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The Resurrection

"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." - Phil. 3:7-11.

THE EVENT forecast by the word "RESURRECTION" is of the greatest possible significance to the dying and dead of mankind, for only through the operation of God's power manifested in the resurrection of the dead is there any hope for life or future existence. The outworking of all God's purposes with respect to this earth and its inhabitants would fail utterly if there were no resurrection of the dead. All that Jesus suffered and died to accomplish would be in vain apart from a resurrection of the dead. No other event is fraught with greater significance; and we can not imagine anything that would demand a greater display of divine power and wisdom.

When we consider these facts, plainly set forth in the Word, particularly by the Apostle Paul in his great dissertation on the subject in the fifteenth chapter of his first epistle to the Corinthian Church, is it not strange that so little, comparatively speaking, is said about this great hope in the pulpits of most churches? And would we not expect it to be a universal topic at funerals? On the contrary, if the most of them are like those we have heard, it is conspicuous by its absence. Why is this? What is the reason for so general an avoidance of the subject? The answer must of necessity be, lack of belief -- *unbelief*. How much that word explains in the lives of nearly all men, including those who manifest a "form of godliness" but lack the evidence of its power in their lives. Speaking in the spirit of prophecy, Jesus said: "When the Son of Man cometh, shall he find faith on the earth?" - Luke 18:8.

There are perhaps several reasons for a lack of faith in the Bible teaching of a resurrection of the dead, but the root of the matter takes us back to the Garden of Eden when, in tempting Mother

Eve to disobey God, Satan lied to her, and induced her to believe that she would not surely die, as God had said. Satan's cunning and power to deceive have been fully demonstrated in the theories of life and death that most of Eve's descendants have been led to accept since that time; and he has seen to it that lying spirits (fallen angels), necromancers, and so called spirit mediums, have continued the deception by representing themselves to be the spirits of the dead or as receiving messages from those who have departed this life.

Another thing that has no doubt contributed to men's acceptance of these Satanic teachings rather than the teachings of God's Word, is that they find it much easier and perhaps more attractive to their egoism to think that death is just a transition from this conscious state into another sphere of activity. Some such thought must have been in the mind of the Poet Longfellow when he wrote:

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

Likewise, the saintly Charles Wesley, not understanding the true state of man in death, and so misapprehending the significance of the resurrection. wrote:

Weep not for a brother deceased,
A soul out of prison released,
Our loss is his infinite gain;
And freed from its bodily chain;

With songs let us follow his flight,
Escaped to the mansions of light,
And mount with his spirit above,
And lodged in the Eden of love.

Then in one of the hymns it is stated:

It is not death to die,
To leave this weary road,
And midst the brotherhood on high,
To, be at home with God.

It is not death to fling
Aside this sinful dust,
And rise on strong exulting wing,
To live among the just.

There is, of course, a measure of truth in these verses, but they err in supporting erroneous beliefs concerning the soul, death, and the resurrection. The teaching that death does not mean death, in so far as the soul or being is concerned, has made it necessary to think of the good as going to heaven immediately at death, and to imagine the unconverted as in a place of dire punishment, which, to make it as realistic as possible, was said to be literally described by the "lake of fire and brimstone" of Revelation, and by the parable of the "Rich man and Lazarus." That the Bible hell is the grave or tomb into which all go at death, regardless of whether they are good or evil, is a fact that was well covered up. Whether or not this was by intent or just through ignorance, we are in no position to judge; but it gave opportunity to scare the people into becoming supporters of

this or that system of belief, depending upon which one the individual was in contact with at the time.

With such beliefs, resurrection could relate only to the body, and would logically mean, as one very learned and able Presbyterian Doctor of Divinity put it, "A regathering and revivifying of all the bones and sinews and flesh and skin, etc., that ever constituted human bodies, regardless of how they had been disposed of, by fire or mouldering or otherwise: no matter if parts had been destroyed by accident or eaten by fishes or beasts of prey; or if they had rotted and gone as fertilizer into various fruits, vegetables, grasses, etc., and thus been over and over again incorporated into other bodies." It was reported that he pictured the air black with hands, arms, feet, 'fingers, bones, skins, sinews, etc., of the millions who have lived and died, seeking the other parts of their bodies; and that *then* the souls would come from heaven and hell and be imprisoned in those resurrected bodies.

Brother Russell, commenting on the foregoing in the April 1, 1893 Watch Tower, says: "What an unscriptural and nonsensical view! And yet, how could the man think or preach differently on the subject seeing that he believed firmly in a 'Resurrection of the body,' which very words nearly, all 'orthodox' creeds of 'Christendom' recite? And how could a body be resurrected in any other way than by gathering together again the various parts and members which once composed it? In no other way of course. And if the 'resurrection of the body' is the resurrection specified in the Bible, we as well as others are shut up to the nonsensical and ludicrous view expressed by the Brooklyn D.D., as above stated."

In striving for an understanding of truth, just as in sailing for a desired port, one cannot start on a wrong course and maintain it with any expectation of coming out right in the end. The penalty of death was pronounced against Adam, against the man, the soul, the sentient being, not merely against his body; and, when man dies, the Bible says, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psalm 146:4), his thinking ends. This is in full accord with the whole tenor of Scripture on the subject. The wise man in Ecclesiastes 9:5 says, "The living know that they shall die: but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten." Again through Ezekiel, the Prophet, God says, "The soul that sinneth, it shall die." (Ezek. 18:20.) And when Jesus died to redeem man, the record is that "He poured out his soul unto death." (Isa. 53:12.) Therefore the thing that needs to be resurrected (restored) is man himself, and Paul tells us that in doing this God will supply a body: "Thou sowest not that body that shall be, . . . but God giveth *it* [the resurrected being] a body even as it hath pleased him." - 1 Cor. 15:37, 38.

The fifteenth chapter of Paul's first letter to the Corinthians, in which this statement is found, was written to counteract the teachings of the Sadducees, and to set the brethren at Corinth straight on this matter of the resurrection. It seems almost unbelievable that those who claimed to acknowledge Christ as the bringer of salvation, could so soon have been led to deny the only hope of life there is. Jesus had warned his disciples to beware of the leaven (false doctrines, Matt. 16:12) of both the Pharisees and the Sadducees; but here we find a church of Christ in which many of its members were being led astray concerning the one and only true hope of life.

"Now if Christ be preached that he hath been raised from the dead, how say some among you," says Paul, "that there is no resurrection of the dead?" Then follows an argument that is unanswerable except we believe that the dead are actually dead, and that our only hope of future life is that we shall be resurrected from the dead. "But if there is no resurrection of the dead, neither hath Christ been raised." Here Paul recognizes the fact that not only was Christ once actually dead, but also that his resurrection is proof that there will be a resurrection of all who

will accept it on his terms. "And if Christ hath not been raised, then is our preaching vain, your faith is also vain. Yea, and we are found false witnesses of God," says Paul, "because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised." Paul's argument shows that either we must believe in a possible resurrection of all, or else give up all thought of future life. "For if Christ hath not been raised, your faith is vain [useless]; ye are yet in your sins." In such an event, Christ is still dead, and a dead Christ could not appear in the presence of God for us, therefore there would have been no atonement made for our sins; they would still be held against us. And he further says, "Then they also that have fallen asleep in Christ have perished."

"But now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam -all die, so also in Christ shall all be made alive."

In the fifteenth verse of this chapter, Paul tells us that GOD raised Christ from the dead. Many believe that he was alive while in the tomb, and that when he was ready, as hymnology expresses it, "He burst the bonds of death and hell" and arose through the exercise of his own power. But Christ was dead; he had no power to raise himself, and such a thought is wholly contrary to Scripture. Thirteen times in the New Testament do we read that he was raised by the Father. Then too, Paul's statement that Christ was "the first-fruits of them that are asleep," is in full agreement with his previous statement in Acts 26:23 where he tells us that Christ was the first to experience a resurrection. Evidently, if this be true, the raising of Lazarus and of the daughter of Jairus was not resurrection, but only an awakening, a restoring to the small measure of life they had possessed when the death that was working in them finally triumphed. That this is true, is borne out by the fact that totally different words in the Greek are used to describe the two events.

ANASTASIS

Anastasis, the Greek word for resurrection, signifies, according to Strong, Young, and other lexicographers, "a restanding," "a standing or rising up," "a making to stand or rise up; restoration." Such a restanding is permanent: death no more has power to affect one who has experienced such a resurrection; whereas Lazarus, and those who like him had experienced awakening (*egeiro*) eventually died, and will need to experience the *anastasis* in order to live eternally. Evidently, resurrection does not mean simply an awakening from sleep (death), but a full raising up to the perfection of life and being. The words of Jesus (John 5:28, 29) set forth this same thought; for whereas *all* hear his voice and come forth, some to experience an immediate resurrection, others who have done evil, to experience a drawn out process of resurrection through the judgments of the Lord. And so through Isaiah it is prophesied, "Yea, in the way of thy judgments, O Lord, have we waited for thee; . . . For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." - Isa. 26:8, 9.

PRESENT EXPERIENCE IN RESURRECTION

It is evident that our text speaks of two resurrections, or perhaps we should say, two phases of the resurrection. "That I may know him and the power of his resurrection (*anastasis*), and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the [out] resurrection [ex-anastasis] of the dead." This *exanastasis* is the phase which we have been considering: that part of the resurrection that will take place with the true Church when they are raised from the grave to the divine plane of existence with their Lord. But the phase mentioned in verse ten, has to do rather with the transformation of character that is now being worked out in us-the raising from dead works to walk in newness of life.

This, from many standpoints, is the most important phase of our resurrection: for the measure of our worthiness to occupy a place in the glorified temple, will be determined by the way we react to the fashioning power of God's Holy Spirit, working in us both to will and to do his good pleasure.

It is here and now that God-likeness must be attained: that that "holiness without which no man shall see the Lord" must be perfected in us; that we who were once dead in trespasses and sins, wherein we walked according to the course of this world, fulfilling the desires of the flesh and a reprobate mind, and were by nature the children of wrath, even as others, have been quickened by God; who, in his great love and mercy, manifested toward us even when we were dead in sins, has saved us through faith, and has raised us up together with Christ, and made us to sit together in heavenly places. (Eph. 2:1-10.) And so Paul says, "If ye then be *risen with Christ*, seek those things which are above." - Col. 3:1.

PARTAKERS OF His SUFFERINGS

Another point that is emphasized in our text that should be well considered, is the necessity for sharing in our Lord's suffering and death if we hope to share in his resurrection to glory, honor, and immortality. The Bible gives a number of pictures that show the various aspects of the close relationship or oneness which we have with our Lord: master and servants, captain and soldiers, high priest and under-priests, shepherd and sheep, vine and branches, bridegroom and bride, head and body; these all have their particular lesson for us. In speaking of the last one, Paul shows (1 Cor. 12:12) that the Christ, Head and Body, is just as truly an organism as is the human body, and that though the members are many, yet being many they constitute but one body; and if one suffers, then all suffer, and all share in the one death.

The kind of suffering and death that the Head endured, must of necessity be the experience of all who become a part of the Christ; and so in this portion of his letter to the Philippians, Paul cites his own attitude of utter disregard for the things that he had once counted gain, in order that he might "know Christ and the power of *his* resurrection, and the fellowship of *his* sufferings, being made conformable unto *his* death; if by any means he might attain unto the *ex-anastasis* of the dead."

The world is full of suffering and death due to wicked works and inheritance; but Christ had no sin: his suffering and death was sacrificial-he "died unto sin" as a sacrifice for atonement, not as a penalty for his own wrong doing. And so when speaking of the suffering and death of the Body members, the Scriptures are careful to point out that we share in *his* suffering and death, not in that which comes to man because of his own or Father Adam's wrongdoing. Therefore we read in Romans, chapter six, verses three to eleven, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? . . . For if we have been planted together *in the likeness of his* death, we shall be also in the likeness of his resurrection. . . . For in that he died, he died unto sin once: but in that he liveth, he liveth unto *God*. *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*"

Let us then clearly recognize the true significance of our suffering and death, and the reality of the resurrection process through which we are being perfected as new creatures in Christ, and so give glory to God by being faithful in our covenant of sacrifice.

- John T. Read.

Now and Afterward

"Now the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

"Now, the pruning, sharp, unsparing;
Scattered blossom, bleeding shoot!
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

"Now, the long and toilsome duty
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

"Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the Alleluia song.

"Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

"Now, the training, strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's 'Enter thou!'"

Israel Today

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." - Joel 3:16.

THE city of Jerusalem is rapidly becoming the world center for Bible research. This is what we might have expected, for the Bible tells us that the word of the Lord shall go forth from Jerusalem. - Isaiah 2:3.

A complete edition of the Hebrew Bible, with all known variants of the text, is being prepared by the Hebrew University Bible Project. The work was described recently at a press conference in Jerusalem held under the chairmanship of Professor B. Mazar, President of the Hebrew University.

One of the first tasks of the Bible Project is to study the original manuscript of Aharon Ben Asher (who lived in Tiberius at about the end of the ninth to the beginning of the tenth century), which is the basis for the accepted Masoretic text, and other ancient manuscripts close to it in time and character. It will thus be possible to fix the text in a form most closely approaching that in which it was determined by the ancient Massorites.*

* The Massorites were the authorized custodians of the Sacred Hebrew Text. Their work was to preserve it. The Massorah is called "A Fence to the Scriptures," because it locked all words and letters in their places. It does not contain notes or comments as such, but facts and phenomena. It records the number of times the several letters occur in the various books of the Bible; the number of words, and the middle word; the number of verses, and the middle verse; the number of expressions and combinations of words, etc. All this, not from a perverted ingenuity, but for the set purpose of safe-guarding the Sacred Text, and preventing the loss or misplacement of a single letter or word. (See Appendix 30 of The Companion Bible.) - *Ed. Com.*

Another of the Project's main tasks is to make a complete collection of all ancient variant readings that can still be recovered. Such variants may be seen in the Bible manuscripts from the Dead Sea caves, the Samaritan Pentateuch, and quotations from the Bible in ancient Jewish writings such as the Mishnah, the Talmud and the Midrashim. Many scholars believe that ancient versions of the Bible in Greek, Latin, Aramaic and Arabic are based in some cases on such divergent Hebrew texts, and that the latter may possibly be reconstructed by translating these versions back into Hebrew.

For the purpose of this task the Bible Project is investigating the ancient versions, Rabbinic literature, and many hundreds of ancient manuscripts and Genizah fragments that the editors believe may have some contribution to make.

In the critical edition planned, the Masoretic text will be printed in the center of the page, and all the divergent readings established as a result of this research will be given in the margins, each with a full indication of the sources on which it is based.

The first volume, the book of Isaiah (to be edited by Dr. M. GoshenGottstein), is planned to appear before 1965, but the work on the entire Bible will take several decades.

In the meantime the results of the various researches undertaken will be published. Thus, complete versions that have never been edited, lexicons of ancient versions showing how they rendered various Hebrew words, and detailed studies of such versions, are to be published. The

first volume of the annual *Textus*, the first international periodical to be devoted entirely to the study of the Bible text in all its ramifications, has already appeared. It is in English, and besides contributions by Israeli scholars contains two articles by worldfamous Bible scholars, Professor G. R. Driver of Oxford and Professor A. Diez Macho of Barcelona. The first Hebrew publication by the Project contains three articles (which also appear in "Textus") on the Aleppo Codex, including one by the President of Israel, Itzhak Ben-Zvi.

DEAD SEA DIKE

The first four-year stage of the Dead Sea Work's expansion program will be launched early next summer with the publication of an international tender for the construction of a 30-mile dike, to fence off one-tenth of the total area of the Dead Sea for new evaporation pans, the general manager of the Works, Mr. Mordechai Makleff (former chief-of-staff of Israel's army), stated recently.

The dike, to cost \$20,000,000 of the \$50,000,000 total expansion program, will be 26 feet high and up to 234 feet broad at its base. Over 10 million cubic yards of earth will have to be dumped into the sea for the foundations. On completion, the dike will enclose an area roughly four times the size of Greater Tel Aviv.

The old shallow pans will then be used solely for storing carnelite, the raw material which is the final stage in the evaporation process. It is expected that production costs will be considerably reduced by eliminating the need to flush out or scrape the new pans for at least 40 years.

Evaporation in the carnelite pans has been speeded up 10 to 15 per cent by the use of dark pigments introduced into the brine. The pigment increases the heat absorption capacity of the brine and at the same time lowers the amount of heat lost through radiation.

The \$50,000,000 program is expected to quadruple annual production to 600,000 tons of potash and 10,000 tons of bromine by the mid 'sixties. It will serve as the basis of a major bromo-chemical and petro-chemical industry which will also exploit the natural gas deposits of the Judean Desert.

At the refining end of the production line, the flotation process now in use at the Dead Sea Works will be replaced by a heat process which will increase the purity of the final product to 98.5 per cent. This is higher than the purities achieved by competing firms abroad (96 per cent average), and will put the Israel product on a competitive level.

Energy will be provided by gas piped from the nearby Zohar field through the pipeline, to be ready in a few weeks.

CHALLENGING DEVELOPMENT PROGRAM

At the opening of the World Jewish National Fund Conference in Jerusalem, with delegates representing 28 countries, a new development program was unanimously adopted for 625,000 acres of land, which will require the investment of \$250,000,000 and will provide forty million work days over the coming twenty years. The Jewish National Fund is the sole land authority for the reclamation of the soil of Israel.

Joseph Weitz, director of land reclamation and afforestation, presented details of a program to reclaim for agriculture 200,000 acres of land and well over 400,000 acres for afforestation. Two

hundred million trees will be planted in this period, requiring an annual expenditure of thirty million Israel pounds, or about fifteen million dollars.

LEADS IN SOLAR ENERGY RESEARCH

Dr. George O. G. Lof, Denver consulting chemical engineer and an international authority on solar energy devices, recently made a round-the-world tour for the United Nations, studying solar energy developments in Asia and Europe. He then submitted his final report on that tour to the U. N.

Dr. Lof calls the research being done at the National Physical Laboratory of Israel the most outstanding. There a group of 25 professional people under Dr. Harry Tabor is working on most of the important solar energy applications including water-heating, power generation, refrigeration and air-conditioning.

At the Beersheba Desert Research Institute, the Denver engineer saw what he calls the "largest and most efficient solar power plant in the world" under construction.

THE NEW HEBREW UNIVERSITY CAMPUS

By the grace of Providence, Israel now has some of the wisest scholars, the most gifted teachers, writers, musicians, scientists and technicians. It has too, as is fitting for the people of "The Book," one of the greatest universities in the world -- magnificent in physical construction, modern in cultural completeness and forward-looking in its aims and objectives. The Hebrew University is equipped with a modern medical school, full hospital facilities, research laboratories and well-staffed classrooms to enrich the minds and lives, not only of its own youth, but of the sons and daughters of its neighbors.

Students flock to the Hebrew University from Ghana, Ethiopia, Burma, India, Japan and, indeed, from every corner of the Eastern world. Here they will be trained in medicine, dentistry, agriculture and in the arts and sciences, to return home to minister to the needs of their people. Trained and elevated in mind and soul, they will help wipe out illiteracy, poverty and disease and, at the same time, become ambassadors of good will -- not only of Israel -- but of the free world.

Israel is the bridgehead of Western civilization and an outpost of Western democracy in the Middle East. It is the dream of Jews that their Israeli brothers will build a bridge of peace, reaching into the remotest desert and wilderness and, eventually, win the lasting friendship of their neighbors.

In reviewing the achievements of the Hebrew University, it should be pointed out that in 1948 the student body numbered 1,000; in 1960 it reached the peak figure of almost 7,500 -- including undergraduate and graduate students and some 500 research students working for their doctorates. Among the students from abroad there are 140 Americans, including those in the One Year Student Program conducted by the American Friends of the Hebrew University.

The many constructive tasks of the University require the facilities and tools of scholarship and science. For the past five years the University has been engaged in an intensive building program which was made necessary by three factors: the fact that it had been cut off from its original campus on Mount Scopus, as an aftermath of the Arab-Israel War of 1948; the fact of Israel's rapid and dynamic growth and its increasingly urgent need for trained specialists in every field; the fact of the University's own progress -- even in the midst of the most trying circumstances --

progress which sets in motion a chain reaction of its own, and which makes it necessary to think in larger items, to build more laboratories, more classrooms for a student body which is certain to grow even larger in the years to come -- to provide facilities equal to the challenge.

The new central campus at Givat Ram (in Jerusalem) must therefore be completed as speedily as possible. This applies equally to the completion of the Schools of Healing at Ein Karem.

To achieve all of this, the American Friends of the Hebrew University have undertaken a \$12,000,000 Development Program. They have done so in the confident belief that American Jewry, recognizing the importance of the Hebrew University to Israel and on the world scene, will provide the support the University requires to fulfill its program.

(From bulletin of the American Friends of the Hebrew University)

- *Casimir Lanowick.*

"Awake, O Land of Israel,
To beauty, love, and song,
Out of the dust of long neglect
And centuries of wrong
Out of the being trodden down
In mire by alien feet
Out of thy lonely widowhood --
Awake, no more to weep!

"O land where the Shekinah shone,
Whose hills by One were trod,
Writ in the volume of the Book --
The Promised One of God:
Rich blessings will from thee proceed
To earth's remotest bound
When thy lost sons, at home again,
Immanuel have found."

Seeing We Have This Ministry

"Seeing we have this ministry ... we faint not." - 2 Corinthians 4:1.

THE ministry to which the Apostle Paul refers was the ministry of the Gospel which he had been commissioned to preach. Not only so, but it was this glorious "ministry of the spirit," seen in contrast to another, an earlier, ministry, namely, the "ministration of death" (the Law). *That* ministry was glorious, he admits, (2 Cor. 3:7); but the ministry of the Gospel which had been committed to his trust was much more glorious.

That this is his meaning will be seen more clearly, if we recall the circumstances attending his founding of the Corinthian church, as recorded in the 18th chapter of the Acts. His labors in Corinth were an extension of service begun by his prompt response to the Macedonian call. He arrived first in Macedonia at the seaport of Neapolis and from thence went to Philippi. There he had been cheered by finding believers at the riverside, "where prayer was wont to be made"; there his preaching bore fruit, and the believers were baptized, no doubt in that same river. Then suddenly opposition arose, when Paul exorcised the evil spirit in the damsel whose masters obtained financial gain by her services (Acts 16:16-40). Urged out of the city by its rulers, they moved to Thessalonica, where Paul preached to receptive ears of "devout Greeks a great multitude, and of the chief women not a few." Encountering trouble from the Jews they went on to Berea, where the same Jews, having followed them, stirred up further opposition. This prompted them to go to Athens, where, seeing the whole city given to idolatry, Paul was impelled to preach on Mars Hill, and a few believed, but more opposition came -- this time from the Greeks -- and so on they went to Corinth. Each time confronted with opposition, they followed their Master's instruction, "if they persecute you in one city flee ye into another" (Matt. 10:23); there, of course, to seek for those ready to hear the Gospel message.

DIVINE PROVIDENCE OVERRULES

Surely Divine providence had overruled the opposition so that they arrived at Corinth just when needed, for that same Providence had also overruled the edict of Claudius expelling Jews from Rome, which had caused Aquila and Priscilla to move to Corinth. Being of the same trade as Paul (Providence again!), they met and joined forces; and Paul pursued his ministry among his fellow Jews until hindered by them (Acts 18:6). Having discharged his duty to them, he turned to the Gentiles, but stayed as near as possible to the synagogue, so keeping in touch with his own people, with the result that Crispus, Justus, and others unnamed, believed and were baptized. A gathering being thus established, he could with reason have gone on to other cities, but a vision in the night called upon him to remain in Corinth because "the Lord had much people in that city" (Acts 18:7-11), and so he stayed eighteen months. What a benefit to Corinth! What a joy to Paul! His stay there cemented their friendship, and Paul would have them individually in mind when later he wrote his epistles to them.

At last Paul took his leave of them, and taking Aquila and Priscilla with him, left them at Ephesus while he himself went by ship to Caesarea on a short trip to Jerusalem, then on to Antioch, Galatia, and Phrygia. While he was thus absent from Greece, Apollos, a Jew of Alexandria, with a good knowledge of Old Testament Scriptures but knowing only the baptism of John, came to Ephesus. These same Aquila and Priscilla (Providence again) hear him speak in the synagogue and took him to their home to explain the Word of the Lord more perfectly. Then Apollos

proposed to visit Greece and, with the Ephesian Ecclesia's blessing, went to Corinth, where he was of great help to the local gathering (Acts 18:24-28).

Paul eventually reaches Ephesus and while staying there two years, hears of dissension in Corinth through Chloe (1 Cor. 1:11) and promptly writes to them their first epistle, rebuking them for ranging themselves in factions (1 Cor. 1:12). It is to be noted that some of them claimed that same Apollos as their mentor, doubtless without his consent. Evidently this capable minister had risen to prominence in Corinth. Paul had surely heard of his ability in the faith, from Aquila, and thus when writing to them (1 Cor. 3:5, 6) he could explain their work as ministers by saying, "I planted, Apollos watered," and add the all-important rule of life, that God gives the increase. If Corinth would only keep that in mind its factional spirit would disappear. Another cause of dissension is revealed, when Paul expresses thankfulness that he personally had baptized so few believers (1 Cor. 1:14-17). How grateful he was that he had been called to preach rather than baptize! Still another trial to him and source of trouble is seen in his words in 1 Corinthians 9:2 -- evidently some sewers of discord had belittled his standing as an Apostle.

Had the purpose of God been that Paul had stayed in Corinth, these particular difficulties may not have arisen, or at least he would have been able to deal with them quickly. Faithfully he preached the Word in many cities, and he alone of all the Apostles could speak of that which "cometh upon me daily, the care of all the churches." And because his missionary work was more extensive, he could the better write several epistles. His second epistle to Corinth followed soon after the first, and it appears that the first letter had borne fruit and Corinth's condoning of wicked practices been reduced.

AS WE HAVE RECEIVED MERCY WE FAINT NOT

This brief review of the events leading up to the writing of the epistle brings us to the text cited at the head of our article, and its immediate context: "Seeing we have this ministry, as we have received mercy, we faint not." To what mercy does the Apostle refer? He had written the first epistle to Corinth from Ephesus. While there a great trial to his faith and fortitude arose, culminating in uproar. This was fraught with so many dangers that at times they despaired even of life, and but for the intervention of God the ministry of Paul would have ended. His thanks for their experience and great deliverance are recorded in 2 Corinthians 1:8-10. Could it be that that was the mercy he remembers in the fourth chapter-hence "we faint not." This great deliverance was often in his mind when writing this epistle, and like trials had alternated with his ministry achievements. His successes and his trials he regarded as proofs of his standing as an Apostle (2 Cor. 4:8-10; 2 Cor. 6:4-10; 2 Cor. 11:23-28).

In the next verse Paul defends not only the Word of God but also his clear cut presentation of it. No dishonesty, no craftiness in handling the Word of God to deceive, but by the manifestation of the truth commending himself, as a minister, to every conscience. Some of his readers may, because they dispute his apostleship, by word and by deed oppose him, but in their hearts they would have to agree that his defense of the faith was faithfully made and without ulterior motive. His words are a reminder of his first letter to them (1 Cor. 1:17) "Not with wisdom of words, lest the cross of Christ should be made of none effect." Paul's was a downright message of "We preach Christ crucified," and his straightforward testimony in 1 Corinthians 2:1-5 reveals his loyalty to his Master and his Gospel. Wisdom of words, pedantry, and the like are not to be found in his writing. If, for the moment, we wonder why Paul was so insistent as to the purity of the message, and the motive of its ministers, we have a plain answer in the next verse (2 Cor. 4:3): "If our Gospel be hid, it is hid to them that are lost," and to him that would have been tragic.

(In passing, it should be noted that the word lost does not here imply that the lost are irrecoverable; for the Son of Man -- of whom Paul was a faithful servant -- came to seek and to save that which was lost.)

From the recorded speeches of Paul in the Acts we must assume him to have been a clear expositor of the truth. He may not have been as eloquent as Apollos (Acts 18:25), but he had been called Mercurius because he was the chief speaker (Acts 14:12-18). However, he did not rely upon his natural ability for preaching the Gospel -- he needed, and knew that he needed, Divine help for his great duty. Years later when writing to the Ephesian brethren (Eph. 6:19, 20) he asked them to pray that he be given a door of utterance to open his mouth boldly and speak as he ought to speak. To him it was a glorious Gospel, and to him it would have been deplorable if its ministers failed to tell it clearly or handled the Word deceitfully! He had a message to proclaim which to his own people was a stumbling block and to the Greeks foolishness; and also the god of this world had blinded the minds of them which believe not (2 Cor. 4:4). There was, then, another factor in the age long conflict of light and darkness -- Satan himself was fighting "lest the glorious gospel of Christ who is the image of God should shine unto them." Paul was engaged in that warfare and would not aid the Adversary by failing to declare the Gospel faithfully.

WE PREACH NOT OURSELVES

Let us have verse five in full, for it is a perfect description of a minister of the Gospel: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." The text is so beautifully worded, so plain that any attempt to explain it appears inappropriate. Some versions regard this verse as parenthetical--this seems reasonable, as verses four and six deal with the Gospel light and its source, and verse six takes us back to Creation. The same God who, at the Creation, commanded the light to shine out of darkness, has shined in Paul's heart. This is true, too, of his associates in Christ. How appropriate that the first recorded words of God in the Bible are "Let there be light," and from that principle he has never deviated! In this Gospel Age the light of the glorious Gospel has its realization in the Son of God, who is the Light of the World and is the express image of the Father's person. No wonder Paul is thrilled with the Gospel and its ministry.

WE HAVE THIS TREASURE IN EARTHEN VESSELS

Verse seven begins with that word which seems to limit so much in life -- Christian life as well: the word -- but! "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Here the Apostle reminds himself and other ministers of the frailty of the human vessel ministering such a Gospel. The excellency of Divine power is behind him, the holy spirit empowers him, and he will fail as a minister should he forget this. Paul would not have triumphed had he relied on his very able human powers as a speaker. Throughout his life he knew that for this task he was weak; and knowing this, he became strong (2 Cor. 12:9, 10). How near disaster was to him as a servant of the Lord will be seen in verse 8: almost overthrown but not quite, hard pressed but never conquered. By the power of God he succeeded as a minister of the Gospel, and was able to endure as a good soldier and as an Apostle. If any disputed his right to speak the Gospel, he would say, "We believe, and therefore speak," or, as Weymouth expresses it: "We too believe; therefore we also speak" (2 Cor. 4:13).

- *B. J. Drinkwater, Eng.*

Elias Shall First Come

Does this prophecy relate to the first or second advent of our Lord, or both, and has it been fulfilled?

A review of the related Scripture passages appeared in the December, 1956, issue of The Herald. In response to requests, that article was reprinted in the January issue of this year. Continuing interest has warranted publishing the treatise in booklet form.

In the light of two world wars and the turmoil in which the world finds itself today, the reader cannot fail to profit from the writer's interpretation.

A copy of this booklet is available, without charge, by writing to Pastoral Bible Institute, Inc., P. O. Box 3252, Chouteau Station, St. Louis 10, Mo.

The Army Corps of Christ

Verse I

The Army Corps of Jesus Christ is mustering above;
The royal standard has been raised, the banner of his love;
And one by one his soldiers true are answering his call,
Assembling for the Grand Review - they'll be there, one and all.

Verse II

See how they stand in serried ranks - those twelve complete brigades!
Of each tribe full twelve thousand men - their glory ne'er shall fade.
Each soldier has a hero proved; on many well-fought fields
Victors o'er self. Greater than they to whom a city yields.

Verse III

The King himself, on Zion's mount, is marshaling his band,
As Head o'er all things to his Church he takes supreme command.
Victorious o'er death and hell he leads them to the fight,
For God, for King, for Humankind, the Army of the Light!

Verse IV

Then when the war is fought and won and ev'ry knee has bowed,,
And ev'ry tongue is speaking forth JEHOVAH'S praise aloud,
When writing up the peoples that obey him, near and far,
The Father will record of these: "*They fought in Zion's war.*"

Chorus:

They're gathering in glory to attend the Grand Review;
Be ready when the call shall come, my comrade dear, for you;
Be ready, O be ready, for the call!

THE word "Corps" is derived from the Latin word meaning *a body*. An "Army Corps" is the largest military unit or single body of troops. It has represented in its organization every branch of the service, and so is complete in itself. An Army Corps consists of three or more Divisions, each Division containing three or more Brigades, and each Brigade is composed of a number of Regiments.

As every true Christian is a "good soldier of Jesus Christ," the Church as a whole, now organizing in glory, may be said to be his *Army Corps, or Body*.

Its further resemblance in organization to an earthly Army Corps is suggested in Revelation 7:4-8, where the twelve *Brigades* (called "tribes") composing it are specifically mentioned; and in Revelation 21:12, 13, where, under another figure, these twelve Brigades are grouped in four *Divisions* as the city's "gates" -- three opening toward each of the cardinal points of the compass.

The further details of its order and arrangement in glory are only hinted at in other Scriptures; but since it is particularly likened to the human body (1 Cor. 12), wherein every member to the tiniest nerve and artery has its special and essential function in ministering to the welfare of the whole, we may conclude that even so "He bath set every member in the body as it bath pleased him," and not one is misplaced, superfluous, or forgotten. "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you" (1 Cor. 12:21). The Cavalry may not claim superiority over the Infantry, nor the Infantry be envious or jealous of the Artillery. All are alike necessary to the welfare and completeness of the Corps -- the Staff, the Line, Infantry, Cavalry, Artillery, Engineers -- none can be spared. The Commander has assigned to each soldier his place and duty, and to him alone is each soldier finally accountable -- "to his own master he standeth or falleth."

This being the case we readily perceive why, in all the Scriptures bearing on this subject, the necessity is emphasized of the complete subordination of every member of the Corps to its Commander. The soldier who is insubordinate -- disobedient -- or the member of the body that is uncontrollable, is of no value to the body as a whole. It is axiomatic in military circles that he who has not learned *to obey* - promptly, willingly, cheerfully -- is not fit to command. As the members of the Church are being selected, tried, educated, *drilled* for positions of responsibility and power in the future life (Rev. 1:6), how *essential* that they acquire this most important of all soldierly virtues -- subordination, or "holding the head."

To this end we are exhorted to *practice* subordination -- the words submit, submitting, and subject, in the following quotations from the Epistles, being a translation in each case of the Greek word "hupotasso" -- literally *to subordinate*: "*Submit yourselves therefore to God*"; "*Submit yourselves to every ordinance of man*"; "Servants, be *subject* unto your masters"; "Ye younger, *submit* yourselves unto the elder"; "Wives, *submit* yourselves unto your own husbands as unto the Lord"; "Obey them that have the rule over you and *submit* yourselves"; "Yea, all of you be *subject* one to another"; "*Submitting* yourselves one to another *in the fear of God*."

Why is this exhortation so often and urgently repeated? *For our own good* that through constant practice we may acquire the fixity of habit, or character, of *recognition* and *submission to constituted authority*, without which we cannot possibly become members of the Body -- the Army Corps -- of Jesus Christ.

Next in importance as a necessary prerequisite to membership in the Corps, is the development of what the French call "*Esprit de Corps*" -- *the spirit or life of the body* -- *which* makes a soldier *forget self* in his devotion to his military organization; the spirit that welds a number of individ-

uals into one coherent whole, so that they think and move and act in unison, at the word of their Commander. This Spirit, or company *life, is* developed by close association living, eating, drinking, marching, fighting *together -- with* one common object in view and a command and united effort to attain it; and precisely so is it developed in the soldiers of Jesus Christ. As Israel of old, all those who are Christ's eat of the same manna, and drink of the same spiritual Rock, and are all baptized in the same baptism, and so are animated and actuated by one spirit -- the spirit of our Head, the spirit of his Body, the "Esprit de Corps" of the Army Corps of Jesus Christ. Thus "God hath tempered the body together . . . that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular."

Furthermore, as a soldier who absents himself from the body of troops to which he belongs is liable to dishonorable discharge or death as a deserter; and as the member of the human body severed from the other members ceases to be a member and passes into corruption, even so the Christian soldier who allows himself to continue in a position or spirit of separation or antagonism toward his fellow-soldier or soldiers will surely eventually lose his standing and membership in the Corps. This the Apostle, one of our "superior officers," tells us: "The works of the flesh are manifest ... hatred, variance, emulations, wrath, common strife, seditions, heresies [divisions] envyings,... of the which I tell you that they which do such things *shall not inherit* the Kingdom of God" (Gal. 5:19-21).

So, dear Comrade-in-arms in "the good fight," let us be of those who "gather with" him, not "scatter *abroad*" -- *one* who builds up, not who tears down. Let us neglect no opportunity to "assemble ourselves together" with others of "like precious faith," joining them in spirit and heart-sympathy even if we cannot in the flesh.

The "church which is His body" is the "Corps-de-elite" -- the "King's Own." And of all those who are finally gazetted to that Corps as a reward for "patient continuance in well doing" here below, there will not be found one who has not learned the soldierly virtue of *subordination* - prompt and implicit obedience to his Head and submission to all his arrangements; nor one who is not possessed of a consuming love and devotion to the Body as a whole -- the "Esprit de Corps" of the Army Corps of Jesus Christ, the King of Kings and Lord of Lords.

"Behold, how good and how pleasant it is for brethren to dwell together in unity (oneness)."

"Jerusalem (another symbolic name for the Church) is builded as a city that is *compact together*."
- Psalms 133, 122.

- H. E. Hollister

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.

TWO brief articles introducing this discussion have already appeared in this journal. (See February and March issues). In both we sought to make it clear that the views expressed in this series, while representing our deep conviction, were not presented in any spirit of dogmatism or strife toward those of our brethren who might hold differing views. On the contrary the right of such to hold and teach the same was freely conceded.

Signs at His First Advent

We next inquire: What occasioned this question on the part of the disciples? Why did they seek a sign in connection with His return? To us it seems that they recognized a possibility that He might be present without them knowing it. This had been the case with many at His first advent -- had been true, even, of themselves, and was still true of the great majority of their own nation, the leaders of which were at the very time plotting His destruction. They themselves had had doubts and fears as to His Messiahship for a long time. In fact, when at length Peter progressed to the point where he was able to confess: "Thou art the Christ [the Messiah], the Son of the Living God," it was not without divine aid. "Flesh and blood," exclaimed our Lord, "hath not revealed it unto thee, but My Father which is in heaven." - Matt. 16:16, 17.

At His first advent our Lord gave many signs in evidence of His Messiahship. St. John records seven of them in His Gospel. First, the water turned into wine (John 2:1-11); second, the nobleman's son healed (John 4:46-54); third, the man with infirmity thirty-eight years healed (John 5:1-9); fourth, feeding of the five thousand (John 6:1-14); fifth, walking on the water (John 6:15-21); sixth, blind man given sight (John 9:1-7); seventh, Lazarus raised from the dead. (John 11:1-46.) We pause a moment here to consider how eloquently these signs revealed the presence not only of the Man Jesus, but of the Messiah, the Sent of God.

Water turned into Wine

In the turning of water into wine may first be seen the change which comes into the heart and life of a believer during this Gospel Age, when, having heard the story of the Savior's love, and realized what a restoration to human life-rights and privileges this means to him, he consecrates all these and gladly yields himself to do the Father's will-to walk in the footsteps of Jesus even unto the end. What a transformation takes place in that one's life as the Father honors him with the spirit of sonship! Then, too, what gladness of heart such will experience when at the commencement of Messiah's reign the marriage of the Lamb takes place, and we with our Lord partake of that which the fruit of the vine, the wine, typifies -- the Kingdom joys and honors. And what new life will be imparted to this world as it partakes of the rich fruitage of love which the true vine, and its true branches, our Lord Jesus and His faithful Church have borne!

"This beginning of miracles [this first of the signs] did Jesus in Cana of Galilee, and manifested forth [thereby] His glory; and His disciples believed on Him." (John 2:11.) Yes, Jesus, Master, Lord, this sign alone convinces us; this sign which caused some to hate Thee, which caused some to despise and reject Thee, causes us, Thy true disciples to exclaim, with heartfelt devotion and joy: My Lord and my God! It satisfies our heads and rejoices our hearts, as we recognize it, not only as a miracle, but as one worthy of our great Messiah, a sign revealing to us ahead of time, Thy glory.

The Living Bread from Heaven

And so with the rest of these deeds having significance, these signs that were written that we may believe. (John 20:30.) The healing of the nobleman's son, the cure of the impotent man at the pool of Bethesda, what were these mighty works but illustrations of the gracious work of restoration which Messiah will undertake in that glad Millennial Day? Was it only to appease the hunger of the moment that He caused five thousand to sit down and be fed from five barley loaves and two small fishes? Ah! no, in this as in them all He displays His glory, He discloses His identity, He shows Himself to be the great Messiah, who is the Bread, the Living Bread come down from heaven, and mankind shall yet with joy appropriate the rights to human life which He so graciously surrendered, that they might live for ever.

The Light of the World

How sublime the evidence He presents that He is the light of the world. How little need there is to argue that point in the presence of the blind man who received his sight. How plainly does this point to the glorious day fast approaching when Messiah will open the eyes not of one blind man but of all; when He will restore the sight of those who are blind not only physically but mentally, yes, and morally too; when He will open the eyes of their understanding, and enlighten their minds with respect to the Father; when He will be their guiding light indeed.

Walking on the Water

Again, the circumstances in connection with our Lord's walking on the water bear unmistakable testimony to His Messiahship. The disciples were in a boat on the sea. A storm came up, and on account of the strong wind the boat was being tossed about with the waves. Night came on and it grew very dark when in the fourth watch of the night, just before the dawn, Jesus came to them, walking on the water. "Ah!" muses John, as from more than forty miracles he selects those seven which, in his judgment, - will best serve as signs of Jesus' Messiahship, "I must not leave that one out." And how glad we are that he did not, for is it not a very remarkable picture of the way in which our Lord was to return? Has not the Church been tossed about pretty much all down through the Gospel Age? Is not the darkness growing more intense? Is not the night fast closing in upon us, that dark night when no man can work? (John 9:4.) Do not the sea and the waves roar and foam? Are not the restless, turbulent, masses of society dashing up against the firmly entrenched powers that be, and are not men's hearts failing them for fear? (Luke, 21:25, 26). And just as to His disciples in the boat Jesus came in a manner quite unexpected, walking on the water, so He was to return and to make His presence known to the Watchers in the end of this Age. (Luke 21:26, 27). And is it not a joyous thought to remember that just as the waves subsided and the wind, and they soon reached their haven, so He will subdue all things unto Himself shortly, and we, if faithful, shall reign with Him a thousand years.

Raising of Lazarus

And beloved reader, you who have stood in silence by the cold and silent form of one you have loved, and watched the body lowered beneath the sod-have come away with your heart all crushed and broken, is there any significance to you in that mighty work which Jesus wrought when He awakened Lazarus from the sleep of death?

Ah! how eloquently this sign speaks to us. It speaks of that still mightier work the Father wrought when He raised up Jesus from the dead. It points unerringly to the time now near, when Messiah, the Living One, the One who was dead, and who is now alive for evermore, shall speak with authority, and all that are in the graves shall come forth, and they that hear and obey His precepts shall live. - John 5:28.

Examination of these signs discloses the fact that while each had its own particular lesson to impart, they unite in teaching one special lesson, namely, that Jesus is the Messiah. Yet just as many today, even amongst believers, may read of them without seeing their Messianic significance, so when they were being performed many saw the mighty works but saw in them no sign of His Messiahship. Even the disciples had been slow to believe. (Luke 24:25.) Would they experience difficulty in recognizing Him at His second advent? Some such thoughts as these, it seems to us, must have been uppermost in their minds causing them to put the question: "What shall be the sign of Thy presence?" - Matt. 24:3.

(Continued in next issue)

- P. L. Read

Notice of Annual Meeting

All should be aware of the fact that the affairs of our Institute are in the hands of seven brethren who are elected from its membership to serve for a period of one year or until their successors are elected.

Our Annual Meeting last year was held in September at Atlantic City. This year our directors have given favorable consideration to the suggestion that the meeting be scheduled for the usual date (first Saturday in June) but that it be held in the Middle West. Among other reasons for this choice was the suggestion that such a location would enable quite a number of friends to be present who reside in that area, and who, on account of the distance (to Brooklyn or Atlantic City) have not hitherto had the opportunity of attending.

When the Cicero, Illinois Ecclesia heard of our discussions, they were prompt to offer us the use of their own church facilities. Not only so, but they expressed the desire to co-operate further, by having their Accommodations Secretary handle all Room and Meal arrangements for friends coming from a distance. Furthermore, they said they would plan a one-day Convention for the next day (Sunday, June 4) about which you will no doubt hear in a forthcoming issue of their "Berean News." Needless to say, our directors were very glad to accept their kind invitation. Accordingly the next Annual Meeting of the Institute will be held (D. V.) Saturday, June 3, at 2:00 p.m. in the auditorium of the Berean Bible Students Church, 5930 West 28th Street, Cicero 50, Illinois.

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

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

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

In order to participate in the election of directors at the next annual meeting, any one, not already a member, who desires to apply for membership should do so promptly as, according to our bylaws, "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 1961-62.

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 April 15, 1961, such names will be published in the May issue of the "Herald," that all members may have an opportunity of voting for them.

The Question Box

Question:

John 12:31, 32 (King James Version) reads:

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

According to at least seven translations, verse 32 reads "when I am lifted up," in place of the words "if I be lifted up," and the best Greek texts show that the word "men" is not in the original Greek.

May we not understand by this that the drawing was consummated by the cross and that it involved not merely men but the drawing of *all things* to himself--to his possession (Psalm 2:8, Matt. 11:27); an Adamic world purchase -- dispossessing Satan of his possession (Matt. 4:9), rather than as a drawing to salvation which is the exclusive work of the Father during the Gospel Age (John 6:44)? Jesus well said with the cross in view "Now is there a judging (crisis or decisive moment) of this world." "Now the prince (or ruler) of this world shall he cast out." (Cast out by the judgment or decision of the cross as to who is the rightful ruler-who shall possess this world.)

Answer:

In their translations we find that some scholars retain "if" and some "when." Weymouth, who retains "if" in the text, gives "when" in the margin. It is the same word as in John 14:3 ("If I go and prepare a place for you, I will come again"). Here also Weymouth retains "if" in the text and "when" in the margin. However, in a footnote he points out that "the 'if' does not indicate any uncertainty."

Again, as all may see for themselves, the word "men" is shown, in the King James Version, in italics which indicates that there is no corresponding word in the Greek. It has been supplied by the English translators.

We would agree, then, that there could be no valid objection to a translation reading: "I, when I am lifted up from the earth, will draw all to myself."

Next we inquire: Does the word "all" refer to mankind, or to things, or to both mankind and things? We reply: According to our understanding of the passage it refers to mankind. It is mankind who are to be *drawn*. This word "drawn" could hardly be used, appropriately, of inanimate things. Inanimate things might be drawn, indeed, by a rope, or by a steam engine -- never by the cords of love.

However, it is true that when the whole race of mankind has been drawn to Christ and fully restored, such restitution will be accompanied by the "restitution of all things." The whole earth will then be as was the Garden of Eden. - Acts 3:21; Eph. 1:14; Isa. 60:13; Isa. 66:1; Isa. 51:3.

Again, in the question, reference is made to John 6:44 and the point made that the drawing of men to salvation during the Gospel Age is the exclusive work of the Father. With this we agree. However, we think the drawing, by Jesus, mentioned in John 12:32 relates not to the Gospel Age but to the Millennial Age.

It is a rewarding study to note the relationship which this text (bears to its context. It is part of a brief summary of the Gospel which our Lord gave his disciples just two days before his crucifixion, immediately following his interview with certain well disposed Greeks (John 12:20).

This Gospel summary continued with *a parable* about a corn of wheat which, unless it die, must abide alone, but which, if it were to die, would bring forth much fruit; -- a parable which, he well knew, could find its fulfillment and which he was determined should find its fulfillment only in himself (John 12:24).

It included also *a paradox* about losing one's life to save it, which his disciples were to understand was to apply to them, as well as to him, if after Pentecost they would, in very truth, be his followers (John 12:25).

This Gospel summary continued with *a promise* -- nay, a double promise: Part (1) "If any man serve me, let him follow me; and where I am *there shall also my servant be*"; Part (2) "If any man serve me, *him will my rather honor*" (John 12:26).

And then, to parable, paradox and promise he adds the remarkable *prediction* found in the two verses quoted at the head of this "Question Box" (John 12:31,32). These verses form, moreover, not a single prophecy but a four-fold prediction.

(1) The words predict, first of all, his death on the cross, as St. John himself observes: "This he [Jesus] said, signifying by what manner of death' he should die" (verse 33)

(2) Nor was it only his crucifixion the words foretold. Behind and beyond that shameful elevation he saw a glorious ascension into heaven. Literally rendered, his words would read, not when I am lifted up "from" the earth, but when I am lifted up "out of or "above" the earth. The Diaglott renders the words: "And I, if I be raised on high from the earth, will draw all to myself;" and in this peculiar phrase, whatever its first intention may have been, most expositors find a reference to his resurrection from the dead and his ascension to the right hand of God, as well as to the special manner of the death by which he was to glorify God.

(3) Next our Lord proceeds to tell the results of his death and of his triumph over death, the results of his being lifted up "from" the earth and of his being lifted up "but of" and beyond the earth.

One result, he tells us, will be that he will draw all men unto himself -- all men, that is to say, without distinction of race -- both the Jews who had rejected him and the Gentiles who are ignorant of him. And what could have seemed more improbable, more incredible than that? Who but he could have seen that his crucifixion would start a religious revolution which would spread throughout the world and lift and bind its scattered and hostile races into one new and perfect manhood? For two thousand years the whole course of history had been against any such idea. Through all those centuries God had had an elect people to whom, and to whom exclusively, he had confined the direct and immediate disclosures of his will. Was this divine (procedure to be changed all in a moment? Could it be that the unique grace so long shown to the Jews was now to be extended to all mankind? True, God had elected Israel only that Israel might 'be his minister to mankind, but in the pride of its election Israel had long forgotten the end for which it was elected.

Well, the divine procedure was, indeed, to be changed, although not all in a moment. First would come the call of the Church, which would occupy a brief space (two thousand years as we count time but only a couple of days from God's standpoint) During that period the Father would draw

to Jesus those who would constitute his Bride. Then, with her at his side, Jesus would proceed, through the Millennial Age, to draw all men to himself.

(4) Even yet, however, we have not exhausted this marvelous prediction-have not followed it out to its full scope. For, just as behind the death of the cross Jesus saw the resurrection and ascension into heaven, so behind and beyond the call of the Gospel Age Church, and after his own "drawing" power had been exercised during the Millennial Age, he foresaw and foretold the final triumph of good over evil.

Part of our question may be condensed, as follows: May we not understand that Satan, the prince or ruler of this world, is to be cast out, as the result of the judgment or decision of the cross; that is to say, cast out from such rulership? To this we reply: Yes, that is the proper thought; that is precisely what we are to understand from this passage.

In this connection, notice especially the force of solemn and picturesque phrase: "The prince of this world shall be *cast out*." Our Lord who before had seen Satan fall like, lightning from *heaven* now predicts that he is to be cast out from the *earth*. And this phrase "cast out" is every suggestive, for it is the technical phrase for excommunication, for the solemn and formal expulsion of one who has sinned against the light of a synagogue, a temple of any holy place or community. To affirm, therefore, that Satan is to be cast out of the world implies that he has no right in it. *It implies that the world is (or is to become) a holy place* -- (may God hasten the day), a place sanctified by the divine presence, and therefore a place for which Satan is unfit, in which his presence is a usurpation and an offence, from which he is to be solemnly and forever expelled.

As yet, indeed, we see not that he has been expelled from the world or even from the Church. But he who came to destroy the works of the devil, he who is able to measure all spiritual forces with a precision to, which we cannot pretend, and to calculate the issue between good and evil with an infallible prescience-he it is who here assures us that as the result of his coming into the world, his death for the world's sin, and his judgment or rule of the world, the power of evil is to be broken, that the supreme representative of evil is, to be overcome, dethroned, driven out. He pronounces the issue certain, however long the conflict, the campaign, may last. He affirms that the temple of the world (God give us faith to believe that this world is yet to be a temple) is to be purged from whatsoever offendeth, or loveth or maketh a lie. The prince of this world has been judged, self judged and self-condemned, in that he stirred up men to reject their wisest and best, set himself and tempted- them to set themselves against the supreme revelation of the righteousness and love of God. Sentence has gone forth against him, and in due time that sentence will infallibly be carried out. Oh! it is a great promise, alive with the inspirations of courage and hope, and may well nerve us to carry on the conflict with evil in ourselves and in the world around us, which often looks so hopeless that we grow weary and faint in our, minds. Failure is impossible, however imminent it may seem. Victory is certain, however improbable it may appear, however distant it may be.

But though he is to displace the prince of this world, our Lord will not be, as the Jews expected him to be, only another and a better prince of this world. He is to be lifted up, lifted out of and above the world. To him the elevation of the cross, the throne of love, is but an emblem of his elevation to heaven, the throne of power. From thence he will *draw* men -- draw them by the sweet and healthful influences, by the gentle compulsions of the love he has shown for them and revealed to them, until at last they shall all come to him -- all, that is to say, who do not willfully resist him, and be changed into his image, clothed with righteousness, crowned with the glory and honor of perfection; some, the Church, to share even in his nature and throne; all to partake of eternal life, made possible through his sacrifice.

The scope, then, of this prediction is very wide. It is charged with the music of a hope that reaches beyond this present life. It presses on through century after century, unfulfilled or fulfilled only in part, and will never tire nor rest until it shall close in the complete fulfillment of a redeemed race, dwelling in an earth from which the curse has been removed. It conducts us from the travail of the cross to that supreme moment when, seated on the throne of universal dominion, Christ shall see of the travail of his soul and be satisfied, when, having subdued all things unto himself, he shall deliver up the Kingdom to God even the Father, that God may be all in all.

- P. L. Read

Zion

*Zion stands with hills surrounded --
Zion, kept by Power Divine;
All her foes shall be confounded,
Though the world in arms combine.
Happy Zion!
What a favored lot is thine!*

*In the furnace God may prove thee,
Thence to bring thee forth more bright,
But will never cease to love thee,
Thou art precious in His sight.
God is with thee --
God, thine everlasting Light!*

- Hymns of Dawn No. 333.

Recently Deceased

Sr. Edna P. Cloud, Shingle Springs, Calif. (Feb.)
Bro. Leonard De Wys, Grand Rapids, Mich. (Mar.)