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The Ministry and Power of the Holy Spirit

"But the helper, the holy spirit, which the Father will send in my name, shall teach you all things, and remind you of all things which I said to you." - John 14:26, Diaglott.

THIS prophetic promise of Jesus had its initial fulfillment at Pentecost, and was spoken to the Apostles on the night that he instituted the memorial of his coming death. Manifestly, the words have a direct application to the Apostles, as they were the ones who needed to be reminded of the things Jesus had said to them, not only for their own benefit, but also for the benefit of all for whom they would record them.

Jesus had been their constant companion and teacher for three and a half years. They had learned to rely upon him for guidance in all the affairs of their lives; they felt their utter dependence upon him; and so the news that he was about to leave them and go where they could not follow, had filled them with sorrow and apprehension. Jesus had more than once told them of his' coming sacrifice and death, but their preconceived ideas had apparently made it impossible for them to comprehend. They were looking for a Messiah that would exalt their nation above the nations of earth and would bring the blessings promised by the Prophets, so they were not prepared to believe him. Peter wanted to know why he could not go where his Lord was going. "I will lay *down* my life on your behalf," he said; but as Jesus foretold, the night did not pass before Peter had denied him with cursing.

Unmindful of his own approaching trial and suffering, Jesus, in his realization of the sorrow and need of the Apostles, spent most of the remaining time at his disposal, in ministering to them the assurance that divine power and wisdom would take care of them; that a helper would be with them continually to give them aid and guidance. As our text says, this helper would be the holy spirit which the Father would send in his name or stead; and it would not only constitute their

teacher, guiding them in the matter of truth, but would also recall to their minds all the things he had previously said to them.

JESUS OPERATING THROUGH THE HOLY SPIRIT

The Greek word that is translated as "helper" in our text, is used only by John. The four times it occurs in his Gospel, it applies to the holy spirit, and is rendered by the various translators as *comforter*, *helper*, and *advocate*. This is also the word that is translated as advocate in First John, chapter two, verse one, where we are told that "We have an advocate with the Father, Jesus Christ the righteous." Therefore, the holy spirit which dwells in the mind, and heart of each one whose consecration has been accepted of the Father, operates for them in our Lord's name or stead, since it was in his name that we received the spirit.

In the Apostle Paul's writings we have a verification of this fact. He does not use the same word that John uses, but a word of similar meaning by which he shows that both our Lord and the holy spirit intercede for us. In Romans 8:26, 27 he says: "In like manner also the spirit assists our weaknesses; for we do not know what we should pray for as we ought; but; the spirit itself intercedes with unspoken groans. And he who searches the hearts, knows what is the mind of the spirit, because according to God it intercedes on behalf of saints." (*Diagott.*) On the other hand, in verse thirty-four we read: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh *intercession* for us. This is the same word used in connection with the operation of the holy spirit, and so we can see that it operates in full accord with the work of Christ on behalf of saints.

THE HOLY SPIRIT

But what is the holy spirit? And how is it manifested? To other than Bible Students it would be necessary to answer these questions; for the men who translated our King James version of the Bible, believed it to be a person, equal in every respect to the Father and the Son, Therefore, whenever possible, they gave it the name *Ghost*, and designated it by personal pronouns. Brother Russell's exposition of the matter in Volume Five of the Scripture Studies, very fully and definitely shows the fallacy of this view, and he points out, that in those texts where it has been possible to construe it as being a person, it is solely because it reflects the mind, will, power, and influence of the one from whom it emanates. It is holy therefore, because God is holy, and because it is the exercise of his mind, will, power, and influence,, in and for those who are being fitted for the heavenly inheritance.

The literal meaning of the Hebrew "ruach" and the Greek "pneuma" which are often rendered by the word "spirit," is wind or current of air, and we find them translated by the word "wind" more than one hundred times in our King James version. For example, Psalm 1:4 reads: "The chaff which the wind driveth away." The fitness of this translation is readily seen because of the manner in which they at that time threshed their grain. Then again in John 3:8 we read: "The wind bloweth where it listeth." In the context of this latter citation, our Lord gives us an indication of the basic thought underlying the word wherever it occurs; for he says, "Thou hearest the sound thereof, but cannot tell whence it cometh or ' whither it goeth." In other words, it is an invisible power or influence and is properly applied to God's mind or power or influence which are invisible.

The theory that only the literal meanings of Hebrew or Greek words are necessary or proper in their translation; is certainly disproven by the variety of ways these two words must be translated to convey the meanings of the texts in which they are found. For example, it would not make very

good sense to change the word "mind" to wind or to spirit in Proverbs 29:11, where we read, "A fool uttereth all his mind."

MANIFESTATIONS OF THE SPIRIT

When the spirit of God "moved" or "brooded upon the face of the waters," it was his power that caused them to bring forth in harmony with his will; and when his holy spirit is received into our lives, it is his influence and power that causes the change that takes place within us. The holy spirit has been manifested in many, many ways; and when we search the Word in an attempt to list these, we very soon come to a realization that there is no intelligence or power that has not come from God; not from the Son, nor from the holy spirit, but from God. Therefore, when our Lord Jesus, in his prehuman existence, exercised authority and power in the creation of all things that were made, it was because the wisdom and power to do this 'was communicated to him by God through the holy spirit. Jesus testified, "I can of mine own self do nothing." (John 5:30.) "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. . . Whatsoever I speak, therefore, even as the Father said unto me, so I speak." - John 12:49, 50.

Since, as we are told, all things came into being through the Logos, and apart from him nothing has been created (John 1:3; 1 Cor. 8:6), therefore it was the spirit of God exercised through him that "brooded upon the face of the waters." The skill and intelligence of the workmen that wrought all the various parts and paraphernalia for the tabernacle service, were but the manifestation of God's spirit operating through them, for we read: "Then wrought Bezaleel and Aholiab and every wise hearted man in whom the Lord put wisdom and understanding to know how to work all :manner of work ifor the service of the sanctuary, according to all that the Lord had commanded." - Exod. 36:1.

The holy spirit's operation therefore is manifested in the "brooding upon the face of the waters"; the imparting of skill and cunning to craftsmen in fashioning and furnishing the tabernacle; the giving of understanding and ability, to Moses and the Elders of Israel to establish and operate a form of government that has been a criterion for all attempts at righteous government since that day. To the judges and leaders of Israel the holy spirit gave power and wisdom to keep that nation separate from the idolatrous nations all about them. To Joseph and Daniel it gave ability to interpret dreams; and all the true prophets of God were inspired by it to foretell coming events and the out-working of God's plan. But in this case, it was more or less a mechanical operation, for they themselves were not given to understand the things they prophesied. With the coming of our Lord, however, there was a change of operation: Jesus received the spirit without measure. (John 3:34.) This was at the time he symbolized his consecration by water immersion, for John testified saying, "I saw the spirit descending from heaven like a dove, and it abode on him. And I knew him not [as the Son of God, the Messiah]: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the holy spirit. And I saw and bear record that this is the Son of God." - John 1:32-34.

Jesus, therefore, is the one through whom we receive the baptism of the holy spirit; for just as in the tabernacle picture, the holy anointing oil was all poured upon the head of Aaron by Moses, whence it flowed down to his body members; so, in antitype, God anointed Jesus with the fulness of his own mind, will, power, influence, and Jesus in turn has imparted this holy spirit to his body members in proportion to their capacity and ability to use it.

The amount of the spirit that we individually receive, seems to be in direct proportion to the depth and faithfulness of our consecration. Not that anything less than our all is ever accepted of the Father, but that we differ in what constitutes that all, and in the manner and degree in which we are able to present that all in service.

VESSELS IN THE LORD'S SERVICE

We recall a very forceful illustration of this that was given at a Brooklyn Convention in 1944 by our Brother Sonntag. In effect he said: Just imagine you are viewing a large table on which there is placed a variety of vessels dedicated to the purpose of ministering a very pure, life-giving water. In the center is a tall, gracefully formed vase, beautiful in outline and contour; it indicates refinements, lovely traits and manners, so to speak. Here beside it is another vase, almost as tall but not so well formed: its appearance is not so graceful, and it will not pour as smoothly and easily. Then over on this corner of the table stands a jug. Its capacity is large but it is amore difficult to pour from, as the water is apt to come in blurbs or gurgles. Then here beside the jug is a large pail. Any one attempting to drink from a vessel of this shape is apt to get wet outside as well as inside. There are also a variety of pitchers -- very serviceable vessels -- and bottles, bowls, flasks, beakers, mugs, goblets, glasses, cups, and saucers.

What a conglomeration! But if each and all have been emptied of whatever they may have contained before they were placed on the table, they can all be used to minister the good water to the thirsty. The water will of course conform to the contour of the vessel into which it is poured: but this does not change the water, nor diminish its value to the thirsty, for the water does not obtain its value from the vessel, but from the fountain from which it came. It is evident, too, that some of these vessels have far more capacity than do others, and can therefore be used in a much larger way. The little flat saucer does, not hold much and may often need refilling, but in its very open simplicity it may be just the vessel most suited to minister to some poor, thirsty creature.

Likewise, there is just as great a variety in the human vessels that are filled with the holy spirit, and they differ just as greatly in their capacity and in their outward form and ability to manifest that spirit. The spirit that fills the saucer-like individual is just the same as that which fills the Apostle Paul or John or Peter or whoever it may be; the one is sanctified just as fully as is the other, for the individual does not sanctify the spirit, the spirit sanctifies the individual, and is given as fully as the capacity of the individual will permit.

And so while the illustration is apt in the sense that the Lord accepts us as we are when he cleanses and sanctifies us by his spirit, yet, unless we could think of some magic quality in the water that would gradually change the contour of all those vessels so they would eventually conform to the shape and beauty of the tall vase in the center, it comes short; for the object and work of the holy spirit in us is to transform us into the image of Christ. "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." - Rom. 8:29; 2 Cor. 3:18.

GOD'S WORKMANSHIP THROUGH THE HOLY SPIRIT

Do we comprehend the magnitude of this work of the spirit? Do we give it free course in our lives through earnest, whole-hearted submission and prayerful, cooperation? Or do we incline to indifference and slackness in our consecration, permitting the fleshly mind and body to exercise the natural tendencies of self-indulgence, impatience, fault finding, evil surmising, and the many other traits that hinder and strangle the influence of the holy spirit within. When we permit the natural tendencies to take their course, then "we walk after the flesh" - we help to fix and establish ungodly traits; and if we continue in this way, there will come a time when we cannot be

changed, when we will lose all desire for change and so shrink from the effort necessary to godliness. Such become "carnally minded," which we are warned will mean death. - Rom. 8:6.

Every time we acquiesce in the evil tendencies of our fallen nature, we "grieve the holy spirit of God, whereby we have been sealed unto the day of deliverance." (Eph. 4:30.) Rather, says Paul, "Let *all* bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving, one another *even as God for Christ's sake* hath forgiven you." - Eph. 4:31, 32.

In doing this we "walk after the spirit." We show that we have become the children of God, that the begetting received of him has resulted in our quickening: for it is the spirit that quickens, that causes us to be patient when we would naturally be impatient, to be forgiving when feelings of bitterness are striving for mastery over our minds; to be gentle in our speech and attitude when the fleshly spirit is clamoring to have its way. If we give way to the natural tendencies with no thought or endeavor at restraint, it indicates that either we never possessed, the Lord's spirit, or else we have quenched that spirit to a degree where it no longer operates. This in one who had been a partaker of God's spirit. would mean annihilation. - Heb. 6:4-6. "If we [the Church, spirit-begotten ones] live after the flesh, we shall die: but if through the spirit we do mortify the deeds of the body, we shall live. - Rom. 8:13.

The holy spirit does not coerce our wills; it counsels adherence to God's commands. We have been left free to follow the dictates of our own wills, for the only worship and service acceptable unto the heavenly Father is that which emanates from the heart as a free-will offering. "God is a spirit: and they that worship him, must worship him in spirit and in truth. " (John 4:24.) So then, if we give heed to the voice of the spirit beseeching us to "present our bodies a living sacrifice, holy and acceptable unto God" (Rom. 12:1), and in doing this become tender-hearted, kind and sympathetic, meek and forgiving, not requiting evil with evil nor abuse with abuse, but exercising love toward all, having special consideration for our brethren, since they are the special targets for Satan's venom, then if faithful to the end we can expect to be declared "overcomers."

The ministry and power of the holy spirit in us is then, first of all a work of enlightenment and grace: "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (Eph. 5:8.) And when we have responded to this enlightenment of the spirit, and have yielded ourselves in full consecration to the doing of God's will, the spirit then becomes the seed of begettall, the start of a new life, the planting of a hope that branches out into heavenly aspirations for spirit-life in union with our Lord.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us ["again" not in the original text] unto a living 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 who are kept by the power of God through faith unto salvation ready to be revealed in the last time." - I Pet. 1:3-5.

Then following begettall; the spirit becomes the quickening power; it begins the process of our transformation, the changing of our thoughts and impulses from following the unholy, natural tendencies to the cultivation of the fruit of the spirit. The spirit is also the power that causes the fruit to grow; but we have to cooperate by the cultivation of the soil, so to speak; we must keep our hearts free from love of the weeds of self-ease and unholy desires of the flesh, *and* must nurture the spirit's planting. We must "give all diligence in adding to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love. For *if these things be in you and abound*, they make you that you shall neither be barren nor unfruitful in the knowledge of our

Lord Jesus Christ. But he that lacketh these things is blind, he cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the father brethren, *give diligence* to make your calling and election sure: for *if* ye do these things, ye shall never fall: for so an abundant entrance shall be ministered unto you into the everlasting Kingdom of our Lord and Savior Jesus Christ." (2. Pet. 1:5-11.)

- *John T. Read.*

Notice of Annual Meeting

As announced in our March-April issue, the Annual Meeting of the Pastoral Bible Institute, Inc., is scheduled to be held on Saturday, June 6, at 2:00 p.m. in the auditorium of the Berean Bible Students Church, 5930 West 28th Street, Cicero, Illinois 60650.

While only members of the Institute may vote (in person or by proxy), all those who love our Lord Jesus and his appearing are welcome to attend.

The Agenda will include a report by the Chairman, reviewing the activities of the Institute for the preceding period. Following his report, the election of directors for the coming year will take place. Opportunity will also be given for the consideration of such other matters as may properly come before the meeting.

The seven brethren now serving as directors are candidates for reelection. Brothers Mitchell R. Rutkowski (Chicago, Ill.), and William W. Urbaniak (Hillside, Ill.) have also been nominated.

Israel Today

"Keep not thou silence, O God; hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee." - Psalm 83:1-5.

A NEW crisis threatens the world in the Middle East and may erupt in the spring. Ironically, the cause is one of the great engineering feats of our time.

This latest crisis in the Middle East arises from construction of a \$100,000,000 pipeline to carry water from the Sea of Galilee to the arid lands in southern Israel. The Arab states charge that the Israeli pipeline will dry up the Jordan River and have threatened to blow it up. Jordan, in the

meantime, has channeled water from the Yarmuk River (a Jordan River tributary) into its desert' areas.

For the past five years Israel has been building a pipeline to carry Jordan River waters 110 to 155 miles southward into the arid lands of Israel. It has involved the backbreaking labor of thousands of men. They have dug ditches, tunnels and canals. Now their job is virtually completed. Great pumps have been installed along the waterway, and within months, according to Israel's engineers, the Jordan's waters will be gushing through the pipes to bring new life into areas as far south as the Negev Desert.

The Arab states regard this project as "an act of aggression against the Arabs which justifies Arab collective defense." Time after time in recent years, the League of Arab States has threatened war if Israel should dare to divert the waters of the Jordan from their course. Now the moment is at hand.

Will Israel's new water line bring war? Recently all the heads of thirteen Arab and Moslem states in the Middle East met in Cairo to discuss joint action that they will take against Israel when Israel begins to divert the waters of the Jordan River for irrigation purposes in the Jewish State. Never before have so many leaders of Arab nations convened. As is well known, the Arabs are divided on so many issues but only one issue unites them and that is their avowed hatred of Israel and determination to wipe it off the face of the map.

Why is it that this Israel water project should so disturb the Arab leaders? Briefly, it is this: The south land of Israel, known as the Negev, represents over fifty per cent of the land area of the nation of Israel. It is sparsely settled at present because of arid conditions. However, the new pipeline will bring much needed water from the northern part of the country to this desert area and therefore throw open thousands of acres for agricultural development, besides providing the necessary water for industrial development. It is estimated that two million Jews could easily be settled in the Negev. This of course would strengthen the nation of Israel immeasurably. Hence the great concern on the part of Mr. Nasser and other chiefs of state in the Arab world.

Not so long ago Oscar Schisgall wrote a most enlightening article in LOOK magazine dealing with the matter of Israel's new water line and what it will mean. He stated: "No one who knows Israel's desperate need for irrigation, and the vast amount of labor, time and money it has poured into the new conduit, expects it to abandon the project because of fear."

Aaron Wiener, director general of Water Planning for Israel, has said, "Without this water, we cannot build new farms, we cannot feed our increasing population, we can not support new industries, we cannot tap the resources of the desert. Today, most of the Jordan's water is flowing off uselessly into the Dead Sea-a complete waste. We plan to use that water to create productive farmlands, factories and thriving new communities."

Mr. Schisgall continues.:

"That's one view. Saadat Hasan, speaking for the Arab League, insists that Israel has no right to this water. When I asked him exactly what the Arabs would do when the pumps started working, he said without hesitation, 'Diversion of the waters of the Jordan River will be an invitation to active hostilities. The other alternative for the Arab states would be diversion of streams in Syria, north of Israel, which are the tributaries of the Jordan. To divert waters of those tributaries would render the \$100,000,000 pipeline useless.' Another Arab spokesman has threatened to blow up Israel's pipeline.

"It must be remembered that the basic plan for carrying the Jordan's waters southward was American in origin. The author was Eric Johnston, who went to the Middle East in 1953 as President Eisenhower's personal representative and ambassador at large. Johnston made a two year study of the water needs of the entire region -- Jordan, Syria and Lebanon, as well as Israel. The project he eventually proposed, moreover, stemmed from earlier American blueprints created by Walter C. Lowdermilk in 1944 and James B. Hays in 1948. When I talked with Johnston after his return from the Middle East in 1955, he called the plan the 'fairest and most intelligent' that could be devised.

"Israel promptly accepted the Johnston project. But the Arab states, led by Egypt and Syria, rejected the idea -- largely on the ground that it would involve cooperation with Israel. They refused to recognize the new country or to work with it in any way. The Arabs argued that the farmers of Jordan depended on the river's waters; to divert the flow of the river would deprive these farmers of the only water source they had.

"But the overall Johnston Plan foresaw this problem and provided a solution for it. Johnston suggested that Jordan use its own Yarmuk River, which has good, sweet water, for irrigation. If canals and pipelines were constructed, Johnston said, the Yarmuk could supply abundant water for Jordan's needs.

"The people of Jordan have followed that part of the Johnston Plan. During the past five years, while Israel has worked on its pipeline, the Jordanians have been channeling the Yarmuk's waters southward. The undertaking has been highly successful. And in many areas farmers no longer have to rely on the Jordan. But those who do need the Jordan's water have been assured by the Israeli Government that an ample supply would be made available to them.

"As a result, the Hashemite Kingdom of Jordan has not been the chief opponent of Israel's pipeline. The most violent opposition comes from Egypt-which, geographically, has nothing either to gain or lose from the development of Israel's water system; and from Syria, to the north, which likewise will not be affected in any serious degree by what Israel does to solve its water problem. Syria, like its neighbor, Lebanon, gets waters from its own rivers. It has the use of tributary streams *before* they flow down to feed the Jordan.

"One of the most significant factors in the tense situation is this *The Jordan River flows inside Israel for its first 73 miles*. Throughout that distance, it is as Israeli as the Mississippi is American. It then pours into Lake Kinneret (which is also known as the Sea of Galilee and Lake Tiberias). After the river leaves the lake, it becomes the Israeli-Jordanian border before finally flowing into the state of Jordan.

"Therefore, Israel maintains that, in pumping the water out of Lake Kinneret -- where the new pipeline begins -- it will be taking its *own* water from a source inside its own territory. The Arabs refuse to concede this. They argue that the huge pipeline, 9 feet in diameter, will divert so much of the Jordan's waters that, in spite of all Israeli guarantees, the farmers along the Jordan's banks will suffer."

Originally Israel intended taking the waters of the Jordan at a more northern point than is presently contemplated, but, apparently because of the Arab opposition, the Government of Israel decided to take the water out of the Sea of Galilee, a considerably farther distance south. This has created two problems which, combined, may be a greater headache to Israel than the Arab threat. The Sea of Galilee is 600 feet below sea level. Therefore there is a problem of pumping the water

to a, higher elevation. If Israel would divert the water at a more northerly point, where the elevation is much higher, she would have the advantage of a gravity flow.

Secondly, because of taking the water out of the Sea of Galilee, a salinity problem has been created, due to the fact that so many mineral springs flow into the Sea of Galilee around Tiberias. If Israel would find it feasible to trap the waters of the Jordan at its source way up north in the country, the water would be sweet.

On the other hand, had Israel gone ahead with its original plan to start its pipeline farther north, the conduit would have flanked the Syrian border for miles, subjecting this part of the pipeline to easy sabotage by the Arabs.

Mr. Schisgall concludes: "The issue is drawn. The Middle East faces renewed violence-unless world opinion intervenes and insists that reason take the place of conflict. Reason, as the Arabs see it, lies in refusing legal recognition of Israeli rights, including water rights. Reason, as the Israelis see it, lies in following an adaptation of the Johnston Plan. They regard it as sound, progressive and constructive. They maintain that an intelligent settlement of the issue will bring new life, peace and well-being to the entire Biblical area."

"... In the wilderness shall waters break out ... " - Isaiah 35:6.

NEW GALILEE SETTLEMENT PLAN

A plan for settlement and development of the Central Galilee region of Israel, an area of about 250,000 acres, was unanimously approved by the Cabinet of Israel. The plan calls for the establishment of some 35 farming villages, as well as seven rural centers to provide municipal, economic and social services for the new and already existing villages in the area.

The Cabinet approved a preliminary allocation of over \$27,000,000 for the first stage, which will provide for the settlement of about 1,750 new families in three regional centers and eight villages.

The plan was drawn up by the Jewish National Fund and the Jewish Agency's Agricultural Settlement Department in cooperation with the pertinent Government Ministries. The village settlers, according to the scheme, will earn their livelihood by cultivating fruit orchards, growing vegetable seeds for export, raising fur-bearing animals, such as mink and chinchilla, as well as such traditional hill-farming occupations as raising poultry and sheep.

The regional centers will supply essential educational, health, economic and social services to the new settlers and the population of the many Arab villages in the area. Similar schemes for regional centers surrounded by farming villages have met with considerable success in southern Israel, as in the Lachish area.

Mr. Yosef Weitz, the Director General of the Lands Administration and head of land development for the Jewish National Fund, said that the plan was aimed at closer settlement of the relatively undeveloped section of Central Galilee and providing essential services to the Arab population. The scheme would help to integrate them into the Israel economy, and Arab workmen would already encounter its benefits in the early stages when they would be employed on preparatory work and building.

Mr. Weitz also expressed the hope that the land amelioration program, which was part of the plan, would provide additional land for the Arab villages and make it possible to concentrate existing strips into more economically viable units.

The area covered by the plan is bordered on the north by Lebanon, in the west by the West Galilee coastal plain, in the south by the Jezreel Valley, and in the east by a chain of settlements near the mountain city of Safad.

While the Arab states are working against the best interests of the State of Israel, the government of Israel, paradoxically, is doing considerable to raise the living standard of the more than 200,000 Arabs residing within the boundaries of the Jewish state.

- *Casimir Lanowick*

Jehovah's Footstool Made Glorious

"Thus saith Jehovah, Heaven is my throne, and the earth is my footstool." "And I will make the place [footstool] of my feet glorious." "And his [Jehovah's] feet shall stand in that day upon the Mount of Olives." - Isa. 60:13; 66:1; Zech. 14:4; Matt. 5:35; Acts 7:49.

GOD'S footstool has been anything but glorious for the past six thousand years: sin, pain, crying, mental and physical suffering and death have made it one vast charnel house in which now, conservatively estimated, at least fifty thousand millions of humanity wait for the time to come when the curse of divine justice shall be lifted; and the light of divine favor, shining in the face of Jesus Christ our Lord, shall rise as the Sun of righteousness,

"Chase away sin's dismal shadows, Light the gloom with healing ray."

To this end God has made abundant provision. The ransom for Adam, and for all who suffered loss through him as his children, bought the whole world, and secured for each member of our race an opportunity for a trial for everlasting life under favorable conditions; but it did more, it purchased back Adam's Paradise home (lost by his transgression), and his dominion as earth's king, representative of God, his Creator and Father.

Hence we read, "And thou, O Tower of the flock [Christ], the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." (Micah 4:8.) The Apostle Paul also, speaks of the "redemption of the purchased possession." (Eph. 1:14.) Our Lord in one of his parables referred to this also, showing that he purchased not only mankind, the treasure, but also the field, the world, the earth from under the curse: and that all who join with him, as members of the Kingdom class, share in that purchase of the field and the treasure. - Matt. 13:44.

The entire work of the Millennium will consist in reordering and making glorious God's footstool. Paradise, when lost through sin, was but a "garden" in a corner of the earth; but inasmuch as the race of Adam has multiplied to fill the earth, in accordance with the divine intention (Gen. 1:28), and inasmuch as they all have been redeemed, it will be necessary to provide a Paradise sufficiently large to accommodate all: and this will imply that the entire earth shall become as the Garden of Eden for fruitfulness and beauty and perfection. And all this is promised as the grand future consummation of the divine plan. - Acts 3:20, 21; Rev. 2:7; 2 Cor. 12:4.

But the richest jewel of the Lord's glorified footstool in the close of the Millennium will be mankind, in whose perfection, liberty, and likeness to God, in moral and intellectual graces, will be reflected the very image of Divinity. And most gloriously will the perfect man reflect honor upon his Maker and his wondrous plan for his creation, redemption and restitution. And with that wonderful plan will always be intimately identified first the Lord Jesus; Jehovah's "Word," and second the Bride, the Lamb's wife and joint-heir in disbursing the blessings secured by the ransom.

The beautifying and glorifying of the Lord's "footstool" will not be completed until our Lord Jesus, as the Father's honored agent, "shall have put down all [conflicting] rule, and all authority and power. For he must reign until he hath put all enemies under his feet," before he delivers up the Kingdom at the close of the Millennium. - 1 Cor. 15:24-28,

The period of the reign of Sin and Death is represented as the time when God "remembered not his footstool in the day of his anger" (Lam. 2:1); but following the beginning of the Millennium, the people are prophetically called upon to-" Exalt the Lord our God and worship at his footstool, for he is worthy." (Psa. 99:5.) And this thought, that the establishment of the New Jerusalem, the Church of God glorified, as the new government in the earth, will mean the beginning of the restoration of divine favor to Jehovah's footstool, is clearly set forth through the Prophet Zechariah (Zech. 14:4, 5).

JEHOVAH'S FEET ON THE MOUNT OF OLIVES

This prophecy is generally misunderstood, and applied to the feet of our Lord Jesus, at his second advent: and indeed, those who thus err generally go farther and assert that it will be the feet of flesh, pierced with the nails of Calvary; -- not realizing that our Lord gave his human nature, complete and forever, as our ransom; and that he was raised from the dead, by the Father's power, a glorious spirit-being -- "the express image of the Father's person."

But a glance at the preceding verse (3) shows that the Prophet's reference is to the return of Jehovah's feet; for the statement (referring to the trouble by which the Kingdom will be established) is: "Then shall Jehovah go forth and fight against those nations, as when he fought in the day of battle [in olden times for Israel]. And his feet will stand in that day upon the Mount of Olives, which is before Jerusalem on the east. And the Mount of Olives shall be divided in its center, from east to west, and there shall be a very great valley; and half of the mountain shall remove northward and half southward. "

As soon as any recognize the fact that the feet mentioned are Jehovah's feet, they will not dispute that this language is symbolic, and refers to the Lord's reestablishment of his dominion in the earth, which has long been comparatively abandoned to the "god of this world" Satan; -- except as the Lord was represented first by the typical Tabernacle, secondly by the Temple at Jerusalem, and lastly by the present tabernacle condition of the Church of Christ, during this Gospel age. Surely, no one will err and get the thought that Jehovah literally rests his feet upon this earth as a "footstool. "

And if the placing and resting of Jehovah's "feet" is symbolic, and signifies the return of divine favor and dominion to earth, so, we may be sure, other features connected in the same prophecy are symbolic: the Mount of Olives, its peculiar division, its valley, the flight of the people, the waters of life from Jerusalem (Compare verse 8 with Ezek. 47:1-9), etc., are all symbolic statements, -- pictures of grand spiritual truths.

The *olive* is a symbol full of meaning: in olden times it was the source of artificial light, its oil being generally used for this purpose. (Exod. 27:20.) Indeed, in the Hebrew the olive tree was called *shemen* or oil tree. Olive oil was also used as the basis of many of the precious ointments of olden time--such as that used in anointing the priests and kings, typifying the holy spirit upon the antitypical. "royal priesthood." (Exod. 30:24.) And from time immemorial the olive branch has been used as a symbol of peace. - Gen. 8: 11; Neh. 8:15.

If then the olive be the symbol of *light*, *peace* and *divine blessing* through the holy spirit, and if mountain be considered as elsewhere the symbol for a Kingdom, the significance here of the term Mount of Olives is easily seen to be -- the Kingdom of Light, Peace and Divine Blessing. And the standing or establishment or fixing of Jehovah's "feet" upon it, signifies that the divine favor and law will be reestablished in the earth by and through the holy Kingdom.

This application of the term Mount of Olives, is in full accord with the Apostle's statement (Rom. 11:17, 24) in which he compares Fleshly Israel with the original cultivated olive tree, and Gentile converts to wild olive branches grafted in where the natural branches had been broken off. (Compare Jer. 11:16, 17.) And he explains that the root of the tree is in the promise of God, :the Abrahamic promise, that the seed of Abraham should eventually bless all the families of the earth, etc. Eventually the same root or promise will bear two kinds of branches -- the ingrafted wild olive branches, and the reingrafted natural branches: when fleshly Israel shall have his blindness turned away, and shall look with the eye of faith upon the Savior crucified and pierced eighteen centuries ago; -- a sacrifice for sin. We remember also that fleshly Israel was God's typical Kingdom or mountain for a long time, and that spiritual Israel of the Gospel age is called to be the real Kingdom of God, as our Lord declared, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

Moreover, from these *two* Kingdoms (even before Jehovah's *glory* rests upon them, to make them his channels of blessings to the whole world of mankind) has proceeded all "the *light* of the world" during all the darkness of the past: for are not these the representatives of the Old and the New Testaments, the old and new Covenants? Do not these correspond to the Lord's two witnesses and to the two olive trees of Zechariah (4:3, 11, 12) distinctly mentioned also in Revelation (11:4)? -- in that these two parts of the mountain symbolize the outcome of those covenants, the results of the witnessing -- the Kingdom in its heavenly and its earthly phases?

Here we see, then, that the *two halves* of the Mount of Olives signify the *two parts* of the Kingdom of God, distinctly separated according to a divine order or arrangement. The separation indicates no opposition between the two parts of the Kingdom. It is, on the contrary, for the purpose of producing the "Valley of Blessing" between -- to which all who desire divine aid may flee and find succor under the blessed protection of both the heavenly and the earthly phases of the Kingdom.

The Prophet David (Psalm 84) seems to have been given a foreview of this great "Valley of Blessings," close to Jehovah's "feet," when he sings first of the saints of the Gospel age and then of those blessed in the next age, saying:

"How lovely are thy dwelling places
O Jehovah of Hosts!
My soul desired, yea, it even fainted
For the courts of Jehovah.
My heart and my flesh shout with joy
Unto the living God.
Even as the sparrow hath found a house,
And the swallow a nest for herself,
Where she may lay her young: (so I have found) thine altars, O Lord of Hosts,
My God, my King.
Happy are they that dwell in thy house: They shall be continually praising Thee.
Selah.

"Happy is the man whose strong confidence is in thee,
Whose heart reflecteth (wholly) on the paths of (righteousness).
Passing through the valley of mourning,
They change it into a place of (joy) springs -- [Valley of Blessings].
The Autumn rain brings them blessings [Joel 2:28]
They go from strength to strength
That each of them may be presented (perfect)
Before God in Zion."

The Eighty-fifth Psalm (Psa. 85) also pictures the return of divine clemency and blessing under the Millennial Kingdom-the Olive Mountain (Kingdom) of two parts.

The removal of one part of the mountain to the north and the other to the south is significant; the North is the direction of the group Pleiades, the celestial center of the universe, the supposed seat of divine empire. This would seem to indicate the "*change*" of the Gospel Church at this time, from human to spirit conditions as "partakers of the divine nature:" and the removal of the other half of the mountain would seem to signify the complete restitution, to perfect human conditions, of those ancient worthies accounted worthy to constitute the earthly representatives of God's Kingdom.

The valley thus produced would be one full of light-free from shadows: for the sun would stream through it from east to west. This speaks symbolically of the Sun of Righteousness and its full light of divine truth and blessing scattering the shadows of sin, ignorance, superstition and death, and healing and restoring the willing and obedient of humanity who will flee to this valley of blessings, the valley of mercy. The valley of mercy, *between* and under the care of the spiritual and human phases of the Kingdom of Light and Peace (the establishment of Jehovah's feet) will surely be a "Valley of Blessings" to all who enter it with broken and contrite hearts.

We must remember, further, that while it is to Israel only that it is said, "Ye shall flee to the valley of the mountains," yet as a name Israel signified "The people blessed of the Lord," "The people of God," "The Lord's people." (2 Chron. 7: 14.) And while, as we have seen, the first or spiritual blessing of the Kingdom shall come to spiritual Israel, and the second or earthly blessing shall begin with Israel according to the flesh, yet it will not stop there; for whosoever will may become an Israelite: by exercising the faith and obedience of Abraham, all mankind may become Israelites indeed,-"the people of God." And hence the Prophet Isaiah declares that when Israel is called back to divine favor, at the establishment of the Kingdom, it will include "*Every one that is called by my [Jehovah's] name:* for I have created him for my glory; I have formed him, yea, I have made him." (The name Israel will then apply to all who are God's people.) - Isa. 43:7; Rom. 9:26, 33; 10:13.

"And [thus] will Jehovah my God come in, and all the holy ones shall [thus] be [united] with him." (Zech. 14:5.) When God's time shall have fully come, when the lease of power to the Gentiles shall have run out, when the sacrificing of the great Day of Atonement (the Gospel Age) shall have ceased, when the High Priest shall have finished making atonement, not only for his own "body," the Church, but also for his "house," and for "all the people," and he shall come forth to bless all the people, then Jehovah's curse, or sentence of death, shall be lifted from the earth, his footstool tabernacle will again be recognized, and its beautifying in righteousness and truth and in the holy spirit of love shall begin and progress, until, in the end of the Millennium, all the willingly righteous shall have reached perfection, or been reunited with Jehovah, and all the unwilling shall have been destroyed. - Acts 3: 23; Rev. 20:9.

Carrying the picture further, the Prophet declares, respecting that day in which gradually the earth shall be made glorious as Jehovah's footstool:

"And it shall come to pass in that day that the light shall not be bright nor the darkness thick; but the day shall be the one foreknown to the Lord -- neither full day nor night but it shall come to pass that at its close [evening] it shall be [clear] light. " - Zech. 14:6, 7.

Some confounded the "day" here described with the "day of Vengeance" which is "a day of clouds and thick darkness with no light in it" (Joel 2:2; Zeph. 1:15) and the translators have, seemingly, generally, tried to harmonize the translations. But not so; the day here referred to by Zechariah as only partially bright is the Millennial day, although in it the Sun of righteousness will arise and shine, to scatter earth's miasma of sin and superstition and death. It will nevertheless be only partially bright, because it will throughout be dealing with generation after generation of the fallen race as brought from the tomb, and in various stages of restitution toward perfection. But how refreshing it is to be assured that in that day of the reestablishment of Jehovah's feet upon his footstool, there shall be no more "thick darkness;" and that at the close of that Millennial Day, instead of growing darker, the world will only have reached the high noon of its "light of the knowledge of Jehovah;" and that its sun shall never set.

The reference to the rivers of living waters flowing from Jerusalem, during this Millennial Day of the reestablishment of Jehovah's feet upon his footstool (Zech. 14:8, 9), reminds us of the corresponding testimony of Ezekiel (Eze. 47:1-12) and of John's Revelation (Rev. 22:1, 2) which, find this same symbol of living waters proceeding from the throne of the Millennial Kingdom, show us the restitution blessings under the symbols of "waters of life," to which whosoever will may come and drink freely, and fruitful trees of life everlasting whose leaves will heal the repentant peoples of earth of all imperfections.

Ah yes! "In that day the Lord shall be King over all the earth;" His Kingdom shall have come as his faithful have long prayed; and by the end of that day his will shall be done on earth even as it is done in heaven. God's footstool shall then be glorious indeed: as it is written:

"AS TRULY AS I LIVE, THE WHOLE EARTH SHALL BE FILLED WITH THE GLORY OF JEHOVAH." - Num. 14:21; Isa. 11:9; Hab. 2:14.

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

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

- C. T. Russell (in *Scripture Studies Vol. 4*).

Calamities -- Why Permitted

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." - Isaiah 45:7.

Since the publication of the March-April issue of the "Herald," our country has experienced co number of hurricanes, tornados, and floods, with, disastrous results, and reports have reached us that people in other countries have undergone similar calamities, including earthquakes.

The severity and extent of these catastrophies brought forcibly back to mind an article written by Brother Russell in the early days of his ministry. Believing the lessons he drew at that time are peculiarly applicable to today's events, we have condensed the following paragraphs from his pen, written in February 1884. Ed. Com.

ACCOUNTS of the widespread and destructive floods of these past months, with their accompanying distress, have ere this reached you through the daily press. Such like events as floods, fires, earthquakes, tornados, pestilences, cyclones, etc., have always elicited much comment both from press and pulpit regarding their cause.

The most commonly attributed cause is that God has sent the calamity as a special punishment for supposed greater wickedness of the people of the suffering districts, and as *a warning to others*. Another and growing view is that it just *happened so* from *natural* causes; and that, if there is a God, he either cannot help such things, or does not care- to do so. For our part, we cannot endorse either of these views.

The reasons which lead people in general to suppose these calamities to be "special judgments" are founded, we believe, mainly on the dealings of God with Israel, upon whom he sent calamities, captivities, etc., as national punishments for national sins. But let us remember that Israel was a peculiar people, chosen of God for a special purpose, and, like the saints of the Gospel Age, dealt with in a peculiar manner, different from the world. To them he said, "You only have I known of all the families of the earth." (Amos 3:2.) Israel was the only nation which Jehovah directly governed; therefore he chastised their sins, and made his promises to them, while other nations were left under the dominion of Satan, the prince of this world, until he whose right it is, shall have come and established the Kingdom of God under the whole heavens.

While remembering that God has used calamities, such as the Deluge and the destruction of Sodom, as punishments and examples of an overthrow of the ungodly, it should not be forgotten that those were examples of those who should afterward live ungodly. And these *examples* are not examples of God's dealings in the present time, but are examples of the punishment or destruction awaiting the finally incorrigible during or at the close of the Millennial judgment period, or day. That Peter so applies those calamities as examples of the *future*, see 2 Peter 2:4-9.

In Jesus' day some had the same impression, that great disasters indicated God's special displeasure; but Jesus corrected them, saying "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent ye shall all likewise PERISH."

These words of Jesus contain the key to what we believe is the correct view of this subject in the last word, *perish*. The fact is that the *great calamity* DEATH, of which pestilences, earthquakes, floods, etc., are only *incidentals*, has passed upon ALL MEN, because all are sinners. (Rom. 5:12.) We have become so accustomed to *death*, the great calamity which is rapidly swallowing

up the whole race, that it, the greatest of all losses, and the cause of all others, is looked upon as a proper and natural matter. If, however, things were properly considered, *death* as a whole would be seen as the great calamity, and the floods, etc., which *only hasten* it to a few, would be of comparatively little importance.

As death, the great calamity and curse, was caused by sin, so all these calamities spring from the same cause, and are under the control of him that has the power of death, that is, the devil (Heb. 2:14), whose dominion and power, thank God, is soon to be taken away and given to the Prince of Peace. As death is the result of sin, so are pestilences, tornados, etc.

By one man's disobedience, *death* with its numerous channels of sickness and disaster passed upon all men, and those who meet it in one way avoid it in others; but all meet it in some form.

This will be apparent when we remember that when Adam became a sinner, not only did the curse of *death* fall upon him, but the entire dominion of his kingdom-the earth -suffered, and is in a cursed condition. (Gen. 8:17.) For a time Satan is permitted to usurp the dominion of earth, and while seemingly working out his own plans, he at the same time acts as the agent of justice, to execute the penalty of sin. This being true, he is the one who by permission exercises the destructive power upon the earth; and Jehovah does not interfere because mankind has justly come under the curse of a violated law, death; and because man is gaining a valuable lesson under the present dominion of evil and death, which will benefit him when the *curse is* lifted not only legally, but *actually*, by the Redeemer who for *this* cause was manifested "that he might destroy DEATH [the great catastrophe in all its forms] and him that hath the power of death, [and who brings to pass the various calamities] that is, the devil."

As soon as the new Prince, Immanuel, takes possession of the Kingdom, a great change will begin, both in the world of nature and of mankind. The curse being canceled will be removed, and the blessings purchased by the "precious blood of Christ" will be bestowed. So great will be the change under the new administration, that in symbol it is called a new heavens (new spiritual ruling power). Behold he will make all things new; he will re-new or restore all things to harmony with God, and to a condition which from God's standpoint, is "very good."

Hence we regard those disasters, not as special punishments, but as parts of the general curse, results of sin; but all working out in harmony with God's design an ultimate good to those rightly *exercised* thereby. We have heretofore seen that the Prophet Job was made a type of mankind; that the disaster and trouble and losses which befell him illustrated the losses sustained by mankind, and that his restoration to favor and after-blessing, foreshadowed the "restitution of all things" to mankind. (*Acts 3:19*.) And we call to mind that the source of his trouble was Satan (Job 1:12), whom God in wisdom *permitted* to have power over him. *As* then the whirlwind, etc., was the agent of Satan, so we claim it is today. So, too, it was in Jesus' day. Jesus did not go about opposing the Father's will. If the Father had *caused* the death of Lazarus, would Jesus have opposed him by undoing his work? If Jehovah had caused the storm on the Sea of Galilee, which nearly overwhelmed the Lord and his disciples, would Jesus have been justified in stilling that tempest? But if the sickness and death and storms which Jesus counteracted were the work of Satan, the present "prince of the world," then all is clear, and we and all creation groan and travail and wait for the glorious reign of the new prince, whose relief is foreshadowed by the acts of his earthly ministry, praying, "Thy Kingdom come, thy will be done on earth." When the night of sin and suffering and weeping is over, and the Sun of Righteousness arises with healing in his wings for the various troubles of man and of earth, the mists of ignorance will be dispelled, and it will be seen that not Jehovah, but man's sin and his present prince, Satan, has been the direct cause of earth's woe and sorrow.

The Jesus Tower of the Jerusalem YMCA

From a leaflet issued by the Jerusalem Y.M.C.A.

THE JESUS Tower is a sermon in stone. At the base of this 152 foot structure in the center of the Jerusalem Young Men's Christian Association is a cornerstone with the words of dedication, "These buildings are given to the glory of God and in remembrance of his only begotten Son."

As one enters the central doorway, and turns to the left, he may see the inscription above the entrance to the Oratory, "O thou that hearest prayer, unto thee shall all flesh come." The Oratory, at the very bottom of the tower, portrays the first step in this sermon in stone, the primary importance of reconciliation and forgiveness. In four bas-reliefs are shown the story of Jesus, told in Matthew 5:23, 24. In the first, two brothers are quarreling. One then presents his gift upon the altar, but with no response. The two brothers meet again and embrace in reconciliation. Again the gift is placed upon the altar and fire from heaven indicates the acceptance of the sacrifice. In the center of the room is an altar of remembrance, built of twelve unhewn stones from Bethel, untouched by tools. In front of the altar, carved deeply in the floor, is the lesson of humility illustrated by the dogs eating the crumbs which fall from the master's table.

On the first floor is the second step in the sermon, shown through the Upper Room. Here, in the room in memory of the supreme service of Christian fellowship, are portrayed in eight bas-reliefs the scenes from the Last Supper. The second stage in worship is clear: to seek God through Bible study, group discussion, and fellowship.

The climax of the sermon is found only after one ascends to the very top of the Jesus Tower, passing the carillon with its 35 bells from which Christian hymns sound out across the Holy City on Sundays and other sacred days. A small gate opens to a stairway leading to the Room of Silence. Over the stairway are the Greek characters, CHI RHO, standing for Christ, found also in the emblem of the Y.M.C.A. The small chapel at the head of the stairway is for private prayer. Its ceiling is a double dome, the upper with its star-studded blue vault speaking of the vastness of God, and the inner bearing the command, "They that wait upon Jehovah shall renew their strength." Here, at last, with the memory of the whole panorama of Jerusalem fresh in his mind—the Mount of Olives with its Garden of Gethsemane, the strong walls of the Old City, and the long reaches of the Palestinian hills—the pilgrim to Jerusalem may kneel and fulfill the injunction carved on capitals in the gallery of the tower, "Pray for the peace of Jerusalem; they shall prosper that love thee."

The Jerusalem Young Men's Christian Association buildings were erected from funds supplied in the main by Mr. James N. Jarvie of Montclair, N. J. It is under the direction of the International Committee of the Young Men's Christian Associations of the United States and Canada.

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.

IT WOULD not be surprising if a 'strong government,' a monarchy, would some day replace this present Great Republic; and it is entirely probable that one common standard of religious belief will be deemed expedient and will be promulgated, to teach outside of which will be treated and punished as a political offense."

So wrote our late Pastor over seventy years ago and, in the same connection, he said: "The same necessity for restricting liberty on political and social questions will probably be supposed to apply equally to freedom of expression on religious questions, which really lie at the foundation of all liberty." - S.S. Vol. II, p. B263.

Yes-it was because he was such a discerning student of Bible prophecy, and realized that religious questions really do lie at the foundation of all liberty, that he so strongly and so consistently urged against repressive, restrictive or coercive measures, *designed to hinder freedom of expression in the Church.*

Some, who have written appreciatively of the "Wise Counsel" series of articles which have appeared in recent Heralds, have asked if Brother Russell continued to the end to be the same great lover of liberty he was in his earlier years, or whether as he grew older, and more mature, and particularly during and after the "sin-offering and covenants" controversies, he did not greatly modify his liberal position and counsel. These inquiries, I think, are best answered by himself, in the following paragraphs, *published in 1914.*

"We must never forget that our authorization to meet as brethren is the Master's Word: 'Where two or three are gathered together in my name, there am I in the midst of them.' (Matt. 18:20.) As this is our charter-right for meeting as the Lord's people, we must concede an equal right under it to all of God's people who may choose to meet in his name at any place and at any time. We should remember the Bible illustration of this principle: On one occasion the twelve disciples had returned from a preaching tour, and St. John said to Jesus, 'Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us.' (Luke 9:49, 50.) This one forbidden by John would correspond well with some now holding meetings other than those which we attend. What did Jesus say? 'Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me.' - Mark 9:38-40.

"Here is a general principle which will serve to guide, to instruct God's people of today respecting his will in similar matters. We, of course, think our arrangements most pleasing to the Lord, or we would not have them so. If others think differently, the responsibility is with them and with the Lord. It is not for us to forbid them, but it is for the Lord to bless them or not to bless them, according to his wisdom in the management of his work.

"Some one may suggest, Would not this thought, acted upon, break up the meetings of the Lord's people into very small Classes? We reply that this must depend upon the brethren themselves. They have the right to meet in twos and threes or in larger numbers. If they can find it to their advantage to meet in larger groups, no doubt they will be glad to do so. This means a great deal of

liberty in the Church within the lines of the word and spirit of Jesus' teaching, directly and through his Apostles.

"Brethren meeting as a class should understand that in so doing they properly waive, or make void, some of their personal liberties and privileges. Individual preferences are to be more or less subjected to Class preferences. Even the majority of the Class should be considerate of the wishes of the minority, and if possible, should moderate the arrangements, so that all can be accommodated and pleased in respect to speakers, and in respect to place and character of meetings. No one should selfishly consider merely his own preferences and welfare. The spirit of cooperation, the Golden Rule, the spirit of love, should prevail. And as this is true, all those filled with the spirit of the Master and living close to him will find fellowship one with another in yielding personal preferences in the interest of the whole number.

CONSCIENCE TO BE RESPECTED

"The only things that may not be yielded to the will of the majority are matters of *conscience*. No one is to do what he believes to be sin, injustice, wrong, even though all the remainder of the brethren think it right. And no one is to leave undone what his conscience dictates, even though so directed by all the remainder of the brethren of the Class.

"Conscience is always to be respected -- never to be throttled or violated. Nor is any one who stands faithful to his conscience to be disesteemed therefore by his brethren, even if their consciences view the matter differently. On the contrary, his courage in standing by his convictions is to be considered estimable.

"On these principles liberty may be maintained in the Body of Christ; and we shall find blessing in proportion as those of one mind can fellowship with each other. Where fellowship is not maintained, the assembling is neither desirable nor in harmony with the divine arrangement. But where the brethren find it advantageous to meet in different classes, it will usually be found, we believe, that originally too great restraint of personal liberty was exercised, and that the majority were too careless of the sentiments of the brethren constituting the minority.

"But even where it may be found necessary or desirable to have more than one gathering of the Lord's people in one city, it certainly still is true that they should have one heart and one mind, and be of one brotherhood under the Anointed Head. They should consider each other's interests, and do all in their power 'to provoke one another to love and to good works.' - Hebrews 10:24." - R5501.

STILL MORE LIBERTY -- THE REAL NEED OF THE CHURCH

There is an instructive paragraph from Brother Russell's pen on this very point in the Sixth Volume. Let me quote it here in concluding this discussion:

"The Apostle declares that it is the Lord's pleasure that there be no schism in the Body -- no splits, no divisions. With human methods divisions are unavoidable -- except as in Papacy's period of triumph, when the nominal system became powerful and used drastic methods of persecution in dealing with all not fully in accord with itself. That, however, was a *unity of force*, of compulsion -an outward unity, and not a unity of the heart. Those whom the Son makes free can never participate heartily in such unions, in which personal liberty is utterly destroyed. The difficulty with the Protestant denominations is not that they are too liberal and, therefore, have separated into many fragments, but rather that they still have much of the spirit of the mother

institution, without possessing the power which she at one time exercised for quelling and suppressing liberty of thought. We will, doubtless, surprise many by saying, that instead of having too many divisions or splits of the kind we now see on every hand, the real need of the Church of Christ *is still more liberty -- until* each individual member shall stand free and independent of all human bonds, creeds, confessions, etc. With each individual Christian standing fast in the liberty wherewith he was made free by the Lord (Gal. 5:1; John 8:32), and each individual Christian united in loyalty to the Lord and to his Word, very quickly the original unity which the Scriptures inculcated would be discerned and all true children of God, all members of the New Creation, would find themselves drawn to each other member similarly free, and bound each to the other by the cords of love far more strongly than are men bound in earthly systems and societies. 'The love of Christ *constraineth us*' (*holds us together*. - *Young's Concordance*). - 2 Cor. 5:14." - S.S. Vol. VI, pages F241, F242.

- P. L. Read.

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.

AT THE close of our discussion of these texts in the March-April issue, we said:

"One related question remains. It has to do with the Greek word *hama* translated in 1 Thess.. 4:17 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 propose to do now.

For the benefit of English students who have had little or no experience with Greek word studies, may we suggest the following procedure:

- 1) Turn first to Strong's concordance, under the word "together ". This will be, found listed on page 1066. On that page it will be noted that the word "together" (in 1 Thess. 4:17) is a translation of Word No. SG260.
- 2) Word No. SG260 appears on page 10 in the Greek Dictionary at the back of the concordance, and is the Greek word "hama ".
- 3) "Hama" , it will be seen, properly means "at the same time", but is also freely used to denote "close association ".
- 4) The meaning of the phrase "at the same time" varies, depending on its context, as may be seen by reference to an unabridged dictionary of the English language. Before me is a copy of

Webster's second Edition, published in 1959. In this dictionary, on page 2649, the phrase is defined as follows: "at the same moment or during the same period". It is important to notice these two meanings as, when we come to examine the scriptures in which "hama" appears, it will be necessary to determine, in each case, which of these two meanings expresses the thought of the inspired writer.

5) Refer next to the Englishman's Greek Concordance of the New Testament, to the "English and Greek" section, commencing on page 873.

In this section, turn to the word "together". (Page 935). It will be noted that the word "together" is used to translate a number of Greek words. However, our present study has to do with only one of these, namely, "hama", which is the fourth on the list, the reference being to page 32.

6) On turning to page 32 we find all the verses in which "hama" occurs, listed in scriptural sequence. We note also that they are ten in number, and that "hama" is not always translated by the word "together", but is sometimes translated by other words. The following is a summary.

<i>Translation Occurrences</i>	
early	1
with	1
also	1
and	1
withal	3
together	<u>3</u>
Total	10

Let us now consider the ten scriptures in which "hama" appears, postponing our consideration of 1 Thess. 4:17 until after we have examined the other nine scriptures.

(1) MATT. 13:29

"He said, Nay, lest while ye gather up the tares, ye root up also the wheat *with* (hama) them."

The context shows our Lord relating the parable of the wheat and the tares. A sower of good seed had been followed by an enemy who sowed tares amongst the wheat. The question is raised by the householder's servants: Shall they go and gather up the tares? Our text contains the householder's reply.

Now, to gather up the tares from a wheat field would take more than a moment; it would require a period of time. Here "hama" evidently has the sense of "close association", and while the thought of time is not excluded, the idea of only "a moment" must be rejected.

The servants are not to gather up the tares, lest they "root up also the wheat *during the same period*".

(2) MATT. 20:1

"The kingdom of heaven is like unto a man that is an householder, which went out early (hama) in the morning to hire laborers into his vineyards."

Another parable is here being told by the Master. Again "close association" is present. The "going out" of the householder was "closely associated" with the early dawn.

He went out "to hire laborers". This was not accomplished in a moment, but took a period of time; time enough, it appears from verse 2, for an agreement to be entered into as to wages.

(3) ACTS 24:26

"He [Felix] hoped also (hama) that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him."

The words of this text occur in connection with Paul's appearances before Felix. Again, the thought of "close association" is present;-the association of Felix's hopes for money, with his hearing of Paul's arguments. The time during which this "close association" took place was not a momentary matter, but extended over a period of two years, as we learn from verse 27.

(4) ACTS 27:40

"And when they had taken up the anchors, they committed themselves unto the sea, *and* (hama) loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore."

The context unfolds the details of a shipwreck experienced by Paul and those with him en route to Rome.

To take up anchors, loose rudder bands and hoist the mainsail, would probably not take long, if several members of the crew co-operated, and might well have been accomplished simultaneously, during a brief period, but hardly "in a moment".

(5) ROM. 3:12

"They are all gone out of the way, they are together (hama) become unprofitable. "

In the first chapter of the Epistle to the Romans the Apostle Paul has called attention to the sinful state of the Gentiles, and in the second chapter has shown that the condition of the Jews was no better. In chapter 3, in our text and related verses, he quotes from the Psalms (14:1-3) to show that they (Gentiles and Jews) are (i.e. during the same period) "together" become unprofitable.

Not merely a single moment but a period of many centuries is in evidence here.

(6) COL. 4:2, 3

"Continue in prayer, and watch in the same with thanksgiving; withal (hama) praying also for us."

At the same time as the brethren at Colosse continued in prayer, and while, in the spirit of thankfulness, they watched the Lord's providences, to see how their prayers would be answered, they were also to make special request on behalf of Paul and his associates in the ministry. "Withal" (at the same time), in this text, must surely be understood as "during the same period."

(7) 1 THESS. 5:10

"Whether we wake or sleep, we should live together (hama) with him. "

Here, again, the thought of "close association" is present; the association of the members of the church with their Lord and Head. Nor is this association to be for only a moment. No! it is to be for eternity !

(8) 1 TIM. 5:13

"And withal (hama) they learn to be idle, wandering about from house to house."

Here the Apostle Paul is cautioning Timothy concerning certain young widows, who were becoming back-sliders, and who, "at the same time" were learning to be idlers and busybodies. "Withal" (at the same time) in this context, must be understood as having the sense of "during the same period."

(9) PHILEMON 22

"But withal (hama) prepare me also a lodging."

"At the same time" as Philemon was to receive his run-away slave back again (not, indeed, as a slave, but as a beloved brother in the Lord) he was to prepare a room for Paul to occupy.

Here again, the meaning must be "during the same period", not "at the same moment".

This concludes our review of the meaning of "hama" in 9 of its 10 occurrences in the New Testament. In none of them does the context permit us to understand it to signify "a moment", but in every case "a period of time" is intended.

(10) 1 THESS. 4:17

Let us now turn to our text, and see what light our study may throw on "hama" here. It will be particularly helpful if we note that our text almost parallels the expression in 1 Thess. 5:10 (considered foregoing). It is the same- word "hama" that occurs in both verses. In both "hama" should be translated by the word "together" (as the eminent translator, Rotherham, has been careful to do.) In the one case, the members of the church are to be " closely associated" with their Lord -and this not for a moment, but for eternity. In the other verse, members are to be "closely associated" with other members and also "ever be with the Lord."

In the light of the foregoing discussion it is submitted that, by his use of the word "hama" in 1 Thess. 4:17, the Apostle is not contradicting his earlier statement that the dead in Christ are to rise first, but that if, in this verse, the word "hama" is allowed to have the same meaning which it has in all its other ,occurrences in the New Testament, namely, "during the same period" any surface appearance of a contradictory statement disappears.

-P. L. Read

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