

# THE HERALD OF CHRIST'S KINGDOM

*VOL. XLV March / April, 1962 No. 2*

## Remembering Christ

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

WITH solemn joy, in smaller and larger groups (perhaps alone) we shall gather on the evening of Friday, March 31, to observe -- in obedience to Him who did institute and command it -- the Lord's Supper. The days of the years of our pilgrimage have been many and hard, but again we draw nigh to the hallowed place in our Christian experience, once again to keep the Feast. "This is my body which is broken for you; eat ye all, of it. 'This is my blood which is shed for you; drink ye all, of it.'" How precious the familiar words. Heaven's treasury was exhausted that this table might be set; blessed is he that partaketh thereof. The sufficient emblems a crumb of bread-- a sip of wine: and oh! how we sing!

"This is the hour of banquet and of song;  
From this, Thy table, let each shadow flee;  
Here let me feast, and feasting still prolong  
The brief bright hour of fellowship with Thee."

As regards the Memorial proper, its institution, significance, and its cluster of associated events, both typical and antitypical, we shall not enter into them particularly now. Concerning these glorious truths we have all been well informed. Our meditation will be devotional rather than expository. We would linger instead upon the words of our text:

### **"This Do in Remembrance of Me."**

In remembrance of Thee? O Savior, we will indeed commemorate thy costly redemptive sacrifice. Yea, Lord, we will further remember all thy benefits toward us. For we remember the riches of thy prehuman existence, the glory which was thine with the Father before the world was. Thou, the firstborn of all creation, the beginning of the creation of God, wast by him as one brought up with him, daily his delight, rejoicing always before him. For he possessed thee in the beginning of his way, before his works of old. Thou wast set up from everlasting, from the beginning, or ever the earth was. All things were made by thee, and without thee was not any-

thing made that was made. When the foundations of the earth were laid, thou didst hear the morning stars sing together and all the sons of God shout for joy.

Yea, Lord, we do remember that in the fulness of time, thou, in -obedience to thy Father, didst lay aside thy glory, and wast born of a woman -- wast made flesh. Thou, so rich -- becamest poor *for* our sakes! We remember the circumstances of thy birth -- that thou wast laid in a manger because there was no room for thee in the inn! Thou earnest into the world made by thee, but the world knew thee not. Thou didst make thyself of no reputation and didst take upon, thee the form of a servant. Did they not call thee the Carpenter's son -- thou, the architect of the universe? Yea, the foxes had dens, and the birds, nests, but thou hadst no place to lay thy head! Thou camest to thine own, but thine own received thee not. Despised, rejected, a man of sorrows and acquainted with grief! Of the people there was none with thee. How oft wouldst thou, in thy great love, have gathered them as a hen doth her chicks, but they would not! For thou hadst compassion on the multitude, for they were like sleep without a shepherd. O Savior, we do remember all this and more.

We remember how thou wentest about doing good, and manifesting thy glory. The blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, the multitudes were fed, and to the poor the Gospel was preached. Bartimeus, Jairus, the widow of Nain, Martha, Mary, Lazarus and many others--all did partake of thy wonderful grace. Did ever man speak as thou, didst speak? Did not all bear, witness and wonder at the gracious words which proceeded forth out of thy mouth? Words of spirit and life, words which the Father did give unto thee, wonderful words of life!

We remember Lord, as the last hour drew near, how thou didst steadfastly set thy face to go to Jerusalem. The cup, which the Father had given thee, thou wouldst' drink to the full!

"O holy Lamb of God!  
Must Thou to slaughter go?  
And on Thy sinless shoulders bear  
Our heritage of woe?  
Must Thou endure our grief  
Our stripes be laid on Thee?  
The sins of many must Thou take,  
And thus our ransom be?"

The shadows lengthened. With desire thou didst desire to eat the last Passover with them, thy little ones, before thy suffering. Thou, when thy soul was full of sublime purpose, in pained silence didst hear their words of selfish strife, wounding thy spirit. (O Master! forgive us for all the many times since then that we have wounded thee.) Sublime was thy example of humble servitude, as kneeling before each one thou didst wash their feet. Unmindful of thyself, thy solicitude was all for them, whom thou wouldst not leave as orphans. Having loved thine own, thou didst love them to the end. For them, thou didst pray to the Father, and O blessed thought! not only for them but for us also who have believed on thee through their word!

We remember, dear Lord, as the awful hour of thy deepest humiliation arrived, that thou in agony of spirit didst seek the garden spot. O that we could have watched with thee one hour!

"Gethsemane, thine olive grove  
A welcome screen for Jesus wove,  
To veil his agony!  
Oh, when, thou lone and hallowed spot,

Can be by friend or foe forgot,  
Thy midnight mystery?

"Gethsemane, thy name is graved  
Deep on the hearts of all the saved,  
And cannot be erased;  
For, till eternity shall end,  
Oh, who in full can comprehend  
The scene in thee embraced?

"Draw near, my heart, and gaze anew,  
Where Jesus on that night withdrew,  
To bear the load for thee;  
Come read the love that in him wrought,  
Come linger long in tender thought,  
In lone Gethsemane."

Dear Lord, we must follow thee in our meditation for we remember thy betrayal. We remember the traitorous kiss, the armed band, the fleeing disciples. To face the powers of darkness thou wast left alone, and yet not alone, for the Father was with thee. But from this hour he did not save thee, for, for this cause camest thou unto this hour. Thou wast bound as a criminal and led before men of evil. Do we remember what followed? O Savior! can we forget thy burden, of suffering and the scenes of indignity and horror? How men smote thee -- mocked thee -- spat *upon* thee -- scourged thee and then -- O shameful ignominy -- condemned thee to be crucified!

"I see my Lord, the pure, the meek, the lowly,  
Along the mournful way in sadness tread;  
The thorns are on His brow, and He, the holy,  
Bearing His cross, to Calvary is led,

"Silent He moveth on, all uncomplaining,  
Though wearily His grief and burden press;  
And foes-nor shame nor pity now restraining --  
With scoff and jeering mock His deep distress.

"'Tis death's dark hour; yet calm Himself resigning,  
E'en as a lamb that goeth to be slain,  
The wine-press lone He treadeth, unrepining,  
And falling blood-drops all His raiment stain."

We remember, precious Lord, though we little understand, the night thou didst pass through when by the grace of God thou didst taste death for every man. Thou hast once suffered for sins, the just for the unjust, that thou mightest bring us to God, being put to death in the flesh, but quickened in the spirit. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. We remember, dear Lord, that we Gentiles in time past were aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in thee, we who were far off are made nigh by thy blood, and through thee we have access by one spirit unto the Father. We are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, thou thyself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, an habitation of God through the spirit.

We remember that through thy poverty, we who were dead in trespasses and sins, have been made rich. We have received forgiveness of sins, peace, life, sonship, joy, love, the hope of immortality. Thou hast become unto us wisdom, and righteousness, and sanctification, and deliverance. We are heirs of God and joint-heirs with thee; if so be that we suffer with thee, that we may be also glorified together -- to be kings and priests for a thousand years, to bless all the families of earth.

Dear Lord, our cup runneth over; our hearts *o'erflow* with gratitude! Our souls do magnify the Lord, and our spirits rejoice in God our Savior. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Gladly, dear Master, do we gather about thy table to commemorate thee; to bless the *cup*, and to break the bread, the communion of thy blood and thy body. And so will we keep the Feast until that rapturous day when we shall drink the new *cup* with thee in the Kingdom of God.

- *W. J. Siekman.*

## **Our Glorious Hope!**

*"As touching the hope and resurrection of the dead I am called in question."-Acts 23:6.*

THE DETERMINATION of the basis of Christian orthodoxy, that is, the true faith or teaching, has been the earnest desire and effort of fifty or sixty generations of Bible students and theologians, over a period of eighteen hundred years. Today, each of the many sects of Christendom sincerely believes that its creed only is truly orthodox. But the uncreed fettered, free Bible student holds that the Bible teaching alone is the basis of orthodoxy.

"There are several Bible criteria, or tests, or measures of orthodoxy. The basic test is belief *in a benignant God*: "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.) The next is acceptance of Jesus Christ as the exclusive Agent of God for man's salvation. Jesus said: "All things have been delivered unto Me of My Father: and no one knoweth . . . the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." - Matt. 11:27.

There are numerous other measures of the reality, sincerity, and propriety of Christian faith, including self-sacrifice; activity and zeal in service; purification of life ("even as He is pure"); and joyful anticipation of a future life with the Lord (a crown reserved for "all those who love His appearing"). Not disregarding these but building upon them, the further supreme and searching test of true faith is belief and reliance upon the teaching of Christ regarding the *resurrection of the dead*. This touchstone differentiates not only between accurate and inaccurate Christian faith, but also between-Christianity and all false religions. It was the question the Apostle Paul raised, that provoked such an uproar in the Jewish Sanhedrin when they were examining him, that the Roman chiliarch who had him in charge thought they would tear him in pieces, as related in Acts 23:1-10. And it is the question that brings into sharp conflict the statements concerning man's nature, made by God, through His Son, His Prophets, and His Apostles, with the falsehood told by Satan to Mother Eve in the Garden of Eden. For this falsehood Satan was denounced by our Lord, declared to be "a murderer from the beginning," and to have "no truth in him." "He is a liar, and the father thereof." (John 8:44.) Strangely enough, it seems much easier for the human mind to grasp and believe the Satanic lie, than the truth as stated by man's Creator, who certainly should know how he is constituted.

It is not the purpose of this article to present an exhaustive discussion of the mortal nature of man, of death as the penalty of disobedience imposed upon the race in the person of Adam, its progenitor. and of the Way opened for man's possible recovery therefrom through the Gospel of

Jesus Christ-including both the living and the dead, those that have "done good" and those that have "done, evil." Nor need we remind you' that there is a "second death" reserved for those who, thus called forth from the tomb to a life and an enlightenment not obscured by Satan's lies and unhindered by Satan's rule, refuse to accept God's amnesty and restoration to His family and Fatherhood. Such, we know, as will not then obey "That Prophet" shall be "destroyed from among the people. (Acts 21:22-24.) All this ground is fully covered by publications of this Institute, which are free for the asking, or at nominal cost in book form.

It is enough here to remind our readers that God placed Father Adam under a test of obedience, which involved his refraining from partaking of the fruit of a certain tree in his Garden home. Satan, in the beginning of his contact with the human family (as referred to by Jesus in John 8:44) assured Mother Eve that if she and her mate should eat of "the tree that is in the midst of the Garden," forbidden to them by their Creator, instead of dying as He had said, they should "become as gods, knowing both good and evil" and incidentally immortal. The outcome of the primitive experiment in disobeying God must thus inevitably prove either God or Satan a deceiver. The evidence as to which told the truth has been presented to mankind and the universe for nearly six thousand years. The inevitable termination of the life of every human being in death is a continuing and should be a convincing proof to every thinking being that *God* is true, and His Adversary a liar, as Jesus said. The Devil has tried, with considerable success, to vitiate this conclusion by inculcating through various agencies, the doctrine of the immortality of the human soul, so that to those who accept this theory, death becomes merely a change of scene. But the complete extinction of life and consciousness in death is everywhere taught in the Bible. "Put not your trust in princes," says the Psalmist, "nor in the son of Adam, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Solomon, with divinely given wisdom, thus engrossed the truth: "The living know that they shall die, *but the dead know not anything* . for there is no work, nor device, nor knowledge, nor wisdom, in Sheol [Hebrew for the grave] whither thou goest." - Psa. 146:3, 4; Eccl. 9:5, 10.

Surely these statements (of many to the same end) are sufficiently explicit! Nor is the New Testament less positive. Jesus' promise of restoration from death was to "the dead all who are in the tombs." (John 5:25-29.) He knew they were not in heaven, or a hell of torment, or purgatory, or any other state of consciousness. And the basis of that nominal "Christian" theology, which in reality is Platonic, Egyptian, and Satanic, is shattered by the Apostolic statement that it is the supreme Potentate, "King of kings and Lord of lords; who *only* hath immortality, dwelling in light unapproachable; whom no man hath seen nor can see." God alone had inherent immortality, as explained by the Lord Jesus; but He has power to impart such life, and *has* done so to the Son; and the Son extends it to those becoming members of His Bride, His Church. The Prophet Isaiah foretold these things, embracing fundamental truths and transactions of tremendous import in both heaven and earth. In a passage hailing a special Servant of Jehovah who "shall be exalted and be lifted up, and shall be very high," and who was to become the Sin-Bearer for all mankind, making "His soul an offering for sin, the Prophet, speaking in-the name of Jehovah, says: "I will divide Him a portion [of immortality] with *The Great [i.e. Myself]*, and He shall divide the spoil [of His victory over death and the grave -- immortality] with the strong" -- those strong enough in their determination to participate in His victory, to "follow the Lamb whithersoever He goeth. (Those of our readers desiring to verify these statements from the Scriptures, and to note' their-marvelous harmony and cohesion, are referred to: 1 Tim. 6:15, 16; Eph. 5:13; John 5:19-29; Isa. 52:13-15; 53:1-12; Rev. 3:21; 14:4.)

Confronted with these facts in millions of books and hundreds of millions of tracts distributed , throughout Christendom during the past fifty years, it would seem that the prevalent erroneous conception of the human soul as immortal should have been generally if not unanimously

replaced by an acceptance of the Scriptural doctrine of the resurrection, as the basis of the Christian's hope of a future life. Not so, however; the acceptance of Satan's falsehood that, because we have eaten of the fruit of the tree of the knowledge of good and of evil, we have become as gods and cannot die, is so flattering to man's vanity, and it is *so* impressed *on* his thinking from infancy, and is so entrenched in the popular Church creeds, that it will require the fiat of the returning Christ, "Behold, I make all things new," to destroy the "covering" and rend the "veil" from mankind's eyes, so that they may accept His proffer of "the water [symbolizing Truth] of life freely" -- on *His* terms, not theirs. - Rev. 21:5-8; Isa. 25:7.

In these latter days God has made it easier to accept the doctrine of the resurrection than heretofore, by permitting mankind's searching mind to discover means of recording, preserving, and reproducing a considerable portion of a human being's, personality and accomplishments. The monuments, statuary, hieroglyphics, cuneiform inscriptions, and crude drawings, coming down to us from ancient peoples, give us but a limited knowledge of their appearance, their lives, and their ideas. Great modern libraries of books, of motion picture films and of phonograph recordings, permit the recreation <sup>at</sup> will of the ideas, the appearance, and the voices of recently deceased men. Science could manufacture an apparent *replica* of the body of a dead man; as, for example, of President Woodrow Wilson, duplicating his appearance as shown in existing motion pictures, place therein a phonograph 'record of his thoughts, for utterance in his own voice; all so cunningly constructed .as to deceive one who had known the man in life; yet it would be only a robot, not having a brain to think new thoughts, a bodily metabolism to continue its existence, and .a consciousness of personality that would, constitute a re-creation or resurrection of the .man, so that he would know himself. This last accomplishment God has "placed in His own power," and that of the Son, to whom He has imparted it. This ability is the peculiar "glory of God." To believe this doctrine constitutes Christian orthodoxy, regarding the hope of everlasting life.

Demonstrating the power of God to resurrect a dead man, Jesus stood before the tomb of Lazarus and assured Martha, "Thy brother shall live again." Martha, being only a Hebrew woman, instructed in that nation's ancient Scriptures but not infected with Greek or Egyptian philosophy, nor with modern "systematic theology," replied: "I know he shall live again in the resurrection at the last day." Jesus associated Himself with that Day and its promise by declaring: "I am the resurrection and the life; believe, and thou shalt see *the glory of God.*" Then He commanded: "Lazarus, come forth!" -- and Lazarus came forth from the tomb. Jesus said "Loose him [from all grave clothes] and let him go." This was a sample and type of a universal Reviving, and Loosing "at that Day." - John 11:1-44.

The glory of God particularly associated *with* the resurrection of the dead, is again referred to by the Apostle in Romans 6:4: "Christ was raised from the dead through the glory of the Father." And the great Day of which Martha spoke, in which is to be revealed this particular and peculiar glory of God, was foretold by the Prophet Isaiah among others, declaring the universality of its application: "The glory of Jehovah shall be revealed, and *all flesh shall see it together*, for the mouth of Jehovah hath spoken it." -Isa. 40:3-8.

Space forbids a discussion here of the differences in the resurrection; of the best or "first resurrection" of the Church, and the, "better resurrection" of the holy men of the old dispensation, both to be *prior* to the general resurrection. Nor can we more than refer to the secret imparted by the Apostle, that in the end of the Age there would come a time when "we all shall not sleep, but we shall all be changed." For further details and particulars, we again refer the interested reader to the exhaustive publications supplied by the Institute. - Rev. 20:4-6; Heb. 11:35; 1 Cor. 15:51, 52.

Those who in simple faith have accepted the Scriptural doctrine of the resurrection, have *not* sorrowed as do those who have no such hope. When their loved ones died they have known that in effect they have only "fallen asleep," because they would surely awake, refreshed, in the Morning. Such separations are ever hard to bear, but how consoling to *know* that they are, only temporary! They have never been for so very long, for (at longest) the sorrowing ones soon have joined their loved ones in sleep, or now, as we believe, are "changed in a moment" to be with the Lord, and to join in preparations for the General Resurrection -- for "their works do follow with them." "Sorrows may endure for a night, but joy cometh in the Morning." - Rev. 14:13; Psa. 30:5.

It will, be the Resurrection Morning, heralding The Day. The glory of God, revealed, shall not only cause the dead to awake, but the earth also to "bud and blossom as the rose. "The tabernacle of God" -- the "Mighty God" of Isaiah 9:6, "the great God and our Savior" referred to in Paul's Epistle to Timothy (2 Tim. 2:13) -- shall then be with men, "and He shall wipe away every tear from their eyes; and death shall be no more neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

"He that testifieth these things saith, Yea; I come quickly. Amen: come, Lord Jesus." - Rev. 21 and 22.

- *Horace E. Hollister.*

## **Immanuel's Land**

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 Immanuel's land.

O, Christ He is the fountain,  
The deep, sweet well of love!  
The streams on earth I've tasted,  
More deep I'll drink above:  
There, to an ocean fulness,  
His mercy doth expand;  
And glory, glory dwelleth  
In Immanuel's land.

The Bride eyes not her garment,  
But her dear Bridegroom's face:  
I will not gaze at glory,  
But on my King of grace --  
Not at the crown He giveth,  
But on His pierced hand;  
The Lamb is all the glory  
Of Immanuel's land.

With mercy and with judgment  
My web of time He wove,  
And aye the dews of sorrow  
Were lusted by His love.  
I'll bless the hand that guided,  
I'll praise the heart that planned,  
When throned where glory dwelleth,  
In Immanuel's land.

- *Mrs. A. R. Cousin.*



## The Ministry of the Word

ANOTHER year has passed into history replete with its quota of joys and sorrows, rejoicings and heartaches, hopes and fears. The refreshing fellowship over the years is nothing more than a cherished memory through the death here and there of loved ones now entered into God's rest. To those of us who have spent many years "in the way of the Lord," the passing over of those with whom we once walked "arm in arm into the house of God" brings a distinct sense of loss and a growing feeling of loneliness. Somehow we never recover this close-knit relationship in subsequent years, and this is particularly true in these modern days where we find a new set of values placed on Christian thinking and fellowship, as well as on everything else. At the same time, there are still many excellent brethren who are earnestly desirous of "knowing the way of the Lord more perfectly," and to whom pilgrim visits are a real blessing. Ministering to such is a great satisfaction, for it is like pouring water on the parched earth, which drinks it in eagerly.

For almost nine months of last year (and more than 18,000 miles of automobile driving through the South, the Middle West, the East and the New England states and portions of Canada) we were received kindly and hospitably entertained; and appreciation was expressed for the services rendered. We were favorably impressed with a growing trend away from the narrow idea of factionalism to the Christian concept of liberty and love. Alas, too many have thought that they were commissioned to "protect" the liberties of their brethren, and, in all good faith, erected barriers to save Class members from those who would, in the opinion of such, tend to subvert the faith of others. After all, the truth in the hearts and lives of God's people is far removed from the spirit of sectarianism. The thought that one's standing in the Lord must be reduced to a series of stipulated beliefs is surely an indication of Christian immaturity, because the New Testament describes successful overcoming as resulting from being "conformed to the image of God's dear Son." When the matter is properly viewed the brethren are coming to the realization that they have been defrauding themselves of the services of excellent brothers because of human barriers.

We had the privilege of serving at a number of conventions in various parts of the country throughout this year. Excellent convention sessions were held at Cicero and Chicago, Ill., Stevens Point, Wis., Grand Rapids, Mich., St. Louis, Mo., and Milwaukee, Wis. At these places were to be found the larger number of the friends. It seemed that most all the brethren were thinking of world events as indicating the nearness of Messiah's kingdom, and there was a soberness in the attitude of both speakers and listeners. The very thought that there was the prospect of the near end of the Narrow Way was stimulating to all who have earnestly looked for this glad event "these many years." True, a few held tenaciously to the idea that the Church had a great work yet to be done, and while all could admire such enthusiasm and zeal, yet sober thinking on the subject indicates that such a conclusion could not be supported by world events, or the testimony of prophecy. Many have recalled Brother Russell's remarks in the 1916 Watch Tower: "We must not let our theories weigh anything against the facts"; a very sound approach to the matter.

During this year we have felt that the brethren generally were more in need of a word of counsel, admonition and encouragement, because of their personal problems, and also sickness or bereavement. Our mission, therefore, was more as an encourager of the brethren, instead of lecturing them on all the various things they must believe in order to be in good standing. And in this approach we found a ready response, and many were the opportunities to give personal counsel, a word of prayer, and a message from the Lord's Word. We found the brethren's response heart-warming, and we owe a debt of gratitude to one and all for the warmth of their reception and hospitality.

This was particularly true as a result of Sister Muir's unexpected heart attack while attending the Stevens Point, Wis., convention at the end of last August. She was in the hospital there between six and seven weeks, where she had opportunities for witnessing to the truth as it is in Jesus. During that time brethren from all over the Midwest, the South and the East, as well as points in the far West, showered her with cards and in other practical ways showed their love and sympathy. We can never adequately express our appreciation to all the dear friends for their thoughtfulness and love, but ask that all accept this expression of our gratitude, with the assurance that we bear you all before the throne of grace that as your days your strength may be. We realize, of course, that these words of cheer were sent to us simply because we and you are now probationary members of Christ, much as he once compared a "cup of cold water" given to one of his being acknowledged as done to him. Thus the reward will come from the Lord himself, in part now and in its fulness in the kingdom. Sister Muir is gradually improving at home in Florida, but will no longer be able to make long trips across the country.

From this experience we have learned a number of lessons. One is that there is a fellowship of heart that far transcends a mere mental uniformity of belief. Hence the New Testament message of the power of love which unites all who possess it in the bonds of peace. This is "the peace of God," a wondrous experience and something which fortifies us in periods of great stress. Another lesson is that the measure of Christian love which we show to one another indicates the extent to which we have grasped the meaning of the love of Christ to us. Finally, as members in the great Vine, partaking of the same" root, we learn that successful overcoming is represented, amongst other things, in the spirit of sacrifice with which we "serve one another."

We have rejoiced with those who have the courage and enthusiasm of youth., striving to see their objective, and praying God's blessing upon them as they seek to serve him according to their', understanding of his will. We have sat with the sick and the shut-ins and tried to lift their minds to the higher outlook and thus to take a fresh look upward and receive encouragement. We have listened to those with problems with which they have struggled for a long time, thinking that perhaps an outsider might see a glimmer of light where all seems dark otherwise. We have buried the dead, glad for their release and hopeful for their place in the Lord's kingdom. To the bereaved we have painted the picture of that kingdom, its glory and beauty, and its effectiveness in readying mankind for the reign of righteousness and life. We have lent a helping hand to the discouraged, trying, in the Apostle's language, to "bear one another's burdens and so fulfill the law of Christ." With the argumentative we have refused to be drawn into wordy discussions which are a weariness to the new creature. Where new interest has occurred we have tried to show the beauty and simplicity of the divine plan and encouraged such to continue seeking the Lord's way.

This is a most wonderful ministry and highly rewarding in spiritual values, although sometimes the flesh grows weary and our own burdens remain. Yet it is true that the knowledge of what others endure makes our own burdens seem light in comparison, and this lesson has again been amply emphasized to us. The Scriptures assure us that we "are God's workmanship created in Christ Jesus unto good works," and that God is working by means of his promises, with our hearty co-operation, first to *will*, and then he begins his work in us, to *do*. In the proportion that we are faithful to the Lord and are led by his spirit, guided by his word, in that proportion we come to understand our heavenly Father. In seeking to do the things well-pleasing to him, we are developing in ourselves his glorious character. Unless we become thus developed spiritually we shall not be ready for our glorious resurrection change, which St. Paul says will come in an instant. We are waiting, therefore, for the grand consummation when we shall be perfected with our Lord as members of his body and sharers of his glory. We commit the results of our ministry with all its frailties into the hands of our dear Lord, who in his providence, can crown it with success.

- A. L. Muir.

## Wise as Serpents-Harmless as Doves

*Matthew 10:16*

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

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

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

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

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

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

- P, L. Read.

## The Completeness of the Body

THE Church is the "one body" of Christ, and all Christians are individual members of that body. No one liveth t himself, no one dieth to himself; when one member suffers all members suffer with it. It is one of the sins of a self sufficient age to deny the unity and completeness of Christ's body, and to set u tests of unity other than those which h- has appointed. In the natural body each member united with the head has vital union with every other member connected with the same head. The basis of true Christian unity is union with Jesus Christ who is the head of the body. Men lay down as the basis of their unity, union with some human leader through the doctrines which he has proclaimed or the forms which he has instituted. They are united by external observances, by laws, forms, rites, and bands. Their union is the union of staves it a barrel; Christ's union is the union of branches in a vine. Their union is that of bones in a skeleton, joined and wired together, but destitute of vital energy; the union of Christ and his people is the union of the members of a body, joined together by those ligaments which every joint supplieth, and pervaded by the energy of a common life. The unity which Christ inaugurated embraces the whole family of God. It includes every man who has vital connection with the great head of the Church. Men's schemes are too narrow for this, and include only those persons who coincide in opinions, who agree in forms, who are trimmed according to a certain pattern, or shaped in conformity to certain human standards. Christ bids us to receive one another as he has received us. The fact that we have passed from death unto life, and we are united to Christ the living head, is proof chat we are united for his people. If our fellowship is with the Father and with the Son Jesus Christ, it is also with one another. Men, however, restrict their fellowship; and hence, while Christ's Church is inclusive and wide reaching, their churches are narrow, and shut out more Christians than they shut in. The results of this are grievous to God's people who are thus excluded from union with saints, but still more grievous to those who exclude them. How often we see churches crippled and helpless for lack of the labor and sympathy of Christian brethren who stand by their side ready and willing to be helpers in their toils, but are excluded by some party Shibboleth, or by some unscriptural name or form. How often we see men shut away from their proper field of Christian effort, simply because they cannot accept the unscriptural statements and arrangements, which men presume to impose before they receive them to their fellowship. Met toil in weariness, and bring themselves to the borders of the grave, that they may do work which others would willingly and wisely do, who are not permitted to participate in the labor. Thus men virtually say to God's children: "You may be members of Christ's body, but we have no need of you or your services."

The Apostle has taught us that no member of the body can be spared from its place and its proper work, without serious injury. No man can separate himself from the body of Christ without harm; nor can any portion of Christians separate themselves from others who love the Lord, or exclude other Christians from their fellowship, without doing themselves great injury.

The union of true Christians springs from a higher than human source; and their adaption to each other for mutual helpfulness is so complete and perfect that any separation must work harm both to those who cause it and to those who endure it. The feet may say, We are strong, we have no need of the eyes, we carry the body, and the eyes are mere useless gazers. But when the eyes are gone, and the feet are groping and floundering in the ditch, the folly of this decision is most manifest. So whenever any of the Lord's children in their inexperience and self-sufficiency think themselves able to dispense with the presence, the service, and the loving fellowship of others of the children of the Lord, they may find sooner or later, by their weakness, inefficiency, and a thousand calamities and troubles that may come upon them, they have overestimated their own

powers, and have put away from them those members which God bath set in the body, that they might abide together in the unity of love and in mutual helpfulness. Our Savior's parting prayer for his disciples was that "they all may be one," and the hearts of the truly regenerate yearn and long for this unity. Deeper than the names and forms and creeds of men, throbs that inward, divine and universal life which Christ imparted, and which makes his disciples one. - *Selected*.

## **Notice of Postponement of Annual Meeting**

The Annual Meeting of the Pastoral Bible Institute, due to be scheduled for Saturday, June 2, has been postponed to Saturday, September 22. Plans are now under way to hold it in Atlantic City, New Jersey.

We are making this early announcement so that Institute members, who might wish to participate in conventions now being planned by Associated Bible Students in various parts of the country to be held during the summer months. will know that they need not reserve the June date for the Institute's Annual Meeting.

Further particulars as to the hour and place of meeting will be announced later.

## Israel Today

*"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." - Genesis 49:10.*

Prof. Yigael Yadin, Professor of Archeology at the Hebrew University of Jerusalem, recently announced that a total of 64 ancient documents-"the largest single collection of written documents ever unearthed in the Holy Land"-was found by the Hebrew University archeological team which he led in two expeditions to the Judean Desert caves near the Dead Sea. Prof. Yadin, former Chief of Staff of the Israel defense forces, described the documents at a press conference in New York City.

Characterizing the result of the recent expeditions as "the greatest find of this kind since the discovery of the Dead Sea Scrolls," Prof. Yadin pointed out that the documents are written in Hebrew, Aramaic, Nabatean and Greek. "The oldest document dates back to the year 88 A.D., while the other documents range down to the third year of Bar Kosiba (Bar Kochba), Prince of Israel i.e., 1.35 A.D.," he stated.

Among the 64 documents are two fragments of Biblical scrolls -- one from the Book of Numbers and one from the Book of Psalms. "These are among the earliest fragments of the traditional (Masoretic) text of the Bible," Prof. Yadin added.

"The importance of these finds lies primarily in the fact that nearly all of the documents found during the second expedition to the caves are absolutely dated-many of them triple-dated with the year, month and day. The system of dating in many of these documents is also a triple one, with dates recorded according to the years of reign of the Roman emperors, the consuls in Rome, as well as the local calendar. This absolute dating establishes beyond question the date of the Bar Kochba letters which were found during our first expedition, since the letters were discovered in the very same cave. Moreover, these documents also provide a firm basis for evaluating the Dead Sea Scrolls on paleographic grounds," Prof. Yadin asserted.

Because of the dry atmospheric conditions in the caves, "we also discovered for the first time many objects made of perishable materials which are otherwise not found in excavations, such as great quantities of clothes, textiles and wooden vessels. The absolute dating of the documents also enables us to date these objects, which is of great importance from an archeological point of view. This is particularly significant with respect to the textiles, which are the oldest dated group found in the Holy Land. This last conclusion was confirmed only a few days ago in the course of my visit to the Textile Museum in Washington where I consulted on this matter with Miss Louisa Bellinger, the world authority on ancient textiles," he reported.

"These new discoveries, rich in legal, geographic, historical and sociological information, will aid us greatly in lifting the veil of obscurity from a most important period in the history of the Holy Land, the Jewish people, and the Roman Empire. Just as the Hazor excavations, for example, have established the historical accuracy of the Biblical data concerning Joshua, Solomon and the later kings of Israel, so do these newly-discovered documents establish the historicity of the information preserved in the traditional Jewish sources of the Mishna and Talmud concerning the life and events during and immediately after the Second Jewish Commonwealth. They also shed new light on the traditional Jewish sources themselves," Prof. Yadin concluded.

In 1 Samuel 23:29 we read, "And David . . . dwelt in strong holds at En-gedi." In the mountain caves near the Dead Sea, David hid from the wrath of King Saul. It is in this area that the archeologists of Israel are finding such valuable relics from the ancient past. The Dead Sea Scrolls were found near En-gedi. There is great hope that future Israel archeological expeditions will unearth much more material of antiquity around the Dead Sea. The hundreds of caves in the arid region where Sodom and Gomorrah were located were frequently used by the people of Israel as places of refuge from the wrath of enemies.

In passing we should mention that Bar Kochba, the mighty Jewish warrior of the second century, was so successful for a time in massacring the Roman Legions in Israel that he was hailed by Rabbi Akiba as being "the Messiah." Hadrian and his forces from Rome soon dispelled this notion from the minds of the Israelites when they slaughtered at least 500,000 Jews and dispersed the rest into all the then known world (132-135 A.D.). This happened 100 years after Jesus had foretold the doom of Jerusalem.

### **THE NEW TESTAMENT ON TRIAL**

A. N. Dugger, writing from Jerusalem in "The Mount Zion Reporter says, "It has been stated in our publications that the New Testament is fast becoming a popular book for the general reading public in Israel, that it is found in the libraries, on the center tables of thousands of homes, as well as being used in government schools. It

has become quite a general saying here that it does not make a person a Christian to own or read a New Testament.

... A few years ago if a person was found in possession of a New Testament he was considered a Christian, and shunned by most all Jews. Now

the New Testament is ... among most all leaders. It has become popular to own a New Testament in Israel, which many call 'The New Bible.'

"But when a person openly confessed that he believed the Messiah had come, and was 'Yeshua ha Meshiach' (Jesus the Messiah), born in Bethlehem, that person ' as put down as a Christian, and firm, or business places hiring him were boycotted by the Orthodox and others. t was believed and understood by most all Jews in Israel that if a person believed in Jesus Christ, as the Messiah, he was a Christian, and was not a Jew.

"Now this subject is being debated all over Israel, very much the same as the mater reading or owning a New Testament was a few years ago. The majority in Israel will tell you now that a Jew can remain a Jew while believing in Christ, far better than he can remain a Jew and not believe in God or the Bible, oil be a Communist. . . . There are thousands of Jews in Israel who claim to have no religion, but they read the Bible and *pray*, and have more at heart than many who attend religious services. . Changes for the good of Israel are coming fast."

At the recently held International Bible Contest in Jerusalem there was an interesting scene. Yemenite Rabbi Yihye Alsheikh, representing Israel, won the contest by a very narrow margin over Mrs. Yolanda da Silva, a Seventh bay Adventist of Brazil. When the rabbi, was declared the winner, Mrs. da Silva, who had taken a seat down below among the audience, suddenly climbed on to the platform and presented Rabbi Alsheikh, a solitary figure at the long contestants' table, with a book wrapped in golden cellophane. It was the New Testament in Yiddish. Later, she presented another copy to Mr. Ben Gurion. This, of course, was reported in the press.



## WHY IS THE SABRA SO DIFFERENT?

Anita Engle, author of "The Nili Spies," has a good explanation to offer on the spatter of what makes Israeli youth different from children in other countries) She states:

"It isn't hard to discover that most people who write about Sabras-Israeli youngsters-have a strong partisan belief that they are different from all other youngsters. Not only just different, but because of their phenomenal national feats -- better as well.

"As a matter of fact, Israeli youngsters are different from young people everywhere else in the world. Not because they're braver, more independent or more patriotic. It would be hard to prove that the young people of other countries would not behave as the Israeli youth have done under the same circumstances.

"What makes them unique, and rather special products in today's world is due to one thing. That is their study of the Bible. The Bible is taught in every school in the country as a subject. Israeli children begin their (Bible) study officially from grade two, and they continue until they leave high school. The Bible is the book from which they learn the history of their people and their land, and it is the book from which they learn much of their literature. Thus nothing foreign is imposed on them. It is a living part of their language and their country.

"My children were brought up in the lovely village of Kiryat Amal in Lower Galilee. Mt. Carmel stretched across the sky line in full view, the high point from which the Prophet Elijah called down fire to confound the false prophets of Baal.

"All around us were the remnants of the oak forests of Biblical times. This is a special oak, called the Holy Oak, and it has varieties of enchanting acorns. I kept looking in the Bible for some reference to this oak. At last I was thrilled to find that Absalom was killed when he took shelter in an oak forest. If you remember, his long hair got caught in the branches. This was in the mountains of Ephraim. The mountains of Ephraim were not far from where we lived, and these special oaks also grew there.

"That was enough for me. I used to show all our visitors these fascinating acorns, and tell them my wonderful discovery. One day my boys were in the room when I was telling this story to a visitor from abroad. David, my youngest, who was eight years old then, suddenly piped up and said, 'Why that's not true, Mummy!'

"We produced our English-Hebrew Bible and found that we were both right. According to the English version, the tree that Absalom got caught in was oak. Oak in Hebrew is 'alon.' According to the Hebrew text, which is, of course the original version, the tree was an 'aylah.'

"'But what's an aylah?' I asked.

"'I'll show you,' said David, and off he ran to the woods at the back of the house. He came running back with a spicy smelling branch of a tree which I knew very well by sight but had never heard it called by name. We looked *up* its English name in the dictionary. The tree that poor Absalom got caught in was not the oak, but the terebinth tree. That is the same tree that Saul, the first king of Israel, sat under when he held his court. And here it was, growing in our back yard, just like any ordinary tree!



"It is not surprising to find youngsters in elementary schools in Israel who are more at home in the Bible than many people who have sweated to get university degrees in the subject in other countries. 'Gingy,' a 19-year-old private in the Engineering Corps, is an example.

"Gingy was one of the volunteers who took part in the famous expedition to the Judean Desert when Prof. Yadin found the Bar Kochba letters. This stalky, red-headed little chap showed such phenomenal strength in shifting boulders about in the cave, they nicknamed him 'the human bull-dozer.' When they found the first scrap of parchment scroll with a few words written on it in ancient Hebrew, Prof. Yadin hadn't time to whip out his concordance to check its source, when Gingy called out 'Psalms,' another youth called out 'Number 15,' and both of them recited the missing passages to the end.

"I met Gingy at a reception given by the President and Mrs. Ben-Zvi in honor of the expedition. He was about 5 feet 5 inches tall. His arms were like the thighs of a steer. Although he had come from North Africa as a child, with his flaming red hair, broad, freckled face, and good natured smile, he looked like an Irish navy.

"Does Bible study make Israeli children any more religious, or even better behaved? It's rather hard to say. But studying at the fount of the world's ethics cannot help but leave some impression."

- *Casimir Lanowick.*

## The Question Box

(Matt. 24:28; John 2:19; Matt. 27:51; 1 Kings 6; Exod. 27; John 13:34.)

### *Question:*

Please explain Matthew 24:28, which reads: "For wheresoever the carcase is, there will the eagles be gathered together."

### *Answer:*

I shall never forget, at the age of seventeen, asking this selfsame question of a dear sister then in her eighties. Nor shall I ever forget her reply. While to most of my queries she had a ready response, this one puzzled her. She did not permit this lack of knowledge, however, to disturb her poise. With quiet dignity, humbly, and with her customary charm and serenity, she replied simply: "My boy, I really do not know what that scripture means."

Nearly sixty years have rolled away since then. She, I doubt not, has long known the answer to this puzzling passage. For myself, I am not too certain. Perhaps I have it also. That, however, must be for the reader to decide.

Before inquiring as to the meaning of the expression, let us first secure a better translation.

To begin with, the first word of the verse, the particle "for" should be eliminated. It *has* been eliminated in the *Revised Standard Version*, the *Diaglott* and other more accurate translations. Scholars tell us that an earlier translator foisted this word "for" into the text because he imagined, erroneously, that the statement in verse 28 was intended to corroborate the statement in verse 27, where our Lord had likened his second advent to lightning emerging from the east and shining to the west.

Again, the word translated "eagles" includes all birds of rapine, and since *eagles do not feed on carrion*, the word vultures should be used here. A preferred translation is given by *Moffatt*: "Wherever the carcase lies, there will the vultures gather."

Now that we have this preferred translation before us, let us examine it. No less than five possible interpretations have come to my attention.

One interpretation is that the Jewish nation is represented by the carcase, while the eagles are the Roman armies, whose ensign is the eagle. Many able scholars have adopted this view, among them being Lightfoot, John Wesley, and Adam Clark. But this interpretation proceeds on the assumption that verse 27 refers to our Lord's return to destroy Jerusalem through the agency of the Romans in A.D. 70—an assumption which is not confirmed by historical facts, and which introduces confusion into the interpretation of the rest of the chapter.

A second interpretation, one adopted by Chrysostom and others of the early Christian Fathers, is that the carcase represents Christ himself, and the eagles represent the members of the Church, gathering to him by faith throughout the Gospel Age.

A third interpretation is somewhat similar to the second one, except that the gathering together of the eagles is understood to mean the meeting with the Lord in the air, mentioned in 1 Thess. 4:17.

A fourth interpretation is the one put forth by Brother Russell. His view was approximately the same as that held by Chrysostom, except that he supplemented the thought (that the carcass represented Christ) by the additional thought that it also represented the truth concerning Christ and especially the food of "present truth," provided by our Lord during the period of his second presence.

In support of this view, Brother Russell pointed out that, in the parallel passage in Luke (17:37), these words of our Lord are in reply to a question put to him by the disciples, namely, "Where, Lord?" This question Brother Russell understood as meaning: "Where will these [the two on the bed in verse 34 and the two grinding at the mill in verse 35]-where will these be taken?" -S.S., *Vol. IV*, page D610.

However, their question, "Where, Lord?", may be understood in another way, in line with a further interpretation, which appeals to me as being, probably, the true one. In this, the fifth interpretation noted, the carcass represents *corruption*, and the vultures *judgment*. Let us consider this interpretation, and note how well it fits the context.

Our Lord had just been pointing out a coming time of *judgment*. It would, he had said, be a time of trouble, such as had not been previously in mankind's history. Elaborating his theme, he had reminded them that, except for the few who entered the ark with Noah, the flood had destroyed, not merely a few, but *all* of them. Again, he had observed that when Lot fled from Sodom *all others were destroyed*; even Lot's wife had perished when she looked back. And he had likened these events to the conditions which would obtain during the period of his second advent. (Matt. 24:21; 37-39; Luke 17:28-30.) It was to all of this that the disciples had responded: "Where, Lord?" (Where will these judgments take place?)

Such a question indicated that, as yet, they understood very little of the ways of God. In their imperfect, immature point of view, God, being almighty, could do anything he chose. They failed to realize that there are some things which even God cannot do. He cannot violate his own principles. He cannot deny himself. (2 Tim. 2:13.) This they had yet to learn. In their minds, Christ, did he but choose, could restore the kingdom to Israel "at this time" (Acts 1: 6), or five hundred years hence, or five thousand. These judgments of which he had just been forewarning them, could take place in Jerusalem, if God so chose, or in Japan. They had yet to learn that God never has and never will act arbitrarily. *He cannot do so.*

To their question, "Where, Lord?" -- where shall these judgments take place? -- our Lord replied *in a way they would understand*. He replied with a well known Oriental proverb, based on a passage in the Book of Job. (Job 39:30.) "Where the slain are, *there is she*" (the eagle, or vulture - Job 39:27).

"Wheresoever the carcass is, *there will* the vultures be gathered together." (Wheresoever corruption abounds, *there God's* judgments will be sent, to clean up the putrid mess.)

This has been the unvarying procedure on the part of Almighty God throughout the centuries. It is plainly to be seen in the case of Babylon, MedoPersia, Greece, and Rome, *and will never be more true than in the judgment day of the nations in the end of the Gospel Age.*

And when will that be? And where? I reply: To my understanding it has been in process for years, and will continue to its completion. It is not localized to one or a few nations, but includes, or yet will include, all nations. Its purpose is benevolent, as may be noted in the following lines from an unknown poet:

"The wrath of God is Love's severity  
In curing sin-the zeal of righteousness  
In overcoming wrong -- the remedy  
Of Justice for the world's redress.

"The wrath of God is punishment for sin,  
In measure unto all transgression due,  
Discriminating well and just between  
Presumptuous sins and sins of lighter hue.

"The wrath of God inflicts no needless pain  
Merely vindictive, or himself to please;  
But aims the ends of mercy to attain,  
Uproot the evil and the good increase.

"The wrath of God is a consuming fire,  
That burns while there is evil to destroy  
Or good to purify; nor can expire  
Till all things are relieved from sin's alloy.

"The wrath of God is Love's parental rod,  
The disobedient to chastise, subdue,  
And bend submissive to the will of God,  
That Love may reign when all things are made new.

"The wrath of God shall never strike in vain,  
Nor cease to strike till sin shall be no more;  
Till God has gracious purpose shall attain,  
And earth to righteousness and peace restore"

What to do? Let the Prophet answer:

"Seek righteousness, seek meekness, it *may be y* shall be hid in the day of the Lord's anger." -  
Zeph. 2:3.

*Question:*

Will you please explain our Lord's words in John 2:19 where he is reported to have said to the Jews, "Destroy this temple, and in three days I will raise it up."

*Answer:*

The Jews to whom our Lord spoke understood him to refer to the Jewish temple, for they replied: "Forty and six years was this temple in building, and wilt thou rear it up in three days?" (John 2:20.) However, our Lord did not refer to the Jewish temple, but as St. John explains in John 2:21, "He spake of the temple of his body."

The question next arises as to the meaning of this expression, "the temple of his body." I think the primary reference of our Lord was to his own impending death and resurrection, but that his words may be understood as applying also to his mystical Body, the Church, of which he is the all-glorious Head.

From John 2:22 it appears that at the time our Lord spoke, the disciples themselves did not understand the import of his words, but that "when he was risen" they recalled them; evidently regarding his personal resurrection as their fulfillment. Then also "they believed the Scripture," -- doubtless that Scripture which predicted his resurrection so unmistakably namely, Psalm 16:10.

In stating my belief, as I have foregoing, that the primary; reference of our Lord was to his own death and resurrection, let me not be misunderstood. I do not at all mean to say or imply that his resurrection body and the human body destroyed on Calvary were the same. The, true thought is expressed by St. Peter: "Put to death in flesh he was made alive in spirit." (1 Pet. 3:18, *Diaglott*) word for word translation.) "We know no man after the flesh," says St. Paul. "Even though we have known Christ after the flesh, yet now know we him so no more." - 2 Cor. 5:16.

But while our Lord's words had their primary reference to himself, they find an application also to the Church -- to that company who seek to walk in his steps.

In 1 Cor. 3:16 the Apostle questions the Church as follows: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" And again: "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." - Verse 17.

Moreover, in his second letter to the same Church the Apostle again employs this symbolism: "What agreement hath the temple of God with idols?" "For ye are the temple of God, the living One." (2 Cor. 6:16.) Indeed, an able scholar of other days (A. J. Gordon) tells us that the Greek phrase, "*ton naon ton Theou*" translated "the Temple of God" occurs in the New Testament ten times only, and that in every case it refers to the Church.\*

-----  
\* The ten places are: Matt. 26:61; 1 Cor. 3:16; 1 Cor. 3:17; 1 Cor. 3:17; 1 Cor. 6:19; 2 Cor. 6:16; 2 Thess. 2:4; Rev. 3:12; Rev. 11:1; Rev. 11:19.

The conclusion, then, is that it was first of himself, and then of his Body, the Church, our Lord spoke. The Jews did, indeed, destroy the Head, and all down through the Gospel Age the various members of the Body of Christ have been called upon to "suffer with him," to be "dead with him," "to lay down their lives for the brethren." This Body of Christ (the members of which have been selected, one here, one there, some from within the nominal churches, some from without them-some from every kindred, tribe, and nation), has been in process of destruction from the

time of Jesus until now, and very soon, if I mistake not, the last member will have proved himself "faithful unto death."

But how are we to understand our Lord's further word in respect to his raising up of the temple of his Body, *in three days*? I think St. Peter gives us a clue in his Second Epistle, chapter 3, verse 8 (2 Pet. 3:8), where we read: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." The destruction of the temple of God, which is the Church, began in the fifth thousand-year day of the world, in the destruction of the chief Corner-stone, and it has progressed since, during the remainder of the fifth day, all of the sixth day, and we are now in the beginning of the seventh day, "very early in the morning. And the promise of the Lord is that the, chief, or first resurrection, "his" resurrection, shall be completed about this time. Speaking of the Church, the Psalmist (Psa. 46:5) declares,

"God is in the midst of her; she shall not be moved; God shall help her, and that right early (*margin*, when the morning appeareth)." Our Lord was a part of three days dead and was raised a spirit being, by the Father, on the third day, early in the morning; so likewise the Church which is his Body will be raised on the third day, the third thousand-year day from the time he spoke (the seventh thousand-year day of the world), early in the morning.

*Question:*

I understand there were several temples, namely:

- (1) Solomon's (destroyed by Nebuchadnezzar)
- (2) Ezekiel's (vision only)
- (3) Zerrubbabel's (which was intended to be a rebuilding of Solomon's)
- (4) Herod's

It was the veil of Herod's temple that was rent in twain at the death of Christ (Matt. 27:51). Are the dimensions of this veil given in the Scriptures?

*Answer:*

No -- The principal sources of information are Josephus and other writers of his time. According to Josephus and the Talmud the dimensions are given as Height 40 cubits and Width 10 cubits. It is described also as being of great thickness, a palm or hand breadth wrought of gold and purple and proportionately strong palm or handbreadth is given in the Oxford Bible Hers as approximately 3 1/2 inches; a cubit, 19 to 21 inches.

*Question:*

In 1 Kings 6 the building of King Solomon's temple is described in detail, but I have been unable to find any reference to a veil corresponding to the veil in the tabernacle which separated the Holy from the Most Holy. Please comment.

*Answer:*

Scholars have noticed that the veil is not mentioned in 1 Kings 6. However it is listed and described in 2 Chron. 3:14 which reads:

And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

*Question:*

Please relate the points of the compass to the Tabernacle, citing scriptures in proof.

*Answer:*

According to the 27th chapter of Exodus the entire enclosure, including the court, was 100 cubits long *by* 50 cubits wide. In other words its length was twice its width. The south side was 100 cubits (verse 9). The north side was 100 cubits (verse 11) The west end was 50 cubits (verse 12). The east end was 50 cubits (verse 13). In verses 14, 15, and 16, the east end contained the gate (20 cubits) on each side of which were hangings of 15 cubits.

The Westminster Dictionary of the Bible has a paragraph on the significance of "east" which reads:

East. The direction toward the sunrise (as is denoted by the Hebrew and Greek words employed in Josh. 11:3; 12:3, etc.; Matt. 2:1). The Hebrews faced the point of the rising sun when they determined direction; hence the east was the front (as is denoted by the Hebrew word in Gen. 2:8). The orientation of the east gate of the Temple at Jerusalem was important; it was so built that on the days of the spring and fall equinoxes the first rays of the rising sun, heralding the advent of the glory of God, could penetrate into the Holy of Holies.

In harmony with the foregoing, note that on page 13 of Tabernacle Shadows (T13) paragraph one, we read:

This structure was 15 feet wide, 15 feet high, and 45 feet long, and open at the front or *east* end. (italics ours)

In an interesting and profitable article published in the August-September 1959 *Herald*, the contributor also correctly represents this matter on page 123, in the following words:

### **RETURN WESTWARD TO GOD**

It has been suggested above that just as eastward represents departure from God, so westward bespeaks a drawing nigh unto him. Thus Abraham's separation unto God from Ur was in the direction of the *west*. The same lesson is clearly depicted Scripturally in connection with the Tabernacle of the Wilderness and Solomon's Temple. Both of these structures were oriented' so that their gateways were on the *east* side, necessitating entrance from that quarter. Progress through the Court into the Holy and thence into the Most Holy or Inner Sanctuary, where the Divine Presence was symbolized in the Shekinah Light between the cherubim, was therefore *westward*. When, in the days of Ezekiel the Prophet, gross idolatry on the part of Israel had invaded the very Temple of God itself and the symbol of his Presence could no longer abide there, the Glory of God was seen to withdraw *eastward* by stages until finally it was seen to rest on the Mount of Olives to the *east* of the city. (Ezek. 9:3; 10:18, 19; 11:22, 23.) One such manifestation of idolatry in the Temple area is recorded in chapter 8, twenty-five men being seen with their backs to the Temple worshipping the sun towards the *east*.

*Question:*

In John 13:34 Jesus gave his disciples "a new commandment," -- "that ye love one another; as I have loved you, that ye also love one another."

In what sense was this commandment new?

*Answer:*

It was not new in the sense that a command to love had never before been given. Such a commandment "was written in the very constitution of Adam and Eve." (See *Scripture Studies*, Vol. 6, page F350.) Moreover, love to one's neighbor is enjoined in the Old Testament. (Lev. 19:18.) But the law of love which Jesus here gave was new in two senses: (1) It was to be a love *for one another*, and, (2) they were to love one another *as Jesus had loved them*. Let us briefly consider his commandment from these two points of view.

*1. They were to love one another.*

The love here enjoined was not a love which was to apply to the entire human race (as in the case of the law of love written in the constitution of the first man), nor was it to be especially applicable to the members of the nation of Israel, as might be said of the law of love stated in Leviticus. It was given (not to all men, nor yet to Israel, but) to the footstep followers of the Master.

It was to embrace them all, but only them. Moreover the earlier laws of love were not thereby repealed, even for them his constitutes an additional obligation.

This commandment, therefore, was new in that it was to commence from a new enter, even from Jesus himself; and was to embrace an entirely new circle -- the Church. It would thus be suited to new circumstances. The Church, which is his Body, was about to be founded, and love was to be the mighty influence animating its members -- the powerful bond uniting the members of that Body to each other and to Jesus, heir Head. His Body-members, united to each other in love, were to be his love-bearers to the world. To the world the constant love which would be seen in the relationship of the members of the Church to each other would be taken as a proof of their discipleship: "By *this* shall all men know that ye are my disciples, if ye have *love one to another*." Verse 35.

*2. They were to love one, another "as I [Jesus] have loved you."*

Scholars tell us that the Greek word here translated "as" means more than a simple comparison; it indicates a conformity, and characterizes the mutual love of Christians as being of *the same nature as that which unites Jesus to his footstep followers*, each returning to his brother the love with which Jesus loves him.

When our Lord gave them this new commandment, he was within a few hours of his death. His love for them, which had always been strong and unremitting, had never been greater. "Having loved his own which were in the world, he loved them *unto the end*." (Verse 1) If, therefore, their love was to be in conformity with his, it would mean a willingness on their part to suffer for their brethren similarly, even unto death, and this conclusion is actually drawn by St. John in his first Epistle. There, in chapter 3, verse 16, he says: "Because he laid down his life for us, we ought to lay down our lives for the brethren."



There is an instructive paragraph on this question from the pen of Brother Russell in *Reprints*, page R4549. We quote: "The 'New Commandment' represents a higher law than was given to the Jew under the Law Covenant, hence higher also than will be, given to Israel and mankind under the New Covenant. The New Commandment mentioned by our Lord is not the Father's commandment at all, but the command of our Head, our Teacher, to all those who have entered the school of Christ and who are hoping to become 'members' of the Anointed One -- members of the Mediator, Prophet, Priest, and King of the new dispensation. Justice could not give this new command: all that justice could command is expressed in the Law given to Israel, namely, supreme love for God and love for the neighbor as for one's self. This *new* commandment which the Lord gave applies only to the Church of this Gospel Age. In effect it is this: If you would be my disciples, if you would share my throne and glory and immortality, you must have my spirit. You must *do more* than keep the Law. You must be *more*' than just. You must be self-sacrificing.' If you would share my glory, I command and direct that you love one another *as I have loved you*. (John 15:12.) I have loved you to the extent of laying down my life for you sacrificially. You must have this same spirit and cast in you lot with me in self-sacrifice, or you cannot be my disciples, nor share my glory, and associate in my work as the Mediator for the blessing of Israel and mankind. Whosoever will be my disciple must take up his cross and follow me, that where I am there shall my' disciple be. Surely no one can doubt the Savior's meaning -- my disciples must die with me."

Our Lord's commandment was most loyally obeyed. And the flame of this entirely new affection on earth, streaming forth from the holy fires burning in the early Church, proved, a most mighty influence in the spread of the Gospel. And we too, are determined, are we not, that our fellowship shall be similarly attested; that men shall be constrained to say of us, as of them: "See how these Christians love one another!"

- P. L. Read.

## Recently Deceased

Sr. Ida M. Adams Springfield, Mo. - (Nov.)  
Bro. R. Bailey, Hampton, Va. - (Dec.)  
Bro. W. A. Baker, Portland, Ore. - (Dec.)  
Sr. Catherine H. Beattie, Pasadena, Calif. - (Dec.)  
Sr. Mary Brockman, Baltimore, Md. - (Dec.)  
Sr. Irma Frey, Baltimore, Md. - (Dec.)  
Bro. E. Housden, Cambridge, Eng. - (Jan.)  
Sr. Bronwen Jones, Cardiff, Wales - (Nov.)  
Sr. Mary Alice McKeehan, Lake Charles, La. - (Jan.)  
Sr. Fanny McKenzie, Bexhill, Eng. - (Jan.)  
Bro. William McKeown, Vancouver, B.C. - (Jan.)  
Bro. S. T. Price, Los Angeles, Calif. - (Jan.)  
Sr. Janey H. Russell, Bridge-of-Allan, Scot. - (Jan.)  
Bro. F. A. Schultz, Dayton, Ohio - (Sept.)  
Bro. E. H. D. Simmons, Sr., Fresno, Ohio - (Dec.)  
Bro. Charles Torok, Modesto, Calif. - (Dec.)  
Bro. Walter Wainwright, Burnaby, B.C. - (Jan.)  
Sr. Josephine Watson, Dayton, Ohio - (Jan.)  
Bro. Ernest Whelpton, Hamilton, Ont. - (Jan.)  
Sr. Anna M. Wooley, Wilton Manors, Fla. - (Oct.)