

THE HERALD OF CHRIST'S KINGDOM

VOL. XLIII July, 1960 No. 7

Free Indeed

"If the Son therefore shall make you free, ye shall be free indeed." - John 8:36

THE love of freedom is inherent in all of God's intelligent creatures. Moreover, under certain limitations, it was manifestly his purpose that all enjoy liberty-the limitations, in every case, being those of righteousness, of respect of and submission to the divine law, and mutual love and respect for the rights and liberties of fellow creatures.

However, *many* have very different ideas of freedom from this. One of the world's great champions of human liberty-Abraham Lincoln-once said:

"We all declare for liberty; but in using the same word, we do not all mean the same thing. With some, the word liberty may mean for each man to do as he pleases with himself, and the product of his labor; while with others the same word may mean for some men to do as they please with other men, and the product of other men's labor."

Again he wrote:

"The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act, as the destroyer of liberty. Plainly, the sheep and the wolf are not agreed upon a definition of the word liberty."

As we look around us today, it seems evident that there are yet many men who have not repudiated the wolf's dictionary. Such are anxious to cast off all restraints of God and man, to pursue a selfish course, untrammled, and without regard to either their obligations to God, or the rights of their fellow-men. Such ideas of freedom(?) lead only to anarchy and destruction. And those who hold them look upon all wholesome restraints of law and order as infringements of their rights, and consider themselves in bondage under them. This is the rapidly growing sentiment all over the world today among the masses of mankind. And this is what makes the outlook for the future so ominous, threatening the utter wreck of the present social order in world-wide anarchy.

"Today the whole world is divided between human slavery and human freedom-between pagan brutality and the Christian ideal. We choose human freedom -- which is the Christian ideal."

Thus spake the late President Roosevelt in his historic address, May 28, 1941. Then, after observing that it was possible for the seeds of the present menace to human liberty to be planted and allowed to grow only in a world such as the postwar world of the 1920's, which "we will not [again] accept," he went on to say, "we will accept only a world consecrated to freedom of speech and expression -- freedom of every person to worship God in his own way freedom from want and freedom from terrorism."

The next day Foreign Secretary (later Prime Minister) Anthony Eden stated Britain's war aims. He called for permanent guarantee of the "four freedoms" mentioned by President Roosevelt. He spoke of "a new moral order" in the world, in which there will be no starving peoples, in which nations will trade at will and to mutual advantage, in which there will be work for all and assurances that chaos must not come again to this world. He envisioned the establishment of social security in all lands.

Unfortunately details as to how this "new moral order" is to be secured and the "four freedoms" established do not appear in either speech. Nor are we ourselves able to furnish these details, much as we can and do sympathize with their objectives. We know only that God has, indeed, promised such a world as these statesmen hope to see -- one even better than they hope, and that his promise is certain of fulfillment. Meantime we are determined not to *think* or *speak* or *do* anything that might tend to discourage in the slightest degree, those who, in high places, are filled with such ideals and who are laboring to accomplish them in the earth. On the contrary let us pray for such and to the extent of our ability cooperate with them to those ends. - 1 Tim. 2:1-3.

THE INFLUENCE OF THE BIBLE

There have been two main contributing causes which have operated to produce the liberty known and experienced in the world to date. One of these is the Bible. As we compare the various degrees of civilization throughout the world, and note that the wisest and best laws and the wisest and best execution of them and the greatest true liberty of the people within reasonable bounds are found in those nations which have most revered the divine message, the Bible, it is a strong argument that the Word of God has not only influenced the "little flock," who take it most seriously, and who lay aside every weight and hindrance and worldly ambition to run with patience in the footsteps of Jesus, but it has influenced the minds of many who have never taken this step of full consecration. In a word, the liberty wherewith Christ makes free is not the liberty of license but the liberty of reason, of justice, of love; and in proportion as any one has received the spirit of the divine teaching, in that same proportion he is a freeman. We thank God, therefore, for the measure of national liberty which prevails throughout the world, even while we see clearly from the prophecies of the Scriptures, as well as written on the pages of the daily press, that a great misinterpretation of liberty is rapidly spreading throughout the world, which will eventually wreck the present civilization in anarchy.

THE FIGHT FOR LIBERTY

The second contributing cause of the liberty known and enjoyed by-mankind up to the present time is warfare. We think it is not an over-statement to say that all, or nearly all, the liberty there is in the world today has been paid for; practically none of it has been attained without sacrifices. Why? Because selfishness is so entrenched in the race that those who possess power, authority, privilege, opportunity, would hold these for themselves to the disadvantage of others -- to the

enslavement of others -- were not the rights and liberties fought for. Looking back over the history of nations and, regardless of one's views as to the propriety of a Christian engaging in warfare, every reasoning mind can see that only through wars have liberties come to the human race. The mistake that is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through wars or any other means within the power of Adam's race.

The Scriptures point out to us that there is a limit beyond which we must not expect selfish humanity to make progress -- that any progress beyond that limit must come from on High, through the establishment of the Kingdom of God's dear Son; that while wealth and influence and talents will yield to the pressure of the masses for their own protection and aggrandizement, they will not yield everything, but would permit the entire social structure to dissolve rather than to submit to a general equalization, such as is the aim of Socialism. Hence Socialism, while not intending anarchy, will produce anarchy; while striving for greater liberty and universality of blessings of earth, will effect a wreck of all these. Thanks be to God that his program is that on the wreck of present institutions he will establish the true reign of liberty on-the-plane of love, under the guidance of the Master and his joint-heirs.

However, while we await that kingdom let us not despise our present national liberty, imperfect though it be. Usually blessings are valued rightly only when they are taken from us. It is not long since we were doing some sober thinking as to the possibility of losing our national liberty. Such thoughts should lead us to very earnest thankfulness to God that this liberty has been preserved to us. Nor should it be difficult for us to be grateful also to those who bore the brunt of the sacrifice, many of whom laid down life itself in the cause of freedom.

LIBERTY TO BECOME SONS OF GOD

From these reflections on the liberty known and experienced by mankind in general, let us now turn to another phase of our subject: "The glorious liberty of the children of God." - Rom. 8:21.

Our Lord well knew that we might have all the inalienable rights mentioned in the Declaration of Independence, all the opportunities afforded by wealth, all the knowledge and skills resulting from higher education, and yet not be really and truly free, in his sense of the word. It was for this reason that he said to some who were beginning to have faith in him: "If the Son therefore shall make you free, ye shall be free indeed." - John 8:36.

St. Paul knew how true this was. He had the freedom which came as the result of having been born a Roman citizen. And yet he tells us, in Romans 7:19, that "the good that I would I do not; but the evil which I would not, that I do."

Are these the words of a free man? No, indeed! These are the words, not of a free man, but of a slave.

Dearly as we may love liberty, there is no man who actually possesses it yet, for as the result of the fall of Adam all men became the slaves of Sin and, to a great extent, the tools of Satan; and never, until the promised restitution of all things is completed, will men enjoy the precious boon of liberty in its full sense. This is one of the elements of the Gospel, that Christ is to bring liberty to the captives of sin and death, and to let all the oppressed go free. - Isa. 61:1.

Of course, to those who believe that death itself is a great blessing, liberating our spirits from their present bondage to earthly conditions, the Gospel message is without meaning. But to us

who have learned the true nature of man, and who know that he is mortal, and not only mortal, but dying, this promise of liberation from the prison-house of death, though stated centuries ago, holds our interest with a stronger grip than would tomorrow's headlines, if we could read them today.

While, however, the actual freedom or liberty of the children of God is not yet enjoyed by any, the inheritance of it being lost by Adam's fall, a few have regained their *title* to that inheritance.

How did they do this? By faith in Christ, who, with his own precious blood, purchased it for all who will accept it as the free gift of God's grace. And these few have, by faith, already passed from death to life (John 5:24; 1 John 3:14) and are now, therefore, *reckoned* free -- free from sin, and its condemnation, death-righteousness being imputed to them. Thus they hold a sure title to this glorious liberty, which all the sons of God will possess when fully restored to the mental and moral image of God.

A ROBE OF RIGHTEOUSNESS

As above indicated, the full liberty of the children of God is not yet ours, except by faith. However, while realizing this, let us not fail to note the measure of that liberty which is ours even now. It is *very* considerable. The liberty of the Christian is stated by the Apostle John to be the liberty, power or privilege, of becoming a son of God. "As many as received him [Jesus], to them gave he the power [liberty] to become the sons of God, even to them that believe on his name." (John 1:12.) That is to say, our Savior offers to all who accept him, and who desire to regain the mental and moral image of God, lost by Adam, and who desire to return to the relationship of children of God, a release from the sin which brought condemnation upon us all six thousand years ago; it means also that over such he will throw a robe of righteousness, which will cover all their present imperfections and unavoidable weaknesses. Clothed thus, in this white raiment, they need not wait for the Millennial Age, but may at once go to God, by faith, and find immediate acceptance in his presence, and secure grace to help them in every time of need. Thus may they continue under this precious robe of righteousness throughout their earthly career until, having proved, by their obedience in the present life, the sincerity of their consecration to God's will and service, they shall ultimately be delivered from all the present weaknesses into grand, perfect, spiritual bodies, like unto their Lord's. This is the promise to the overcomers, who thus will be received into final and complete sonship as heirs of God and joint-heirs with Jesus Christ their Lord and Savior.

A remarkably clear and, we believe Scriptural, presentation of the meaning of the robe of righteousness, or "white raiment" as it applies to the believer's standing in the present life, is found in the writings of Brother Russell, under the caption:

"WHITE RAIMENT LOANED TO US"

"The Scriptures give us to understand that at the very beginning of our Christian experience we, figuratively, are clothed in white raiment. This white raiment represents justification -- we are justified freely from all things. It is a robe without spot. It is sometimes spoken of as Christ's robe of righteousness because it comes to us through Christ. It is to be had only through him. He is able to impute to us, to loan to us, grant to us temporarily, this robe. It is spoken of as the wedding garment. At an oriental wedding, a wedding garment of white linen was used to cover over the clothing worn by each guest. It was loaned to the guest at the wedding by the host, when he appeared at the wedding feast. White linen signifies purity. So when Christ gives us the use of his merit, it is as a white garment to cover our imperfections. It is an imputation of his right-

eousness which is to us justification. We are exhorted to keep our garments unspotted from the world. The imputation of righteousness given us we are to preserve, to maintain. But we cannot fully maintain it of ourselves. Our tongues may sometimes say things that we wish they had not said and our hands may sometimes do things we would not desire. Hence God has provided a way by which our blemishes or transgressions may be eradicated-those not willful. This way is our daily application for the cleansing of these unwilling transgressions through the precious blood. Thus we keep our garments unspotted from the world. Thus our justification, our white robe, is maintained-should be maintained."

White raiment, however, is not only provided as a precious covering robe for the believer to wear during this present life. It is stated as the reward of the overcomer which he will realize in the future. "They shall walk with me in white for they are worthy." "He that overcometh, the same shall be clothed in white raiment." - Rev. 3:4, 5. The significance of this figure of the white robe in the sense of a reward to be granted the overcomer after he has successfully completed his trial and been faithful unto death, is also most clearly unfolded by Brother Russell in another article:

"THE WHITE RAIMENT OF THE KINGDOM"

"It is not sufficient that we have the *imputation of* our Savior's righteousness. This imputation is only a temporary arrangement. We need to come to the place where we shall have a righteousness of our own. Our flesh is imperfect. . . . In spite of our best endeavors, things are bound to go more or less wrong. But we are to prove ourselves overcomers - more than overcomers. The Lord has arranged that at the conclusion of our trial, at the end of the present life, all the overcomers shall receive the new body. This new body will be a body of actual purity. Thus, as the Apostle *says*, we shall be 'clothed upon with our house which is from heaven.' So our raiment will be changed from a garment of imputed perfection, our justification by faith, to that which represents actual perfection. At the resurrection we shall receive that body of inherent purity, without blemish, without spot, which is here pictured as 'white raiment.'"

What a wonderful Gospel it is, and how little do we need to be ashamed of it! And all this grace comes to us merely by believing in the name of Jesus, and all that that name implies. The name of Jesus signifies Savior or Liberator, as indicated in Matthew 1:21, which reads: "Thou shalt call his name Jesus, for he shall save his people from their sins."

But is it only to believers in his name that our Lord grants this privilege or liberty of becoming sons of God? Yes, we answer, only to these. Belief in no other person will do, nor will the acceptance of our Lord by any other name than the one which acknowledges his ransom-sacrifice avail. He must be recognized as Savior, not merely as Teacher or Guide. He saves his people from sins that are past, as well as teaches and guides them to abhor and avoid sins in the future.

It is worthy of notice, too, that this privilege of becoming sons of God was not extended to the overcomers of the past ages, nor will it be offered to such as prove faithful during the Millennial Age. These are represented in the Scriptures as receiving their life from the Christ (Head and Body). They will thus be not sons, but grandsons, if you please, of the Father. Though the race in general will not become sons of God, they may secure, through the sons of God, freedom from death, pain, etc. (Rom. 8:18-22.) The children of Christ -- all who receive the redemption life, will stand as dear and as close to the Father, Jehovah, as sons, even as in the earthly family, the grandsons are as dearly loved, and as kindly treated. But none of them can be made perfect, without us, the sons and heirs, as the Apostle makes plain in Hebrews 11:40.

The manifestation of the sons of God is, therefore, the great event for which the whole race of mankind waits and hopes and groans, even though most of them do so in ignorance. Their hopes and expectations, not being clear, may be summed up as a vague longing for a Golden Age, a good time by and by.

Just now we said that the privilege of becoming sons of God is extended, in this Gospel Age, only to believers in Jesus as their Savior, their Liberator. Some one has put this thought in a heart searching question and presented it in a couple of verses which appeal very strongly. They read:

"It means so much to me, that, when he came,
They called him 'Jesus!'
'Tis a gripping name
That takes a saving hold on one like me,
Who lifts new-visioned eyes that now would see
All false lights fade in presence of the true
What does it mean to you?
"It means so much to me, in crisis hours
When right seems baffled by opposing powers
To hear his strong voice call,
'Be of good cheer,
For I have overcome this world of fear.
Here's refuge in my word my word is true!' --
What does it mean to you?"

Brethren, let us appreciate to the full Christ's offer of freedom -- the glorious privilege he extends to us of becoming sons of God. Let us be strong, acquitting ourselves like men, receiving now by faith the special favor to be brought to us at the appearing of our Lord Jesus, who will himself present us by his side before the Father, unblameable and unproveable in love.

- *P. L. Read,*

Israel Today

*"But thou, Israel, art my servant, Jacob whom I have chosen,
the seed of Abraham my friend." - Isaiah 41:8.*

Sydney, Australia, May 25, 1960

Tonight we conclude a five-month lecture campaign in the "down under" countries. Our last public meeting will be held here in Sydney at the Stawell Lecture Theatre, a modern and excellently equipped auditorium for an illustrated presentation such as we have to offer. God willing, tomorrow we fly to Honolulu.

Our most successful public witness in Australasia was held in Melbourne earlier this month when approximately 450 people turned out at the well known Assembly Hall. All in all it has been a very worth-while experience touring here in the southern hemisphere, declaring the goodness of God toward the children of men and especially toward his people Israel.

THE PROSPECTS ARE SWEET

What promises to be one of the greatest scientific developments of our time is progressing favorably in Israel. The Zarchin-process plant for the desalination of sea-water, reported earlier in this column, will be in full commercial operation before the end of 1961, according to Mr. David Karr, the President of the Fairbanks-Whitney Corporation of New York, one of the world's largest water supply firms, which has set up a joint -company -with- the Israel Ministry of Development for the exploitation of the Zarchin patent.

The plant, to be built in Eilat, on the northern coast of the Gulf of Aqaba, an extension of the Red Sea, will produce up to a half million gallons of water daily at the low price of 400 per thousand gallons. A pilot plant, the exact location of which is being kept secret, is now producing 6,000 gallons of water a day, and the progress is "enormous," said Mr. Karr. "We have learned how each and every stage of the process works. We have examined the co-ordination between the various stages and we have seen how production may be stepped up."

Lavishing praise on Mr. Alexander Zarchin, Israeli scientist (a Russianborn Jew), the inventor, Mr. Karr, said:

"There is more know-how in that man's brain than in the 127 years of knowledge accumulated during the existence of Fairbanks-Whitney Corporation."

"There is not a single one of his ideas," said Mr. Karr, "which is not possible to implement."

If the Zarchin process is as good as the experts believe it to be, the food problems of the world will be solved, making the deserts blossom as the rose.

BELOW THE BRINY DEEP

The first artesian well in Israel territory in the Dead Sea region was struck recently. The new water source has an estimated output of several hundred cubic meters per hour and is expected to

increase present water resources in the area to three-quarters of the potash works' daily average requirements.

Water experts voiced the opinion that they would be able to provide a full water quota for all of the Dead Sea enterprises by the end of the year, covering even the planned expansion program.

The new strike climaxes an intensive search for water carried out in the Dead Sea area during recent years. Until two years ago, local sources were able to supply only up to one-quarter of the daily requirements.

The added source will contribute significantly towards eliminating one of the main bottle-necks in the present production schedules. The water is reported to have a salinity of under 1,000 milligrams per liter, but is not suited for irrigation purposes. It will be used mainly to flush the evaporation pans, replacing the Dead Sea water which has been used hitherto.

GAS FIND WILL BOOST PRODUCTION

It is also learned that the Board of Directors of the Dead Sea, enterprises approved the laying of an eight-inch gas pipeline to the Zohar field, some 15 miles away. Originally, the construction of a six-inch pipeline had been envisaged. The \$500,000 project is expected to absorb the entire present output of the Zohar gas-field estimated as equivalent to some 80,000 tons of fuel oil per year.

The construction of the pipeline is linked to the expansion of the Dead Sea enterprises, which plan to boost their potash production capacity to 400,000 tons per year, as compared to 180,000 tons at present.

MORE WEALTH IN THE DEAD SEA AREA

Two new gas-bearing layers have been found at the Zohar Six drilling of the Naphtha Company. One layer is about 100 feet beneath the known gas producing strata and the second one some 600 feet lower down. The find means a substantial increase of the Zohar field gas reserve.

RICHEST TO BE FOUND ANYWHERE

Bromine production is expected to be more than double in the coming year, the Israel Ministry of Development spokesman stated. Whereas annual output was 2,000 tons in 1959, it is expected to reach 4,500 tons by March, 1961.

Israel is the third largest exporter of bromine in the world, and the bromine concentrations in the Dead Sea are the richest to be found anywhere. The price of bromine on the world market has been steadily rising and it now stands at about \$450 a ton.

THIS WILL MAKE A LOT OF PENNIES

Indications of mineral primary copper recently discovered in the vicinity of Timna (where Solomon's mines were located), and a new appraisal of the known ore deposits there, have led experts to double their estimates of the field's production potential, the spokesman of the Israel Ministry of Development has reported.

The proven reserves of copper ore, which had been seven million tons in 1952, are now known to be at least 17 million tons. The average copper content of the ore is 1.4 per cent, which compares favorably with some mines operated in the U. S. with a copper content of 0.9 per cent.

The discoveries were made during a recent field study in the South by a team of geologists.

The primary copper ore is of a higher concentration than the secondary (sediment) ores, which derive from it. Found in veins in conjunction with other minerals, the possibility of exploiting the new finds depends largely on how much soil has to be removed to get at it. The new sources can be commercially exploitable at a depth of up to 600 feet, it was said.

The Timna copper works ended the 1959/60 fiscal year with an estimated profit of between two and three per cent after depreciation and interest. It netted the Treasury \$2,000,000 from the export of its entire output of 6,300 tons of copper cement. The mines worked at a rate of 90 per cent of the plant's present capacity of 500,000 tons a year.

The corporation is now planning to raise copper output to 1.2 million tons a year and to prepare for processing copper cement in Israel, an operation for which Israel is not yet technically equipped.

THE STAR OF DAVID ON THE RISE

A commentator of *The People*, a popular independent Sunday newspaper in London, predicted that Israel would exercise the greatest influence of a new and independent Africa. Israel was described as a world force by the commentator, *Vigilans*, who said that this could not be changed by any "blackmail by Egypt." In an article called "Israel -- the New Power," the commentator declared:

Which nation is going to exercise the greatest influence on the new and independent Africa that is being born? The answer is not Britain, Russia or America, but Israel. Twelve years after its creation, Israel has emerged as the biggest single factor in civilizing the Middle East and, indeed, the whole African continent. . . .

"Engineers from Israel are building roads in Ghana and Liberia. Its teachers and health experts are working in Ethiopia and in the French colony of Chad. And the Belgian Congo, which is to gain its independence on June 30, has already sent a delegation to Israel asking for economic advisers.

"It is an astonishing story of progress by fewer than two million people who occupied one of the least hospitable corners of the earth only 12 years ago, and who have been fighting to keep their foothold ever since. Israel is now a force not only in Africa but in the world, and no amount of blackmail by Egypt will dispose of it. This the British Government should note in recasting its policy for the Middle East. Israel is worth a great deal of help and encouragement to gain as an ally."

BEACON OF HOPE

After spending some time in Israel on a recent visit, M. Mendes -- France, the former Prime Minister of France (who held that office for a longer period than most of the post-war French premiers), had this to say about the fledgling Jewish State:

"To see the country, to feel the throb of its extraordinary vitality, is to measure the immense debt of gratitude owed to Israel. The people of Israel, by their achievements, their great courage and pioneering spirit, offer the world new reasons for hope and optimism. At a time when so much misunderstanding and hostility bars the way to a better future, Israel stands out as a beacon of hope: if men are capable of such constructive work as is being done here, then we need not despair of humanity as a whole."

EUGENE BLACK SEES THE LIGHT

The President of the World Bank, Mr. Eugene Black, at an official dinner given by the Governor of the Bank of Israel, told his hosts:

"I have never seen any country that has done as much and as well as you have in the field of development in the past few years. This is certainly amazing and I congratulate you heartily."

Later, in a statement to the press, he said:

"I was quite surprised to see how much has been done here in so short a time. I don't know any under-developed country which has made such rapid strides in its development, under such difficulties.

WITHOUT A SHADOW OF A DOUBT

In a televised interview program produced in England, in which Mrs. Eleanor Roosevelt was interrogated by newsmen, and which went over the air-waves here in Australia too, she was asked to name the person who in her opinion is the greatest living statesman in the world today.

To the amazement of many, no doubt, without hesitation Mrs. Roosevelt declared David Ben-Gurion, the Prime Minister of Israel, as being "the man." When one takes into account that Mrs. Roosevelt has probably met and conversed with most of the leaders of the great nations of earth, hers is an opinion that carries some weight.

HOW IT HAS AFFECTED THIS JEWESS

Miss Rose Annie Lauterman, of Montreal, Canada, is a sweet little old lady of 80, with a crystal-clear mind, an indomitable will, a heart "big enough to embrace the world," and an amazing insight into the business world which allowed her to snowball a tidy nest-egg into a comfortable fortune.

Miss Lauterman is a strong financial supporter of Israel and has contributed liberally to the upbuilding of the Hebrew University because, as she puts it, "Education stands for the highest expression of Jewish life."

Recently, on a visit to the Jewish State, Miss Lauterman said:

"I think that out of Jerusalem will come a peace that will be an example to mankind and it will eventually benefit the entire world."

This is Scripturally true.

PRAY FOR THE PEACE OF JERUSALEM

A postmark, "Pray for the Peace of Jerusalem," is to be used by all post offices on all mail, starting June 15, for one month. Mr. Haim Ben-Menahem, the Postmaster General, has informed Mayor Mordecai Ish-Shalom, of his acceptance of the Mayor's proposal for the postmark. The phrase, set around a facsimile of Jerusalem's coat of arms, is to appear both in English and in Hebrew.

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

God's Sacred Secret and Its Fellowship

"The mystery ... hid from Ages." - Col. 1:26.

ADAM'S disobedience and resultant legacy of death to all the race have made of highest importance the question of deliverance. Would man ever be released from death? If so, How? By Whom? When?

God's promise in Eden of a future "Seed of the woman" was vague. Only through later revelations was it discernible that it pertained to a Deliverer, a priestly King, who would destroy evil and restore mankind to life. These further promises brought confidence and hope to Old Testament men of faith, strengthened thereby even to die in obedience to God. But for 4,000 years the identity of the Deliverer remained a profound Mystery, referred to in the Scriptures as God's "Sacred Secret," his own personal counsel, not revealed even to angels.

What, then, is the full significance of this expression?

Turning to the commentators we find differing answers to our question. The notes by *Barnes* on Colossians 2:2 suggest that "Christ (Anointed) is himself the mystery," or its solution. Other commentators think God's secret pertained to the including of the Gentiles in the Church, along with the Jews. Scofield in his note on Ephesians 3:6 says: "Thy mystery 'hid in God' was the divine purpose to make of Jew and Gentile a wholly new thing, viz 'the Church which is Christ's body.'" All this is Scriptural, as shown in Eph. 2:15; 3:4-6; and Col. 1:26-28. Certain translations especially favor these thoughts.

Still others hold that the secret is the inclusion of the Church in the work of blessing mankind, under the direction of their Head, Christ Jesus. Certainly this is Scriptural too, because neither angels nor men had previously known anything of God's Secret Purpose of calling out from fallen mankind a class to be associated with the Logos in the work of bestowing on man the blessings which He would purchase in due time.

In view of these scripturally correct, yet divergent views on the meaning of this Sacred Secret, let us endeavor to harmonize them.

THE MYSTERY REVEALED TO PAUL

The Greek word "mysterion" is rendered "sacred secret" by *Rotherham*. The *Diaglott* renders it simply "secret." The *Authorized* and the *Revised Versions* use the familiar word "mystery." It was Paul who interpreted the mystery, and he states that he received the understanding by special revelation for the instruction of the Church. (See Eph. 3:3; Gal. 1:12; 2 Cor. 12:7).

So we logically turn to his writings for the explanation. Inasmuch as God has revealed it for us, it becomes our duty and privilege to learn the answer.

At the time Paul wrote the Ephesian and the Colossian letters, various forms of "angel worship" had invaded the Church. The Greek "gnostics" and certain Jewish sects were promulgating doctrines which held that others of the angels should be worshiped, along with Christ. The Judaizers even invoked the angels as intercessors in their prayers.

Hence, in those letters, Paul combats this error, as we note particularly in Col. 2. In Col. 2:18 he warns against a pretended humility (asceticism) and against a worshiping of the angels. In Col. 2:10 he argues that since Christ is the *head* over all angelic power, he only should be worshiped. And in Col. 2:9 he says flatly that all the fullness of the deity (Gr., the godship, i.e., the headship, the executorship of God's purpose) had been placed in Christ Jesus only.

Then in Col. 2:15 he shows that Christ had overthrown the usurped rulership of those fallen angels, and had exposed or made a spectacle of them before the loyal heavenly hosts. Paul's argument is that God had placed in Christ alone all power and the complete execution of His purpose, and had made him the head over all angelic powers.

This is further shown by Paul's statement in Col. 1:19 that all the fullness of God's Purpose had been placed, reposed, in his beloved Son. In Col. 1:16, 17 Paul makes it even stronger by saying that all beings in both heaven and earth consist or *subsist* only in Christ. What else, then, could we expect than Paul's statement in Colossians 2:2 (*ARV, ASV, Rotherham*) that the Sacred Secret or mystery of God is "Christ." Yes, Christ is the very embodiment, and the fulfillment of God's pre-determined Purpose of the Ages. He is both the expression of and the executor of God's Purpose! To understand *Christ* is to understand God's Sacred Secret.

This astounding fact has been largely hidden by the faulty translation of Col. 2:2, 3 in the *Common Version*. The *Revised Version* reads:

"that they [the Church] may know [understand] the mystery of God, even [namely] Christ: in whom are all the treasures of wisdom and knowledge [God's Purpose] hidden [i.e., stored, reposed, deposited]."

Thus we have a clear Scriptural answer to our question, What is the secret which God kept concealed from men and angels 4000 years? -- yes, which has remained largely concealed even during the Gospel Age and unto this day! And, What is that "Seed of the Woman" which God promised in Eden as man's Deliverer? Paul, as God's spokesman answers: "It is Anointed -- Christ."

THE PILLAR AND FOUNDATION OF THE TRUTH

A poor translation has obscured still another of Paul's clear disclosures concerning God's Sacred Secret. In Genesis 3, the Seed of the Woman and the seed of the serpent were foretold; and were shown as antagonists until the final crushing of the head of the serpent. Paul refers to these opposing "seeds" or organizations as the Mystery of Godliness and the Mystery of Iniquity. In 1 Tim. 3:15, 16 he writes that Christ personifies God's Purpose of the Ages; or as he calls it, the Mystery of Godliness. He indicates that Christ's work as a man, and then as the resurrected all powerful Spirit, is in itself this Mystery of Godliness (or "the Piety"), the very foundation and pillar of the Truth. "The Truth" refers to the complete Gospel message as Paul taught it to the Church, and as we have it in his writings. The context of this passage shows that the *Diaglott* has the correct rendering. This translation adds the last seven words of verse 15 to verse 16 where they properly belong, and it also substitutes the pronoun "who" for the *Authorized version* "God," thus reading as follows: "A Pillar and Foundation of the Truth and confessedly great, is the secret of piety [the Secret of the Godliness; God's Secret, viz.]; he who was manifested in flesh [Logos, Christ] was justified in spirit, was seen by Messengers [i.e., was intently observed by the angels], was proclaimed among nations, was believed on in the world, was taken up in glory."

Here we have Paul's second direct statement that Christ is the very embodiment, the very essence, of God's Sacred Secret. The unfolding of God's secret is simply the understanding of God's Eternal Purpose as carried out by and in Christ.

What, then, about the other Scriptural answers previously mentioned? In Philippians 2 we read that because of Jesus' faithfulness, God raised him from the dead, and exalted him above every name. It was then that all the fullness of God's Eternal Purpose was placed upon his shoulders. Thus it was after his resurrection that Jesus said: "All power is given unto me in heaven and in earth." - Matt. 28:18. See also Acts 13:30, 33, 34; Psalm 2:7; Heb. 1:5; 5:5.

But, was the resurrected Jesus to be *alone* in the gigantic task of executing God's further Purpose in all the ages to come? Was he to operate alone in bestowing on mankind the blessings which the Father had for man; blessings which his sacrifice had won? Was he to enjoy alone the "spoils," or were others to share them with him-share them as a gift from the Father and from himself?

The Scriptures teach that the great, loving heart of God had determined that Christ should not be alone with him on that Divine plane. Others would be there with his first-born as brethren, and as assistants in the great work now committed to him.

And, Wonder of wonders, God's power and grace would be exhibited to all creation by his calling and forming these associates from among those of the lowest plane of the intelligent creation! Yes, God had included this element in his Purpose, hidden from eternity within himself!

Such a far-reaching statement demands Scriptural proof, which follows:

In Ephesians 1:3-5 Paul says God chose (pre-determined) the Church in Christ before the foundation of the world. In 2 Timothy 1:9 he tells of God's wonderful grace in the "holy calling" purposed by the Father for the Church in Christ Jesus "before the world began." In Ephesians 3:9 he speaks of making known the fellowship of the mystery (the participation, the joint-heirship of the Church with Christ) which had been "hid in God" from the beginning. Here are three direct Scriptural statements which include the Church with Christ in the Divine Purpose. The wise man says: "A three-fold cord is not quickly broken." - Eccl. 4:12.

Hence, the full revelation of God's Sacred Secret is:

1. That God uses his beloved Logos as the chief One, the Redeemer and Founder of an anointed company, to be associated with him in the execution of all God's will; and
2. That God's anointed Servant thus consists of Jesus the Head (Chief Ruler) and his mystical Body selected from both Jews and Gentiles, a "new creation" on the Divine plane of existence!

PARTNERSHIP WITH CHRIST

The Scriptures which bear on the association of the Church with Christ are numerous. We note several of the Master's own statements.

In Luke 12:32: "It is your Father's good pleasure to give you the Kingdom," which indicates their participation with him in that Kingdom which had been promised through the prophets. Then just preceding the crucifixion Jesus said that in the Kingdom his disciples would sit on thrones as judges of all Israel. And further, that the Father had decreed a Kingdom to him, which he was now covenanting to his followers. See Luke 22:29, 30, *Diaglott*. That Kingdom covenant is the "sure mercies of David" covenant of Psalm 89, specifically applied to the risen Christ in Acts 13:34. In Isaiah 55:1-3 the Church is expressly invited into that same Davidic Kingdom Covenant. Psalm 89 foretells the work of blessing to be done by the anointed class -- God's Firstborn and his brethren.

In other New Testament figures, these "brethren" are spoken of as Christ's bride; as members of Christ's mystical "body;" and as "living stones," built upon or under Christ as the Chief cornerstone "unto an holy temple." (Eph. 5:25-32; 1 Pet. 2:4-7; Eph. 2:20). The combined Church is also designated as the true "Seed of Abraham" (Gal. 3:29), who will bless all the families of the earth as stated in that Abrahamic promise. That blessing is "life" to the billions of dead, as well as to millions living at the setting-up of the Kingdom.

This association and exaltation of the anointed company with their Head is entirely a matter of grace. It is a gift from God and from Jesus, irrespective of any merit or worthiness in those called.

Let us consider further the word "fellowship," applied to the Church in relation to God's Sacred Secret. This word "fellowship," according to *Strong*, means "participation." 1 Corinthians 1:9 teaches that God invited the Church into fellowship (a participation, a joint-heirship) with Christ. In Ephesians 3:9 Paul states that he was appointed to preach to the Gentiles the good news of the invitation into the "fellowship" or partnership of the "mystery.' In Philippians 3:10, 11 Paul speaks of his fellowship, participation, in Christ's suffering, and his hope of also experiencing the fellowship of Christ's resurrection. In 1 John 1:3 the Apostle speaks of the fellowship of the Church with both the Father and the Son, in agreement with Romans 8:17 where Paul says the Christian becomes an heir of God, joint-heir with Jesus Christ, and shall be glorified with Christ if faithful in suffering with him. This joint-heirship with Christ refers to receiving the divine nature from the Father.

What determines God's selection of the very limited number who will attain unto that high honor and position, that eternal participation with Christ?

Jesus himself said in Matthew 22:14 that many are called, but few are chosen. Acts 2:39 reveals that God's "call" is limited to "as many as the Lord our God shall call." No more! The "call" and opportunity to be of the Church class is limited to this Gospel Age. It is further limited to the

comparatively few out of earth's billions who shall hear, shall understand, and shall then accept the call. - See 2 Cor. 6:2; Isa. 49:8; Luke 14:25-33; Matt. 13:13-15.

While only a small portion out of earth's billions have heard the call, nevertheless those millions who have embraced Christianity are "many" in comparison with the limited few who then meet the conditions of the call and are finally "chosen" as Christ's under-kings and under-priests in his Kingdom. That being true, we are indeed thankful that God has graciously provided other blessings for the "many," which will even surpass those blessings which they have been taught to hope for.

Why are so few chosen, when so many have been called? Is it because the masses of the called ones do not understand the terms of discipleship? Or because they fail to meet the strict terms of the "narrow way" into the fellowship of the Mystery? What are the requirements for gaining the prize of that eternal participation with Christ? What are the conditions upon which a called-one finally becomes a member of the glorified Body of Christ?

GOD'S WILL: YOUR SANCTIFICATION

Jesus taught (Matt. 7:21): "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father." What is that will of the Father? Paul answers, (1 Thess. 4:3, *Diaglott*): "This is God's will, your sanctification."

"Sanctification" means a complete setting apart of self to God. That is what we agreed to do when we gave our hearts, our wills, to God. Being a footstep follower of the Lamb is far more than a mere profession! It means a living-up-to the terms of the "Covenant by Sacrifice."

In 1 Corinthians 13:1-3 Paul says that should he possess the eloquence of an angel, have full knowledge of all God's mysteries, have faith which could remove mountains, should distribute all his possessions to feed the poor, and finally give up his body to be burned -- and yet not have love -- *agape* love -- all would be in vain; he would be *nothing!*

In 1 Cor. 13:4-7 he tells us how love manifests itself (*Diaglott*): "Love suffers long [is patient] and is kind [not cutting and coarse]. Love does not envy. Love is not boastful; is not puffed up [egotistical]; acts not unbecomingly, seeks not that which is not her own [interests]; is not provoked to anger; does not impute evil; rejoices not with iniquity, but rejoices with the truth; covers all things; believes all things; hopes for all things; endures all things."

Also, in Romans 8:9: "If any man have not the spirit of Christ, he is none of his." Again, in verse 14, only those who are "led by the spirit of God, they are the sons of God." In Galatians 5:22, 23 (R. V.) Paul tells how people act when they have God's spirit; what fruitage they exhibit: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."

In the first chapter of 2 Peter, the Apostle reminds the Church of their invitation to become partakers of the divine nature. He shows in 2 Pet. 1:3 that God has supplied all that is necessary for our entrance into the race for that prize. Then in 2 Pet. 1:5-8 he declares our part -- what we must do to win. We are to use "*all diligence*" to add to our original faith certain qualities or fruits, viz., (*Diaglott*): Fortitude, knowledge, self-control, patience, piety [godliness], brotherly kindness, love. Continuing in verses 9-11: "For he who is not possessed of those things is blind, closing his eyes [to God's Word], having become forgetful of the purification of his old sins. Therefore, brethren, more earnestly endeavor to make your calling and election sure; since by

doing these things [putting on those fruits] you will never fall, for thus richly will be furnished to you the entrance into the *aionian* Kingdom of our Lord and Savior, Jesus Christ." Brethren! These admonitions are from the Lord!

THE COVENANT BY SACRIFICE

Such fruitage comes from compliance with the terms of our entrance into the race -- a true consecration to God. Or, in Scriptural language, the entrance is by or through or upon a "Covenant by Sacrifice," as stated in Psalm 50:5, where God says, "Gather my saints together unto me: those that have made a covenant with me by sacrifice." The *Septuagint* rendering is: "Assemble ye his saints unto him, those that have engaged in a covenant with him upon sacrifices." Every one accepting God's invitation into the Kingdom covenant confirms that acceptance by the offering of himself (his will, his life) to God. The correct meaning and Scriptural thought of the word sacrifice is "offering"; and it has the idea of a complete devotion -- dedicating oneself to Jehovah. In very truth -- "Holiness unto Jehovah."

Jesus himself entered into that Sacrifice covenant at Jordan. As the perfect man he consecrated himself to God to begin his mission. The Scriptures put into his mouth there the words: "Lo, I come to do thy will, O God" (Heb. 10:7). That was his consecration, his "sacrifice," his agreement to seek and perform God's will. That was his entrance into that "covenant by sacrifice." He faithfully continued that sacrifice, that offering, unto death on the cross.

We too have entered into that sacrifice covenant, the offering of our wills and hence our lives to God. Paul exhorts us to continually present our bodies (our everything) to God as a "living sacrifice," a continuous performance of our consecration vow, a full devotion to the Lord. Such an offering includes the giving of thanks and praise to God, and the giving of assistance to brethren, and to others in need. (See Heb. 13:15, 16; Psalm 107:22; Psalm 116:17, 18). Therefore, as counseled in Hebrews 10:24, let us be diligent to provoke one another (not to discouragement or to worldliness-or even to anger, but) to love, to good works, to Godliness!

"So run, that ye may obtain!" - 1 Cor. 9:24.

- *W G. Eisenmann*

Which Day Is Sabbath?

"The Sabbath was made for man, and not man for the Sabbath." - Mark 2:27.

THAT the Bible teaches some important lesson respecting the Sabbath is undisputed, but what that lesson is, is much disputed. The fourth commandment of the Decalogue refers to the seventh day and requires its observance as a day of rest, and no more. The Ten Commandments as a whole were the basis of the Law Covenant, compulsory upon every Jew. The Jew keeping all of those commandments was promised everlasting life. Failure to keep them all condemned him afresh. There can be no doubt on this point. However, in our Lord's time, Jewish religionists had become to a considerable degree formalists, and greater stress was laid upon the literal commandments than on their real spirit. Jesus reproved this on several occasions.

No commandment was given by Jesus or the Apostles to the Church respecting the Sabbath day. The early Church evidently did observe the Jewish seventh day in many places, and in some places the first day of the week, the Anniversary of our Lord's resurrection; and sometimes they observed both of these days. But their observance was not that of law or command, for the Apostle wrote, "Ye are not under Law, but under grace."

So with us today. We are glad that one day in the week is so generally observed as a day of rest, a Sabbath (Sabbath day signifies *rest day*). We are glad that the day so generally set apart is the first day of the week, because it so beautifully commemorates the Christian's hopes, attested by our Lord's resurrection from the dead.

To the Christian, every day is Sabbath, every day should be used as holy to the Lord, and nothing should at any time be done contrary to the Divine will or the principles of the Divine Government. Jesus' declaration that he was Lord of the Sabbath reminds us afresh of St. Paul's declaration that God the Father rested from his own work on the Seventh Day. He left the work entirely for Jesus to do. The Seventh Day of Jehovah's rest was one of the great Days of the creative Week, each seven thousand years long. Six of these great Days had passed and man's creation was in the end of the sixth.

Having established his human son in Eden as the god or ruler of the earth, Jehovah rested or ceased from his work during the Seventh Day, or seventh period of seven thousand years. Six thousand years of this seventh period have already passed, and Jehovah God has rested, ceased from his work -- he has not interfered to assist man or lift him out of sin and degradation. Another thousand years of the seven remains, but God will not actively engage in man's rescue even then. Why not? Because it is a part of the Divine Program to leave fallen man and his rescue entirely in the hands of Jesus. He is Lord of this Great Seventh Day.

MAN'S SEVENTH DAY

This entire period of seven thousand years which constitutes the great Seventh Day or Sabbath with God, is divided with man into seven great Days of a thousand years each, in six of which he has been under a reign of sin and death, toil and suffering: but the Seventh, or Sabbath, of a thousand years, has been appointed for his rescue and uplifting and blessing. In that glorious Seventh-thousand year period Jesus is to be Lord. It will be the great Antitypical Sabbath, and the great Antitypical jubilee for mankind.

THE CHURCH'S SABBATH DAY

St. Paul clearly intimates that to the Church, the New Creation, every day is a Sabbath day, in the sense that God's consecrated people rest as God rests, in faith, in hope, in trust that Jesus will eventually deliver them, and bring them into a glorious Sabbath Rest. Yet even now, as St. Paul says, "We who believe do enter into rest." Literally, we who believe have a perpetual Sabbath. Seven days in the week, and fifty-two weeks in the year, our hearts rest in the Lord and take comfort in the glorious promises of his Word through faith. Thus we rest from feelings of responsibility and worry on account of the world's salvation in exactly the same way that the Heavenly Father rests.

We, like the Heavenly Father, have the fullest confidence that the Redeemer will yet accomplish the blessing of all the families of the earth, and bring all the willing and obedient into the great Rest Time of the future -- the thousand years of the Messianic Kingdom, in which the world will be released from the slavery of Satan, sin and death.

- *C. T. Russell*

Notes on Chronology

In our June issue, we said that "though mentioned first in Gen. 11:26, Abram was not the eldest son of Terah, and was not born until 60 years after his father was 70 years old." In an interesting note on this subject, Martin Anstey in his scholarly work, *The Romance of Bible Chronology*, thus comments:

"The lateness of Abram's birth in the life of his father explains how he could be only ten years older than his half-niece Sarah or Iscah (Gen. 11:29) and therefore of an age to marry her in spite of the fact that he belonged to a generation earlier than the generation to which she belonged. Sarah married her father Haran's much younger brother Abram. Similarly Milcah, Sarah's sister, married her father Haran's brother Nahor. Abram was probably Terah's son by a second wife. If so, this would explain how Abram could say to Abimelech, 'She is the daughter [granddaughter] of my father Terah, but not the daughter [granddaughter] of my mother.'"

Dealing with the same question, Brother Russell, in *Reprints R5177*, supplements his presentation in *Scripture Studies Vol. 2*, by the following illuminating paragraphs:

"That Haran was the eldest of the sons of Terah is quite evident from the recorded facts. His son, Lot, was old enough to be the companion of his uncle, Abraham. Lot and Abraham were probably nearly of the same age, as each had his own flocks and herds and herdsmen. When Sodom was destroyed, Lot had two daughters of marriageable age and others already married. This was before Isaac was born, Abraham being then ninety-nine years old. - Gen. 17:24; 18:1, 16; 19:8, 14.

"Again, notice the likelihood of Haran's being much the oldest of Terah's sons, and Nahor the second, thus: Nahor married one of his brother Haran's daughters, Milcah (see Gen. 24:15), whose granddaughter, Rebecca, became the wife of Abraham's son, Isaac. - Gen. 24:67.

- P. L. Read

Wise as Serpents -- Harmless as Doves

Matthew 10:16

As the context shows, these words were spoken by our Lord to his twelve Apostles and constituted part of his commission to them. The word "apostle" means "one sent forth." Christ himself was *the* Apostle-the Apostle and High Priest of our profession (Heb. 3:1) the one sent forth by God. And these twelve were his apostles-chosen and sent forth by him. "Behold I send you forth [the "I" is emphasized] as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."

They themselves, if they continued in his ministry and spirit, could not and would not bite and devour. Their apostolic mission had no wolfish element in it. But they themselves would be persecuted. As sheep in the midst of wolves they would be exposed to the malice of many who would be both able and eager to bite and fight and devour. Because of this, "therefore," they were to be, or to become, "wise as serpents."

The word translated "wise" in our Authorized Version is translated "prudent" by Rotherham. In the Diaglott it is "sagacious." It does not refer to intellectual or ethical wisdom, but rather denotes prudence in regard to one's own safety. It refers to the serpent's real or reputed wariness or sagacity *in relation to danger*. Commenting on this passage Matthew Henry has observed: "They were to be not as foxes, whose cunning is to deceive others; but wary as serpents whose policy is only to defend themselves, and to shift for their own safety." "In the cause of Christ," this writer adds, "we must be wise not to pull trouble upon our own heads."

The word "harmless" has the significance of "purity," of being "unmixed," "unadulterated," and hence "without guile." While he wished them to become, in time of need, *wary* as serpents, he did not wish them to become wily, or insincere. They were to be genuine throughout, as unwily as doves. Their character was to be, as Dr. Morrison puts it, "a beautiful mixture of wariness and guilelessness."

Our Lord's "therefore" must not be overlooked. It is dependent upon the emphatic "I" of the first clause: "It is I who send you forth as sheep in the midst of wolves; become *ye therefore*, as becometh apostles charged with my commission, wary, but qualify that wariness by dovelike guilelessness. The presence of the wolves demands that ye be wary; the fact that ye are my apostles demands that ye be guileless."

We are not apostles, yet nevertheless we represent, in our lesser service, the Lord's cause in the earth today. As such the text applies to each of us. "Be *ye therefore*, wary as serpents, guileless as doves."

- P. L. Read.

Notice of Annual Meeting

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

As stated in its charter, the purpose for which the Institute was formed, is "the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers; another 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, any one, not already a member, who desires 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 1960-61.

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. Our annual meeting this year was due to be held June 6 but, for the reasons given in a Notice published in the April Herald, it was postponed. At first it was thought to hold the meeting in October, and a date in that month was tentatively scheduled. However, at a recent meeting of the Institute's directors, favorable consideration was given to the suggestion that the date be advanced to September 24, and that the meeting be held in Atlantic City. Among other reasons it was urged that this would enable most of the friends who were planning to be present, to also attend a convention of Associated Bible Students being scheduled for Atlantic City that week end. Accordingly, the next annual meeting will be held (D.V.), Saturday, September 24, at 10:00 a.m., in the Central Y.M.C.A., 1315 Pacific Avenue, Atlantic City, New Jersey.

The brethren whose term of service will expire are: F. A. Essler, J. C. Jordan, A. L. Muir, J. T. Read, P. L. Read, W. J. Siekman, and P. E. Thomson.

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 July 15, 1960, such names will be published in the August-September issue of the "Herald," that all members may have an opportunity of voting for them.

The Love of God

"Though I speak with the tongues of men and of angels, and have not charity {love}, I am become as sounding brass, or a tinkling cymbal." - 1 Cor. 13:1.

The chapter from which the above quotation is taken has been described as one of the psalms of the New Testament, and it can be truly said that this is a Psalm of Love. In the materialistic days in which we live it may be said that the subject with which the Apostle Paul deals in this chapter is sentimental, and has no place in this "practical" 20th century. Alas, there are many, even among Christian people, who will lightly read through this chapter and dismiss it from their minds as "a beautiful sentiment" which cannot be applied to the practical, every-day experience. That this is not an over-statement is manifest by the conditions which exist in the strongholds of the "Christian" religion after nearly 2,000 years. True love, however, is not merely an emotion or sentiment; rather, it is a principle by which the universe is controlled, and a principle which must govern the life of every one who is in harmony with God. "*God is Love*" -- and in all reverence it is suggested that St. Paul in the 13th chapter of 1 Corinthians has analyzed the character of God; he has shown what God is like in his dealings with his intelligent creatures. Those who would be like him-God-like in thought, word, and deed, must think upon his character and appreciate something of its beauty, and then strive to apply this principle of *Love* toward all.

It is interesting and helpful to remember that it was *Paul* who wrote this sublime description of *Love*, and who urged that the attainment of this quality was to be striven after above all else. He was no "dreamer," no impractical idealist. He was a man somewhat outspoken and frank, a straightforward man who would never compromise the truth. In some respects he was a lonely man, for he never entered into the inner circle of his Fellow-apostles. He was a great philosopher, and one who insisted on the importance of a correct understanding of doctrinal truths. Yet this chapter reveals that he was not satisfied with "truth" alone; he knew there was a purpose behind the revelation of all truth, and unless that purpose is attained, the truth is valueless to the recipient. How important is that lesson to all who have been blessed with "the Truth." "Though I have ... all knowledge; . . . and have not charity, *I am nothing.*"

To appreciate fully the beauty and force of the lesson of this chapter it is necessary to understand the circumstances in which the epistle was written, and of those to whom it was addressed. More usually it is seen in the context of the previous and following chapters as the Apostle contrasts the "fruit" of *Love* with the various "gifts" of the spirit which were bestowed upon the Church. But there is a very vital connection between the 13th chapter and all that has gone before it. In beautiful and tender language this chapter presents a summary of his conclusions on all the varied topics with which Paul has been dealing. How true it is that *Love will* solve all the problems which may arise within the Church, yet how necessary to have a correct appreciation of what *Love* really is, and how it operates.

Corinth was a city of great renown, a large seaport which, because of its geographical situation, served as a gateway between the eastern and western parts of the Roman Empire. It was one of the richest and most powerful cities in Greece, commercially and politically. Its inhabitants were noted for their mental activity and love of learning, and they were notorious throughout the world for their immorality and licentiousness. It is essential to remember these things if one is to understand the difficulties which arose within the Corinthian Church. The power of the Gospel message, and the zeal and energy of St. Paul is manifest in that he was able to establish a church in this city of sin and luxury. He had been assured that the Lord had "much people in this city," and for eighteen months he labored and "taught the word of God." (Acts 18:9-11.) Aided by those

humble servants of the Lord-Aquila and Priscilla-a small company were gathered together in Christian fellowship, composed mainly of the poorer and humbler members of the city's population. It was to encourage these brethren at Corinth that Paul wrote the words of assurance that God had chosen the base things, the weak and despised, to confound the wise and mighty. - 1 Cor. 1:26-29.

It was while the Apostle was actively preaching the Gospel at Ephesus that he received a letter in which the Corinthian brethren desired his advice and counsel concerning matters which had been exercising their minds. About the same time he also received information of grave difficulties within the Church, difficulties which caused him grief and much concern. The reports made clear to him, as they indicate to us, how great was the influence of the world in which they moved. It is easy to be harsh in judgment upon those brethren at Corinth, but how true it is that the Christian's standard of conduct is often governed by the world around. The spirit of Corinth had entered into that company of the Lord's people. This has been the danger and snare which has confronted every Christian community since that time. Almost imperceptibly the spirit of the world enters, and there is a tendency to adjust our standard of conduct by the lowered standards in the world in which we move. How necessary to keep continually in the forefront of our thoughts that we are a "called out" people, to be separated from the world and its spirit. There must be no deviation from the path of truth and righteousness as we seek to show forth the character of our God. "Be ye perfect, even as your Father which is in *heaven* is perfect." (Matt. 5:48.) That is the standard-nothing lower will do!

The reports which had reached him, and the letter of inquiry, were the reasons which prompted this first letter to the Corinthian Church, and from it we learn of the sad spiritual condition of the brethren. Paul commences his letter with thanks to God for the gifts of utterance and knowledge by which the Church was enriched. He did not belittle these "gifts" - "I thank my God," says Paul in verses 4 and 5 (1 Cor. 1:4-5), "for the grace of God bestowed on you in Christ Jesus; that in him you have been enriched with everything, with readiness of speech and fulness of knowledge." (Weymouth.) These "gifts" were for the edification of the Church, but how much damage these same "gifts" can do if the spirit of the world is permitted to enter. That is what happened at Corinth; the love of eloquence, and the desire for knowledge, were things for which the people of Corinth were renowned, and this spirit had entered the Church. Pride of intellect had usurped the Holy Spirit's influence, and the result was-divisions, contentions, and a spirit of faction. Because they worshiped intellect, they followed individual teachers. Some said, "I am of Paul"; others followed the eloquent Apollos. There were those who rigidly adhered to the Jewish law and claimed to follow Cephas, while others had formed a small clique and to the exclusion of the rest maintained that they were of Christ. To such Paul wrote that "Christ is not divided," and that Paul can do nothing to deliver them from the condemnation of sin.

What is the connection with 1 Corinthians 13? Surely it is that love would have surmounted all these difficulties. Eloquence and knowledge combined with love can result only in mutual helpfulness and edification of the whole Church. Without love, knowledge and the "gift" of utterance will result in harm to the Church, and to the individuals who possess these "gifts" alone. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tingling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; . . . and have not love, I am nothing." (1 Cor. 13:1, 2.) That is the verdict of the inspired Apostle Paul.

Paul next reproves them for the spirit of pride and boasting. Some of the brethren had imbibed the spirit of self-sufficiency, for which the Lord himself reproved the Laodicean Church: "Thou sayest, I am rich, and increased with goods, and have need of nothing." (Rev. 3:17.) In chapter 4

of 1 Corinthians the Apostle reminds them that he and Apollos were but stewards of God's truth, and the responsibility of every minister is that he be a faithful steward. He therefore exhorts them "not to think of men above that which is written, that no one of you may be puffed up for one against another." (1 Cor. 4:6.) The truth they had received was not due to any merit of their own, and he asks, "What hast thou that thou didst not receive? Now if you must receive it, why didst thou glory, as if thou hadst not received it?" (1 Cor. 4:7, 8.) In a spirit of gentle irony he continues, "Already ye are full, already ye are rich, ye have reigned as kings without us."

These things are written for the instruction of God's people today! Can we not discern the lesson for us all? Our understanding of God's Word concerning the salvation of men, and of "the mystery which has been hid from ages and generations" is not due to any merit of our own, nor because of an intellectual capacity to grasp the secrets of God's Word. Faithful stewards of God have ministered the Word to us, and we have been diligent to "search the Scriptures"; but the enlightenment which has come is due solely to the influence of God's holy spirit operating upon the mind and heart. Thus, there is no cause for boasting, and how needful is the warning, that we do not become proud and "puffed up." In five simple words in 1 Corinthians 13, Paul clearly indicates the cause of the spirit of boastfulness and pride he has reprovved in chapter 4: "Love . . . is not puffed up." How much is conveyed in those few words. The spirit of humility can be maintained only by love.

(Continued in next issue)

- Edwin Allbon, Eng.

The Question Box

Romans 5:15-17.

Question:

In Romans 5:15-17 St. Paul seems to be arguing that the sacrifice of Christ was more than a corresponding price for the forfeited life of Adam. In Rom. 5:15 he says the grace of God and the gift by grace "much more" abounded. In Rom. 5:16 he says that the gift was "*not* as it was by one that sinned" - the context implying that it was greater. In Rom. 5:17 the phrase "much more" is once again employed in reference to the work of Christ in contrast to that of Adam. How are we to understand these verses?

Answer:

This question is a most interesting one. To secure a satisfactory answer to it is a rewarding study.

Let us first glance back at what has gone before. In the development of his great theme, namely, that the salvation of every man, whoever he may be, rests on the righteousness which faith procures (Rom. 1:17), St. Paul has shown:

- (1) The need of the whole world, both Gentile and Jew (Rom. 1:18-3:20).
- (2) God's provision to meet that need (Rom. 3:21-26).
- (3) That the wondrous gift of salvation was offered to Gentiles as well as to Jews in accordance with the principle of Jewish monotheism (Rom. 3:27-31).

Such a conclusion would be very difficult for his readers, especially his Jewish readers, to accept, and so he devoted a whole chapter (Rom. 4) to show that this mode of justification is in keeping with the decisive example, Abraham.

In the first eleven verses of the following chapter he shows that the righteousness thus obtained will not fail the consecrated believer no matter what the tribulations of the present may be.

Next comes the paragraph containing the verses to which our question relates, a paragraph which runs from verse 12 to the end of the chapter. (Rom. 5:12-21)

The main argument in this paragraph is given in verses 12, 18, and 19. (Rom. 5:12, 18-19)

In the Authorized Version Rom. 5:13-17 are shown in parentheses. Omitting, for the moment, these parenthetical verses and reading only Rom. 5:12, 18-19, the main argument may be more readily discerned. We offer the following paraphrase:

"Since, condemned as we all were, we have found reconciliation in Christ, there is, therefore, between our relation to him and our relation to Adam the following resemblance, namely:

Rom. 5:12

"As by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men for that [in Adam] all sinned;

Rom. 5:18

"Therefore, as by one offense [the disobedience of Adam] there was condemnation for all men, so also by one act of justification [the act of God who, in consequence of the death of Christ has pronounced justification for all sinners] there was for all men justification of life.

Rom. 5:19

"For as by one man's disobedience many were made sinners so by the obedience of one [the holy life and vicarious death of Christ] shall many be made righteous."

It must be apparent that in these three verses St. Paul is arguing the *parity* between the two works -- the work of Adam and the work of Christ -- *not their disparity*. However, in Rom. 5:15-17 he ascribes a certain superiority of action to Christ's work as compared to Adam's. Why does he thus interrupt his parity argument?

The parity argument is clear: Even as death passed upon all because of certain matters stated (Rom. 5:12) so the free gift came upon all men to justification of life (Rom. 5:18).

Since this parity idea is the main argument, *it follows that Rom. 5:15-17, when properly understood, demonstrate this parity*. Let us see if they are capable of being thus understood.

In these verses the thought of the Apostle appears to be this: "If, from the first factor which, from one point of view may be regarded as a comparatively insignificant one, namely, the offense of one, there could go forth an action which spread over the whole multitude of mankind, will not the conclusion hold *all the more strongly*, that from two factors (the grace of God and the gift of Jesus through this grace) acting on the opposite side, powerful and rich as they are, there must result an action, the extension of which shall not be less than that of the first factor, and shall consequently also reach the whole of the multitude? If the offense affected all mankind, shall not these also?"

If we have correctly understood the Apostle's thought, it will be seen that the "much more" of Rom. 5:15 is to be understood in the sense of "much more certainly." The Apostle is not here concerned with demonstrating that there is more of grace in Christ than there was of death in Adam. What he wishes to prove is that if a slight cause could bring sentence of death on all mankind, this same race, every member of it, could surely experience the effect of a cause much more powerful.

The point may be illustrated thus If a very weak spring could flood a meadow, is it not safe to assume that a much more abundant spring, if it spread over the same space of ground, could not fail to submerge it? If Adam's act could bring death to all, much more certainly can we believe that the grace of God and the gift of Jesus must be capable of extending a saving influence to the same multitude of people.

When we reach Rom. 5:16, a second difference between the work of Adam and that of Christ is brought to view. In the case of Adam and his ruinous work there was only one actual sinner -his race played only an unconscious and purely passive part, being yet unborn. Contrast this with the work of redemption to be wrought by Christ. Here it is not a case of one sinner to be justified but

that of a multitude, having added their own contingent of sins to the original transgression. In the matter of condemnation in Adam, mankind were passively and collectively subjected to the sentence of death, whereas in regard to their relationship to Christ, we have to do with persons who lay hold individually and personally of the decree which justifies them. "Note well this circumstance," instructs the Apostle, "unlike the judgment of condemnation which resulted from the sin of one, Adam, the free gift of justification has reference to the sins of many (Adam's entire family)." There, on the one hand, was a single and solitary condemnation, which embraced them all through the deed of one; here, on the other hand, is a justification (collective, indeed, but appropriated by each individually, and thus transformed into as many personal justifications as there are believing sinners) which cannot fail to establish the reign of life as firmly, nay more firmly, than the reign of death resulted from the condemnation of all in Adam.

The superiority of the work of Christ is thus a second time noted as proving the Apostle's main (his parity) argument. It is as though he were to say: "What a difference between the power of a spark which sets fire to the forest by lighting a withered branch, and the power of the instrument which extinguishes the conflagration at the moment when every tree is on fire and makes them all live again!"

We come now to verse 17. Here once again, as in verse 15, "much more" has the sense of "much more certainly." Unquestionably there is a greater abundance of life in Christ than there was of death in Adam. But that is not the point here. The Apostle is not aiming to establish either a contrast of *quality* (between *life* and *death*) or a contrast of *quantity* (*more* of life *than* of death). It is a higher degree of *certainty* which he enunciates and demonstrates. Justified, we shall reign still *more certainly* in Christ than as condemned we are dead in Adam. Our future glory is more certain even than our death; for a more powerful cause, and one individually assimilated, will make us live *still more certainly* than the weak unappropriated cause could make us die.

To sum up the teaching of these three remarkable verses: Rom. 5:15 demonstrates the *universal destination* of justification in Christ. The argument runs thus: If a cause so weak as Adam's single offense could influence a circle so vast as that of the entire *multitude* of mankind, with greater reason must a far richer cause (the double grace of God and of Jesus) extend its action over *this same multitude*. Rom. 5:16 and 17 demonstrate the full reality and quickening efficacy of the *personal application* which every believer makes of the justification obtained by Christ. Affirmed in verse 16 this individual efficacy is proved in Rom. 5:17: One single agent, serving as the instrument of a very weak cause, could bring about the death of so many individuals who had not personally taken part in his act. Consequently, and *much more certainly*, will each of those same individuals, *by personally* appropriating a force *far superior* in action to the preceding, become thereby a possessor of life.

- P. L. Read

Recently Deceased

Sr. J. Briggs, Grand Rapids, Mich. - (April)
Sr. H. Lewandowski, South Bend, Ind.