

# THE HERALD OF CHRIST'S KINGDOM

VOL. XLVI    May / June, 1963    No. 3

## A Meditation for Whitsuntide

*"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." - Gal. 5:22.*

DURING THE closing days of our Lord's earthly life He gave His disciples assurance that after His departure they would not be left desolate. "I will ask the Father, and He will give you another Helper, . . . the spirit of truth, which . . . abides with you, and will be in you." - John 14:16, 17, Diaglott.

This gracious promise was confirmed to them during the forty days in which He was seen of them after His passion. "John, indeed, immersed in water, but you *will* be immersed in Holy Spirit, after a few days. - Acts 1:5, Diaglott.

For the fulfillment of this promise they were to "wait" at Jerusalem. "Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. (Luke 24:49; Acts 1:4,8.) They had not long to wait. When ten days had passed-as soon as "the day of Pentecost had fully come," the promise of the Father was fulfilled. - Acts 2:1.

## ISRAEL'S SEVEN FEASTS

The Feast of Pentecost was one of the seven "feasts" or "appointed seasons"-, or "holy convocations" of Israel, all of which occurred in the first seven months of their ecclesiastical year. (Lev. 23:4, margin.) First came the Feast of Passover, on Nisan 14. Next came the Feast of Unleavened Bread, which lasted seven days. On the second day of the Feast of Unleavened Bread, Nisan 16, the Feast of Omer, or presentation to Jehovah of the Sheaf of First-fruits, took place. Fifty days thereafter came Pentecost, the very word "pentecost" meaning fifty. The remaining three festivals were all appointed for the seventh month, and were, respectively, those of Trumpets, Atonement, and Tabernacles.

## WAITING FOR THE PROMISE

Elsewhere\* we have considered in some detail the typical significance of Pentecost. Here we content ourselves with observing that Pentecost had long pointed to the time when, in the Father's great plan of redemption, the offering of the Church as "a kind of first-fruits of His creatures" would be made and God's acceptance thereof manifested. (James 1:18; Rev. 14:4.)

-----  
\* "Herald" June 1955.

And now that time had come, and to these early followers of the Master was to be given the privilege of representing the whole Church in its anointing experience. The antitypical Passover Lamb (Christ Jesus) had been sacrificed; the true Feast of Unleavened Bread could now be kept. Already Christ Jesus, as prefigured in the Omer Sheaf, had been "raised from the dead and become the first-fruits of them that slept." (1 Cor. 15:20.) They had conversed with Him during the space of forty days following His resurrection and had watched Him ascend to heaven. (Acts 1:3, 9.) What yet remained ere they, too, though in lesser measure, would be endued with that, "power from on high" which had possessed Him *so* completely and had operated *in* Him so mightily? What must have been their thoughts and emotions, as in obedience to His word they had waited at Jerusalem? This we can only surmise. Their days and evenings, we know, had been passed in "the" upper room in which they had last communed with Him. (Acts 1:13.) Certain it is that such a company of sincere-hearted ones, meeting together thus, with "one accord," could not but have been blessed. (Acts 2:1.) By prayer and supplication with thanksgiving they had sought to prepare themselves to receive the "promise." (Acts 1:14.) First, perhaps, they would earnestly plead for its fulfillment. Next, perhaps, they would recall some of the Master's teachings, the grace of His countenance, His habit of thanks at meal-times. Doubtless there would come at times a keen sense of shame and regret at some of their own past conduct. Following quickly upon this mood would come the happy memory of His grace in forgiving, and they would be relieved of their compunctions. Then, perhaps, would follow a sense of feebleness, of utter helplessness without the Lord-as sheep, indeed, without a Shepherd. (Zech. 13:7.) As day after day followed without event or sign, perhaps they would give way to a sense of disappointment at God's delay; possibly, (since they were men and women of like passions and frailties with us) to a feeling of doubt that the promise would ever be fulfilled. Shame at their doubt and disappointment would follow, and then a willingness to wait God's own time and to accept God's own way. Perhaps, as God's time drew near, there may have arisen in the hearts of some of them the thought: "The Feast of Pentecost draws near; can it be that the Father will fulfill His promise then?"

### **THE SPIRIT DISPENSATION**

The day came at last; they *were* as earthen vessels cleansed by prayer, emptied and waiting for the outpouring of the Spirit, when "suddenly" it came. just as at His baptism the Holy Spirit descended upon the Lord Jesus, so now it descended upon all them that were His, and they were all filled with it. - Acts 2:1-4.

In the case of our Lord the descent of the Spirit upon Him was manifested by an outward sign. To the Baptist it seemed "like a dove" (note: not a dove, but the appearance of one). (John 1:32-34.) So also, at Pentecost, the outpouring of the Spirit on the waiting Church was accompanied by outward manifestations. A sound like a rushing mighty wind filled the place where they were sitting (note: not a wind, but a sound like wind). Tongues, not of fire, but "like as of fire" sat upon them. Evidently these manifestations, as also the "gift of tongues" (which seems to have been bestowed on the whole company) were for signs. The appearance of a dove on the occasion of our Lord's baptism gave the Baptist the confirmation he needed in identifying and heralding Jesus as the long-promised Messiah. The "sound," the "tongues of fire," and the gift of "speaking with

tongues," likewise served to call the attention of all to the great change of dispensation then being inaugurated. Doubtless, too, when at the close of the seventy weeks of Jewish special favor (three and a half years after Pentecost) the Holy Spirit was poured out on Cornelius and his associates, some similar gift was granted them as a sign, an evidence, that Gentiles, too, were now to be privileged to share in the high calling of God extended to consecrated believers of every nation during this Gospel Age. - Dan. 9:25-27; Acts 10:45-48; 11:15-17; 15:8, 9.

How eminently suitable these signs were for the purposes intended! The dove, the emblem of peace and purity, fitly represented the fulness of Jehovah's spirit of love in Jesus; as the tongues of fire, fitly represented the mission of the Apostles to be, under the Holy Spirit, that of testifying as "witnesses."

Nor was the "gift of tongues" without its special meaning. It may well be understood as a sign, we think, that the confusions of Babel are to be reduced to order; that the separations induced by the various languages of men are to be healed, as gradually men are drawn, some in the Gospel Age and others in the Millennial Age, into the Kingdom and fellowship of Christ. On the plain of Shinar, thinking to raise themselves above the reach of divine judgment, to build a tower which no flood could drown, men had been smitten with a divine judgment; their one language was - broken into many dialects; they were divided and scattered over the whole earth. This curse is to be conquered by the powerful influence of the Holy Spirit poured out at Pentecost, which Spirit is yet to be poured out on all flesh. In the perfection of the Kingdom none is to be unintelligible to his brother, or separated from him; the whole earth- is to be of one mind and heart. - Zeph. 3:9; Joel 2:28; Acts 2:16.

"They were all filled with the Holy Spirit and began to speak in other tongues" "the wonderful works of God." (Acts 2:11.) Ah! gracious omen! when will it be wholly fulfilled? For let us not forget that just as the Omer presented on the morrow after the Passover, setting forth' Christ Jesus as "the first-fruits of them that slept" was a pledge and earnest of the two loaves presented on Pentecost, which prefigured the Church in its elective character as the first-fruits from among men, so also the second first-fruits are themselves a prophecy and a pledge of the fuller harvest yet to be gathered in the coming Age, of which, in the Scriptures, all God's holy Prophets have spoken since the world began. - Acts 3:19.

Thank God, though this glorious vision *tarry*, it will come; it will not fail of fulfillment. (Hab. 2:3.) True -- we must "wait out" *this* promise of the Father; but we may wait in the strength and patience of hope. For, just as that little company in Jerusalem chanted in many tongues the wonderful works of God, so in the end, the whole world, with its myriad tongues, will, when the Spirit has been poured out on all flesh, sing and give praise for the redemption God has wrought through Christ.

### **THE FRUIT OF THE SPIRIT**

Meantime, while waiting the Lord's time and way, we are not to be idle, but to occupy ourselves with those things which pertain to life and godliness. (2 Pet. 1:3.) Our chief occupation is to be the cultivation of the fruit of the Spirit. Valuable though they were, the miraculous gifts vouchsafed to the early Church were but transient. The gift of tongues, along with the rest, was destined to pass away, as St. Paul plainly indicates. (1 Cor. 13:9.) Even when bestowed, it needed to be supplemented by another gift, that of "interpretation" before it could be exercised with profit and to edification. In discussing this gift of tongues, St. Paul affirms that many could speak in a tongue who could not interpret, and declares that for himself he would rather speak five words with the understanding than ten thousand words in a tongue. Its chief importance, lie says, was as

a sign, "not to them that believe but to them that believe not." The brethren were not to despise any of these miraculously bestowed gifts; on the contrary they were to esteem them. Nevertheless there was a more excellent way--expounded by St. Paul in the 13th chapter of 1st Corinthians -- the way of love.

Love (as the Apostle observes, in the text quoted at the head of this article), with its component elements, is the fruit of the Spirit. While doubtless the gift of God, its very nature precluded the possibility of its being miraculously bestowed; in every case it must be developed personally by the individual who would possess it. Moreover this gift, unlike those miraculously bestowed, is not destined to pass away. It is to abide. (John 14:16; 15:10; 1 Cor. 13:8, 13.) We may, therefore, well esteem it to be "in ore excellent" and earnestly cultivate it in our hearts and lives.

### **"FRUIT" NOT "FRUITS"**

How shall we do this? The Apostle points the way in our text. (Gal. 5:22.) There he enumerates nine elements of the fruit of the Spirit, namely "Love, joy, peace, long-suffering, gentleness, goodness, faithfulness,\* meekness, self-restraint."

It is to be noted that the Apostle speaks not of "fruits" (plural) but of "fruit" (singular), thus drawing our attention to the fact that the nine graces mentioned (the list is not exhaustive) are not to be separately cultivated, "love" in one Christian, "joy" in another, etc., but that all are to be developed together in the character of each consecrated follower of the Master. We may compare this passage with the Beatitudes (Matt. 5) where our Lord (in declaring the blessedness of those who are poor in spirit, they that mourn, the meek, they that do hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers) is surely not describing various persons, but one person, namely His truly consecrated follower, from many points of view.

We may also compare the well-known passage, 2 Pet. 1:5-8, where the one who "has obtained precious faith" is exhorted to give all diligence to furnish in his faith fortitude, and in his fortitude knowledge, etc., etc., and thus to develop, not a one-sided, but a well-balanced Christian character.

-----  
\* That the Revised Version "faithfulness" rather than "faith" is to be preferred here is lear, we think, from the context, where relative duties rather than faith in its theological sense are plainly in evidence. Compare also Titus 2:10.

*(To be concluded in next issue)*

- Reprinted from "The Herald," May, 1943.

## Faith for Today

*"Nevertheless, when the Son of man cometh, shall he find faith on the earth?" - Luke 18:8.*

THE PURPOSE of the parable which opens this chapter is to teach the lesson "that men ought always to pray, and not to faint." To this end Jesus used the story of a judge who after long refusals finally heeded a widow's pleas. The heavenly judge is like the unjust judge in that he delays justice, but not like him in being "unjust," or in his motive for the delaying of justice.

This parable was much needed in our Lord's day, for the rabbis had taught, Dummelow says, "that God must not be fatigued by too frequent prayer. Three times a day was enough. 'If a man comes to address you every hour, you say that he holds you cheap: the same is true of God, whom no man ought to fatigue by praying every hour.'" This false teaching was doubtless offset by this parable for many of Jesus' hearers; but it was meant especially for our day, for Jesus so indicates in his application of it in the text quoted above. This remark was introduced by a "nevertheless," indicating that not all in our day would profit by Christ's teaching on this point.

Faithfulness in prayer, which is both a privilege and a duty, is taught by comparison and contrast in this parable.

"This widow was a stranger, nothing related to the judge; but God's praying people are his own elect, whom he knows, and loves, and delights in, and has always concerned himself for. She was but one, but the praying people of God are many, all of whom come to him on the same errand, and agree to ask what they need. (Matt. 18:19) . . . She came to a judge that bid her keep her distance; we come to a Father that bids us come boldly to him, and teaches us to cry, Abba, Father. She came to an unjust judge; we come to a righteous Father (John 17:25), one that regards his own glory and the comforts of his poor creatures, especially those in distress, as widows and fatherless. She came to this judge purely upon her own account; but God is himself, engaged in the cause which we are soliciting; and we can say, Arise, O Lord, plead thine own cause; and what wilt thou do to thy great name? She had no friend to speak for her, to add force to her petition, and to use interest for her more than her own; but we have an Advocate with the Father, his own Son, who ever lives to make intercession for us, and has a powerful prevailing interest in heaven. She had no promise of speeding, no, nor any encouragement given her to ask; but we have the golden sceptre held out to us, are bid to ask, and it is promised that it shall be given us. She could have access to the judge only at some certain times; but we may cry to God day and night, at all hours, and therefore may rather hope to prevail by importunity. Her importunity was provoking to the judge, and she might fear lest it should set him more against her; but our importunity is pleasing to God; the prayer of the upright is his delight, and therefore, we may hope, shall avail much, if it be an effectual fervent prayer." - Matthew Henry.

The parable supposes that all God's people are praying people. Doubt on that point is not suggested, but the parable warns that some would grow weary of leaving their affairs in God's hands (verse 1), and the application of verse 8 points the finger of warning at us who live in the day of the Lord's return, and inquires, "Are you faithfully praying, 'Lead thou me on'"; or have some of you returned to the old days when you "loved to choose and see the path"? At least that is the purport of some translations. That lesson of the parable needs to be taken sincerely to heart.

Another of Jesus' parables, that of the sparrows and the falling hair, was given that all might be assured that our heavenly Father is not like the "unjust judge who feared this widow 'might "stun"

him with the blows of her continual attack. Instead, the heavenly judge has his ear open to the cries of "his own elect," coming up to him "day and night." It is by his invitation, amplified and exemplified by our Lord and his messengers, that they are thus persistent. (See Isa. 62:6, 7; 1 Chron. 16:11; Eph. 6:18; etc.) The clause, "though he bear long with them," found *in* the seventh verse, others render so as to give the thought of patience as regards the world and the Church. Douay: "Will he have patience in their regard?" Riverside: "Will not God do justice for his elect, who are calling to him day and night, even though he is long-suffering with their adversaries?" Twentieth Century: "Will not God see that his own chosen people, who cry to him night and day, have justice done them while he bears with their impatience?" Clark sees in it the thought of compassion. Those who accept the invitation to come freely to the throne of grace find none of these thoughts out of harmony with their experience. The renderings of the Revised Versions, in the text and in the margin, are also verified in their experience: "He is long-suffering over them," and "He is slow to punish on their behalf," as he was slow *to* punish typical Egypt though Israel cried to him day and night. Since all these thoughts are valuable to the new creature, it would not be unwarranted to think that the Lord has left the scholars in doubt that we might have in one short clause all these truths.

A contrast is found in the next sentence where we are assured "he will avenge them speedily." Here are two events, stated in the order of their occurrence -- two thousand years of being "slow to punish on their behalf"; but the judge "will avenge them speedily" when the Kingdom has arrived, and he takes his power. The arrival of this judge upon the scene is heralded by "a time of trouble such as never was since there was a nation, reminding one of the avenging of "all the righteous blood shed from Abel to Zachariah" upon the generation *in* Jerusalem in the year A. D. 70 -- a time of trouble that will destroy all institutions in opposition to his Kingdom, a trouble so severe that except for its being cut short there would be no flesh saved. In fact there is no intimation of any individual beingsaved out of it except those who seek meekness and righteousness -- those in harmony with the-class the widow of the parable represents.

No one who knows the compassionate heart of our God can suppose that the tribulations of either A. D. 70 or recent years on "his chosen, people," natural Israel, were mere vindictiveness. Rather, such recognize this as God's bearing long with them and their adversaries, and by faith's vision they see' a new covenant to be established with them, made necessary by past failures, but assuring that this time "he will speedily do them justice." However, since the context indicates that Jesus *was* addressing this discourse to his disciples, and had previously been warning them *to* expect opposition. (17:1, 2), at least the principal application of it must be anticipated in the experiences of the disciples, "when the Son of man comes." But the question Jesus asks is not a logical one to connect with the parable, nor does it seem appropriate to address to those who will at that time be so faithful as to draw down persecution on their heads -- if the King James rendering is the best one: "When the Son of man cometh, shall he find faith on the earth?" As regards the world in general and lukewarm Christians in particular, this is indeed a very proper, question, and the negative answer *implied* is clearly taught in other Scriptures, as for instance, "Because iniquity shall abound, the love, of many shall wax cold." (Matt. 24:12.) For those who are faithful to the Lord and the Word, there is, however, a much more valuable and more helpful translation of Luke 18:8, in the Diaglott rendering: "When the Son of Man comes, will he find *this* belief on the earth?" Rotherham by a footnote gives the same rendering: "I tell you -- he will execute their vindication, quickly! Nevertheless though the Son of Man do come will he, after all, find *this* faith on the earth?" Will the Christians of that time manifest their faith in the Lord by being willing to leave to him the time and method of vindicating their name; *will* they be Willing to be spoken against "as evil doers," knowing that in his due time the maligners "shall give account to him that is ready to judge the quick and the dead; believing, too, his assurance that these same individuals *will* many of them some day praise God on their behalf. (1 Peter 2:12;

4:5.) (The use of "this" in the Diaglott translation is justified by many passages in the King James Version, such as Matthew 14:15; 15:12; etc.) The Variorum Bible cites J. B. McLennan and F. Godet as favoring this translation.

Barnes comments: "Though this is true that God will avenge his elect, yet will he find his elect *faithful*? The danger is not that *God will* be, unfaithful -- he will surely be true to *his* promises; but the danger is that his elect-his afflicted people-will be discouraged; will not persevere in prayer; will not continue to have confidence in him; and *will*, under heavy trials, sink into despondency. The sole meaning of this phrase, therefore, is, that *there is more danger that his people would grow weary, than that God would be found unfaithful and fail to avenge his elect*. For this cause Christ spoke the parable, and by the *design* of the parable this passage is to be interpreted. . . . There *is* a close connection in what Christ says, and it should be understood as referring to what he said before. The truth that he had been teaching was that God would deliver his people from their calamities and save them, though he suffered them to be long tried. He asks them here whether, when he came, he should find *this faith*, or a belief of *this truth*, among his followers? Would they be found persevering in prayer, and *believing* that God would yet avenge them or would they cease to pray *always*, and *faint*?"

The comment of Ellicott is similar: "The English, which, suggests the thought that God bears with, i.e., tolerates his elect, is misleading. What is meant is, that he shows himself *slow to anger over them*, 'i.e., where they are concerned. They implore that 'longsuffering' for themselves., They are tempted to murmur when it is extended to others. (2 Pet. 3:9); . . . The question implies, it is obvious, an answer in the negative. When St. Luke wrote his Gospel, men were witnessing a primary, though partial, fulfilment of the prophecy. Iniquity *was* abounding, and the love of many was waxing *cold*. And yet in one sense he was near, even at the doors (James 5:8, 9), when men thought that the wheels of his chariot drove slowly. So has it been, and so will it be, in the great 'days of the Lord' in the Church's history, which are preludes of the final Advent; so shall it be in that Advent itself. The Greek noun for, 'faith' has the article, possibly as implying the special kind of faith of which the Parable of the Widow had been an illustration."

"Vengeance belongeth unto me, I will recompense, saith the Lord." (Heb. 10:30.) "The word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward." (Heb. 2:2.) "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." "We ourselves glory in you in the churches of God for your patience and faith in all your, persecutions and tribulations "that ye endure: which is *a manifest token of the righteous judgment of God*, that ye may be counted worthy of the Kingdom of God, for which ye also suffer. (2 Thess. 1:4-8.) Let us then if we have the privilege of suffering for righteousness' sake, or are companions of those that are so used, rightly evaluate our experience, "*rejoicing that we are counted worthy to suffer shame for his name*. (Acts 5:41.) "For what glory is *it, if*, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye *take it patiently*, this is acceptable with God. (1 Peter 2:20.) "If ye suffer for righteousness' sake, blessed are ye: and be not afraid of their terror, neither be troubled." "If ye be reproached for the name of Christ, blessed are ye." - 1 Peter 3:14; 4:14.

- P. E. Thomson.

## Israel Today

*"The land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." - Deut. 11:11, 12.*

FREQUENTLY Californians refer to their fertile and beautiful state as "God's Country." However, from the scripture text quoted above and from other passages of the Bible, we gather that this appellation is rightfully applied to the Land of Israel, the Holy Land, the Land of Promise. In Leviticus the Lord says of this country, "The land is mine." A recent issue of *Israel Digest* states that almost 93 per cent of Israel's land is under public ownership, according to a report recently submitted by the Israel Lands Directorate. The Directorate is jointly controlled by the Government and the Jewish National Fund and is responsible for the management of all national land. This is very interesting in the light of Leviticus 25:23 "The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me."

Israel's total area is 20,700 square kilometers, of which 445 are under water. Some 40 per cent of the land, in the north of the country, receives ten inches or more of rainfall per year. Israel occasionally has heavy rainfalls so that at times cities like Tel Aviv are flooded.

### **CURSE BEING REMOVED**

Jewish settlers will soon till the soil on the slopes of Mount Gilboa, where Saul and Jonathan were slain in the war against the Philistines and mourned by David

"Ye mountains of Gilboa, let there be no dew,  
Neither let there be rain upon you, nor fields of offerings  
For there the shield of the mighty is vilely cast away."  
- 2 Sam. 1:21

The Gilboa Mountains form part of the southern border of the Jezreel Valley, close to the demarcation line with Jordan-held territory.

The first Jewish settlement in the area is to be established before the end of the year by members of the youth movement of Hapoel Hamizrahi, the religious labor organiza

tion. It will be a "moshav" (smallholders' cooperative village). In the meantime the Jewish National Fund is clearing some 250 acres and will lay a road and a water pipe to the mountain top.

The Board of Directors of the Jewish National Fund has authorized the outlay of almost \$70,000 for the preliminary work in the area, in addition to more than \$165,000 already set aside for the purpose. Some \$1,300,000 will be spent in the next four years on the development of this new and important village.



## **DESCRIBES PLAN TO "MINE" POTASH FROM DEAD SEA**

A crash program aimed at turning 58 square miles of the Dead Sea into three enormous evaporation pans to produce potash was described by Jacob R. Sensibar, president of the Construction Aggregates Corporation of Chicago.

Sensibar also revealed that \$9,000,000 worth of equipment, including scows, barges, cranes, shovels and belt-conveyors, was now en route by vessel to Israel for this purpose.

"The Dead Sea is a reservoir of useful non-metallic chemicals," Sensibar told a luncheon group in New York. "It contains not only potash -- 20 to 25 per cent of the world's known quantity -- but also salt, magnesium, bromine, and other chemicals. "

Potash is a chemical used in the making of fertilizer. Its value on the world market has increased steadily as the use of fertilizers has increased to produce more food for more people on the same amount of tillable soil.

The \$25,000,000 program calls for the erection of 25 miles of dykes -- or "breakwaters," as Sensibar called them -- to hold the sea water for evaporation. In the evaporation process a chloride called carnalite is crystalized and then processed into potash. Ordinarily such a process has been conducted on land, but it requires flat land, Sensibar explained, and no more was available near the Dead Sea.

The World Bank for Reconstruction and Development has contributed an undisclosed amount to help finance the program, which is a joint venture of Sensibar's company and two California firms.

"If Israel can, as we hope, quadruple its production of potash-to 600,000 tons by 1965-it can export 90 per cent of this and in this way help to check its chronic trade deficit," said Sensibar.

## **BANNER YEAR FOR JAFFA ORANGES**

Israel is reported to be increasing its export of oranges to the United States by 500 per cent, according to trade circles quoted in the *Wall Street Journal*. In 1962 about 20,000 crates were shipped to the United States from Israel. However, because of the heavy freezes which severely cut the Florida citrus crop and another lesser one in California, it was indicated that Israel would probably increase its shipments to more than 100,000 crates, according to this newspaper.

Influenced by the shortage of Spanish oranges (the main European competitor of the Jaffa orange) citrus income is expected to gross a record \$65,000,000 or \$70,000,000 as compared with \$45,000,000 last year.

Of the 16,500,000 crates which are anticipated from this year's citrus crop, about 12,000,000 crates will be exported. "Israel shall blossom and bud and fill the face of the world with fruit. " - Isaiah 27:6.

## **NEW TOMATO VARIETY SAVES GROWING COSTS**

A new variety of tomato, which should cost about 50 per cent less to grow than other varieties, has been developed by two scientists at the Hebrew University's Faculty of Agriculture.

The most striking characteristic of the new variety is that it grows unusually close to the ground, the plant being only some 18 inches high. This obviates the need for using stakes and trellises, which account for half the production costs per acre of other varieties. The new variety is now being grown experimentally at the Faculty at Rehovot and in other parts of the country, and-there are prospects of its being marketed experimentally next year.

Numerous attempts to produce low-growing tomato varieties that will need no staking have been made in Israel in the past but failed because the fruit was exposed to the summer heat and suffered from "sunscald." The Faculty scientists overcame this problem through a successful series of crossings which yielded a three-fold increase in foliage, concentrated in the head of the plant. This effectively protects the tomato against the sun.

Israel already grows more tomatoes than it needs.

### **VEGETABLES IN ABUNDANCE AND CHEAP**

The supply of vegetables this February was twice as great as last year, while wholesale prices were almost halved, an Agriculture Ministry spokesman announced. The spokesman said that the Tel Aviv market, for example, had received 2,540 tons of tomatoes as compared with 1,250 in February, 1962.

### **VITAMIN-FED CHICKENS PRODUCE MORE EGGS**

An increase of 23 per cent in the egg production of hens and 30 per cent in the fertility of breeding stock has been achieved by Prof. N. Perek, Mr. N. Snapir and Mr. J. Kendler, of the Poultry Science Department of the Hebrew University's Faculty of Agriculture, by adding vitamin C to the poultry feed. The scientists showed that 100 grams of vitamin in each ton of feed was sufficient to raise the average weight of the eggs by 3 grams-a gain of 4 per cent-and to increase egg production by 23 per cent.

### **FIRST COUNTRY TO END BOVINE TB**

Bovine tuberculosis, one of the main sources of human TB infection, will be wiped out in Israel by the end of this year, according to a report submitted by the Veterinary Services of the Ministry of Agriculture. This will make Israel's the first tuberculosis-free milch herd in the world. Only a few isolated cases of the disease were reported during a nationwide check earlier this year. SOLAR ENERGY

Premier Ben-Gurion announced in the Knesset that the Israel National Physics Laboratory has successfully developed a motor which draws energy from the sun and has sufficient power to generate electricity for a small settlement.

### **NEW U. S. FIRM TO PROSPECT FOR OIL IN WEST GALILEE**

The latest oil prospecting venture in Israel was launched recently by the Asher Oil Corporation of Delaware .

Asher will be the first foreign oil exploration company to operate in Israel for the past several years. It is privately owned and was founded by Mr. Wesley Hancock, whose family has been associated with all phases of the oil business since 1906. Mr. Hancock will lean heavily on the latest technical equipment and leading international oil consultants in prospecting on what the experts are now considering to be a "number one" prospecting area. The company concession extends over the Zebulun plain, the western slopes of the Lower Galilee mountains and parts of the Jezreel Valley and Mount Carmel.

Mr. Hancock pledges that he will dedicate part of his profits to help materialize Jeremiah's prophecy that the people may come out of the north country and return back to their own land. The name of the company is derived from the concession area, the erstwhile domain of the Tribe of Asher. A

temporary exploration (but not for drilling) permit has also been given for parts of the western Jezreel Valley.

Apart from Biblical references to oil in Asher's province ("And of Asher he said, . . . let him dip his foot in oil. " - Deut. 33:24), the company spokesman quoted the former chief geologist of the Standard Oil Company of New Jersey, Mr. Lewis G. Weeks, who put the area at the top of his list of "likely" areas.

### **NATION'S AGRICULTURAL SURPLUS**

In closing we revert to the subject of agriculture in Israel by quoting the columnist Carl Alpert writing from Haifa

"Fruit and vegetable stands all over Israel have been laden with abundant supplies. Fruits which only a few years ago were scarce and terribly expensive, such as apples, pears and peaches, have pushed in among the plums, melons and watermelons. Tomatoes, cucumbers, green peppers, potatoes, squash . . . oh, the list is long, and the sight is a gratifying one for the shopper.

"The official statistics bear out the visual evidence. Israel's food production today could feed a population of three million people-almost a third more than now reside hereand it is estimated that with a little additional effort we could easily double production.

"As it is, Israel's agricultural problem today is the surplus. . . . The new immigrants to the country have increased our farm population appreciably. Forty per cent of Israel's agricultural production comes from the new settlements. And finally, it should not be forgotten that in the past 13 years the government of Israel has invested more than one billion Israel pounds (about \$333,333,333) in the development of water resources, irrigation, introduction of new crops, training of farm workers, etc. Obviously this program has paid off well.

"One apparent answer to Israel's agricultural surplus is to export. Israel's dairy, vegetable and fruit produce is already penetrating overseas markets. Citrus may still be king, but all over Europe one can get Israeli bananas, melons, eggs or canned foods.

"The Israeli farmer's income was up 20 per cent last year. The greatest boon of all has been to the Israeli Arabs who for the most part derive their livelihood from agriculture. They have benefited from the demand and the high prices. One can understand now why so many television antennae are seen over Arab buildings.

"Clementina, the Armenian girl who helps with the housework, tells us of the unbelievable clusters of grapes and the richness of the fruits on the farms of her Arab friends. She repeated for us an old proverb passed down from father to son among her people, Christians all: 'The grapes will swell, the trees will be bowed with fruit, and the fields will burgeon richly-when the Jews return to their Holy Land.' Clementina believes it, because she has seen it with her own eyes."

- *Casimir Lanowick*

## Three Ways of Disobedience.

*"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of the Father abideth for ever." - 1 John 2:15-17.*

THE life-work of a Christian consists in keeping his sacrifice on the altar; that is, keeping his own will constantly subordinated to God's will. This was the "cup" of Christ and this is the "cup" of His disciple. Faithfulness in "drinking this cup," submitting "under the mighty hand of God," will result in a transformation into Godlikeness and a consequent resurrection upon the divine plane of existence. To prevent the saint of God from attaining his goal, "ten thousand foes arise," and from the Scriptures we learn that these utilize *three lines of approach*, all of which, however, have the same objective, namely, to cause self-will to again assert itself, and thus disobedience to God's will result. These are brought to our attention by St. John in our heading text, where in words of remarkable comprehensiveness he has summed up the three ways by which sin (disobedience to God's will) seeks to penetrate the Christian's armor. These three means of entry are:

1. Lust of the flesh -- gratification of the lower senses.
2. Lust of the eye -- desire for the things of sight.
3. Pride of life-lust of the mind -- exaltation of self.

These are the three motivating causes of all sin. By one or another of these, every intelligent being can be tested completely. They embrace all the possibilities of temptation, all the ways by which the creature can be separated from the Creator; for "every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." (James 1:14, 15.) The word "lust" is here used in the sense of strong desire or craving, and does not necessarily refer to desire for immoral things. The senses and the eye and the mind are God's creation and components of man's faculties by reason of God willing it so. Of themselves they are good and to be used properly, but the Apostle John's words call attention to the fact that it is through these good things that evil does always approach, "and no marvel, for Satan himself is transformed into an angel of light" and "we are not ignorant of his devices." (2 Cor. 11:14; 2: 11.) Thus that which is good can become a source of evil to us, and it is the recognition of this truth that has caused men and women to mortify themselves in all manner of ascetic pursuits, as regards clothing, diet, abstinence, etc., in their endeavor to lead godly lives. This undue emphasis on trivial things results in a "form of godliness," dependent upon one's personal decision as to what is good and what is evil. In its extreme form this develops into Pharisaism, that self-righteousness so abominable to the Lord. The question is not, What is good and what is evil, but, Is it the Lord's will? We are not called upon to go through our Christian life constantly classifying all things into these two categories, as this were beyond our wisdom; for "the heart is deceitful above all things" and "there is a way that seemeth right unto a man, but the end thereof is death." Evil, of course, is to be instantly rejected, but evil, as such, is not always recognizable. On the other hand, that which is good can also become a snare unto us. The ultimate touchstone to determine our proper choice is an affirmative answer to the question, Is it in obedience to God's will? The attitude of the Psalmist alone will guide us safely through: "I delight to do Thy will, O my God: yea, Thy law is within my heart." (Psa. 40:8.) Let us consider some Scriptural illustrations of the above thoughts.

## THE ORIGINAL TEMPTATION

The truth of the Apostle John's words is markedly verified in the account of the fall of man recorded in Genesis 3. Obedience to God was the condition under which Adam and Eve could continue in his favor and blessing. Abundant provision had been arranged for their welfare. No good thing was withheld to make their life replete with joy except one, and that for a time only. Access to the "tree of knowledge of good and evil" was denied them under penalty of death. But in the words of the sixth verse: "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat. "

Here we recognize the triumvirate of evil:

1. Lust of the flesh-"the tree was good for food."
2. Lust of the eye-" the tree was pleasant to the eyes."
3. Lust of the mind-" a tree to be desired to make one wise."

Thus does that which is good in itself become a snare and the occasion. for disobedience to God. How often since has man failed to recognize the Tempter and followed the appeal of his own heart into sin, for the approach is ever by one or the other of the three ways of disobedience.

Note the method of the Adversary. It is always the same. There is first a questioning of God's love; the subtle suggestion that the commandment was arbitrarily imposed: "Hath God said, Ye shall not eat?" Surely he cannot love you if he denies you this fruit. No mention is made of all God's many gifts and proofs of love. These are carefully kept out of sight. The thing denied is alone fixed upon and made the occasion for questioning God's love. This is the fundamental lie; the indirect suggestion that the Creator's command is due to his limitation in love toward his creature - God is *not* love! Every other lie is possible after this. With what subtleness is the temptation opened - by a simple question as to God! Yet doubt arises and how awful are the results. Another has well said: "*If* we question what God does, we judge God; we get out of our place, and put him out of his. A really humble soul never judges God. It may not have peace or joy, but at least it will not judge God; submitting, rather, to his sovereign will; tempted to question, yet not questioning. Such a soul has broken through the snare. It is safe, for it will not entertain questions as to God's ways."

God's way being questioned, his love doubted, the next step is the denial of God's truth. "Ye shall not surely die." Truth is rejected; God is made out a liar; his place in man's trust is assailed and what follows is inevitable. For God's love and truth being denied, the next step is to take God's place openly. "Ye shall be as gods." How subtly has the poison of the first suggestion spread! God has lost his character in the heart of men. Self may now therefore seek to be "as God"; so entirely is spiritual perception gone when we begin to doubt him. Disobedience follows as a matter of course. "Take heed, brethren, lest there be in any of you an evil. heart of unbelief, in departing from the living God." - Heb. 3:12.

## CHRIST'S TEMPTATION

Let us now consider the temptations of our Master as recorded in Matt. 4:1-11, remembering that He was "tempted in all points like as we are, yet without sin." (Heb. 4:15.) Again does the Tempter seek access through the evil trio

1. Lust of the flesh -- Command these stones be made bread (cater to thy necessities).
2. Lust of the eye -- Cast thyself from the temple pinnacle (an ostentatious display will accomplish your purpose speedily).
3. Lust of the mind -- World kingdom shall be yours (exaltation of self).

Manifestly the objective in all three temptations was one and the same, namely, to bring about Christ's violation of his covenant with God at Jordan., "Not my will but thine, O God, be done" - in one word, *disobedience*. Satan's appeal is not through the grosser forms of evil, for such would have proved unavailing, but is clothed in a subtler form. There is the suggestion to use divine power for the necessities of the flesh, a seemingly justifiable course in view of our Master's forty-day fast. Then the suggestion to utilize a spectacular method of calling attention to Himself and so to His message, with Scripture wrested in seeming confirmation. Thirdly, the appeal to the mind through the gift of world dominion with its immediate possibility of a reign of good on behalf of all mankind. These were indeed powerful suggestions with a direct appeal to the perfect flesh and eye and mind of the Master; but here was One who unlike Adam, could see beyond the creature (the visible form of temptation) and discern the Tempter.

Note how in our Master's case, the Adversary reversed his procedure in Eden. There he questioned God's love; next, his truth; and finally exalted man to equality with God. Now he says in substance: "God's love for you is unquestionable; therefore it is appropriate that you exercise the power given you for your obvious necessity. " Again, It is proper for you to utilize this spectacular method to call attention to your mission, for does not the unassailable Word declare: 'He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' Again, "I am willing to submit to the divine purpose of setting up a world-kingdom under your jurisdiction; and to expedite matters am willing to turn over all the kingdoms to you now, with one qualification -you must recognize me as your superior."

With what firmness did our Lord reject all these overtures, discerning instantly that his obedience to God's will was on trial. "Hallelujah! what a Savior!" But the record of history reveals how these same temptations proved efficacious in bringing about the great Apostasy; and even in smaller spheres have the Adversary's delusions been successful. Through seeming righteous methods, all for the furtherance of God's Kingdom, men have succumbed to their own wills, and sad is the record of disobedience.

## CAIN-BALAAM-KORAH

As further illustrative of the Apostle John's words we consider next Jude 11: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Salaam for reward, and perished in the gainsaying of Core."

Here in reference to a class in his day, Jude cites the record of several Old Testament characters whose evil course can be similarly placed in juxtaposition with the words of our article text:

1. Lust of the eye -- the "way of Cain" (Jealousy-envy).
2. Lust of the flesh -- "Error of Balaam for reward."
3. Lust of the mind -- Rebellion of Korah (exaltation of self).

Their evil course is thus witnessed to us as Scriptural examples of forms of disobedience which can be a snare to others, including ourselves also.

The record of Cain, found in Genesis 4, reveals an attitude which bears out St. John's words: "His works were evil and his brother's righteous. " (1 John 3:12.) The sight of his eyes did but enrage him; he craved the position of acceptance which was Abel's, and instead of determining the reasons for Abel's favor and conforming himself thereto, he opposed his own will to the will of God and thus despised his dominion. This was the first step in his downward "way." Soon, abandoning all self-control, he gave free reign to his evil passions until they led him, under the guidance of "the wicked one," to imbrue his hands with his brother's blood. Afterwards he boldly set at nought the authority of his Maker, and called in question his right to sit in judgment upon his conduct. Such is the *way of Cain*; a brother-murderer.

The record of Balaam is found in the Book of Numbers, Chapters 22, 23, 24, and 31. The story is familiar to all and reveals that attitude of mind which for purposes of gain will endeavor to circumvent the divine will. The Prophet Balaam showed a certain outward and official respect for the commands of God, while in his heart he utterly rejected his dominion. In obedience to the positive divine command, he at first refused to go with the messengers of Balak. Afterwards tempted by the promise of more glittering rewards, he sought to change the divine purpose, notwithstanding the clearest manifestation of the divine displeasure. To cure the "madness of the Prophet" the dumb ass spake (2 Pet. 2:15, 1.6), but to no avail, for we read the astonishing answer to the angel: "If *it displease thee*, I will get me back again." (Num. 22:34.) For the second time he is permitted to go on, and ultimately meets his end by the sword. This is the "error of Balaam," and teaches us that once having been instructed in the Lord's will, we must implicitly remain obedient thereto. If for purposes of gain we should in any way seek permission to do our own wills, we shall but emulate the "madness" of Balaam; for while God will not change his will, neither will he circumvent ours, and we shall find the circumstances to permit us to go our own way, the way of self-delusion; but "the end thereof is the way of death. " - Prov. 14:12.

The gainsaying or rebellion of Korah does likewise have its lessons for us. The account is found in Numbers 16 and reveals the consequence of exaltation of self, namely, destruction. Korah and his followers were truly princes in Israel, and God acknowledged the holiness of their offerings (Num. 16:38); nevertheless, disobedience to the divine arrangement crept in through the "lust of the mind" or self-exaltation. It is possibly this same type of delusion which will ensnare the disobedient at the close of the Millennial reign, for we read in Revelation 20:9 that this class compassed the camp of the saints (the Ancient Worthies - then Princes in the earth) as if in rebellion against their long jurisdiction. It is quite possible that the Adversary, then loosed for a season, will deceive this class by intimating that they are quite capable of continuing on their own without the further necessity of submission to these Judges of the earth. But like Korah and his company, these shall also meet divine judgment, and again the penalty for self-exaltation will be death. For "pride goeth before destruction, and a haughty spirit before a fall."

## **"MY SOUL, BE ON THY GUARD"**

With these examples before us and many others which could be cited, how does it behoove us to "put on the Lord Jesus Christ and make not provision for the flesh, to fulfil the lusts thereof." (Rom. 13:14.) To withstand the darts of the Adversary will require all the fortitude and faith we possess. Seeking to bring about disobedience to God's will through these three lines of approach are the Christian's three great enemies: the world, the Adversary, and the flesh. To offset the world and its love we have God and his love. To offset the Adversary, the "liar from the beginning," "who abode not in the truth," we have the Son, God's Truth, who was manifested that he might destroy the works of the Devil. To offset the flesh or self-will, that greatest of enemies, the one within the fortress, we have the Holy Spirit; and if we "walk in the Spirit, we shall not fulfil the lusts of the flesh." (Gal. 5:16.) Brethren, let us take heed to our ways, for "the heart is deceitful above all things" and the way of self-will is easy to enter upon. An intellectual grasp of religious truth is no bar to the exaltation of self, but alas, can sometimes actually stimulate self-glorification. This may not be obvious to us, but will be quite discernible to those about us. For it is true that self can reveal itself in our works, in our service, in our choice of hymns, in our conduct in study meetings, in our testimonies, in our discourses, in our writings, yes, even in our prayers! What a subtle adversary is this, for while "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord," self-will, which begets disobedience, may conquer when all else fails. Let us diligently examine ourselves, prove ourselves, whether our every course of action is motivated by full obedience to God's will; that none of self has crept in any where to mar our fellowship with him, but that in all things we emulate the blessed example of our Master, who delighted in the Father's will and was obedient in all things, even unto the death of the cross. "For the world passeth away, and the lust thereof; but he that doeth the will of the Father abideth forever." Therefore, dearly beloved, "keep yourselves in the love of God" by faithful obedience even unto death.

"Oh, what a struggle wakes within,  
When in the spirit's solitude,  
The tempting, treacherous thoughts of sin,  
In all their luring smiles intrude!

"Tis then, my Father! then I feel  
My nature's weakness, and, oppressed,  
Like a poor trembling child I steal  
To Thee, for safety and for rest.

"Beneath Thy Shadow let me live!  
Be Thou my Friend-my Father be!  
I bend in dust -- I pray, forgive  
The erring child that flies to Thee!"

- *W. J. Siekman.*



## The Program of Redemption

*"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things." - Acts 15:14-17.*

IT IS remarkable to observe that the first council of the Christian Church ever convened should have outlined the whole scheme of redemption from Pentecost to the consummation of the ages. And whatever we may hold as to the binding authority of later councils, we must accept the deliverances of this at Jerusalem as final, since from the testimony of inspired Scripture we know that the Spirit so truly presided and guided in the assembly that in publishing its decisions it was written, *"It seemed good to the Holy Spirit and to us."* (Acts 15:28.) Jesus Christ is the Architect of the ages. Not only "all things were made by him" -- all worlds and systems of the material universe -- but all the dispensations were planned and predestined by him: "By whom also he made the ages." (Heb. 1:2.) His Church was not set upon her course until a complete program of her mission had been placed in her hands, the working-plan by which all her operations were to be directed. *"Known unto God are all his works from the beginning of the world"* (Acts 15:18) is the significant declaration which accompanies the publication of this program. And, instead of being day-laborers working in ignorance, God would have us, as laborers together with him, to understand the entire divine scheme by which our efforts are to be directed, that we may be saved from presumption and despair.

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." (Acts 15:14.) Here is the first act of the great program. Because of the citation from the Old Testament which immediately follows--"And to this agree the words of the Prophets, as it is written After this I will return, and will build again the tabernacle of David which is fallen down" -- it has been inferred that this Gentile outgathering and the tabernacle upbuilding mean the same thing; in other words, that the rearing of the tabernacle of David is a figurative expression for the building of the Church of Christ. By this superficial, though not altogether unnatural explanation of the passage, the whole program has been reduced to a single act, and the inference drawn that the preaching of the Gospel in this dispensation is to issue in the conversion of "all the Gentiles."

### A CLEAR PREDICTION OF ISRAEL'S RESTORATION

But it is only necessary to observe three things in order to correct this misapprehension: First, that the citation here made from the closing chapter of the Book of Amos is clearly a prediction of the literal restoration of literal Israel, and their reinhabitation of their land; for the words quoted are part of a passage which ends with this decisive language "And I will plant them upon their land, 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.) Observe again that in making this citation the Holy Spirit inserts the words, not found in the original text, "After this I will return," and will build again, thus making the restoration of the Davidic tabernacle subsequent to the gathering out of the Church from the Gentiles, and connecting it directly with the personal return of the Lord. And, lastly, we are to notice that in announcing this election from among the Gentiles, it is not added, "in this are fulfilled the words of the Prophets," but "with this harmonize [Greek, symphonize] the words of the Prophets." It is but saying that the parts of the great oratorio of redemption perfectly accord, though centuries lie between its different measures; and then, to show us how they accord, the Holy Spirit sounds all the octaves thereof with a single sweep, and lets us listen to their grand

unison. This, then, is the program of redemption by which we are to work in evangelizing the world:

"First, God did visit the Gentiles to take out of them a people for his name. And to this agree the words of the Prophets, as it is written:

"After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof and I will set it up:

"In order that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things."

The three great stages of redemption are thus outlined in their order.

## ACT I

The gathering of the Church is the first act, and this, having begun at Pentecost, is still going on. All the descriptions of it contained in Scripture mark it as elective. From the word of Christ to his first disciples, "I have outchosen you out of the world," to the triumph-song of the saved heard by the seer in Patmos, "Thou hast redeemed us to God by thy blood out of every kindred and tongue and people and nation," the Bride of Christ is always the Ecclesia, the called out. Nowhere is universal redemption predicted as the result of preaching the Gospel in this dispensation. If in the minds of those who are accustomed to speak of the world's conversion there is a violent revulsion from this saying, we remind them that we are simply affirming the truth of the doctrine of election, and its application to this entire Age. After eighteen centuries of Christian conquest the vast proportion of the world still "lieth in the Wicked One," and Christ's true Church is but a "little flock" in comparison. Only with pathetic sympathy for our fallen race in its ruin and helplessness can we contemplate this fact. And yet we must be reminded that all attempts to violate this decree by making the Church a multitudinous collection, instead of a gracious election, have only issued in apostasy. Sacramentarianism would take the world into the Church by instituting a baptized paganism instead of taking the Church out of the world by preaching spiritual regeneration; and behold the result in a half-heathenized Christendom. Latitudinarianism, would make the Church co-extensive with the world by preaching the gospel of universal salvation - all men by nature the sons of God and thus, by crowding the Lord's house with "the children of the Wicked One," turn it into "the synagogue of Satan." Though it be in mystery, and sorrow and tears, we had best work on, therefore, by the divine schedule, preaching the Gospel among all nations for a witness that we may gather out for Christ a chosen and sanctified people, calmly answering those who say that God's ways are partial, with his own words: "When that which is perfect is come, then that which is in part shall be done away."

And yet, lest we should take too narrow a view of this theme, other considerations should not be overlooked. Christ is called "The Light of the World." The beams of sunlight both elect and irradiate; taking out here and there from muddy pool or acrid dead sea a pure, crystalline drop and lifting it heavenward; but also lighting and warming all the atmosphere by their radiance. So Christ, preached among the Gentiles, elects from them a holy flock, a regenerate Church; but besides this, he changes the moral climate of the world so that such noxious growths as cannibalism, slavery, polygamy, and infanticide disappear. These two results inevitably attend the proclamation of the Gospel; regeneration saving some out of the world, and civilization putting something of Christianity into the world but by neither process as now going on is the Millennium destined to be ushered in.

Moreover, let us reflect that an election is never an end in itself; it is rather a means and preparation for some vastly larger accomplishment. The body of the elect is really Christ's army, gathered by a divine conscription from every kindred and people, that they may attend him as he goes forth to his final conquest of the world. "And they that are with him are called and elect and faithful. " (Rev. 17:14.) Of this, however, we shall speak later.

## ACT II

The second act of the divine program now comes into view. "*After this I will return and build again the tabernacle of David which is fallen down.*" By Christ's personal coming in glory, the conversion and restoration of Israel are to be accomplished. The reader has only to compare this order with the redemption schedule drawn out in the eleventh of Romans to see how perfectly they agree. St. Paul, indeed, begins with the Jewish election, as St. James does with the Gentile election. And we must remember that the choosing out that is going on in this dispensation touches both: "not out of the Jews only, but also out of the Gentiles. " (Rom. 9:24.) But each Apostle takes up the same succession of events; first the Gentile outgathering, and then the Hebrew regathering. The hardening of the Jews which we now behold is declared by Paul to continue "until *the fulness of the Gentiles* be come in. And so all Israel shall be saved. As it is written There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:25, 26.) By the "fulness of the Gentiles" we understand the predestined number, the elect company gathered through the entire period of this dispensation to form the Bride of Christ. When this number shall have been accomplished, then the conversion of Israel will occur and their national restoration to God's favor.' The two parts of the aged Simeon's prophecy are strictly consecutive: "*A light to lighten the Gentiles and the glory of thy people Israel.*" (Luke 2:31, 32.) He will be the supreme glory of his people Israel, when he shall at last be owned as their Messiah and reign in the midst of them as King.

## ACT III

These two stages of redemption—the Gentile election and the Hebrew restoration—are to be accomplished "in order" to a third, namely, "that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called."

Without enlarging upon the thought, what a profound hint of this does Paul give in Rom. 11:12, 15 where, speaking concerning his rejected people, he says: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more their fulness.*" "For if the casting away of them be the reconciling of the world, *what shall the receiving of them be but life from the dead?*"

"It is clear," says Lange, "that the Apostle awaits a boundless effect of blessing on the world from the future conversion of Israel." Then shall the word of Joel concerning the effusion of the spirit have a complete fulfilment, as it had a partial and prefigurative accomplishment on the day of Pentecost. For if we turn to the Prophet, we find it said "And ye shall know that *I am in the midst of Israel*, and that I am the Lord your God and none else. *And it shall come to pass afterward that I will pour out my spirit upon all flesh.*" (Joel 2:27, 28.) And with this agree the words of Isaiah where he predicts the desolation of Zion as continuing "*till the spirit be poured upon us from on high.*" (Isa. 32: 15.) When the Lord shall shed forth the holy spirit abundantly upon his covenant people, through them will come unspeakable blessings to the Gentiles. The modern post-millennial interpretation completely deranges the program of prophecy at this point by making redemption terminate with its first scene. "The end of the Age," brought in by the second coming of Christ, misleadingly translated "the end of the world" in our common version, is supposed by many to close the probation of the race, winding up the present

earthly scene, and bringing in the final judgment and the eternal state, instead of opening into the triumphs of the age to come. Is it possible that the first Christians could have had this idea? If so, how could they have so ardently desired, and earnestly looked for, the speedy return of the Lord, since his coming would end the work of Gentile ingathering, while as yet only a handful had been saved? On the contrary, take the words of Peter to the Jewish rejecters of Christ, and observe how clearly they teach the very opposite "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus; whom the heaven must receive until the times of the restoration of all things." (Acts 3:19-21, R.V.) Here we have, as constantly throughout the Scripture, the repentance of Israel directly connected with the return of Christ from heaven, and their conversion and the Lord's appearing resulting, not in their cutting off from the presence of the Lord, but in times of "*refreshing from the presence of the Lord*"; not in the winding up of all things, but in the "*restoration of all things*." Three acts of the divine program appear again in this declaration of Peter -- the coming of Christ, the conversion of Israel, and world wide redemption -- corresponding exactly with those revealed in the texts from James and Paul already considered.

### CONCLUSION

It is thus seen that the redemption of the world comes at last, following (1) the glorification of the Church at our Lord's return, and (2) the conversion and restoration of Israel. If it be said that this is a Jewish conception, borrowed from the Old Testament, we will answer: "Yes, and reiterated and more explicitly unfolded in the New Testament." For nowhere is the order of events so distinctly revealed as in the Acts and Epistles.

"Election, partial and opposed to world-wide redemption," has been the verdict of thousands who have replied against God, knowing little of the range of his eternal plan. "Election, gracious, and preparatory to world-wide redemption," is the discovery which a deep pondering of Holy Scripture reveals. The elect Church transfigured with her risen Savior, and the chosen nation, Israel, restored and made glorious on earth--these are his appointed agents, trained by long discipline and trial for bringing all peoples and tribes into obedience to God. As to the Gentile election, so to the Hebrew restoration, objectors may be reconciled when it appears that this, too, is instrumental and preparatory to world-wide salvation. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, " is the summons which the long captive daughter of Zion shall hear, and then the blessed result:

*"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. " - Isa. 60:3.*

- Condensed from *Ecce Venit (Behold He Cometh)* -- A. J. Gordon, Boston, Mass., 1889.

## Resurrection Prospects

*"Our God is a God of salvation; and to God, the Lord, belongs escape from death." - Psa. 68:20, R.S.V.*

### *Concluded from previous issue*

THE time of the resurrection is declared to be *"the last day."* Martha, when speaking to Jesus of her deceased brother, Lazarus, said, "I know that he shall rise again in the resurrection at the last day." Her source of knowledge had probably been Jesus, for four times in chapter six of John's Gospel (verses 39, 40, 44, and 54), Jesus designates the time of the resurrection as being the "last day"

"And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

"No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day."

"Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day."

The "last day," refers to the day of judgment, the seventh thousandyear period of earth's history since man's creation. Paul says:

"God hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained., whereof he hath given assurance unto all men in that he hath raised him from the dead." - Acts 17:31.

"A day with the Lord is as a thousand years," Peter tells us; and so this would refer to the thousandyear judgment-day, the reign of Christ, "who shall judge the quick and the dead at his appearing and his kingdom." - 2 Tim. 4:1.

Resurrection in the full and complete sense will take place during the second presence of Christ; the one exception to this being the resurrection of Christ himself. The examples, foreshowing the power of God to restore the dead, that are given us in the Old and New Testaments, were not complete resurrections, but merely the first step in the resurrection process; they returned to the death in Adam condition and went into their graves again; whereas, those who experience real resurrection, die no more. Concerning the resurrection of the Church, it is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. " - Rev. 20:6.

This verse gives us to understand that there will be more than one resurrection, otherwise it would not speak of a first resurrection. It also identifies those who partake thereof as being kings and priests of God, and says they reign with Christ a thousand years. The first resurrection, therefore, pertains solely to the Little Flock Class who are declared to be "a first fruits" unto God of his creatures.

We find also that the time element enters into this first resurrection, that it started nearly two thousand years ago with the raising of Christ Jesus, the first of the first fruits, and will end with those "who are alive and remain" unto the coming of the Lord. Paul informs us in 1 Thess. 4:16, that the sleeping saints, who lived and died prior to the second coming of Christ, would be the first to be raised; then, following this, those who are still alive and remain, when he comes, will not need to sleep, but will be caught up at the time of death, and, together with those who preceded them, will meet the Lord in the air -- the spirit realm.

Following this, there are at least three additional resurrections that will occur: namely, that of the Great Company-the servant class whose position will be before the throne of God, where they will serve him day and night in his Temple (note the way this class is contrasted with the Little Flock class) (Rev. 2:26, 27 3:12, 21; 7:14, 15); that of the Ancient Worthy class which is promised a better resurrection in reward for their faithfulness; and that of the world of mankind who will be raised up and perfected by the judgments of the Lord.

Those classified as "they that have done good," mentioned by Jesus in John 5:28, 29, will include the "Little Flock," the "Great Company," and the "Ancient Worthies"; they will have perfect organisms and powers of life restored to them instantly; but the world will be raised up gradually, and will be restored in all the component parts of their beings simultaneously.

### **PRESENT RESURRECTION EXPERIENCE**

We have purposely left to the last, the consideration of that phase of our resurrection, about which we should feel the deepest concern; for on it depends the kind of resurrection we will eventually attain. In all probability, most of us rarely think of ourselves as undergoing the process of a resurrection; but in the perfecting of the new mind, the new creature, we are being raised just as truly, as will the willing and obedient of mankind under the judgments of Christ in the coming Age.

A more than casual consideration will cause us to note that there are a number of ways in which our resurrection process parallels that of the world. First, there must be the release from the legal sentence of death, imposed by Divine justice because of the disobedience of Adam. The basis upon which this release can be granted, is that "Jesus Christ, by the grace of God, tasted death for every man." (Heb. 2:9.) We, the Church, experience this release *through faith* in the blood of Christ, and in consequence of the fact that "Christ hath appeared in the presence of God for us." "We have an advocate with the Father, Jesus Christ the righteous." - 1 John 2:1.

The world of mankind is still under the sentence of death. "He that believeth not the Son shall not see life: but the wrath of God abideth on him." (John 3:36.) Therefore the world in general does not experience release until the great High Priest enters within the veil a second time; as pictured in the Tabernacle types, he will then lift up his hands (symbol of the exercise of power) and bless the people. In contrast to the Church, mankind will be subject to the authority of the Mediator, without choice, and will come forth from the grave at his call, to experience the judgments by which they will learn righteousness, and be gradually perfected in being. "The soul that will not heed that Prophet shall be destroyed from among the people. " - Acts 3:23.

All who make good use of that thousand years of judgment in learning to obey from the heart, will thereby become fixed in the character image of God, and will acquire an immunity to temptation that will forever guard them from the possibility of sin. Those whose conformity to Kingdom regulations does not spring from the love of God, will not be able to resist Satan's wiles

when he is loosed at the end of the thousand years; and so, along with Satan, will be annihilated in the second death.

The resurrection process in the development of God-likeness -- the most essential part of the resurrection in so far as the award of eternal life is concerned, is a matter that takes time, and requires both willing and active cooperation on the part of the Church and the world. We, in contrast to the world, have had to exercise faith in order to come under the influence of resurrection power. With us, that power has operated through God's spirit, "working in us both to will and to do his good pleasure." And when God's workmanship in us this side the veil is finished, our new bodies, like unto Christ's, will be given us in a moment, in the twinkling of an eye. - 1 Cor. 15:35-58.

Both phases of our resurrection are set forth by Paul in his letter to the Philippian Church, chapter three, verses 10 and 11 (Phil. 3:10-11). Therein is revealed Paul's whole-souled sanctification in his endeavor to know Christ, and the power of his resurrection, and the fellowship of his sufferings in being made conformable unto his death, that "if by any means I might attain unto the resurrection of the dead." Paul's desire to know Christ and the power of his resurrection, had to do with his day-by-day development, for he couples it with having fellowship in the sufferings and death of Christ experiences confined to the present life; and this was all to the end that he might attain unto *"the [first] resurrection of the dead."*

Paul's experience in sanctification must needs be the experience of each one who will share in the first resurrection. But how it should rejoice our hearts to know that our perfecting in the character-likeness of God, is God's own work in us; and if we will continue to be wholly sanctified unto him-if we sanctify him in our hearts-he is both able and willing to finish the work he has begun in us, and will do so to the end that he may establish our hearts in righteousness, and make us meet for the inheritance of the saints in light.

- *John T. Read.*

## Recently Deceased

Br. Guilio Argenio, Buffalo, N.Y. (Mar.)  
Sr. Reba Burton, Kankakee, Ill. (Mar.)  
Sr. Elvira Douglas, Scarborough, Ont., Can. (Nov.)  
Sr. Emily Happersett, Cheyenne, Wyo. (Mar.)  
Br. Hugo Kuehn, Sandusky, Ohio (Mar.)  
Br. Walter Lewicki, Grand Rapids, Mich., (Mar.)  
Br. John Reseigne, West Covina, . Cal. (Feb.)  
Br. Fred Stratton, Swindon, Eng. (Feb.)  
Sr. Ola Fern Willhoit, Weatherford, Tex. (Mar.)