

THE HERALD OF CHRIST'S KINGDOM

VOL. XLVI January / February, 1963 No. 1

A Meditation for the New Year

"I know whom I have believed" - 2 Tim. 1:12:

The apostle Paul's life and ministry were almost ended; the years of peril in service (2 Cor. 11:23-28) were coming to an end; he was to appear before Nero for the second time, and he knew in his heart that clemency could not be expected from him again. Unperturbed by impending death -- in his own words he was ready to be offered -- he decided to write one more epistle; not a long message to one of his many communities, but a short, farewell epistle to Timothy, whom he regarded as his own son in the faith.

A LETTER

We are prone to think of an *epistle* as an important document from an apostle, containing doctrine, warning, and rebuke. This second epistle to Timothy is so different from that, that we are glad other translators refer to it as a *letter*. It is so personal, so intimate, that it seems to be almost a private letter. Paul refers much to his own life in Christ; to his own experiences; to Timothy's life and upbringing; and to several persons known to them both.

A TESTIMONY

Surely it was more than a letter. Today we write family letters, friendly letters, and business letters, most of which are short lived. This of Paul's was not trivial; it was written on precious papyrus; it has been preserved for nearly 2000 years; it has been translated into many languages; it has given joy and encouragement to millions. It was not delivered by well organized postal service, but by chosen messenger, undoubtedly with instructions to hand it to Timothy personally. It was more than a letter. We can well imagine the faithful messenger saying as he handed it to Timothy: "A letter from Rome." Instantly Timothy would know who wrote it; and he would not put it on the shelf to be read later. Apparently Timothy was the first bishop of the church of the Ephesians -- so says the A.V. We can well imagine also his fellow church officers saying: "We hear you have had a letter from Paul -- is he well?" And Timothy would reply that he was well, but was convinced that his life was nearing its end, and that his departure was at hand. And then the others might ask: "Is he despondent?" "By no means," Timothy would reply; "far from being despondent, he says that he knows Whom he has believed, and that the Lord is able to keep that

which he has committed to Him against that day; and further that the Lord will deliver him from every evil work, and will preserve him unto his heavenly kingdom." "In fact," Timothy might add: "It is not an epistle, it is not a letter, it is a *testimony*"; -- a declaration of belief and confidence in his Lord; and that he is being kept by the power of God; and that he, with all others who love Christ's appearing, will be given a crown of righteousness in that day." And Timothy might also say: "Next Sabbath I will read it to the whole ecclesia, but I want to read it again myself first."

A TESTAMENT

When Timothy did come to reread it, he would find that it was more than an epistle, more than a letter, more than a testimony -- it was also a *testament*. A testament, because Paul was bequeathing to Timothy the spread of the gospel, together with the hopes of the church, and the care of all the churches. A very responsible duty was thus handed to Timothy. True enough, he was as well qualified as any other, for he knew Paul's doctrine, manner of life, purpose, faith . . . 2 Tim. 3:10, 11. With these instructions were other necessary words of advice -- that he in turn should pass on the message and service to faithful men, who in their turn would teach others also.

Clearly, by making this long term provision for the church, Paul did not expect the return of the Lord within a few years. It is not unreasonable to assume that among the abundance of his revelations' the great apostle was given the knowledge that the Second Advent of his Lord would not be as soon as originally expected. But Paul's hope in his eventual return was undimmed, and being a wise servant of his Master he was, in his instructions to Timothy, doing his duty to ensure that the church would be protected and guided when he and his fellow apostles had fallen asleep. As this epistle to Timothy shows, he knew the trials which the church would encounter before the Lord returned.

Paul's love for Timothy must have been very great -- he speaks of him as his son in the faith -- and what more likely than that he would write to one he loved so much, before he himself finished his course. Another close companion of Paul was Luke, the beloved physician. One of this trio had been a Hebrew of the Hebrews, one a Gentile, and the third was of dual parentage; but this difference was no barrier to fellowship, for now they were one in Christ Jesus, with the same hope and often the same experiences. Luke was with Paul when this letter was written (perhaps he was the scribe) and knew so much of Paul's life in Christ that he best of all was suited to write the Acts of the Apostles. In the twentieth chapter of that book he wrote of Paul's words to the elders of Ephesus how he wished to finish his course with joy (even in the face of death) and at last that time had arrived. And so he thinks of Timothy, and how best to confirm his faith and courage. Shortly Timothy would be bereft of him. Would the loss discourage Timothy in Christian service? Would he still be able to stand? With such thoughts passing through his mind Paul's letter to Timothy had to be carefully written, especially as he had other sad news to impart to him. He, therefore, countered each distressing bit of news, by referring to the faithfulness of others, and his own triumphs in adversity by the preserving power of God, and by reminding Timothy that in some of his experiences he, Timothy, had suffered with him.

And now, taking a brief glance at this epistle, we have in 2 Tim. 1:9, 10 a concise statement of the plans and purposes of God. Then follows Paul's commission of service and his own declaration of faith and confidence. (2 Tim. 1:12.) After this some distressing news: "all they which are in Asia be turned away from me," and Paul mentions two in particular who would be known to Timothy. Was Paul dismayed? Tragic though it was, it did not deter him, for he knew whom he had believed, and was persuaded that he was able to keep that which he had committed to him against that day. This confidence shines throughout his letter to Timothy. And though Asia had turned away, there was one faithful brother (Onesiphorus) who had searched diligently in Rome to find Paul. The faithfulness of Onesiphorus helped to offset Paul's loss of others in Asia. Surely Paul's prayer that Onesiphorus be rewarded "in that day" will be abundantly answered.

THE LORD KNOWETH

In the next chapter is mentioned the defection of two others known to Timothy, who had erred in doctrine and overthrown the faith of some. This disquieting news might discourage Timothy, but again there is compensation, from God himself "Nevertheless the foundation of God standeth sure . . . the Lord knoweth them that are his." Thus we are given in the two chapters these balancing truths-"I *know* whom I have believed" and "*the Lord knoweth* them that are his" -- mutual knowledge!

In the third chapter he mentions persecutions known to Timothy, for they were in his province, and again the compensating truth: "Out of them all the Lord delivered me." In the fourth chapter is more sad news -- a brother well known to them both had fallen away. "Demas hath forsaken me, having loved this present world"; -- one of the saddest verses in the New Testament. Five or six years previously Demas had joined with Luke in sending greetings to the Colossian church when Paul and Timothy wrote to them. Col. 1:1; 4:14. Again, there is compensation to Paul in his loss-" Luke is with me." There was Paul at the end of his life and ministry, with apparently much of his work wrecked, and he himself due to appear before Nero again. The closing verses of the epistle show his confidence in spite of all, at the foundation of which confidence was his knowledge of the one in whom he believed -- and that was the confidence he was trying to instill in Timothy, so that he, too, would conquer in the years ahead.

NOT WHAT BUT WHOM

We notice that Paul did not say "I know *what* I have believed" -- though that were true. Early in our Christian life, we may have been inclined to stress *what* we believe. To say *what* we believe implies that we have accepted Christ as our Savior and have embraced all the truths which ensue from that salvation. However, to *say whom* we believe, implies knowledge of the *person* we acknowledge as Lord and Savior. This knowledge is gained only by *experience*; it cannot be received by *information alone*. When we begin our Christian life by belief, and our hearts are moved to gratitude, we come across the exhortation to *consider* him (Heb. 12:2, 3) which is a step towards knowing him. And we read of Paul's own aspiration to *know* him. (Phil. 3:10.) Of all Christians, Paul was able to say *what* he believed (for he had had years of experience defending the faith) but in this Philippian passage he is saying that he was still desirous of *knowing Christ*.

EXPERIMENTAL KNOWLEDGE

His first experience in getting to know him and the power of his resurrection was on the Damascus road when the risen Lord barred his path of persecution. He obtained his first item of knowledge in answer to the question "Who art thou, Lord?" The answer was plain and direct: -- "I am Jesus whom thou persecutest." Jesus could have answered: "I am the Christ. All power is given unto me in heaven and in earth"; but he gave the answer which touched Saul at his heart -- for the name of Jesus was hated by him. Thus did he begin to know! And when, complying with his Lord's instructions, he went to Damascus and was commissioned by his risen Lord, the scales of ignorance fell from his eyes. How could he ever forget the power of Christ's resurrection thus manifested to him? He mentions his sight of the Lord in 1 Cor. 15:5, where he is glad to be able to corroborate the other disciples' assurance of Christ's resurrection, and by it proves that his faith and our faith is not vain.

And in another sense he knew him and the power of his resurrection (Phil. 3:10) namely, in justification. He who claimed that he was a Pharisee, and that, as touching the righteousness

which is in the law, he was blameless, was reckoned righteous by his faith in God who raised up Jesus our Lord from the dead. (Rom. 4:25.) Brought up in Jerusalem at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers (Acts 22:3), he was no doubt a fine example of a true Israelite, but he had come to know his Lord and His resurrection, and all his high standing as a Jew had gone, forever gone. Such was the man who, saying goodbye to Timothy, was affirming that he knew *whom* he believed. Yes, he *did* know, yet there he was, years later, still wanting to know him! In gaining knowledge of him he had also known by experience the fellowship of his sufferings. Not the similarity of his sufferings, for his Master had suffered alone and in his redemptive work necessarily alone. Providentially Paul was never alone when he suffered for his Lord, for He had promised the disciples, "Lo, I am with you always, even unto the end of the age." That promise, coupled with Paul's sight of his risen Lord, was the staying power that helped him when he knew the fellowship of His sufferings. And always in such sufferings he had had the compensation referred to earlier: -- when Asia turned away from him, there to compensate and cheer him was the ministry of the faithful Onesiphorus; when Demas forsook the faith there was the heaven sent companionship of Luke. This knowledge of Christ together with the fellowship of his sufferings even to the extent of being made conformable to his death, was that which spurred Paul on, that he might attain unto the out-resurrection from the dead ones. How he wanted to attain unto *that* resurrection! Then his yearning to know would be satisfied by sight, face to face; and with him in that day all that love Christ's appearing! Because of this confidence in knowing him Paul was equally persuaded that that which he had committed to him, his Lord would keep "until that day."

THAT WHICH I HAVE COMMITTED UNTO HIM

A question may arise here. Paul tells of his desire to know Christ in Phil. 3. Was he saying in his last epistle (2 Tim. 1:12) *now* I know (other than sight) 1 Probably not, for had he lived yet more years his craving to know Christ would still have been intense.

Can we give the same confident testimony as Paul? Looking back on life and in spite of trials, can we say, "I know whom I have believed"? Let us assume we are able, what would we say next? Would we go on to say, with equal confidence, that we are persuaded that he is able to keep that which we have committed to him against that day? Inevitably so! If we could not commit all to him against that day, then we must doubt whether we truly know whom we have believed. But because we believe, and then know him in fellowship, and because we believe his promise to come again and receive us unto himself, instinctively we hand our hopes, our future, to him and in patience (cheerful, constant endurance) possess we our souls. What exactly have we committed to him? According to the text we have committed to him that which we hope to receive back in that day, enhanced, of course. We have committed to him life, and with it the opportunities of worship and service. Many promises enthrone our hopes -- all that really matters we leave in his hands, confident because we know whom we have believed.

In this matter we can examine ourselves by a very plain truism, a Bible principle and an axiom that all mankind will accept "Where your treasure is there will your heart be also. " All will agree that our hearts are there, and we wait for one event His appearing. Though limited by the flesh we are so in tune with the prospect that Paul speaks as though we are already risen. When Christ who is our life, shall appear, then shall we also appear with him in glory. - Col. 3:1-3.

- B. J. Drinkwater, Eng.

Israel Today

"I will bring them again into their land that I gave to their fathers." - Jeremiah 16:15.

ISRAEL'S RIGHT TO THE LAND

Some, who sympathize with Israel's plea for national security have, nevertheless, some lingering doubts whether Israel has a legal and moral right to the land. The Arab leaders claim that Israel's insecurity arises inevitably from the implementation of the U.N. Partition Plan. This, they argue, was an act of international piracy at the expense of Arab territory. Here, briefly summarized, is Israel's fourfold claim -- (1) Biblical, (2) Historical, (3) Under International Law, and (4) The claim of the Land itself.

(1) THE BIBLICAL CLAIM

In the words of Ezekiel 11:15, "The [Arab] inhabitants of Jerusalem have said I to all the house of Israel ... unto us is this land given in possession." But the rest of the passage includes the words: "Thus saith the Lord God: . . . I will . . . assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." - Eze. 11:17.

The Palestine Royal Commission stated in the opening paragraphs of its report, "No other problem of our time is so deeply rooted in the past." Those roots reach back to the days when God said unto Jacob: "I am God Almighty . . . and the land which I gave unto Abraham and Isaac, to thee I will give it, and *to thy seed after thee will I give the land.*" (Gen. 35:11-12.) "It shall no more be said: The Lord liveth, that brought up the children of Israel out of the land of Egypt; but. The Lord liveth, that brought up the children of Israel from ... all the lands whither he had driven them: and *I will bring them again into their land* that I gave unto their fathers." (Jer. 16:14, 15.)

"And they *shall no more be pulled up* out of their land which I have given them, saith the Lord thy God." (Amos 9:15.)

(2) THE HISTORICAL CLAIM

"Always or almost always since the fall of the Jewish State some Jews have been living in Palestine." (Report of Palestine Royal Commission.) By 1845 the numbers were 12,000, in 1881 25,000, in 1914 over 80,000 and so on up to 1936 when the figure was over 400,000. Whether in possession or in exile, however, the people of Israel have remained *an identifiable community for over 3,500 years*. In explanation of this historical phenomenon the devout Jew or Christian points to such passages as Jeremiah 31:35, 36 which reads: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night ... if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever."

Palestine (and the former land of Canaan) was, for a total of *over 1,500 years, the national homeland* of the people of Israel. Israel has thus had a much longer period of national sovereignty than any of the great nations or empires of history. Prior to Israel's conquest under Joshua no single nation owned and occupied the land. Furthermore, only Israel has owned and occupied the land as a sovereign state at any time throughout its history. Moreover, the Jews never abandoned their homeland or surrendered their title to it. They never forgot it and throughout the centuries of the dispersion prayed for their return to the land as a free people.

(3) THE CLAIM UNDER INTERNATIONAL LAW

Distribution of the Ottoman Empire

The establishment of a National Home for the Jewish people in Palestine was an integral part of the scheme for the distribution of the Ottoman Empire following Turkey's defeat in World War I. This scheme also included the creation of the Arab states of Syria, Iraq, Lebanon, Saudi Arabia, and Yemen. *The Jewish title to Palestine has equal force, therefore, with the respective Arab titles to their separate states.*

The Balfour Declaration

The foundation document of Israel's claim under the Law of Nations was the statement of the British Government dated 2nd November, 1917, and known as the Balfour Declaration. Previously approved by President Wilson of the United States and its substance incorporated in the peace treaty between the Allied powers and Turkey it read as follows:

"His Majesty's Government view with favor the establishment in Palestine of *a national home for the Jewish people* and will use their best endeavors to facilitate the achievement of this object it being understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country." (Signed) Balfour.

Arab acceptance of the Balfour Declaration

On the 3rd January, 1919, an agreement was signed between Emir Feisal (leader of the Arab delegation to the Peace Conference, 1919) and Dr. Weizmann of the Jewish Agency. It confirmed that "all such measures shall be adopted as will afford the fullest guarantees for carrying into effect the British Government's declaration of 2nd November, 1917." *Note:* "The Emir Feisal, in concluding this agreement in his father's name, was not, it is true, directly representing the Arabs of Palestine, but the Arabs regarded Syria" (including Palestine) "as one country, and in Syria the Emir's leadership had been accepted." (Vide Palestine Royal Commission Report.) Emir Feisal later withdrew his support because French action prevented the implementation of the pledges concerning Syria. This had nothing to do with the Jews, of course, and in any event the achievement of national independence by Syria has long since removed this obstacle to settlement.

The Arab delegation to the Peace Conference, 1919, put on record on the 1st March, 1919: "Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist Organization to the Peace Conference and we regard them as moderate and proper. We will do our best, in so far as we are concerned to help them through *we will wish the Jews a most hearty welcome home.*"

United States Congress, June 30, 1922

"Whereas the Jewish people have for many centuries believed in and yearned for the rebuilding of their ancient homeland, and whereas owing to the outcome of the World War and their part therein the Jewish people are to be enabled to recreate and reorganize a national home in the land of their fathers . . . therefore . . . Congress assembled . . . *favors the establishment in Palestine of a national home for the Jewish people.*"

Palestine Royal Commission

Remarking on the effect of the Balfour Declaration on world Jewry's contribution to the Allied victory the Report said: "The Arabs do not appear to realize . . . that, in so far as the Balfour Declaration helped to bring about the Allies' victory, it helped *to bring about the emancipation of all the Arab countries* from Turkish rule."

Commenting on the creation of Trans-Jordan the Report said: "The field in which the Jewish National Home was to be established was understood at the time of the Balfour Declaration to be *the whole of historic Palestine.*"

League of Nations

On the 24th July, 1922, the League approved the Mandate for Palestine. Article 2 read: "The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as *will secure the establishment of the Jewish National Home.*" A later suggestion by the Arabs, that the establishment of a Jewish state was never envisaged, was denied by Mr. Winston Churchill in evidence before the Palestine Royal Commission. Moreover, nowhere in the Mandate are any people but the Jews referred to by name.

United Nations

In 1947 the U.N. Special Committee on Palestine in its report to the General Assembly reaffirmed (para. 146) "Both the Balfour Declaration and the Mandate involved *international commitments to the Jewish people* as a whole." Incidentally, the Partition Plan provided for a separate Arab state of Palestine also. In the outcome, however, this part was taken by Jordan.

It is understandable that these events should remind the Jews of the words of the prophet Joel: "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I [the Lord God of Israel] will also gather all nations, . . . and I will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land. " - Joel 3:1, 2.

(4) THE CLAIM OF THE LAND ITSELF

On each occasion when they were driven into exile *the Jews left behind a fertile land*. When they began to return in large numbers in the 19th century the ancient hills were bare, large scale erosion had robbed the fertile land of its rich top soil and well watered areas had become malarial swamps. The U.N. Special Committee on Palestine commented in their report: "*The Jews* have brought to agriculture in Palestine both capital and skill which together *have had a profound effect on the country*, transforming it from waste and neglected land to fruitful ground, so that it may be truly said that they have made 'the desert to blossom as the rose.'"

"And the desolate land shall be tilled whereas it lay desolate in the sight of all that passed by. " - Ezekiel 36:34.

Jewish industry and capital have put immense wealth into otherwise worthless land. The Palestine Royal Commission reported that in six years alone (1919 to 1925) the Jews spent L6,000,000 on the National Home. The highlights of progress to date are: 0,000,000 trees planted by the Jewish National Fund alone -- during the first four years of the life of the state the water supply trebled -- many Jewish villages, towns and cities have been built, the most outstanding

being the large city of Tel Aviv which occupies a site which was sand dune 50 years ago a total of 920,000 acres are under cultivation -- the Jewish National Fund now tackles the reclamation of 250,000 acres of hillsides which have never been cultivated, even in Bible days. Prior to the War of Independence there were also *large scale land purchases by Jews* from Arabs. During the three years 1933-1935 alone the Palestine Royal Commission observed that Arabs sold land to the Jews to the value of L4,202,000 (at enhanced prices). Apart from the many private transactions the Jewish National Fund bought, prior to the establishment of the State, over 235,000 acres. "And fields shall be bought in this land, whereof ye say it is desolate. " - Jeremiah 32:43.

"The Lord hath founded Zion, and the poor of his people shall trust in it." (Isaiah 14:32.) "I will set mine eyes upon them for good, and I will bring them back to this land ... and I will build them, and not pull them down." (Jer. 24:6.) "Behold, I will gather them out of all countries . . . and I will bring them again unto this place, and I will cause them to dwell safely." (Jer. 32:37.) "And they shall be safe in their land . . . when I have ... delivered them out of the hand of those that served themselves of them. " - Ezek. 34:27.

THE RIGHTS OF ISRAEL'S ARABS

Arab Land Rights

The Jewish State of *Israel has respected the rights of Arabs* within its borders. At no time has it displaced Arabs. Those Arabs, and for that matter nearly half as many Jews also, who, as a result of the changes created by the 1948 hostilities, were unable to return to their former lands and homes, were compensated in land or cash as desired by the claimant.

Arab communal life

The Arab population of Israel totals 192,000. They are fully integrated into the State, have *their own communal life*, elect their own members of Parliament, and share fully in the benefits of the social services. On the other hand, whole Jewish national communities have been expelled from several Arab countries. In Government offices, public institutions, Jewish collective settlements and the main industrial enterprises, *Arabs receive equal pay* with their fellow Jewish workers.

THE ARAB REFUGEE PROBLEM

The salient points from Israel's viewpoint are as follows:

There is indisputable evidence that Israel did all in its power to persuade the Arabs to stay.

Emile Ghoury, Secretary of the Arab Higher Executive, stated in an interview on the 6th September, 1948: "The fact that there are these refugees is the direct consequence of the action of the Arab states in opposing partition and the Jewish State. The Arab states agreed upon this policy unanimously and they must share in the solution of the problem."

The original number that left Israel is not as high as the Arabs claim. Israel gives the figure as 587,000 of which approximately 117,000 with industrial, trade and professional experience, have been absorbed into the economies of other Arab countries. But this is only one side of the balance sheet. On the other side are the 350,000 Jewish refugees from Arab and adjoining Moslem countries who, with few exceptions, had to leave all their property behind.

Israel's Family Reunion Scheme has done something to relieve the problem, but Western political leaders, including a special U.S. Senate Committee on Foreign Relations, have publicly acknowledged that the problem cannot be resolved apart from resettlement of refugees in other Arab countries. The capital is available for, in addition to Arab oil revenues, U.N. Relief and Works Agency has already allocated one hundred million dollars; the U.S. Government has offered financial help and Israel has not only accepted the principle of compensation but has already released frozen bank deposits belonging to Arab refugees. 11. Million sterling has already been paid out and the balance of L3 millions is in process of payment. Land also is available. The three neighboring Arab countries of Syria, Jordan, and Iraq, average only 40 inhabitants per square mile of territory whereas Israel averages 225 of whom 24 are Arabs. Moreover, until the desert areas of the Negev are fully reclaimed Israel's population is concentrated in little more than one third of the total area of the land. American experts on land conservation have affirmed that there is scope for the introduction of irrigation schemes and improved methods of cultivation which would enable Syria and Iraq alone to support approximately 14,000,000 additional population.

The problem will not be solved, however, until the Arab leaders are willing to seek a settlement in cooperation with Israel.

- *Laurence H. Bunker*, Eng.

Christian Baptism

"Can ye . . . be baptized with the baptism that I am baptized with?" - Mark 10:38.

The searching question of our text, which Jesus put to two of his disciples, reveals much concerning the privilege and cost of discipleship. So also his words on another occasion: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50). To better understand the significance of our Lord's baptism, however, and of our own privilege of sharing therein, it will be helpful if we first consider the baptism of John.

THE BAPTISM OF JOHN

John was the last of the prophets. ("The law and the prophets were until John. " - Luke 16:16). His mission and baptism concerned only Israel. They were a people in covenant relationship with God, but a most decadent and corrupt condition had set in, affecting all classes of the people. John's work was to induce a state of repentance in Israel, so that their covenant relationship with God might be retained and maintained, and they be prepared for the greatest event in their history, the advent of the long promised Messiah. John introduced the rite of baptism to illustrate this repentance, figuratively washing away their sins, as we read: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matt. 3:5, 6.) And again, John's own words "I indeed baptize you with water unto repentance. " - Matt. 3:11.

Prior to his imprisonment the Baptist spoke also of a baptism of fire. Continuing the quotation given above: "I indeed baptize you with water unto repentance; but he that cometh after me . . . shall baptize you with holy spirit, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." - Matt. 3:11, 12.

In these words the Baptist speaks of the Jewish nation of his day as being composed of two classes, wheat and chaff, the one to be gathered into the garner, the other to be burnt with fire. Fire is usually symbolic of destruction, and the context shows it has that significance here. For the chaff to be burnt up with fire would mean that its destruction would be complete, no one would be able to extinguish the fire until it had done its work. The fulfillment of this part of the prophecy occurred in A.D. 70, when the fire of trouble destroyed the Jewish polity.

From this we may see how mistaken are those Christians who pray for baptisms of fire. The immersion of the nation in the fire of destruction was a punishment, not a blessing, the result of their unfaithfulness. The wheat element, however, the faithful remnant who accepted Christ, received the other baptism, the baptism of the holy spirit, which came upon them at Pentecost, as we will note in a subsequent paragraph.

SIGNIFICANCE OF THE BAPTISM PRACTICED BY OUR LORD'S DISCIPLES PRIOR TO PENTECOST

That repentance was also the significance of the baptism practiced by our Lord's disciples prior to Pentecost may be seen by reference to Matt. 4:17: "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." When, therefore, we read (as we do in John 4:1, 2) that the Lord employed, in his ministry, the symbol of baptism, we must understand such

baptism had the same significance as John's baptism. Jesus was continuing the work begun by John, who was now in prison. (Matt. 4:12). The baptism enjoined on his disciples after his resurrection (Matt. 28:19) had a very different significance, as we shall see.

CHRISTIAN BAPTISM

In what does Christian baptism consist? To this question we would reply: "Complete surrender of our own will, and entire consecration of our lives -- all that we are and have; all that we hope to be or possess; -- to the will of God, even unto death."

Was not this the case with Jesus, our great Forerunner? His complete submission to the Father's will was foretold in the Law, the Psalms and the Prophets. The Psalmist had foretold his ready acquiescence: "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." (Psa. 40:7, 8). The writer to the Hebrews quotes these words, and applies them to our Lord, when, at his first advent, he came to offer himself as the efficacious antitypical sacrifice. "For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God." (Heb. 10:4-7).

Yes, Jesus could truly say, "In the volume of the book it is written of me. I can trace my appointed task in the Passover lamb, in the bullock of the Atonement Day, in the utterances of the Psalmists, and in the prophecies, especially in the 53rd chapter of Isaiah. Yes, in the volume of the book it is written of me, I see clearly portrayed therein what is required. Thy will is revealed in thy book. Lo, I come, no matter what the cost, to do thy will, O God."

We who are following in the footsteps of Jesus realize that this same truth has a secondary application to us. The volume of the book reveals that the seed of Abraham is composite, "a secret hidden from ages and generations but now made manifest to the saints." (Col. 1:26.) The course marked out for Jesus is the one his footstep followers must also traverse for, as a class, they were chosen in him before the foundation of the world. Each one whose eyes have been opened to see this great and high calling may say, indeed *must* say, with due reverence and humility, but nevertheless in fulness of faith, "in the volume of the book it is written of *me*." Gladly I respond to thy gracious invitation "Lo, I come, to do thy will, O God." Indeed, to the question in the text quoted at the head of this article, did not our Lord himself say to his disciples, and through them to us "Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with." - Matt. 20:23.

THREE ASPECTS OF CHRISTIAN BAPTISM

While there is but the one true baptism for Christians, ("One Lord, one faith, one baptism, " - Eph. 4 5), this baptism may be regarded from three aspects:

- 1) Baptism into the body of Christ
- 2) Baptism into Christ's death
- 3) Baptism into holy spirit

The first of these aspects is mentioned by Paul in 1 Cor. 12:12, 13, 27, where he writes: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body so also is Christ. For by one spirit are we all baptized into one body ... Now ye are the body of Christ, and members in particular."

The second aspect is brought to our attention in Rom. 6:3, 4, where the apostle asks: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? " Moreover, he goes on to say: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

A much misunderstood passage may be appropriately noted here. It appears in 1 Cor. 15:29, which reads: "Else what shall they do which are baptized for the dead, if the dead rise not at all?"

During the Dark Ages there arose the idea of substitutionary baptism. Christians whose friends had died without being baptized were baptized for them representatively. Authority for this practice was claimed to be based on this verse. This, however, is a misunderstanding of the passage.

The theme of the fifteenth chapter of the first letter to the Corinthians is the resurrection of the dead. This fundamental doctrine was being denied by many, and the Apostle is arguing in its defense. Verse 29 is merely one more argument in support of the doctrine. Of what use would be their consecration to death, to be dead with Christ, to participate with him in the great atonement sacrifice *on behalf of the dead world*, -- what value would this be if so be that the dead rise not? *That is* his question -- and the implied answer, of course, is that it would be of no use at all. Participation in such a baptism would benefit no one, if the dead rise not. In verse 30 he presses his point still further: "If the dead rise not, why stand we in jeopardy every hour?"

In the Diaglott, Benjamin Wilson, in a footnote to verse 29, furnishes an illuminating exposition from the pen of the noted Bible commentator, Adam Clarke. We quote:

"If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death*, in voluntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal *life*, in coming up out of the water. Thus they are *baptized for the dead*, in perfect faith of the resurrection. The three following verses seem to confirm this sense."

The Master himself draws our attention to the third aspect from which the one true baptism for Christians may be regarded, in Acts 1:5: "John, indeed, immersed in water, but you will be immersed in holy spirit, after a few days. " - Diaglott.

The "few days" soon passed and then, "when the day of Pentecost had fully come," the promise of the Father, to endue them with power from on high, was fulfilled. - Luke 24:49; Acts 1:8; 2:1-4, 37-41.

It will be remembered that, at Pentecost, there were only Jewish believers. However, three and a half years later, the Apostle Peter, to whom had been given the keys of the kingdom, (Matt. 16:19) and who had used one of those keys at Pentecost, to open the door of the Gospel Dispensation to the Jews, used the other (there were only two) to open the door to the Gentiles.

Readers will recall the account of the experience which Peter had in connection with Cornelius and other consecrated Gentile believers. (Acts 10.) It was on this occasion that Peter "remembered" the Lord's word, recorded in Acts 1:5, quoted above. - See Acts 11:15, 16.

TWO PHASES OF CHRISTIAN BAPTISM

It is apparent that Christian baptism has two phases:

- 1) Instantaneous, or initial
- 2) Gradual

In the case of our Lord, as soon as he became a man (which, under Jewish law was when he became thirty) he presented himself to John at Jordan; -- not, indeed, confessing his sins, for he was "holy, harmless, undefiled, separate from sinners," but to symbolize, in water, that which had already taken place in his heart, namely, his complete consecration to do the Father's will, in harmony with Psa 40:7, 8, and Heb. 10:7 previously noted.

This might be said to represent the instantaneous or initial phase in his case. But this was not the end -- it was only the beginning. His words "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50) were spoken three and a half years later, as he was nearing the cross. Between Jordan and Calvary he was experiencing the gradual phase of his baptism; -- dying daily, pouring out his life, doing the Father's will until, on the cross his baptism into death was complete.

Thus it is with Christ's footstep followers. The instantaneous or initial phase has reference to the early experiences of our life of consecration, when we vowed to be dead with Christ, and received in place of the human life forfeited, the commencement of a new spiritual life, the begetting of the spirit.

The gradual phase consists in the outworking and completion of our covenant of sacrifice in the daily life, our little all being kept on the altar until it is finally consumed.

CHRISTIAN BAPTISM DISTINGUISHED FROM JOHN'S BAPTISM

Foregoing we have seen that, whereas John's baptism was for Jews only, and symbolized repentance from sins, Christian baptism is for both Jews and Gentiles (as many as the Lord our God shall call. - Acts 2:39). In the case of our Lord Jesus it signified the immersion into the will of God of a sinless one, and, in the case of his followers, the immersion of men and women reckoned sinless -- their faith being counted to them for righteousness. - Rom. 4:3, 23-25.

This distinction between John's baptism and Christian baptism is shown in Acts 19:1-7: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus and finding certain disciples, he said unto them; Have ye received the holy spirit since ye believed? And they said unto him: We have not so much as heard whether there be any holy spirit. And he said unto them Unto what then were ye baptized? And they said: Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the holy spirit came on them."

WATER BAPTISM

In our discussion thus far, we have said nothing about baptism (or immersion) in water. Our remarks have been confined to an explanation of the real baptism which we have considered from various points of view. However, water baptism does have a place in the consecrated believer's experience. Properly understood, it is seen to be a divinely appointed symbol of the real baptism.

Unless the real baptism into Christ has taken place, water baptism has no more significance than a bath. We do not enter the church by means of water baptism, but by immersion into Christ, of which immersion water baptism is but a figure. However, if the true baptism has taken place in our lives, it should be easy to understand how aptly water baptism illustrates it. As the candidate is lowered backward into the water, it is a beautiful picture of surrender -- he is entirely in the hands of the immerser. As the water closes over him, the picture is one of death and burial; dead with Christ, and buried with him. As he is raised out of the water, so is represented his resurrection from the dead, in due time, and resurrection power granted him now, to walk in newness of life.

It would be difficult to conceive of a more appropriate figure than immersion in water, so simple and yet so vividly descriptive of all that immersion into Christ involves.

As the act of water immersion is but an open confession of what has already taken place between the candidate and the Lord, no particular form of words is prescribed in the scriptures. It has been suggested that as simple a form as any, and one in harmony with our Lord's commission in Matt. 28:19 and the Apostle's words in Rom. 6:3 would be about as follows: "Brother John (or other Christian name) in the name of the Father, and of the Son, and of the holy spirit, by this authority. I baptize thee, in symbol, into Christ."

REASONS FOR OBSERVING SYMBOLIC BAPTISM

In the case of our Lord Jesus, the real baptism having taken place in his heart, he hastened to symbolize it in the waters of Jordan. To the Baptist's remonstrance: "I have need to be baptized of thee and comest thou to me?" Jesus replied "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." (Matt. 3:14, 15). If it was becoming in our Lord, it could hardly be considered unbecoming in his footstep followers.

To this most important reason for symbolizing, in water, the real baptism which has previously taken place in the consecrated believer's heart, there must be added another, namely, that of witnessing. By undergoing water immersion, he witnesses, both to the other members of the church, and to any of the general public who may be present, the fact that he has given his heart to God. That which has taken place in the secret chamber, between himself and God, is here expressed, in a divinely appointed symbol, in the presence of God's people and of the world.

It is not unusual to see a sign displayed in a shop window announcing a change of ownership: "This business is under entirely new management." Such change of ownership might have been learned eventually by the more kindly and courteous treatment accorded customers, but the public declaration is of value because it presents the reason which has brought about the change. Moreover, it is taken as the proprietor's assurance that old methods will be discarded and a more helpful policy adopted. So, too, when we submit to water immersion, we are publicly declaring to all, and particularly to our brethren, that henceforth we are under entirely new management. Self, the old director, has been dismissed, and Christ is now in control.

A CONFESSION OF HIS FAITH AND CONSECRATION IS ALL THAT IS REQUIRED OF A CANDIDATE

In order to make this witness as effective as possible, it is customary to ask the candidates a few simple questions, in the presence of their brethren. This enables them to confess with their lips, as well as by this symbolic act, the faith and consecration which is in their hearts.

THE RIGHT HAND OF FELLOWSHIP

On the basis of this confession, and before the water immersion takes place, the right hand of fellowship is extended by the immerser, or by other representative brethren.

It is always a source of encouragement to the Lord's people when they behold others thus publicly declaring their consecration unto God. We truly rejoice with those who have come to know Jesus not only as their Saviour, but also as their Head, who have responded to the solemn invitation, "Are ye able to be baptized with the baptism that I am baptized with?" by saying in simple, trustful faith, "Yea Lord, we are able, not in our own strength but in thine." This strength he will supply. He will never leave or forsake us. Nothing will ever be able to separate us from his undying love, nor pluck us from his protecting hand. Moreover Jesus said, "My Father is greater than all, and no man is able to pluck them out of my Father's hand." (John 10:29.) Thus in this twofold clasp of the Son and the Father, this twofold embrace of love divine, we- are absolutely safe, no power in heaven or earth, except the reassertion of our own selfwill, can separate us from "the love of God which is in Christ Jesus." Therefore let us "keep ourselves in the love of God." - Jude 21.

- *Thomas W. Watson -- Eng.*

Who Gave Himself for Me

Concluded from previous issue

In the Peace-offering sacrifices, not only the High Priest Aaron, but also his sons took part and partook of the sacrifice. It is significant and remarkable, that *a leavened* cake was associated with this offering. This seems to illustrate the fact that Jesus enjoyed not only a newer and deeper experience of fellowship with the Father as a result of his sacrifice, but also with this company whom the Father would draw to him from amongst men; his brethren, his Church, his bride, his under-priests. The angels who excel in strength and do God's commandments, these had hitherto been his associates. But it is suffering sacrifice that provides the deepest sweetest fellowship. The Lord did not need to be wounded for their transgressions, nor bruised for their iniquities, but Peter, impetuous and impulsive Peter did! And affectionate and warm hearted John! And pessimistic Thomas! And matter of fact Andrew! And guileless Nathaniel! And businesslike Matthew! All these did, and Martha and Mary and Lazarus, and you and I, and all the Lord's own from that day to this.

Who loved me and gave himself for me as my Peace-offering! As my Kinsman-Redeemer, He gave to God the fellowship which it was the object of man's creation that man should enjoy with God his Father. What is our response? By following in our Lord's steps. Presenting our bodies as a living sacrifice should have this Peace-offering aspect of intimate fellowship with the Father and His Son Jesus Christ and His people very prominent. The more we seek to lay down our lives for the brethren, and resign ourselves in fulness of self surrender to the will of God, the deeper and sweeter and more intimate our fellowship will be with the Lord and His people. If we are not conscious of this deep sweet communion let us ask if the sacrificial basis is not lacking; there must be the sacrifice of the Peace-offering.

THE SIN-OFFERING AND TRESPASS OFFERING

We now come to the Sin-offering and the Trespass-offering aspects of our Lord's sacrifice for us. These are detailed in Lev. 4 and 5 respectively. The Sin-offering was offered because the offerer was a sinner, apart from any particular transgression. The Trespass-offering was for specific sins. The former represented the atonement for the original sin of Adam in whom all are sinners. The latter to the innumerable individual and personal sins added thereto. Not only was Jesus' soul made an offering for sin but he was wounded for our transgressions and bruised for our iniquities. Let us consider them together for they are closely related. From the nature of the three temptations in the wilderness it would seem as if, prior to his receipt of the holy Spirit, our Lord did not apprehend this aspect of his Messiahship. If our hearts are so touched with sympathy for poor suffering humanity that we long and pray for the Kingdom, think of what it must have been with Jesus. But he was the Messiah! The angel had proclaimed that he should sit on the throne of his father David, and that of his kingdom there should be no end. How often must he and his mother have discussed the matter. He knew the Old Testament by heart, and when the Holy Spirit came, retired for forty days meditation. He was longing to use this new God given power for the blessing and liberation of the world. Passing before his mind's eye were the glorious visions of the prophets describing Messiah's reign. He was the Messiah; he had the power; how poor the people were; how desperately in need of the bare necessities of life. Could he not use this power to satisfy their material needs, to make the stones into bread? How badly they required leadership; they were like sheep without a shepherd. How easily could he win their allegiance to himself by demonstrating his Divine origin and mission by some miraculous sign, such as throwing himself from the pinnacle of the temple. His power now was such that he could take over the government of the world, cooperating with what was best in the existing systems of rulership, cleansing them of greed and graft. All the kingdoms of the world could be his now, and the blessings he longed to bestow could be immediately realized. These visions faded and another very different series passed in review. We have a clue to these in the talk our Lord had with the two disciples on the way to Emmaus. They were perplexed by the same position as had confronted him. "O fools and slow

of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to enter into his glory;' and beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself." Our Lord came from the wilderness with a clear view of the course he had to take. Hitherto he had been offering daily to the Father only the sweet savour offerings of the Burnt, the Meal and the Peace-offerings. He could continue so to do, but in conjunction with another offering of a very different character. Before, he had grown in wisdom and stature and in favour with God and man. He had enjoyed the respect, esteem and affection of all with whom he came in contact. Now he knew he had to die, not as a popular hero, Messiah though he was, but as an offering for sin, the carcase of that bullock on the day of Atonement, dragged outside the camp and burned with shame and ignominy. Did Jesus wonder why this should be? Do we wonder why? We must remember that God did not arrange that Jesus should be despised and rejected; that his own should hide their faces from him; that his enemies should plot against him; that he should be scourged, spat upon, buffeted and crucified. That all came naturally and spontaneously from the evil in the hearts of men. It was the nature and inevitable reaction when the light shone in darkness and the darkness sought to quench it. God is responsible only for permitting it. But just how does this make Jesus a Sin and Trespass-offering? Just allowing wicked men to have their wicked way with him. In this way our Lord was the perfect representation of God; whatever they did to him they were doing to God, of whom he was the perfect representation. Not only so, but it demonstrated what sin in man had always been doing to God. "The reproaches of them that reproached Thee are fallen upon me," was prophetically said of the Lord. Jesus stood before God as representative man, our Kinsman-Redeemer. From him, Divine Justice required expiation for man's sin. Standing between God and man, he exposed himself to the full fury of sin in man and made full atonement. This reaction on the part of Jesus to the contradiction of sinners against himself was as spontaneous and natural as was the reaction of darkness in its endeavour to quench the light. The great mother love of Jesus, beyond our comprehension, the overflow of the love in the heart of the Father, could not but take upon itself the sins of the fallen children of Adam whom it was his mission to save. He must needs be identified with them, even in respect of their sin. It was as if the Lord stood before the Father, as Moses stood before God after Israel's grievous transgression with regard to the golden calf. This people have sinned a great sin," Moses said, "yet if Thou wilt forgive their sin -- and if not, blot me I pray Thee out of the book which Thou halt written." (Exod. 32:31, 32.) In effect Jesus said, How great is the sin of this people whom I came to save. How do they reproach Thee continually by their wickedness. Let me bear this reproach for Thee and for them, and bearing their sins, die as their sin-offering, enduring to the utmost all the reproaches which they heap upon Thee!

What is our response to Jesus as our Sin-offering and Trespass-offering? Let us go unto him without the camp, hearing his reproach. Only the blood of those beasts whose body was burned outside the camp could be taken into the Most Holy. The blood represented the life and the type teaches what is so abundantly illustrated elsewhere, that it is only as we suffer with him that we shall reign with him.

He, "Who loved me and gave Himself for me," made up for my lack in the sweet savour offerings and atoned for my sin in the Sin and Trespass offerings.

And so, beside Thy sacrifice
I would lay down my little all;
'Tis lean and poor I must confess,
I would that it were not so small.

But yet I know Thou hast accept
My grateful offering unto Thee,
For Lord 'tis love that doth it prompt,
And love is incense sweet to Thee.

- Alex D. Kirkwood

The Question Box

Psalm 110:1

Question

Please explain Psalm 110:1, which reads as follows: "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. "

Answer:

We will first state our understanding of the passage and then submit Scriptural proof as to the correctness of our exposition.

(a) Explanation of text:

First, then, as to our understanding of the passage: In this verse, David, writing under the influence of God's holy spirit, reports a revelation of Jehovah's intention in regard to Messiah. In vision he, David, heard Jehovah addressing one, who though David's son, was yet his superior. David heard Jehovah say to this great One: " Sit thou at my right hand, until I make thine enemies thy footstool."

(b) Scriptural proof as to the correctness of this interpretation:

Let us now examine the Scriptures in proof that this understanding is correct.

That the Psalm was written by David is a fact accepted by most scholars of repute. To begin with, it bears a superscription which reads "A Psalm of David"; thus, on its very surface, it claims to have been written by him. Moreover, in the New Testament our Lord Jesus himself evidences his belief that David wrote it. (Matt. 22:43; Mark 12:36; Luke 20:42.) Not only so, but Jesus declares also that when David wrote this Psalm he was "in spirit," that is to say, he was aided and guided by, or under the influence or control of, the holy spirit of God. Accepting this New Testament confirmation of the fact that David was the author of our Psalm, it follows that the expression "my Lord" means David's Lord; that is to say, David's Master, his Superior, his "Adon."

However, the first occurrence of the word Lord refers not to David's Adon, but to Jehovah. This is signified by the fact that here the word "Lord" appears, in most Bibles, in small capital letters. The meaning may be seen more clearly by reference to the Revised Version, which reads:

"Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

Just now we referred to Matthew 22:43. Let us read that verse, together with the four verses which form its context, and note the additional light they throw on its inspired statement of the Psalmist. Commencing with Matthew 22:41 and reading from the Revised Version:

"Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in the spirit call him Lord, saying,

The Lord saith unto my Lord, Sit thou on my right hand, till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son?"

Considering these verses carefully we note, first, that in asking the Pharisees "What think ye of the Christ?" our Lord was not asking them what they thought about himself. True, he was the Christ, but he was not, in this question, insisting on that title. Rather, he is drawing them out. It is as though he had asked: "What have your studies of the Old Testament led you to understand is to be true of the great Messiah, when he comes? Whose son, whose descendant is he to be?" There was, of course, only one reply for them to make: "The son of David." This was common knowledge. The Scriptures had established this fact beyond question. (See, for example, 2 Sam. 7:8-17; Psa. 89:3, 4; Psa. 132:11; Amos 9:11.) Not only the Pharisees, but the masses of the people, too, were well aware that Messiah was to be of David's line. - See Matt. 1:1; 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15; Luke 1:32.

Yes, all were agreed that according to the predictions of the Prophets, the Messiah was to be a son of David, and the heir of his throne. But now, having by this preliminary query prepared the way for his main question, our Lord puts it to them "How then doth David in spirit call him Lord?" "How do you explain this remarkable language which David employs here, in Psalm 110, verse 1? What is the reason that justified -- nay, what is the reason that, under the influence of the holy spirit, impelled-David to call him Lord?"

It is easy for us, with the New Testament in our hands, to answer our Lord's question. David's son was David's Lord, in the prophetic vision unfolded to David which he records in this Psalm, because, at the time that vision would meet its fulfillment, this great son of his would have become his Lord. Following his birth as a babe, he would have pursued the path marked out for him by the Father to, and beyond, Calvary. Highly exalted as a reward for his faithfulness, he would now become the Everlasting Father of the human race. As such he would be David's Father -- David's Life giver. (See Isa. 9:6; Rev. 22:16.) By his question, then, our Lord intimates to the Pharisees that, understanding merely that Messiah was to be a son of David, and failing to understand this verse, which declared that Messiah was also to be David's Lord, they had but a poor, outside, view of the real nature, character, and work of the long promised Messiah. It was not a mere monarch, somewhat like David, that was needed. It was one who was fit to be David's monarch, and the monarch of all monarchs, one who would have power with God, and whose throne might be established in the hearts of men.

This Psalm is quoted not only by our Lord in Matthew, Mark, and Luke's accounts, but also elsewhere in the New Testament. The first verse is quoted by Peter in his great sermon on the Day of Pentecost, a sermon which carried conviction to the minds of three thousand hearers. - Acts 2:34, 35, 41.

In 1 Cor. 15:25 we are told that Christ "must reign until he hath put all enemies under his feet" - language which is quite evidently borrowed from David.

Again, in the first chapter of Hebrews, verse 13, the inspired writer, in showing the supreme excellence of the Christian dispensation over the past, and the vast superiority of Christ over all the angelic order of beings, exclaims triumphantly in concluding his argument: "But to which of the angels said he at any time, Sit thou on my right hand, until I make thine enemies thy footstool" as God did say to Jesus the Messiah, as you will find recorded in the 110th Psalm of David. This is the culminating point of the writer's argument, and its force rests upon the universal acknowledgment of his hearers that this Psalm referred to the Messiah, and that there

was only one being in all the universe so high, so exalted, so powerful, to whom its language could be applicable, and that that Being was David's Son and David's Lord.

Nor are we left in doubt as to the occasion in the experience of our Lord when this prophetic utterance of David would meet fulfillment. Would it be when Jehovah brought him into existence as the mighty Logos? Did Jehovah *then* say to him: " Sit thou on my right hand, until I make thine enemies thy footstool? Was it when his life was transferred to earth as a babe at Bethlehem? Was it when he consecrated himself at Jordan? No! it was on none of these occasions. It was when, following his death and resurrection he ascended to heaven. Have we a Scripture to prove this? Yes, indeed. Hear the writer to the Hebrews, in chapter 10, verses 12 and 13 (Heb. 10:12-13).

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. "

And again, in Ephesians 1:19-22, where the Apostle speaks of the mighty power of God:

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand . . . and put all things under his feet. "

St. Peter, too, takes up a similar strain, when in 1 Peter 3:22, he speaks of the resurrection of Jesus Christ:

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Concerning the Messiah of Jewish hopes we have found in the foregoing discussion at least two things taught in the Scriptures, and condensed in Psalm 110:1:

(1) He must be a descendant of David.

(2) He must also be David's superior.

St. Paul was a man highly educated in the Old Testament Scriptures. Note the following from his pen, which testify that Jesus possessed these two qualifications:

"Remember [Timothy] that Jesus Christ of the seed of David was raised from the dead according to my Gospel." - 2 Tim. 2:8.

Yes -- whatever else Timothy forgot he must remember that, and maintain it in his teaching.

Again, in Romans 1:3, 4 in what has been called the "Gospel according to St. Paul," he writes of that Gospel:

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Just a word in closing. Jehovah is heard, by David, addressing Messiah: " Sit thou at my right hand, until I make thine enemies thy footstool." How shall we understand these words?

According to an able commentator (Perowne) this expression "denotes that the person thus honored occupied the second place in the Kingdom, taking rank immediately after the king, and also sharing as viceroy in the government."

If such be the meaning, if the solemn address, "Sit thou at my right hand," is equivalent to saying, "Be thou associated with me in my kingly dignity, in my power and universal dominion," then the best comment on the passage is to be found in Daniel 7:13, 14, where one like the Son of Man comes with the clouds of heaven and is brought unto the Ancient of Days, and there is given him a kingdom and glory and a dominion, that all peoples, nations, and languages should serve him. The two passages, the one from the Psalms and the other from Daniel, are in fact combined by our Lord himself, when, standing before the High Priest, he says: "Hereafter ye shall see the Son of Man sitting on the right hand of God, and coming in the clouds of heaven." - Matt. 26:63, 64; Mark 14:61, 62.

- P. L. Read.

The Pilgrim Ministry

As we enter the forty fifth year of our association together, it is encouraging to report that far from diminishing, there is an increasing interest in the Pilgrim Branch of our ministry. At this time of the year, when most of the friends are renewing their "Herald" subscriptions, correspondents frequently take the time to assure us that the services of our traveling brethren are deeply appreciated.

It facilitates the work and assists those who have matters in charge, when brethren throughout the country communicate their wishes well in advance, so that when we are making out schedules we are in a better position to make appointments. It is helpful, too, if we are informed in advance of the probable number of discourses desired.

During the past few years there have been a number of additions to our "Herald" subscription list, and it may well be that some of our readers are not aware of the availability of the services of our Pilgrim brethren. We take this opportunity, therefore, of informing such that our traveling brethren frequently pass through cities where there are only one or two friends and that arrangements could easily be made for a stop at such points, without any additional expense, if we were informed in sufficient time to include such appointment in a Pilgrim's schedule. It will, therefore, assist us materially, and make it possible to accomplish more in this branch of our ministry if our readers will let us know their wishes in regard to Pilgrim visit.

Recently Deceased

Sr. Hattie Binney, Dedham, Mass. (Nov.)
Sr. Margaret Davison, Newcastle-on-Tyne, Eng. (Aug.)
Br. Andrew Holanda, Milwaukee, Wis. (Oct.)
Sr. Clara Jackman, E. Liverpool, Ohio (Oct.)
Sr. Leona C. Koff, Four Mile, Ore. (Nov.)
Br. John Miller, South Bend, Ind. (Nov.)
Sr. F. Ragsdale, Bartonon-Sea, Eng. (April)

"No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth --
There shall be no more curse.
Ye broken hearted, cease your moan;
The day of promise dawns for you;
For He who sits upon the throne
Says, 'I make all things new.'

"We mourn the dead, but they shall wake!
The lost, but they shall be restored!
O! well our human hearts might break
Without that sacred word!
Dim eyes, look up! sad hearts, rejoice!
Seeing God's bow of promise through,
At sound of that prophetic voice:
'I will make all things new.'"