

# THE HERALD OF CHRIST'S KINGDOM

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## The Unction From the Holy One

*"If by any means I may advance into 'the out-resurrection, that from among the dead.'" - Phil 2-11 (Rotherham)*

WHITSUNTIDE, WHICH is the seventh Sunday after Easter, and the following Monday and Tuesday, has been observed for many centuries by many Christians as the memorial of the day of Pentecost, which occurred fifty days after the resurrection of our Lord.

On that day the Holy Spirit descended upon the early disciples in "tongues of fire," as a visible sign of their setting apart to the service of God, and of the beginning of a new life within them, wherein they should "walk, not after the flesh, but after the Spirit."

Not since that day has the Spirit been visibly bestowed; yet every true child of God is aware that he has received the same begetting. "You have an anointing from the Holy One, and ye all know it." - 1 John 2:20, Emph. Diag., Sinaitic and Vatican MSS.

What is the purpose of this begetting? What is the meaning of the gift, and what is the intent of Him who bestows it? Is it that the recipient might "speak with tongues," or that he should thenceforth have an access or an excess of emotional religious fervor? Nay; it is of far greater significance and consequences.

Jesus, in His patient effort to make clear to the Jewish ruler Nicodemus some of the things of the spirit world, told him that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." This statement seems basic and clear. It may be logically expanded to say: "That which is begotten of the flesh will be born [if not stillborn] a being of flesh; that which is begotten of the Spirit will be born [if it comes to birth] a spirit-being." The birth follows the begetting, and partakes of its nature.

In the same conversation Jesus explained that those "born of the Spirit" have powers of action and of invisibility to human perception totally unknown to man. "The wind blows where it chooses, and you hear its sound, but you do not know where it comes from or where it is going. So it is with every one who has been born of the Spirit."

"God is a spirit"; "heaven is His throne and the earth is His footstool. The nature, laws, and conditions of the spirit world are vastly different from those of the earth. In the one particular of temperature the physicists and astronomers tell us that the universe has a range of tens of thousands of degrees Fahrenheit; our human life can endure a variation of "barely" one hundred fifty degrees. We cannot conceive of life existing at four hundred degrees below zero, or at ten thousand degrees above; yet the spirit world has joyful existence under these and other inconceivable conditions,

If we were planning to move our residence to, say, Africa or Australia, we should try to learn all we could about life there-in fact to go there in our minds and so prepare ourselves for our new environment. We would commence our new life there in anticipation; and that is exactly what the pentecostal begetting of the Spirit is-the mental seed-planting of a new spirit-life; a "lively hope," or new hope of life. To this embryonic spirit-life such various Scriptures refer as: "a new creature"; "the renewing [literally, up-newing] of your mind"; "walking in newness of life"; "set your affections on things above"; etc., etc.

"There is a physical body, and there is a spirit body." The change from one to the other, tremendous as it is, is a mere detail to the power with which the begotten one has to do. The actual operation is dismissed in the Scriptures in a few sentences. "He giveth it a body as it pleaseth Him." "He will change the body of our humiliation into the likeness of His own glorious body." Moreover, this change will be accomplished instantaneously, "in a moment, in a twinkling of an eye."

But the mental, moral, and emotional transformation from the human to the spirit nature is a far more complicated and lengthy process, and requires the candidate's full, continuous, and careful cooperation. Practically the whole of the New testament is devoted to describing, facilitating, and inspiring this process. It requires rigid self-abnegation, self-discipline, and self-sacrifice, that is, of the human self. "The flesh-desires oppose the spirit, and the spirit-desires oppose the flesh, for these are contrary to each other; that not whatsoever things ye may be *wishing*, these ye should be *doing*." Every sincere candidate for spirit-birth knows this to be true.

What does it mean to us? Are we carefully cherishing and cultivating that flame of life that we have received, or are we permitting "the cares of this world and the deceitfulness of riches" to "quench the Spirit"? Are we "putting to death the deeds of the body" that we may live; or are we "living after the flesh," which is mortal-"death-doomed"? Are we "giving ourselves wholly to these things, that our profit may be manifest to all," as the Apostle advised his "beloved son" Timothy? Are we cultivating and bringing forth in our lives the ripening "fruit of the Spirit, which is love, joy, peace, long-suffering," etc.; or are the "works of the flesh" still all too manifest in our relationships-family, church, business? Is our love like God's sunshine and rain, universal and impartial-"perfect," as Jesus admonished us it should be; or is it sectional (sectional) -- only for those who agree with us?

These are practical questions, of supreme importance. They should be addressed, in all seriousness, to ourselves. "Examine yourselves, whether ye be, in the faith"-not a creed, but the confidence and reliance in and upon the Lord, with reason on your part for Him to have faith in *you*. "Prove ye yourselves. Or do ye not know yourselves that Jesus Christ is in you, unless you are disapproved?"

For "if we examine ourselves, we should not be judged. But when we are judged by the Lord, we are corrected, that we may not be condemned with the world."

"Quench not the Spirit."

- H. E. Hollister

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(Note: Scriptural quotations in the foregoing article follow the text of the three oldest Greek MSS., and the literal renderings of the Emphatic Diaglott, Rotherham, and Strong's Greek Dictionary.)

## Israel Today

*"I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.... And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." - Jeremiah 33:7, 9*

Melbourne, Australia, May 2, 1960

Today marks the twelfth anniversary of Israel's statehood, according to the Jewish calendar. What great progress has been made in this short time of the nation's modern history! Israel is indeed one of the greatest miracles of our time. Its establishment and survival have been possible because of Divine providence. The preservation of the Jewish State is a certainty according to the prophetic Word. Jacob's posterity are returning to the Land of Promise never to be plucked up again. - Amos 9:11, 14 and 15.

The thrilling story of Israel's rise and destiny is a wonderful message to present to the general public these days, as it is indeed the most hopeful aspect of world affairs. In Adelaide, South Australia, very recently the interest in what is taking place in Israel was again demonstrated, when an audience just a couple dozen shy of 300 (by an accurate door count) showed up at a public meeting that was arranged on very short notice.

Next Thursday, May 5, a well advertised illustrated lecture on Israel in the light of Bible prophecy is to be given at the Assembly Hall in the heart of Melbourne. This meeting promises to be the largest of our entire tour in this part of the world.

### STRIKING IT RICH

Israel's oil-field, known as Heletz, which is located near the Mediterranean Coast just east of Ashkelon, has more than 20 producing wells that supply about ten per cent of the country's total annual petroleum requirements. The first week in April, a well that was drilled a bit north of what had been considered the northern limit of Heletz oil-field, gushed forth with "black gold." Sensitive photoelectric equipment recorded an 18-foot oil layer, less than 5,000 feet down the outer geological crust. This is in contrast to the 6-foot to 15-foot layers of other wells in the area. Geologists consider this latest strike to be the most promising one made to date, as it alone will boost the total potential of this field by 20 per cent.

Israel's experts were reported less confounded at the quality of Heletz well #25, than at the fact that the oil was found there at all. The well was sunk as an experiment to locate the northern limits of the field. Its success is now expected to touch off a series of new drillings, including re-appraisals of areas already prospected. We call to mind what the late Max Ball, one of the world's great geologists, reported quite a few years ago. He said that 75 per cent of Israel's land area had good oil potential.

## **MAY RIVAL SWITZERLAND AS TOURISTS' PARADISE**

Very recently a United States Operations Mission team has been studying the tourist industry in Israel. After investigating the possibilities and prospects over a period of a few weeks, they have come up with an estimate that five years from now Israel will triple its tourism earnings to Fifty Million Dollars a year. In 1959 the total was Sixteen Million. It is expected that 105,000 tourists will visit Israel during 1960.

This team of experts from the U. S. was also in Israel four and a half years ago, and at that time gave a remarkably accurate analysis of the industry and its prospects. Now they had this to say: "We are very pleased with the development of the tourist industry in Israel in the past five years. About 90 per cent of our recommendations have been successfully carried out."

Israel can become a year-round tourist attraction. A number of new hotels are springing up all over the country. As an example of how Israel is keeping up with the times in promoting its tourist trade, the Israel El Al Airline is now buying the giant Boeing 707 jet planes, thus streamlining its air service.

Since visiting a number of other older and well-established countries, we cannot help but greatly admire Israel's progressive spirit. It is a most dynamic nation.

## **ITS MINERAL WEALTH**

Israel phosphates are likely to win a permanent slice of the Japanese and other Far Eastern markets. A trial consignment of 29,000 tons, shipped to Japan several months ago, has gone over well and a follow-up order of 30,000 tons was shipped out last month. Negotiations are now under way for what was officially described as "considerably larger bulk consignments."

It is understood that the consistently high and uniform quality of the Israel product, in addition to its competitive price, has had a decisive influence on the Japanese importers. The last shipment was routed through the Panama Canal.

The vast mineral deposits of the Dead Sea, which seemingly are almost inestimable and inexhaustible, are being increasingly exploited by Israel.

## **SPARKLES ECONOMIC BOOM**

The extent of the expansion of Israel's diamond industry has come as a surprise even to insiders. No doubt very few people realize that the Jewish State in 1959 exported almost Fifty Million Dollars worth of polished diamonds. There are 5,000 persons employed in this rapidly growing trade. Israel is now producing almost half of the world's total of medium and small stones, from one-half to one-fiftieth of a karat. (The raw diamonds are, of course, imported, primarily from Africa.) It is most encouraging that the industry's progress has been achieved, partly due to the new factories established in development areas and staffed almost exclusively by recent immigrants.

## **AND FURS TOO**

Furs have never really been associated with Israel. They have been linked with the scenes of the freezing northern countries like Alaska, Siberia, or Lapland. But this may change. Only a few

winters hence, well-dressed ladies will be hugging expensive Galilee nutria coats. With the help of the Jewish Agency Economic Department, Mr. Nuri Dorra, head of a family of ten, has started a nutria farm on 35 acres of land. Mr. Dorra, who was born in Damascus and left for Argentina thirty years ago, arrived in Israel with his family last December with 325 nutrias as part of their baggage.

Nutrias are hardly the kind of mammal a woman would like to make a pet of. They look like a cross between large rats and beavers and have reptilian characteristics. They use their forelegs like squirrels. They are equally at home in water and on dry land and the encyclopedia describes them as the "South American coypu, an aquatic rodent."

With nutrias reproducing at near rabbits' pace-a female nutria can produce three litters a year-the prospects for the Galilee fur industry are bright. The nutria's skin and coat are also used for sombreros and mohair scarfs. South Americans say that its white meat is delicious.

Mr. Dorra, who sold 80 per cent of his Argentinian nutria furs to the U. S., will have no problems with markets. British and Italian furriers have already offered to purchase all the furs he can offer. Each nutria fur sells for \$8 abroad. To make one nutria fur coat about 30 skins are required. The coats sell at \$1,000.

Nuri Dorra explains the quality of the Israeli nutrias by the very suitable Galilee climate. Each animal is fed on more than a pound of corn, green vegetables and peanuts a day.

With the demand for fur almost unlimited, there are great export prospects for Israel in this field too.

### **"BUY BULBS FROM THE HOLY LAND"**

Fifteen million gladioli bulbs planted this spring in the gardens of English, Scandinavian, and American, homes came from Israel. Five million of these were grown in two Negev farms just north of Beersheba. It is believed that Israel's bulb industry can be increased forty-fold, as the U. S. alone imports 500 million gladioli bulbs a year. Today U. S. supermarkets carry on their shelves gladioli bulbs packed in plastic bags and bearing the inscription, "Buy Bulbs From the Holy Land." Thirty different strains are now grown in Israel. Israel-grown gladioli bulbs have the advantage that they can be planted in spring, whilst the European bulbs have to be set out in autumn.

Another striking example of how the fig-tree is budding!

### **BELIEVE IT OR NOT!**

Recently the first 35 Sabra commercial cars, the product of the Autocars Company in Haifa, were shipped to the U. S. and Canada. It sounds like carrying coals to Newcastle. In fact, it is a coldly commercial deal. The light, compact, low-cost Sabra sells on its merits. It aroused the interest of American importers of small cars when it was put on show at the New York Trade Fair last May. Experts examined it and the result was a flood of offers to sell Sabra station-wagons in the United States. Out of the Trade Fair came an immediate order for 600 cars for the U. S.

The car's glass-fibre reinforced polyester body offered several advantages over conventional stamped steel: it needs only a fraction of the large investment in heavy stamping presses that calls for mass production to make them pay. This keeps the car price down even if output runs only to

a few hundreds. The strong, light and resilient polyester body increases the car's payload and adds to the effective power of the engine. As a body material it is quick and easy to repair or replace.

Autocars Company, which lately expanded its plant from workshop to factory size, is now enlarging it again to prepare for an output of 2,400 cars a *year*.

### **THEY HAVE THE MARKET**

A trade agreement for the exchange of Sixteen Million Dollars worth of goods was signed between Israel and Turkey, doubling the amount of last year's barter contract. This agreement will be extended automatically at the end of each year unless one of the signatories requests its amendment or cancellation. Under the agreement the Turkish Government, it is expected, will import Israel-made motor cars, nylon yarn, radio sets, pencils, etc. On the other hand, Israel will import mainly agricultural products from Turkey, such as sugar and cotton.

What is amazing about this trade agreement is the fact that the fledgling State of Israel will be exporting manufactured goods to the old nation of Turkey -- a good example of what rapid strides the Jewish State has made in its industrial development.

### **"WORLD'S MOST EXCITING SPOT"**

Lord Boothby, addressing a large, distinguished gathering at Foyle's literary luncheon in London recently, somewhat unexpectedly, but very effectively, brought in Israel. He said:

"Amidst the aimlessness, lack of purpose and dejection of the 1950's, the only country where I found a sense of exhilaration and people with a purpose which makes life worth living is Israel. Israel is the most exciting country on earth, where the miracle of achievement is happening before our very eyes."

*(Foregoing is the nineteenth report about the Land of Promise, from Brother Casimir Lanowick, Editor of Jews in the News. - Ed. Com.)*

## **"The Kingdom of God Is Not in Word but in Power."**

**1 Corinthians 4:20.**

IN OUR English language we use the word "power" with much latitude as meaning authority, intensity, effectiveness, persuasiveness, that which is established, potent, etc. The word in 1 Corinthians 4:20 is translated from the Greek *dunamis*, which includes all these, but also has the implication of the miraculous. (See *Strong*, No. SG1411.)

The Corinthians were becoming sectarian; they were separating into parties, dividing over their estimate of the relative merits of the several teachers whom they had had. Some were "of Paul, some of Apollos, some of Cephas, and some of Christ." By this very spirit they were cutting themselves off from one another, and thus from the whole body of believers in Christ; and, in effect, making participation in the Body of Christ to rest upon the understanding of the Gospel as their particular sect saw it. Even today, how easy it is for the natural mind to measure everything by its own limitations! This, the Apostle says, is carnality. The Corinthians had received the Gospel as a "wisdom of words" (1 Cor. 1:17), that is, as a better philosophy or reasoning on the meaning of life and the relationship of man with Deity than they had heard either from Judaism or heathenism.

### **NATURAL MIND GOVERNED BY NATURAL TENDENCIES**

An uninformed mind is not prepared to argue or discuss issues of which it knows nothing; but as that mind becomes acquainted with facts, and perceives the implications of those facts -- even though the truth received is only relative -- the inclination is to measure and value all truth by that partial knowledge. And especially is this true as regards the tendency of one who has received a basic knowledge of the teachings of the Scriptures, the mind still but a natural mind, is now able to, and tending to, use the measure of truth received in a war of words, setting up sectarian fences, so as to include only those who "are in the truth." Truth will be either a uniting force or a separating agency.

But human wisdom is folly with God. To show this the Apostle, adopting the idea expressed in Isaiah 29:14; 33:19; and Jeremiah 8:8, 9, writes: "Where is the reasoner of this world. Has the world by wisdom [reasoning, philosophy] ever known God?" The writer has in his library a one volume *History of Philosophy* which surveys the progress of philosophical thought from about 600 years B.C. down to the present day. Such a confusion of ideas! such contradictions! such endless searching after truth! And none of these, not one, ever found God by his reasoning, and therefore never revealed God to any one. Even as the Apostle states in 1 Corinthians 2:9-14: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The natural mind cannot receive the things of the spirit of God.

Oftentimes those who are the strictest in insisting on orthodoxy, assume the role of arbiters of truth; not considering that the Apostle writes: "I will not know the speech (the claimed orthodoxy) but the power." (1 Cor. 4:19.) Writing to the Thessalonians, Paul said, "Our gospel came not unto you in word only but in power, and in the holy spirit and in much assurance." (1 Thess. 1:5.) Here was the distinction between the churches-to the Thessalonians the Gospel came in power; to the Corinthians it came as mere reasoning; a matter of words.

How has it been in our own fellowship or groups? The first hearing of the Divine Plan was thrilling, like a breath of spring after a winter of dreariness. What elation! what enthusiastic



acceptance and energetic service! But it eventually settled down to a matter of words, interpretations, theological disputes, hero worship, blind following of leaders, and rife sectarianism.

But this is only negative, and our topic is: The Kingdom of God is in Power.

## **GOD'S KINGDOM IS WHERE GOD IS SOVEREIGN**

In a very real sense God is sovereign; "he works all things according to the counsel of his own will." All in heaven do his will, and although we pray, "Thy will be done on earth as it is done in heaven," yet we are aware that in fallen man God's will is not done now. All creation of every order obeys the laws which God ordained for that order; only man, of all the earthly creation, is disobedient. And right here we remind the reader of the order outlined in 1 Corinthians 15:23-28: It will not be until the end of the Kingdom reign of Christ that the restored race will become the Kingdom of God, the Father: for he, Christ, "must reign till he hath put all enemies under his feet," *then* "he shall deliver up the Kingdom to God, even the Father."

## **THE SPIRITUAL PHASE OF THE KINGDOM**

In these last days our thoughts of a kingdom have been more or less turned to the Millennial reign and restitution, but it was not in this respect that the Apostle referred to the fact that "the kingdom of God is not in word but in power." A kingdom has two phases: (1) the ruling power and authority, and (2) the territory and peoples governed by that authority. It is in the first of these divisions that we are interested; that which we denominate the "spiritual phase" of the Kingdom! that which was commended by Jesus when he said, "Seek ye first the kingdom of God and his righteousness." And to the seventy who returned elated that the demons were subject to them through his name, Jesus said, "Rejoice not that the spirits are subject to you, but rather rejoice because your names are written in heaven." (Luke 10:17-20.) Although the power to cast out demons, and in any way nullify the works of Satan, is certainly desirable, it is to be our work in Christ's Millennial reign, when made joint-heirs with him, rather than now. Let us not lose sight of this, "The *present* mission of the Church is the perfecting of the saints for the *future* work of service ... "

We seek to emphasize the fact of the separateness of the Church -- those whom God recognizes as his. It is the truth set forth in Ephesians 2:15, where the Church is denominated "one new man," separate and distinct from either Jew or Gentile. Also in 1 Corinthians 10:32: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God." What a tremendous thing it is that "even when we were dead in sins, God, who is rich in mercy, quickened us together with Christ, and raised us up together, and made us sit together in the heavenlies." (Eph. 2:4, 5.) Yes, even now "we are the sons of God"; for "as many as are led by the spirit of God, they are the sons of God." (1 John 3:2; Rom. 8:14.) We have been "delivered from the power of darkness and translated into the kingdom of God's dear Son." (Col. 1: 13.) Note carefully, though, that it is not the mere historicity of Jesus' death and resurrection that produces this *transition*, but the bringing to bear upon the conscience the necessity of this (death and resurrection) in order to a right relationship with Deity; and during this Gospel dispensation it is the portion of those who will accept Jesus' crucified life as their sin-offering, and his resurrected life as empowering them to walk in newness of life. - Rom. 6:4-11; 2 Cor. 5:17-21.

## THE GOSPEL OF CHRIST -- POWER

But although the Apostle states that the Kingdom of God is not in words but in power, yet the Kingdom does come to us by means of words, but they are words attended with power. One of the prominent examples of this is in the conversion of Cornelius: he was "a devout man, and one that feared God with all his house; which gave much alms to the people, and prayed to God always"; yet, exemplary character that he was, he was told to send to Joppa for Simon Peter, "who shall tell thee *words*, whereby thou and thy house shall be saved." (Acts 10:1; 11:13, 14.) And it was while Peter was yet speaking "words" that "the holy spirit fell on all them which heard the word." - Acts 10:44.

But some one may ask, What message is it that has such attending power? It is the plain, unvarnished preaching of a crucified and risen Jesus. It is the message that was told in fragmentary and incomplete form in ages preceding the advent of Jesus and preached as a great salvation since then, first by Jesus himself, then by those commissioned and empowered by him to do so. How nicely this is declared in Hebrews 1:1-3: "God, who at sundry times and in diverse manners spake in times past unto our fathers by the prophets, hath in these last days spoken to us by a Son"; not *his* Son, as in the *Authorized Version* (nor is it *through* his Son), but *by a* Son; for although Jesus is God's Son, yet the point of contrast is greatly lost by such a reading. The emphasis is on the contrast between the fragmentary, and piecemeal, messages of the Prophets, who were but messengers delivering messages, the full import of which they did not know, and a Son who spoke not things he did not understand, but himself was the embodiment of the message which he brought—who was the final, full revelation of the Father, God; "the brightness of glory, and the express image of his person." "He that has seen me has seen the Father." - John 14:7-9.

## TRANSFORMED BY THE SPIRIT

This message of reconciliation so affects those who receive it as to make them "epistles of Christ, known and read of all men." (2 Cor. 3:1-3.) The Gospel of Christ has a transforming power. This was that which delighted the Apostle Paul, and which he disclaimed as being anything of himself. (2 Cor. 3:5; 4:5.) "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life." "For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake."

A cursory reading of this passage (2 Cor. 3:1-4:6), may result in our missing the whole point; especially if we mind the chapter division after verse 18 of chapter 3 (2 Cor. 3:18). Generally we stop there instead of continuing on to the 6th verse of chapter 4, where the idea is reaching its immediate termination. Paraphrasing 2 Corinthians 4:6: "God, who in creation caused light to shine out of darkness, has caused light to shine into the once darkness of our being [heart, mind], to give the vision of the glory of God as it is displayed in Jesus Christ."

## A SURPASSING GLORY

Briefly reviewing the passage: the Apostle, after disclaiming any sufficiency of his own, assures his readers that it is no mere moral code that he preached, for history had proved that the Law could never commend; it only condemned. "It was a ministry of death." The glory of the Law was in this, that it served to reflect beforehand the glory of the Gospel *ministration* in somewhat the same manner as the moon reflects the brightness derived from the sun. And that which is being wrought in the saints of this Age is so glorious that it will never be superseded by *anything* more

glorious; for (paraphrasing), the ministration of the Law was indeed glorious; it so far exceeded the darkness of heathenism with its mystic religions and groping philosophies concerning God and morality that it was an attraction to those who were looking for definiteness in these things. This, the Apostle says, was typified in the shining of Moses' face on his coming down from the presence of God in the Mount. Yet glorious as this Law dispensation was, it has no glory at all in view of the fact that it is now superseded and outshined by a more glorious ministry. For the ministry of the spirit is changing those who were enemies of God into the very likeness of God. (2 Cor. 3:18.) And nothing more glorious will ever succeed this. This is the persuasion of the Apostle. The "hope" expressed is not the conviction of being administrators of a new covenant in the Millennium, when God will pour out his spirit on all flesh, for great as that dispensation will be (and the calling back and awakening of the dead, the restoring of the race will surely be glorious), it will be but a small thing in comparison to the spirit's power being exercised now, that power which is fitting us for "an inheritance undefiled, incorruptible, and which fadeth not away." It is spoken of as "the *exceeding greatness* of his [God's] power." - Eph. 1:19.

### **SEEK THOSE THINGS WHICH ARE ABOVE**

Brothers and sisters in Christ, our calling is no mean thing! God has raised us from the dust, yes, even from the dunghill, to set us among princes and to make us inherit a throne of glory. (1 Sam. 2:8.) Too long and too much, in our midst, we speak of "restitution." Our witnessing has been to a coming Millennial reign. Sometimes, it seems that when one speaks of our being "seated with Christ in the heavenlies," and of our eternal redemption in Christ, it is to many a strange sound. "If we have been risen with Christ, let us seek those things which are above where Christ sits at the right hand of God. Let us set our affections on things above, not on things on the earth." - Col. 3:1, 2.

Consider the mighty work that God is accomplishing through the ministration of his Word and spirit; for "we ourselves were sometime [in time past] foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God, our Savior, toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ, our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life. - Titus 3:3-7.

Note well these several points: (a) "we ourselves" were in times past deadly sinful; (b) "not works of righteousness which we have done" -- not even our "accepting the Truth," which makes truth mere philosophy, reasoning; (c) according to his mercy; (d) washing of regeneration; (e) renewing of the holy spirit; (f) through Jesus Christ; (g) heirs of God.

### **A HEAVENLY FAMILY**

Heirs of God! The whole groaning creation waits for their unveiling. (Rom. 8:19, marginal reading.) The purpose of God in furnishing the ministry of this Gospel Age is definitely declared by Paul in the Ephesian letter: "for the perfecting of the saints, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." As is shown in Ephesians 4:4, the "body" is one. We are members one of another. The edifying, building up, erecting the Body is the *main purpose* of this present Gospel dispensation. The perfecting, the maturing of an individual saint, though great in itself (Luke 15:7), is not the end; even though each individual saint is an integral part of the Body; the Body, the Temple of God, is the end! In Ephesians 4:13,

the Apostle does not say, "till we come to the unity of belief," or "till we come to an agreement on interpretation," for faith is not a synonym for belief or interpretation; faith is a spiritual quality, and it is only in faith that we shall all come "unto the full stature of a new man in Christ."

"Beloved, now are we the sons of God"; "our citizenship is in heaven." Let us not be of those "having a form of godliness but denying the power thereof." (2 Tim. 3:5.) "Let us hold fast the beginning of our confidence." (Heb. 3:14.) Let us not be content with present attainments, but reach forward to the mark of the high calling of God in Christ Jesus, "knowing that he which hath begun a good work in us," is both able and willing to finish it. (Phil. 1:6; 2:13.) God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. "- Eph. 3:20.

"The Kingdom of God is not in word, but in power." - 1 Cor. 4:20.

- *F. A. Essler.*

## Notes on Chronology

The question is asked: How old was Terah when his son Abraham was born? We reply: 130 years old. This figure is computed as follows: Age of Terah at time of his death.

Gen. 11:32	205
Age of Abraham at that time	

Gen. 12:4; Acts 7:4	75
Therefore, age of Terah at time of Abraham's birth must have been	<u>130</u>

This resulting figure would not be disputed but for a statement appearing in Genesis 11:26, where we read: "Terah lived 70 years [70 not 130] and begat Abram, Nahor and Haran." How is this apparently conflicting statement explained?

The answer is that, though mentioned first in Genesis 11:26, Abram was not the eldest son of Terah, and was not born until 60 years after his father was 70 years old, as above computed.

A parallel case may be seen in that of Noah and his three sons. If it be asked: How old was Noah when his son Shem was born? We would reply: 502 years old, computed as follows:

Age of Noah at time of flood	
Genesis 7:6	600
Add	2
Age of Noah two years after flood	<u>602</u>
At that time Shem was 100 years old	
Genesis 11:10	100
Therefore, at Shem's birth, Noah must have been	<u>502</u>

However, in Genesis 5:32, we read: "Noah was 500 years old [500 not 502] and Noah begat Shem, Ham, and Japheth." The explanation of the apparent discrepancy is that Shem, though mentioned first, in Genesis 5:32, was not the eldest son of Noah.

In studying points in Bible Chronology such as the foregoing, it must not be overlooked, as more than one writer has observed, that whenever a case of dignity or preeminence is to be marked, even the youngest son is listed before the others, though this is contrary to the general sequence followed in the Scriptures in other cases. Hence Shem, the youngest son of Noah, is mentioned before his elder brothers, Japheth and Ham; Moses, before his elder brother Aaron; and Abram, before his elder brothers Nahor and Haran. Similarly, Isaac is mentioned before Ishmael in 1 Chronicles 1:28, although Isaac was the younger of the two.

- P. L. Read

## Fellowship Divine

*"That they may be one, even as we are one." - John 17:22.*

JOHN opens his first epistle in these words: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled ..." He speaks with authority, from knowledge not transmitted to him from another; it was directly experiential. It was real, and due to a close relationship. Was he not "that disciple whom Jesus loved"? Therefore he records what he had actually experienced concerning the Word of Life, which (as he elsewhere testifies) "was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." John 1:14.

And what marvels had John witnessed! The sick healed, the blind given sight, evil spirits driven out, water turned to wine, and thousands fed from little. He had heard from those lips the sermon on the mount and other "gracious words." He had witnessed the rebuke to the authorities, and seen the tears flow at Lazarus' tomb, and the subsequent miracle; then the triumphal entry into Jerusalem, the spread forth branches, the shout, "Blessed is he that cometh in the name of the Lord." Later, he saw the money changers driven from the temple, the sublime humility in that act of feet-washing, the agony of Gethsemane, the betrayal by a kiss, and the horror of those last hours as men spat upon, mocked, reviled, beat and crucified the submissive Sufferer. Afterwards he witnessed the burial, the empty tomb, the Resurrection, the Ascension, and finally the thrilling words of the angels: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

These memories were burned into the heart and mind of John. He *knew* that the One of whom he testified was none other than the Son of God! And so he continues in his epistle: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." A wonderful thought lies behind this word "fellowship." It is the thought of intimate relationship which cannot possibly be one-sided but mutually reciprocal. One does not fellowship with just any individual. We may cultivate some one's acquaintance, be often his guest, feel close personally, and even free to unburden to him details of our life. But true fellowship with such an one is still impossible unless there be the like response. *Hearts must blend!*

Thus it is with our God. We do not simply choose on our part that we will have fellowship with him. *He* must first "draw us." His invitation must come: "My son, give me thine heart." Our full surrender must follow. So the Apostle exhorts in Romans 12:1. Then God consecrates and sanctifies us to the end we might be "vessels unto honor, sanctified and meet for the Master's use and prepared unto every good work." Thus we enter the condition where fellowship Divine becomes our blessed privilege.

Fellowship has been defined as "that sympathetic relationship which exists between two hearts in tune with each other. Heart responding to heart in deep harmonious vibrations which accord mutual delight."

## **"THE FELLOWSHIP OF KINDRED MINDS"**

Careful analysis of this definition emphasizes its truth. A spiritual analogy may be drawn from the phenomena of radio reception. Thousands of messages and melodies are being transmitted from stations over the world. But none are perceived without the proper instrument for receiving the signals. Delicate tuning is required to prevent distortion and to eliminate background noises which would mar the reception.

This is true also in spiritual things. Your heart and mine must be in tune with God's as an absolute first essential. A radio set, no matter how expensive and efficient, if not properly tuned to the signals, is useless. So also, whatever be our facilities for Bible study -- books, helps, contact with brethren -- none will suffice for true communion with our Heavenly Father, so vital to our spiritual life, unless first our hearts be in perfect attune with him.

And how careful must we be to eliminate all other "signals." The slightest turn of the radio knob brings in all sorts of extraneous noises. So in spiritual things, "background noises," which though they be but the harmless and innocent things of the world, may prove definite hindrances to full communion with God. The voice of the Adversary always awaits in the background with a powerful transmitter to distort our reception of the Father's voice. We cannot listen to the voice of God and to any other at the same time. One must be "tuned out."

How can we enjoy to the full this wonderful experience of intimate fellowship with our loving Father? John writes: "These things we write unto you that your joy may be full." Are we interested in that which will increase our happiness? Hear then the Apostle's further words: "This then is the message which we have heard of him and declare unto you, that God is light and in him is no darkness at all." Here is a statement of indisputable fact. Light and darkness are extremes and incompatible. As we cannot be in literal light and darkness at the same time, so we cannot have fellowship with God and remain in blind self-will. John says emphatically: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

How wonderful! Intimate relationship indeed! We have fellowship with God-he has fellowship with us. God speaks to us -- we hear him; we speak to God -- he hears us. His ears are ever open to our prayers, even as with our blessed Head, who could say to the Father "I know that thou hearest me *always*."

## **"O! MAY NO EARTH-BORN CLOUD ARISE"**

Can our sweet relationship be always maintained? We may be certain that any interruption would be on our part, not on his. But why should we ever allow anything of time and sense to disrupt our communion with him who is the very source of our being?

"Father forgive the heart that clings  
Thus trembling to the things of time,  
And bid my soul on soaring wings  
Ascend into a purer clime."

The Scripture speaks of "the sin which doth so easily beset us" -- the close-girding sin which affects us all. Though hid from our brethren, it cannot be concealed from him who searches the heart. "All things are open and naked before him with whom we have to do." And thus we would

have it, for the consciousness of God's watchful eye makes for carefulness in our walk. Like the Psalmist, we cry: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

How patient is our God! "Like as a father pitieth his children, so the Lord pitieth [tenderly loves] them that fear him." Regretfully, we, on our part, sometimes lack kindness and consideration with one another, and are not as ready as we might be in heeding the Apostle's injunction: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Brethren, let us be ever more like our Father.

How deeply intimate can our relationship with God be? Our earlier definition said, "Heart responding to heart in deep harmonious vibrations which accord mutual delight." Some of our hymn writers have evidenced a remarkable insight into this fellowship, as for example, these well-known words:

"Lord, thou hast made thyself to me  
A living bright reality;  
More near to faith's vision keen  
Than any earthly object seen;  
More dear, more intimately nigh  
Than e'en the sweetest earthly tie."

"Than *any* earthly object seen"! This embraces every joy and pleasure the world can offer, and it can offer much. Perhaps the greatest are our human relationships. And how sweet these can be! The genuine love of father, mother, husband, wife, son, daughter-what these mean to us needs no elaboration. Yet, from our Master come these searching words: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." How blest indeed are we if, from our hearts, we can truly testify that our beloved Lord is more to us than the sweetest tie of earth.

The early disciples witnessed the Master's wonderful relationship with the Father, and within them was quickened a burning desire to share this fellowship. We recall Philip's words: "Lord, show us the Father." In the 13th to the 16th chapters of John, Jesus reveals the sweetness of his Father's love and fellowship with himself, and in the 17th chapter we read his earnest prayer that *you* and *I* might share this oneness. For after a special petition for his immediate disciples, he continues: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

### **"I HAVE CALLED YOU FRIENDS"**

These sublime words plead for a fellowship Divine! Dear ones, are we experiencing it and fully aware of its pricelessness? If so, it will completely transform our lives. God's love is the greatest magnetic force in the Universe, with heights and depths illimitable and beyond our comprehension. We touch as it were, but its fringes. All that we know of it has come to us through his Son, the Expression of that love. This fact, to the Apostle Paul, was the most stupendous, the most absorbing thought in the world, and which interwove his life with that of Christ. "For me to live is Christ," he cries, and again, "I am crucified with Christ, nevertheless I



live, yet not I, but Christ liveth in me." Such intimate relationship with Christ may also be our portion, and increasingly so as we grow in appreciation of his love for us.

Are we truly *in love* with Christ, or is our feeling akin to infatuation? For this is as possible a condition in the spiritual realm as in the natural, where it often occurs. Two people meet, are mutually attracted, and seek often each others company. But incidents occur, their "love" fails the test, and is revealed as but a temporary infatuation.

For true love, no test is too severe. In fact, the greater the test, the stronger true love becomes. We read that Jesus, having loved his own, loved them *unto the end*, even to the sacrifice of his life for them. What of ourselves, who have recognized through the Word that "He is altogether lovely" and have accepted him as our personal Savior? When he in due time reveals to us our shortcomings and we see ourselves as we really are, does our ardor fade and be seen to be but a temporary infatuation? Or do we recognize in his illumination of our inner being the workings of his true love which desires our transformation into his likeness to share his life throughout eternity?

It is not difficult to love one another if we truly love Christ. Our mutual love constrains to meeting with one another as frequently as possible, and this gathering of two or three in his name has the promise of his presence, whom we love. Our hearts are thus united in him "Whom having not seen we love; in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." And we enter into the intensity of his great longing for his own: "Father, I will that they also whom thou has given me be with me where I am. That they may behold my glory which thou hast given me, for thou lovest me before the world was." He desired his dear ones to be forever with him -- to share his love, his Name, his Throne. Dare we to aspire to such a height? Stupendous thought! yet it is written: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in [set on] him purifieth himself, even as he is pure." For then, with the Father and the Son, we shall enter into eternally blessed "Fellowship Divine."

- S. Bodle, Eng.

## Wise Counsel From a Faithful Pastor

*"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." - Gal. 5:1.*

IT WOULD not be surprising if a 'strong government,' a monarchy, would some day replace this present Great Republic; and it is entirely probable that one common standard of religious belief will be deemed expedient and will be promulgated, to teach outside of which will be treated and punished as a political offense."

So wrote our late Pastor over seventy years ago and, in the same connection, he said: "The same necessity for restricting liberty on political and social questions will probably be supposed to apply equally to freedom of expression on religious questions, which really lie at the foundation of all liberty." - S.S. Vol. II, p. B263.

Yes -- it was because he was such a discerning student of Bible prophecy, and realized that religious questions really do lie at the foundation of all liberty, that he so strongly and so consistently urged against repressive, restrictive or coercive measures, *designed to hinder freedom of expression in the Church.*

Some, who have written appreciatively of the "Wise Counsel" series of articles which have appeared in recent Heralds, have asked if Brother Russell continued to the end to be the same great lover of liberty he was in his earlier years, or whether as he grew older, and more mature, and particularly during and after the "sin-offering and covenants" controversies, he did not greatly modify his liberal position and counsel. These inquiries, I think, are best answered by himself, in the following paragraphs, *published in 1914.*

"We must never forget that our authorization to meet as brethren is the Master's Word: 'Where two or three are gathered together in my name, there am I in the midst of them.' (Matt. 18:20.) As this is our charter-right for meeting as the Lord's people, we must concede an equal right under it to all of God's people who may choose to meet in his name at any place and at any time. We should remember the Bible illustration of this principle: On one occasion the twelve disciples had returned from a preaching tour, and St. John said to Jesus, 'Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us.' (Luke 9:49, 50.) This one forbidden by John would correspond well with some now holding meetings other than those which we attend. What did Jesus say? 'Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me.' - Mark 9:38-40.

"Here is a general principle which will serve to guide, to instruct God's people of today respecting his will in similar matters. We, of course, think our arrangements most pleasing to the Lord, or we would not have them so. If others think differently, the responsibility is with them and with the Lord. It is not for us to forbid them, but it is for the Lord to bless them or not to bless them, according to his wisdom in the management of his work.

"Some one may suggest, Would not this thought, acted upon, break up the meetings of the Lord's people into very small Classes? We reply that this must depend upon the brethren themselves. They have the right to meet in twos and threes or in larger numbers. If they can find it to their advantage to meet in larger groups, no doubt they will be glad to do so. This means a great deal of

liberty in the Church within the lines of the word and spirit of Jesus' teaching, directly and through his Apostles.

"Brethren meeting as a class should understand that in so doing they properly waive, or make void, some of their personal liberties and privileges. Individual preferences are to be more or less subjected to Class preferences. Even the majority of the Class should be considerate of the wishes of the minority, and if possible, should moderate the arrangements, so that all can be accommodated and pleased in respect to speakers, and in respect to place and character of meetings. No one should selfishly consider merely his own preferences and welfare. The spirit of cooperation, the Golden Rule, the spirit of love, should prevail. And as this is true, all those filled with the spirit of the Master and living close to him will find fellowship one with another in yielding personal preferences in the interest of the whole number.

### **CONSCIENCE TO BE RESPECTED**

"The only things that may not be yielded to the will of the majority are matters of *conscience*. No one is to do what he believes to be sin, injustice, wrong, even though all the remainder of the brethren think it right. And no one is to leave undone what his conscience dictates, even though so directed by all the remainder of the brethren of the Class.

"Conscience is always to be respected -- never to be throttled or violated. Nor is any one who stands faithful to his conscience to be disesteemed therefore by his brethren, even if their consciences view the matter differently. On the contrary, his courage in standing by his convictions is to be considered estimable.

"On these principles liberty may be maintained in the Body of Christ; and we shall find blessing in proportion as those of one mind can fellowship with each other. Where fellowship is not maintained, the assembling is neither desirable nor in harmony with the divine arrangement. But where the brethren find it advantageous to meet in different classes, it will usually be found, we believe, that originally too great restraint of personal liberty was exercised, and that the majority were too careless of the sentiments of the brethren constituting the minority.

"But even where it may be found necessary or desirable to have more than one gathering of the Lord's people in one city, it certainly still is true that they should have one heart and one mind, and be of one brotherhood under the Anointed Head. They should consider each other's interests, and do all in their power 'to provoke one another to love and to good works.' - Hebrews 10:24." - R5501.

Less than a year previously he had written: "If . . . a Class finds that it cannot agree, and would make better progress as two Classes, we would concur in that conclusion as a wise one, as much as we would deplore the necessity of a division. Such a separation would not necessarily alienate either Class from the Lord's people, nor from the Society, because both acknowledge Jesus as their Redeemer, and both acknowledge that his blood is primarily efficacious." - R3285.

Let us apply these words to any given case. Here is a Class, we will say, which, much as Brother Russell deplores it, separates on the "sin-offering, covenants, presence of the Lord" issues. What course does Brother Russell pursue? Does he say: "I'll serve the one, and not the other"? Does he say: "I'll find out which of them seems closest to my view, and serve it, forsaking the other"? No, indeed! He says their separation from each other will not necessarily separate either from the Society; which, since he controlled all the Society's property and activities, was his modest way of speaking of himself. If one or both classes became alienated from him, is it not clear that,

whatever the reasons given, the true cause was something else, and not these doctrinal matters themselves? Brethren, where the spirit of Christ, the spirit of brotherly love, prevails, people do not separate for *any* reason. Doctrinal differences, except on the fundamental items of our faith, have never in themselves brought about a division, and they did not do so during those controversial years. Separations, indeed, did take place during those controversies. But they did not result from those controversies. Differences of opinion are unhappy only when they sharpen tempers and occasion ill-will. Otherwise they may be found profitable in our education in the school of Christ.

### **STILL MORE LIBERTY -- THE REAL NEED OF THE CHURCH**

There is an instructive paragraph from Brother Russell's pen on this very point in the Sixth Volume. Let me quote it here in concluding this discussion:

"The Apostle declares that it is the Lord's pleasure that there be no schism in the Body -- no splits, no divisions. With human methods divisions are unavoidable -- except as in Papacy's period of triumph, when the nominal system became powerful and used drastic methods of persecution in dealing with all not fully in accord with itself. That, however, was *a unity of force*, of compulsion -an outward unity, and not a unity of the heart. Those whom the Son makes free can never participate heartily in such unions, in which personal liberty is utterly destroyed. The difficulty with the Protestant denominations is not that they are too liberal and, therefore, have separated into many fragments, but rather that they still have much of the spirit of the mother institution, without possessing the power which she at one time exercised for quelling and suppressing liberty of thought. We will, doubtless, surprise many by saying, that instead of having too many divisions or splits of the kind we now see on every hand, the real need of the Church of Christ *is still more liberty -- until* each individual member shall stand free and independent of all human bonds, creeds, confessions, etc. With each individual Christian standing fast in the liberty wherewith he was made free by the Lord (Gal. 5:1; John 8:32), and each individual Christian united in loyalty to the Lord and to his Word, very quickly the original unity which the Scriptures inculcated would be discerned and all true children of God, all members of the New Creation, would find themselves drawn to each other member similarly free, and bound each to the other by the cords of love far more strongly than are men bound in earthly systems and societies. 'The love of Christ *constraineth us*' (*holds us together*. - *Young's Concordance*). - 2 Cor. 5:14." - *S.S. Vol. VI, pages F241, F242.*

- *P. L. Read.*

## **"We Shall Be Like Him"**

We shall be like Him. O, how rich the promise!  
What greater could our Father's love prepare?  
Few are the words, and softly are they spoken,  
But who shall tell the glories hidden there?

We shall be like Him, for we'll have His nature,  
He'll lift us up and with His glory bless;  
He took our sin, O wondrous condescension!  
That He might clothe us in His righteousness.

He bore our sickness, fainted with our weakness,  
That He might give us perfect strength and health;  
He walked with us in poverty and hunger,  
To make us sharers of His boundless wealth.

We shall be like Him, raised above all weakness,  
Forever past all weariness and pain;  
E'en death itself shall have no power to touch us,  
When like our risen Lord with Him we reign.

While now in gracious love He calls us brethren,  
And we His spotless robe with gladness wear,  
Faith grasps the promise of the glorious future --  
"We shall be like Him when He shall appear."

O, what has earth our thirsting souls to offer,  
Compared with that abundant life to come?  
How poor its pleasures and how dim its splendor,  
Beside the glory of the promised throne!

- *S. M. Hodgdon.*

## **The Christlike Character**

*"Be clothed with humility." - 1 Peter 5:5.*

OUR Lord's commandments to his followers are, of course, our direct source of instruction on the essentials of the Christlike character. But in addition to our Lord's precepts, we have in the Gospels even more convincing instruction from our Lord's own life; for it is there that we see the Christlike character in action. In short, his life was more eloquent tuition than even the commandments he gave us; or, to put it another way, our Lord's commandments epitomized what he taught, by practical demonstration throughout his unblemished life.

It is a stimulating experience to work steadily through the Gospels looking in turn for each of the elements which, in total, made up the supreme character of Jesus. Humility is a good starting point for such a study, because it seems to be the basic element, without which the others cannot be acquired or cultivated. We have only to consider the other elements of character quite briefly to realize that humility is fundamental. Could a proud character, for example, live a life of submission to God's will? Could self-confidence accept the claims of faith? True humility, on the other hand, is the one quality which is contrary to our natural make-up. Even the person with natural tendencies to meekness still feels within himself some pride or selfish interest in his or her own thoughts or judgments. There is also, of course, a mock humility, which derives from lack of character. It is characterized by indecision and the evasion of responsibility, whereas the spiritually humble soul acts with confidence, knowing that humility opens the door to heavenly strength and decision. And so we approach this study of our Lord's life by seeing how he lived it-in humility.

### **HUMBLE IN RIGHTEOUSNESS**

Despite the guidance we receive from the holy spirit, it is not easy for us to comprehend what is meant by absolute righteousness. Nevertheless the Son of God, whose unblemished life gave eternal life to us, could say with true humility, "Why callest thou me good? None is good save one, even God" (Mark 10:18). At Jordan he dedicated his life to God afresh by submitting to a baptism which had been instituted as a symbol of the washing away of sins. Can we ever hope to understand the utterly selfless humility which led his steps into the waters of that baptism? John the Baptist had grave misgivings, but it seems unlikely that he realized the depth of the humility thereby symbolized.

Are we willing to risk being misunderstood as Jesus was? Are we willing to be seen in the company of social outcasts (not sharing their way of life, of course), or do we justify our exclusiveness on the grounds that we who have dedicated our lives to God are "not as other men"?

Later in his mission Jesus was to be charged with blasphemy. He whose reverence for his heavenly Father radiated from every act and statement of his life, must surely have been tempted to act with understandable self-justification, but he remained humble.

## **HUMBLE IN POWER**

No human being can have the faintest conception of the profound humility indicated in the words of the Apostle John: "The Word became flesh and dwelt among us" (John 1:14). For although "All things were made by him; and without him was not anything made that was made," yet he condescended to come into a world which was not even to provide him with a home of his own. Later, in fact, he was to say that even the animals of the field were better provided for in that respect. When the appointed time came for him to present himself to the people of Israel as their King, he was content to do so without the grandeur due him, but in humility riding on an ass. It can be said with truth that in so doing he was thereby fulfilling prophecy, but he was not an automaton. Prophecy foretold what he would do of his own free will, and he did it with true, dignified, and kingly humility.

If we try to put ourselves in the place of the Jews of those days, perhaps we might wonder whether we, ourselves, would have recognized the future King of Israel, the conquering Messiah of the Psalms, if we had first met him clothed in a humility which must have appeared to be a travesty of kingship. It is in such acts, however, that Jesus helps us to recognize that we too should carry the honor of sonship unassumingly.

This humility in power was revealed also when the Devil tempted him, saying, "Cast thyself down ... " -- in other words to demonstrate in one dramatic act that he was indeed the Son of God. Doubtless that temptation was repeated again and again as Jesus faced the derision of arrogant critics, until the supreme test at Calvary when in his dying agonies he heard the taunt, "If thou be the Son of God, come down from the cross."

## **HUMBLE IN PUBLIC LIFE**

It was noticeable also how Jesus kept out of public and especially political life. How easily he might have argued that he was under obligation to give moral leadership to those who sought to release God's chosen people from the dominance of heathen oppressors and the Holy Land from pagan defilement. Yet Jesus urged his followers to do more than accept the symbol of repression embodied in the carrying of a Roman soldier's load for a mile, but to do it willingly for double the distance. When John the Baptist was arrested and thrown into jail, Jesus moved away from the area rather than become involved in the Baptist's clash with the governing powers. Whatever the full reason for such actions they could be made only by one for whom humility and total submission to God was a fundamental attitude of mind. When it came his turn to be taken into custody, he meekly submitted, after permitting and repudiating Peter's show of resistance.

His bearing before the High Priest, the Sanhedrin, Pilate, and Herod radiated a dignified humility. In so doing he demonstrated the moral power of that great quality, for he thereby compelled his judges to commit themselves to full responsibility for their actions, and at the same time left them with uneasy consciences. Pilate, we recall, was clearly agitated and unwilling to sentence Jesus, and Caiaphas also appeared to have an uneasy conscience.

## **HUMBLE IN MIRACLE WORKING**

It is against that background that we appreciate more fully our Lord's efforts to avoid publicity for his wonderful works. To the leper he said, "See thou say nothing to any man," and the same on many other similar occasions. To some Jesus did not even reveal his identity. After the Transfiguration he instructed the three selected disciples to tell no one of what they had seen.

That this embargo applied to the other disciples, helps us to realize what dangers Jesus saw even to his own followers in what might well have been regarded as grounds for understandable pride.

### **HUMBLE IN FRIENDSHIP**

Jesus presented himself very humbly to the people of Israel by coming to them, not directly from the Bethlehem of clear prophecy, but from the despised Nazareth. For those who had fed only on the prophecies of a glorious Messiah, that insignificant country village provided, quite deliberately we assume, a screen which concealed his truly kingly qualities from all but the spiritually minded. Throughout his mission Jesus' name is linked always with the poor and those of no social consequence. It was always in the humble homes that he accepted hospitality. Whenever Jesus was found in the company of dignitaries, it was to reprove them, but it was the humble people who followed him gladly. He ate with publicans and sinners and earned thereby the contempt of the Scribes and Pharisees. His disciples were, in the main, men of humble origin, who lived simple lives as working people. Boats which doubtless smelled strongly of fish were his pulpits. Nowhere do we read of his traveling about the land by carriage, but always on foot. He spent his last evening of freedom with the very ordinary men who formed the core of his disciples, and in his last service to them he took on the menial duty reserved for the lowest class of servants, namely, the washing of his disciples' feet.

In all this Jesus demonstrated that not only is humility an essential basic element of Christian character, but as his humility permitted God's purposes to be fulfilled in him, so Jesus also can work only through those who are humble.

Just so, can we go on through the other aspects of our Lord's character. Such a study reveals features which are sometimes overlooked because they are subordinated to other, stronger aspects in particular situations. For example, while submissive obedience characterized our Lord's reaction to the Tempter in the wilderness, humility, as we have seen, was also in operation: there was selflessness and devotion when he resisted the temptation to satisfy his natural hunger; reverence was displayed when he answered, "Thou shalt not tempt the Lord thy God," and self-discipline in the words, "It is written. . ." thus showing that the written Word was God's law to him.

In our Lord's last week on earth, he revealed the qualities of gratitude, love, sympathetic understanding, humility, meekness, compassion, faith, reverence, contentment, courage, zeal, holiness, patience, submissive obedience, steadfastness, discernment, prudence, and superlative judgment. It is an exhilarating experience to find them for ourselves, and such a study throughout the Gospels adds vividly to the reality of our appreciation of Jesus as a glorious personal character.

*- L. H. Bunker - Eng.*



## Pauline Sonnet Sequences

### I -- The Fight

My son, Timotheus, I have fought  
The fight and found it good; for I have met  
The herds of Bashan; Ephesian beasts have set  
Their fangs to rend; and poisoned barbs have caught  
And pierced the web of doctrine which I taught;

But I laid hold on God. The bayonet  
Of Truth has slain the foes of Christ; and yet,  
Was ever *love* of Truth too dearly bought?  
I still have on the armor, whole and strong,

And boldly fight the foes intrenched within,  
For victory is the watchword of our days.  
The Christian may not compromise with wrong,  
My son. Be strong. To weaken is to sin.  
To live is Christ. No other standard raise.

### II -- The Finish

O Paul, most valiant courser, tell. Just how  
Do matters stand? And "being such an one  
As Paul the aged," do you with patience run  
The race along the track that stretches now  
Toward yonder hill? Upon that gleaming brow  
The goal is set. The race so well begun

Must finish there if thou dost hear, "Well done!"  
O tell! Hast thou had grace to keep thy vow?  
My course is finished, Timothy. The prize  
Is won. I stand a victor before the gate  
Of heavenly courts, and bright, eternal years  
Unfold before my feeble, wondering eyes.  
The time of my departure I await  
In hope, forgetting now the toil and tears.

### III -- The Faith

And I have kept the faith. Through good and ill  
Report, my God has given power and grace  
To keep committed truth; and in the space  
Of time apportioned me I live to will  
And do Him service; afflicted, to fulfil  
All that which is behind in Christ; abase  
Myself that in no way I shall erase  
The luster of His image with me still.

It is the "faith of God" that I have kept.  
It is His gift most precious. The faith He gave  
To Israel is mine. In faith I bow  
With all the righteous prophets who have slept  
In confidence of rising from the grave.  
Let Christ be magnified! "As always, so now."

### IV -- The Crown

And now henceforth there is laid up for me  
A crown of righteousness. It shall be mine  
On that great day of days when our benign  
And gracious Lord shall call, and I shall see  
His Face, and all His power and majesty

That once before I glimpsed. Those Hands, divine,  
Hold now a crown of heavenly design,  
The righteousness of immortality.  
And not for me -- not for me alone  
Is this most precious thing. It is for all --

Each true, and chosen, faithful one, who hears  
And loves the Lord, all unashamed to own  
And praise His name. Be faithful to thy call,  
My son. A crown be thine when Christ appears.

- *Nellie Florence Jolly*

## THE QUESTION BOX

*"Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink." - Exodus 24:9-11.*

### *Question:*

In Exodus 24:9-11 the statement is made that "they saw God . . . the God of Israel." How is this to be understood in harmony with St. John's statement in John 1:18, where it is written: "No man hath seen God at any time."

### *Answer:*

The Exodus passage must be understood as a vision in which a representation of God and his glory was seen. St. John's statement, on the contrary, is a literal statement of fact.

The impossibility of human beings seeing God with their natural eyes is plainly stated by other New Testament writers and is attested also in the Old Testament. Our Lord Jesus, himself, in his conversation with the woman at the well, recorded in John 4:24, referred to God as a Spirit; that is to say, as a Spirit-being.

The statement of St. John (John 1:18), that "no man hath seen God at any time," is repeated by St. John in his First Epistle, chapter 4, verse 12 (1 John 4:12), in identical words. In Colossians 1:15, St. Paul speaks of the "invisible" God.

In 1 Timothy 1:17 St. Paul writes:

"Now unto the King eternal, incorruptible, *invisible*, the only wise God."

In that same Epistle, chapter 6, verse 16 (1 Tim. 6:16), he tells us that our Lord Jesus also, as well as the Father, "dwelleth in the light which no man hath seen, nor can see." The writer to the Hebrews states in chapter 11, verse 6 (Heb. 11:6) that "he that cometh to God must *believe* that he is." These words imply that God's existence is not possible to establish by an appeal to any one or all of our five senses. We cannot see, hear, taste, touch, or smell him. If we would draw near to God; we must do so by faith; we must *believe* that he is. This same writer, in the same chapter, Heb. 11:27, tells us concerning Moses, that "he endured as seeing him who is *invisible*." This fully agrees with the word of God to Moses himself, recorded in Exodus 33:20: "Thou canst not see my face; for there shall no man see me, and live."

How, then, is the Exodus passage (Ex. 24:9-11) to be understood? We reply: It was a vision. That which was seen was a representation of God and his *glory*. In examining the vision we find that except for the mention of his "feet," no description is given of the God of Israel whom they saw. The entire description is concerning the pavement under his feet, which is said to be of a sapphire stone. This description is identical with the description of the throne of God given by the Prophet Ezekiel. In chapter 1, verse 26 of his prophecy (Eze. 1:26), Ezekiel writes: "There was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." Because of this similarity between the throne described in Ezekiel's vision and the description of the "pavement under his feet" in the

Exodus passage, it is probable that here, too, as in the vision given Ezekiel, God appeared as a man. In neither case, however, would it be the person of God that was seen, but merely a representation of God.

The conception of God as possessing human attributes and affections underlies every reference to him throughout the Scriptures. In view of the fact that man was originally created in the image of God, it is not to be wondered at that our conception of him is as though he were like us, except, of course, very much grander and higher. Our Lord Jesus taught us to look up to God as our heavenly *Father*. The only way we could do this is to conceive of him as in some way like our earthly fathers. Our earthly fathers are able to see -so also is God. Hence we think of him as possessing eyes. Our earthly fathers are able to hear-so can he. Hence he possesses ears. And so, throughout the Scriptures he is represented as like a human being in that he possesses a hand, an arm, nostrils, feet, voice, etc. (Josh. 22:31; Jer. 32:17, 21; Ex. 15:8; Nah. 1:3; Gen. 3:10). Like a military leader, he "musters his host" to battle (Isa. 13:4). He "makes bare his holy arm" (Isa. 52:10). In Genesis 3:8 he is represented as *walking* in the garden. The High Priest was instructed to bless the nation in these words: "The Lord make his *face* shine upon thee" (Num. 6:25). He is said to have spoken unto Moses "face to face" (Ex. 33:11). After wrestling until the breaking of the day with a man, Jacob said: "I have seen God face to face" (Gen. 32:30). These expressions are all figurative. They describe the vivid impression experienced by the persons concerned. They were all associated with outstanding events in their lives or in the life of the nation.

In the case of those who "saw God" in Exodus 24:9-11, the vision given them came in connection with an extremely important event. The previous verses show that it was in connection with the giving of the Law Covenant. How appropriate that the leaders of the nation should be given a vision of God at such a time, while they were engaged in eating and drinking the covenant-meal!

- P. L. Read

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"I opened the old, old Bible, and looked at a page of the Psalms,  
Till the wintry sea of my troubles, was soothed as by summer calms;  
For the words that have helped so many, and that ages have made more dear,  
Seemed new in their power to comfort, as they brought me their word of cheer."

## Recently Deceased

Sr. Matilda Baker, Portland, Ore. - (May)  
Sr. Anna Hagen, Minneapolis, Minn. - (March)  
Sr. Natalie Lankheim, Hialeah, Fla. - (April)  
Sr. Mary Letki, Buffalo, N. Y. - (May)  
Bro. J. H. Temple, Lebanon, Ore. - (April)  
Sr. Lorinda Tucker, Milwaukee, Wis. - (May)