

# THE HERALD OF CHRIST'S KINGDOM

*VOL. XL April, 1957 No. 4*

## Remembering Christ

*"This do in remembrance of me." - Luke 22:19.*

WITH solemn joy, in smaller and larger groups (perhaps alone) we shall gather on the evening of Sunday, April 14, to observe -- in obedience to Him who did institute and command it -- the Lord's Supper. The days of the years of our pilgrimage have been many and hard, but again we draw nigh to the hallowed place in our Christian experience, once again to keep the Feast. "This is my body which is broken for you; eat ye all, of it. 'This is my blood which is shed for you; drink ye all, of it.'" How precious the familiar words. Heaven's treasury was exhausted that this table might be set; blessed is he that partaketh thereof. The sufficient emblems a crumb of bread-- a sip of wine: and oh! how we sing!

"This is the hour of banquet and of song;  
From this, Thy table, let each shadow flee;  
Here let me feast, and feasting still prolong  
The brief bright hour of fellowship with Thee."

As regards the Memorial proper, its institution, significance, and its cluster of associated events, both typical and antitypical, we shall not enter into them particularly now. Concerning these glorious truths we have all been well informed. Our meditation will be devotional rather than expository. We would linger instead upon the words of our text:

### **"This Do in Remembrance of Me."**

In remembrance of Thee? O Savior, we will indeed commemorate thy costly redemptive sacrifice. Yea, Lord, we will further remember all thy benefits toward us. For we remember the riches of thy prehuman existence, the glory which was thine with the Father before the world was. Thou, the firstborn of all creation, the beginning of the creation of God, wast by him as one

brought up with him, daily his delight, rejoicing always before him. For he possessed thee in the beginning of his way, before his works of old. Thou wast set up from everlasting, from the beginning, or ever the earth was. All things were made by thee, and without thee was not anything made that was made. When the foundations of the earth were laid, thou didst hear the morning stars sing together and all the sons of God shout for joy.

Yea, Lord, we do remember that in the fulness of time, thou, in -obedience to thy Father, didst lay aside thy glory, and wast born of a woman -- wast made flesh. Thou, so rich -- becamest poor *for* our sakes! We remember the circumstances of thy birth -- that thou wast laid in a manger because there was no room for thee in the inn! Thou earnest into the world made by thee, but the world knew thee not. Thou didst make thyself of no reputation and didst take upon, thee the form of a servant. Did they not call thee the Carpenter's son -- thou, the architect of the universe? Yea, the foxes had dens, and the birds, nests, but thou hadst no place to lay thy head! Thou camest to thine own, but thine own received thee not. Despised, rejected, a man of sorrows and acquainted with grief! Of the people there was none with thee. How oft wouldst thou, in thy great love, have gathered them as a hen doth her chicks, but they would not! For thou hadst compassion on the multitude, for they were like sleep without a shepherd. O Savior, we do remember all this and more.

We remember how thou wentest about doing good, and manifesting thy glory. The blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, the multitudes were fed, and to the poor the Gospel was preached. Bartimeus, Jairus, the widow of Nain, Martha, Mary, Lazarus and many others-all did partake of thy wonderful grace. Did ever man speak as thou, didst speak? Did not all bear, witness and wonder at the gracious words which proceeded forth out of thy mouth? Words of spirit and life, words which the Father did give unto thee, wonderful words of life!

We remember Lord, as the last hour drew near, how thou didst steadfastly set thy face to go to Jerusalem. The cup, which the Father had given thee, thou wouldst' drink to the full!

"O holy Lamb of God!  
Must Thou to slaughter go?  
And on Thy sinless shoulders bear  
Our heritage of woe?  
Must Thou endure our grief  
Our stripes be laid on Thee?  
The sins of many must Thou take,  
And thus our ransom be?"

The shadows lengthened. With desire thou didst desire to eat the last Passover with them, thy little ones, before thy suffering. Thou, when thy soul was full of sublime purpose, in pained silence didst hear their words of selfish strife, wounding thy spirit. (O Master! forgive us for all the many times since then that we have wounded thee.) Sublime was thy example of humble servitude, as kneeling before each one thou didst wash their feet. Unmindful of thyself, thy solicitude was all for them, whom thou wouldst not leave as orphans. Having loved thine own, thou didst love them to the end. For them, thou didst pray to the Father, and O blessed thought! not only for them but for us also who have believed on thee through their word!

We remember, dear Lord, as the awful hour of thy deepest humiliation arrived, that thou in agony of spirit didst seek the garden spot. O that we could have watched with thee one hour!

"Gethsemane, thine olive grove

A welcome screen for Jesus wove,  
To veil his agony!  
Oh, when, thou lone and hallowed spot,  
Can be by friend or foe forgot,  
Thy midnight mystery?

"Gethsemane, thy name is graved  
Deep on the hearts of all the saved,  
And cannot be erased;  
For, till eternity shall end,  
Oh, who in full can comprehend  
The scene in thee embraced?

"Draw near, my heart, and gaze anew,  
Where Jesus on that night withdrew,  
To bear the load for thee;  
Come read the love that in him wrought,  
Come linger long in tender thought,  
In lone Gethsemane."

Dear Lord, we must follow thee in our meditation for we remember thy betrayal. We remember the traitorous kiss, the armed band, the fleeing disciples. To face the powers of darkness thou wast left alone, and yet not alone, for the Father was with thee. But from this hour he did not save thee, for, for this cause camest thou unto this hour. Thou wast bound as a criminal and led before men of evil. Do we remember what followed? O Savior! can we forget thy burden, of suffering and the scenes of indignity and horror? How men smote thee -- mocked thee -- spat *upon* thee -- scourged thee and then -- O shameful ignominy -- condemned thee to be crucified!

"I see my Lord, the pure, the meek, the lowly,  
Along the mournful way in sadness tread;  
The thorns are on His brow, and He, the holy,  
Bearing His cross, to Calvary is led,

"Silent He moveth on, all uncomplaining,  
Though wearily His grief and burden press;  
And foes-nor shame nor pity now restraining --  
With scoff and jeering mock His deep distress.

"'Tis death's dark hour; yet calm Himself resigning,  
E'en as a lamb that goeth to be slain,  
The wine-press lone He treadeth, unrepining,  
And falling blood-drops all His raiment stain."

We remember, precious Lord, though we little understand, the night thou didst pass through when by the grace of God thou didst taste death for every man. Thou hast once suffered for sins, the just for the unjust, that thou mightest bring us to God, being put to death in the flesh, but quickened in the spirit. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. We remember, dear Lord, that we Gentiles in time past were aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in thee, we who were far off are made nigh by thy blood, and through thee we have access by one spirit unto the Father. We are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, thou thyself being the chief corner stone;

in whom all the building fitly framed together groweth unto an holy temple in the Lord, an habitation of God through the spirit.

We remember that through thy poverty, we who were dead in trespasses and sins, have been made rich. We have received forgiveness of sins, peace, life, sonship, joy, love, the hope of immortality. Thou hast become unto us wisdom, and righteousness, and sanctification, and deliverance. We are heirs of God and joint-heirs with thee; if so be that we suffer with thee, that we may be also glorified together -- to be kings and priests for a thousand years, to bless all the families of earth.

Dear Lord, our cup runneth over; our hearts *o'erflow* with gratitude! Our souls do magnify the Lord, and our spirits rejoice in God our Savior. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Gladly, dear Master, do we gather about thy table to commemorate thee; to bless the *cup*, and to break the bread, the communion of thy blood and thy body. And so will we keep the Feast until that rapturous day when we shall drink the new *cup* with thee in the Kingdom of God.

- *W. J. Siekman.*

## The Resurrection

*"If Christ be not raised, your faith is vain; ye are yet in your sins ... But now is Christ risen from the dead, and become the first-fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive." - 1 Corinthians 15:17, 20, 22.*

TODAY, as in the Apostles' time, there is much ignorance of and disbelief in the resurrection and its necessity both by skeptics and church men. The one doubts its possibility and the other through belief in the inherent immortality of man finds no place for it, for if one cannot die, he likewise cannot be resurrected from the dead. This latter confusion comes about through the belief (willing or unconscious), in the words of Satan to our parents in Eden, "Ye shall not surely die," whereas God had said to Adam, "In the day that thou eatest thereof [the tree of the knowledge of good and evil] thou shalt surely die." - Gen. 3:4; 2:17.

Satan has fostered many strange teachings to bolster his great deception. We see funerals every day, and when our loved ones are laid in the grave, we know in our inmost hearts that death has broken our circle. Nevertheless, we are told that our loved ones are *not* dead, but more alive than when alive, that each man has within him a part of God which *cannot* die, is immortal, and *must* live forever. The bereaved sorrower avidly seizes this ray of hope, not realizing that it is but the up-to-date version of the Edenic lie; not realizing that if their loved one (whom loneliness and sorrow conjure up as having been *good*) were alive in heaven, there would be 999 others alive in some other spirit place or condition that could not be pleasant because they died without God and without hope.

The belief in the inherent immortality of man has long been cherished by heathen religions, but it was 325 A. D. before it became fastened to Christian beliefs. Pagan Rome was looking for a renewed patriotism to stay the disintegration of its World Empire. The fanatical zeal of the Christians appealed to some of the younger statesmen. The bishops of the Early Church were looking for some way of stopping their persecution by Jew and Roman. The Christians had just passed through ten bitter years of slaughter under Diocletian 303 to 313 A. D. The young Emperor Constantine, himself having been persecuted for his friendliness to Christianity established it as the State religion, and thousands of heathen in obedience to the edict, entered the church, bringing pagan ideas, which corrupted the purity of the Gospel. (2 Thess. 2:3-11.) Plato's philosophy on the nature of man, that he is immortal, thus entered the creed. *The Revelation of Jesus Christ*, Vol. II, pages 33 to 51.

The Fourth Century Creed-makers next reasoned that if a man, having **in** him a part of God, an immortal soul, should become incorrigible, there must be a place for such other than in heaven, so the hell of torment was invented. At that time printing had not been invented, copies of the Bible were made only by hand and could be afforded only by the very top members of the clergy. Few in those days could read their own language, and fewer yet could read Greek, Aramaic, and Ancient Hebrew. It was easy therefore, for Satan, the archdeceiver, to perpetuate his Edenic lie. (John 8:44.) Thus there grew up and have been fastened on all the creeds of Christendom those twin false doctrines -traditional hell and inherent immortality of man-called in the Scriptures "doctrines of devils" and "damnable heresies." - 1 Tim. 4:1; 2 Pet. 2:1.

All the confusion regarding the resurrection of the dead stems from these two false doctrines. To believers in the creeds, resurrection is not necessary since none are dead. The fallacy of the

immortality of man and the horror of a hell of torment lasting forever and ever have caused skeptics, thinking the Bible teaches thus, to reject it and the existence of a Supreme Creator.

Bible Students know the Bible teaches man is mortal; that he is a living soul -which is quite different from having a soul; that when a man dies he shall live again only through the re-creative power of God in the resurrection; that the dead sleep in their graves; that Christ and God only have immortality; that God is too wise to give immortality to any one whose obedience and loyalty have not been fully tested. - Gen. 2:7; Ezek. 18:4; John 11:11-14, 24, 43, 44; 5:28; 1 Tim. 6:16; 1 Cor. 15:27.

### **MANKIND AS SEEN BY GOD**

God is said to have "looked down from the height of his sanctuary; from heaven did the Lord behold the earth: to hear the groaning of the prisoner; to loose those appointed to death; to declare the name of the Lord in Zion and his praise in Jerusalem." (Psa. 102:19-21.) God saw that these prisoners -of death, banished from their home, perfect food, and climate, had lost much in strength and endurance. From the 969 year life span of Methuselah, man's life expectancy had dropped to 120 years in Noah's day, and to 70 or 80 years in the Psalmist's time. - Gen. 5:27; 6:3; Psa. 90:9, 10.

God also "saw [by the time of the flood, about 1654 years after the great disobedience] that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5.) Man's thoughts, sentiments and morals had shriveled even as his life span had shrunken. Men had become corrupt, dissolute, and continually in rebellion against God and his laws, and as such, "children of [God's] wrath." - Col. 3:5, 6.

Man, because of his separation from God's leadership and association was enslaved by "other lords" -- Satan, the evil angels, and dominating human beings, who had become Satan's servants. This bondage had increased man's vileness and corruption. (Isa. 26:13; 19:3, 4; 8:19-22.) In his mercy and because of his oath-bound covenant, God took hold of Abraham's descendants. What God saw in Israel and his pitying regard for them, is aptly described in Ezekiel 16. There Israel is likened to a babe, deserted by its parents and all men, cast in a field without the usual care given to the newly born, not bathed, no salt to cleanse its skin in preparation for its new life separate from its mother. No swaddling band, naked, loathed by passers by, pitied by no one, and ready to die. Then God passed by, saw the babe, Israel weltering in its blood and filth, and said to it, "Live." Then follows a description of God's kindness to Israel and their ingratitude.

Surely the view from God's holy estate would be very pitiful. Mankind like Israel is also a helpless babe, deserted and left to die.

### **RANSOM MUST PRECEDE RESURRECTION**

In his pity God determined to loose these prisoners of death and to declare the name of the Lord and his praises (excellent qualities) in Jerusalem. But how should he go about this gracious work of salvation for all mankind? How could God be true to himself, to his wisdom, justice, and power, and yet show the compassion and love his great mercy had determined upon? How could God be consistent with his glory and be reconciled to such wretches as we are? Could he accept us back into his love and care just as though no disobedience, rebellion, sin, death, or wrath had occurred? Could he deal directly with us or must he use a mediator? If too easy a forgiveness were given to men would it not have a bad effect on the "morning stars" and "all the sons of God" who "sang together" and "shouted for joy" when the corner-stone of the earth was laid (Job 38:6,

7)? Would the God of Truth, after saying, "Thou shalt surely die," release the sinners and reverse his own word? Could he, the most righteous and holy, let pass this opportunity to show his love for obedience and purity and his hatred of evil?

Obviously we could not be cleared from our guilt and death penalty without expiation, without a satisfaction of justice, without a ransom. So God designed to make this salvation a work that would increase the knowledge of his glory throughout the universe; that as a result of Satan's rebellion there should be a better understanding of God and a gathering together of all his sons, human and spirit, under the great Savior of men. - Ephesians 1:7, 10.

But who should be the savior, ransomer, and mediator between God and men? There was none of Adam's race who could "by any means redeem his brother nor give to God a ransom for him" (Psa. 49:7). The angels had tried to stem the tide of sin and death in the first Age, before the flood, and had failed, and they themselves, many of them, had "left their first estate, had "sinned," and been "cast down to Tartarus [earth's atmosphere] and delivered into chains of darkness, to be reserved unto judgment of the great day" (Heb. 2:2, 5; 2 Pet. 2:4 - margin; Jude 6). Lucifer, the shining one, once "the covering cherub" to Adam and Eve, until "iniquity had been found in him," had now become Satan, the enemy of God and man (Ezek. 28:13-16). God, being divine, could not die, yet only some one having sufficient knowledge of Jehovah to cope with the wily Adversary and his minions could be the savior, else he would fail under the great pressure put upon him by the forces of evil, and the redemption would not be accomplished. - Isaiah 53:7-11.

Therefore the great Logos, the Word of God, the only direct creation of God, the one through whom all things were made, was selected. When the offer was made, and the "joy set before him," he said, "Lo I come (in the volume of the book it is written of me) to do thy will, O God" (John 1:1-3, *Diaglott* Literal; Heb. 10:7; 12:2; Rev. 3:14). The life and personality of the Logos was then transferred and he became the babe of Bethlehem. "He was made flesh and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross." - John 1: 14; Philippians 2:8; Hebrews 2:14.

The advantage Jesus had over Adam and the angels in resisting Satan's attempts to divert him from the path of sacrifice, the doing of God's will, was in his knowledge and experience of his prehuman life. In memory he saw "Satan as an angel of light, fall from heaven." To others he said: "Before Abraham was, I am." - Luke 10:18; John 8:58.

### **JESUS' DEATH ON THE CROSS NECESSARY**

It was necessary for our Savior to die. But why did Jesus' cup include the death on the cross, a criminal between two thieves? "He was numbered among the transgressors." "He was made sin for us, who knew no sin." He was accused of many crimes-sabbath breaking, blasphemy, making himself equal with God, deceiving the people, destroying the Jewish religion and the Temple, being a malefactor, seditious, rebellious, and teaching the people not to pay tribute to Rome. For these he was condemned to death, though Pilate, the judge, did not believe the accusations and wanted no part in his death. - John 18:31, 38.

Naturally, one would think God would have spared his beloved Son the disgrace attached to death as a criminal. St. Paul says, "We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness" (1 Cor. 1:23). But the wisdom of God is above ours, and as we study over the matter, we think we can see some of God's reasons.

It is distressingly painful to any one to be accused of dishonesty and crime. Jesus was no exception, for he said at Gethsemane, "Be ye come out as against a thief with swords and staves?" (Luke 22:52). Early in his ministry he knew of his coming betrayal, rejection, and death (John 6:64; 16:1-33; Luke 9:22; 18-32, 33). To have died an easier death similar to Enoch's or Moses' (Heb. 11:5; Deut. 34; Jude 9), might not have revealed the exceeding costliness of the ransoming work. He had been willing not only to become a man and dwell among poor, sinful humanity, but to be a servant, misunderstood, falsely accused, and finally condemned as a criminal to die on the cross, the most odious and painful means of death in that day. Further, since Jesus was to take our place as a ransom-we who are all sinners and criminals before God's court it was proper, to assist our understanding, that Jesus should die as an apparent criminal for us (Isa. 53:6). Jesus accepted this as God's will, for he said to Pilate. "Thou couldest have no power against me except it were given thee from above." - John 19:11.

While Jesus' death as a criminal has caused some to stumble and say he acted foolishly, Christendom has accepted Jesus as a good man just because he suffered these indignities. Seneca said of Socrates that his taking the cup of poison made him a great man, and gave him the respect of those who since have studied his socialistic ideas, for which he died so meekly, telling his disciples of his philosophy even while drinking the cup of hemlock. Plato, before Jesus' day, had said that he could approve a man as fully righteous only after he had been tortured for his faith.

The Jewish people, besides being under the Adamic death penalty, through heredity, were under the added curse of the failure to keep their promise to obey the Sinaitic Law. They therefore required a special sin-offering. Jesus, born under the Law Covenant, keeping it fully, and dying on the cross, provided that special sin-offering and saved the Jewish nation.- Galatians 3:10-13.

Jesus was perfect in his prehuman condition, and still perfect as a man, for his life came not from Adam, but from God's holy spirit. Mary gave Jesus his human body. His life was from God, his Father (*Scripture Studies, Vol. V, pages E97-E106*). However, the Logos had the promise of a high exaltation to the divine nature, that he should be King of earth, Mediator of the New Covenant, and High Priest to make intercession for the Church and the world. These latter positions, evidently required added perfections, for we read, He "learned obedience by the things which he suffered," and was "made perfect" (Heb. 5:8, 9). These added requirements of character explain why his patience, meekness, temperance, and love were so sorely tested and fully developed. Surely he became qualified as a *merciful* and faithful high-priest; learning obedience through his suffering has fitted him for all power in heaven and on earth; his faithful performance of God's will under most grueling tests proved him worthy of the crowning reward, that of being resurrected in the "brightness of God's glory, and the express image of the Father's [divine] person." - Hebrews 1:1-3.

Much of what Jesus endured was for the sake of his followers of this Gospel Age who were to "fill up that which is behind of the afflictions of Christ," who were to "go to him, without the camp, bearing his reproach," be "baptized for the dead," and "die daily." They were to be tempted to "becoming weary and faint in their souls, striving against sin," and were likely to "despise" the chastenings of the Lord or "faint when rebuked by him." How often the only comfort in our woes is to look "unto Jesus, the author and finisher of our faith," to "consider him who endured such contradiction of sinners against himself," and to say I have not yet shed great drops of blood striving against sin as he did. - - Colossians 1:24; Hebrews 13:10-13; 1 Corinthians 15, 29, 31; Hebrews 12:1-7.

### **IF CHRIST BE NOT RAISED - YE ARE YET IN YOUR SINS**

What a waste of creative effort, experience, and suffering it would have been if Jesus (who carried with him into the tomb all the magnificence of the great Logos, all the tenderness of the man who wept at Lazarus' grave; who said to the woman "neither do I condemn thee, go and sin no more"; who, when he was reviled, reviled not again; who, when he knew that just a few of his brilliant words of defense would cause the wavering judge to declare him innocent, "opened not his mouth"; who during



the six hours of agony on the cross gave comfort to the thief, provided for his mother's welfare, and would not accept the proffered drug to deaden his suffering) - if he had not been resurrected from the grave.

1 Corinthians 15 is Paul's argument against the teaching of some in the Church, who, while still believing in Jesus' resurrection, denied the resurrection of the saints and the world. The Apostle proves God's ability to resurrect these by the admitted fact that Jesus was resurrected. A further thought in the reasoning is that Adam's race needs lifting up from death, degradation, and sin, and that Jesus who bought us from death is the only One who can perform this restoration work. The Atonement has two parts, ransom and restitution.

God, whose throne is founded on justice, cannot look on sin, hence he has arranged for the 1000-year judgment day, when the world will be under the Mediator of the New Covenant, and God will not be in direct contact with the weakened human race until they are brought to physical and moral perfection.

If Jesus were not raised, how could he call from their graves the 20 billion human beings estimated to have lived on earth since Adam? How then could Jesus be the King of earth, Mediator of the New Covenant, and High Priest after the order of Melchisedec, to make intercession for the sins of the world? And how could a dead and unresurrected Savior oversee the vast multitude of mankind, as they walk the highway of holiness and write God's Law in their hearts and minds? - John 5:28-30.

Thus we see the force of St. Paul's argument in our text, "If Christ be not raised, ye are yet in your sins. But now is Christ risen from the dead and become the first-fruits of them that slept." Now the promised resurrection of all of Adam's race Jew and Gentile, black and white, bond-servant and freeman, those who have done evil and those who have done good-all will be resurrected, each in his own order by our risen Savior.

But how could Jesus die as the corresponding price for Adam and his race and yet on the third day be resurrected? We briefly answer, the *man* Jesus has not been resurrected, but will stay dead throughout eternity. It was the New Creature, Christ the Head, which was begotten at Jordan and which was resurrected from the tomb. All of the personality, experience, knowledge, and character of Jesus is in the divine Christ; his being was transferred from the human to the divine body in the same way the personality of the Logos was transferred to the Man Jesus.

## **RESURRECTION TO FOLLOW THE GOSPEL AGE**

The preparation for the gigantic task of giving a full and effective opportunity to all the human race has been going on quietly, unknown to the world. It began at Pentecost. Jesus, the only one having the right, power, patience, and sagacity to do this work, has been calling a little flock of foot-step followers to be assistant judges and under-priests. These will share his throne and his personal exaltation. The development of the Church is the Mystery of God. The Church is called the Body of Christ, the members likened to the members of the human body because of their willingness to do exactly as their head, Jesus, directs. Members of Christ's Body start as sinful human beings, but through faith, the gift of God, are reckoned perfect because of Jesus' ransom and their belief therein. These consecrate their all, and because of their justification by faith are accepted in the Beloved, begotten by God to the spirit nature, to the same status as Jesus after his consecration at Jordan-new creatures in Christ. These are running for the prize of the High Calling in Christ Jesus. Only by prayer and supreme effort can we be transformed to the image of God's dear Son. Only by *working out* our salvation with fear and trembling can we have God *work in* us to will and do of his good pleasure. But the way is not impossible, for the promise is that "as thy days so shall thy strength be." When we are weak in our own self-confidence, then are we strong, in that God will give us strength to bear our crosses.

The Christ, or anointed class, has part in the First Resurrection. Jesus was raised the third day after his death-at the beginning of the Gospel Age. Each member of the Body of Christ, from Pentecost to the end of the Gospel Age, upon completion of his sacrifice in death, has fallen asleep, awaiting Christ's second coming. "The dead in Christ," we are told, "shall rise first," upon the coming of the Lord with a shout, the voice of the archangel, and the trump of God. I believe Jesus' secret coming and presence have already occurred, that the thunderous events of our day and Israel's establishment in Palestine indicate this. Such being the case, I believe that the resurrection of the dead in Christ is going on now. First, those asleep were to be raised, and after that, as they finished their course, "we which are alive and remain" on the earth during the first phase of Jesus' presence are to be raised immediately upon death to join those of the First Resurrection that have preceded them. - Luke 12:37-39; 1 Thessalonians 4:16-18; Acts 15:16.

The After-resurrection will consist of those who will be obedient children of God during Christ's 1000-year reign on earth. "Every man in his own order" indicates a planning in the awakening and lifting to perfection which the very word, "resurrection" means (1 Cor. 15:23). Lazarus and others were not resurrected, but awakened. Jesus was the first-fruits of them that slept. He awakened Jairus' daughter during his ministry, but she was not released from the Adamic death, for she later returned to the grave. - John 11:11; Luke 7:14; 8:54.

In the Millennial Age, his organization complete and ready for the task, all stones of stumbling removed, Satan bound, and the highway of holiness opened, Christ shall call to all in the graves. Those not of the first resurrection, even those who have done evil, will come forth; first awakened, as was Lazarus; then as they strive to do good, their efforts will be rewarded with greater measures of life. The arrangement for justification by faith will be unnecessary then because of the mediatorial covering, but at the end of the highway and the Millennial Age, all the willing and obedient will have learned righteousness, will have God's law written in their hearts. The effects of Adamic sin and death will be removed, and man will have become actually perfect. The last enemy to be destroyed is the Adamic death, wherein one wastes away, becomes old and dies. Adam and his race will finally be in at-one-ment with God.

What a glorious hope the resurrection holds out to this weary, sick, fear-ridden and dying world!

Let us strive to be worthy of our high calling, and faithful stewards of the knowledge of the Divine Plan of the Ages given us in advance of the world of mankind.

"Many sleep, but not forever;  
There will be a glorious dawn;  
We shall meet to part, no, never,  
On the resurrection morn.  
From the deepest caves of ocean,  
From the desert and the plain,  
From the valley and the mountain,  
Countless throngs shall rise again.

"Many sleep, but not forever;  
There will be a glorious dawn;  
We shall meet to part, no, never,  
On the resurrection morn."

- B. F. Hollister

## Half Hour Meditations on Romans

### No. 21

*"Be ye doers of the word, and not hearers only, deceiving your own selves." -- James 1:22*

THUS FAR in our meditations we have seen that just as in chapter one the Apostle showed that apart from "his Gospel of a faith righteousness the Gentiles were without hope of salvation, so in chapter two he seeks to demonstrate that the condition of the Jews is equally hopeless. With the Jews, however, we saw that he found it necessary, on account of their deep rooted prejudices, to proceed with the utmost caution. For a while he speaks covertly, not stating expressly that he has the Jew in mind, so that the Jew might the more calmly attend to his reasoning (Rom. 2:1-16). As we considered the first verses of chapter 2 (Rom. 2:1-11), we noted that the Apostle very skillfully sought to turn the mind of the Jew away from his present privileges and advantages to the future day of judgment (Rom. 2:5). In that day, the Apostle was at pains to observe, the principle of Gods true, righteous or impartial judgment will be abundantly demonstrated. He will then render to every man with out exception according to his deeds (Rom. 2:6).

Again he has emphasized the fact that "there is no respect of persons with God" (Rom. 2:11). This principle is one frequently asserted in the Old Testament, and there fore it would be difficult for a Jew to dispute it. "The Lord your God . . . regardeth not persons, nor taketh reward" (Deut. 10:17). "There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts" (2 Chron. 19:7). See also 1 Sam. 16:7 as well as Job 34:19 and other passages of sim ilar import. But in the mind of the Jew the question would undoubtedly arise, Is not the fact of the law being given to some and not to others incompatible with this principle of Divine impartiality and there fore, since we Jews have been so highly favored as to have been given the law, does this not afford us satisfactory grounds for assurance that "in that day," apart from all other considerations, it will be well with us? It is with this question that the Apostle proceeds to deal in the passage that follows.

### Not Ceremonial but Moral Law

"For as many as shall have sinned without law shall also perish without law: and as many as shall have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel" (Rom. 2:12-16).

In studying this passage it will be seen that Rom. 2:13-15 are to be considered as a parenthesis, in explanation and vindication of the assertions contained in Rom. 2:12, and that Rom. 2:16 should be read in connection with verse 12.

"Manifestly *the* law in this passage means not the ceremonial law of Israel but the revealed moral law given to Israel, above all in the Decalogue. This appears from the language of verse 15, which would be meaningless if the reference were to special ordinances of worship. The Gentiles could not show the work of *that* kind of law written in their hearts; what they showed was . . . a work related to the revealed claims of God and man on the will and life."

The main import of this passage is plain. It is in confirmation or explanation of what has just been said in Rom. 2:11, namely that "there is no respect of persons with God." "The Jew, who is primarily in the Apostles thought, is reminded that his possession of the Law, that is to say of the one *especially revealed* code . . . of morals, is no recommendatory privilege but a sacred responsibility. The Gentile meanwhile is shown, in passing, but with gravest purpose, to be by no means exempted from accountability simply for his lack of a revealed perceptive code. He possesses, as man, that moral consciousness with out which the revealed code itself would be futile, for it would correspond to nothing. Made in the image of God, he has the mysterious sense which sees, feels, handles moral obligation. He is aware of the fact of duty. Not living up to what he is thus aware of, he is guilty."

### **Law Written in the Heart**

Coming now to a closer examination of the passage, we first note that in the opening words of Rom. 2:12, the Apostle speaks of some who have sinned *without law* . But later in this very Epistle he tells us that "where no law is there is no transgression" (Rom. 4:15), and again, "sin is not imputed when there is no law" (Rom. 5:13). How shall we understand the passage before us consistently with these later expressions? We answer: If those of whom he speaks in verse 12, which Rom. 2:14 shows are the Gentiles, had *no law at all*, it would have been quite impossible to have reconciled these statements.

The inconsistency would have been not apparent merely, but real. But the phrase "without law" means *not without any law but without the written law*, without the revealed moral law possessed exclusively by Israel.

"It is a mistake to suppose that laws must be written externally -- upon paper, stone, etc. -- and not to realize that a still higher form of writing the Divine law would be in the creation of man so in harmony with the principles of righteousness that it would be proper to say that the Divine law -- an appreciation of right and wrong -- was written in the perfect organism. In this manner Gods law is written in his own being and in that of all the angelic hosts, and thus also, the Divine law was written in the very constitution of Adam and Eve. . . .

"As we look about us today we find that the world in general has lost to a considerable extent this original likeness of God in which our first parents were created -- they have lost much more than intuitive appreciation of right and wrong. The Divine law, once clearly and distinctively implanted in the human nature, has been in a very large measure effaced during the past six thousand years of the reign of sin and death, . . . Nevertheless, even amongst the most degraded peoples of the heathen world, we frequently find elements of conscience and certain more or less crude conceptions of right and wrong. These are the warped and twisted remnants of the original law of mans being, in harmony with which he was originally created an image of God, . . . remnants of the original law, fragmentary proofs that it was once innate in humanity."

### **Neither Jew Nor Gentile Just Before God**

The argument of the Apostle then is clear. The Jew is not the only one in possession of a law from God; the Gentile also possesses Gods law; written not on tables of stone but inscribed on his heart; sadly defaced and corrupted, it is true, but not entirely obliterated, and moreover a law which is not only there but is heard, as is evidenced by his attempts from time to time to comply with its dictates. If possession of a law and the hearing of it were enough to justify before God, the Gentiles may make equal claim with the Jews. But no law, human or Divine, is ever for a moment satisfied with applause, with approbation. It demands always and inexorably obedience.

"Not hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13).

No one will make the mistake of supposing that St. Paul is affirming in this verse that any one, Jew or Gentile, will actually be justified by keeping the law, nor will they suppose that when in the next verse he says that "the Gentiles . . . do by nature the things contained in the law," they as a class or any one of them individually ever did or could obey its every requirement. To so understand these verses would be in contradiction of his conclusion that "by the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20). In the passage before us he is merely laying down or illustrating a principle, not relating a historical fact. He is saying neither more nor less than that the Gentiles may have the same kind of claim to be actually justified before God as the Jews; but as a matter of fact neither Jew nor Gentile has any claim at all to justification, since both have violated the law under which they have lived.

### **Shall Have Sinned**

It is interesting to notice that the verb translated "sinned" that appears twice in verse 12 is in what is known as the aorist tense and is thus preferably translated "shall have sinned." By the use of this tense the Apostle carries our mind away from the pre sent "to the point of time when the result of human life appears as a completed fact."

Is it asked, When will the result of human life appear as a completed fact? We answer: There are some who have full light and opportunity in this life; in their case it will appear at its close. No further light or opportunity will be necessary or possible to demonstrate their heart condition. But many do not obtain full light and opportunity in this life. Many go into the grave not having once heard the name of Jesus, and many who have heard his name have had it mixed with so much confusion and error as to have received no clear understanding of the gracious message with which it is associated. Yet the Bible makes it plain that Jesus, the true Light, is in due time to light every man that cometh into the world (John 1:9; 1 Tim. 2:6).

It is obvious, therefore, that before the result of *such* lives can appear as completed facts, they must be brought forth from the grave, even as our Lord declares: "The hour is coming, in the which all that are in the graves . . . shall come forth" (John 5:28, 29).

The expression "as many as shall have sinned" is therefore to be understood as applying to those only who in the face of full light and opportunity shall be found to have persisted in sin. Those who in this life or the next embrace the gracious provisions of the Gospel will find it producing its proper fruit of holiness in their lives. To these sin will not be imputed; they will not perish, but on the contrary receive ever lasting life.

### **Shall Also Perish**

We are happy in the thought that all of our readers are fully informed as to the meaning of the word "perish"; that it means annihilation or cessation of being and that they no longer associate with the death penalty for sin any thought of eternal torment. How strange it now seems to us that we could ever have believed, in even a vague way, that eternal torment was a part of the Plan of our just and wise and loving Creator. Truly men " . . . magnify his vengeance With a zeal he will not own."

But since it is true of most, if not all, of us that we did once so believe, and since we now realize how far from the truth this evil doctrine of eternal torment is and when we remember how

patiently the Lord has dealt with us in bringing us out of such darkness into his marvelous light, will not such memories make us, in turn, very patient and gentle and kind toward others who may seem to us to be a little slow in learning the lessons we now see plainly. A truth that yesterday I did not know, that only this morning I grasped, why must my brother see it this afternoon on my faulty presentation of it? May it not be that God will show it to him by an abler servant on the morrow? Perhaps too he will by then be the better prepared to receive it.

Meantime let love and patience have their perfect work.

In closing our discussion of these five verses, we note that according to Paul's Gospel it is by Jesus Christ that God will judge the secrets of men in that day (Rom. 2:16). It was of course no new doctrine to the Jew that God would judge the world nor yet that he would judge it through Messiah, but that Jesus was Messiah and that God would judge the world through him was a "hard saying" for them. Yet it was a doctrine to which "his" Gospel habitually bore witness.

Was he not indeed a chosen vessel to bear the name of Jesus not only before the Gentiles and their kings but also before the children of Israel (Acts 9:15). And with what singular fitness does he mention the name of Jesus here! "It was the name trampled by the Pharisee, yet the name of him who was to judge him in the great day."

- P. L. Read

## Christ Our Passover

In the dark night, when Egypt lay asleep,  
Forth went the angel, God's command to keep:  
Slay all the first-born, even from the throne,  
Down through the realm to the humblest home.

Swift was his work; and on the midnight air,  
Oh, what a cry of anguish, and despair  
Rose, from the hearts of those in every home:  
God's word was sure; the last great plague had come.

But in the homes of Israel, what a sight!  
Darkness without, in every dwelling, light.  
Clad for a journey; shoes upon their feet;  
With staff in hand, a solemn feast they eat.

Their father's God had heard their cries at last:  
His time had come; their bondage now was past;  
So in that night while Egypt mourned her dead,  
They ate the lamb with bitter herbs and bread.

But why this blood we see on every door?  
Why does the angel, seeing, pass it o'er?  
Israel's first-born in Egypt's danger shared;  
And only through that blood could they be spared.

Centuries passed; and still by God's command,  
Each year they slew, and ate the paschal lamb.  
Not that its blood could for their sins atone,  
But as a type of one that yet should come.

That sinless One, who, hanging on a tree,  
Bore all earth's sins, to set the prisoners free;  
That Righteous One, that perfect Lamb of God,  
Who for the world gave His most precious blood.

Our blessed Lord, with those whom He loved best,  
On that last night, sat down to keep the feast.  
"With great desire," He told His chosen few,  
"Have I desired to eat this feast with you."

"My heart is grieved; for I betrayed shall be  
By one *of* you, My chosen company."  
"Lord is it I?" each asked in trembling tone,  
"Nay, Lord, we'll die with Thee!" cried every one.

But in great sorrow, still our Lord did say,  
"One shall deny; another shall betray;  
All be offended, and flee unto their own --  
But for My Father, I should be alone."

After the feast, He took the Cup, and said  
"Drink ye of it; for you My Blood was shed.  
I drink no more, until I drink with you,  
In that glad day, when we shall drink it new."

Then blessed the bread, and as each one did take,  
"This is My body, broken for your sake."  
Oft as ye drink this wine, and eat this bread  
Ye do show forth the suffering of your Head.

Bearing the whole world's load of guilt and shame,  
Knowing His own would soon deny His name;  
Knowing, by God, He would forsaken be,  
Thus our Lord went to His Gethsemane.

And still that sacred feast down through the years,  
Thy saints commemorate with holy tears.  
Keeping the words of Him, who said,  
"This do In mem'ry of My dying love for you."

In this dark night, Lord, we, thy first-born meet,  
With staff in hand and shoes upon our feet.  
Thy precious blood is sprinkled on our hearts;  
Thy broken body life to us imparts.

Come, dearest Lord, and bless us while we feast;  
Around this board, be Thou our honored Guest.  
We eat, and drink, and here our vows renew;  
Oh to our vows, Lord, keep us ever true!

All earthly hopes and joys, behind us lay;  
Lord, we would walk with Thee, the narrow way.  
What is earth's joys and what its glittering dross?  
We gladly leave it all for Thy dear cross.

Thy matchless sacrifice doth us afford,  
A chance to share Thy sufferings, dearest Lord.  
Broken with Thee, we claim this privilege rare,  
That in Thy joys we may obtain a share.

On this Atonement Day, we would lay down  
Upon the altar, Lord, beside Thine own,  
Our sacrifice; it is so very small;  
Take, Lord, and offer it; it is our all.

Some glorious morn the angelic host shall sing!  
Some glorious morn the bells of heaven ring!  
The Church of Christ has passed her trial stage;  
Eternal bliss is hers from age to age.

Before his Father's throne, with love and pride,  
Christ shall present His perfect, spotless Bride.  
The feast begins; the marriage hour has come;  
Christ and His faithful, are forever one.

On that blest day, the Bridegroom shall sit down,  
With His Bride beside Him on the throne.  
To share His joys; to see His blessed face;  
In that blest throng, oh Lord, give us a place.

- *Rebecca Fair Doney*



## Fellowship With the Father and His Son

### 1 John 1:3

*"If a man love Me, replied Jesus, he will obey My word: and My Father will love him, and we will come to him and make our home with him." - John 14:23, R.S.V.*

AS WE prayerfully ponder these words and consider the very rich and exceedingly precious experience comprehended in this promise, the question which should properly arise is the very personal one: "Is this true of, and in, my experience?" Is it a fact, and can it be, that the great Eternal God in whom is light and no darkness at all, who dwells in light that no man can approach unto, who is light, Eternal Light, who is *holy*, and in whose presence nothing unclean, sinful, or defiled can have any place; that his holy, harmless and undefiled Son, the Lord Jesus Christ, the only begotten of the Father, who now is like unto his Father in very essence, the "express image of the Father's person," having his life and nature-is it a fact that *they* make their *home* in my heart and find there a resting place?

### THE FATHER'S UNMERITED GRACE SPECIALLY GIVEN TO SOME

Difficult as it may be for the mind to realize how such amazing, condescending grace, resulting in so rare and blessed an experience for the recipient, could possibly become a reality, yet the faith which in part contributes to this experience, also knows it to be true, because it is a promise given by our Lord Himself. In addition, the Spirit witnesseth with our spirit that he is a son of God. But like most of the promises -- exceeding great and precious -- there is the conditional aspect. While this is true, yet as we shall see, the fulfillment of this promise does not depend solely upon anything the recipient has done, is doing, or might do. Certainly this could not be true in the first instance. - Rom. 9:16; John 15:16.

No man, be he ever so devout and desirous, could lay hold of this. The riches of divine grace, the blessing of divine fellowship within the meaning of our Master's words as spoken to the eleven *chosen* disciples (John 15:16), can come only to those upon whom the Father is pleased to bestow them.

As we meditate upon all our dear Master spoke to the chosen eleven as recorded for us in chapters 13 to 16 of John's Gospel, and upon the immense and wondrous association and identity of interest and life with him and the Father, as expressed in his prayer contained in chapter 17, no thought of worthiness on the part of the individual so blessed, could for a moment be held. Indeed, it may truly be said that the more closely and fully one is drawn into the fathomless and boundless love of the Father for the sons whom he begets, and that of Jesus as elder brother who gave himself for them-gave himself for the Church that he might sanctify and cleanse it ... that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing (Eph. 5:25-27) -- the more a sense of unworthiness according to the flesh is realized. They who, by the operation of the spirit's power, enter more fully into this fellowship and into divine love, the nearer they come into affinity with the Father and the Lord Jesus and are "changed from glory into glory," the more earnest and intense is their longing to draw ever nearer, and in the same degree do they realize their own unworthiness as to their fleshly nature. As light makes darkness manifest, so holiness, God's holiness, and that of Jesus our Lord, reveals our own utter unholy state as we were, and even as we now are, that, "in us, that is to say in our flesh, dwelleth no good thing."

## HOW IS IT THOU WILT MANIFEST THYSELF?

In the immediate setting of the words which are the basis of our consideration, Jesus had told the disciples plainly that he was going to leave them, and why he was leaving them. He exhorted them to believe him as they believed in God, and associated with this the exhortation, "Let not your heart be troubled," disquieted. Where there is a true, loving faith, belief, there is and must be, quietness, calmness, rest, freedom from a troubled *heart*.

*Our* Master's words and his frequent reference to his Father *on* this occasion specially, caused Philip to ask, "Lord show us the Father, and it sufficeth us." This in turn brought from the Master a loving rebuke, which we may paraphrase: "How sayest thou this after I have been so long with you?" Then follows the declaration that he had been a living representation of his Father, revealing his goodness and grace, his righteousness and compassion, his unchangeable and unchanging love such as none before had or could show forth. This being so, his complete oneness and identity of work and purpose with his Father was manifest.

Jesus assured these men whom he dearly loved and who were representative of many others who similarly would in due time be brought in (John 17:20) that they would not be left comfortless, but that he would come to them. In saying this, he did not have in mind his own personal return at the second advent, but to the coming of the holy spirit in all its enlightenment, comfort, and power, as on the day of Pentecost. This is shown by the mention of "that Day," in verse 20: "At *that* day ye shall know that I am in my Father, and *ye in me*, and *I in you*." Thus on "that day" *they* were to know and become conscious of their relationship to him and his to them, and of a oneness also, as he was then one with his Father -- "he in the Father and the Father in him." (John 17:10-11.) The spirit would reveal this to them and by its power bring them into a vital consciousness and living union with the Father and with him. *They* were to enter into the same relationship and become sharers of the same honor as the Father had given him. To them was to come the indescribable privilege and honor of sonship by begetting -- membership in the Divine family.

## ONENESS

From Pentecost until now, the oneness for which Jesus prayed, as recorded in John 17:21 and 23, has been fulfilled. Such a condition is possible only by God's power and grace, it being his sovereign will and right to bring some into oneness with himself and his Son. This cannot refer to any so-called unity of mind and heart by agreement and acceptance of certain tenets, doctrines, and practices. That is not the oneness the Father and Jesus possessed.

The *professed* followers of the Lord since our Lord uttered his prayer, although at times showing some semblance of unity and identity of viewpoint on matters considered to be fundamental, have invariably been divided and disunited, torn apart. Hence there are numerous divisions and sects from parent movements to smaller dissenting bodies which have in turn become disintegrated. The prayer of Jesus has not gone unfulfilled and could not, but his chosen have been one-joined together as members of the divine family.

The oneness for which Jesus prayed on behalf of all his own was the same that he enjoyed with his Father -- "that they may be one *as we are one*." That consisted in a close affinity and relationship, a oneness of life, in the love and power of the Spirit. Into this it was that Jesus prayed his own might be brought. To see this as *a* unity of doctrine and practice is to miss the profound and blessed truth of our Lord's prayer, and to reduce it to *a* much lower level than the Scripture presents. Every son of God, brought forth by the Father, has experienced and come into

this oneness from Pentecost until these days, by reason of such sonship. It is an essential part of and peculiar to the new life of those who are brought into relationship with God during this Age. It necessarily consists in the nature and life, and will not be enjoyed by *any* others because only the Church, these begotten sons, share the life and nature of God. Not even the holy angels of heaven can share and enjoy this.

### LOVED OF THE FATHER

Four distinct points are mentioned in John 14:21. First, "He that *bath* [retains, cherishes] my commandments and obeys [keeps] them"; thereby proves, second, that *he loveth me*; and that such an one it follows, third, "will be *loved of my Father*"; and because of this, fourth, "*I will manifest myself unto him.*" It is to be noted how Jesus sets forth the Father's love as the central and governing force. Because the Father loves, Jesus loves; because the Father draws, Jesus receives those who *thus*, and because of the Father's initial act, come to him within this special purpose, this sacred secret of the Father.

Because also, to use the words of the writer to the Hebrews-"Both he that sanctifieth and they which are being sanctified are *all of [out of] one*, for this reason [cause] he [Jesus] is not ashamed to call them brethren." See John 6:37, and note that it is those given to Jesus by the Father whom he will in no wise cast out. Thus these words are seen to be limited and not of general application. - Eph. 3:9; Heb. 2:11.

It was the promise of Jesus that he would manifest himself unto the one thus loved of the Father, that prompted the question by Judas (not Judas Iscariot who betrayed the Lord): "How is it [how can it be] that thou wilt manifest thyself unto us [he had evidently perceived Jesus was speaking of them in verse 21] and not unto the world."

From Pentecost until now Jesus has continued to *manifest* himself to his own, the little flock, in this special and most blessed sense, but others, have known nothing of it. No wonder the question came, "How is it that thou canst be manifest unto *us* and not unto the world?"

### WHAT DOES THIS EXPERIENCE IMPLY ?

Does this state, this *very* close and intimate association and relationship apply to all who may profess love for Jesus and confess him? The Scriptures do not indicate it to be as general as that. We have this confirmed in verse 19 of this same chapter. It comes to those who *live*, because he lives, those who *are* living because he is living. (*Moffatt.*) These "see" him; these find Jesus *manifested* unto them. Furthermore, this great honor and privilege is for those only who are "*called* to this fellowship." - 1 Cor. 1:9.

These words of our Master in verses 21 and 23 are not describing some beautiful experience that makes for happiness of soul. It is not the outcome of a stirring of the emotions that creates an ecstasy of spirit. No feelings of elation are involved. It consists in an abiding, continuous condition that the Father has made possible and that rests upon a relationship to him and the Lord Jesus, such as makes these *one* with them and in them, as we have already seen. (John 17:21.) The exercise of a loving obedience and submission, and of a quiet, strong faith, brings an assured, full and undisturbed continuance of such a condition and blessing. There is in the heart and mind of those so dealt with by God, a solid conviction; an *instinctive* sense and consciousness. The child of God knows his Father and his Lord, a knowledge nevertheless which is ever deepening and growing. Of necessity this must be until "that which is perfect is come." A child knows he is in and of the family, likewise with these sons of God.

## PERSONAL AND VITAL

The position and condition embraced in the words of the text at the head of this article is one that is very personal and individual, as if it *is* for oneself alone with the Father and the Lord Jesus. In such a way Jesus spoke: "If a man love me, we will come into *him* and make our abode with *him*, and I will manifest myself unto *him*." This must and is found to be true in the case of every individual child of God. It is this personal, individual sense we should realize, and that will constitute our strength. This same note and thought is emphasized by the expression, "Abba Father," which literally means "*my* Father." The expression appears only three times in the New Testament, and first occurs in Mark 14:36-the cry uttered by the Master himself in Gethsemane: "My Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." Then it is found again in Romans 8:15: "*We have received the spirit of sonship whereby we cry my* (Abba) Father." And lastly in Galatians 4:6: "*Because ye are sons*, God hath sent forth the spirit of his Son into your hearts whereby *ye cry my* Father." Such a *cry*, and all it implies, is the result of sonship, and is peculiar to the Head *and* those who are brought forth as sons with him.

## IN MY NAME

That the experience embodied in these words of our Master is both rare and limited, is, implied when we consider the promise in relation to prayer, and its answering as given in verse 13: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Here, not only is the certainty of the request being granted assured, but the purpose is stated: "In order that the Father may be glorified in the Son." Thus, the prayers of these are linked with the glory and honor of the Father in his Son, and they serve that end. But further, there is implicit in the words, "In my name," the essential basis and thought of a relationship that the ones referred to have to the Lord and in him. The exact thought in this expression is: "On the grounds that *you are mine*" (see Westcott), and thus, "Whatsoever ye ask, because [on the grounds that] *you are mine I will* do it," clearly establishes the precious relationship these enjoy, that they share his name and the fellowship of the Divine family.

This text, quite obviously in the light of all that experience teaches us, cannot mean that it is of general and free application, that any one, believing and making petition in the name of Jesus will receive, or, that he "will do it." Nevertheless, this promise stands and is true. It is gloriously true of those *who are his* -- *who* belong to Him -- who have been made *one with him*. - John 17:21, 23.

Notice how this understanding of the matter is confirmed in John 15:16, 17 - "Ye have not chosen me, but I have chosen you, . . . that whatsoever *ye* [those chosen of the Lord] shall ask of the Father in my name [since *you are mine*], he may give you." And again, notice the further words, spoken by our dear Master on the same occasion as recorded in John 16:23, 24, and see how emphatic is the counsel: "[Therefore] ask and *ye shall receive*, that your joy may be full."

How truly blessed is the experience of a conscious, living union with the Father and our risen Lord, and the confidence that because of this, because of belonging to him, we are living in the certainty of answer to prayer. Since by abiding in him, living in close communion with him, the petitions offered are concerned only with the will of God, the glory of God, and the manifestation of a faithful heart in the doing of God's will, this must be so. This is a position and condition possible only to those who have been made *one* with the Father and with the Lord Jesus, and who are made alive as new creatures, spiritual-"Not in the flesh but in the Spirit." - 2 Cor. 5:5, 17; 1 Cor. 2:15; Rom. 8:5, 9.

## A PRESENT EXPERIENCE AND WHAT IT MEANS

Appreciating the fact that the fulness of Divine fellowship and communion will be possible of realization only when we awake in his likeness, nevertheless;

Scripture everywhere shows that this is a present inheritance, very blessed and real for those who have been called. Indeed it may be affirmed that unless it is a positive reality now, there can be no hope of enjoying it hereafter. The association in fellowship, partnership, and the enjoyment of communion with the Father and our Lord was to be realized by the disciples to whom the promise was at that time directly made-"in *that day*." Then they would know, for the experience would be a reality to them. (John 14:13.) So has it been for all, few in number, who have been invited from Pentecost until now.

When Paul writes in 1 Cor. 1:9 that "Ye are called unto the fellowship," he does not anticipate something to be attained in the future, but describes that which the disciples of Jesus enter into here and now. Thus Rotherham translates this verse: "Faithful is God, through whom ye have been called *into* the fellowship of his Son Jesus Christ our Lord." And the Apostle John leaves no doubt when he writes: "Truly our fellowship is with the Father and with his Son Jesus Christ." Then we have those blessed words: "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and will sup with him and he with me."-Rev. 3:20.

Is not this very truth embodied in the words to be found in 2 Cor. 5:1-5. These words describe a state or condition which from a human standpoint is most un-natural. For those who apparently are of the flesh and human, to have an "earnest desire [craving]" for a different environment and body-"a house from *above not* made with hands, eternal in the heavens" is contrary and un-natural. Man is of the earth, earthy, and is satisfied therewith. The Apostle in these verses is not depicting the condition of a soul burdened with sin and surrounded by its baneful effects that longs for a place in heaven and so to be free. To go to heaven is not the desire of the natural heart, for "that which is of the flesh is flesh"-the axiom plainly stated by Jesus. (John 3:6.) On the other hand, "that which is of the spirit," the *new* spirit life, begotten from above, is not at home in this tabernacle of flesh, (2 Con 5:1-4; 2 Peter 1:13, 14) and longs for that state and condition conducive to its life-the realm of the spirit-heaven itself, the very presence of God. It is in harmony with this that the Apostle concludes in verse 5: "Now he that hath wrought us for this *very* thing [mortality swallowed up of life, and to be clothed upon with our house from above] *is God*, who hath given unto us the earnest of the spirit." In no other way can this complete change of desire and longing be explained. It is *God's work*. This is the reason why the Apostle writes to us as "*strangers* and pilgrims."

If as we individually examine ourselves before the Lord and allow his Word to "try our reins" and our hearts, we find these words of the Apostle describing our own hearts before the Lord, then happy indeed are we, for herein we have the "witness of God's spirit with ours that we are his children." There could be no greater heart-searching test, and no other explanation than that God has "wrought this fond desire" and we know that

"He who has inspired the *cry*,  
He alone can satisfy."

*(To be continued)*

- G. H. Jennings, Eng.

## The Question Box

### *Question:*

Please explain the Parable of the Unjust Steward. Just what quality is Jesus commending him for? - Luke 16:1-13.

### *Answer:*

In this parable our Lord is teaching his disciples the proper, that is to say, the Christian, use of earthly goods.

The rich man of Luke 16:1 is an Oriental lord, or landlord, who had entrusted to a steward the administration of his lands. It was the steward's duty to gather in the produce and after providing for his own needs and for those of the household to sell the remainder, and to transmit the surplus income to his master.

This steward had been unfaithful to his trust. We are not told that he was dishonest in the sense of embezzlement, or in the taking of bribes. We are simply told that he "wasted" his master's goods. Evidently he had been negligent and had lived an extravagant, luxurious life.

The rich man of this parable represents God himself, and we (Christ's followers) are to consider ourselves not as owners, but as stewards, of such earthly goods as we may possess. In his relationship to other men one may, indeed, be regarded as the owner, the proprietor, of his goods; but in relation to God no one can ever be more than a tenant or steward. If, therefore, it could be truthfully said of us that we were *wasting the goods* of God, it would mean that, after taking what is *necessary* for our maintenance, instead of consecrating the remainder to the service of God and his cause, we were squandering it on our pleasure or hoarding it for ourselves.

Here, then, at the very outset, we have the judgment of Jesus on that course of conduct which, while to many it may appear quite natural and proper, can never seem so to his followers; that conduct which forgets that we are stewards and acts as though we were proprietors.

In the parable nothing is said as to the guilt or innocence of the steward. From Luke 16:2, however, we may see that, at least his master was convinced of his guilt for he pronounced the sentence: "*Thou mayest be no longer steward.*" Against this sentence, so definitely expressed, the steward makes no remonstrance, from which fact also we may learn that the truth of the accusation made against him is presupposed in the narrative.

In Luke 16:3 we find the steward considering what he shall do in his present position. Of the two courses which present themselves to his mind, the first, digging, and the second, begging, are equally repugnant. Luxury has unfitted him for toil; charity would choke his pride. But is there no other course?

At last, after much reflection, he sees a way out of *his* dilemma. "I have it," he concludes (talking within himself, "I am resolved what to do. My master's goods are still in my possession. My final accounting has not yet been rendered. I will use some of these goods to make my master's debtors my friends. Then, when I am put out of the stewardship, they will receive me."

The debtors, whom he calls to him with this in view, are the merchants who are in the habit of coming to get their supplies from the estate managed by the steward, executing and handing over

to him a written bond or "bill" or note for the amount of the produce thus obtained. They are, therefore, dealers who obtain their wares from him on credit.

Turning to the first of them with the question: "How much owest thou unto my lord?" he gets him first of all to acknowledge the amount of his debt: "A hundred measures of oil." And then, having thus first made him feel his position as a debtor, and aroused in him the sense of the amount of his debt, he says to him, at the same time handing him his bond, "Take thy bill, and sit down quickly, and write fifty."

This instruction from the steward would mean that the debtor should endorse the bond thus handed back again, reducing the amount from 100 to 50 measures of oil. Moreover, this should not be understood to mean that the steward was inviting the debtor to falsify the bond, but that, acting as the fully authorized steward of the property, and on the ground of the authority of his position *he* here permits the first of the debtors to reduce the amount specified on his bond by a definite sum. The injustice done here, is not a falsifying of the bond on the part of the debtor, but an abuse of his powers on the part of the steward. Indeed, it was an additional wasting of his master's property, only in a way different, from that alleged in Luke 16:1.

With no time to lose he proceeds to act with the second debtor as with the first, and, as we may conclude from the opening words of Luke 16:5, with all the others. Thus, in the eleventh hour, he has so used the authority of his position which gave him formal right to dispose of his master's property, as to grant all of his master's debtors a reduction of their debt, thus disposing them to feel generously towards himself, and to be prepared to receive him into their homes as his future necessity would require.

*His* lord commended the unjust steward, but does *our* Lord? Let us see. After he had told this story, a story so true to human life, Jesus proceeded to comment on it; to apply it, and (mark this point well) *to limit its application*; to point the moral which he intended this parable to adorn. What does he say? He says: "The children of this world are, in their generation, wiser than the children of light." (Luke 16:8.) The landlord in the parable commended the steward's wisdom: and our Lord, without precisely commending it, fixes on this very wisdom as the notable thing in him, as that which he would have its imitate.

"The children of this world are wiser than the children of light. That is to say, men belonging to this, age (men whose thoughts and acts move within the limits of this present age, not stretching beyond it) show a superior sagacity and earnestness in pursuing their aims to that shown by Christians in the pursuit of theirs. They see their ends more clearly, adapt such means as, they possess to those ends more skilfully, handle them more vigorously. They are more contriving, more "patient, -- more indomitable, in their endeavor -- to make a business or a fortune, than are Christ's followers to gain the knowledge of God or to win an eternal blessedness. They aim lower, but they aim better. They work harder, though they, are not paid so well They do more to obtain a corruptible crown than, we to obtain the crown that fadeth not away. Christ does not approve *them*; but he does approve *this in* them; this wise foresight, this skilful adaptation of means to an end, this capable and resolute handling of them.

Yet that we may not mistake him, that we may not sink into an immoral admiration of mere cleverness, our Lord is careful to limit the application of his parable. The children of this age are wise; they are prudent, forward -- looking; they will deny themselves today to reach a greater good tomorrow; And we should show a similar wisdom in our pursuit of the heavenly treasure. But their wisdom is far from perfect. We must be careful how we admire it. They are wise *only in their generation*; when that is past their wisdom may prove to have been folly. They may have

made a fortune, but they cannot take it with them when they die. They may have carefully prepared "houses" for themselves so long as they, live on earth, but prepared for themselves no habitation when heart and flesh fail them. Their wisdom is only a wisdom for this world. Measure their conduct on the scale of their own generation, and it may be truthfully said: "These are capable, sagacious men"; but measure it on the scale of eternity; that is to say, on the scale of their whole life, including that in the age to come, after this age has passed away, and one is constrained to add: "What fools and how blind they are after all!" Their thoughts, and their gains perish with them. Notwithstanding the fact that the hope of eternal life -- life everlasting -- is held before them,, they limit their foresight to a few short years, and make absolutely no preparation for the eternity which lies beyond; nay, *they often unfit fit themselves for the eternal life by their very devotion to the business of the life they now live in the flesh.*

So that, even while our Lord commends the wisdom of the unjust steward, he also condemns it. He would have us possess ourselves of, it indeed; but he would have us use it for higher end, on 'a larger scale, to secure a heavenly treasure. There were no perfect men for him to put into any of his stories; so he had, perforce, to put an imperfect man in this one. But it is only for the sake of the one good. quality lie; possessed; and even this one quality, so imperfect and limited in him, is to become perfect and complete in us.

-- P. L. Read.



## Notice of Annual Meeting

Membership in the Pastoral Bible Institute is, and always has been, open to any consecrated brother or sister who "is in full harmony with the purpose, spirit, and policy of the Institute," and who intends to support it "in all reasonable ways as he or she shall deem to be the Lord's will.

As stated in its charter, the purpose for which the Institute was formed, is "the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers, and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purposes stated."

The membership fee is five dollars (\$5.00) which should accompany the application. If an applicant lacks the membership fee, but is otherwise acceptable, the fee will be paid out of a special fund provided for that purpose.

In order to participate in the election of directors at the next annual meeting, those desiring to apply for membership should do so promptly as, according to our by-laws, "the registration of such membership must be made twenty *days* prior to the election."

Members of the Pastoral Bible Institute are hereby reminded of the privilege which is theirs of nominating in the pages of this journal the brethren *they* wish to elect as directors for the fiscal year 1952-58.

All should be aware of the fact that the affairs of this Institute are in the hands of seven brethren who are elected from the Institute's membership to serve for a period of one year or until their successors are elected. In accordance with the by-laws, the next annual meeting will be held Saturday, June 1 at 2 p.m., in the parlors of the Institute, 177 Prospect Place, Brooklyn, New York.

The brethren whose term of service will expire are:

F. A. Essler  
J. C. Jordan  
J. T. Read  
P. L. Read  
W. J. Siekman  
P. E. Thomson  
H. V. Warren

The brethren named above are pleased to report that a spirit of Christian love and harmony exists in their midst; and they have every reason to believe that the Lord has seen fit to bless their association in this ministry. They realize, however, that those carrying on any work often fail to see opportunities for improvement and expansion apparent to others not charged with' such responsibility, and that for this reason changes in office not infrequently have beneficial effects. They therefore urge upon all the members of our Institute that they make 'this a special occasion for prayer, that our Father's will may be expressed in the vote of the members. If after prayerful meditation any are led of the Lord to nominate brethren, and will forward the names and addresses of such brethren so as to reach this office on or before May 1, 1957, such names will be published in the May issue of the "Herald," that all members may have an opportunity of voting for them.

## **Recently Deceased**

Bro. W. T. Barfield, Alameda, Cal. - (Feb.)  
Sr. A. Dougherty, San' Jose, Cal. - (Feb.)  
Sr. Ida Douglass, Wellsville, O. - (Feb.)  
Bro. Jos. Iannaccone, Buffalo, N. Y. - (Mar.)  
Bro. Samuel McComb, Glenfield, Pa. - (Dec.)  
Sr. W. Stockett, Monrovia, Cal. - (Nov.)