the New. Just as Moses reflected the glory of the Old Dispensation, so do we, the Church, reflect the glory of the New. Unlike Moses, Paul needed no veil, neither do we, but, like Paul, we may continuously reflect the surpassing glory of the Gospel

Dispensation. "Reflecting" in this view of the matter does not appear to be out of harmony with the context, while *Moffatt's* translation: "We mirror," together with *Rotherham's* interesting comment: "'Mirroring,' -- both 'receiving' and 'reflecting,'" to our mind still further illuminates the passage.

## **DOCTRINE**

One further point: To some minds the thoughts contained in the words "beholding" and "reflecting" are incompatible -- in doctrinal conflict -- and must, therefore, mutually exclude each other. In this view, the one who "beholds" remains passive; the change which takes place in the "beholder" is clearly seen to result not from anything he did, but from the influence of the One beheld. On the other hand, so such reason, "to reflect" is an activity accomplished by the "reflector" and, therefore, his transformation, resulting as it does from his own efforts, must be held attributable to the individual himself. Those who thus reason believe the translation "reflecting" must be rejected as in conflict with the general tenor of Scripture which teaches that our transformation is "all of grace."

To our understanding "beholding" and "reflecting" are not incompatible but complementary to each other. It is impossible to *truly* behold, without *faithfully* reflecting. The faithfulness of the reflection is

always a certain indication of the clarity of the vision. Nay, more than this, it is the *only* certain indication of it. And where Christ is not reflected it is reasonable to conclude that he is not beheld. "I will show thee my faith [and my clearness of vision] by my works [my reflecting]."

"One ship sails east, another west,  
By the self-same wind that blows;  
It is not the gale,  
But the set of the sail,  
Which determines the way they go.

"Like the winds of the sea  
Are the ways of time,  
As we voyage along through life;  
'Tis the set of the soul,  
That determines the goal,  
And not the calm or the strife."

While, therefore, for the purpose of clearness in thinking, we may separate in our minds the two ideas, "beholding" and "reflecting," we should ever remember that they are inseparable in fact.

### RECEIVING AND OBEYING

It was not an advocate of "great works," of "much preaching," of "converting the world in this Age," etc., but our beloved Brother Russell himself who, in commenting on 1 Peter 1:14, 15, wrote: "Some Christians have the erroneous idea that God does all the fashioning, and that his children are to be merely passive in his hand; but Peter does not so express it. He exhorts us to fashion ourselves according to the divine instructions." Brother Russell elsewhere reminds us that "bur Lord always links the progress and development of our spiritual life with our *receiving* and *obeying* the truth," and in a direct reference to 2 Cor. 3:18 he wrote: "This change comes in proportion as we 'behold the glory of the Lord' -- in proportion as we, come to appreciate and *learn to copy* the grandeur of the divine character."

"Too long have I, methought, with tearful eye  
Pored o'er this tangled work of mine, and mused  
About each stitch awry, and thread confused;

Now will I think on what in years gone by  
I heard of them that weave rare tapestry  
At royal looms, and how they constant use  
To work on the rough side, and still peruse  
The picture pattern set above them high;  
So will I set my copy high above,  
And gaze, and gaze till on my spirit flows  
Its gracious impress, till some line of love  
Transferred upon my canvas, faintly flows;  
Nor look too much on warp or woof, provide  
He whom I work for sees their fairer side."

- P. L. Read

## Excerpts From Interesting Letters

Will you please send seven additional copies of the November 1954 "Herald" if you can spare them. Our Class wishes to study Brother John Read's article on "The Golden Rod," in conjunction, with the Corinthians study we are having.

We certainly did have a feast with our beloved Brother Paul [Thomson]. What an inspiration that dear saint has been all these years.

The Heralds have been just grand lately. So glad of the studies in Romans again, too.

(Mrs.) E. S. -- Va.

During the past six months, Cedric has been invited to speak at a little chapel near-by about ten times. Of course on each occasion he has given out the truth and has worked his way steadily through "The Divine Plan." A few weeks ago it was "The Hope for the Church and the Hope for the World." Last Sunday it was "Shall the dead live again?" Those two topics give you some idea of what he is doing.

We arranged a little meeting here on Now Year's Eve and introduced our hymn book, "The Bible Student's Hymnal," which they liked very much.

We are glad you had Brother John Read visiting you this month. It has been arranged for him to spend a week with us, from 'May 20-27, during which time he will speak at the little chapel here on Sunday and we shall make arrangements with the 'Oxford and Luton friends for him to serve - them during his stay with us. Oxford have already asked for him, and he has been there before. We know you will be remembering us in your prayers that Brother Read's ministry, as always, will be a blessing to those with whom he comes in contact, particularly to those in this village who will meet him for the first time.

C. and D. S. -- England.

While on she subject of meetings, I should like to outline to you an idea which has given me much food for thought for some considerable time. In the space of a letter I cannot do more than outline what I have in mind, but let me preface my remarks with this statement: That am not, and have never been in full harmony with that school of thought which argues that to bear the name of a sect or party affiliation differing from the one which they themselves bear, automatically rules them out of fellowship in the Body of Christ. No one deplores mote than I the divisions which keep apart many worthy members of the Body, and I have yet to find a fundamental cause, a doctrine essential to salvation, which is the cause of such separation. In every case with which II have had any contact, the causes of offense, if that term may be used, have been matters which, whether the believer has the right or wrong viewpoint, would not be any bar in the eyes of a just and loving God to his entry into the Kingdom. But I also think that the friction and bitterness which contending for these viewpoints causes, may, and probably will, keep some from' receiving their inheritance.

It is still my hope, or it may only be a dream, that brethren may see this light sufficiently clearly to be able to meet with one another without everlastingly raising the question of what camp they happen to be in, or whose literature they prefer to read. I am closely associated with the Dawn, as you are well aware, and I have no intention of dissociating myself from the brethren there. I feel, however, and have stated many times publicly, that many brethren are misplacing loyalty, which rightly belongs only to the Lord, to earthly organizations whose only proper function, as I see it, is to serve as a means of broadening the field of witnessing by supplying, as a group effort, facilities for such witnessing which are beyond the scope or power of any individual 'Christian. To me the Dawn is such a means of lengthening my service arm, but I try to keep a rational view as to the extent of their Divine commission.

All this is background for what I have in mind, which is, to obtain a meeting place (such an one is available) where the Lord's Word may be spoken and discussed, under no denominational name, and where lectures on God's Plan and discourses helpful to the Church in her earthly pilgrimage may be given and heard, by brethren who do not refuse to so speak and so hear unless they do so under some manmade banner or label.

If brethren are fundamentally sound in the Truth -- and this is not a matter of examinations or hearsay gossip, but merely a consecrated Christian's own integrity which would not permit him to accept an invitation to speak under false pretenses then what magazine they subscribe to, or what their personal opinions on nonessentials of Christian doctrine may be, are no one's business but their own, if only they will have the good common sense to so act toward other brethren who may differ with them, as not to attempt to make such matters dominant in all discussions, and upon all occasions.

I should like to see such a meeting place established, one where many who now are apart might feel that they can come together, to worship their common Father, and I have hopes that it might be done here in Toronto.

I have, of course, no intention of airing these views at the Convention. Such I should consider a discourtesy, but if you have views on such a proposal that would be helpful to me, I should be glad to have the benefit of your advice. This, I may say, is not another abortive attempt at fusion of dissident groups. Rather, it is an attempt to forget that there are causes of difference, by refusing to emphasize such differences.

The purpose of this letter is not to suggest any official action in the matter. That would be to defeat the purpose I have in mind, which is to leave it entirely to the Lord to indicate His will in the matter. As you may be asked, however, at some time, for an opinion, I should like you to have first-hand information direct from myself. . . .

Your brother by Divine favor, (The late) Don H. Copeland -- Canada.

*(Brethren of differing schools of thought loved to listen to the kind, friendly voice of "Don," for so many years the associate of the Frank and Earnest radio team. And no wonder! Who could fail to love a Brother possessed of such hopes and attitudes as this letter reveals: Ed. Com. )*

Some one has kindly sent me a "Herald" which I, have enjoyed very much. The message, "Meditation for the New Year," written by Brother Allbon, is a real blessing to me. I am thankful to our loving Father and to, our dear Brother for the encouraging message. Truly our loving Father knows our need. His promises are true. If you would send me the "Herald," I should be very grateful.

S. E. T. -- England.

I surely have received a great blessing from reading the "Herald" and I for one greatly appreciate your publishing Brother John T. Read's article on "The Golden Rod" in the November issue, as I had heard it originally and to have it in printed form is a great joy to me.

D. A. D. -- Mich.

I look forward to the "Herald" very much every month and appreciate exceedingly the labors of the dear brothers who contribute to it. There is so much in our dear Father's Word that needs "prayerful study and meditation in order to get the true interpretation and present it clearly to the "little flock" -- who value it and hunger for it. Every thing that spurs me on to greater faithfulness and a clearer grasp of the will of God for me as an individual, I value, and I'm sure there has never been a "Herald" that has not brought fresh stimulus and blessing and a renewed desire: to follow more faithfully in the footsteps of my dear Savior.

(Mrs.) S. C. R -- Northern Ireland.

The "Herald" is getting more precious with every issue. The March number is exceptionally good. The article on the (Memorial, by Brother Ford, is very enlightening in that he points out the true significance of the cup. It is not merely to commemorate His death, but are we willing to share with our Lord His experiences, in laying down our life with him.

I have enjoyed Brother P. L. Read's article on Romans. It is instructive, and refreshing, and helps one to scrutinize his thoughts and doings to see whether we are measuring up to the standard that is set before us.

E. W. H. -- Wis.

I received from you today and read thoroughly the booklet by Brother P. L. Read entitled "The Place - of Israel in the Plan of God." I think that it is the message of the hour, and I "desire a number of additional copies to enclose with my correspondence. I write many letters.

H. J. P. -- Pa.

In our recent advertisements of Public Meetings, we have been offering the "Hell" booklet as free literature. Did I tell you that the response by mail in January was twenty and in February fifteen?

B. F. H. -- Ill.

We extend our deep appreciation and thanks for the two copies of "The Herald of Christ's Kingdom" which you so kindly sent us recently.

So greatly have we enjoyed them, that after reading and re-reading, we have written for a year's subscription not only for ourselves but for several other cherished friends with whom we frequently meet in His Name to study and share our inspirations.

H. and A. V. -- Mo.

At our Church we have a men's group -- average attendance 60 -- called the Churchmen's Forum, which meets each Sunday morning from 9:30 to 10:25.

The other day when I was talking with our Pastor, he told me the next time we had need of a guest speaker at our Forum, I should contact you. Yesterday I was advised that our leader would be out of town on February 6, and I immediately thought of you. Any subject you wish to speak on would be agreeable to us. We are an informal group and I'm sure you will find us an easy audience to talk to. Based on our Pastor's comments, I know we would be most fortunate if you could accept our invitation.

W. W. H. -- Mo.

*(Two years ago ten copies of "The Divine Plan" were sold to appreciative members of this congregation, one of whom was the Pastor's wife--Ed. Com. )*

To: H. F. K. While, as you know, my views do not always coincide with yours, it is a source of much satisfaction to me that, through the years, this has not been allowed by you or me to interfere with the union of spirit which should mark the hearts and lives of all consecrated believers.

P. L. R. -- Mo.

To: P. L. R. Yes, it is a consolation that while we do not see eye to eye on many things perhaps, yet we do have sweet fellowship in the Lord and can esteem each other as true brethren in Christ. Our differences need not be fundamental, though many have made them so and have caused divisions contrary to the spirit of Christ.

H. F. K. -- W. Va.



I have received the two Revelation volumes, and the book on Daniel, which you so kindly sent. Also the tracts and the "Herald," which are very interesting. Thank you very much.

My knowledge of English does not permit me to read quickly, but I have gone over these books slowly and find again the same spirit which is present in the Studies in the Scriptures, written by Brother Russell.

There are not many brethren here in France. It is good to know that there are still some left in the world.

L. L. -- France.

May I now add a word of appreciation concerning the "Herald?" All of its articles are good, but I have been impressed of late by such articles as "The Place of (Israel in the Plan of God," "Wise Counsel from a Faithful Pastor," and by certain discussions in "The Question Box," which } I am sure it took courage and fortitude to present.. Your handling of Hebrews 9:15 has been both upbuilding and strengthening to me personally.

J. T. G. -- Ohio.

## **"Ye Have Need of Patience"**

Life is not easy for any of us. No branch escapes the pruning knife, no jewel the wheel, no child the rod. *People* often tyrannize over us and vex us almost beyond endurance. Circumstances strain us until the cords of our hearts threaten to snap. Our nervous system is overtaxed by the rush and competition of our times. Indeed, we have need of patience!

Never to relax the self watch; never to indulge in unkind or thoughtless criticism of others; never to utter the hasty word, or permit the sharp retort; never to complain . . . ; never to permit hard and distrustful thoughts to lodge within the soul, to be always more thoughtful of others than of self; to detect the one blue spot in the clouded sky; to be on the alert to find an excuse for those who are forward and awkward; to suffer the aches and the pains, the privations and trials of life, sweetly, submissively, trustfully; to drink the bitter cup, with the eye fixed on the Father's face, without murmur or complaint: this needs patience, which more stoicism could never give.

We can not live such a life until we have learned to avail ourselves of the riches of the indwelling Christ. The beloved Apostle speaks of being a partaker of the patience which is in Jesus. (Rev. 1:9.) So may we be. That calm, unmurmuring, unreviling patience which made the Lamb of God dumb before his shearers, is ours. Robert Hall was once overheard saying, amid the heat of an argument, "Calm me, O Lamb of God!" We may go further and say, "Lord Jesus, let thy patience arise in me, as a spring of fresh water in a briny sea."

- *F. B. Meyer.*