

THE HERALD OF CHRIST'S KINGDOM

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Are Wars to Cease?

"The desire of all nations shall come." - Haggai 2:7.

NO ONE will question that amidst all the clanging and the clashing of a world in arms, most men of every nation earnestly desire nothing so much as peace. If, therefore, the promise of our text is to meet fulfillment, wars must cease. Indeed, it seems axiomatic that, when God's will is done in earth as it is done in heaven, wars will no longer take place.

Not all men however, (not all good, sincere, consecrated Christian men), share our belief and hopes. Indeed, we were forcibly reminded of this when, on glancing at the newspaper report of an address by a prominent religious leader before a Reformation Day gathering of some 8,000 people, we read the following words:

"The New Testament has given us no hope that all men will eventually come to the knowledge of the Lord Jesus Christ. That's why, I suppose, there will be wars and rumors of wars to the end of time."

The view here expressed is so different from what we personally believe, that our first thought was that the speaker had not been correctly reported. Inquiry, however, disclosed the fact that the newspaper had quoted the speaker accurately.

WHAT SAY THE SCRIPTURES?

That wars and rumors of wars will *not* continue to the end of time is, we submit, the united testimony of both Old and New Testaments.

In the Old Testament, from amongst many verses, may be cited these three:

- (1) Isaiah 2:4;
- (2) Micah 4:3;
- (3) Psalms 46:9.

In the first two of these verses the prophetic spirit speaks of a time ("the last days") when, "having beaten their swords into plowshares and their spears into pruninghooks, *nation shall not lift up sword against nation, neither shall they learn war any more.*"

In the other verse the inspired prediction is also precisely to the point: "He *maketh wars to cease unto the end of the earth.*"

When we turn to the New Testament we find passages equally clear. According to the Revelator a time is coming when "*there shall be no more death*" (whether resulting from wars, accidents, disease, or old age). These words, moreover (including their blessed context that God will "*wipe away all tears*"; and that there shall be "*neither sorrow, nor crying, neither shall there be any more pain*"), are specifically declared to be "*true and faithful.*" (Rev. 21:1-5.) In full agreement the Apostle Paul declares in 1 Cor. 15:26 that "*the last enemy that shall be destroyed is death.*"

Again, the statement that "The New Testament has given us no hope that all men will eventually come to the knowledge of the Lord Jesus Christ," is very difficult to harmonize with the words of the Apostle in 1 Tim. 2:4, where it is said that God, our Savior, "*will have all men to be saved, and to come unto the knowledge of the truth.*" In the context: (1 Tim. 2:6) we learn that it was for "all" that Christ Jesus "*gave himself*" a ransom" -- not for a chosen few. It was for "*every man*" that he "tasted death." (Heb. 2:9.) In 1 John 2:2 the statement appears: "*He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.*"

Those who hold the views to which we here take exception, sometimes explain their position as follows:

"The statement in 1 Tim. 2:4, that 'God will have all men to be saved and to come to the knowledge of the truth,' merely means that this is God's universal will for mankind. His will only underlines the fact that God can not be blamed when men reject his truth. Jesus Christ certainly did die for all. It is not Jesus Christ's responsibility that some men have rejected his great redemption. The farthest that the Scriptures go in this direction is to state that 'this Gospel of the Kingdom shall be *preached* in all the world for a witness unto all nations, and then shall they end come.' - Matt. 24:14."

We quite agree with the statement "that God cannot be blamed when men reject his truth"; and with the further statement that "It is not Jesus Christ's responsibility that some men have rejected his great redemption."

WHAT OF THE HEATHEN?

There is, however, a very important question in connection with 1 Timothy 2:4 which, if candidly considered, and given proper weight, must affect one's understanding of this text. We refer to the fate of those members of Adam's family who have lived and died without either accepting or rejecting the great redemption provided by our Lord. These, by the way, constituted the great majority of Adam's race. At no time in their lives did they so much as hear the name of Jesus mentioned, much less did they reject the salvation to be had only through him. Their opportunity "to come unto the knowledge of the truth"; their opportunity to accept Christ, therefore, must be in the future or never. It cannot be never, or 1 Timothy 2:4 would prove false. It must, therefore, be future.

Confusion of thought sometime' results from a misunderstanding of the word "saved" in 1 Timothy 2:4, where it says: "God will have all men to be *saved.*" Here the reference is not to the

eternal salvation which will be the final reward of believers -- of those who accept our Lord's great redemption. Rather it is salvation from the condemnation to death which passed upon Adam and all his race as the result of *his* disobedience. (Rom. 5:12.) From this Adamic death sentence God will have all to be saved and come to a knowledge of the truth. This is not a pious wish on God's part, uncertain of fulfillment because contingent on man's performance. It is a vital part of God's plan *and sure to take place*. (Isa. 46:10.) In the Age to follow the Gospel Age, all these members of Adam's race above mentioned, who died in ignorance of our Lord, will be raised from the dead (John 5:28, 29) and be given every opportunity to develop characters and to conduct themselves in harmony with the righteous laws of Christ's Kingdom then in operation. Having been required (willy-nilly) to share in the death sentence which passed upon Adam because of his transgression, and having been required (willy-nilly) to share in the ransom provided for Adam, they will be put on trial to test' their fitness for everlasting life. In that day it shall not be said (as today it may truthfully be said) "The fathers have eaten sour grapes and the children's teeth are set on edge." Instead it shall be said: "The soul that sinneth it [not its children] shall die." (Ezek. 18:1-4.) They will not be tried again in Adam, the federal head of the race; neither will they be tried nationally. The trial will be *an individual matter*. "The soul that sinneth, it shall die."

With the experience of the past six thousand years of sin and death conditions, they will be much better equipped (than was Adam) to choose righteousness. They will know by experience (something Adam lacked) the bitter fruit of sin and, with the stumbling stones taken out of their way (Isa. 57:14), should find it easy to choose righteousness. Under the favorable conditions of Christ's Kingdom (as contrasted with the unfavorable conditions of this and prior ages) all mankind will be required (no longer requested, but required) to make progress in the knowledge of the Lord and in the bringing of their own hearts and lives into accord with his law of love. In that day it will no longer be necessary for any one to undertake the instruction of another concerning the glorious character, plan, and purpose of God, for all shall know him from the least to the greatest; the knowledge of the Lord will then fill the earth as the waters cover the mighty deep. (Jer. 31:34; Isa. 11:9.) It is reasonable to suppose that most people when put on final test under such favorable conditions, would choose Christ and righteousness. However, the Scriptures *do* show that not all will do so. The wicked, God will destroy. (Psa. 145:20.) Since those destroyed (in the Second Death - Rev. 21:8) will have previously demonstrated, individually, that under the most favorable conditions they prove incorrigible, and always prefer unrighteousness, no useful purpose would be served by granting them any further trial. Consequently we are not surprised to find that the Scriptures hold out no hope of a resurrection from the Second Death.

THE END OF TIME

In the newspaper report previously mentioned, reference is made to "the end of time." As we understand it, time will never come to an end. At least, such a thing as the beginning or ending of time is beyond mankind's comprehension.

In regard to Matthew 24:14 the words of our Lord have no reference to "the end of time," but refer to the end of the Gospel Age. They are quite evidently in reply to the question raised by the disciples in Matthew 24:3: Tell us, what shall be the sign of thy (second) presence (mistranslated "coming") and of the end of the Age (mistranslated "world")?

How does our Lord reply to this question? He does so in verse 14 by telling them that his second presence would not occur, and the end of the Age (the Age in which they then were, the Gospel Age) would not come, until the Gospel of the Kingdom had been preached in all the world for a witness unto all nations.

We fully agree with the thought that this text contains no suggestion that all men would accept the message. As a matter of fact there is in this text no hint that before the end of the Gospel Age it would be preached *to every individual* within all nations. It merely says that the end of the Age would not be reached until that *witness* had been given *unto all nations*. Again: Not the end of *time*, but the end of the *age* is under discussion.

It is of more than ordinary interest to note that since Christ uttered these words, the Gospel *has been preached in all the world for a witness unto all nations*. Consequently, if we are to accept our Lord's words, as accept them we surely must, *the end of the Age has been reached, as has also the time for our Lord's Second Presence*. Not too soon, either, if we are to judge by today's headlines! Unless we greatly err, "the days are at hand, and the effect of every vision" -- particularly that vision for which Christians everywhere have long prayed: "Thy Kingdom come." (Ezek. 12:23; Matt. 6:10.) Yes -- unless all signs fail, "one like the Son of Man" is about due to receive at the hand of the "Ancient of Days . . . dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." - Dan. 7:13, 14.

These "times of restitution of all things," due to commence at the Second Advent of Christ, so clearly predicted by the Prophet Daniel, were not foretold by him only, but, according to a New Testament writer, were "spoken by the mouth of all God's holy prophets since the world began." (Acts 3:21.) Yes, the day is not far off when "the government shall be upon his shoulder; and his name shall be called . . . the Prince of Peace." - Isa. 9:6.

- Condensed from "*The Herald*," July, 1951.

Great Truths

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of *easy* life,
Blown by the careless wind across our way.

Great truths are dearly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Sometimes, 'mid conflict, turmoil, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
It brings some buried truth-seeds to the light.

Truth springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith, and zeal.
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.

- *Long fellow*

The Memorial

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

ALL Christians should commemorate with deep devotion the anniversary of our Lord's death.' To those who have been taught the deep things of God there is more than the remembrance of this event, there is a wondrous privilege.*

* The 14th of Nisan this year, as previously announced, falls on Thursday, April 3, beginning at sundown, at which time it is appropriate to keep the *Memorial* . - *Ed. Com.*

An important event in the history of the Israelites was memorialized by some outward ceremony or ritual. This was intended to deepen the impression and to prevent the occurrence from fading from the memory. Too often and too soon the freshness of an experience fades from the mind. This can happen to the actual participants. How much more readily will it happen to non-participants!

It is God's intention that events that will establish in the minds of his people his name and his attributes shall not be forgotten. Accordingly he has issued instructions that will not permit of such forgetfulness. Forgetfulness and ingratitude seem to be marked features of his natural people. Many, many times God rebuked his people through the Prophets for these lapses. He repeatedly declared that they had forgotten him and his ways, and that they were bent on backsliding from him. For this reason God saw the necessity for constant reminders by outward observance to instill in the minds of the people any prominent feature of his eternal purpose.

THE PASSOVER AS A MEMORIAL

The feast of the Passover was instituted on such a basis. Here was a mighty and most striking deliverance of God's people by God's power. They must not forget it (Exodus 12:24). An annual ceremony must be established. Thus was the feast of the Passover most carefully outlined by the Creator, together with specific instructions that it should be perpetuated.

Obviously, as time passed this feast became a reminder only of some act in remote history. But always linked with this reminder was the name of Jehovah - his greatness and his watchful care for his own. Jehovah's name and his greatness were inseparable from this feast.

"I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it."

This and similar exhortations were "that they might observe his statutes and keep his laws" (Psa. 105:45).

With God there is no hidden future -- all is known to him. He saw his Son Jesus as the great Passover Lamb. His Plan included that greatest of all deliverances followed by the blessing of all the families of the earth. The human family was to be freed from sin and all its concomitants terminating in death. What a deliverance! Abraham saw it by faith and rejoiced. Joseph, the husband of Mary, had just a glimpse when he was told by God that the child should be named Savior.

THE ATTITUDE OF THE DISCIPLES

Jesus himself knew that he was the great Passover Lamb for the world. He tried to convey this thought to his disciples but they were so trammelled with earthly ideas of a kingdom with great pomp, power, and glory that they heeded not his words. Here is a lesson for us. Are we so attached to the affairs of this life that we fail to appreciate all that our Heavenly Father would have us know concerning the Memorial?

When the disciples inquired of the Master where they were to keep the annual Passover, he gave them instructions and on the Day of Preparation they had carried out his orders. No other thought, so far as we can gather, was in their minds but the partaking of the legal Passover. Jesus had other intentions. He was about to leave them. He wished to have an intimate, loving, farewell Supper -- something for them to remember; something for them to look forward to. They were not aware that they were on the threshold of the greatest event in human history! Illimitable results would follow this act.

Do we see any parallel today to this? Are we ignorant of what our Heavenly Father has stated of our relationship to him and to his dear Son? Is it possible that we see only a reminder of a past event, of the great Gift and the great Sacrifice? If the Memorial is only a reminder of the past and not a stimulus to the future, then we are as the disciples at the First Advent.

WHO CAN UNDERSTAND?

We believe we are nearing the end of this Age. All the called, chosen, and faithful of the Lord should be enjoying a deeper insight into the meaning and import of this last meal of our Redeemer with his loved ones. Jesus knew that his disciples would not be able to understand the deep things that he knew and had in his mind. But he longed to convey as much as possible at that time. Symbolism is a powerful means of conveying a profound thought. He must convey to them the understanding that they were to have a share with him in a great undertaking to establish his Father's name in the earth, and to have a part in the great work of blessing all the families of the earth. Further, he must convey to them the fact that to reign with him they must suffer with him. His pathway must be their pathway, his suffering must be the precursor of their suffering; his glory would include their ultimate glorification. No human mind can grasp this. Only those begotten of God can do so. This act of begetting is entirely the result of the work of God; consequently, it may be said that only those to whom the Father reveals the great truth contained in the Memorial can fully and really enter into its height and depth, its length, and breadth.

JESUS THE PASSOVER LAMB

It should be understood that the meal partaken of by the Lord and his disciples was not the Passover *Feast*, for it was yet the 14th day of Nisan.** Feast day was the 15th. It is not reasonable to think that Jesus would break the Law. Luke records that Jesus definitely stated that he would "not eat thereof." If it was not the Passover Feast, what was it? Jesus saw himself as the lamb to be slain. Within a few hours he was to die; therefore he instituted a simple ceremony that would live in their minds because it was of the deepest significance to them. He was chosen and begotten of God; they were chosen, and later to be begotten of God. He was the Son of God; they were chosen and privileged to be sons of God. They were his brethren; he was their elder Brother. How his heart must have yearned over them! How great his desire to do all that he could to help them.

** The Passover lamb was eaten on the 14th; the Feast of the Passover commenced on the 15th and continued until the 21st.-Ed. Com.

Surely we can see what a very intimate, family atmosphere must have pervaded that sacred, very private, but very far-reaching event. He was to leave them; but he would see them again. A place in heaven he would prepare for them and eventually spend eternity with them. All that he thought and did for them, he thinks and does for us.

When he broke the bread and said, "This is my body which is *given for you: this do in remembrance of me*"; and when, after pouring the wine, he said further: "This cup is the new testament in my blood, which is *shed for you*," he uttered great truths that they did not yet understand. The word "remembrance" that he used conveys the thought of "waiting for." What were they to wait for? Soon they would know, and then they would continue the Memorial feast annually "until he come." This the faithful followers of the Lord do, and have done for the last nineteen hundred years. Now our hopes are high, for we are nearing the time for his glorious return in power; and his first act is to gather together all those who are the chosen and begotten of his Father. In all conditions and circumstances, in peril and in danger, in sickness and in health, this simple feast has been kept.

INCREASED LIGHT

Very soon our Heavenly Father rewarded the faithful followers of the Lord by giving a deeper insight into the real significance of the bread and wine. It was the privilege of that faithful servant Paul to reveal the hidden meaning of the symbol used at the Lord's last Supper.

There is no evidence that Jesus ate of the bread or drank of the wine - rather the words go to show that he would wait for the time of the establishment of the Kingdom. In simple and expressive language, but with impelling force and power, the Apostle demonstrates that we enter into that breaking. When we partake and assimilate the bread, and it becomes part of us, this symbolizes that we are one with our Head and united to all other members of that Body. Paul in essence says, here is a mystery kept hid from the ages, that Christ is not composed of one person but is composed of many, all of whom become one! Christ is one, but comprises many members (1 Cor. 12:12).

Evidently the great Apostle found it necessary to give the foundation of his interpretation of the symbol used in the Memorial and we find him saying, "For I received of the Lord that which also I delivered to you." Paul was anxious that his fellow-members should see and know that the partaking of the emblems was more than a reminder of a sacrificial life and work finished at Calvary. For him, for them, and similarly for us, it is an entering into a covenant or agreement with the Lord Jesus and with his Father. Note the words of Jesus and see what a flood of light is thrown upon them by this understanding.

"And I covenant for you, even as my Father has covenanted for me, a Kingdom."

Here was a loving intimacy, a sweet fellowship that had never before been extended to members of the human family. Did the disciples appreciate these words when they were spoken? Have we appreciated them as much in the past as we do now? A greater knowledge of our loving Heavenly Father, accompanied by a wider experience of his purpose and way should endear this ceremony to us more and more. Our relationship to our Heavenly Father and to the Lord should be quickened and enhanced.

OUR ATTITUDE

Our Father, at this Memorial season, would have us carefully and prayerfully examine our relationship with him and his purpose. Frequently we quote, "Now are we sons of God." How have we become sons? Could we take this relationship of our own volition? Can we attain to this position by a demonstration of faith or of works?

Is it a natural growth or development? John declares it to be a privilege or position given by God (John 1:12). Paul asserts that only those led by the spirit of God are his sons. To all those who have the assurance of being sons of God, what an intimate, reverential, homely feeling becomes associated with the partaking of the feast. Our Heavenly Father has invited us to enter into a Divine arrangement; he has provided all that is necessary to enable us to keep ourselves in his love, and guarantees to us that we shall be with him and with our Lord for ever. How hallowed then is this time of remembrance! How grateful we should be to him who has kept us from falling and promises to present us faultless before the presence of his glory with exceeding joy!

OUR PREPARATION

This knowledge that, by the grace of God, we are in a special relationship to him; that he has undertaken all on our behalf; that he will never leave us nor forsake us, will not puff us up. If rightly exercised we shall approach this Memorial with the deepest gratitude, with the truest humility, and with the sincerest honesty of heart. *"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me."*

"Cleanse thou me from secret faults."

"Therefore if a man purge himself from these things [dishonoring to God] he will be a vessel unto honor, sanctified, fit for the Master's use, prepared for every good work."

If this be the attitude of our hearts toward God; towards this time of the Memorial, happy will be our lot! Further, if we fully apprehend what our Father has done for us through the gift of his dear Son, and with faith and with gratitude live in harmony with his definite promises, how blessed we shall be as we once more partake of the emblems so lovingly introduced and used by our Head and Elder Brother.

"For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

- A. J. Lodge, England

Half Hour Meditations on Romans

No. 29

But now apart from . . . Law a righteousness of [or from] God hath been manifested, being witnessed by the Law and the Prophets; even the righteousness of God through faith in Jesus Christ unto all [and upon all] them that believe; for there is no distinction. -- Rom. 3:21,22; American R. V.

THESE TWO verses, as we noted in our last two Meditations form the theme not only of the passage (Rom. 3:21-26) but of the whole of the second section of our Epistle (Rom. 3:32 - Rom. 5:11). But before proceeding with the development of this theme, the Apostle first sums up the argument of the previous section (Rom. 1:18 - Rom. 3:20) by restating the ground on which every human being needs this evangelical righteousness. It is because *all have sinned and come short of the glory of God* (Rom. 3:23).

To What Sins Does the Apostle Here Refer? Personal? Adamic? or Both?

Some have supposed that the reference here is to the first sin of Adam; others think that there is a principal, though not an exclusive reference to that original sin.

But whatever the Apostle may have to tell us later as to the manner in which sin entered into the world, he has not yet mentioned Adam or any "weakness of the flesh" we as his children may have fallen heir to. His reference *in the verse before us* is obviously to the fact which he has substantiated in the preceding section (Rom. 1:18 - Rom. 3:20): the fact that all are guilty of actual *personal* transgressions. This he proved, not by pointing to Adams transgression but by an appeal to the facts of history. He did not deny, on the contrary he will later (in Rom. 5) affirm the fact of Adams transgression and our inheritance of infirmity from our first parent, but it is important to observe that *his argument as to the necessity for a faith righteousness is not based on this fact.*

Up to this verse (Rom. 3:23) in our Epistle, it must be admitted the Apostle has not argued that since all are children of Adam and have inherited certain sinful tendencies from him, that *therefore* they need this evangelical righteousness, this justification by faith.

His argument for the necessity of a faith righteousness contains no reference to Adam and our inherited blemishes, but rests solely on that personal estate of sins all have willfully committed.

*In the Apostles view it is from these that all need to be justified, and it is with these, and with these alone, that the whole of the argument of the first section is concerned . We would urge our readers not to over look this point but to make special note of it as it will be of material assistance later when we come to chapter four and inquire into Abraham's justification, and seek to ascertain why it was that notwithstanding he was justified by faith he remained *and still remains* under the condemnation passed on Adam and his race, and what he will need in addition to having faith counted unto him for righteousness before he will pass from under the condemnation. It will be helpful also when we come to chapter eight and consider what, in addition to having their faith counted unto them for righteousness, was necessary to the church before the Apostle could triumphantly exclaim "There is therefore now *no condemnation to them that are in Christ Jesus*" (Rom. 8:1; Amer. R. V.).*

Believers Though Unrighteous Are Declared Righteous

Once our lost estate is realized -- that we ourselves among the "all" who "have sinned and come short of the glory of God," it will not be difficult for us to see that faith righteousness is not anything that we could procure for ourselves but is a gift bestowed upon believers personally by God himself. It is a Divine act, not a human attainment. Moreover, consecrated believers know by personal experience as well as from scriptural teaching that when God justified them by faith he did not *make* them righteous but *declared* them righteous or *reckoned* them so. This was our conclusion, it will be recalled, when we considered the matter in Meditation No. 17.

"When a man is justified by faith, righteousness is not *communicated* to him but is *imputed* to him; he is not *made* righteous but *reckoned* righteous. In imputing our faith to us for righteousness, God does not thereby declare that we who are not righteous have become righteous, but he thereby undertakes to regard and deal with us as though we had become righteous, extending to us all the privileges that would be ours if we had." In Rom. 3:24 the Apostle sets before us --

- (1) the method,
- (2) the origin, and
- (3) the ground of this faith righteousness.

The Method of Justification by Faith- -Freely

To be justified *freely* is to be justified *without any meritorious cause* in us of the blessing bestowed. The same word is used in John 15:25, where instead of being translated "freely" it is translated "without a cause." Our Lord there says of his enemies, "They hated me without a cause," by which he evidently means *without a cause* in himself that should have had any tendency to excite their malicious hatred. So here, to be justified *freely* is to be justified *without a cause* in us that could procure such a blessing.

The Origin of Justification by Faith -- His Grace

Scholars have pointed out that the word "his" should be emphasized. It is from *God* that the gift comes down. It is not merely by favor but by *his* favor that believers are justified -- declared righteous. "It is God that justifieth" (Rom. 8:23). As another remarks: "The entire expression as the Apostle gives it points us at once to the *efficient* cause (God) and also to the *impulsive* cause (his grace) of the justification of believers."

The Ground of Justification by Faith -- Through the Redemption that Is in Christ Jesus

The ransom sacrifice of Christ constitutes the meritorious ground not only of the faith righteousness of believers of this Age but also of their deliverance as well as that of the rest of the human family from Adamic condemnation and death to eternal life in Christ. But the Apostle is not yet ready to discuss that "way of life." At the proper time and place (see Rom. 5:12-21), he will do so adequately, exhaustively in the superb and masterful style with which we are so familiar. But in the present passage he is not discussing that way of *life*, but is discussing the privilege of justification by faith offered to believers of this Gospel Age. True, justification by faith is intended by God to serve as an introduction to that life to those who in this Age consecrate themselves to walk in the footsteps of Jesus. But we believe it will conduce to clarity

of thought if we do not attempt to anticipate here a subject which under the guidance of the Holy Spirit the Apostle has thought well to postpone to a later chapter.

As we come to examine closely into the text we find that the "ransom sacrifice of Christ" is not mentioned.

"What then," it may be asked, "are we to understand by the *redemption* that is in Christ Jesus?" We answer: The word *apolutrosis* here translated "redemption" appears only ten times in the New Testament and not once does it refer to the "ransom" but in each case signifies "deliverance." True, in every case the deliverance mentioned may be proved to be intimately connected with the work of the Redeemer, with the ransom sacrifice at Calvary, but it is always *deliverance*, the *outcome* of the redemptive work, the *result* of the ransom, *never the ransom itself* that is intended. For that central feature of Gods Plan a different work is used. It appears only three times.

Twice it is used to record our Lords own words: "The Son of man came . . . to give his life a ransom [*lutro anti* -- a price to correspond] for many" (Matt. 20:28; Mark 10:45). The third time it is used by our Apostle, only compounded differently: "The man Christ Jesus gave himself a ransom [*anti lutron* -- a corresponding price] for all, to be testified in due time" (1 Tim. 2:6).

-- P. L. Read

Ben-Gurion Predicts Peace

David Ben-Gurion, Israel's Prime Minister, in an exclusive interview granted to Editor Jess Gorkin, in answer to a question as to when lasting peace would come to the Middle East, declared:

"There will be lasting peace in this area of the world when there is lasting peace in the whole world.... It is not for me to discuss the policy of a foreign government, but ... if we could guarantee that there would be no quarrels among the big powers, then I say lasting peace would come. Jewish-Arab cooperation would be part of that lasting peace. . . . Within the next 10 years, I hope there will be no desert in the Negev and that our country will be cultivated and developed. Within the same period, within the same 10 years, I believe that peace will come to the Middle East."

- *Parade*, Dec. 1, 1957.

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 1958-59.

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 7, 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 may fail to see opportunities for improvement and expansion apparent to others not charged with such responsibility, and that for this reason changes in office sometimes 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 April 1, 1958, such names will be published in the May issue of the "Herald," that all members may have an opportunity of voting for them.

Things That Alone Count

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. - Eph. 4:1-3.

WHAT are the "things that alone count," or the "things that belong to our peace"? St. Paul in Ephesians 4:1-3 gives us the answer to this pertinent and reasonable question. Addressing the faithful in Christ Jesus, he said:

"I therefore, the *prisoner* of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." How? "With all lowliness and meekness, longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

Thus it is that the great Apostle of the Lamb is revealing those "things that alone count" in the character of our Christian walk, which lead to the peace of a good conscience, rich with the fruits of a Christian life, rich in faith, hope, and love.

If we do not have these things that accompany salvation, as revealed by the writer of Hebrews 6:9, we shall be at the last found "poor, naked, blind, and miserable." Oh, how we sometimes mistake the things that really belong to our peace, "things that alone count," and we pass them by.

We sing in one of our well-known hymns, "Prayer is the soul's sincere desire, uttered or unexpressed." It is the offering of our desires to our Great God and Father, who we believe can and does hear us, and who is able to respond and make full provision for all our needs. And so in that surrender of self, in consecration to his will, in that childlike confidence and faith in Infinite Love and Goodness, we tell to God our innermost desires. Then, too, we must learn that "Prayer is not overcoming God's reluctance; it is laying hold of his highest willingness."

St. Paul, speaking under the power of the Holy Spirit, said to his Christian brethren, "Covet [or desire) earnestly the best gifts," and continued: "And yet show I unto you a more excellent way," a way that will count at the last, for all else will vanish away. - 1 Cor. 12:31; 13:13.

"THE GREATEST OF THESE IS LOVE"

Thus, the Apostle reveals that gifts are good, but only if ministered in love; benevolence is good, but not apart from love. Yea, there are other values, but this one is supreme, and the fountain of all perfection and excellency. Thus, it is noteworthy that love is better than our present incomplete knowledge, and greater than even faith and hope. Why? Because it is the end and design of the Almighty God and Creator of all things. Love is his brightest glory, and the revelation of it leads to the desire for a fuller fellowship, and fellowship to a deeper love and appreciation toward all those who are seeking the "things that alone count" in the Christian walk, a moving on to a richer unfolding of the things of the Spirit. A life so lived here and now will be the "earnest" of that to come. Surely a child of God needs but one thing to be able really to live as a child: it is to be filled with the spirit of Christ.

Let us again and again return to our love chapter, for therein St. Paul proceeds to enumerate the things that really count now in this our day of visitation -- a day of grace and truth wherein by the will of God is laid a deep foundation of a strong character, rich in spiritual things.

Again we find another servant of God and an Apostle of Jesus Christ bringing to the attention of God's people the "things that alone count," saying, "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." - 2 Pet. 1:8.

St. Peter, continuing, in the 9th verse unfolds a momentous fact and at the same time sounds a solemn warning to every ear that has been touched by the blood of Christ. Peter tells us frankly that "he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins," -- his former *way* of life. May it deepen in our hearts the sense of our utter weakness and the matchless grace of our Lord Jesus Christ.

The Lord Jesus himself said he was that door to the Father's love. In John 10:9 we read: "I am the door: by me if any man enter in, he shall be saved." That was equivalent to saying, "I am the only way whereby lost sinners may come to God and obtain salvation"; in other words, the only way of entrance and admission into God's sheepfold.

TRUE FELLOWSHIP IN CHRIST

The Philippian Church had given St. Paul unalloyed gladness, and so, writing to these lovers of the same love, he asks them now to fulfill his joy, to make his cup brim to overflowing; and at the same time he sets forth the "things that alone count," the things that belong to their peace.

It was the prayer and desire of the Apostle to see the Christian virtues fully developed among them until they had become a pure Church, one heart and mind, ruled not by selfishness but love. The great Apostle opened his heart unto them, saying, "God is my witness how I yearn for you, for all of you, with a heart which is one with the heart of Messiah Jesus! And this is my prayer, that your love may rise higher and higher, to its fullest development in recognition of the truth, and in a comprehensive grasp of its application, thus furnishing you with a sure test of what is true excellence, so that you may remain untainted by error, unshaking amidst obstacles, till the Day of Messiah's Appearing, bearing the while a full harvest of righteousness, attained through Jesus our Messiah, and redounding to the glory and praise of God." (Phil. 1:8-11, *Way's Translation*.) Let us remember that true Christian fellowship can be enjoyed only in the light. This fellowship consists in real enjoyment of Christ. As our one object, our common portion, it is joint consecration of heart and soul to that blessed One who loved us and washed us from our sins in his own blood and brought us into the light of God's presence, there to walk with him and with one another.

Fellowship cannot be had by a heartless traffic in certain favorite doctrines which we receive to hold in common. Nor is it a sympathy or agreement with those who think and see and feel with us in some favorite theory or dogma. It is something quite different from all this. It is delighting in Christ in common with all those who are walking in the light -- Christ known and enjoyed through the Holy Spirit. What a privilege to delight in the One in whom God delights. It is our desire to press this grand and all-important line of truth upon the minds of God's people, for it lies at the very base of all true Christianity and forms an integral part of the truth of the Gospel. Christ is the Touchstone by which all is to be tested, and according to our attitude to him, we judge and condemn ourselves.

WORDS OF CAUTION

St. Paul, speaking words of caution to his Philippian brethren, whom he dearly loved, said, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself." (Phil. 2:3.) In other words, let your life as members of one commonwealth, the Body of Christ, be worthy of the glad news of the Messiah, standing firm, animated by one spirit -- the spirit of love. All true progress must be along the lines laid down by Christ our Head. Hence, the first unalterable words of the Savior regarding discipleship are: "If any man will come after me, let him *deny* himself, and take up his cross, and follow me." The world with its tinsel and glitter, the false pretensions of countless things, are of no value. Compare them with the things that alone count, things that make for eternal peace and happiness, and we shall clearly see that outside of Christ all is dross.

Now is the day of salvation. It is the Christian's day of visitation, and if we go with him, make our home in the things of the spirit, we will not at the end of the way have any vain regrets.

We know that strife and love cannot mix. No body of men can be bound together permanently on the principles of strife and vainglory. Why? Because they are disintegrating principles. They have no place or value, and when viewed in the light of eternity, they cannot be among those things that belong to our peace. Therefore, if we are Christ's, we must have Christ formed in us; we must have the mind of Christ in us, and we must rule our lives by the new motive, "Love one another." Only in that way lies peace; only in that way lies the purest joy in all its excellence; only in that way can we be pleasing to God and enjoy spiritual kinship with the Lord Jesus Christ and the members of his body.

"LEARN OF ME"

God summons us to a new way of life, and our hearts tell us that the things that belong to our peace are not the things that the world is striving for. Rather, let us keep in mind that between the Christ-life and the world-life there can be no compromise. "We cannot serve God and mammon" at the same time. If we would find rest, we must learn of him who was meek and lowly in heart. - Matt. 11:29.

The one work of Christ on earth was to glorify the Father, to reveal what a glorious God he is. It was his avowed purpose that the world should know that he loved the Father and came to do the Father's will. Thus, the greatest Teacher of all time reveals that living to God's glory now on earth is the gate to living with him in God's glory in heaven. Some one has rightly said, "The love of Christ is the great instrument of sanctification because it begets in us a desire and a passion to do God's will and to keep his commandment." "Ye are complete in him." - Col. 2:10.

Paul most clearly reveals in his Epistle to the Philippian Church that Christ is the believer's strength and joy, and he exhorts them to unity that they be of the same mind in the Lord; then he proceeds to point out the things that make for peace: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8.) Thus, the Apostle brings to our attention that love of God and Christ puts a new light on life, and enables us to see what are the things of importance to the Christian. It is a call to us for a truer self-scrutiny lest we, too, may be despising or neglecting the time of our visitation.

WORK OF THE HOLY SPIRIT

Jesus in his Sermon on the Mount plainly discloses to his Apostles the things that alone count, and he prefaced these things with the words, "Blessed are." Jesus not only strikes nine notes of joy but also a note of Divine approval. A well known Christian writer in his exposition of the Sermon on the Mount said, "We have here not the lines of a code but the lineaments of character." This character is unattainable by effort but is wrought in the believer by the Spirit.

St. Paul clearly points out this fact in Galatians 2:21, saying, "I do not set aside the gift of God, for if righteousness were through a ritual, then Christ died to no purpose." Paul in his epistle to the Galatians clearly shows that Christian character is produced by the Holy Spirit, not by self-effort. It is the outworking of the new life in Christ Jesus our Lord. Since it is by the power of the Spirit that we have our new life, the harvest of the Spirit's sowing, the Apostle declares, will be love, gladness, heart-peace, forbearance, kindness, benevolence, trustfulness, gentleness, and self-control. These are the things that alone count-that make for peace.

(Continued in next issue)

- T. G. Smith

"The Yielded Life"

"What is a Yielded Life?
'Tis one at God's command,
For Him to mold, to form, to use
Or do with it as He may choose,
Resistless in His hand.

"What is a Yielded Life?
A life whose only will,
When into blest subjection brought --
In every deed and aim and thought,
Seeks just to do His Will.

"What is a Yielded Life?
A life which love has won,
And in surrender full, complete,
Lays all with gladness at the feet
Of God's most holy Son."

The Holy City and the River of Life

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven. . . And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." - Rev. 21:2; 22:1.

THE vision of the new Jerusalem, the account of which concludes the Book of Revelation and the Bible, is a symbolic representation of the final phase, the consummation, of the Divine Plan. John saw a wonderful city descending out of the heavens, to settle everlastingly upon the new earth created by God, to take the place of that old earth which had passed away. This city was to become the dwelling-place of God, where he would dwell with men, and into it there should nothing defiling ever enter; only those could enter who were accounted worthy of everlasting life. From the city there flowed a "river of life," having "trees of life" growing upon its banks, and from this water and food of life the sin-sick nations of the world were to derive sustenance and healing. The vision closes with a gracious invitation to all men, that they come and partake of the water of life freely.

This is not a vision of heaven, as so many have supposed. Its essential basis is the coming of divine government to the earth and the presence of God to be with men. It foreshadows the restoration of Edenic conditions upon earth, for the connection of this river and these trees of life with the Genesis story is too plain to be ignored. It pictures the time when this rebellious earth has become fully reconciled to God and, to use Paul's words in Rom. 8:21: "The creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The Church of Christ has already (in the 20th chapter) been exalted to heaven and eternal association with Christ the Lord; the 21st and 22nd chapters tell of the corresponding completion of the Divine Plan for the earth, a completion which is to be effected during the Millennial Age.

John's introductory synopsis of the vision (Rev. 21:1-8) records the words he heard from heaven: "*Behold the tabernacle [dwelling-place] of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.*" It is sometimes suggested that this chapter records two separate descents of the Holy City to earth; this is not likely. It is more probable that John prefaced his account of the actual vision with a short summary and then, in Rev. 21:9, addressed himself to the vision in detail.

The city as it appeared to John was square in outline, surrounded by a high wall of gleaming green jasper, the golden buildings set in terraces, one above another so that at the center its height appeared to be as great as the width. This square form symbolized the justice and righteousness of the new Divine government; and its intimate connection with the heavenly powers was shown by its towering up to the skies. The wall rested upon twelve foundations bearing the names of the twelve Apostles, and at each of the twelve lofty gateways there was posted a guardian angel. The number twelve had particular significance to the ancients, for they pictured the sun as issuing forth from twelve successive portals in the heavens in turn, as month succeeded month, and this, with the division of the day into twelve hours, invested the number with the idea of earthly or material completeness and universality. Hence the twelve gateways, facing three each to north, south, east, and west, symbolized the universal invitation to all peoples of earth to enter the Holy City: "Whosoever will, let him come" (Rev. 22:17). "In this mountain will the Lord of hosts make unto *all* people a feast of fat things" (Isa. 25:6). The twelve foundations bearing the names of the

Apostles stood for the universal appeal of the Gospel upon which the City is built. The height of the wall, one hundred and forty-four cubits, indicated the full comprehensive nature of the Kingdom, that it will contain all of God's earthly perfected creation; nothing will be left outside.

The first function of the Holy City is to cleanse the nations. God is pictured as dwelling in the center of the City, seated upon his Throne, his Son Jesus Christ beside him, for the purpose of "wiping away all tears" from the eyes of men (Rev. 21:4; Rev. 22:3-5), and bringing healing to all. This work is denoted by the spectacle of a River of Life, seen by John to proceed from the Throne and issue forth from the City to flow through the country outside. The Authorized Version verse division of Rev. 22:1, 2 is unfortunate and obscures the true sense. Rightly expressed, the passage reads: *"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street of it [the city]. And on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month and the leaves of the tree were for the healing of the nations."* The term "street" means a broad highway, and "tree of life" is a generic term referring, not to one single tree, but to the species generally. John saw this broad highway extending outward from the *city* and the river flowing along its center, the sides of the river being flanked with trees of life bearing twelve varieties of fruit. This is much like the vision seen by Ezekiel when he saw the river of life issuing from the Millennial Temple and flowing out to the east country, the trees of life on its bank also being for food and healing (Ezek. 47:1-12). This "street" corresponds to the "Highway of Holiness" spoken of by Isaiah in his 35th chapter: "And an highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it [overlook it or miss finding it]; *for he* shall be with them." This "Highway of Holiness" is the symbolic road along which mankind will be invited and exhorted, during the Millennial Age, to travel, toward harmony and reconciliation with God through faith in Jesus Christ and acceptance of him as Savior.

"And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it" (21:24). These are the peoples to whom are addressed the words in the Parable of the Sheep and Goats: *"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"* (Matt. 25:34). When the evangelical work of the Millennial Age has been completed and all who are capable of recovery have become reconciled to God and attained human perfection, they are depicted as being the perpetual citizens of the Holy City. Every man will be a king, for God created man lord of the earthly dominion, and all men will share in the task of administering this earthly dominion in harmony with divine laws. Hence all are "kings" and all will bring the glory and honor of sinless manhood into it.

Here the veil is drawn. The Holy Scriptures do not take us beyond the end of the Millennial Age to talk in detail of the "ages of glory to follow."

Of the condition and life of the redeemed through the everlasting years they say nothing. We are shown the Plan of God for this earth at its triumphant conclusion, sin and evil banished forever, irreclaimable evildoers destroyed, the Church of Christ exalted to the heavens, and all the nations fully converted to God and enjoying his munificence on the restored and perfected earth. *"Not a stain of sin mars the peace and harmony of a perfect society."*

For the further glories of revelation, of knowledge and of activity that must assuredly be the lot of all the redeemed, we must wait until the time shall come; but we can wait in full assurance that as Isaiah predicted (Isa. 32:17), *"the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."*

- A. O. Hudson, Eng.

Should Creeds be Mended or Ended?

This was the title of a tract written many years ago by the eminent Bible scholar, J. B. Rotherham, translator of the *Emphasized Bible*. Evidently an Episcopal minister believes that at least one creed should be ended without further delay. We refer to Rector Charles Lester Kinsolving, Pastor of the Church of Our Savior, Pasco, Washington. In a recent sermon he declared: "Hell is a damnable doctrine-responsible for a large measure of this world's hatred. According to this doctrine, God, who commands us to love our enemies, plays the hypocrite by damning his enemies. This in turn stimulates the hatred of God by people who abhor hypocrisy -- and it gives sanction to our hatred of certain selected enemies." (*Time*, December 30, 1957.)

Needless to say, Pastor Kinsolving came under immediate criticism from those who hold he is departing from the doctrines of the church. However, not every one so holds, as *Time* goes on to report:

"Said School Principal Woodrow Epp: 'What Kinsolving said is, in my opinion, completely compatible with what I thought was the Episcopal Church.'"

And again: "Bishop Russell S. Hubbard of the Spokane district ... agreed that Kinsolving's preaching had been 'within the allowable latitude of the church.' Says Kinsolving: 'I held this belief throughout my theological training [Church Divinity School of the Pacific] ... I came into the priesthood to preach the truth as I see it, because I believed this is one of the few churches in which it could be done. And I'd keep on preaching it if I had to preach on the sidewalk.'"

Commenting editorially on this "Trouble about Hell," *The Restitution Herald* observes: "It is high time that ministers of the gospel were examining the doctrines of men, handed down from one erring generation to the next and given stability only by the passing of time and the unwillingness of many to investigate established traditions. It is time for preachers and teachers of the gospel to examine the popular theories of heaven, hell, trinitarian gods, immortal souls, and other dogma foreign to God's Word.

"There will always be those, of course, who will attach to such a seeker for truth the stigma of having forsaken the teachings of the councils, the fathers, and the established church. The truth seeker, however, will be satisfied with nothing less than the authority of the Bible."

In this connection, may we be permitted to once again draw the attention of all, to the booklet "*What say the Scriptures about Hell?*" A condensed version of an earlier work bearing the same title, this 40-page booklet confines itself to an examination of every text in the Scriptures in which the word hell occurs. This digest makes it possible for an ever-widening circle of searchers after divine truth to discover that the Scriptural teaching on the subject reveals a God of love and mercy. Booklet is free on request.

St. Peter's Sermon on Restitution

"Times of Refreshing shall come ... Times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began." - Acts. 3:19-31.

THE Apostles at Pentecost, in receiving the Holy Spirit, received not a spirit of fear, but a spirit of courage and of sound mind.

Full of this courage, St. Peter and St. John, the leaders amongst the Apostles, went up to the Temple to pray -- not because they any longer thought the Temple the proper place where prayer should be offered to God, but because they knew that it would be a good place to meet the people.

The opportunity was soon found. They beheld a poor, lame beggar and perceived him to be a man of faith and trust in God. Looking upon him, St. Peter said, "Look on us"; and he looked, expecting to get money. But St. Peter continued, "Silver and gold have I none, but what I have, that give I unto thee: In the name of Jesus Christ of Nazareth, rise up and walk." (Acts 3:6.) The lame man, astonished at such an offer of blessing, made an effort to obey the command, because he had faith. As he struggled to obey, St. Peter took him by the hand and assisted him in the exercise of faith. God's blessing attended. His feet and his ankle bones, long withered, became strong; and he went with the Apostles through the Temple, holding on to them and shouting his praises to God and his acknowledgment that God's mercy had come to him through these men.

A NOTABLE RESTITUTION SERMON

A concourse of the holy Jews immediately gathered about. Now came St. Peter's opportunity for a great sermon-a witness to the Lord. He was not filled with pride and boastfulness, saying, "You may well look at us, for we are especially favored of God. None of your Scribes or Pharisees could have healed this man as we have done"; etc. St. Peter did nothing of this kind. In meekness and humility he said, Why should you look at us as though we had done anything of ourselves, or that any special holiness of ours had accomplished this miracle? We are merely the instruments of God, and this is a manifestation of God's mercy through Jesus. This miracle is done in Jesus' name-in the name of the Redeemer who has died for the sins of the world.

St. Peter proceeded to tell his hearers that the nation had wickedly crucified the Savior, but he assured them also of God's mercy, and declared that they might still repent and come back to God's favor, but only by renouncing their relationship with those who had done this evil deed and by taking their stand with and for the Lord. Very briefly and comprehensively he stated the Divine Plan as a reason why his hearers should consecrate themselves to God. (Acts 3:13-26.) They should repent of sins personal, as well as national, and be fully converted, or turned around-to know the Lord, to obey him, to be followers of Jesus whom they had crucified. The result of this would be the covering of their sins by the Lord, permitting them to be accepted through Jesus as children of God; and ultimately this would mean that their sins would be blotted out completely with the glorious change of the First Resurrection"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body." - 1 Corinthians 15:43, 44.

Following this blotting out of their sins and the giving to them the new bodies, free from sin and all its blemishes and imperfections, would come the glorious Times of Restitution of all things, which God had foretold through all the holy Prophets of the past. These would be Times, or

years, of Refreshing, as well as of Restitution-a thousand years. Therein would be fulfilled all the promises of God to Abraham and to all the prophets and to Israel; namely, that in Messiah's glorious Kingdom the earth would be brought to Edenic conditions, "God's footstool would be made glorious." (Isaiah 60:13; 66:1.) The curse would be rolled away, and the blessing of the Lord rolled on to humanity instead.

THE GREAT ANTITYPICAL MOSES

St. Peter pointed out how Moses had foretold the calling out of a special Messianic class. (Deut. 18:17-19.) Jesus is the Head of this class; and all now received into God's family by the begetting of the Holy Spirit are counted members of the Body of Christ, the Church. Moses was a type of this great Christ, and said to the fathers, "A [greater] Prophet [than I-an antitype] shall the Lord your God raise up unto you from amongst your brethren." (Verse 22.) God raised up Jesus first, says the Apostle; and since Pentecost he has been raising up brethren of Jesus the Apostles first, then all the saintly characters of these past eighteen hundred years, called according to God's purpose to be the members of the Body of Christ, otherwise styled the Bride class. The full raising up of these will not be accomplished until the resurrection of the Church is completed.

When this great Antitype of Moses (Christ and the Church, his Body) shall have been lifted up, glorified, then will come the time for the blessing of the world, by the opening of the eyes of their understanding and through all the Restitution privileges of that time. During the Millennium, whoever will hear that great Prophet may come into a great blessing of perfection, of restitution-physically, mentally, morally -- and thus to everlasting life. But whoever rejects that great Prophet, the glorified Messiah, will be destroyed from amongst the people -- will meet the fate of the intelligently wicked. "All the wicked will God destroy." - Psalm 145:20.

The Apostle explains that the Lord's blessing was to begin with the Israelites, the natural children of Abraham. It did gather the "Israelites indeed." Then the Jewish nation was set aside from God's favor; and the door of opportunity was thrown open to the Gentiles, who have received the Lord's blessing of opportunity for eighteen hundred years. As soon as the foreordained number of the Elect are glorified, the present Age and its objects will have ended. Then the Restitution work will begin; and Israel according to the flesh will again take first rank in Divine favor, as explained in Romans 11:25-32.

- *C. T. Russell* (R5838).

Be Ye Transformed

"Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." - Romans 12:2.

THE Greek word here translated "transformed" is *metamorphoo*. In the English dictionary there is a very similar word "*metamorphosis*," and the following definition is given in Nuttall's edition: "Transformation, as the chrysalis into a winged insect." A very familiar winged insect to us is the butterfly, and from entomology, which is the science of insects, it is learned that the process of metamorphosis or transformation actually extends from the egg to the butterfly, and that the changes during metamorphosis-egg, caterpillar, chrysalis to butterfly, are very wonderful. The caterpillar is well known to us all with its body, long and cylindrical, consisting of thirteen segments, and its head armed with strong jaws. The caterpillar ravenously eats leaves, and its digestive organs are adapted for this kind of food, whereas the mouth of the butterfly is suctorial; it has a kind of trunk, beautifully suited to suck the nectar from flowers, and the digestive organs of the butterfly are suitable for the assimilation, not of leaves, but of the honey of plants. In the caterpillar there are some hundreds of muscles, which in the butterfly are replaced by others of a form and structure, entirely different.

There is a surprising transformation, the caterpillar-earthbound; the butterfly -- an entirely different creature. The change from one form to the other, from caterpillar to butterfly, is, as already noted, not direct. There is that intermediate state, the chrysalis, and the seeming death-like condition of the chrysalis is one of the most remarkable phenomena of insect metamorphosis, wherein the caterpillar existence is put to death. The process is remarkable, and this is an important feature to note, incapacitating the creature for a continuance of its previous existence, while at the same time preparing for a future life.

How well this illustrates the experience of a true Christian. Each consecrated child of God has been selected from a fallen sinful race, but the "old creature," is being put to death, and a new nature -- begotten by the Holy Spirit -- is being developed. As stated in the case of the chrysalis, this is a remarkable process, incapacitating us for a continuance of our previous way of living, while at the same time, preparing for a future life. And we are to be transformed, day by day; rising up and up until-our resurrection completed, the work of transformation fully accomplished-we are exalted in the First Resurrection to heights unimaginable, even to the Divine nature, privileged then to reign with our Lord Jesus, during the complete establishment of God's glorious Kingdom in the earth.

A NEW CREATION

Our present privileged position is being "in Christ," and if any man be in Christ, he is-not the same old creature, but, "a new creature." We are being transformed by the renewing of our mind. A new mind is being formed-a new mind, begotten not of the will of man, but of God. "Of his own will begat he us with the word of truth." (James 1:18.) There is a special spiritual treasure being developed in an earthen vessel; and the earth bound, grub-like tendencies are to be put to death. "Put off, according to the former course of life, that old man, corrupted by deceitful desires ... be you clothed with that new man, who, according to God, has been formed in righteousness and holiness of the truth." - Eph. 4:22, 24, Diaglott.

During the chrysalis state, the caterpillar existence is put to death, and at the same time there is a preparation for a new, and quite different future existence. How forceful are the words, "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). Repression, mortification, death, must be going on all the time respecting the fleshly mind, the human will, the earthbound tendencies, so that the spiritual life, the new nature, the new creature, may be made manifest. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3). Our Father in heaven asks of us a full surrender; full consecration, non-conformity to this world, and a transforming to the Kingdom requirements; because then, God, who commanded the light to shine out of darkness, can shine in our hearts, to give the light of the *knowledge* of the glory of God in the face of Jesus Christ. This knowledge is completely beyond the comprehension of the spirit of man or the spirit of the world. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). The veil of human mindedness in the natural man hangs between him and the most sacred things, and the only way to set it aside is to consecrate and sacrifice wholly, the human will and nature. "They that are Christ's have crucified the flesh with the affections and lusts." - Gal. 5:24.

OUR PRIVILEGED CONDITION TYPIFIED IN TABERNACLE

In 1 Corinthians 2:12 the Apostle states, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." It is in the glorious and privileged condition-typified by the Holy Place of the Tabernacle of old -- that the consecrated children of God, although still in the flesh, have their real, inner, life and walk, with God; quite beyond the intellectual sight of the world. And this is where we are taught of God, "not in words taught by human wisdom, but by the teachings of the Spirit; unfolding spiritual things to spiritual persons" (1 Cor. 2:13, *Diaglott*). We are experiencing literal metamorphosis, in the "Holy Place," and during this process we are learning the things of God; also proving the Will of God. "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). The Greek word here translated "prove" (*dokimazo*) has been much used in olden times in connection with the testing of metals, and means to investigate, discern, ascertain, explore, examine, try, and test. By careful and exacting tests, under close examination and observation the metal is proved. Something is done with the metal; and in our proving the will of God, we have to do something with the will of God.

This sounds like a big experience, and it is interesting to note *Weymouth's* translation of Romans 12:2: ". . . be transformed by the entire renewal of your minds, so that you may learn *by experience* what God's will is ... " Jesus learned something by experience; and by experience we learn. By experience, we prove, investigate, discern, ascertain, explore, examine, try, and test the will of God. Our Father wills to be a God of love, and surely we are daily proving this to be true. "The Father himself loveth you" (John 16:27). In our experiences day by day have we not also proved this to be true? -- "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). And again, "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6) -- in all thy ways (not merely some of them) acknowledge -- discern, consider, know-him, and he shall direct thy paths. All such Scriptures are very precious, and are proved by the Lord's people. We are to "walk as children of light, proving what is acceptable unto the Lord" (Eph. 5:8, 10); *Weymouth* translates this: "Live and act as sons of light, and learn in your own experiences what is fully pleasing to the Lord."

GOING ON UNTO COMPLETENESS

"Put off the old man with his deeds; ... put on the new man which is renewed in knowledge after the image of him that created him" (Col. 3:9, 10). Here is the transformation process again. And this metamorphosis must not slacken, it is a wonderful process. Regarding the chrysalis, there is the complete surrender of the caterpillar existence. This is essential, in order that the mysterious transformation may take place. Consider our complete surrender, "My son, give me thine heart, and let thine eyes observe my ways" (Prov. 23:26). The heart, the will, thus given over to God, seeks to know the Divine will, and to obey it in a word and deed. Respecting the chrysalis metamorphosis, it is a complete mystery to the world. So is our metamorphosis or transforming process, and the Apostle in Colossians 1:27 speaks of the riches of the glory of this *mystery* which is "Christ in you, the hope of glory." Christ is being formed in us (Gal. 4:19). We of ourselves are nothing, but Christ is expressing himself through us. According to Romans 8:29 we are being conformed to the image of God's Son. We are being "changed into the same image from glory to glory" (2 Cor. 3:18). We cannot effect this change by ourselves, "for it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). And if we are "workers together with him" (2 Cor. 6:1), he will produce in us, "that which is well-pleasing in his sight" (Heb. 13:21). The writer to the Hebrews further exhorts us to "go on unto perfection" (Heb. 6:1). The Greek word *teleiotes*, here translated "perfection" actually means completeness, and during this experience we discern what elevates and purifies, what draws us closer and closer to the heart of our Father, and to the Lord Jesus Christ. We also learn what qualities hinder us in our Christian walk. Yes, as children of God, it has been our experience to have failings and shortcomings of our own revealed to us. And so surely as the Lord is making us see our faults and failings, in the light of his glorious countenance, so surely has he gracious purposes of mercy towards us (Ps. 90:8). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). The "transforming" life means this, and the Lord Jesus sits as a refiner to remove the dross of self-will, until he can see his own glorious image reflected in us. This refining, this cleansing, this transformation must continue. We are to go on unto completeness. "Walk worthily of the calling with which you were called, with all humility, and gentleness; with patience, sustaining each other in love; using diligence to preserve the unity of the spirit by the uniting bond of peace" (Eph. 4:1-3, *Diaglott*). What an abundance of simply stated, sublime Scriptures there are describing God's will for us! Easy for us to understand, yet they speak of things difficult for us to do, and to prove.

FULL SURRENDER

The true spiritual life, the metamorphosis or transforming process, is one long series of surrenderings to the will of God. During this process of pressing on to completeness, to the finish, to the end, we are having a great and wonderful experience. For not only are we putting into practice during metamorphosis, our Father's will in this respect, but we are also proving, investigating, discerning, ascertaining, exploring, examining, trying and testing, in a more and more intimate sense, the progressive developing revelation of the Divine will. It is our joy and privilege to personally put what our Father has said, to the test, and he desires us to do this prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal: 3:10). We are to prove him and his will, and as a counter measure the Lord will prove us, "for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul" (Deut. 10:3). "*For thou, O God, hast proved us: thou hast tried us, as silver is tried*" (Ps. 66:10). And we prove ourselves ". . . let a man examine [prove] himself ... " (1 Cor. 11:28). What a great experience! God proving us, and we proving ourselves, and him; also what his will is. In all this, the holy spirit guides, directs, and instructs, always in accordance with the Scriptures, and never

contrary to them. And, as in the volume of the Book it is written concerning the true Church, what the Church is to do, and what not to do, so we examine, investigate and prove our part in the gracious Divine Purpose, and act accordingly, exclaiming whole-heartedly "I delight to do thy will, O my God." - Ps. 40:8.

We therefore let our steps be guided by such truth as we have attained (Phil. 3:16, *Moffatt*), and press on by the Lord's help to completeness; fruitful in every good work and increasing in the knowledge of God; doing the will of God from the heart and in prayer persevering that the transforming work continues. "Be ye transformed."

- *J. H. Murray, Eng.*

Recently Deceased

Sr. Alice Banks, Brooklyn, N. Y. - (Jan.)
Sr. Anna Baxter, Spokane, Wash. - (Dec.)
Bro. Cyrus C. Beard, Whittier, Cal. - (Oct.)
Bro. F. G. Campbell, Iowa Park, Tex. - (Oct.)
Bro. Henry Hoskins, Sunnyvale, Cal. - (Jan.)
Sr. Mary McKinnon, New Tripoli, Pa. - (Dec.)
Sr. Almeta Robison, San Fernando, Cal. - (Jan.)
Bro. E. H. Stoertz, Rochester, N. Y. - (Jan.)
Sr. Hannah S. Thomas, Sharon, Pa. - (Jan.)