

THE HERALD OF CHRIST'S KINGDOM

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The Broken Body and Shed Blood

"My flesh is meat indeed, and my blood is drink indeed." - John 6:55.

BY THE Lord's instructions many memorials were instituted by the Jews: the "manna, and Aaron's rod that budded, and the tables of the covenant" kept in the ark; the "two stones upon the shoulder pieces of the ephod to be stones of memorial for the children of Israel"; fringes on the garments of the children of Israel that they might "remember all the commandments and do them"; the censers of Korah, Dathan, and Abiram "made beaten plates for a covering of the altar ... to be a memorial unto the children of Israel, to the end that no stranger, that is not of the seed of Aaron, come near to burn incense before Jehovah," etc., all of which interest us for their historical value and the spiritual lessons that may be drawn from them; but the one from which we have received our greatest inspiration, and the one that was used by our blessed Master himself as a basis for his parting message, is that of the Passover Supper. With the lamb of this celebration Jesus identifies himself. The cup which the Jews called the cup of blessing" he takes as a symbol of his shed blood, but for that purpose blessed anew; and the unleavened bread a symbol of his broken body.

Going back to the type we see the blood-sprinkled lintels and doorposts, for God had said, "When I see the blood, I will pass over you." The night had come for Israel's departure from Egypt. The judgment of God was upon the land and was to be executed. The angel of death was to pass through and "smite all the first born; but provision had been made for the safety of God's chosen - "The blood shall be to you a token upon the houses where ye are; and when I see the blood, I will pass over you." What cause for peace, consolation, assurance in these words! While they were spoken to the children of Israel still in Egypt, they come to the child of God still in the "land of the enemy with added force.

There are two aspects in which we may view the 'paschal lamb; first, as the ground of peace; and second, as the centre of unity. The blood on the lintels secured peace., Nothing more was required. It was not a question of good works or of merit. It was a question of the Israelite having faith to believe what God had said, "When I see the blood I will pass over you," and to act upon that faith. So with the believer today. It is not because of any inherent goodness or merit that he finds peace with God, but because of simple faith in the power of Jesus' blood to cleanse from

sin, for "though our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," when once the blood is applied.

The second aspect of the Passover, that of Christ as the centre of our unity, was pictured in the assembly of Israel gathered in peaceful and holy fellowship, partaking-of the lamb. Being saved by the blood was one thing, but being gathered round the lamb was quite another. The blood of the lamb however formed the foundation for both. Just so in Christian experience. Apart from the atonement of Christ there can be no peace with God and no fellowship either with God or with his people. It is to a living Christ in heaven that believers are gathered by the holy spirit,, to a Living Head; "He is our centre. Having found peace through his blood, we own him as our grand gathering point. The holy spirit is the only gatherer; Christ himself is the only object to which we are gathered. The holy spirit can gather only to Christ. It cannot gather to a system, a name, a doctrine, or set of doctrines. It gathers to a Person, and that Person is a glorified Christ in heaven."

It is our understanding that it was in the evening of the 14th of Nisan, that is, what we today call the evening of the previous day, that Jesus ate his last passover with his disciples, and following it instituted "the Lord's Supper," a memorial of his death,* and, as Paul adds, our communion, a partnership in his body and blood, saying: "Does not the consecrated cup which we bless mean that in drinking it we share in the blood of Christ? Does not the bread which we break mean that in eating it we share in the body of Christ? Because there is one loaf, we, many as we !are, are one body, for we all share in one loaf." - *E. J. Goodspeed.*

* According to the Jewish reckoning, to be celebrated this year after sundown of Thursday, March 30.

As the literal lamb gave strength to the Jews, so we must feed on the mystical Lamb, by faith accept the merit of his sacrifice that we may be ready for our deliverance in the morning of the new dispensation. Our bread, the Apostle Paul calls "the unleavened bread of sincerity and truth." To eat that bread means much more than would appear to a careless examiner. Eating and drinking manifestly indicates our acceptance, not merely intellectually, but our acceptance, as a moral power for our transformation into his likeness, for the putting on of Christ, the mind of Christ, by the renewing of our minds. Drinking the cup signifies that we have accepted Jesus as our life-giver, and that our utter dependence is on him; also, that we have made a covenant to go into death with 'him. By the eating of the flesh we covenant to "suffer with him," and to conduct ourselves as become members in, sharers in, the "body of Christ."

The eating of bitter herbs with the Pascal Lamb in symbolism speaks of cheerful endurance (translated "patience" in the New Testament) of those experiences that are necessary for the testing of every prospective sharer with him in the bounties of the Promised Land -- experiences that justly try us "in all points," that there may be assurance that throughout eternity there will be no unwillingness to fully and joyfully enter into every plan of the heavenly Father for us. From this proclamation of our desire to "suffer with him" in whatever way the loving Father shall permit, as pilgrims and strangers, far from the land of 'his promise and our choice, we go forth with staff in hand and girt for the journey, carrying our bread with us, and, too often, wandering long in the wilderness state before finally home is reached. In the typical wandering those who could not in faith accept joyfully, uncomplainingly, the trying experiences of the wilderness, found in it their burial place. The fact that only two of the adults who partook of the lamb and who left Egypt for the promised land reached it, causes us to pause and consider as to whether we too might not "eat unworthily" of our Passover Lamb. It was not lack of knowledge, but an "evil heart of *unbelief*" that caused their bodies to fall in the wilderness. Let us "take heed, brethren,

lest haply there shall be in any one of us an evil heart of unbelief, in falling away from the living God; but exhort one another day by day, so long as it is called Today; lest any of us be hardened by the deceitfulness of sin: *for* we are become partakers of Christ if we hold fast the beginning of our confidence unto the end." (Heb. 3:12-14.) According to the next chapter, "The word of hearing did not profit them, because it was not united by faith with them that heard." They and that faith, as it were, did not become so inseparably united as to become one. Their trial is past and "Failure" written in their record; but faith in the antitypical Lamb, which was prefigured in their yearly memorial that was instituted at their entrance into the wilderness, inspired the Apostle many generations later to write, "And so all Israel shall be saved." Out -of their ruin that One who will save will erect a memorial which for eternity will proclaim that the God of justice is also a God of love, wisdom, and power.

With the One who died as the sacrificial Lamb will be 144,000, who like Caleb and Joshua saw their enemies, giants in the land so great that the other spies said, "We were in our own sight as grasshoppers, and so we were in their sight." Also like the two spies, this faithful company not only see the fruit of the land, but *have faith* in the One who promised.

As one of the innumerable things provided by our heavenly Guardian that the 144,000 might pass safely through their wilderness experiences was the Memorial Supper which our Savior instituted on the last night of his life, building on the foundation of the yearly Passover celebration and as a substitute for it. "Do this," he said, "in remembrance of me." "Take, eat; this is my body." It did appropriately represent him, for it was unleavened bread. "The bread of God is that which comes down from heaven, and gives life to the world." Therefore he could say, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst." "If any one eats of this bread, he will live for ever." (John 6:33, 35, 51.) (The Revelator tells of a great company who did not have this satisfaction, but promises for them a future in which they "shall hunger and thirst *no more.*") The partaking of the unleavened bread at the Memorial Supper means to us primarily that we appropriate by faith the perfect human life which Jesus laid down, accept the restitution rights and privileges which Jesus' death made secure for Adam and all his race.

"IF WE BE DEAD WITH HIM"

Very clearly the Apostle Paul indicates that in the Memorial Supper we not only yearly commemorate the death of the Savior of the world, but also proclaim our privilege of being "dead with him": "I speak as to sensible men; judge for yourselves what I say, The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one loaf, we who are many are one body, for we all partake of the same loaf. Matthew Henry comments on this passage:

"By partaking of one broken loaf, the emblem of our Savior's broken body.... we coalesce into one body, become members of him and one another.' Those who truly partake by faith, have this communion with Christ, and one another: and those who eat the outward elements, make profession of having, this communion of belonging to God, and the blessed fraternity of his people and worshipers," thus accepting all whom the Lord hath set "in the body as it hath pleased him."

"It will help us to see the connection of thought here to remember that the words translated 'communion' in this verse (1 Cor. 10:16), 'partakers,' (ver. 18), and 'fellowship' (ver. 20), are all forms of the same Greek word. This word means communion, association, fellowship; and the genitive after it may denote either the persons or things with which one is associated, or that in

which they are associated and have part together. Now if we examine the argument, we find that it is here the fellowship or association with the blood and body of Christ that is meant. In the second analogy used, the Israelites, by eating the sacrifices, are represented as partaking with the altar-i.e., as consuming one part, while the altar consumes the other part of the sacrifices. And in the conclusion, those who eat the idol-sacrifices are represented in the same way, as in fellowship with demons. So that here, in the other analogy of the Lord's Supper, it must be fellowship with some thing or person that will keep up the correspondence between all the cases, that forms the basis of the argument. ' Some suppose that the fellowship is with believers and in the body of Christ. But this supposes that the point of the argument-viz., that with which we are associated in the Supper, is left out by Paul. Moreover, in the parallel cases, it is not the association with the worshipers, but with the object of worship, that is pointed out. The consistency of the several parts of the argument requires, therefore, that we understand here fellowship with the blood of Christ to be meant. But in what sense? It is evident from the passages (Matt. 26:26 seq., 1 Cor. 11:23 seq., John 6:51 seq.), which give the history and explanation of the Lord's Supper, that these -symbols represent the sacrificial death of Christ, and that, therefore, fellowship with the body and blood of Christ,, is fellowship with the Lord in his death. The partaking of these emblems brings us into this fellowship. But as the emblems are symbols, not the real body and blood of the Lord, so our eating and drinking are symbolic acts, representing the faith by which this fellowship is really accomplished. - Cf. John 6:51, 53, 54, 56, 57, 58, with ver. 35, 40, 47." - American Commentary.

The above seems to us to corroborate what we find on page R5342 of the Reprints:

"There is a difference, we believe, maintained in the Scriptures between the bread, which symbolizes the Lord's flesh, and the wine, which symbolizes his blood. The Church, in order to be accepted of the Lord as members of his glorified body, must share in both of these by participation. The loaf, as the Apostle explains, not only represents to us our Lord, as the Bread of Life necessary for us, but it also represents us as his members to be broken as our Lord was broken; and the wine represents not only our Lord's blood, but also the blood of the Church that we are sharers with him in his sacrificial sufferings. - 1 Cor. 10:16,17.

"The privilege of sharing our Lord's cup is not for -the world. They will not share in the sufferings of Christ, because all opportunity to share in his sufferings and glory will have ended when the Church is glorified. The Lord said, 'Drink ye all of it'-drink it all. There will be none for the world to drink. And we who are of the Church class 'fill up that which is [left] behind of the afflictions of Christ.' - Col. 1:24."

Shortly before instituting the Memorial Supper the Master offered his intercessory prayer for all who should be of his body, "That they all may be one," "As thou, Father, art in me, and I in thee, that they also may be one in us." (John 17; 20,21.) This can have reference only to the oneness of spirit that Paul "begs" us to be "eager to maintain, the unity of the spirit in the bond of peace," that we may "lead a life worthy of the calling to which we have been called, with all lowliness and meekness, with patience, forbearing one another in love." (Eph. 4:1-3.) If an honest desire for such a unity is not in the heart of one who partakes of the Lord's Supper, he at least has failed to note the way in which the Lord has associated-the two thoughts. "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body as well as the blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup.' For any one who eats and drinks without discerning the body, eats and drinks judgment upon himself." - 1 Cor. 11:27-29.

WHO MAY PARTAKE?

The answer of inspiration is that no one should partake unworthily. In this the Apostle was not forgetting that "there is none righteous, no not one"; but he is remembering that "we are acceptable in the Beloved," and only by faith can we be "accepted" "living sacrifices, holy and acceptable to God." "Let a man examine himself, and so let him eat of that Bread and drink of that Cup." (1 Cor 11:29.) "Examine yourselves whether ye be in the faith," or apparently more exactly: Examinee yourselves, to 'see whether you are holding 'to your faith. "Test yourselves. Do you not realize that Jesus Christ is in you? -unless indeed you fail to meet the test!" (2 Cor. 13:5, R.S.V.) "If we say we have fellowship with him [in the bread, or in the cup, or in any way] while we walk in darkness, we lie and do' not live according to 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 his Son cleanses us from all ,sin." - 1 John 1:6,7, R.S.V.

It was immediately following the institution of the Memorial that Jesus warned Peter: "Satan demanded to have you, that he might sift you like wheat," and added the consolation: "But I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren." This was said to the weak, impetuous Peter, who thought he was able to follow the Lord into any experience. But instead Jesus told him: "The cock will not crow, till you have denied me thrice." Perhaps it was in part for us that Peter was permitted so drastic a demonstration of his weakness, and for us, as well as for him, that the very next words recorded are: "Let not your hearts be troubled; believe in God; believe also in me" - the God whose "mercy endureth forever," and the Son, "who ever liveth to make intercession for us." - John 13:38; 14:1; Heb. 7:25.

In the words of another:

"Beloved brethren, let us 'meditate on these things.' We have tasted, through grace, the cleansing efficacy of the blood of Jesus; as such it is our privilege to feed upon his adorable Person and delight ourselves in his unsearchable riches'; to have fellowship in his sufferings and be made conformable to his death. Oh! let us, therefore, be seen with the unleavened bread and bitter herbs, the girded loins, the shoes, and staff. In a word, let us be marked as a holy people, a crucified people, a watchful and diligent people -a people manifestly 'on our way to God' -- on our way to glory -- 'bound for the Kingdom.' May God grant us to enter into the depth and power of all these things; so that they may not be mere theories, in our intellects -- mere principles of Scriptural knowledge and interpretation; but living, divine realities,. known by experience, and exhibited in the life, to the glory of God."

- *P E Thomson.*

"We Shall Be Like Him"

We shall be like Him, for we'll have His nature,
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. O, how rich the promise!
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.

We shall be like Him, raised above all weakness,
Forever past all weariness and pain;
Even 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."

- *S. M. Hodgdon*

Signs of the Master's Parousia

"What will be the sign of Thy presence, and of the consummation of the Age?" - Matt. 24:3, Diaglott.

IN this article we continue the discussion commenced in our last issue. Christians of mature experience will not need to be reminded that divergent views on this subject ought certainly to be no occasion for strife or bitterness. Nor will they be amongst *them*, whatever the effect amongst others. Differences of opinion are unhappy only when they sharpen tempers and occasion illwill. Otherwise they may be profitable and result in a larger education for us in the school of Christ.

Last month we noted, first, the glorious *object* of our Lord's Second Advent -that of blessing both Church and World -- that his return would be in fulfilment of a gracious promise, not of a dire threat.

We next observed that this view harmonized with that school of interpretation held by Pre-millennialists -- that Christ would come before, not after, the Millennium -- that he would come to introduce that glorious reign. (Acts 3:21.) We saw, too, that Pre-millennialists were themselves divided into two schools, one, the Futurist, believing that Antichrist is an individual yet to appear; the other, the Historical, understanding that Antichrist has already come in the bloody and blasphemous system of the Papacy, the complete destruction of which is predicted to occur during our Lord's second presence. (Dan. 7:26; 2 Thess. 2:8.)

Manner and Time of our Lord's Parousia

This school of Historical Pre-millennialists is divided once again into two schools of thought and interpretation, the main points of difference being as to the **manner** and time of our Lord's parousia. One school holds to the view that our Lord will be visibly present, and, consistently with that view, believes the event still future; the other viewpoint, and the one to which we subscribe, is that our Lord's second presence is an accomplished fact and that for some years past He has been invisibly present. If, while granting those of the opposite viewpoint fullest liberty of thought and utterance, we ourselves maintain a similar right and duty, it is not because we love them less. On the contrary we regard many of them very highly, though differing in the conclusions they have reached. Both schools, without question, gladly confess the same Lord, and it certainly becomes us all, while rejoicing in the light we have, humbly to wait for greater light, assured that, in what one school would speak of as the foregleams of His approaching advent, but which we ourselves think would be better referred to as the shining of His presence, contradictory views will more and more vanish, till in our final gathering unto Him, the "watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." - Isa. 52:8.

Two Propositions Distinguished

In our last issue we discussed briefly the glorious object of our Lord's return; before we take up the study of the **manner** and time when that blessed hope is to be realized, and even before we undertake the consideration of the **signs** which were foretold, it is of the highest importance that we sharply distinguish two propositions which have been very close together in our past thinking, but which, in our opinion, should be considered separately. We refer to:

1. Signs of the Master's presence and of the consummation of the Age.
2. Determination of the date of the glorification of the Church.

In expressing our opinion that these two propositions should be considered separately, let us not be misunderstood. It is not our thought that they are entirely unrelated to each other. On the contrary, we realize that the glorification of the Church could not take place without the return of the Master and the end of the Age. But the point we wish to make is that our inability to determine the date for the glorification of the Church does not necessarily prevent us from recognizing the signs of the Master's presence, nor does it prove that there are no signs awaiting our recognition. Whether there are or are not such signs, remains to be considered. But if it be conceded that our Lord is now a spirit-being, and therefore able to be invisibly present, should He so desire-facts which we believe all our readers are satisfied are well established by the Scriptures, then it follows that the Master might be present, the end of the Age might have been reached, and these facts might be satisfactorily evidenced to us, even though the date for the glorification of the Church still remained among the "secret things" belonging unto the Lord. (Deut. 29:29.) To appreciate this point we have but to remember that the conviction that the Lord was present and that the consummation of the Age had been reached, rested upon several different, independent "signs," whereas the inference that 1914 would see the glorification of the Church was deduced solely from the parallels drawn between the Jewish and the Gospel Ages. That these two Ages do correspond in many respects there can be no question; but that the parallels drawn between them, especially their time features, were strained and forced, seems equally clear, and in respect to their harvests we have already noted, in our last issue, that before he left us, Brother Russell recognized this mistake, and the consequent unjustified inference based on such mistake.

Jewish and Christian Parallels

It is our thought that had our dear Pastor continued with us he would have given the subject the thorough re-examination it deserves, and that, in the light of the events which have since transpired, his keen spiritual mind would have seen the necessity of discarding still more of the "parallels" than those particular features to which, in the article cited (Watch Tower Reprints Vol. 7, page R5950), he referred. However, his brief remarks are quite sufficient for our purpose. They not only admit mistake, but what is of still greater value, they explain the nature of the mistake it was not merely that we had been mistaken in the year in which the Church was to be glorified (1914). Had that been the extent of our mistake, he would, presumably, have been able, by a more accurate calculation, to tell us how many years we were in error, and just what the correct date would be. No! our mistake was of a different character than merely an error in arithmetic. It lay in supposing that the date of the Church's glorification could be ascertained at all by the "parallels" method. His actual words are: "We should not have looked for parallelisms between the starting of the Gospel Church and its experiences, and the starting in this harvest time of the heavenly Church and its experiences. These are no part to the parallel." Again, he said: "We imagined that the harvest work of gathering the Church would be accomplished before the end of the Gentile Times; but nothing in the Bible so said. Our thought was purely an inference, and now we see that it was an unjustified one." Yet again, he wrote: "The harvesting of the Jewish Age, gathering 'Israelites indeed' into the Gospel Church, did not close with A. D. 70, but progressed in various parts of the world thereafter. Quite a good many Jews, doubtless, profiting by their terrible experience, were all the better prepared to be gathered into the Gospel Garner after the destruction of their national polity. Similarly, we may expect that quite a good many [Christians] will yet be gathered to the heavenly Garner, and we know of no time limit here."

We know of no time limit here, either. With Brother Russell we are quite satisfied that it was a mistake to try to arrive at such a "time limit" from the "parallels," and no other method has occurred to us, or been brought to our attention. That the time will one day arrive when the last

member of the Church will have been faithful unto death we are, of course, assured. And we have confidence, too, in His promise, that to those who are thus faithful, He will give a crown of life. In this confidence, and in the assurance that He is making all things work together for our good, and will under no circumstances permit us to be tempted above that we are able to bear, we rest. - Rev. 2:10; Rom. 8:28; 1 Cor. 10:13.

In the foregoing paragraphs we have endeavored to show:

1. That in so far as the glorification of the Church is concerned, not only is the date, 1914, erroneous, but that the true date is not to be ascertained from the "parallels" of the Jewish and Gospel Ages.
2. That up to the present time no other method of determining this event has occurred to us, or to any Christians of our acquaintance.
3. That the absence of a revelation on this matter does not give us any occasion for unrest, but leaves us content, rejoicing in the continued privilege of ministering the glorious Gospel (a message angels fain would sing) to all who have ears to hear, and while seeking to assist others, to endeavor, by His grace, to make our own calling and election sure.
4. That while the "glorification of the Church" is closely associated with the "second presence of the Lord" the determination of the date when such glorification is to take place is quite another matter, and
5. That this was a fact clearly seen and stated -by Brother Russell prior to his departure.

"The sands of time are sinking,
The dawn of heaven breaks;
The summer morn I've sighed for,
The fair, sweet, morn awakes.
Dark, dark hath been the midnight,
But dayspring is at hand;
And glory, glory, dwelleth,
In Emmanuel's land."

(To be continued)

- P. L. Read

Benjamin Wilson and the Emphatic Diaglott

By LEILA E. WHITEHEAD, Oregon, Illinois

On two different occasions, I have been asked where Benjamin Wilson received the education that enabled him to write the Emphatic Diaglott. I will tell it to you as it was told to me.

My father's people, the Whiteheads, and my mother's people, the Wilson's lived in the same neighborhood in Halifax, England. My father's oldest sister, Aunt Grace, married Uncle John Wilson. John and Benjamin were the first of the Wilson family to come to the United States; they settled in- Geneva, Illinois. Another sister of my father, who came much later, lived with us for several years. It was from her and from my Grandfather Wilson that I learned these facts.

My maternal Great-grandfather Wilson was a well-educated man and scholar. He was poor and, could not afford to send his sons to private schools-public schools being unknown. His own education was far superior to that of many of the instructors in private schools. So, he formed a school in his own home for his sons, Daniel, John, Joseph, James (my grandfather), and Benjamin, and for any of the neighborhood children who - cared to come. This school met every evening because Great-grandfather worked in the daytime, and the boys were apprenticed to, some trade. I imagine this school was rather weary work for the little fellows sometimes.

As the boys grew older, the Bible became a part . of their study-Great grandfather being a Bible student and a Baptist. It was not long before they studied themselves out' of the Baptist Church into the Christian Church, on the subject of baptism for the remission of sins. Then the power of the resurrection of Jesus Christ and what it meant led to an understanding of the mortal nature of man and the need for a resurrection. Christ's return and the establishment of the Kingdom on earth turned them back to the Abrahamic promises.

Great-grandmother Wilson was a remarkable woman, a counselor and advisor to the neighborhood, and an able helpmate to her husband.

So the boys were trained students, and their student habits remained with them through life; and they, in turn, passed the same on to their children.

Sister Alena Ellis of Waterloo, Iowa, has in her possession an article written by William H. Wilson, Joseph Wilson's son. As a lad, in his teens, he was apprenticed to Benjamin at the time that' the Diaglott was being written. He told of the difficulties of the publishing task, and it is a very interesting article.

These folks from Halifax, Englandthe Wilson, Underwoods, Appleyards, Shaws, Boices, Buttons, Sutcliffs, Shepards, and others-formed two early churches in Illinois-one at Geneva, and one at Northfield.

- The Restitution Herald.

Israel and the Middle East

In the following paragraphs, John F. Kennedy, the 35th president of the United States, outlined his views on the problems facing Israel and the Middle East. These paragraphs consist of extracts from his book, *The Strategy of Peace*, published in 1960 by Harper & Brothers, New York City, N. Y.

The book, which is a discussion of the leading questions of foreign policy, includes a chapter on Israel and another on the Middle East, which should be of special interest to *Herald* readers.- *Ed. Com.*

ISRAEL is the bright light now shining in the Middle East. We, and ultimately Israel's neighbors, have much to learn from this center of democratic illumination, of unprecedented economic developments, of human pioneering and intelligence and perseverance.

In 1939 I first saw Palestine, then an unhappy land under alien rule, and to a large extent then a barren land. In the words of Israel Zangwill: "The land without a people waited for the people without a land." In 1951, I traveled again to the land by the River Jordan, to see firsthand the new State of Israel. The transformation that had taken place was hard to believe.

For in those twelve years, a nation had been born, a desert had been reclaimed, and the most tragic victims of World War II-the survivors of the concentration camps and ghettos had found a home.

The survival and success of Israel and its peaceful acceptance by the other nations of the Middle East is essential.

I cannot hope -- nor pretend -- to solve all of the complex riddles of the Middle East. But I would like to suggest some perspectives which might help to clarify our thinking about that area and to indicate what lines our longer-range efforts might take. To do this requires, first of all, that we dispel a prevalent myth about the Middle East.

This myth -- with which we are all too familiar -- is the assertion that it is Zionism which has been the unsettling and fevered infection in the Middle East, the belief that without Israel there would somehow be a natural harmony throughout the Middle East and Arab world. Quite apart from the values and hopes which the State of Israel enshrines-and the past injuries which it redeems-it twists reality to suggest that it is the democratic tendency of Israel which has injected discord and dissension into the Near East. Even by the coldest calculations, the removal of Israel would not alter the basic crisis in the area. For, if there is any lesson which the melancholy events of the last few years have taught us, it is that though Arab states are generally united in opposition to Israel, their political unities do not rise above this negative position.. The basic rivalries within the Arab world, the quarrels over boundaries, the tensions involved in lifting their economies from stagnation, the cross pressures of nationalism - all of these factors would still be there, even if there were no Israel.

The Middle East illustrates the twin heritage of modern nationalism. In one of its aspects it reflects a positive search for political freedom and selfdevelopment; in another, it is the residue of disintegration and the destruction of old moorings. The Arab states, though some have had significantly varying lines of development, have all too often used Israel as a scapegoat and anti-Zionism as a policy to divert attention away from the hard tasks of national and regional development, and from special area problems.

One of these problems, that of the Arab refugees, which has lain like a naked sword between Israel and the Arab states, is a matter on which the books cannot be closed and which must be further resolved through negotiation, resettlement, and outside international assistance. But to recognize the problem is quite different from saying that the problem is insoluble short of the destruction of Israel, or only by the unilateral repudiation of the 1949 borders, or must be solved by Israel alone. Israel today stands as an example for all the Middle East, in spotlighting how economic modernization may be spurred and accelerated against high odds, great physical barriers, and constantly growing populations, as well as against all Communist blandishments. The growing influence of the Soviet Union in the Middle East and the further diminution of direct Western influence in that area as a whole, we shall in all likelihood have to face as realities. And it is sheer delusion to underestimate the cutting force of Arab nationalism or hope to create puppet regimes or pocket Western kingdoms in that area. This would only intensify anti-Western feeling in the Middle East and imperil Western relations with all uncommitted states.

Israel, on the other hand, embodying all the characteristics of a Western democracy and having long passed the threshold of economic development, shares with the West a tradition of civil liberties, of cultural freedom, of parliamentary democracy, of social mobility. It has been almost untouched by Soviet penetration. Some of the leadership groups in the Arab states also draw inspiration and training from Western sources. But too often in these nations the leadership class is small, its popular roots tenuous, its problems staggering. In too many of the countries of the Middle East the Soviet model holds special attraction, the more so since the United States and its Western allies have not been able to develop more than tentative and often only expedient policies which hardly come to grips with the root causes of political disintegration and economic backwardness. To countries with relatively primitive or topheavy economies and low industrial capacity, the Russian and even the Chinese passage to modernity in a generation's time inspires confidence and imitation - even as does Egypt's move in less than ten years from a seemingly subjugated state to at least a strategic power.

In this light a simple military response is not adequate. For, apart from bequeathing to the United States latent anti-colonial resentments, military pacts and arms shipments are themselves new divisive forces in an area shot through with national rivalries. Military pacts provide no long term solutions. On the contrary, they tend dangerously to polarize the Middle East, to attach to us specific regimes, to isolate us very often from the significant nationalist movements. Little is accomplished by forcing the uncommitted nations to choose rigidly between alliance with the West or submission to international communism. Indeed, it is to our self-interest not to force such a choice in many places, especially if it diverts nations from absorbing their energies in programs of real economic improvement and take-off. In the Middle East we are moving perilously close to an arms race which, in the long run, will be of benefit to no one. No other area stands more in need of a real disarmament effort. The real mutual advantages for gradual demilitarization rather than build-up are unequalled. Already we have used the area for a pilot test of the UN emergency Force, and this might well be supplemented by a similar international device to regulate arms traffic.

The contours of the outstanding economic and political issues in the Middle East lend themselves uniquely also to a regional approach. The project-by-project, country-by-country pattern of assistance is particularly ill-adapted in this area. The great river basins of the Middle East are international-the Jordan, the Nile, the Tigris, and the Euphrates. And there are other nations in the West besides the United States which can make important contributions in economic and technical assistance. There has been no lack of pointers toward what a regional policy might include - a multilateral regional development fund for both economic improvement and refugee resettlement, the Jordan River multipurpose scheme, a food pool making imaginative use of our

agricultural surpluses, and, as a coordinating agency, a Middle East Development Authority to pool capital and technical aid in that area.

Unfortunately, all these and other plans have so far lacked the active political leadership which can break the paralysis of purpose. Only external Soviet aggression, which is only one danger to the Middle East, has been the subject of high-level policy planning. No greater opportunity exists for the United States than to take the lead in such an effort, which could diminish the internal bickering in that tense and troubled area, and bend new energies to new, more promising, and more constructive ventures.

Needless to say, such proposals and programs should not be used as veiled techniques for placing new economic sanctions and pressures on Israel. Nor should they detract from our support of Israel's immediate needs. . . . The choice today is not between either the Arab states or Israel. Ways must be found of supporting the legitimate aspirations of each.

The Jewish state found its fulfillment during a time when it bore witness, to use the words of Markham, to humanity, betrayed, "plundered, profaned and disinherited."

But it is yet possible that history will record this event as only the prelude to the betterment and therapy, not merely of a strip of land, but of a broad expanse of almost continental dimensions. Whether such a challenge will be seized cannot be determined by the United States alone. But as we observe the inspiring experience of Israel, we know that we must make the effort -- and that we can once again demonstrate that "rain follows the plow."

"With What Measure Ye Mete"

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." - Matthew 7:1, 2.

IF THE man in the street did but grasp the import of these words, they would revolutionize his life. He, of course, doesn't believe them. Most people who do something wrong, entertain the hope that they can avoid paying the penalty. If they have injured another, they hope the injured party will forgive them, or at least be powerless to take revenge. Better still, they hope their misdeed will never come to light.

This is true of "the man in the street." How is it with us? Do *we* really believe this statement of our Lord? Of course, we mentally assent to its truth. But to "believe" a thing, in the Scriptural sense, is *to act as if it were true*. Do we always act as though we were thoroughly convinced that with what measure we mete, it shall -- shall, not may -- be measured to us again? Yet what psychologists term the law of retribution, here enunciated by our Lord, is as sure and certain as the law of gravity.

No one ever supposes that the law of gravity has been repealed, or is likely to be. People know it to be a Cosmic Law, inevitable, inescapable, and they shape their lives accordingly. The law of retribution is also a Cosmic Law. There is no such thing as escaping it. Only the Divine Architect could repeal or suspend its operation, and nowhere in the Scriptures does he give us the slightest hint that he intends to do so. On the contrary, the Apostle declares: "God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). It has been truly said:

"Sow a thought, reap an act;
Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny."
As a hymn-writer has suggested:

"Sow flowers, and flowers will follow
You whithersoever you go;
Sow weeds, and of weeds reap a harvest;
You'll reap -- whatsoever you sow."

This does not mean that every man is to reap, *in the present life*, everything he sows. *That* was the doctrine once held by Job, but which, through his experience of unmerited suffering, he learned could not be true. While even in this life, men do, as a rule, get what they deserve, this is not true, absolutely. And even to this general rule there are many exceptions. In the brief span of our earthly lives, the law of retribution lacks sufficient scope to operate to its proper and complete issue.

But, if we catch the Master's thought correctly, his words do mean that somewhere or other, sometime or other, in this life or the next, our actions will be measured back to us -- grain for grain. If I have practiced deceit, I myself will be deceived. Unkindness to another on my part will be repaid in kind. Every time I neglect a duty, evade my responsibility, misuse my authority over someone, I may be certain that somewhere, sometime, I shall receive the due reward of my deeds

-- possibly in this life, but if not, then certainly in the next. This is the law of the universe, the law of God -- a law more sure than that of the Medes and Persians.

However, while those disposed to evil may come to recognize it as a *Law*, those who have the mind of the Master, know it to be also a *Gospel* -- the Gospel of Retribution. And what a wonderful Gospel it is, when seen in its proper light! All we have to do, if we desire lenient judgment for ourselves, is to judge others leniently; if we wish for ourselves "good measure, pressed down, and shaken together, and running over," we have but to give this to others, and it shall be given us.

MEASURING WHEAT

This theme, "The Law and the Gospel of Retribution," is one which we can only touch on now. Perhaps we may have an opportunity to return to it on another occasion. In the space remaining to us, we invite your attention to an interesting description of the strange scene which formed the background of these words of our Lord. The description is given by James Neil, who resided in Jerusalem for three years, May 1871 to May 1874. We quote:

"Another sight that arrested my attention in Jerusalem was the measuring of wheat or barley.... Each year in July or August all the dwellers in Eastern cities have to buy- sufficient wheat to last them for a twelvemonth. When it is brought to the purchaser's door, a professional measurer invariably attends to find out and certify the true contents of each sack, who acts as a kind of impartial umpire between the buyer and the seller. He uses a wooden measure, like our own bushel measure but not so deep, called a *timneh*. He seats himself cross-legged on the ground, and, upon the grain being turned out in a heap before him, begins to scoop it into the *timneh* with his hands. Next, he seizes the measure, when it is partly full, and gives it two or three swift half-turns as it stands on the ground, thus shaking it together and so making it occupy a smaller space. He again scoops in more wheat and repeats the shaking as before, and does so again and again until the measure is filled up to the brim. This done, he presses upon it all over with the outstretched palms of his hands, using the whole weight of his body so as to pack it still more closely. Then, out of the center of the pressed surface, he removes some of its contents, and makes a small hollow. He is about to erect a building on the top, and very naturally digs a foundation. With more handfuls of wheat he now raises a cone above the *timneh*. With much skilfulness he carries this cone up to a great height, until no more grain can possibly be piled on its steep sides and that which he adds begins to run down and flow over. Upon this, the interesting and elaborate process is complete, the measure is regarded as of full weight and is handed over to the buyer. Wheat is always meted out in this way, and is quoted in the market at so much per *timneh*. I have been at great pains to find out the exact contents, by weight, of the Palestine measure. The experiment I caused to be made was with wheat of the best quality. I found that a *timneh* of such filled up to the brim, unshaken and unpressed and without the cone, weighs just thirty-seven pounds, and with the cone just forty-four pounds. When, however, shaken together, pressed down, and, flowing over in the manner I have described, it holds forty-eight pounds. "Give," said our blessed Lord, in graphic and vivid allusion to this professional measuring, "and it shall be given to you; *good measure, pressed down, shaken together, running over*, shall they give into your bosom [that is, into the capacious natural breast pocket formed by that part of the loose Eastern *kamise*, or shirt, which is above the girdle]; for with what measure ye mete it shall be measured to you again" (Luke 6:38; see also Matt. 7:2; Mark 4:24). Observe, there is no less than eleven pounds difference in weight between a measure filled to the brim, as we fill it here, and one such as I have described, filled according to, the bountiful method of Bible lands, when it is "pressed down, shaken together, running over." In this way 30 percent is added to its value! This is, indeed, good interest for our money, but thus liberally shall those be rewarded who have learned to imitate the example of their God and his Son -- who, blessed be his name, gave his own life -- in the divine art of generous giving."

- P. L. Read

Prepared for Service

"Learn of Me; for I am meek and lowly in heart." - Matt. 11:28

LAST month in considering this subject, we recalled the story of the Maestro and the young girl who began with a lovely, but untrained, voice and who, under his skilful tutoring, became a great artist, delighting her audiences. We reflected, too, that from this story it was possible to trace a similarity in the methods of Christ, the great Master, in the training of saints for his service. We paused long enough to note the lessons in it for those just starting in the Christian way, reserving until now the lessons in it for those nearing the journey's end.

Suppose now, we are of those who have passed through long years of training in the school of Christ, and are about to engage in some service for our brethren, a service once very dear to our heart. It is the work for which, in our early and idealistic years, we longed, the task we coveted, the privilege we esteemed precious, the exercising of which we felt would be the crowning joy of existence.

How is it with us today? The years have fled with their varying experiences. We have been thwarted, checked, disappointed, perhaps also disillusioned and disheartened. Most important, we have lost all sense of sureness of ourselves. No longer are we confident that we are capable of doing the task at last assigned to us; or that any good will result from it.

THE EXAMPLE OF MOSES

From the natural viewpoint, any enterprise begun in such a frame of mind, is hardly likely to meet with much success. However, consider the case of Moses. At forty years of age he aspired to deliver his brethren from Egyptian bondage. His zeal and sympathies were warm and strong. It seemed the very time to do something, so he struck a blow for their liberty. But his effort was premature. He was discomfited and fled. He needed training in the ways of God. For forty years God schooled his spirit, and fitted him for the great task he had to do in the solitude of the wilderness and the simplicity of the shepherd's life. When at last the time arrived for God to bid him go forth, we find him excusing himself. "Who am I, that I should go unto Pharaoh? ... I am slow of speech and of a slow tongue." - Exod. 3:11; 4:10.

Moses had lost his former self-confidence. No longer the proud, headstrong, learned son of the Egyptian court, but the meek, unassuming shepherd of Midian, happy in his obscurity, willing that any should perform this once coveted mission of deliverance rather than himself. Previously he had believed the people would welcome a deliverer. Now he had been disillusioned. Now he says: "But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee." - Exod. 4:1.

In this was he not typical of many of God's people? When we are eager to go, God holds us back. When we would be content to stay and browse quietly, letting the world receive a message of deliverance from other lips, if indeed it would welcome any message, he drives us forth. Nervous, unsure of ourselves, uncertain of others, we go forward reluctantly, where once we would have rushed with eager and undisciplined haste. Yet how wise is God's hand in this, our training period. Once we would have gone in our own strength, robbing God of his glory, taking honors which belong to Christ. Now we dare not step forth except "I AM hath sent me," -- except we

have the very sign within us, God's spirit witnessing with our spirit, that he will go with us. -
Exod. 3:3.

WRITTEN FOR OUR LEARNING

The Bible stories of God's ancient people are written for our learning. Their experiences are our experiences. It is only when we have ceased to rely upon ourselves that we are fit for the Master's use. When we can go forth confident in him, in his power and spirit, ready to glorify him, knowing ourselves to be nothing, and at best but unprofitable servants -- only then are we ready for service.

"Without Me ye can do nothing." (John 15:5.) Christ said this to his disciples then. He says it to us today. It is only when we "consider the Apostle and High Priest of our profession" (Heb. 3:1) - - only when we earnestly look "unto Jesus the Author and Finisher of our Faith" (Heb. 12:2), that we can go forward with confidence, to win men to him. So long as Peter kept his eyes upon Christ, he could walk upon the uncertain deep. When he looked at himself, he began to sink. (Matt. 14:29, 30.) They who would labor for Christ must do so in his strength and in his way, under the guidance and power of the Holy Spirit, if they are ever to accomplish any real and lasting good.

Contrasts (between the methods of the unbelieving, self-confident world, and the believing, God-confiding heart) are to be seen in the diverse attitudes of David and Goliath. The Philistine giant, boastful, arrogant warrior, fully accoutred with sword, spear and javelin, came forth, roaring hatred and curses, fully confident in his own brute strength to accomplish the downfall of Israel's champion. Young David, slight, armed only with pebbles from the brook, rung the giant's death knell with those thrilling words "I come to thee in the name of the Lord of Hosts." (1 Sam. 17:45.) Confident in God, seeking his honor, skilled by long practice in his shepherd life, his stone sped unerringly to its mark. Once more God was glorified by one who sought His honor among men. (1 Sam. 2:30.) Nor did David go unhonored. "Them that honor me I will honor." God gave him the neck of Israel's enemy; and a beloved friend into the bargain.-1 Sam. 18:1.

David must have had great joy that day and for long afterwards. Christ also had joy in his service, a joy which is shared by all who serve him. (John 15:11.) Only those who have experienced the joys, of service, the joys of fellowship with God and with Christ, are able to appreciate this. It makes all other things of trifling worth, all trials and difficulties but "light afflictions," not worthy to be compared with joys yet to be revealed to those that love God.

OUR CONTINUING NEED

When the servant of God is launched upon his career of usefulness, there is still constant need to watch and pray. Self dies hard. We are reckoned dead, hidden with Christ in God (Col. 3:1-3); but again and again the spirit of willfulness, the hard core of rebellion, tends to arise, to precipitate us into some rash episode which is not God's way. A garden may be weeded very thoroughly, but if it is to be kept in order, we are constantly going round with basket and hoe lifting out new growths. The richer and more fertile the *soil*, the quicker the weeds appear and flourish. The garden of the heart needs the same vigilant care. The richer it becomes in grace, truth, and holiness, the more does self in various forms try to push its way in, to lay claim to some of the goodness there. The saint of God will realize more deeply as life goes on, the need for watchfulness over the heart-life. It is the neglect of the beginnings of thoughts, motives, lack of prayer, which eventually brings blight and desolation.

"NE'ER THINK THE VICTORY WON"

The attainment of a position is one thing; the keeping of it another. A boatman pulling against the stream cannot relax for a moment without being swept backwards from his course. The Christian also pulls against the stream of natural inclination and ambition. There can be no standing still. We are either going forward or backward, for the spirit is contrary to the flesh. Having once triumphed in the games, the athlete must still keep up his spartan training if he wishes for further success. So with the Christian, the servant of God and of men-the true minister of Christ. "Ye are not your own. For ye are bought with a price." (1 Cor. 6:19, 20.) We cannot "cease from mental strife." The warfare between the flesh and the spirit goes on unceasingly all our days.

Always there is the need for self-examination, for self-conquest, for self-emptying, that more of the love of Christ, may fill the earthen vessel to flow out again to others. "We have this treasure in earthen vessels" (2 Cor. 4:7) -- the treasure of the spirit in its weak vase of clay.

Even Moses, despite his greatness and his meekness, after all his long preparation and previous successes, forgot God at the waters of Meribah, when, with (it might seem) pardonable vexation of spirit, he smote the rock twice, exclaiming: "Hear now, ye rebels; must *we* fetch you water out of this rock?" - Num. 20:10.

Moses had a trying time with that stiff-necked, discontented, half-believing flock of Israel. They were, however, typical of human nature, and Moses was like ourselves. How easily we become exasperated by the stupidity, the ignorance, the inconsistency of those about *us*. How soon we can forget God and talk in terms of I, me, and mine, when word or deed jars the spirit, or wounds that supposedly-dead self.

Self, thou mocker! None feign death *so* well as thee! How soon the seeming dead self flames into life, if crossed, disparaged, offended, disregarded, ridiculed or evilly spoken of!

Patient silence is the standard-the lesson. In Christ we have both standard and lesson. "Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." - 1 Peter 2:23.

AMBASSADORS OF CHRIST

Christ is Master and Teacher. He set the example. (1 Peter 2:21.) He holds the lesson there for us to learn. How slowly we learn it. If we could always bear in mind that we have been chosen and fitted to be the ambassadors of Christ (2 Cor. 5:20), what a dignity it would lend to our position among worldly men and women! What a transforming power it would be to our character! What assistance it would lend in the battle between good and evil, between self and the will of the spirit!

As ambassadors of Christ-representatives of his Kingdom-we should feel the weight of our responsibilities, keeping in mind the words of the Apostle: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." - Col. 3:17.

The singer of our story achieved her greatest triumphs with the help and encouragement of the Maestro. He was honored in her success. Between Christ and those who seek to serve him there exists a similar oneness of purpose and honor. As we draw the attention of others to our Lord, the true and living way, something of his reflected radiance will be seen in us.

TODAY'S OPPORTUNITY

Never in human history have thoughtful men and women needed a message of hope, instruction and assurance, as they need it now-as they are going to need it in the troubled years ahead. Great evils threaten our social order. Fear, distress, and perplexity are apparent in the councils of men. Questions are asked which require plain, straightforward answers. In every great crisis in human affairs, God has had his message ready, and his messengers prepared to deliver it, whether men turn deaf or attentive ears to its wholesome advice.

In spite of the rising tide of infidelity, the crippling effects of materialism, the alluring charms of pleasure, luxury, and ease, there are still those who refuse to bow the knee to Mammon, or swing their censers before any other altar than that of the Almighty Ruler of the Universe.

They are waiting for the Voice -- the Voice of the Spirit, clarion clear above earth's clanking strifes, and the vain confusion of tongues; the Voice speaking as of old, with confidence, authority, and with knowledge, in triumphant faith, in quenchless love, and in wholesome sanity to man. Even now they strain eyes and ears through the gathering gloom, "and how shall they hear without a preacher? And how shall they preach except they be sent?" - Rom. 10:14-16.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." - Isa. 52:7.

To you whose hearts burn within you, who can say in this hour of desperate need, "Here am I, send me," (Isaiah 6:8); to you who are ready to spend and be spent in the service of the King of kings, not counting the cost, but giving all freely and gladly in defense of his cause; to you comes his assurance of unfailing friendship, of strength sufficient for every need, of deep inward joy which nothing can destroy, of labors blest, of toil rewarded, of victory won, -- and in the end an abundant entrance into the everlasting Kingdom of our Lord and Savior, Jesus Christ.

- *F. A. Shuttleworth, Scot.*

Christ Our Passover

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- Rebecca Fair Doney

Recently Deceased

Sr. O. Fuller, Aurora, Ill. - (Feb.)
Sr. B. Berlinski, Milwaukee, Wis. - (Dec.)
Bro. F. Andrews, England - (Feb.)

The Question Box

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." - Isaiah 7:14.

Question:

What is the lesson to be drawn from Isaiah 7:14?

Answer:

The lesson, as I see it, is in reference to the birth of Jesus -- a lesson concerning the great Messiah; a lesson for all times and for all people.

DUAL FULFILMENTS

Some prophecies, however, have more than one fulfilment. Isaiah 7:14 is one such. Failure to recognize this constitutes one of the main difficulties confronting the student of prophecy. One school of thought notes an early application, but is not able to see a later (usually higher) fulfilment. This is particularly true of orthodox Jews-and perhaps especially in their understanding of Isaiah 7:14. Another school of thought, Christian in concept, sees the higher fulfilment, but is not always able to recognize any earlier application.

In the study of any prophecy having, or which appears to possess, a predictive* character, it is important to obtain first an understanding of its immediate application; in other words, it is necessary to ascertain what it meant to the writer and those to whom he wrote. What was its meaning to *them*? Only after *this* question has been satisfactorily answered are we in a position to properly grasp the later application (or applications).

* While all prophecies "tell forth," not all "foretell."

Let us look at a few illustrations of this. Consider, for example, Hosea 11:1. There we read: "When Israel was a child, then I loved him, and called my son out of Egypt." Quite obviously, this has reference to the infant nation of Israel and its deliverance from the hand of Pharaoh. No orthodox Jew could fail to recognize this. Yet Christians, under the guidance of the New Testament, see that it has reference not only to the coming of Israel out of Egypt, but also to the coming of Jesus out of Egypt centuries later. (Matt. 2:15, 19, 20.) Moreover, guided by the holy spirit, the passage is seen by Christians to have yet another significance -the coming of spiritual Israel (the Gospel-Age Church) out of that which Egypt typifies, namely, the world (its aims, ambitions, associations, spirit).

Again, when David, in Psalm 22, wrote: "My God, my God, why hast thou forsaken me?" he was without doubt writing concerning himself. Most people, unacquainted with the New Testament, could come to no other conclusion. Yet *we* know that the Lord was overruling David's choice of words so as to make him speak prophetically of the Messiah who was to come. - Matt. 27:46.

Take the words of Isaiah 61:1:

"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings." Here Isaiah, of course, could have reference only to himself and his ministry. But he was a prophet through whom God spoke. (2 Pet. 1:21.) Consequently his words were such that they

could be predictive. Jesus himself shows that they were, when in Luke 4:21, he applied them to himself and his ministry: "This day is this Scripture fulfilled in your ears." While, therefore, we know that there was *a measure* of fulfilment in Isaiah and his ministry, it is not difficult for us to recognize that only in Jesus are the words filled to the full.

JESUS BORN OF A VIRGIN

Returning now to Isaiah 7:14: As already noted, this prophecy appears to have had a dual fulfilment. It foretold an event shortly to occur, namely the birth of a son to a woman who was then a virgin, and the birth of whose son, therefore, could be known only to God; hence an event which could be recognized by King Ahaz as a sign that God would be with him and with the nation. The words employed in the prophecy, however, were such that they described also a future glorious event, even the birth of Jesus of a woman who should appropriately be called *the* virgin, and who should remain so at the time of his birth. If the name Immanuel (God with us) was appropriately given to the boy in Isaiah's day, how much more fittingly might it be given to Jesus! He filled the prediction full. At the time of his birth, Mary, his mother, was a virgin, and he had no earthly father -- Joseph being his foster father. As the angel Gabriel, in answer to Mary's question as to how it could be that she should have a son in view of the fact that she was a virgin, replied (RSV): "The holy spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God." - Luke 1:35.

CORROBORATIVE SCRIPTURE

When we meditate for a moment on the virgin birth of Jesus, many corroborative Scriptures come rushing to mind. We recall, for example, the Baptist's testimony recorded in John 3:31: "He that cometh, from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all." Here the Baptist is contrasting himself with Jesus. How shall he find appropriate words! "After the flesh" he was his cousin, yet it is evident that he regards Jesus as a being of another order, as standing on quite a different platform from his own. He can find no words strong enough to mark the difference between himself and Jesus. Jesus is "from above" -- "from heaven." I am "of the earth," and "speak of the earth." Jesus said of him that he was a burning and a shining light; John, however, knew himself to be unworthy to loose the Lord's shoe-latchet. While the Baptist is not discussing the "virgin birth," his words certainly do not conflict with that doctrine.

Let us look next at the disciples' words found in John 16:19, 30: "Lo, now speakest thou plainly, and speakest no proverb [parable] . . . now we are sure that thou camest forth from God."

These words were the response of the disciples to a very clear utterance of our Lord, to which he had given expression in the immediately preceding verse: "I came forth from the Father, and am come into the world; again I leave the world and go to the Father." Of what other member of the human race could these words be truthfully spoken?

But "the time would fail me" to list all the Scriptures which come to mind. Peter's reference to "a lamb without blemish and without spot" (1 Pet. 1:19) -- surely this would require a virgin birth! Job's inquiry: "Who can bring a clean thing out of an unclean?" (Job 14: 4)-a question which had only a negative answer in his day. The description of our Lord given by the writer of the Epistle to the Hebrews, that Jesus was "holy, harmless, undefiled, separate from sinners"; the Apostle John's reference to Jesus as the "only begotten of the Father" (John 1:14); as the "Word of God" (John 1:1); the "Word made flesh" (John 1:14); St. Paul telling us of one who "though being in God's form yet did not meditate a usurpation to be like God" (Phil. 2:6); who "was rich, but for

our sakes became poor" (2 Cor. 8:9) these all mark Jesus as one apart, who though he took our human nature, and though he was in all points tempted as we (his brethren) are tempted, was "yet without sin." (Heb. 4:15).

In writing a biography, it is customary to trace a man's career "from the cradle to the grave." In the case of Jesus one must go back further than the cradle and continue on beyond the grave. One must go back "to the beginning of the creation of God" (Rev. 3:14) to find the origin of the "Only Begotten One," (John 1:14) the "Firstborn of all creation." (Col. 1:15.) Only from *that* beginning may we trace the circumstances whereby a clean thing was brought out of an unclean -- a root out of a dry ground; a perfect man out of the imperfect, contaminate race. This was accomplished by a miracle. The mighty Logos became flesh -- being born of a virgin.

WHY IS THE DOCTRINE OF THE VIRGIN BIRTH IMPORTANT?

The doctrine that Jesus was born of a virgin, rightly understood, is of great importance to both the Church and the world. Had Jesus derived his life from an earthly father, the quality of that life would have been no different from ours. Ours was contaminated at the fountainhead, *in* Father Adam. So also would have been the life of Jesus. It would have been a dying one, just as ours. Receiving only such a life, he would have been on his way, willy-nilly, to the grave -- just as we are. His death would not have been a voluntary one, but one from which he could not escape. He would thus have been without power to save us; he would not have had the wherewithal to save even himself.

But when, in the fulness of the time, God sent forth his Son made of a woman (Gal. 4:4), it was not a case of an earthly father passing on to him a spark of a dying life. No, indeed! It was as Jesus himself declared: "I proceeded forth and came from God; neither came I of myself, but he sent me." - John 8:42.

An inspired writer puts the matter succinctly: "Such an high priest *became us*"; that is to say, such an high priest was appropriate to the necessities of our case; namely, one who was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). Only such an one as he could have saved us. Praise God that he and his Father had the heart to do so.

EMMANUEL - GOD WITH US

This is the great message of the New Testament to the Church, and eventually to the world: Emmanuel, God with us. God was with his ancient people, and spoke to them often and unmistakably by the mouth of his Prophets. He was there in the burning bush, in the Shekinah of the tabernacle, and in the pillar of cloud and of fire, as well as in the Angel of Jehovah, whom many believe was the pre-human Logos. But he came into new and closer relationship when he sent his Son, and when he, the mighty Logos, became flesh. Jesus Christ was "God made manifest in the flesh" (1 Tim. 3:16); he was so true and adequate a manifestation of God; so at one with the Father (in purpose and in spirit-not in person) that he could truthfully say: "He that hath seen me hath seen the Father." (John 14:9.) This was a fulfilment of the prophecy, "God with us," indeed -- nay, it was *the* fulfilment, before which the earlier one fades into relative insignificance.

"God is with us" in the life of the Church, for Jesus laid its foundations in his blood, and became himself its cornerstone and the bishop of our souls. "God is with us" in our personal experiences, for Christ Jesus is our Brother and Savior, our refuge under the consciousness of sin, our strength in temptations, a very present help in trouble. Therefore, with the Psalmist we say "We will not

fear," whatever may be our present lot, and whatever may befall us. "God is with us" under our present burden, and in the unknown events of the future. "God is with us" *in* life, in death, in time, and in eternity. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." "Thou shalt guide me with thy counsel, and afterward receive me to glory."Psalms 23, 46, 73.

- *P. L. Read.*