

# THE HERALD OF CHRIST'S KINGDOM

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## The Resurrection of Jesus Christ

*"Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." - Acts 2:24.*

WHAT glorious words: "The Lord is' risen indeed!" Their electric thrill which galvanized the sorrow-numbed spirit of those early disciples even yet does reach to us. What a marvelous truth! What an amazing event!

"Up from the grave he arose,  
With a mighty triumph o'er his foes;  
He arose a Victor from the dark domain,  
And he lives for ever with his saints to reign;  
He arose!  
He arose!  
Hallelujah! Christ arose!"

And well may we rejoice, for is not this truth the basis of all our hopes? What say the Scriptures? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." "If Christ be not risen, then is our preaching vain, and your faith is also vain. Ye are yet in your sins. But now is Christ risen from the dead, and become the first-fruits of them that slept." - Rom. 10:9; 1 Thess. 4:14; 1 Pet. 1: 3, 4; Rom. 8:11; 1 Cor. 15:14, 17, 20.

As we meditate upon this wonderful subject we find many aspects which richly repay closer study. Consider first the Old Testament prophecies to which the wondering Emmaus travelers of long ago listened as the Stranger "beginning at Moses and all the Prophets, expounded unto them in all the Scriptures the things concerning himself." He began, we can hardly doubt, with the first promise: the *seed of the woman*, which should bruise the serpent's head. Then the types: the brazen serpent, the paschal lamb, and the many sacrificial offerings. So also typical persons: Joseph, who, from the lowest humiliation of the pit and the dungeon, passed to the right hand of the throne; David, who suffered so much and so long from the persecutions of Saul -- these, with many more. And when the august Interpreter reached the Prophets, the fifty-third chapter of Isaiah was a central theme. Around this would be grouped the Psalms, with Daniel, Jonah, and Zechariah all rich in prophetic glimpses. How clearly would he explain the real significance of the sheaf of the harvest first-fruits being offered in the temple that very day by the priest. (Lev. 23:10, 11.) The two disciples had assumed that Jesus could not be the Christ *because* he had suffered these things; the Lord shows them from Scripture that he could not be the Christ *unless* he had suffered these things. Our own hearts "burn within us" as we refresh our memories concerning the things "written aforetime for our learning" -- "The sufferings of Christ, and the glory that should follow." - Luke 24:25-32; Rom. 15 4; 1 Pet. 1:11.

### **THE RESURRECTION DAY EVENTS**

There are blessings also in the consideration of the historical facts of the resurrection-the events of that great day and the following thirtynine to the Ascension. The various manifestations of the Savior to his disciples, as recorded by the Evangelists and Paul, may be enumerated as follows

1. To the women returning from the sepulchre.
2. To Mary Magdalene at the sepulchre. (Some scholars combine 1 and 2)
3. To Peter, perhaps early in the afternoon.
4. To the two disciples going to Emmaus, toward evening.
5. To the Apostles (except Thomas) assembled at evening.

These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.

6. To the Apostles, Thomas being present, eight days afterward at Jerusalem.
7. To seven of the Apostles on the shore of the Lake of Tiberias.
8. To the eleven Apostles and to five hundred other brethren, on a mountain in Galilee.
9. To James, probably at Jerusalem.
10. To the eleven at Jerusalem, immediately before the ascension. (After the ascension, to Paul.)

Who *can* describe the joy of those early disciples as the amazing truth dawned on their sorrow-stricken hearts? All the previous wretched day, with increasingly heavy hearts, they had sat in the upper room, doors locked for fear of the Jews. Bewildered by the shocking death of their beloved Master, they, in agony of mind, heard without, the singing and laughter of the multitudes who

thronged the streets rejoicing in the great Feast day. Perhaps they recalled the words of Jesus of but a few hours before: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice and ye shall be sorrowful." As yet there was no meaning for them in the Master's additional words, "but your sorrow shall be turned into joy." (John 16:20.) Filled as they had been with other quite different expectations, the shameful death coming in such a way upon their Master was so sudden and stunning, that the power even of remembering what he had said about himself beforehand was for the season paralyzed. It was night in the disciples' hearts. Their "Love" was crucified, their "Glory" dishonored, their "Hope" destroyed, their "Life" extinguished. They wept and lamented. Scattered without hope, united again without hope, one thing alone occupied their thoughts, and that was his grave.

What, then, must have been the emotions of the little band when the Lord again stood in their midst! Him, whom they had revered as the Messiah while clothed in human weakness, now was raised to an unimaginable glory which at once confirmed and magnified their former faith. They saw him victorious over the grave, and clothed with the attributes of the spirit world. From despair they passed at once to triumphant confidence; from incapacity to believe that the Messiah could have suffered as he had done, to the most fervent and exulting faith in him as the Messiah on account of those very sufferings. In a moment, the whole sweep of the truth respecting him, hitherto only half realized, had become a radiant fact to their senses. The hesitating and imperfect belief in his heavenly dignity and power to fulfill all he had promised, here and hereafter, which had slowly rooted itself in their hearts while he still lived, had seemed from the recent catastrophe, a beautiful delusion. But now he had appeared among them, triumphant over death, and from utter despondency their hearts were flooded with the purest and holiest joy.

### **SPIRITUAL LESSONS**

There are lessons to be learned from the various incidents recorded. By one tender word Mary is changed from the depths of grief to the highest transports of joy. Cannot the Master do the same even today? He bids his angel direct a special message (Mark 16:7) to Peter with his double burden of grief. Is he unmindful then of our sorrows? In his treatment of Thomas, see how the Lord keeps in view even every word! Thomas had said: "Except I shall see in his hands the print of the nails" -- Christ answers: "Behold my hands!" Thomas had said: "Except I put my finger into the print of the nails" -- Christ answers "Reach hither thy finger!" Thomas had said: "Except I thrust my hand into his side" -- Christ answers "Reach hither thy hand, and thrust it into my side!" Thomas had said "I will not believe" -- Christ answers: "Be not faithless, but believing!" Not merely believe, but *be believing*. To be believing is with Christians their proper *condition of life*; they live not upon single glances of faith, but faith in Jesus Christ is the abiding motive sentiment of their whole life. Longsuffering was shown to Thomas in order that in him the Master might manifest all kindness and gentleness, for a pattern to weak and simple souls.

One thinks of the sublime way in which Christ by a thrice-repeated question restores again the humbled Peter. "Lovest thou me more than these (thy brethren, my other disciples, do)?" -- a gentle yet distinct enough reminder of that assured protestation: "Though all men should be offended, I never will"; a delicate yet searching probe, pressed kindly but firmly home in the depths of Peter's heart; a skillful method of testing and exhibiting the truth of Peter's repentance, without the painful humiliation of having the terrible denials of his Master dwelt upon, either by Jesus in the way of charge, or by himself in the way of confession. The prayers, the warnings, the look of compassion, the angel's message, the private interview, and now this conversation by the lake-side -- these all told Peter of the thoughtfulness, the care, the kindness, the pitying sympathy, the forgiving love, of which he had been the object. Thus had he been treated by Jesus; he was now to deal with others as Christ had dealt with him. We may well ponder the lessons in

Peter's experience, for we all like him have said, "Lord, we will die for thee." Thank God for the same understanding Jesus today.

We reflect also on the three way; by which the Master, clothed each time in a different form, was recognized. To Mary, *a word was sufficient*; to the two disciples on the road to Emmaus, an *act* brought recognition; while to the seven at the Sea of Galilee, it required *a miracle*. Have we not in these three distinctive ways a lesson in spiritual discernment? Is it not true that in an early stage of discipleship it is the wonder-working *power of Christ* by which we know him as Lord? Further progress in the "Way" familiarizes us with his *acts*, his supervision of our daily life through which we come to recognize his abiding presence. But we long for that closeness of relationship which discerns his loving presence by the faintest of signs, the *merest of whispers*. That "principle within, or jealous, godly fear"; that conscience "quick as the apple of an eye"; the soul so "well instructed" that "the least omission pains." Yes, we would recognize him always by but one *word*:

### **"DEATH CANNOT KEEP HIS PREY"**

The Apostle Peter reveals another truth directly connected with the physical fact of the resurrection. In our text he declares that God raised up his Son "because it was not possible that he should be holden of death." Various views are held as to the reason for this "impossibility," several of which we briefly consider that the correct view may be more obvious by contrast.

Those who hold the Incarnation theory teach that our Lord's human body, which was born of Mary, was merely a clothing, a covering for a spiritual body. That our Lord during his earthly life was still a spirit being, exactly as before, but used the flesh born of Mary as a veil or medium of communication with mankind. The theory assumes that our Lord's weariness was not real, but feigned, and that his death was merely an appearance of death. They argue that Jesus being God, was from everlasting to everlasting, and could not die; that the apparent agony and cry, "My God, my God, why hast thou forsaken me?" and the dying, were merely to make an impression upon the minds of those who heard and saw.

Others hold that the great pity and love of God were constrained to exercise divine power in the resurrection because of the dreadful *sufferings* of Jesus in the flesh. And who shall deny the bitterness of the cup he drank? A mere reading of the account at this distant date sickens our hearts. What then must have been the feelings of the heavenly host as they beheld that spectacle of perfect submission? -- watching as wretched men bound his hands fast to a pillar and bared his breast and back; watching as the soldiers approached and with whips plaited with thongs, iron-tipped, heaped lash upon lash upon that quivering submissive body; watching as they went through the whole heartless ceremony of a mock coronation, a mock investiture, a mock homage! Around the brows of Jesus, in wanton mimicry of the emperor's laurel, they twisted a green wreath of thorny leaves; in his tied and trembling hands they placed a reed for sceptre; from his torn and bleeding shoulders they stripped the robe which must now have been all soaked with blood-and flung on him an old scarlet war-cloak; watching as they bowed the knee and hailed him as king until, tiring of the mock homage, they snatched the reed out of his hand, and smote with it the crown of thorns, and drove it down upon his pierced and bleeding brow; spat upon him, and smote him with their hands; watching as they led him to Calvary to the most terrible, the most dreaded and shameful punishment of antiquity -- for the cruelty of heathenism had been called in by the corrupt and sunken priesthood. Death by crucifixion seems to include all that pain and death can have of horrible and ghastly dizziness, cramp, thirst, starvation, sleeplessness, mortification of untended wounds -- all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of

unconsciousness. The cross used at Calvary consisted of a strong post, which was carried beforehand to the place of execution, and of two crosspieces, borne to the spot by the victim, and afterward nailed to the upright so that they slanted forward, and let the sufferer lean on his stretched-out hands and thus relieve the pressure of his body downward. A rough, wooden pin, in the middle of the upright post, supplied a seat of agony, for the weight of the body would otherwise have torn it from the cross. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries -- especially of the head and stomach -- became swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst.

But enough! -- we have drawn the picture in all its naked horror. Does it answer our query? Was it because of his terrible sufferings that death could not hold its victim and released the Son of God? Righteous as it may seem for God to *reward* his Son with a resurrection to life *because* of his terrible ordeal, yet we believe this is still not the explanation of Peter's words.

Hear yet another voice. Barnes in his notes in comment on the words, "It was not possible," says: "This does not refer to *any natural* impossibility, or to any inherent efficacy or power in the *body* of Jesus itself; but simply means that in the *circumstances of the case such an event could not be*. [Italics, his.] Why it could not be, Peter proceeds at once to show. It could not be consistently with the promises of the Scriptures. Jesus was the Prince of life (Acts 3:15), and had life in himself (John 1:4; 5:26), and had power to lay down his life, and to take it again (John 10:18); and it was indispensable that he should rise. He came, also, that through death he might destroy him that had the power of death, that is, the Devil (Heb. 2:14); and as it was his purpose to gain this victory, he could not be defeated in it by being confined to the grave. "

We cite these words as illustrative of the general mixture of truth and error held by many in the consideration of the resurrection of Jesus. For while we agree to the necessity for his rising again to accomplish all for which he died, we must disagree with the thought that it was because he already possessed life -- inherent or immortality. Neither can we understand Jesus' words (John 10:18), as meaning that he could have any power whatever during the interim of death. They refer simply to our Lord's authority or commission to declare that though he would lay down his life, he would *receive it* again. Authority to so declare, he had received from the Father. No, we must look further for the true explanation for death's helplessness in our Master's case.

### THE TRUE EXPLANATION

The answer lies solely and simply in the consideration of God's Justice. The same Justice which had operated for four thousand year, against Adam and his race because of transgression, was now operative on behalf of Jesus for his deliverance from death, into which he had voluntarily gone as man's redemption price. The divine law promised life to whosoever would keep it. This Jesus had done perfectly, the *right to life was his legal possession*, and irrespective of his sufferings or lack of them, Justice would have raised him from the dead. The marvelous obedience of Jesus was *rewarded* by his exaltation to divine honors, but his resurrection from the dead was based entirely on his perfect keeping of the Law. The slightest deviation from its strict requirements would have resulted in his *everlasting* death. Our Master realized this fully and in Gethsemane's dark travail battled "with strong crying" for that full assurance of his acceptableness with the Father; which assurance he received through the ministering angel.

Comforted and strengthened for the final ordeal he went forth to the crucial test of his faithfulness. How much hung in the balance! If during the terrible experience he now underwent,

one word of resentment, or of anger or of self-will had asserted itself, all would have been lost. If in obedience to the cruel taunt, "If thou be the Christ, come down from the cross," he had done so, the darkness that draped the heavens at that hour, would have been but typical of that still deeper darkness that would have settled on our prospects forever. The taunters may cry, "Come down," but the myriads of souls that would have been lost had he done so, rose before him and cried, "No!" A universe paused, silence reigned in heaven, no music was in the spheres, every harp was stilled, every voice hushed but amid all the sympathy that was felt by all the holy, not one would have bidden him to descend. Then, at that hour, was the crisis of this world! Despair and hope were in the balance! Jesus cried, "It is finished," and henceforth hope was victor. Alleluia!

Obedient to the end, he died, in the sight of God's Justice, with the right to life. "He could not be holden of death," and so the mighty power of God restored him again to the living; but in addition, he was highly exalted because of his obedience to his covenant by sacrifice. Now clothed with the divine nature, he still possesses that right to human life, That right, which constitutes man's ransom price, will eventually be made efficacious to all the willing of mankind and result in the "restoration" of all things. For 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.

"Lifted up was he to die,  
'It is finished,' was his cry.  
Now in heaven exalted high,  
Hallelujah! What a Savior!"

- *W. J. Siekman.*

## **"In Remembrance of Me"**

*"And he took bread, and gave thanks, and brake it, and gave unto them, saying,  
This is my body which is given for you; this do in remembrance of me." - Luke 22:19.*

THE Memorial\* links us with our brethren in all lands and all times. But in how vastly different circumstances has the sacred feast been observed during the past nineteen hundred years. Consider the first memorial, just a year after its inauguration by our Lord on that night in which he was betrayed. Can we picture the disciples gathering in response to love's request? It was no effort for them to remember him. Their memories were crowded with mental pictures of scenes in which he had been the central figure. The four Gospels put together record only the merest fraction of all that Jesus did and taught, with which they were familiar. As if it had been only yesterday they could recall his appearance, his dress, his bearing and gestures, and above all, the glory of God in his countenance. "Never man spake like this man," had been the testimony even of his enemies. What an indelible impression therefore must our Lord's teaching have made upon them. Think of being able to listen in memory to the sermon on the mount spoken in the voice of our Lord himself, and at the same time to be able to conjure up the whole scene! How wonderful to be able to visualize our Lord enacting some of those scenes with which the Gospels have made us so familiar, such as the cleansing of the lepers, the restoring of sight to the blind, causing the

lame to walk, casting out demons, cleansing the temple, rebuking the winds and the waves, walking on the sea, and even restoring the dead to life. How vivid and tragic must the closing scenes have been to them! -the triumphal procession on Palm Sunday, followed by the terrible cry of "Crucify him"; the sad procession from the judgment hall to the place called "Calvary," and the crowning horror when the three crosses were erected with Jesus in their midst!

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\*As noted on the back page of this issue, the appropriate time, this year, to commemorate the death of the antitypical Lamb, will be after sundown, Thursday, March 26.

## **MARY'S TREASURED MEMORIES**

As they gathered together for the first Memorial, each would have specially treasured memories of personal contacts with the Lord. Mary, the Lord's mother, would be able to go furthest back. If every mother's mind is richly stored with precious recollections of her firstborn, how transcendently more must Mary's have been! Possessing the secret of his birth, with what wonder and awe must she have watched her child's personality unfolding as he grew in wisdom and stature and in favor with God and man! She would recall the wrench when at the age of thirty he left the humble home to take up the work for which he had been born. The parting, however, had been softened by the thought that he had gone to lead the nation, as their Messiah, back to God, and to fulfill the angel's words given before his birth: *"He shall be great and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end."* How sorely tried her faith had been by subsequent events! With growing alarm she received the report concerning the hatred which he had been rousing against himself and of the plots of the rulers to destroy him. Then vividly before her mind would pass the final scenes. In helpless agony she had stood before the cross with her sister and the two Marys until she could endure no more and John had led her away. But now she understood the reason for it all, and all the wealth of her affection had been transformed into a passion of Divine love as she saw him wounded for her transgressions, bruised for her iniquity and the chastisement of her peace upon him. It was surely with trembling hands and eyes and heart that overflowed that she partook of those sacred emblems of that broken body and shed blood that had meant all the world to her!

## **WHEN JOHN AND ANDREW FIRST MET THE LORD**

Those among the disciples who could look farthest back were John and Andrew. At the first Memorial they would be recalling as they had doubtless done innumerable times before, the first meeting with the Lord on the banks of the Jordan. As the very first, and withal two of the finest of his disciples, the Lord had been no less interested in them than they had been in him. It had been a meeting never to be forgotten. What a wonderful evening they had spent together!

First impressions are lasting, and probably all would be specially recalling the circumstances in which they had first met the Lord. There was Nathaniel, he would be thinking again of how he had been making it a matter of prayer under the fig tree when the Lord gave him that heart searching glance, spoke those thought penetrating words, and gave him that splendid commendation which he would never forget as long as he lived. Nicodemus too would be there, but *no* longer timid. How he would recall again the events of that memorable night when the Lord had spoken to him those wonderful words of life. Little had he realized at the time the meaning of the saying addressed to him.

*"As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up."* As he thought of his Lord hanging there on the cross for his sins, he could now see something of its depths of meaning.

## **RECOLLECTIONS OF MARTHA AND MARY**

Martha and Mary would also be there with their precious store of personal recollections. How much the Lord had loved them and how frequently had he made their house his home. Never would they forget or cease to be stirred with deepest gratitude for that most wonderful of all the Lord's miracles performed on their behalf. The sisters could still hear the tones of that voice that



woke the dead and gave them beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness. And what about Peter and James, and John, the three so often singled out by the Lord for occasions of special intercourse with him. How much they would recall of personal contacts! As they partook of the emblems, surely their minds would go back to that wondrous vision on the mount of transfiguration when Moses and Elijah had spoken of the decease which he should accomplish at Jerusalem. Instances could be multiplied of how the early disciples would in the most natural and spontaneous way remember him. To them it would not be so much the Plan of God as the person of Christ that would be uppermost in their minds; not so much the doctrines of the Truth as the personal love of their Lord.

As we look forward to celebrating another Memorial we cannot but recognize a difference between ourselves and our brethren of whom we have been speaking. Unlike them, we can have no vivid personal recollection of the Lord as he was in the flesh. Our knowledge of the Man Christ Jesus is second hand, like most of our information on the subject, books forming the principal source of all our knowledge. God caused the New Testament to be written specially for that larger body of his brethren whom our Lord referred to as "those also who shall believe on me through their word." By its aid we too can remember him in all those incidents portrayed so simply and beautifully in the Gospels, using our sanctified imagination to make the scenes live before us. As compensation for our lack of first hand knowledge of the human life of our Lord, we have a much more complete knowledge than those first disciples of his resurrection life. The epistles written over quite a long period give evidence of how gradual was the growth into the fuller knowledge of the person and work of Christ. Even Peter refers to Paul's writings as containing some things hard to be understood. Following the epistles we have the added knowledge imparted in the Book of Revelation., giving us a history in advance of the whole of the Gospel Age and beyond. The disciples at the first memorial could look back only over the three and a half years of our Lord's earthly ministry; we can look back over nineteen centuries and see the Lord in the midst of the seven golden lampstands, watching over his people with patient, tender care.

### **FELLOWSHIP WITH THE RISEN CHRIST**

If our knowledge of our Lord in the flesh is of necessity second hand. not so our knowledge of the risen Christ. There is no child of God but has abundant occasion for remembering the Lord in respect to his own personal contacts. While it is true that *"the sands have been washed in the footprints of the stranger on Galilee's shore, and the voice that subdued the rough billows is heard in Judea no more"* it is also true that *"Warm, sweet, living, yet a present help is He, And faith has still her Olivet and love her Galilee."*

We must all have had personal contacts with the Lord else we have no right to a place at the Memorial feast. We have been cleansed from the leprosy of sin; blind and deaf to the things of God and the voice of God, our blind eyes have been opened and our deaf ears unstopped; dumb, he has opened our lips that our mouth should show forth his praise; crippled, he has given us power to stand erect and walk in his ways; dead in trespasses and sins, he has quickened us and made us sit together in heavenly places in Christ. These and countless other blessings are common to all God's people, yet each has had experiences in connection with them peculiarly his own. The members of the New Creation are not mass produced. The Lord has an individual plan for every individual life. The memorial is an occasion for remembering him with deepest gratitude for all the peculiarly personal expressions of his love. It is here that we are apt to fail most. Like the babe, which, though the object of maternal love's unremitting attention and tenderest care, is yet all unconscious of it, so we, often take for granted, accept as coincidence,

receive as a matter of course, the mother love of Jesus expressed towards and experienced by every one of his "little children."

Each Memorial as it comes and goes shortens the time that yet remains to the Church on earth. In the atomic bomb God seems to have given to the world his ultimatum, with a time limit that is very short. The choice is now before them, of chaos or Christ, and the decision cannot be long delayed. If the end of Satan's empire gives evidence of being so near, then nearer still is the end of the Church on earth. The next Memorial for all we know may be the last. It almost certainly will be the last for some. Let us go forward with this solemn thought in mind, not only looking back to the cup which our Lord drank to the bitter dregs at Calvary and in which we are privileged to share, but also forward to the ineffable joy, which awaits us, of being permitted to drink the wine new with him in the Kingdom of God.

- *Bible Study Monthly*, Eng.

## **"We Shall Be Like Him"**

We shall be like him. O, how rich the promise!  
What greater could our Father's love prepare?  
Few are the words, and softly are they spoken,  
But who shall tell the glories hidden there?

We shall be like him, for we'll have his nature,  
He'll lift us up and with his glory bless;  
He took our sin, O wondrous condescension!  
That he might clothe us in his righteousness.

He bore our sickness, fainted with our weakness,  
That he might give us perfect strength and health  
He walked with us in poverty and hunger,  
To make us sharers of his boundless wealth.

We shall be like him, raised above all weakness,  
Forever past all weariness and pain;  
Even death itself shall have no power to touch us,  
When like our risen Lord with him we reign.

While now in gracious love he calls us brethren,  
And we his spotless robe with gladness wear,  
Faith grasps the promise of the glorious future  
"We shall be like him when he shall appear."

O, what has earth our thirsting souls to offer,  
Compared with that abundant life to come?  
How poor its pleasures and how dim its splendor,  
Beside the glory of the promised throne!

- S. M. Hodgdon.

## With Unveiled Face

*"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." -- 2 Corinthians 3:18.*

THE *American Revised Version* (A.D. 1881-1885, edited A.D. 1901) translates: "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the spirit." In the *margin* an alternative translation is given: "reflecting as a mirror." The *American Revised Standard Version* (1952) also retains "beholding" in the *text* but gives "reflecting" in the *margin*.

It has been held that "reflecting" must be rejected on three grounds: (1) grammatical form, (2) context, and (3) doctrine. Let us examine the question from these three points of view.

### GRAMMATICAL FORM

In regard to the grammatical form of the Greek word, the writer is without qualification to pass on the question. In the three translations above quoted, it will be noted that "beholding" is preferred. However, "reflecting" is given in *Weymouth's* translation and appears in *Rotherham's*. It is preferred in the *Cambridge Bible for Schools and Colleges*, and also in the *Devotional Commentary* published by the Religious Tract Society; and, in addition to the *margin* of the *American Revised Version* and the *American Revised Standard Version*, is adopted *in the text* of the *English Revised Version*.

In the light of the foregoing, there would appear to be plenty of scholarship of the highest type in favor of "reflecting," and in the presence of such testimony we do not know that "laymen" such as the writer, can reach any other conclusion than that, so far as its grammatical form is concerned, the word is capable of being so rendered. *Moffatt's* translation reads: "We all *mirror* the glory of the Lord," and in a note on the verse, *Rotherham* comments: "If we could say so, 'Mirroring,' both 'receiving' and 'reflecting.'"

Another eminent writer, J. E. McFayden, in the *Interpreter's Commentary on the Epistles*, although himself preferring "beholding," admits that "reflecting" is possibly correct. He writes: "The word *kat-optrizomenoi* has been the subject of much dispute; the two possible meanings are given in the (*English*) *Revised Version*, margin and text respectively -- *beholding* and *reflecting* (as in a mirror). The active voice means 'to show in a mirror,' and the precise force of the middle [voice] must be determined by the context."

### CONTEXT

In examining the context we find that St. Paul is here contrasting the glory attending the "ministration of death" (the Law) with the far greater glory of the "ministration of the spirit" (the Gospel) -- see verses 7 and 8. However, there is some difference of thought as to the points of contrast he is making. We submit the following to the consideration of our readers:

To properly understand the passage it seems necessary to keep in mind the fact that one of the prominent purposes, if not the main idea of the Epistle, is that of vindicating the Apostle's own preaching and conduct. In other words, and because it was necessary in the interests of the true

Christians in Corinth, lie is, in this Epistle, making a "fool" of himself (so his enemies would say) by "boasting." (11:16, 19, 23, etc.) And it is important to observe that even so magnificent a subject as the contrast between the old and the new dispensations *is incidental to this "boasting,"* and is introduced into the Epistle primarily because when rightly understood, such contrast will materially contribute to the Apostle's personal vindication. Consistently *with this purpose,* the contrast he is here presenting is not between Moses and Jesus, as many appear to think, but between Moses and himself. "We," he says, speaking of himself, "use great plainness of speech and not as Moses," etc. - 2 Cor. 3:12-13.

We next inquire: In what respect does the Apostle contrast himself with Moses? To answer this question it is necessary to refer to the narrative in Exodus 34:29-35. Here we read that when Moses appeared from communing with Jehovah, the children of Israel were at first afraid *to come near him because of his shining face,* but that he overcame their fears and *with unveiled face talked with them.* Then having, *with shining face,* delivered Jehovah's message, *and not until then,* he put the veil on (a point misrepresented in the *Authorized Version,* which in Exodus 34:33 wrongly reads "till" for "when"). That this procedure was invariably followed may be seen from the remaining verses of the Exodus passage.

No reason is assigned in Exodus as to why Moses veiled his face, but the Apostle does not infer, as many students of the Bible do, that it was to hide the reflected glory of the Lord, which shone from his countenance. Recognizing the fact that the delivery of Jehovah's message *was accompanied by the shining face,* the Apostle infers from the donning of the veil *immediately afterwards,* that the glory began thereafter gradually to vanish, and *the veil was to hide its evanescence.* - 2 Cor. 3:13.

Quoting from Moffatt's translation we read: "Such being my hope then, I [Paul] am quite frank and open-not like Moses who used to hang a veil over his face to keep the children of Israel *from gazing at the last rays of a vanishing glory.*" - 2 Cor. 3:12-13, italics ours.

Moses, then, had something to hide, namely the fact that the glory of his countenance was a fading glory. True "reflection," though the glory of his countenance was, of Jehovah's own shining countenance, and symbolizing, as it did, the glory of the Mosaic dispensation, it was but a vanishing glory. The Apostle, on the contrary, had nothing to hide. The Gospel he ministered was not transient but permanent-"everlasting." (Rev. 14:6.) He "reflected" or "mirrored" it *continuously.* His opponents might accuse him of dishonorable practices, but such accusations were false. "Boasting" in the surpassing glory of the Gospel, and in the firm conviction that its glory will never fade before a yet greater glory, he assures the Church at Corinth that, unlike even Moses, he had nothing to conceal, but at the risk of being accused of self-commendation, preached with confidence, frankness and courage. True, his Gospel was veiled to some, but only to those whose minds were blinded by the Adversary. (2 Cor. 4:3, 4.) But so far as his own personal intentions were concerned, he says: "I disown those practices which very shame conceals from view; I do not go about it craftily; I do not falsify the Word of God; I state the truth openly and so commend myself to every man's conscience before God." - 2 Cor. 4:2, *Moffatt.*

After 2 Cor. 3:13 the Apostle's argument proper would appear to be resumed in 2 Cor. 4:1 -- "Therefore, seeing we have this ministry [Oh! how glorious a ministry contrasted with even that of Moses], as we have received mercy, we faint not. But there is another lesson which the metaphor of the veil has stirred in his mind, and he pauses long enough to give it expression. It was not alone from the Israel of Moses' time that the *transience* of the Law Dispensation was veiled. It was veiled also from the Israel of his own day. And this lesson, by a slight variation in the metaphor of "the veil" he proceeds to press. "Even unto this day, when Moses is read, the veil

[of prejudice, etc.] is upon their heart" (2 Cor. 3:15), and thus they still think of their covenant as permanent. It is only when any one of them turns to Christ that the veil is taken away and they recognize that the glory of the old covenant is a fading glory.

This happy thought, that others besides himself had had the veil removed from their eyes, suggests yet another contrast. The Old Covenant was ministered by a single man, Moses, but *the New Covenant is to be ministered by the entire membership of the Christ Company*. "We all," says he (referring, in our understanding of the passage, to all Christians, who have consecrated themselves to walk in the footsteps of Jesus, even unto death), "with unveiled face behold, reflect, mirror, the glory of the Lord." - 2 Cor. 3:18.

In their consideration of this passage some hold the thought that the Apostle does not here refer to any veil that may have been lifted from our eyes, but, understanding him to be contrasting Moses with Jesus, refer to the "unveiled face of our Master Jesus Christ." But we submit, and in the foregoing paragraphs we have sought to show, that the contrast is not between Moses and Jesus but, in the first place, between Moses and Paul, and next between Moses and the entire Church. In this view of the context it appears that the Apostle does indeed refer to the veil, now happily removed, which used to be on our hearts. We might have expected him to say "We all with unveiled hearts" (in view of the word he uses in 2 Cor. 3:15), but the metaphor of the veil is not worked out with strict consistency, but is varied somewhat in the same way as he varied the metaphor of "the epistle" earlier in the chapter. (2 Cor. 3:1.) There, it will be remembered, "the epistle" in one place is said to be written on Paul's heart (2 Cor. 3:2), while in another place it is said to be written on the hearts of the Corinthians themselves (2 Cor. 3:3), yet the meaning is not difficult. So here, the veil is at one time on the face of Moses (2 Cor. 3:13), at another it is on the heart of Israel. (2 Cor. 3:15.) But the thought of the Apostle seems clear. Just as Moses reflected the glory of the Old Dispensation, so did Paul reflect the glory of the New. Just as Moses reflected the glory of the Old Dispensation, so do we, the Church, reflect the glory of the New. Unlike Moses, Paul needed no veil, neither do we, but, like Paul, we may continuously reflect the surpassing glory of the Gospel Dispensation. "Reflecting" in this view of the matter does not appear to be out of harmony with the context, while *Moffatt's* translation: "We mirror," together with *Rotherham's* interesting comment "'Mirroring,' both 'receiving' and 'reflecting,'" to our mind still further illuminates the passage.

## DOCTRINE

One further point: To some minds the thoughts contained in the words "beholding" and "reflecting" are incompatible -- in doctrinal conflict -- and must, therefore, mutually exclude each other. In this view, the one who "beholds" remains passive; the change which takes place in the "beholder" is clearly seen to result not from anything he did, but from the influence of the One beheld. On the other hand, so such reason, "to reflect" is an activity accomplished by the "reflector" and, therefore, his transformation, resulting as it does from his own efforts, must be held attributable to the individual himself. Those who thus reason believe the translation "reflecting" must be rejected as in conflict with the general tenor of Scripture which teaches that our transformation is "all of grace."

To our understanding "beholding" and "reflecting" are not incompatible but complementary to each other. It is impossible to *truly* behold, without *faithfully* reflecting. The faithfulness of the reflection is always a certain indication of the clarity of the vision. Nay, more than this, it is the *only* certain indication of it. And where Christ is not reflected it is reasonable to conclude that he is not beheld. "I will show thee my faith [and my clearness of vision] by my works [my reflecting]."

"One ship sails east, another west,  
By the self-same wind that blows;  
It is not the gale,  
But the set of the sail,  
Which determines the way they go.

"Like the winds of the sea  
Are the ways of time,  
As we voyage along through life;  
'Tis the set of the soul,  
That determines the goal,  
And not the calm or the strife."

While, therefore, for the purpose of clearness in thinking, we may separate in our minds the two ideas, "beholding" and "reflecting," we should ever remember that they are inseparable in fact.

### **RECEIVING AND OBEYING**

It was not an advocate of "great works," of "much preaching," of "converting the world in this Age," etc, but our beloved Brother Russell himself who, in commenting on 1 Peter 1:14, 15, wrote: "Some Christians have the erroneous idea that Gad does all the fashioning, and that his children are to be merely passive in his hand; but Peter does not so express it. He exhorts us to fashion ourselves according to the divine instructions." Brother Russell elsewhere reminds us that "our Lord always links the progress and development of our spiritual life with our *receiving* and *obeying* the truth," and in a direct reference to 2 Cor. 3:18 he wrote: "This change comes in proportion as we 'behold the glory of the Lord' - in proportion as we come to appreciate and *learn to copy* the grandeur of the divine character."

- P. L. Read.

## Separatism and How It Was Met

*"Some indeed preach Christ even of envy and strife. . . . What then? . . . Christ is preached; and I therein do rejoice, yea, and will rejoice. " - Phil. 7.:12-18.*

WRITING from his prison at Rome to the friends of Jesus in Philippi, the Apostle, after his gracious greeting, goes on to meet their loving anxieties as to himself, and the Gospel which had been committed to his trust. A devotional writer from whom we have frequently quoted in these pages has translated and interspersed an explanatory paraphrase of the passage, and written very helpful and instructive comments thereon, which we take pleasure in submitting to the attentive consideration of our readers, as follows:

"Now I wish you to know, brethren, that my position and circumstances have come out, have resulted, rather for the progress of the Gospel message and enterprise than otherwise; so that my bonds, my imprisonment . . . are become unmistakable as being in Christ; as due to no social or political crime, but to the name and cause of the Messiah of Israel, the Savior of the world. This is the case in the whole Praetorium, in all ranks of the Imperial Guard, and among other people in general. And another result is that the majority of the brethren in the Lord, the converts of the Roman mission, feeling a new confidence in connection with my bonds, animated by the fact of my imprisonment, realizing afresh the glory of the cause which makes me happy to suffer, venture more abundantly, more frequently, more openly, fearlessly to speak the Word, the message of Christ, of the Cross, of Truth, of Life. There is a drawback in this welcome phenomenon; some indeed actually for envy and strife, while others as truly for goodwill are proclaiming the Christ. The latter are at work thus from motives of love, love to the Lord and to me his captive messenger, knowing that on purpose for the vindication of the Gospel I am posted, (as a soldier fixed by his captain's order) here. The former from motives of faction, partisanship in a self-interested propaganda of their own opinions are announcing the Christ, not purely, thinking and meaning to raise up tribulation for me in my bonds; as so easily they can do, by detaching from me many converts who would otherwise gather round me, and generally by the mortifying thought of their freedom and activity in contrast to my enforced isolation. Shall I give way to the trial, and lose patience and peace? Must I? Need I Nay; what matters it? Is not the fiery arrow quenched in Christ for me? Is it not thus nothing to me? Yes-yet not nothing after all; for it brings a gain; it spreads the Gospel so much further; so that to my 'What matters it?' I may add, Only in every way, fair or foul, Christ is being announced; and in this I rejoice, aye, and Rejoice I shall; the future can only bring me fresh reasons for a joy which lies wholly in the triumphs of my Lord, and can only bring fresh blessings to me his vassal.

"The passage before us is interesting . . . because of the light it throws on the very early rise of a separatist movement in the Roman mission-church, and on the principles on which St. Paul met it. Extremely painful and perplexing the phenomenon was, though by no means new in its nature to St. Paul, as we well know. It was a trouble altogether from within not from without. The men who 'preached Christ of envy and strife' bore evidently the Christian name as openly as their sincerer brethren. They were . . . members of the community of the Gospel. And their evangelization was such that St. Paul was able to say, 'Christ is preached'; though this does not mean, assuredly, that there were no doubtful elements mingled in the preaching. Now for them, as for all the Roman Christians, he had every reason to regard himself as the Lord's appointed center of labor and of order. There he was, the divinely commissioned Apostle of Christ, at once the teacher and the leader of the Gentile Churches; only a few short years before he had written to these very people, in his inspired and commissioned character, the greatest of the Epistles. Yet now behold a separation, a schism. That such the movement was we cannot doubt. These 'brethren,' he tells us,

carried on their missionary efforts in a way precisely intended to 'raise up trouble' for him in his prison. The least that they would do with that object would be not only to teach much that he would disapprove of, but to intercept intercourse between their converts and him; to ignore him altogether as the central representative of the Church at Rome; to arrange for assemblies, to administer baptisms ... wholly apart from the order and cohesion which he would sanction, and which he had the fullest right to enjoin. All this was a great evil, a sin, carrying consequences which might affect the Christian cause far and wide. Is it not true that no deliberate schism has ever taken place in the Church where there has not been grievous in the matter -- on one side, or on the other, or on both?

### **"DISCERNED THINGS THAT DIFFER"**

"Yet how does the Apostle meet this distressing problem? With all the large tolerance and self-forgetting patience which come to the wise man who walks close to God in Christ. No great leader, surely ever prized more the benefits of order and cohesion than did St. Paul. And where a fundamental error was in view, as for example that about Justification in Galatia, no one could meet it more energetically, and with a stronger sense of authority, than he did. But he 'discerned things that differ.' And when, as here, he saw around him men, however misguided, who were aiding in the 'announcement' of the Name and salvation of Christ, he thought more of the evangelization than of the breach of coherence, which yet most surely he deplored. He speaks with perfect candor of the unsound spiritual state of the separatists, their envy, strife, and partisanship. But he has no anathema for their methods. He is apparently quite unconscious of the thought that because he is the one Apostle in Rome grace can be conveyed only through him; that his authority and commission are necessary to authenticate teaching. . . . He would far rather have order, and he knows that he is its lawful center. But 'the announcement of Christ' is a thing even more momentous than order. He cannot stay to speak of that great but inferior benefit, while he 'rejoices, aye, and is going to rejoice,' in the diffusion of the Name and salvation of the Lord.

### **CHRIST ALL IN ALL**

"It is an instructive lesson. Would that in all the after ages the Church had more watchfully followed this noble precedent! The result would have been, so I venture to hold, a far truer and stronger cohesion, in the long run, than we see, alas, around us now.

"What was the secret of this happy harmony of the love of order and the capacity for tolerance in the mind of St. Paul? It was a secret as deep but also as simple as possible; it was the Lord Jesus Christ. Really and literally, Jesus Christ was the one ruling consideration for St. Paul; not himself, his claims, position, influence, feelings; not even the Church. To him the Church was inestimably precious, but the Lord was more. And all his thoughts about work, authority, order, and the like, were accordingly conditioned and governed by the thought, What will best promote the glory of the Lord who loved us and gave himself for us? If even a separatist propaganda will extend the knowledge of him, his servant can rejoice, not in the separatism, not in the unhappy spirit which prompted it, but in the extension of the reign of Jesus Christ in the human hearts which need him. Surely, even in our own day, with its immemorial complications of the question of exterior order, it will tend more than anything else to straighten the crooked places and level the rough places, if we look, from every side, on the glory of the blessed Name as our supreme and ruling interest."

-The Herald.



## Wise Counsel From a Faithful Pastor

*"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." - Gal, 5:1.*

THE impression very widely prevails that the battle for Christian liberty has been fought and won. So far as regards precaution of the more active kind, this is the case in the larger part of the civilized world. The right of the minority to free speech and free action in the line of conscientious conviction, is, in theory at least, conceded.

But it is a mistake to assume that because harsh laws have been softened, human nature has been radically changed. The grosser forms of persecution have disappeared, but subtler forms remain. The intolerant spirit has survived the death of many institutions by which tolerance was once manifested. Christian liberty is still, in a considerable degree, conceded only in theory. Men still endeavor to punish those who have the temerity to differ from them.

There is no cause for astonishment at this manifestation of inconsistency. It is one of the curious things in human history to see how generally the persecuted have become in turn the persecutors the moment the power was lodged in their hands. And why? Because the true principle of Christian liberty had not been grasped, and is to this day apprehended by only a few. The right of any body of men to differ from others has always been claimed by them; there is no novelty in that. From the beginning, every Christian sect that has arisen has vehemently contended for its right to differ from others. It has protested against persecution -that is to say, the persecution of itself by others. But in few cases has any sect conceded the right of others to differ from it, or forbore to persecute when it had the power. And in our own day each man is prompt to claim and assert the right to think for himself, but how loath most are to concede the equal right of all other men to think for themselves. Every one resents any attempt to coerce him into the avowal of anything that he does not honestly believe, but how few fail to attempt to coerce others.

The true doctrine of Christian liberty is not our right to think for ourselves, but the right of the other man to think for himself. There is no danger now that our right will not be insisted upon and enforced, particularly if our thinking happens to fall in with that of the majority. It is the other man's liberty that is in danger, particularly if he is in the minority. It is his liberty that demands defense at all hazards; for, if liberty is denied him, how long will it be conceded to us?

To demand liberty for the other man, even when he differs from us, is not to admit that truth and error are essentially one, or to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all our might what he teaches, to denounce it as a deadly error. But this may be done without identifying the man with what he teaches, and without the display of the spirit of intolerance and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the truth, and yet faithfully to recognize the equal rights of all men to free thought and free speech, is not always an easy task. The two may, however, be combined. And nothing can be more certain than that the preservation of Christian liberty for any is conditioned on the concession of that liberty for all.

It was over 80 years ago when the foregoing paragraphs appeared in the N.Y. Examiner. Evidently they appealed strongly to our late Pastor, for he published them in full in his Journal (Reprints R203).

Since many of our readers do not have access to the Reprints, and in the conviction that this counsel on Christian liberty applies equally to our times, we republish it here, with our hearty endorsement.

- Ed. Com.

## The Question Box

*"We shall not all sleep, but we shall all be changed." "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them." - 1 Cor. 15:51; 1 Thess. 4:16, 17.*

### *Question:*

As you know, differing views are held by sincere, consecrated brethren on the scriptures cited. It would be appreciated, therefore, if you would discuss them in *The Question Box*.

### *Answer:*

Perhaps it would simplify our discussion of the points on which views differ, if we first noted that there are some important *areas of agreement*. These include the following

- 1) The events mentioned in these texts are to occur in connection with our Lord's Second Advent.
- 2) These events refer to the true church only -- not to the remainder of mankind, whose future is not under consideration in these texts.
- 3) The true church, in the Apostle's view, is seen to be (temporarily) composed of two groups, namely, the "dead" and the "living"; -- the "dead" being those who had already died at the time the Apostle wrote, and all others who would die prior to our Lord's Second Advent; the "living" being those who would not have died, but who would be living at that time.
- 4) The "dead" (in the previous paragraph) are really dead at the time mentioned; -- not living in any sense of the word.

So much for areas of agreement. We turn next to some *points on which views are known to differ*.

Let us first examine the Greek word translated "sleep" in 1 Cor. 15:51. It is a form of *koimaomai*. Scholars are agreed that it means "to fall asleep." It occurs eighteen times in the New Testament. (See page 426 of *The Englishman's Greek Concordance of the New Testament*). Generally it is associated with death and thus conveys the thought of falling asleep in death.

However, in 1 Cor. 15:51, the form is that of a verb in the future tense, passive voice and indicative mood. This may be seen from the change in its spelling. It is here spelled *koimethesometha*. In this form it *may properly be translated* "be asleep" or "be sleeping." This, too, no scholar would dispute. (Examples of the translation "be asleep" may be seen in the Diaglott interlinear and in Young's Concise Critical Comments, while "be sleeping" is given in a marginal note on 1 Cor. 15:51 in *The Companion Bible*. (See also page 983 in the *Englishman's Greek Concordance of the New Testament*).

From the foregoing it will be seen that the Greek is capable of two translations, each *grammatically* permissible; -- that is to say, each conforming to the rules of grammar. These two translations are:

- 1) "We shall not all fall asleep (in death)."
- 2) "We shall not all be asleep (in death)."

When we come to carefully examine these translations, however, as we will do in a succeeding paragraph, we will see that they vary considerably in their meaning. This being the case, it is clear that only one of them can correctly reflect the Apostle's thought. The problem is to determine which of the two does so.

Since neither of them may be rejected on grammatical grounds, a translator is under the necessity of turning to the context for guidance. Since he cannot choose both, he is compelled to adopt the translation which, in his judgment, best suits the context.

It is at this point, therefore, that there is introduced, not only in an exposition, but also in a translation, *an element of interpretation*. This being true, a translator, with the very best of intentions, may produce a faulty translation, *and will do so, if he misunderstands the context*.

In view of the fact that most Bible scholars indicate, in their translations, a preference for "fall asleep," it would ill become me to write, dogmatically, in favor of "be asleep." Yet the conviction is strong with me that *the context requires that translation*. In the spirit of a disciple, therefore, and not in that of a master, the following paragraphs are submitted to the consecrated judgment of each individual reader. Such must, of course, understand that they are perfectly free to accept or reject them, or any other exposition ever offered in these pages.

On the assumption, then, that the phrase which *may grammatically* read "We shall not all be asleep" is in fact, the translation which correctly reflects the Apostle's thought, let us see how well it fits the context. If it be asked: "*When will this be true?*" the answer is to be found in the context. It is to be true at the time of our Lord's return. *At that time*, while some of the church will be asleep (in death), the Apostle declares that this would not be true of them all.

Again, if this translation be the correct one, it will be seen that a number of commonly held views are not sustained. Note, for example, that *in its light*, the Apostle is not to be understood as saying that those who are alive and remain will not die, nor that they will. He is not to be understood as saying that they will "fall asleep" in death, nor that they will not. While he will, in due time (indeed, he does, in his next phrase) tell us what is going to happen to the church at our Lord's return, *he does not do so in the phrase we have been discussing*. Here, if our preferred translation be correct, he says only the one thing, namely, *that when our Lord returns, not all the church will be asleep*.

In his next phrase, the Apostle proceeds to show that, at the time of our Lord's return, *the entire church* (whether asleep in death or (live as human beings) are to share in an experience *common to them all*. His words are: "We shall *all* be changed."

In the case of those who will be sleeping, their change will be accomplished by a resurrection, as the Apostle notes in 1 Cor. 15:52. In the case of those who are alive and remain, their human nature must also be surrendered (in death) if they are to share *in* the First Resurrection. (Rev. 20:5, 6.) By remaining faithful *unto death* (Rev. 2:10), and only by so doing, these too, are to "attain unto the resurrection *from* dead ones." (Phil. 3:11 Diaglott); that is, they will *thus* qualify (and only thus) for a share in our Lord's own resurrection. (Acts 26:23). They cannot, with flesh and blood bodies (i.e. with human nature) inherit the kingdom of God, as the Apostle has previously stated. - 1 Cor. 15:50.

The change to be experienced by all the members of the church will be stupendous. It will be from corruption to incorruption; from mortality to immortality. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him." - 1 John 3:2.

This change will be so sudden as to occupy no appreciable space of time and so the Apostle illustrates it by saying that it will be in a moment, in the twinkling of an eye. - 1 Cor. 15:52.

Again, after having said this, he goes on to tell us *when* that is to be. It is to be, he says, "at the last trump."

In this phrase the word "at" is an unfortunate translation. Reference to the Diaglott interlinear shows that the meaning is "in." Rotherham uses the word "during." We shall be changed "in a moment" *in* or *during* the last trump.

The last trump is the last in a series of seven and, like the previous six, is symbolic, as students of the Book of Revelation are aware. They represent seven great periods of time and their events. It is sufficient here to say that we find ourselves today in the midst of the very events which mark the sounding of the seventh trumpet. The increase of knowledge, the angry nations, taken in connection with time prophecies, establish this as a fact. Its fulfillment extends through a period of 1,000 years. Its events mark and coincide with all the various features of the Millennial reign of Christ.

Each member of the Church then, those who are asleep in death at the time when Christ returns, and those who will be living at that time, will be changed, in a moment, during the sounding of the seventh trump.

Will they all be changed in the same moment? Some so hold and teach. Let us see if this thought is a scriptural one.

Had this question been limited to those in Christ who are asleep at the time of his return, and the question asked: "Will all *these* experience their resurrection change in the same moment?" I would reply: "I know of no scripture which teaches otherwise, and I know of no good reason why this should not be."

However, if the question remains as first presented: "Will they all (those asleep in death and those who will be living) -- will all *these be* changed in the same moment?" my reply must be, on the word of an inspired Apostle: "No." In 1 Thess. 4:16, 17 the Apostle Paul makes this very clear. His words are: "The dead in Christ shall rise *first*: then (i.e. *afterwards* -- see Diaglott) we which are alive and remain shall be caught up together with them."

In addition to 1 Thess. 4:16, 17 there is another scripture which bears on the question, namely, Rev. 14:13. Here we read: "Blessed are the dead which die in the Lord from henceforth." Evidently, from a particular point of time, "the dead which die in the Lord" are to experience a unique blessedness. If I understand this passage correctly, the point of time represented by "henceforth" is that of our Lord's return. Those who are living at that time, and other footstep followers of the Master born later, are those spoken of as "the dead which die in the Lord" from that time. These, not all in a single moment, but one by one, will end their course-die as human beings. -- However, they will not need to sleep, even for a moment; and in this lies their unique blessedness.

To sum up what has been said foregoing: The dead in Christ are to experience their resurrection change *first*, all of them probably in a single moment of time. *Afterwards*, the living are to be dealt with. These, one by one, each in a moment of time, but not necessarily the same moment, will be changed. And the change of the entire church, both those asleep and those living, will be accomplished *during* (the beginning of) the seventh trump period.

One related question remains. It has to do with the Greek word *hama* translated in 1 Thess. 4:1.7 by the word "together." In recent weeks the question has reached us from several quarters as to how the Apostle's use of this word is to be harmonized with his earlier statement. In other words, he has said that the (dead are to be raised *first* and that it is not until *afterwards* that those Who are alive and remain are to be dealt with. How can this be, if both divisions of the church are to be caught up *together*?

In seeking the solution to this difficulty, the preferred method is to locate every place in the New Testament in which *hama* appears and study that word in the light of its context. This we plan to do, the Lord willing, in our next issue.

"Some day of days! Some dawning yet to be  
I shall be clothed with immortality!  
And in that day I shall not care  
That Jane spilt candle grease upon the stair.  
It will not grieve me then, as once it did,  
That careless hands have chipped my teapot lid.  
I groan, being burdened. But in that glad day  
I shall forget vexations of the way.  
That needs were often great when means were small  
Will not perplex me then at all.  
A few short years at most (it may be less)  
I shall have done with earthly storm and stress,  
So, for this day, I lay me at Thy feet.  
Oh, keep me sweet, my Master; keep me sweet!"

- P. L. Read

## Ministry of the Word

*"Where there is no vision, the people perish." - Proverbs 29:18.*

THE year 1963 (\*) draws to a close and provides a time for retrospection. Many startling events have taken place in the world during this year, culminating in the assassination of President Kennedy. As students of the prophetic Word, we may trace the hand of God in earth's affairs and, with the opening of a new chapter, look forward to further fulfillments relating to Messiah's kingdom, shortly to be ushered in.

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(\* ) This report of Brother Muir's 1963 Pilgrim ministry did not reach us in time to be included in the January issue. However, we are sure it will make welcome reading now. - Ed. Com.

Christ set the keynote of our expectations in his review of the Gospel Age when he said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28). It is many years now since the things referred to *began* to find fulfillment. Today, as the aftermath of two World Wars, "the distress of nations, with perplexity," which our Lord foretold, is everywhere manifest.

The Lord's people are by no means exempt from these experiences, so troublesome to mankind in general. Nevertheless, they are enabled, by faith, to look behind the clouds, and see their silver linings. Through the centuries their prayer has been "Thy kingdom come, thy will be done in earth as it is in heaven"; and now that they see the momentous events taking place before their eyes, they are filled with a quiet joy and a rejoicing spirit because they know that their "deliverance draweth nigh."

It was with these and similar thoughts that I commenced another year in the Institute's Pilgrim ministry. The trip took me first through the southern States to the Midwest; then through southeastern Canada into New York State and thence into New England. Later my itinerary took me south along the Atlantic seaboard back into the southern States, and to my home in St. Petersburg, Florida. In all, the journey totaled some 16,000 miles, mostly by automobile. I am glad to have the privilege of witnessing here to our heavenly Father's loving care and over-ruling providence throughout the journey, and to express my gratitude to the brethren, both for their kind hospitality and for helping together by their prayers. The knowledge that I was being remembered thus, brought a sense of tranquility of mind. Sister Muir, too, who was not able to be with me much of the time, was strengthened in a similar knowledge that friends everywhere were mentioning our names regularly at the throne of heavenly grace. Our other Pilgrim brethren, I am sure, will bear me witness when I say that nothing is more encouraging than the realization that we are being remembered "before our Father's throne."

It was my privilege to attend a number of conventions along the way, from each of which I received much spiritual refreshment, both from the messages delivered from the platform as well as from the fellowship enjoyed. It was particularly gratifying to note a growing disposition on the part of the brethren in general to "keep their lamps trimmed and burning" in readiness for whatever 1964 might bring.

A keen sense of loss was experienced here and there as we visited in places where some of the friends we have known and loved "through the years" were missing -- their earthly journey having ended. While we rejoice for them, we cannot but miss the calm, settled faith of such, which had proved such a source of strength to us in other days.

From time to time, where circumstances permitted, we held "audience-participation" meetings. These have the characteristics of studies, question meetings, testimony meetings, all blended in a happy spirit of fellowship. Such meetings provide opportunity for exchange of viewpoints on points of doctrine on the one hand, and on the other give guidance as to the practical application of Christian principles as they are worked out in matters of everyday life. They are not intended to displace discourses, but where circumstances indicate, they offer an interesting and profitable change in the form of service. They serve also as useful supplements to the articles and Question Box discussions in the Herald which, it was a pleasure to note, continues to hold a warm place in the minds and hearts of the brethren.

Perhaps the point of chief emphasis in all our fellowships along the way was the evident determination on the part of all to continue in the good way, setting their affections on things above, remembering that their hopes as new creatures are heavenly, and that with the evidence multiplying that the great change of dispensations long foretold is at the doors, they should give earnest heed to the Apostle's words: "Seeing that all these things shall be dissolved, what manner of persons ought ye to lie" - 2 Pet. 3:11.

So we give thanks to our heavenly Father for another year of guidance, and watch care and look forward to 1964 with confidence, being deeply interested in the final gathering borne of the saints. Continued trust in the Lord and his many responsive providences in our lives develops a personal intimacy and delight in Him. When heart answers to heart, when pleading prayer brings recognized answers of peace, we know the abiding presence with us of the Father and the Son. With the thought of divine protection ever with us no matter how severe may be the storm that rages about us, we are never in despair. Those in real heart sympathy with our Father see him as the fountain of all goodness, truth and blessing. To them he is the one altogether lovely. His law is their delight. His friendship and love their very life.

Surely such as these have the desires of their heart and no good thing will be withheld from them. Their fervent prayers avail much, and in the Lord's good time their righteousness, however much it may glow be misunderstood and misrepresented, shall be brought forth as the light. Even while we remain here as aliens and foreigners in the enemy's land, we shall be nourished, materially and spiritually, and shall rejoice and be glad in the "house of our pilgrimage."

"I cannot read his future plan,  
But this I know;  
I have the smiling of his face  
And all the refuge of his grace,  
As on I go."

- A. L. Muir

## Notice of Annual Meeting

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

In 1962 and again in 1963, our Annual Meeting was held in September at Atlantic City. This year our directors have given favorable consideration to the suggestion that the meeting be scheduled for the usual date (first Saturday in June) but that it be held in the Middle West. Among other reasons for this choice was the suggestion that such a location would enable quite a number of friends to be present who reside in that area, and who, on account of the distance (to Brooklyn or Atlantic City) have not hitherto had the opportunity of attending.

When the Cicero, Illinois Ecclesia heard of our discussions, they were prompt to offer us the use of their own church facilities. Not only so, but they expressed the desire to cooperate further, by having their Accommodations Secretary handle all Room and Meal arrangements for friends coming from a distance. Furthermore, they said they would plan a one-day Convention for the next day (Sunday, June 7) about which you will no doubt hear in a forthcoming issue of their "Berean News." Needless to say, our directors were very glad to accept their kind invitation. Accordingly the next Annual Meeting of the Institute will be held (D.V.) Saturday, June 6, at 2:00 p.m. in the auditorium of the Berean Bible Students Church, 5930 West 28th Street, Cicero, Illinois 60650.

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

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

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

In order to participate in the election of directors at the next annual meeting, any one, not already a member, who desires to apply for membership should do so promptly as, according to our bylaws, "the registration of such membership must be made twenty days prior to the election."

Members of the Pastoral Bible Institute are hereby reminded of the privilege which is theirs of nominating in the pages of this journal the brethren they wish to elect as directors for the fiscal year 1964-65.

The brethren whose term of service will expire are: F. A. Essler, J. C. Jordan, A. L. Muir, J. T. Read, P. L. Read, W. J. Siekman, and P. E. Thomson.

The brethren named above are pleased to report that a spirit of Christian love and harmony exists in their midst; and they have every reason to believe that the Lord has seen fit to bless their association in this ministry. They realize, however, that those carrying on any work may fail to



see opportunities for improvement and expansion apparent to others not charged with such responsibility, and that for this reason changes in office sometimes have beneficial effects. They therefore urge upon all the members of our Institute that they make this a special occasion for prayer, that our Father's will may be expressed in the vote of the members. If after prayerful meditation any are led of the Lord to nominate brethren, and will forward the names and addresses of such brethren so as to reach this office on or before April 10, 1964, such names will be published in the May-June issue of the "Herald," that all members may have an opportunity of voting for them.

## **Recently Deceased**

Earle C. Baldon, Dayton, Ohio  
Olive Clark, Sarasota, Fla.  
W. Westcott Fetner, St. Louis, Mo.  
Gerard Kearney, Belfast, N. Ireland.  
Helen C. Nagle, Sunbury, Pa.  
Rena Robison, Newark, N.J.  
Norma Rudd, Chicago, Ill.  
Stephen Sass, Brooklyn, N.Y.  
John Strachowicz, New York, N.Y.  
Mary E. Tatreau, Santa Barbara, Cal.