

# THE HERALD OF CHRIST'S KINGDOM

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## Liberty in Christ

*"The Word of God is not bound." - 2 Tim. 2:9*

*Synopsis of a discourse delivered by Brother W. Sargeant.*

**WHEN WE** were boys and went to school after arriving home at noon we generally beheld various pots steaming away on the stove. Being anxious to know just what they contained, at times we would lift up the lid and look in. Or perhaps the steam was raising the lid up and down. Well, we are older now, and we have discovered that there are other and bigger pots than those of our school days, and pots that it is impossible to keep a lid on. For instance, there is the great pot of the earthquake, such as destroyed San Francisco and Chile. There is the mighty pot of the volcano, such as wiped out Herculaneum and Pompeii and St. Pierre. There is the vast pot of the ocean, which flowed over the city of Galveston in Texas some forty years ago. There is the cyclone. And there are other pots. or great natural forces which man cannot control and which are utterly beyond his power to cope with.

Now then, if man cannot control natural forces, most assuredly he cannot control spiritual forces. and the greatest of these forces is what is known as truth. At one time a certain king thought he could control this force. He set up a tall image in the plain and commanded men to bow down to it. Three young men refused to do so and were cast into a fiery furnace. Then the king beheld an exhibition of divine power, and learned that truth as represented in God's servants could not be controlled by any human effort. The princes of Babylon learned the same lesson. They got the king to make a decree that was the means of casting Daniel into a den of lions, and then they found that they had God and his omnipotent power to deal with.

## EFFORTS TO BIND THE TRUTH

All through the ages the enemies of righteousness have tried to overthrow the truth. Throughout the Gospel Age one attempt after another has been made to keep truth down. The Papal system tried to bind truth, and made it a crime punishable with death to have a copy of the Bible in the home. But in spite of all that it could do, in time came the Protestant Reformation, when chains of ignorance and prejudice were broken and a great blaze of light was sent forth. However, the Protestant systems fell into something of the old error and soon forged creedal chains which bound them into denominations and sects, each claiming to be the exclusive channel of truth, and this state of things continued until the ending time of the Age, when another great burst of light went forth.

When a knowledge of the Plan of the Ages came as we have it today, we felt that at last the Church had stepped into full liberty. But gradually, in time, chains were forged again, and history repeated itself in a kind of bondage being forced upon God's people. Eventually this became so bad that one could not open his mouth in Class to express an independent thought unless that thought was backed up by the Watch Tower. And indeed all our discourses were required to be thoroughly in line with the doctrinal presentations of the Tower. The restriction upon the conscience became so great that we were obliged to withdraw from that organization. Then once

more we felt free and accordingly rejoiced. We called ourselves free brethren and said that never again would we come under any kind of religious bondage.

## **LIBERTY TODAY**

Now then, the question is, Did we keep our word? Have we a full measure of liberty today? Or have we simply a certain kind of liberty which needs to be examined to see if its elements are sound? You see, the Catholics had what they called liberty, which was freedom to accept as truth what the Catholic Church taught. The Anglicans gave liberty to conform one's religious life to their faith and practice. A similar kind of liberty obtained among Presbyterians, Baptists, Methodists, and others. Since that time all the Protestant denominations have broadened out, but at one time each of them taught that the liberty of -Christ was confined to itself, and that the way to heaven lay in harmony with its creed. Well, the question for us to face is this. Is it possible that today there is manifested a certain brand of liberty -Bible Students' liberty, which is liberty to believe precisely what a certain number of "orthodox" Bible Students are handing out as truth cut and dried, mandatory and supposedly unassailable, which must be followed in all the letter of the law whether the spirit of the law be conformed to or not?

Just here some one may raise the question, After all, what is liberty? **In** answer to this suppose we say that . liberty is freedom to do what we believe to be right according to commonly accepted moral standards so long as our actions do not interfere in any way with the rights of others.

Liberty then begins in the mind, in the thoughts. One learns to think independently. This is a bigger thing than it seems, for in the case of most persons thoughts run in channels grooved out for them by others. People think they think when they don't think. They wear the thought-caps of pioneer thinkers. They fail to analyze and classify for themselves. They throw the responsibility for this upon some one else.

Then thought must find adequate expression. When untrammelled thought finds its inception in the sources of truth and love, and is directed to an avenue of expression that is altruistic and that rings true to itself, liberty is unfolded in all its beauty, producing the outflowering of virtues that ultimately lead to the highest attainment.

Now liberty may be restricted in various ways. Thus coercion may be exercised by the opinion of a number of persons as expressed over the opinion of one. In this way there may be developed a sort of unwritten creed, to which all the friends may be called upon to subscribe. If the one person cannot bring his reasoning powers to endorse the consensus of other people's views, a pressure is gradually and subtly brought to bear upon him that makes things uncomfortable for him and in due time pushes him out of association with the rest. In this way new Classes are formed, and the friends say, "Why did certain ones go out from us? What a bad and unwarrantable thing they did!" Yet this process has gone on, repeated hundreds of times in the history of the Church. We find that through the tightening of the lines of certain tenets of faith, brethren are being pushed out from us today, and the pity of it is that the views that cause the separation are not doctrinally vital, and are not made tests of in the Scriptures.

Years ago the test of Christian discipleship was a very simple one. If Pastor Russell knew that a certain brother was fully consecrated to the Lord, he deemed it quite proper to call on that brother for prayer, and did so on different occasions. At one meeting a Presbyterian preacher, a D.D. was present, and the Pastor asked him if he would like to address the assembled brethren, although all were expecting the Pastor himself to speak. Probably most persons would think that this was carrying courtesy too far. Formerly the questions put to candidates for immersion were

concerning justification and consecration. Whatever the questions are today, it would seem that the lines have narrowed in. We talk a good deal about liberty, but have we the proper conception of this quality?

### **DIFFERENT CLASSES OF BIBLE STUDENTS**

In a talk given in New York I tried to show that, analytically examined, there is no, real difference between the doctrinal teachings of various branches of Bible Students. One group I have in mind: these friends accept all the great doctrines of the Bible from the creation to the times of restitution. They believe in the state of the dead, the Abrahamic promise, the miraculous conception and birth of Jesus, his sacrificial death on behalf of mankind, his, resurrection, the call of the Church, justification by faith, sanctification by the truth, glorification to the divine nature, restitution for mankind, and the second death for the incorrigibly wicked. Their journal sets forth these various truths in its columns.

The tenets of faith of another group that are believed to distinguish them from other Bible Students are two in number, viz., as regarding (1) the Covenants, and (2) the Sin Offering, and are set forth as follows:

(1) The Bible is divided into two parts called Testaments (properly translated Covenants) the Old and the New. When the old Law Covenant passed away, there was instituted a new arrangement of things, calculated to give life, first to the Church, and then to the world. The Covenant therefore was of two parts-the Church's part and the world's part. What Pastor Russell called two separate covenants is better regarded as one covenant of two parts, and this was typified by the High Priest's ephod, which was one garment of two parts. Practically the whole difference here lies in terminology, for it is identically the same truth stated in slightly different terms and should cause no separation between brethren. In Jer. 31:31 the Prophet refers to the world's part of the covenant. The Apostle Paul refers to the Church's part where he says that "God hath made us able ministers of the New Covenant." The Church is under the covenant of grace or special favor (the first part of the new, life-giving covenant). In due time the world will come under the Millennial part of this arrangement.

(2) The Sin Offering. The expression, "The Church has part in the Sin Offering," is not found in the Bible. Those who think the Bible teaches this will find that the Bible does not set forth the truth in this form, but expresses the proper thought in another way, namely, "If we suffer with 'him, we shall also reign with him; if we be dead [with him] we shall also live with him." And, "Except a man forsaketh all he hath he cannot be my disciple." To say that the Church has part in the Sin Offering is calculated to be misleading and to give the impression that the sacrifice of Jesus was not sufficient for purposes of propitiation. When Scriptural terms are used no one can dispute them. Then why not use such terms as will admit of no dispute? Pastor Russell himself said that types must not be used to teach doctrine, but merely as illustrations of truths otherwise clearly presented in God's Word. All Old Testament types must measure up to the teachings of the New Testament, otherwise they can only mislead.

In regard to the doctrine of the presence of Christ, these friends do not make a test of this. Some of them believe it and some do not, but full liberty is granted to the individual to accept it or to reject it. However, they all believe that we are in the time of the end of the Age and that the divine Kingdom will soon be established.

I have briefly mentioned the foregoing points in order to show that there is no difference in substance between the above mentioned friends and other Bible Students, and all of us should

exercise the fullest measure of love and fellowship toward these friends as well as toward all who accept the general features of the divine plan.

### **THE SPIRIT OF TRUTH**

The Apostle said, "Though I do understand all mysteries and all knowledge . . . and have not love, I am nothing." Yet I have known so-called Bible Students to treat a man with black looks because he dared to think for himself. When, oh when will people get away from this narrow, sectarian spirit?

Our hearts should demand the strength of a pure faith, the power of an expansive love. In some Classes if an elder attends any function not approved by the other elders he is likely to be reprimanded and, if he goes again, will probably be voted out of office. That is not just or right, it is too restrictive. It is this policy that sectarianism has pursued all through the Gospel Age. It puts a ban on independent thought and expression, it kills initiative, it precludes growth. We have condemned this spirit in others, yet have cherished it in ourselves. We have made God's way narrow in a manner that He does not own. The narrowness of the Christian's pathway consists in the fact that it will not take in the world, the flesh, and the devil, but God never intended that it should be narrowed by prejudice, bigotry, and intolerance. O what a fight it is to keep out of ruts, and to keep in that way that will ultimately lead to life.

Do we not take pride in our narrowness? Do we not glory in our shame! We need to let our mental window shades fly up and permit the sunshine of divine love to pour itself into every chamber of our hearts. We need to sing and to believe,

"There's a wideness in God's mercy like the wideness of the sea,  
There's a kindness in his justice that is more than liberty.  
For the love of God is broader than the measure of man's mind,  
And the heart of the Eternal is most wonderfully kind."

Have we been most wonderfully kind? Or have we chiefly been kind to those who accept every point of doctrine exactly as we accept it? How have we treated God's other consecrated ones who are doing the best they know how? Have we regarded them with any suspicion as being not fully in the truth? If they are Christians, the Son of God associates with them, and they ought to be good enough for us to associate with.

### **THE VALUE OF PERCEPTION**

Are we headed where went the Watch Tower Bible and Tract Society? Is Satan making works look so great that the quest of truth and its sacred character is taking a subordinate place? Had we not better pause in the maelstrom of activity for a brief period and figure out just where we stand? Some of us may yet have to stand alone. Indeed, the Pastor thought that many of the Lord's true people might have to do so at the close of the Age. From Pentecost until now true Christians have been called upon to stand out from others in defending the truth. It is always easy to go with a crowd, and is easier to *do* things than to *see* things because it involves less mental effort. The first great thing in life is not fellowship and is not service, but is perception, for unless one has a clear mental vision, his service may turn out to be misdirected.

We must not think the truth all stopped with Pastor Russell, for truth cannot be tied down to one man. The Methodists made this mistake with Wesley, the Calvinists with Calvin, and the Lutherans with Luther. In its very nature truth is progressive and is marching on whether we keep up

with it or not. In March 20 *Manna* the Pastor himself said: "Divine truth is never found except in the divinely appointed channels; and those channels are the Lord and the Apostles and Prophets. To continue in the doctrine set forth in the inspired writings, to study and meditate upon them, and faithfully to conform our characters to them, is what is implied in continuing in the word of the Lord."

### **MORE LIBERTY REQUIRED**

A quotation from Vol. *III, Scripture Studies*, page 184 (C184) is the following: "There are different degrees of bondage. . . Some who would indignantly resent the utter and absolute slavery of individual conscience and judgment required by Romanism, are quite willing to be bound themselves, and anxious to get others bound. . . . True, their chains are lighter and longer than those of Rome and the dark ages. . . . But why wear human shackles at, all? Why hind and limit our consciences at all? Why not stand fast in the full liberty wherewith Christ hath made us free? Why not reject all the efforts of fallible fellow men to fetter conscience and hinder investigation?"

"The real need of the Church is still more liberty until each individual member shall stand free and independent of all human bonds, confessions, etc." - Vol. VI, page 241 (F241).

The great foundation of the Church is Jesus Christ, for in Him is made manifest the love of God. "He that hath the Son hath life, and he that hath not the Son of God hath not life." That is the grand test. **In** order to have the Son we must have the Spirit of the Son, and that is the spirit of love, and that must find expression toward all God's people whether they are in one class of Bible Students or in another. Verily "we know that we have passed from death to life because we love the brethren. He -that loveth not his brother abideth in death." How shall we answer for it to God if we are unkind in our treatment or in our judgment of any of the Mast'er's followers?

Dear friends, I am saying these things to you because I love you. If I loved you less I should not go to this trouble. But our associations together have been very pleasant ones. I feel that you have exercised toward me much good-will, and this has been fully reciprocated on my part. Knowing that all the knowledge in the world is useless if one fails to have the spirit of the truth, I want to see that spirit manifested by all the Lord's professed followers. Whether I myself reach the heavenly inheritance or not, I want you to be there. It cannot be far away now; and God would not have called us if it were not possible for us to win the prize. Why then permit ourselves to set barriers that God never intended to be set? Why trifle with the sacredness of love? Why take away any liberties for the sake of pleasing others? We cannot transfer our individual responsibilities to the shoulders of any one. We stand or fall in our own personal relationship to the Lord. While we are trying to please him, we need not care what men will say of us. In past ages God's true people have been regarded as dissenters and heretics. It is much the same today. Of the great Head of the Church it was said that he had a devil and was mad. To take up our cross for him means that we are to follow in his footsteps until that cross be laid down.

So then -- may we all stand for the full liberty of Christ, for "one Lord, one faith, one baptism," for the great hope of immortality, and for our glorious heritage of faith and love. And may God bless you, each one. May his grace abound unto you. And may you finally arrive at the ineffable consummation of life in his divine Kingdom.

"Where the spirit of the Lord is there is liberty." -2 Cor. 3:17.

## Australian Correspondent

For many years the Berean Bible Institute at Melbourne has very kindly served us in connection with Australia and New Zealand subscriptions to *The Herald*, as well as in other ways. They have been particularly helpful in matters relating to foreign exchange.

As other *Herald* subscribers in those countries may wish to avail themselves of this service, we are publishing the Berean Bible Institute's address on the second page of *The Herald*, that all may know that it will be quite satisfactory to us if *Herald* renewals are forwarded to us through them.

## Israel Today

*For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all." - Jeremiah 31:7-12.*

Immigration to Israel in May reached a record figure for recent years, Mr. S. Z. Shragai, head of the Jewish Agency Immigration Department, told a press conference in Jerusalem. He added that the increased "aliya" (immigration) of recent months is expected to continue, resulting within a few years in the liquidating of several Diaspora (exile) centers.

Mr Shragai noted at the same time that immigration from certain countries undergoing social and economic upheaval had not been especially high. Only 450 Jews came from Cuba, with about 4,000 going to the U. S., and *only* 70 came from the former Belgian Congo while about 600 went to Belgium.

On the other hand, some 1,500 went to Israel from South Africa in the last 18 months, but, Mr. Shragai said, few Jews have left that country for other countries.

He reported that the last 300 Jews of Cochin, India would arrive in Israel by the end of May. They are mainly the sick, the aged, and social cases. Of the other 3,000 Cochin Jews who have one to Israel over the years, not one as left, Mr. Shragai claimed.

Since the last World Zionist Congress about 18 months ago, 54 Zionist leaders have settled in Israel from South Africa, England, North Africa and the United States.

## EXODUS WITH DIVINE CONTROL

Jewish immigration to Israel during the past fourteen years makes a very interesting study. We are convinced that there has been some rhyme and reason to it all. To a student of prophecy Divine Providence is very apparent. In the early days of Israel's statehood, hundreds of thousands of Jewish refugees flooded the newly established country. It was overwhelming and created a Herculean task for the fledgling nation.

Then followed a few lean years of immigration, which gave Israel a breathing *spell*, so that it was possible to construct adequate housing for the vast majority of newcomers *who* arrived penniless and had to be sheltered temporarily in tents as well *as* wooden and tin huts for months and years.

As soon as Israel began to see light with regard to integration and complete settlement of the early vast immigration waves, *a* renewal of heavy immigration commenced, and from *all* indications it is going to keep up now for many months to come.

There were only 650,000 Jews residing in Palestine when the Jewish State was created in 1948. Now there are well over 2,000,000. So the capability of absorbing the thousands who are now flocking to Israel is much greater than it was fourteen years ago. If Jews were expelled from all the nations simultaneously, it would be impossible for Israel to absorb and settle them properly. We see the hand of the Lord in all this.

*"From the north country, and ... from the coasts of the earth."*

Not much is being said about the Jews who are arriving in Israel from behind the Iron Curtain. Even the press in Israel seems silent about it. This is all being done deliberately. Several years ago when the Rumanian Jews were permitted to go to Israel and much publicity was given to this exodus, it stirred up the ire of the Arab leaders. They put pressure on Moscow and soon the Rumanian Government curbed the flow of Jews to Israel. Now we have every reason to believe that Jews are again being permitted to leave some Communist satellite states for the Promised Land. Reports we have received even indicate that a few Jews from Russia itself are finding their way to Israel. This is a most interesting development.

Algerian Jews, fearing the possible effect of Moslem independence on Jewish communities in Algeria, are leaving the French colonial protectorate after disposing of their holdings for a pittance. Many of them reach the Jewish State penniless.

South African Jews live in a mood of insecurity with turbulent racial conflicts all around them. Wisely, through the years, the South African Jewish Community has made heavy investments in Israel. Many South African Jewish parents have sent their children to Israel to live there. Eventually the more than 100,000 Jews in South Africa will have to leave that hostile country.

South American Jewish businessmen and industrialists are showing concern over the spreading influence of Castro Communism. This indicates trouble for the Jews in Argentina, Brazil, Venezuela, and other countries. There has been a steady emigration of Jews from South America. Zionism is growing among the South American Jews.

## **THE DEAD SEA IS VERY MUCH ALIVE**

The Chicago firm of Construction Aggregates Corporation has won the tender for the construction of a 60 square mile lake in the Dead Sea. The project will cost \$25,000,000.

Work on the 25 mile long dike will start very ~ soon and will take three years to complete on a 24 hour-a-day schedule. At its peak, the construction is expected to employ 800 men. The dike will be built at a distance of 1,000 feet from the international frontier. The artificial lake it will form will serve as a vast evaporation pond for the concentration of carnalite, the raw material from which potash is produced. Over ten million yards of earth will have to be moved in the construction of the dike, which will rise over six feet above sea level.

It has also been announced that work will begin in June on a new potash plant at the Dead Sea, which will be constructed by Sterns and Roger of Denver, Colorado, at a cost of \$16,000,000. Scheduled for opening in 1966, the factory will have an annual capacity of 400,000 tons.

The potash will be transported by road to Ashdod and Eilat for export. Loading facilities for 10,000 tons per day are being built at Eilat.

A power plant will be put up, in conjunction with the potash factory, to use natural gas from Zohar.

A refinery for table salt is expected to be ready in October. Its yearly production will be 20,000 tons, mainly for export to Africa.

A plant for bromides is under construction in Beersheba and by November should be producing industrial, medicinal, and agricultural bromides for export. The raw material will be brought in glass tankers from the Dead Sea bromine plant.

## **INDUSTRIAL GROWTH**

Israel pretty well reached agricultural self sufficiency some time ago. Now she, is reaching out for adequate industrial output to keep her people employed and become economically stable. A strong effort is being made to have exports balance the imports. In Israel industrial production grew at a faster rate during 1961 than in any previous year, according to a table put out by the Central Bureau of Statistics in Israel.

On the basis of provisional statistics, production in 1961 was worth approximately IL 2,900,000,000, constituting a 21 per cent increase over the previous *year*. In comparison, the 1960 rise was only 13 per cent.

The largest rates of growth were recorded in textiles, electrical supplies, and basic industry. A 21 per cent increase in industrial output over the previous year is certainly a mighty accomplishment for Israel.



## **ISRAEL'S PEACE CORPS**

Israel is giving assistance to or engaged in technical cooperation with some 65 African, Asian, and Latin American countries, the Assistant Director General of the Foreign Ministry, Mr. Ehud Avriel, informed the weekly meeting of the Commerce and Industry Club in Tel Aviv.

Mr. Avriel quoted an African leader friendly to Israel as saying that his country could easily have received assistance from the East Bloc countries, Russia and Communist China. But he felt that by accepting it his country would come under the influence of these countries -- a much more powerful influence than Africa had been subject to under Western colonialism. He had therefore decided on technical cooperation with Israel, because Israel was a small country which did not seek to dominate other countries.

"You can hardly manage to dominate yourselves," Mr. Avriel quoted this African leader as saying. The leader reportedly had gone on to say that the White man had wronged the Jews much more grievously than he had wronged the Africans.

Mr. Avriel noted that Israel has Embassy relations with 18 African countries and will soon open Embassies in three more.

There are 900 Israelis engaged in technical assistance activities throughout Africa at the request of the Governments involved, he said, stressing that this figure does not include members of the diplomatic missions. Since the beginning of the assistance program, about 3,000 Africans have undergone advanced training in various fields in Israel, and another 1,000 are in Israel now.

## **NEW CITY HALL FOR JERUSALEM**

Sir Isaac Wolfson, the British Jewish philanthropist, informed Mayor Mordecai Ish-Shalom of Jerusalem, that the Wolfson Clore-Mayer Corporation is prepared to lend the city \$2,000,000 to build a new Town Hall.

Sir Wolfson, a religious Jew, has already done quite a bit to help beautify the Holy City. However, he announced that the corporation which he heads has also advanced additional funds to be invested in further development projects in Jerusalem.

## **BRITISH VIEWS**

British Ambassador to Israel, Mr. Patrick Hancock, said that "Israel is the only democratic and efficiently administered country in the Middle East. Every year that goes by increases Israel's indirect influence on the whole region and consequently increases hopes for eventual permanent peace."

In speaking to a group of Jewish National Fund workers in London, Mr. Hancock stated, "There is always the danger of ambassadors in Israel becoming active Zionists and then useless to their own Foreign Office."

Mr. Hancock also said, "I enjoyed every minute of my two and one half years in Israel and never met anything but kindness." He advised his listeners to go and see Israel. "For *you* this is an opportunity not only of a lifetime but also of 2,000 years: as Jews you are lucky to be of the generation that is building Israel."

According to a Reuter dispatch, "Cassandra," columnist of the "Daily Mirror" (independent left-wing London newspaper), had this to say about the Jewish State: "Things have greatly changed in the Palestine that became Israel. Abraham's vineyard is an inspiration to all who go there, where an heroic example has been set for the post-war world."

- *Casimir Lanowick*

## **Rebuilding the Walls**

*"So built we the wall ... for the people had a mind to work." - Neh. 4:6.*

ONE of the main methods by which a man may receive his education and knowledge of spiritual as well as of mundane things, is through his observation of what *other* men have been and what other men have done. We find evidence that God also recognizes this fact in the detailed accounts which he has preserved in the Scriptures "for our learning", of the lives of many men both good and bad, and through our careful study of how God dealt with them, we may learn a good deal about what our Heavenly Father requires of us.

Autobiographies form a part of the record, accounts of lives written by the men who lived them; and these are always interesting because in each case we get the intimate personal viewpoint of the writer and his reaction to the events and circumstances of his life. No attempt is made, as with many of our modern biographers, to gloss over personal weaknesses and mistakes in order to make an attractive "front", or to place in the best possible light the errors which swayed a life.

In addition, as the writer concisely recounts the experience that came to him, we get, through the very brevity of the record, a sort of birds-eye view of the leading of God in his life, as well as some idea as to where he fitted in the development of God's plans. There can be no doubt at all that the life of everyone who is trying (who is putting forth his best efforts) to do the will of the Father, occupies a unique and necessary position in the Divine arrangements until the great plan of salvation shall have been carried to completion.

We know, of course, that no slightest hint of compulsion of any kind is brought to bear upon anyone in the filling of the positions God offers, and that it is strictly up to those to whom the opportunities have been offered, and who recognized them, to grasp firmly the privilege that is theirs, and to follow the course of training necessary to fill each place in His Kingdom. Otherwise the opportunity will simply be offered to someone else until finally the one is found who is faithful, for each position *must* be filled.

Only those who have been convinced of the great importance of the positions to which they have been called as workmen for God, to the extent that they are made unhappy by any circumstance which may delay that work, will ever have the necessary stamina to complete their appointed task. Only those who have the continual urge "to be about their Father's business" will be able to obtain the reward which has been promised by God for faithfulness.

## **THE BUILDER'S BACKGROUND**

Though he is but infrequently referred to except in his own book, such a workman for God was the historian Nehemiah, and we have selected his autobiographical account as the basis for our study. Shakespeare says in his play "Julius Caesar" that "the good men do is oft interred with

their bones. This is not true of Nehemiah, for the account of his life contains many valuable lessons for us. His character was such that we might with profit develop one similar to it, even if it is over 2300 years since Nehemiah finished the task God had put in his heart to do, the rebuilding of the walls and gates of Jerusalem.

In Nehemiah we have the last book of Old Testament history, but we find here more than mere history, for between its lines we read of the repair of the defenses of the Christian against the assaults of his enemies. Even while we read of the restoration of the literal ramparts of the Holy City, and the replacing of the charred timbers of its gates with stout beams and new hardware, in order that the peace and security of its inhabitants might be serene and undisturbed, we can see with little stretch of our imaginations, the application to our spiritual building today.

We remember the record of how the entire nation of Israel, as punishment for its idolatry and wickedness, had been taken captive by Nebuchadnezzar to Babylon. The captivity, according to God's prophecy through Jeremiah, was to last seventy years, and we find that events as they occurred had exactly fulfilled this prophecy. At the end of that time, in about 536 B.C., had come the decree of Cyrus, that the temple of Jerusalem was to be rebuilt, in harmony with the prophecy made earlier (in 712 B.C.) by Isaiah, as we see it recorded in the 44th chapter.

In the 26th to the 28th verses (Isa. 44:26-28), Isaiah had foretold how Cyrus was to initiate the rebuilding of God's house, though Cyrus was a Persian and a Gentile, not of the house of Israel. Between the time of the decree of Cyrus, and the beginning of the account of Nehemiah, two groups of Israelites had gone back to Jerusalem, one of about 50,000 under Zerubbabel, who was of the house of David, and another of around 42,000 under Ezra, the priest. Very much like the first Jews who returned to Palestine in our own time, most of these people had not prospered greatly in exile, and so looked forward to their homecoming with high hopes for the future. But Jerusalem was a shambles when *they* reached it, for weeds and even trees grew in the streets, water supply pools, of which there were a number under the city, had long since been filled with stones and other debris, and very few of the houses which still stood were habitable. Try to imagine what your city or town would be like if everybody left it for even one year; and these people had been away, and the city left deserted for longer than the average lifetime. Besides, at the time of the captivity, Jerusalem had been looted, and a complete wreck made of everything which could be destroyed, even the gates having been burned up.

Now, at the time Nehemiah became interested, the temple had been rebuilt and rededicated, a twenty year task, but little progress had been made on the buildings, and none on the walls. Lack of money and the opposition of the neighboring Samaritans, as well as constant raid by bandit tribes of the desert had given the struggling little nation, in its unprotected city, little chance to do more than barely keep itself alive. Such was the sorry state of the chosen people of God, when their condition was called to the attention of Nehemiah, who at the time this account begins, was cup-bearer to King Artaxerxes of Persia. The position of cup-bearer to the king in those days, was one of great influence, for in addition to being responsible for the king's life, he was usually the confidante of the ruler in matters of state. It was a position something like that which in our country is held by the Secretary of State, but even more confidential in some ways. His duties included tasting the king's food and wine in his presence, as assurance to the monarch that they contained no poison or harmful drugs.

The cup-bearer had access to the king at all times, and it was important that he be a peasant as well as a wise companion, since the displeasure of his sovereign could cost him his life. It was not unusual for a Jew to occupy such a high office in these heathen kingdoms, for led by God as they were, they often showed the superior wisdom which God had given, them, and for that reason

were very highly esteemed by the Gentile rulers, who were glad to have their services. The cases of Joseph, the son of Jacob, end of Daniel, as well as that of Nehemiah, will serve as illustrations of this fact.

It may seem strange, accustomed as we are to rapid means of transport and communication, that Nehemiah knew so little of the circumstances of his people, but there I were no radios, telephones, 90-mile-an; hour diesels, or jet planes to spread news in his day. Then too, as one writer has said, possibly Nehemiah's parents had been too comfortably situated, and perhaps too prosperous to take much interest in the return of Israel, and that Nehemiah himself, as a young man in a fine position as far as wealth and influence were concerned, had probably given but little thought as to what had become of the others of his nation, and had therefore made no inquiries. Since travel by camel caravan in those times was so slow, it is probable too, that it was seldom anyone came to the Persian court from Jerusalem. We may be sure, however, that it was not an accident that the brethren from Jerusalem, when they did come, went direct to the one man who had both the will and the power to help those who were so greatly in need of assistance, but that the hand of Jehovah was operating behind the scenes, as it always does in connection with everything which concerns His people. With this background in mind, let us turn to the record which Nehemiah gives us, and see if it contains lessons for us.

In the beginning, as the account opens, we can see something of the parallel between the experiences of the young Hebrew, Nehemiah, and that of the Gospel-Age Christian, if we read not only the lines as written, but also read between them for their message. "One of my brethren came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach-the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted and prayed before the God of heaven." -Vs. 2-4.

We notice first of all, that the message of the broken-down walls and burned gates came to Nehemiah through his brethren. Likewise, are not St. Paul, Peter, James and others, our brethren who have informed us in much vivid detail of the dilapidated condition of our defenses against sin and evil? And these are not only all around us, but even inside our walls, the gates having been burned long since by the Adversary. As we read of how Nehemiah wept and mourned certain days, are we not reminded of the love and pity in our Master's voice as he wept over the pathetic state of his brethren? And can we not feel the yearning in the words of Paul, the Lord's chosen vessel, as he pours out his heart to the churches through his Epistles, trying to bring them to a realization of their true state? And have not our own hearts, understanding, been made tender and touched with sympathy for all mankind and their undone, pitiable condition

The fact that the message came to one like Nehemiah, with a naturally sympathetic heart as well as the ability to help his people, seems to assure us that we too have been drawn because we are capable, with the help of our King, Jesus, of completing the task He has assigned to us of restoring the walls and the gates that shall keep sin from the chosen ones of God. In other words, an all-wise and loving Father would not hold out to anyone the truth of his plan nor the call to consecration that comes with it, unless that one can, with prayerful diligence and faithfulness, complete the task he has been given to do.

Nehemiah, after he had come to a clear realization of the condition of Jerusalem and its inhabitants, must have in his own mind gone over the entire question of why Israel had been cast out from the favor of God. He must have thought of how the nation had been forewarned of the

very things which had come upon them as the direct result of their deviation from the doing of God's will as his law and his prophets had revealed it.

He must have seen, too, the glimmer of hope that lay in the promises of God, and how a return to a proper condition of heart would also bring a return to harmony and favor with Him. We see in the fasting and prayer which followed, how earnestly Nehemiah was seeking a state of heart and mind which would be receptive to a revelation of the will of his God.

As we look about us and see the sorry plight of the world and of the individuals who compose it, we see plainly that it is the same lack of obedience to God's holy laws which is the cause of all their sorrow and trouble. It is apparent then, that we should first cease from everything which might prevent our getting the clearest possible insight into God's will concerning us. Having prepared himself in this way, Nehemiah turned properly to prayer as the channel through which he would receive God's instructions.

The book of Nehemiah opens and closes with prayer, the opening one being especially interesting because it contains, like our Lord's model prayer taught to his disciples, the basic essentials of all prayer to the Father. There is, as well as petition here, confession for wrongdoing and acknowledgment of God's faithfulness to those who revere his name and keep his commandments.

In this confession before the God of heaven, Nehemiah admits that all the trouble which had befallen the nation was the result of their neglect of God, and of failure on their part to keep the covenant which He had made with them. Nor did the prophet forget to include his family and himself with these erring ones.

### **PLANS INTO ACTION**

It was probably December when the news of those who were already at Jerusalem came to Nehemiah, but it was about April before a favorable opportunity came to present before the king the plans he had matured. During that four month period Nehemiah had continued in an attitude of seeking to know the will of God concerning himself, and during that time also his intention to devote all that he had to the welfare of God's people had crystallized. Now his one purpose to do what he could to bring peace and security to those at Jerusalem was placed ahead of personal possessions, influence with the king, and all else that was at his disposal. The first six verses of chapter 2 show that even in the face of possible disapproval of the king, firmness of purpose prevented any drawing back.

As soon as the enemies of Israel heard about the plan of Nehemiah, opposition started, and how much the same is it in the life of the Christian! As soon as he makes up his mind to repair his defenses, to rebuild his walls to keep out sin and selfishness, the adversary takes immediate notice, and begins to do all in his *power* to discourage the builder, using ridicule, obstructions, or even threats, as suits the individual case. "They laughed us to scorn and despised us," says Nehemiah--"and said, What is this thing you are doing, are you rebelling against the king?"

*Would* we dare to rebel against the prince of this world by setting our insignificance against the power of the "ruler of darkness"?

Nehemiah answers for us in his own words, "And I returned them an answer, and said unto them, 'The God of heaven will indeed give us prosperity, and we His servants will truly rise up and build; but ye have no portion, nor right, nor memorial in Jerusalem.'" - Neh. 2:19, 20.

We are told by Nehemiah in verse 13 of the second chapter, that he went quietly by night to view the walls and the gates, telling no one, and it would seem that there is an important lesson for us in this—our plans for rebuilding our Christian defenses are not to be advertised or revealed to any one but our King. In the 3rd chapter we are given details as to how the actual work on the walls proceeded, and how each of the groups started on the wall closest to where he lived. Though this was but economy and common sense, yet there is in this an indication that rebuilding the walls which protect us against the "world, the flesh, and the devil" is an individual matter, and that we should start as close to home as possible, on the worst fault we recognize in ourselves. These who worked under the leadership of Nehemiah were not wall-builders by trade, nor stone-masons by training, but merchants, goldsmiths, priests, apothecaries, etc., which might suggest that any who have the will to say, "Let us rise up and build," will find their hearts and hands strengthened by the Lord, as were those of Nehemiah's helpers. The suggestion is here also, that if we are called to be workmen for God, he will instruct us by his Word and give us the training we need by his spirit, while we work for him.

Building anything is hard work, but rebuilding is even more difficult, as anyone who has tried it knows. The tribe of Judah told Nehemiah, "There is much rubbish and therefore we are not able to build the walls." - Neh. 4:10.

How true it is, dear brethren, that rubbish of many kinds can and often does hinder our labor in building the walls of a Christ-like character! Prejudices, creeds, even more than worldly ambition or yearning for ease and security, are among the kinds of rubbish which must be carried away, before unselfishness, patience, brotherly kindness, and entire devotion to God will have space to go to work on the wall! Each of us should get acquainted with his own rubbish heap (not always so easy to recognize as rubbish) which *must* be removed before the work on the wall can go forward, and right now is not too soon to begin moving it.

In answer to the earnest prayer of Nehemiah, we find that God gave him both wisdom and tact in the handling of the work on the walls, so that he was able to impart enthusiasm and to give moral strength and encouragement to the workers. We find similar help and encouragement in the leadership and instruction of our loving Master, no matter how unsuited we may deem ourselves to be for building walls against the adversary.

As the work progressed, and the enemies of Israel saw that there was a possibility that the wall-building might continue with no let-up in spite of their opposition, they increased their efforts to stop it to the point where the workmen had to labor with a building tool in one hand and a weapon in the other. (Neh. 4:17.) But Nehemiah had seen to the arming and the preparation of his men, just as our Captain has done, and we have His armory of truth, St. Paul assures us, upon which to draw for tools as well as weapons.

In our battle against sin and whatever might hinder us in the work to which our Lord has called us, we should remember that we are not fighting for the old creature, but for the new, and that this fight is a very worthwhile battle. Being of good courage then, and full of faith in our Master's leadership, and assured that our God will fight for us, is of first-ranking importance in our lives. "This is the victory that overcometh the world, even your faith."

- F. R. Heitland

## Melchisedec

*"And Melchisedec King of Salem brought forth bread and wine, and he was priest of God Most High." - Gen. 14:18.*

THREE verse in Genesis (Gen. 14:18-20) contain all that the *Spirit* of God has seen fit to record historically of this remarkable personage. Melchisedec, the king of righteousness, ruler of Salem, "priest of the Most High God," who appears in this incident for a moment and then suddenly vanishes, in all ages, alike from his name, which in itself commands respectful awe, and the silence observed respecting his origin or history, has been a favorite subject for speculation. Around this personage tradition has gathered many legends which have no credibility in themselves and no foundation in history. The words of our record are these; "And Melchisedec King of Salem brought forth bread and wine, and he was priest of God Most High. And he blessed him and said, Blessed be Abram of God Most High possessor of heaven and earth, and blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all."

There are difficulties in this narrative the 'solution of which has never been successfully attained. The presence of Melchisedec, "priest of the Most High God, in the midst of the probably heathen population of Salem, is perplexing. We are scarcely prepared for the sudden appearance of this priest (Cohen), offering bread and wine in connection with the first-fruits of the spoil, blessing Abram, and receiving tithes from the patriarch, who had seemed to be the one witness to Monotheism among an idolatrous people. To see him now holding a position inferior to this hitherto unknown chieftain is an unexpected difficulty. Who he was, of what family or nation, is left in utter obscurity. This illustrious personage comes forth in the page of history for one brief moment, and then his name is heard no more for a thousand years, when it is found in the Book of Psalms (Psa. 110); a thousand years more pass before it occurs in the Epistle to the Hebrews; so that there is a mystery connected therewith, which gives to it a preponderating interest and charm.

### The True God Known to Others

That this king of a Canaanite city should be "a priest of the Most High God" is a peculiar circumstance. Attempts have been made to explain it away. The Hebrew phrase for the Most High God is **El Elion**, and it appears that the Phoenicians also had a god to whom they gave the title of Elion, or the Highest. Nothing, however, can be clearer than that Moses, the sacred historian, intended the words to be understood in their fullest sense of the true God. Nor is there any excuse for being incredulous about the fact, for, when we remember the longevity of the patriarchs, it is probable that the worship of God would have been preserved in some families. Melchisedec's pure and holy faith in the "Most High God" was doubtless a relic of the anciently universal recognition of the one Creator, and is one of the proofs incidentally afforded in such other cases as that of Abimelech. King of Gerar; Jethro, the Midianite; Balaam, from the mountains of Assyria- and Job, the Arab; that God has at no time left Himself without a witness even in lands secluded from the direct privileges of His people. It must not be overlooked, however, that while Melchisedec uses the general expression "the Most High God," Abram, in repeating it, when he answers Bera, the King of Sodom, prefixes the personal name Jehovah or **Yahweh**; as if to claim for Him exclusive right to supreme divinity. With this weighty addition, though not without it, he recognizes the God of Melchisedec as Him whom he himself worshiped.

## Identity of Melchisedec

As to the identity of the personage himself, speculation has been rife. Melchisedec has been regarded as the divine angel of the Lord; again, as the Holy Spirit; the Jews, in order to account for his acknowledged superiority to Abraham, identified him with Shem, the most pious of Noah's sons, who according to their genealogies lived till Isaac's time; others suppose that he was Ham. Seiss, in his work, "A Miracle in Stone," ingeniously argues Melchisedec's identity with the great patriarch Job, near the end of those one hundred and forty years of glory which succeeded his sore affliction; and in fact connects both characters with a third, the mysterious shepherd prince "Philition," associated with the building of the Great Pyramid and the subsequent building of the city of Jerusalem as mentioned in the writings of Herodotus and Manetho. Some Christians, both in early and later times, have maintained that Melchisedec was the Son of God appearing in human form, which of course would nullify his typical character on which such stress is laid in the Epistle to the Hebrews. He could not be a type of himself; nor would it have been said (Heb. 7:3) that he was made **"like unto the Son of God,"** if he had been the Son of God Himself. Christ was not made like Melchisedec; but Melchisedec like Christ.

But though the historic account of this remarkable personage is very brief and attempts to identify him have so far proved fruitless, it is not in the literal history, but rather in the inspired commentary upon the three verses in Genesis referred to previously, that much richness of detail in spiritual wisdom has been set before us; proving this meager account to have been divinely recorded to preserve just the salient facts purposed, and even teach wonderful lessons in the deliberate omission of some details which otherwise would have been naturally included.

In the Epistle to the Hebrews, one great subject is the priestly office of the Lord Jesus. Chapters 4, 8, 9, and 10 are mainly occupied with showing Him to be the great Antitype of the Aaronic Priesthood. But even it, with all its details and ceremonies, fails to show fully the glory of the priesthood of Christ. Therefore the prophetic allusion of Psalm 110 is taken up and used as a text, so to speak, of a discourse, the burden of which is to exalt yet further the official glory of Christ by showing the superiority of the Melchisedec to the Aaronic Priesthood, and that Christ is a Priest forever, after the order of Melchisedec as well as after the pattern, or type, of Aaron.

## The Unnamed, Exalted One

This Psalm, where next we find Melchisedec mentioned, is wonderfully dramatic and impressive. From beginning to end it celebrates a single mysterious Hero. The Psalmist portrays Jehovah Himself as addressing this great unnamed One, bidding Him to be seated at His right hand until He shall put His foes beneath His feet. That this Psalm is Messianic is of course a foregone conclusion by reason of the solemn quotation of it as such by Jesus Himself. But, apart from this, its very terms make it impossible to imagine such an honor as being invited to, sit on. Jehovah's right hand, attributed to any other person known in sacred story or song. And it is here in the description of the exaltation of God's Son and His subsequent triumph over all enemies, that the significant statement is made in verse 4: "The Lord hath sworn, and will not repent, Thou art a Priest forever after the order of Melchisedec." At once, the brief history of Abraham's superior assumes a new importance; so much so, in fact, that we find the entire 7th chapter of the Epistle to the Hebrews devoted to an exegesis of Abraham's mysterious contemporary. Through the inspired and eloquent writer of this epistle our attention is called not only to the general resemblance between Melchisedec and Messiah, but to see in the likeness a verification in a number of details. From the 4th to the 10th verses, the argument is devoted to proving the superiority of Melchisedec's priesthood to that of Aaron in seven particulars



- (1) Because even Abraham paid him tithes.
- (2) Because even the yet unborn Levi may be said to have paid tithes in the person of Abraham.
- (3) Because it is the superior who gives the blessing, and Abraham was blessed by Melchisedec.
- (4) Because the Aaronic priests die, but Melchisedec stands as a type of undying priesthood.
- (5) Because the permanence of his priesthood implied the abrogation of the whole Law, on which the Levitic Priesthood was grounded.
- (6) It was superior because it was founded on the swearing of an oath (Psa. 110:4), which was not the case with the Levitic priests.
- (7) It was superior because the Levitic priests were necessarily many, requiring to be constantly replenished to fill up the ravages made in their ranks by death; but His priesthood, because of His eternal permanence, is intransmissible; whence also "He is able to save to the uttermost those who through Him approach to God, seeing that He ever liveth to intercede for them."

And having thus shown by these many particulars the immeasurable superiority of the Melchisedec Priesthood of Christ to the Levitic Priesthood and thus teaching the important truth that this transference of priesthood involved the entire abrogation of the Mosaic system in due time, the inspired writer adds a weighty summary in the concluding words of the chapter: "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, **which was since the law**, maketh the Son, who is consecrated for evermore." - Heb. 7:26-28.

### **Melchisedec Both Priest and King**

In the second verse of this wonderful chapter, the name Melchisedec is shown to be more properly a title conveying two meanings, "King of Righteousness," and also "King of Salem," which is King of Peace. Thus in the combination in one person of the two offices of priest and king is shown the most prominent superiority of the Melchisedec over the Aaronic Priesthood. His was a "Royal Priesthood." In Israel, the priest was of the tribe of Levi, the king was of the tribe of Judah, Hence, so long as our Lord was upon the earth, He could not be a priest. (Heb. 8 r His priesthood began in resurrection. Death could not come in to interrupt even for a day this new order of priesthood; it is "after the power of an endless life." Thus in heaven, Jesus, the risen Son of God, is invested-with the new and surpassingly glorious order of priesthood, "a Priest upon His throne." (Zech. 6:13.) He shall one day be revealed as the "King of kings" to sway the scepter of universal dominion, whilst as the great Melchisedec, He shall come forth with all the blessings of the New Covenant -- shadowed forth in the "bread and wine" -- to comfort and to strengthen Abraham's ultimate seed, restored humanity.

And this being the character of the priesthood of the Lord Jesus, the same applies to the saints. As it is written, "He hath made us kings] and priests unto God" (Rev. 1:6), and again, "Ye are a Royal Priesthood." - 1 Pet. 2:9.

That which appears most prominently in the Aaronic Priesthood is the offering of gifts **to** God; that which is presented in the Melchisedec Priesthood is the **bringing forth of gifts from God**.

In both these characters our Lord Jesus appears. He is the true Aaron appearing before God in all the acceptance of the one offering, which He accomplished on Calvary; but He is also the true Melchisedec bringing forth and dispensing to His people the fruits of His death and resurrection. He breaks the bread; He pours the wine. Ascended up on high, He received gifts for men, even for those now rebellious, and freely and gloriously did He lavish those gifts at Pentecost and a after it, and will do so during His Millennial reign.

### Dual Significance of His Name

It is significant, and attention is directed to the fact in Heb. 7:2, that Melchisedec is **first** King of Righteousness and "after that also King of Peace." This is always the divine order. It could not be otherwise, for "peace at any price" is not God's principle. Righteousness must first be considered, and all the claims of perfect righteousness owned and honored before peace could be proclaimed. Thus the Gospel of Peace is based upon the righteousness of God. The Lord Jesus, the true Melchisedec, in securing peace for guilty and condemned sinners, first "suffered for sins, the just for the unjust." He "made peace by the blood of His cross." On the day of His resurrection, He greeted His trembling disciples with the glad salutation, "Peace be unto you," and having so said, as if to show the righteous ground of peace, as if to declare that first He was "King of Righteousness," "He showed them His hands, and His side." And thus it is written, "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." (Isa. 32:17.) "Righteousness and peace kissed each other" at the cross of Christ, and are eternally united for us in His glorious person as our Melchisedec Priest. "Justice and judgment are the habitation of Thy throne: Mercy and truth shall go before Thy face." (Psa. 89:14.) In accordance with this great divine principle of righteousness being first, it is written: "The Kingdom of God is . . . righteousness and peace and joy in the Holy Spirit." (Rom. 14:17.) So also "the wisdom that cometh down from above is first pure, then peaceable." - James 3:17.

### Personal Spiritual Lessons

The saint of today feels quite at home, if we may so speak, in Genesis 14. The symbols of bread and wine are much more familiar to us than the sacrificial types and shadows of Leviticus. And surely there is much for our hearts to learn from the occasion upon which these familiar emblems were brought forth. Abram had gained a great victory; it was an hour of prosperity. Little is a saint aware, oftentimes, of his deepest need. "We know not what we should pray for as we ought." But there was an *eye* upon him that knew and anticipated the temptation that was coming, and fortified him for the further victory that followed. First, Abram gives to Melchisedec tithes of all, owning him thus as the servant of God, who is "Possessor of heaven and earth." He then meets the offered bounty of the King of Sodom in the strength of the blessing received. He had lifted up his hand to the Most High God, Possessor of heaven and earth; therefore would he not take from a thread to a shoelatchet, nor anything that pertained to the King of Sodom, lest he should say, "I have made Abram rich." Who can tell how the heart of Abram might have yielded to the temptation, had he not thus been met and strengthened with might through the blessing he had received at the hand of Melchisedec? Thus Abram repeats to the King of Sodom the very words of the blessing he had received. He had treasured them in his heart.

The King of Salem yet lives, "a Priest forever after the order of Melchisedec"; and the believer who has striven with the rulers of the darkness of this world, will yet meet Him with His bread and wine in the pilgrimage.

"As we have heard, so have we seen, in the City of the Lord of Hosts, in the City of our God." -  
Psa. 48:8. - W. J. Siekman

## Distinguishing Marks

What are the distinguishing marks of a ripe character?

One mark is *beauty*. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the color deepens until the beauty of the fruit is equal to the color of the blossom, and in some respects superior. There is in *ripe* Christians the beauty of realized sanctification, which the Word of God knows by the name of the "beauty of holiness."

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like. The mature Christian is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow in grace, we are sure to grow in charity, sympathy, and love. We shall, as we ripen in grace, have greater sweetness toward our Fellow-Christians. Bitter spirited Christians may know a great deal, but they are immature.

Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian Church. We drag her before us, and condemn her straightway; but when our virtues become more mature, I trust we shall be more tolerant of infirmity,' more hopeful for the people of God, and certainly less arrogant in our criticisms. Another and a very sure mark of ripeness is a loose hold on earth. Ripe fruit easily parts from the *stem*. - *Spurgeon, (Reprints, page R1317.)*

## The Question Box

### *Question:*

Will you please distinguish the ceremonies outlined in the 8th, 9th and 16th chapters of Leviticus, and show their relationship, if any.

### *Answer:*

Chapter 8 has to do with the consecration of Israel's priesthood, both the High Priest and the Under Priests. Chapter 9 shows the inauguration of that priesthood, following its consecration;- the purpose or object of that consecration. In chapter 16 is given the account of the services performed by the (previously consecrated and inaugurated) priesthood, *on the Day of Atonement*. Only when consecrated, as outlined in chapter 8, and inaugurated, as set forth in chapter 9, was the priesthood qualified to engage in the ceremonies of the Atonement Day, dealt with in chapter 16.

The Atonement Day arrangements, detailed in chapter 16, were performed once a year, on the 10th day of the 7th month, the month of Tishri. (Lev. 16:29, 34.) It is to these, not to the ceremonies of chapters 8 and 9, that the writer of the Epistle to the Hebrews makes specific reference in chapter 9, verse 7.

The consecration of the priesthood was not an annual performance, but took place only on the accession of a new High Priest. (Ex. 29:29, 30; Lev. 16:32.) The consecration ceremonies lasted seven days. (Lev. 8:33-35.) For these ceremonies the High Priest wore the garments collectively described as garments of glory and beauty. (verses 7-9.) Nor were these garments changed on the 8th day, but continued to be worn during the inauguration ceremonies of chapter 9.

However, this was not the case throughout the *Day of Atonement*.

After the morning sacrifice (Numbers 28:4) the High Priest took off his garments of glory and beauty, and after washing his person, put on his holy, linen garments. (Lev. 16:4.) On that day, it was only after the sacrifices of the bullock and goat were completed, and the scapegoat sent into the wilderness, that he put off these holy linen garments, and resumed his "usual" glory and beauty garments.(\*). Moreover, whereas the blood of the animals (sacrificed as sin-offerings on the Day of Atonement) was taken into the Most Holy by the High Priest (Lev. 16:14, 15), this was not the case with the blood of the animals sacrificed during the ceremonies of chapters 8 and 9; nor did the High Priest, throughout the entire seven day period of consecration detailed in chapter 8, venture within that sacred enclosure. He did so only *at the close* of the inauguration ceremonies of chapter 9, and then *only when accompanied by the Lawgiver*, God's highly honored servant and representative, Moses.

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\* The linen garment worn by the High Priest on the Day of Atonement (Lev. 16:4), should not be confused with the brodered linen coat, worn next to his person, as the first of the garments of glory and beauty put on him in connection with his consecration. (Lev. 8:7) These were two different garments.

Again, it is important to observe that throughout the entire seven days of consecration, the leading figure was not Aaron, but Moses. He it was, who slew the bullock for the sin-offering, the ram for the burnt-offering, and the other ram, (the ram of consecration). He it was, who applied the blood to the tip of their right ears, the thumbs of their right hands, and upon the great toes of their right feet. Yes!-it was Moses, supervising everything throughout the entire seven days of their consecration, not Aaron. Moses supplied the animals, too.

However, in chapter 9, a change occurs. It is no longer Moses, but Aaron, who appears prominently. The sacrificial duties are seen to pass to him. Aaron it is, who slays the animals and officiates throughout the day, not Moses. Moreover, Moses does not supply the animals for ceremonies of chapter 9. They are furnished by Aaron and the people.

We note, too, that the ceremonies of chapter 9 follow immediately after the seven days of consecration, namely on the 8th day. (Lev. 9:1.) What does this portray? We answer: the priesthood, being now consecrated, is about to be installed in its office and duties.

Even yet, however, Aaron does not venture within the sacred precincts of the Tabernacle—the Holy or the Most Holy. It was necessary that Moses, the divinely appointed leader of the nation, should induct Aaron into the Tabernacle. After he had done so, what took place? Moses and Aaron came out together and blessed the people. This joint blessing (of Moses, the Mediator of the covenant between God and the nation, and Aaron, the High Priest,) was the solemn conclusion of the consecration and inauguration ceremonies of chapters 8 and 9. And what was the immediate result? We read: "the glory of the Lord appeared." (Lev. 9:23.) How did the glory appear -- that is to say: How did it manifest itself? The next verse tells us: "Fire came out from before the Lord, and consumed the burnt-offering," -- thus manifesting God's acceptance.

The foregoing, as nearly as we are able to determine them, distinguish the ceremonies themselves, as may be verified by reference to the scriptures. What their antitypical significance may be is, of course, a matter of interpretation.

- P. L. Read

## THE TABERNACLE

"What lone, mysterious abode is this,  
Surrounded by a wall of spotless white;  
By day an altar in the wilderness,  
A silent watcher on the plain by night?

"Who dwells within its consecrated vail,  
To secular and alien feet denied?  
Who answers when the priest, white-robed and pale,  
Sprinkles the blood by 'bulls and goats' supplied?

"Think you that He of name omnipotent  
Required for naught these oft-repeated rites,  
Or gratified mere vanity by scent  
Of incense, brodered robes and altar-lights?

"Nay, verily! The curious tapestries,  
The vessels wrought of silver, copper, gold,  
The ceremonious modes of sacrifice,  
All better things of Gospel times foretold.

"And happy he whose reverent gaze discerns  
What 'types and shadows' could but dimly trace;  
His offering on the golden altar bums,  
He solves the mysteries of the 'holy place.'

"Upon the blood-stained mercy-seat he reads  
Atonement sealed by Him who went before,  
And from the open heavens the Father speeds  
The riches of His love and grace to outpour."

## 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 once year or until their successors are elected.

Our Annual Meeting last year was held in Cicero in June. This year our directors have given favorable consideration to the suggestion that the meeting be scheduled for Atlantic City, and that it be held in September. Accordingly, the next Annual Meeting of the Institute will be held (D.V.) Saturday, September 22, at 10:00 a.m., in the Central Y.M.C.A., 1315 Pacific Avenue, Atlantic City, New Jersey.

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, anyone, not already a member, who desires to apply for membership should do so promptly as, according to our by laws, "the registration of such membership must be made twenty days prior to the election."

Members, of the Pastoral Bible Institute are hereby reminded of the privilege which, is theirs of nominating in the pages of this journal the brethren they wish to elect as directors for the fiscal year 1962-63.

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 responsibilities, 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 August 10, 1962, such names will be published in the Sept.-Oct. issue of the "Herald," that all members may have an opportunity of voting for them.

## **PROJECT JOYFUL**

At the invitation of the Young Bible Students Circle in England for a young Brother to serve them this year, the Youth for Truth Conference in Buffalo selected John Panella who, about August 28, will undertake a three week itinerary. As in Project Bolster (Bonds Of Love Strengthened Through English Representative) which resulted in Bro. John Thompson visiting America last year, the objective of Project joyful (Journey Of Youth Fostering United Love) is to draw the young people of both countries closer together in the bond of Christian love. They earnestly request the prayers of all brethren for God's blessing upon this effort.

## **Recently Deceased**

- Sr. Stella Crane, Boston, Mass. - (Feb.)
- Br. Edward DeGroot, Grand Rapids, Mich. - (May)
- Br. F. B. Dwigaas, Mitchell, Neb. (Mar.)
- Sr. Minnie Gaylord, Los Angeles, Cal. (Apr.)
- Sr. Anne Haley, Fresno, Cal. (Apr.)
- Sr. Elizabeth Hamill, Grand Rapids, Mich. - (May)
- Sr. Ella Jackson, Atlantic City, N. J. (Apr.)
- Sr. Emma Koegler, Waterloo, Ont., Can. - (May)
- Br. W. Kozakiewicz, Minneapolis, Minn. - (May)
- Br. Leonard Minarik, Chicago, Ill. - (May)
- Sr. Nellie E. Smith, Coxheath, Kent, Eng. - (Jan.)
- Sr. Joanna Zientarski, Kenosha, Wis. - (May)