

THE HERALD OF CHRIST'S KINGDOM

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Remembering Christ

"This do in remembrance of me." - Luke 22:19.

WITH solemn joy, in smaller and larger groups (perhaps alone) we shall gather on the evening of Sunday, April 23, to observe -- in obedience to Him who did institute and command it -- the Lord's Supper. The days of the years of our pilgrimage have been many and hard, but again we draw nigh to the hallowed place in our Christian experience, once again to keep the Feast. "This is my body which is broken for you; eat ye all, of it. 'This is my blood which is shed for you; drink ye all, of it.'" How precious the familiar words. Heaven's treasury was exhausted that this table might be set; blessed is he that partaketh thereof. The sufficient emblems a crumb of bread-- a sip of wine: and oh! how we sing!

"This is the hour of banquet and of song;
From this, Thy table, let each shadow flee;
Here let me feast, and feasting still prolong
The brief bright hour of fellowship with Thee."

As regards the Memorial proper, its institution, significance, and its cluster of associated events, both typical and antitypical, we shall not enter into them particularly now. Concerning these glorious truths we have all been well informed. Our meditation will be devotional rather than expository. We would linger instead upon the words of our text:

"This Do in Remembrance of Me."

In remembrance of Thee? O Savior, we will indeed commemorate thy costly redemptive sacrifice. Yea, Lord, we will further remember all thy benefits toward us. For we remember the riches of thy prehuman existence, the glory which was thine with the Father before the world was. Thou, the firstborn of all creation, the beginning of the creation of God, wast by him as one brought up with him, daily his delight, rejoicing always before him. For he possessed thee in the beginning of his way, before his works of old. Thou wast set up from everlasting, from the

beginning, or ever the earth was. All things were made by thee, and without thee was not anything made that was made. When the foundations of the earth were laid, thou didst hear the morning stars sing together and all the sons of God shout for joy.

Yea, Lord, we do remember that in the fulness of time, thou, in -obedience to thy Father, didst lay aside thy glory, and wast born of a woman -- wast made flesh. Thou, so rich -- becamest poor *for* our sakes! We remember the circumstances of thy birth -- that thou wast laid in a manger because there was no room for thee in the inn! Thou earnest into the world made by thee, but the world knew thee not. Thou didst make thyself of no reputation and didst take upon, thee the form of a servant. Did they not call thee the Carpenter's son -- thou, the architect of the universe? Yea, the foxes had dens, and the birds, nests, but thou hadst no place to lay thy head! Thou camest to thine own, but thine own received thee not. Despised, rejected, a man of sorrows and acquainted with grief! Of the people there was none with thee. How oft wouldst thou, in thy great love, have gathered them as a hen doth her chicks, but they would not! For thou hadst compassion on the multitude, for they were like sleep without a shepherd. O Savior, we do remember all this and more.

We remember how thou wentest about doing good, and manifesting thy glory. The blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, the multitudes were fed, and to the poor the Gospel was preached. Bartimeus, Jairus, the widow of Nain, Martha, Mary, Lazarus and many others--all did partake of thy wonderful grace. Did ever man speak as thou, didst speak? Did not all bear, witness and wonder at the gracious words which proceeded forth out of thy mouth? Words of spirit and life, words which the Father did give unto thee, wonderful words of life!

We remember Lord, as the last hour drew near, how thou didst steadfastly set thy face to go to Jerusalem. The cup, which the Father had given thee, thou wouldst' drink to the full!

"O holy Lamb of God!
Must Thou to slaughter go?
And on Thy sinless shoulders bear
Our heritage of woe?
Must Thou endure our grief
Our stripes be laid on Thee?
The sins of many must Thou take,
And thus our ransom be?"

The shadows lengthened. With desire thou didst desire to eat the last Passover with them, thy little ones, before thy suffering. Thou, when thy soul was full of sublime purpose, in pained silence didst hear their words of selfish strife, wounding thy spirit. (O Master! forgive us for all the many times since then that we have wounded thee.) Sublime was thy example of humble servitude, as kneeling before each one thou didst wash their feet. Unmindful of thyself, thy solicitude was all for them, whom thou wouldst not leave as orphans. Having loved thine own, thou didst love them to the end. For them, thou didst pray to the Father, and O blessed thought! not only for them but for us also who have believed on thee through their word!

We remember, dear Lord, as the awful hour of thy deepest humiliation arrived, that thou in agony of spirit didst seek the garden spot. O that we could have watched with thee one hour!

"Gethsemane, thine olive grove
A welcome screen for Jesus wove,
To veil his agony!

Oh, when, thou lone and hallowed spot,
Can be by friend or foe forgot,
Thy midnight mystery?

"Gethsemane, thy name is graved
Deep on the hearts of all the saved,
And cannot be erased;
For, till eternity shall end,
Oh, who in full can comprehend
The scene in thee embraced?

"Draw near, my heart, and gaze anew,
Where Jesus on that night withdrew,
To bear the load for thee;
Come read the love that in him wrought,
Come linger long in tender thought,
In lone Gethsemane."

Dear Lord, we must follow thee in our meditation for we remember thy betrayal. We remember the traitorous kiss, the armed band, the fleeing disciples. To face the powers of darkness thou wast left alone, and yet not alone, for the Father was with thee. But from this hour he did not save thee, for, for this cause camest thou unto this hour. Thou wast bound as a criminal and led before men of evil. Do we remember what followed? O Savior! can we forget thy burden, of suffering and the scenes of indignity and horror? How men smote thee -- mocked thee -- spat *upon* thee -- scourged thee and then -- O shameful ignominy -- condemned thee to be crucified!

"I see my Lord, the pure, the meek, the lowly,
Along the mournful way in sadness tread;
The thorns are on His brow, and He, the holy,
Bearing His cross, to Calvary is led,

"Silent He moveth on, all uncomplaining,
Though wearily His grief and burden press;
And foes-nor shame nor pity now restraining --
With scoff and jeering mock His deep distress.

"'Tis death's dark hour; yet calm Himself resigning,
E'en as a lamb that goeth to be slain,
The wine-press lone He treadeth, unrepining,
And falling blood-drops all His raiment stain."

We remember, precious Lord, though we little understand, the night thou didst pass through when by the grace of God thou didst taste death for every man. Thou hast once suffered for sins, the just for the unjust, that thou mightest bring us to God, being put to death in the flesh, but quickened in the spirit. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. We remember, dear Lord, that we Gentiles in time past were aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in thee, we who were far off are made nigh by thy blood, and through thee we have access by one spirit unto the Father. We are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, thou thyself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, an habitation of God through the spirit.

We remember that through thy poverty, we who were dead in trespasses and sins, have been made rich. We have received forgiveness of sins, peace, life, sonship, joy, love, the hope of immortality. Thou hast become unto us wisdom, and righteousness, and sanctification, and deliverance. We are heirs of God and joint-heirs with thee; if so be that we suffer with thee, that we may be also glorified together -- to be kings and priests for a thousand years, to bless all the families of earth.

Dear Lord, our cup runneth over; our hearts *o'erflow* with gratitude! Our souls do magnify the Lord, and our spirits rejoice in God our Savior. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Gladly, dear Master, do we gather about thy table to commemorate thee; to bless the *cup*, and to break the bread, the communion of thy blood and thy body. And so will we keep the Feast until that rapturous day when we shall drink the new *cup* with thee in the Kingdom of God.

- W. J. Siekman

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 a glorious theme is this! "The Lord is risen indeed!" The electric thrill which galvanized the sorrow-numbed spirit of those early disciples even yet does reach to us. What a marvelous truth!

"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 saith 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 arose 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." "And 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 merit and will richly repay our closer study. We might consider first the Old Testament prophecies and like the wondering Emmaus travelers of long ago listen as the Stranger "beginning at Moses, and all the Prophets, expounded unto them in all the Scriptures the things concerning Himself." He began as we can hardly doubt, with the first promise: the seed of the woman, who should bruise the serpent's head. And then there were the types: the brazen serpent, the paschal lamb and the many sacrificial offerings. So also the 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 the central prophecy which He expounded. Around this would be grouped the great prophetic Psalms, then Daniel, and further the Book of the Prophet Jonah; while Zechariah would prove rich in prophetic glimpses. How clearly would He explain the real significance of the sheaf of the first-fruits of the harvest being offered that very day by the priest in the temple. (Lev. 23:10, 11.) These disciples had assumed that Jesus of Nazareth could not be the Christ *because* he had suffered these things; the Lord shows them from all Scriptures that He could not be the Christ *unless* He had suffered these things. Well may 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 for us also in the consideration of the historical facts of the resurrection-in the events of that great day and the following thirty-nine to the Ascension. The various manifestations which the Savior made of Himself to His disciples, as recorded by the Evangelists and Paul, may be arranged and enumerated as follows:

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

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. (John)
7. To seven of the Apostles on the shore of the Lake of Tiberias. (John)
8. To the eleven Apostles and to five hundred other brethren, on a mountain in Galilee. (Matthew and Paul)
9. To James, probably at Jerusalem. (Paul)
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, they had sat with increasingly heavy hearts in the upper room, doors locked for fear of the Jews. Stunned by the shocking death of their beloved Master, they must have heard without, with great agony of mind, the singing and laughter of the multitudes who thronged the streets rejoicing in the great Feast day. How little perhaps did they recall 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 shock of such a 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 was waste and desolate. They wept and lamented. Scattered without hope, united again without hope, one thing alone occupied their thoughts and sight and words, 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 also from the various incidents recorded. By one tender word Mary is changed from the depths of grief to 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 **true** 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 all 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 former saying: "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 skilful 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 love, 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; let him go and deal with others as Christ had dealt with him. We may well ponder the lessons hid for us in Peter's experience, for we all like him have said, "Lord, we will die for Thee." Praise God for the same understanding Jesus today.

We may reflect also on the three ways 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**. May we not discern 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, of jealous, godly fear"; that conscience "quick as the apple of an eye"; the soul so "well instructed" that "the least omission pains." Yea, we would recognize Him always *by one word*.

"DEATH CANNOT KEEP HIS PREY"

The Apostle Peter reveals still 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 will be briefly considered 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 the spiritual body. Consequently our Lord during His earthly life was still a spirit being, exactly as before, but used the flesh born of Mare 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 was 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 low pillar and bared His breast and back; watching as the-soldiers approached and with whips plaited with thongs, -iron-tipped, strike, heaping 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, and 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 cross-pieces, 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 stout, rough, wooden pin, in the middle of the upright post, supplied a seat of fitting 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 years 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 perfect human 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 experiences He now underwent, one word of rest 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 typical of that still deeper darkness that would have settled on our prospects forever. They 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.

Obedient to the end, *in* the sight of God's Justice, He died 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 which eventually will 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.

- *W. J. Siekman.*

The Special Hope of the Church

On the back page of each issue of "The Herald," under the caption "To Us the Scriptures Clearly Teach," reference is made to the special hope of the Church, which is distinguished from that of the world. Below are presented inspired answers to a number of questions directly bearing on these resurrection hopes, grouped for that purpose by Charles T. Russell, in 1895. - Ed. Com.

Question. Are the promises to the saints of the Gospel Age heavenly or earthly promises?

Answer. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." We are "partakers of the heavenly calling." - 1 Cor. 15:49; 2 Tim. 4:18; Heb. 3:1; 6:4; Phil. 3:14; Eph. 2:6, 7; 2 Thess. 1:11, 12; 2 Tim. 1:9, 10.

Question. Will the elect Church, the "overcomers," the "saints," continue to be human beings, "of the earth earthy"?

Answer. "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the *divine nature*" - "new creatures." - 2 Pet. 1:4; 2 Cor. 5:17; Rom. 8:17, 18.

Question. When will the full *change* (begun in us by a change of heart, called the begetting of the spirit) be completed? -When shall we be made like Christ our Lord?

Answer. "We [saints] shall all be *changed*." ... "The dead [saints] shall be raised incorruptible, and we shall be *changed*. In a moment, in a twinkling of an eye . . . this mortal shall put on immortality." "Sown a natural [animal] body, it is raised a spiritual body."

"Thus *is the* [special] resurrection of *the* [special, elect] dead." - 1 Cor. 15: 50-53, 42-44; Phil. 3:10.

Question. Are full recompenses, either rewards or punishments, to be expected before the resurrection?

Answer. "Thou shalt be recompensed at the resurrection of the just." - Luke 14:14; Rev. 11:18; Matt. 16:27.

Question. What is the hope held out for all except the elect Church of the Gospel Age?

Answer. "The whole [human] creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God [the saints]." Then shall follow "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," in which "all the families of the earth shall be blessed" through the elect "seed" of Abraham. - Rom. 8:22, 19; Acts 3:19-21; Gal. 3:16, 29.

Question. Are the dead conscious or unconscious?

Answer. "The dead know not anything." - Eccl. 9:5; Psa. 146:4; Isa. 38: 18, 19.

Question. Have the departed saints been praising the Lord all along during the past ages?

Answer. "The dead praise not the Lord." -Psa. 115:17; Feel. 9:6; Psa. 6:5.

Question. Did the prophets receive their reward at death, or was it reserved in God's plan to be given them at the beginning of the Millennium, the age of judgment?

Answer. "The time of the *dead*, that they should be *judged*, and that thou shouldst *give reward* unto thy servants the *prophets*," is at the beginning of the sounding of the last trumpet, the seventh trumpet, at the end of the Gospel Age. - Rev. 11:15, 18; Psa. 17: 15.

Question. Were the apostles promised translation to heaven at death?

Answer. "As I said to the Jews, Whither I go ye cannot come; so now I say *to you* [apostles]." - John 13:33.

Question. Should the saints of the Gospel age, except such as are now living, expect to be *crowned* at death?

Answer. "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." - 1 Pet. 5:4; 2 Tim. 4:8; 1 Pet. 1:4, 5.

Question. Did the Apostles expect glory at death, or at the second coming of Christ?

Answer. "When Christ who is our life shall appear, *then* shall ye also appear with him in glory." - Col. 3:4; 1 John 3:2.

Question. Were the saints to "*shine*" in death?

Answer. "Many of them that sleep in the dust of the earth shall awake, . . . and they that be wise shall *shine* as the brightness of the firmament [as the sun]." - Dan. 12:2, 3; Matt. 13:40, 43.

Question. Did our Lord promise to receive his saints at death or at his second coming?

Answer. "I will come again and receive you unto myself." - John 14:3; Rom. 8:23.

Question. Were the Ancient Worthies rewarded at death?

Answer. "These all died in faith, *not* having received the promises; . . . that they without us should not be made perfect." - Heb. 11:13, 39, 40.

Question. David was one of the holy prophets: Was he rewarded by being taken to heaven?

Answer. "David is not ascended into the heavens." - Acts 2:34.

Question. How many had gone to heaven up to the time of our Lord's ascension?

Answer. "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man." - John 3:13.

Question. Can he who created man destroy him? Can the soul be destroyed by its Creator?

Answer. "Fear him who is able to *destroy* both soul and body in Gehenna [the Second death]." "He spared not their souls from death." "The soul that sinneth, it shall die." - Matt. 10:28; Psa. 78:50; Ezek. 18:4, 20; Psa. 22:29; Joshua 10:35; Isa. 38:17; Psa. 56:13; 30:3; 119:175; Matt. 26:38; Isa. 53:10, 12.

Question. How great importance did the Apostle Paul attach to the doctrine of the resurrection?

Answer. "If there be no resurrection of the dead, then is not Christ risen. . . . Then they also which are fallen asleep in Christ are *perished*." - 1 Cor. 15:13-18.

Question. Are the unjust now being tormented in some unknown hell? or do they always meet the full penalty of their unrighteousness in the present life?

Answer. "The Lord knoweth how to . . . reserve the unjust unto the day of judgment [the Millennial day] to be punished." - 2 Pet. 2:9; Job 21:30.

Question. What will be the end of those who when tried are found incorrigible, wilfully wicked?

Answer. They shall "go away into a cutting off from life," "be punished with everlasting destruction [a destruction which will never be terminated by a resurrection] "; for still "The wages of sin is death," "the second death"; and still the gift of God, eternal life, is to be had only in Christ. "He that hath the Son hath life"; he that hath not the Son shall not receive that gift. - Rom. 6:23; Rev. 20:14, 15; Matt. 25:46; 1 John 5: 12; 2 Thess. 1:9.

"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

World Conversion -- When?

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." - Habakkuk 2:14.

THAT grand old Christian statesman, George Lansbury, once visited Lenin at Moscow in the course of an endeavor to promote friendly relations between European powers. In his book, *"My Quest for Peace,"* he told how the Russian leader listened sympathetically while he spoke of Jesus Christ and his saving power, how that no nation that rejected God could hope to be truly prosperous in the long run, and then said quietly, "Lansbury, go back to England and convert your own people to Christianity-then come and talk to me again!"

Lansbury never returned to Russia.

In January 1953 five African chiefs from Nyasaland came to England to voice their people's protest against forcible inclusion in the new political amalgamation of East African territories. Said their spokesman, *"the British won Nyasaland at the first, not by military weapons, but by the Bible. Now the British have abandoned the Bible -- but you will not hold Nyasaland with guns and bayonets."* That is a damning indictment of the change that has come over the affairs of Britain in little more than a century. Only that much ago missionaries were penetrating almost every part of the nonwhite world with the Bible in their hands and the love of God in their hearts. They braved dangers innumerable, perils of nature, ferocity of man, but they kept at their task, and they planted the seed of the Gospel in a myriad dark places where it sprouted and blossomed and brought forth its fruitage of light.

THE TIDE OF CHRISTIAN FAITH IS RECEDING

In those same lands today the tide of Christian faith is receding. It is no use blinking eyes at the fact. Even the hardiest of missionary societies are being forced to withdraw. The prevailing tendency today in almost all countries -- of no matter what ideology -- is to make the nation's churches subject to State policy and exclude foreign influence. Hence some great powers, while giving every facility for the organization and continuance of native "national" churches, have banished "foreign" missionaries and Christian connections entirely or almost entirely from the spheres under their control. The withdrawal from China of what is perhaps the most famous society, the China Inland Mission, is a case in point. The taking over of Christian institutions in India by the State is another. It is not that Christianity has been suppressed in such lands -- in most cases the national churches are healthy and vigorous and able to go about their work within their own borders unmolested and often with considerable help from the State -- but two of the essential characteristics of the Christian society have gone; that fellowship of Christians which transcends national distinctions is interrupted, and missionaries, aflame with zeal to win more hearts and lives for Christ, no longer cross the frontiers.

Each successive generation of this twentieth century includes a smaller percentage of convinced Christians than its predecessor. The religious background to daily life which three hundred years ago was normal does not exist today. An observer overheard a snatch of conversation between a young soldier and his girl friend, as they stood looking into a shop window. The girl's eyes lighted on a crucifix. "Look at that little figure of a man on a cross," she exclaimed. "I've seen it before. There must be some story behind it! I wonder what it is?" "Something to do with the

Bible, I think," replied the soldier vaguely, and the pair moved off. Questions put to a group of high school students in their teens revealed that one in every five did not know what event Good Friday commemorates. The facts show that despite the efforts of organized churches and evangelical campaigns, Christianity is fast becoming the faith and guiding principle of a pitifully small number of people, and they increasingly are found among the elderly in years. The little bands of young Christians in their teens and twenties and perhaps thirties, battling manfully against increasing odds, have need of all the youthful enthusiasm and vision they can summon, and even so must surely oftentimes ask themselves where all this is going to end.

That is the great question today. Is world conversion an ideal that will eventually be attained, despite present apathy and disinterest in the Christian faith, or is it an impossible dream, a hope that will never be fulfilled? Will present materialism and reliance upon human philosophy and scientific achievement continue until the life and death of Jesus Christ and the deeds of his apostles become dim legends as shadowy and unsubstantial and unrelated to modern life as our own English stories of King Arthur and the Knights of the Round Table?

Such a tragic end to the great thing that had its beginning in the Roman province of Judea two thousand years ago is out of the question. World conversion *will* come; this earth with its teeming millions *will* be the kingdom of our Lord and of his Christ; those who have spent time and effort and life itself in bringing men and women to Christ, whether in far-off heathen lands or right here in our own country, *will* share in that triumph and find that none of their efforts have been in vain. The world *will* be converted; but it may not come in the way we think.

THE GREAT COMMISSION

The inspiration and incentive for all Christian missionary work springs in the first place from the words of Jesus, spoken after his resurrection, when he was about to leave his disciples. "Go *into all the world and preach the gospel to the whole creation*" (Mark 16:15). "*Go therefore and make disciples of all nations, . . . teaching them to observe all that I have commanded you . . . and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth*" (Matt. 28:19, Acts 1:8). A pretty comprehensive mandate! We have a saying in our day, "*The sky's the limit.*" That is how it must have seemed to those men, simple, untraveled Galilean peasants and fishermen, given a commission which took in its scope the whole of the earth.

Although there is no doubt about the universal nature of this commission to evangelize the world, Jesus did not promise that his followers would effect the general conversion of the world before his return. In fact he indicated just the opposite. "*When the Son of Man comes,*" he said on one occasion, "*will he find faith on earth?*" (Luke 18:8). Judging by the catalog of disasters and wickedness, apostasies and waxing cold of love, which crowd some of his foreviews of the events of this age, as narrated for example in Matt. 24, it is obvious that he did not expect so to do. The age which opened at Pentecost will see at its close, not a world fully converted, living at peace and in the glorious liberty of the children of God, but a world facing catastrophe and held in more vigorous bondage to sin and the effects of sin than ever before. The Lord Jesus Christ returns to earth as he promised, not because his church will have saved the world without him, but because his own personal presence is necessary to the world's salvation.

THE GOSPEL WAS TO BE PREACHED AS A WITNESS

That is the secret behind this apparent failure of Christian missionary effort today. It was not expected that Christians should convert the world in this age, before the return of our Lord. It was intended that they should prepare the way for his return and preach the gospel in all the world *for*

a witness. The present age is a time during which disciples of Christ are being trained and disciplined for a much more extensive missionary work that is to come in the next. James the Just, first Elder of the Church at Jerusalem, thus summed up the matter at the Council whose deliberations are recorded in the fifteenth chapter of Acts: "God first visited the Gentiles, to take out of them a people for his name. . . *'after this'* (quoting the prophet Amos) 'I will return, and I will rebuild the dwelling of David which has fallen [the habitation of Israel] that the rest of men may seek the Lord . . .'" (Acts 15:14-17). There is a threefold Plan outlined here. First, God will make a selection, from among all nations, of those who are peculiarly called by his name -- devoted Christians of all nations and generations, in all the years that pass between Jesus' first and second advents; second, the restoration of the national polity of Israel, in preparation for the new center of world administration under Divine control; and third, a time when all men everywhere will be called to turn and seek the Lord. That latter is obviously the time of world conversion for which we look.

In harmony with this, we find that for the first two centuries of church history there was no expectation that Christians must convert the world and present the finished work as it were to God at the end. Rather there was a fervent and fixed belief in the early dissolution of the institutions and powers of this world in face of the coming and appearing of the Lord Himself in power and glory - the Second Advent. Hence their universal belief in the Millennium, the age of Christ's reign upon earth, when wars would be made to cease and evil eliminated from the hearts of men, until death itself had vanished (Rev. 21:3-4). That was the hope and conviction of the early church.

AN APOSTASY SETS IN

During the second and third centuries certain heretical sects began to put grossly sensuous and material interpretations upon the Millennial prophecies and in consequence this aspect of the original Apostolic teaching passed under a cloud and was largely banished from "official" theology. The teachings of St. Augustine in the fourth century paved the way for what became a very general belief in Christendom, viz., that the thousand year reign of Christ in which he vanquishes all his enemies (1 Cor. 15:24-28) is during this age *before* Christ comes, and not in a future age *after* he has come. That theory sounded all right at the time it was formulated, when paganism was rapidly giving way to Christianity in the political sphere as well as the religious, and it looked as though the church was destined to sweep on from triumph to triumph until it had conquered the world. It does not look so convincing today, when from the outward and natural viewpoint, Christianity is in retreat almost all along the line and the prospect, not only of winning new ground, but even of regaining ground already lost, is bleak indeed. It is becoming more and more obvious that the church of the first two centuries was entirely right and that our calling is to continue with our missionary work with as much, or more, ardor as in our best times, not in expectation or hope of converting the world now but certainly in the firm conviction that we are sowing the seed which is to result in world conversion after Christ comes.

There is a very significant remark in the comprehensive answer which Jesus gave to his disciples in response to their question as to how they would know when the time of his return and the consummation of the age had arrived (Matt. 24). Amongst the sequences of wars and rumors of wars, famines, pestilences, persecutions, that were to characterize the successive centuries of the age, we find this statement: "*And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come*" (Matt. 24:14). The importance of the statement is shown in its setting. Up to that point, Jesus was speaking of the characteristic events of the age: "*You will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet* (Matt. 24:6)." After that point we are in

the Time of the End itself, there are signs and portents and events associated with the transition period during which *"the kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever"* (Rev. 11:15). It would appear therefore that this "preaching the gospel of the Kingdom" must be carried into the whole world, not at this time for their total conversion, but "for a testimony to all nations" *before the end can come*. In other words, in the out working of this great Plan of redemption the full comprehension of which is locked deep in the "determinate wisdom and foreknowledge of God," the age for world conversion cannot and will not come until the gospel has been preached first for a testimony "to the uttermost parts of the earth."

Such an understanding of the matter should give greater impetus than ever before to every effort for Christian witness. If the essence of present-day evangelism is to take the Gospel to places where it has never before been, and failure to convert all who have in past time been reached does not of itself imply any thwarting of the Divine purpose, then the closing of doors that have been open for centuries past need not occasion undue despondency. The Gospel *has* been preached, the testimony *has* been given: a few have retained the seed in their hearts and even if the doors do close upon them and we see them no more, we may have confidence that those same doors will swing open again, never more to shut, at "his appearing and his kingdom." Even though faith in a country such as our own is at a low ebb and the signs are that it will sink still lower, yet our country has had the testimony and a few remain witnesses to the saving power of God in the life. The tide will turn again. That is the great hope and expectation to sustain faith and zeal while as yet our missionary work goes on. *He promised to return* -- and under the administration of his kingdom Christian evangelism will soar to heights previously undreamed.

THE TIME IS AT HAND AND THE EFFECT OF EVERY VISION

There are Christian observers who point out that in a geographical sense the statement in Matt. 24 has now, albeit recently, been fulfilled. The disciples set out from Jerusalem and speedily carried the name and message of Christ throughout the Mediterranean world. Successive generations of evangelists pushed on, but it was not until the phenomenal increase of missionary work in the nineteenth and twentieth centuries that the utmost limits of the world were reached. It is an established fact that the Gospel *has* now been preached "in all the world" "to all nations" "for a testimony." That being so, we may be much nearer to a tremendous change for the better in earth's affairs than is generally thought or hoped. No one will dispute that a change is necessary -- and if the present appalling prospect that faces mankind is in fact destined to be resolved by some kind of Divine intervention, saving men from the worst consequences of their own folly and putting the Christian church in a position of immeasurably greater influence than it has enjoyed at any time past, few will be found to criticize the change except those whose interests lie in the maintenance and perpetuation of evil and evil things.

Speaking to the philosophers of Athens, St. Paul declared that God *"has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead"* (Acts 17:31). Christ Jesus is that one, the time, clearly, that of his second coming, and the day, consequently, the one that Jesus referred to when he said, *"Truly, I say to you, in the new world, when the Son of Man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel."* (Matt. 19:28). Such a statement cannot be referred to this present age when the last thing a Christian disciple expects to experience is the occupancy of a throne or the prerogative of judging anything or anybody. The Apostle Paul expressly relegates the time of ruling and judging to the future, as in 1 Cor. 6:2, *"Do you not know that the saints will judge the world?"*

The preaching of St. Peter at Jerusalem on the day of Pentecost, as recorded in Acts 2 and 3, associates the coming of the "last days" with a great opportunity for salvation and a time of world conversion. *"In the last days it shall be, God declares, that I will pour out my spirit upon all flesh . . . And it shall be that whoever calls on the name of the Lord shall be saved"* (Acts 2:17-21). Associated with this declaration there is a call to repentance as preparation for the coming of this future day of grace. *"Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old"* (Acts 3:19-21). These passages obviously presuppose a time at the end of the age, at the return of Christ, when there will be a great outpouring of the Gospel upon the peoples of earth and a correspondingly great response. There is a definite basis for this belief in the Old Testament. For instance, Zephaniah says (Zeph. 3:8-9), *"Therefore wait for me' says the Lord 'for the day when I arise as a witness... to gather nations, to assemble kingdoms, to pour out upon them my indignation, . . . for in the fire of my jealous wrath all the earth shall be consumed. Yea, at that time I will change the speech of the peoples to a pure speech, that all of them may call upon the name of the Lord and serve him with one accord."* All of this indicates very clearly the Divine intention that a day of grace -- and a most successful day of grace at that -- is to succeed the day of judgment which brings this "present evil world" to an end. The Book of Isaiah is eloquent on this subject. The great Hebrew statesman saw very clearly the nature of that day which is yet to be, when all missionary and evangelical effort will converge into one great work of reclamation and reconciliation among all mankind. The figure of the Messiah is predominant in all his pen pictures -- the king who will "reign in righteousness" of chapter 32, the one who is to "feed his flock like a shepherd" of chapter 40, the "servant" who is to "bring forth justice to the nations" of chapter 42, the anointed One, bringing liberty and healing to the captives, of chapter 61. *"It will be said on that day, 'Lo, this is our God; we have waited for him, that he might save us. This is the Lord; we have waited for him; let us be glad and rejoice in his salvation'"* (Isa. 25:9). "And the effect of righteousness will be peace, and the result of righteousness, quietness and trust for ever" (Isa. 32:17). *"And the ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away"* (Isa. 35:10). "Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him, he will bring forth justice to the nations. . . . He will not fail or be discouraged till he has established justice in the earth" (Isa. 42:1-4). *"For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God will cause righteousness and praise to spring forth before all the nations"* (Isa. 61:11).

This is only a fraction of the vast store of Biblical evidence that a glorious future is before Christian evangelical work, and a program that envisages a definite endeavor to reconcile to God every member of the human race who has strayed away from him or never known him. The apparent failure of today is only apparent; the advent of the King will change the entire situation and set the stage for the conversion of the world. *Note: Scripture quotations are taken from the Revised Standard Version.*

- A. O. Hudson, England

The Question Box

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." - 2 John 7.

Question:

Does the coming of Jesus Christ mentioned in 2 John 7 refer to his first advent or his second? Recently I was told that the reference could not be to Christ's first advent for two reasons:

(1) At the time this epistle was written the whole world was fully informed of the fact that Jesus had come in the flesh. If anyone could be found who denied so well-attested a fact, he would deceive no one but himself. There would be no reason, therefore, for the Apostle to insist on the matter. Consequently, he must have had reference to the second advent.

(2) The literal translation is "coming" -- not "is come."

Answer:

It is true that the literal translation is "coming" -- not "is come. However, this fact does not prove that the reference is to the second advent. The language employed is such that the reference could be to either advent. However, there are compelling reasons for believing that the reference is not to the second advent, but to the first. Perhaps the following discussion may be of some value in the elucidation of this, admittedly difficult, text.

First, let us verify the fact that the literal translation is "coming." This may be seen by reference to the word-for-word translation in the *Diaglott*, which reads:

"Because many deceivers entered into the world, who not confessing Jesus Anointed coming in flesh;

In this passage the word "coming" is a translation of the Greek word "*erchomenon*," which is the present participle form of the verb "*erchomai*." (See *Strong's Concordance No. 2064*.)

The works of other scholars confirm the *Diaglott*. Note the following:

"For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh;" - R.S.V.

"Because many deceivers have gone out into the world, they who do not confess Jesus Christ coming in flesh;" - Rotherham

"I say this, because a number of impostors have emerged in the world, men who will not acknowledge the coming of Jesus Christ in the flesh;" - *Moffatt*.

From the foregoing it will be seen that the phrase is not entirely free from ambiguity. How, then, are we to determine the Apostle's meaning? I reply: By comparing scripture with scripture. Let us turn first to 1 John 4:2, reading from *Rotherham*:

"Every spirit that confesseth Jesus Christ as having come in flesh is of God;"

This is not only another scripture, but one written by the same Apostle. Moreover, he is writing on the same theme, namely, how we may discriminate between true and false teachers, by their acknowledgment of, or their failure to acknowledge, the basic doctrine of the coming of Jesus Christ in the flesh. In 1 John 4:2, however, there is an important difference in the language employed, which has not escaped the notice of scholars. Whereas in 2 John 7 there is a measure of ambiguity (when considered alone -- isolated from other scriptures), there is none in 1 John 4:2. The reference is clearly to a coming in the past -- namely, to our Lord's first advent.

It is true that no one living in the days of the Apostle would deny that the Jesus whom John preached was a real historical person -- a man who had walked their streets, and spent his brief life in their midst. But they were by no means unanimous in the belief that he was the Son of God, the long-promised Messiah (or Christ, as the Hebrew word Messiah is translated in Greek). Quite to the contrary. Even now, after 2,000 years, Israel as a nation still rejects him as such, as do also many Gentiles.

The widespread heresy of the times, against which John warned, was not that of denying a fact which all admitted, namely, that Jesus walked this earth as a man; rather, it was that of denying the all-important truth that the Son of God had come to earth as a human being, to accomplish our salvation. To lose one's grasp of this fundamental teaching, would make shipwreck of one's faith, and therefore, the Apostle might well employ his inspired pen in its defense. That he does so in 1 John 4:2 there can be no question. Therefore, it is at least possible that he may be doing so in 2 John 7.

Turn next to 3 John 3, in which the *Revised Standard Version* reads:

"For I greatly rejoiced when some of the brethren arrived and testified to the truth of your life, as indeed you do follow the truth."

Rotherham translates more literally:

"For I rejoiced exceedingly at brethren coming and bearing witness unto thy truth,-even as thou in truth art walking."

In this verse, from the pen of the same Apostle, the word translated "arrived" in the *Revised Standard Version* and "coming" by *Rotherham*, is also the present participle form of the verb "erchomai" used in 2 John 7. Grammatically, therefore, the reference *could* be to a future arrival of the brethren. It does not require a knowledge of Greek, however, for one to realize that the Apostle's rejoicing was not occasioned by his hope that in the future the brethren would bring him an encouraging report about Gaius. Rather it had resulted from the previous visits of the brethren, possibly also from their present visit, gladdening his heart with the reports they had brought of the faithful walk of the beloved Gaius.

The conviction that in 2 John 7 the Apostle has reference not to the second advent but to the first, is strengthened when we recall that such a view harmonizes well with his other writings. For example, in 1 John 1:1-4, in which the theme and purpose of that Epistle is set forth, our Lord's first advent is manifestly under discussion.

When he there speaks of having seen, heard, and touched Jesus, he is telling of experiences already in the past. And this Jesus, he identifies, in the prologue to the fourth Gospel, as being, in his pre-human existence, the *Logos*, the mighty spirit-being who *became* flesh.

Note, too, how well this view harmonizes with 1 John 4:14, 15 which, in the *Weymouth* translation, reads:

"We have seen and bear witness that the Father has sent the Son to be the Savior of the world. Whoever acknowledges that Jesus is the Son of God -- God continues in union with him, and he continues in union with God."

Foregoing I have shown, I think, that 2 John 7 cannot be adduced as a "proof text" that the Apostle believed and taught that at our Lord's Second Advent he "will come in the flesh." I now turn to 1 John 3:2, 3 as a "proof text" that the Apostle believed and taught the contrary. The *Revised Standard Version* reads:

"Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And every one who thus hopes in him purifies himself as he is pure."

What he now is like, it doth not yet appear to our finite minds. However, we know that he is no longer a human being. Put to death in the flesh, he was raised in the spirit -- a life-giving spirit-being (1 Pet. 3:18; 1 Cor. 15:45). No longer is he to be known after the flesh, even by those who once knew him so (2 Cor. 5:16). According to Hebrews 1:3, he is now the express image of the Father's person; dwelling in the light which no man can approach unto; whom no man hath seen nor can see (1 Tim. 6:16). And, as he himself said, just before his death: "Yet a little while, and the world will see me no more, but you will see me" (John 14:19).

Furthermore, we are to be like him, says the Apostle. We are to see him, *not as he was* but as he is (1 John 3:2). We are to behold his glory. John heard him request this of the Father (John 17:24). We are to be made a partaker of the Divine nature he now possesses (2 Pet. 1:4). We are to share his glory, as his joint-heirs (Rom. 8:17). What a glorious hope is thus set before us! No wonder the Apostle adds: "Every one who thus hopes in him purifies himself as he is pure" (1 John 3:3, R.S.V.).

- P. L. Read

Co-operation With Our British Brethren

Pilgrim Ministry

Recently it was suggested that with increasing difficulties of travel and the advancing age of so many brethren the restoration of something like the old time pilgrim service might be welcomed. The way has opened for several brethren whose ministry is known to be generally acceptable to engage in this branch of the service. It gives us much pleasure to cooperate by listing below the March-April appointments already "fixed" for Brothers J. D. Parker and E. G. Roberts.

For further details address Mr. A. O. Hudson, 24 Darwin Road, Welling, Kent, England.

J. D. PARKER

Luton Apr. 6
Leicester Apr. 7
Rugby Apr. 8-9
Coventry Apr. 10
Atherstone Apr. 11
Latchford Apr. 13
Sheffield Apr. 14
Nottingham Apr. 15-16
Lincoln Apr. 17
Greenford Apr. 18
Welling Apr. 19

E. G. ROBERTS

Sidmouth Mar. 31
Parkstone Apr. 1-2
Portsmouth Apr. 3
Bexhill Apr. 4-5
Chatham Apr. 6
Welling Apr. 7
Berkampsted Apr. 8
Ipswich Apr. 9-10
Downham Market Apr. 11
Peterborough Apr. 12-13
Kettering Apr. 14
Gloucester Apr. 15
Cardiff Apr. 16

Booklets

We are advised that seven new booklets (of approximately the same size as those published by our Institute) are or shortly will be off the press. Advance copies of some of them have already been received and (in the course of the next few weeks) we hope to have a sufficient supply in stock to offer them "at no cost to *Herald* subscribers." Their titles are:

1. The Bible -- the Book for Today
2. World Conversion - When?
3. The Divine Permission of Evil
4. Everlasting Punishment
5. Conversion in the After-life
6. The Resurrection of the Dead
7. The Second Advent -- its Nature and Purpose

Faith for Today and Tomorrow

"To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." - 1 Cor. 8:6.

HERE we conclude the consideration (begun in the January-February *Herald*) of four specific suggestions, recommended for adoption by all who would nourish their faith in the one true God and in the ultimate triumph of good over evil.

It will be recalled that our first suggestion was to study the Bible, and that we recommended its study in the spirit of prayer, with the thought in mind of becoming better acquainted with the character of our heavenly Father, and with his glorious plans and purposes; and with the intention of bringing one's life into conformity therewith.

SURRENDER TO GOD'S MESSIAH

Second: Surrender yourself, unconditionally, to the Lord Jesus Christ, and ask him to take charge of your life.

Why do I urge this? you may ask. I answer: For this reason. If you carry out my first suggestion, of prayerfully studying the Bible with the intention of conforming your life to its teachings, it will not be long before you discover that all God's glorious plans and purposes, whether for the world of mankind in general, or for you, yourself, in particular, are wrapped up in, and are to be accomplished by, his Messiah.

The Old Testament is full of predictions concerning Messiah, while the main purpose of all the New Testament writers is to set forth the evidence that Jesus of Nazareth fulfilled those predictions. As the Apostle John, in writing his Gospel, declares: "These are written, that ye might believe that Jesus is the Christ [that is, the Messiah], the Son of God, and that believing ye might have life through his name" (John 20: 31). Yes, it will not be long before you discover, as did those Samaritans who listened to the story of the woman who had talked with Jesus at Jacob's well: "This is indeed the Christ, the Savior of the world" (John 4:42). As Jesus, himself, said to his close disciples: "Ye believe in God; believe also in me" (John 14:1). Ask him to cleanse you from all unrighteousness; ask him for the guidance of his spirit; ask him for the necessary strength to follow that guidance throughout the remainder of your life. You are going to need his guidance and his strength. Ask him for both. Ask in faith, nothing doubting, and your need will be supplied.

OTHERS

Third: Lose yourself in the service of others. You do not need me to tell you that that, surely, was the way in which Christ lived; and if we are to enjoy his fellowship we must, to the best of our ability, do likewise. That reminds me of a story about General Booth, the grand old man who founded the Salvation Army. At one time he desired to send a New Year's greeting, by cablegram, and telegram, to all Salvation Army Posts throughout the world. Cablegrams and telegrams are expensive and have to be short. General Booth pondered the matter and finally reduced his message to a single word. It was the word "Others."

Imagine yourself in charge of a Salvation Army Post and being handed a New Year's greeting from the General containing the one word "Others"! What effect do you think that cablegram would have had on you? In one case it inspired its recipient to write a beautiful little poem. Here are three verses from that poem:

"Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for *others*.

"Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you
Must needs be done for *others*.

"*Others*, Lord, yes *others*:
Let this my motto be;
Help me to live for *others*
That I may live like Thee. "

A DAY AT A TIME

Fourth: My fourth suggestion is this. In seeking to lose our lives in the service of God which, as we have seen, means, from the practical standpoint, to live for others, let us do so *a day at a time*.

Some of us make the mistake of trying to grasp too much of life at a time. Perhaps all of us are liable to this temptation to a greater or lesser degree. We think of life as a whole, instead of taking the days one by one. Yet our Lord and the Apostles, in every way, seek to discourage this. Of course, in this complicated civilization of ours, we must give a certain amount of thought for the morrow. God himself takes thought for the morrow. It is because he has done so that there will be any tomorrow at all for us. It is because of his forethought that we have the seasons in rotation, contributing to the growth of the grain which becomes our bread. No! -it is not wrong to take thought for the morrow. But the danger lies in anxious thought. And there is more than danger in it. There is physical ill-health in it; for it has been scientifically demonstrated that worry kills. But far more important than that, anxious thought dishonors our Father by the distrust it manifests. It hinders our own spiritual growth; mars the beauty of character we should otherwise develop; and it beclouds our witness for God to others. And we are to prove ourselves in this respect, as in all others, "more than conquerors through him that loved us."

In the Lord's providence, many of us may still be here a year from now. Well, if we are, we'll want to look back on a year of real Christian living-the best year of our lives. How shall we accomplish this? Not by trying to solve the entire year's problems tomorrow. "Sufficient unto the day is the evil thereof," said our Lord. Let's take this coming year a day at a time. Even the problems of one day are handled best one at a time. If fifty problems are staring you in the face when you start back to work tomorrow morning, give your undivided attention to just one of them, and push the other forty-nine aside, until that one has been disposed of. One by one, you will find yourself taking care of them all, whereas, if you try to handle all fifty at once, they will overwhelm you, and none of them will get proper handling. The poet put it in a simple line, as follows:

"One day at a time! -- that's all it can be;
No harder than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late."

CONCLUSION

To summarize, then:

(I) Basic amongst "Beliefs That Matter" is belief in the existence of the one true God, and in his intention to bring about the ultimate triumph of right, the ultimate suppression of evil.

(II) This belief comes and is strengthened by an acquaintance with God.

(III) To increase our acquaintance with God we may well adopt the following four suggestions:

- 1) Study his Word, prayerfully and carefully.
- 2) Accept Christ as our personal Savior and follow his leadership.
- 3) Live as he would have us live -- as Christ himself lived -- for others.
- 4) Live a day at a time.

"One day at a time
It's a wholesome rhyme;
A good one to live by
A day at a time."

- *P. L. Read*

Notice of Postponement of Annual Meeting

The Annual Meeting of the Pastoral Bible Institute, due to be scheduled for Saturday, June 3, has been postponed to Saturday, September 23. Plans are now under way to hold it in Atlantic City, New Jersey.

We are making this early announcement so that Institute members, who might wish to participate in conventions now being planned by Associated Bible Students in various parts of the country to be held during the summer months will know that they need not reserve the June date for the Institute's Annual Meeting.

Further particulars as to the hour and place of meeting will be announced later.

Wise as Serpents - Harmless as Doves

Matthew 10:16.

As the context shows, these words were spoken by our Lord to his twelve Apostles and constituted part of his commission to them. The word "apostle" means "one sent forth." Christ himself was *the* Apostle - the Apostle and High Priest of our profession (Heb. 3:1) - the one sent forth by God. And these twelve were his apostles-chosen and sent forth by him. "Behold I send you forth [the "I" is emphasized] as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."

They themselves, if they continued in his ministry and spirit, could not and would not bite and devour. Their apostolic mission had no wolfish element in it. But they themselves would be persecuted. As sheep in the midst of wolves they would be exposed to the malice of many who would be both able and eager to bite and fight and devour. Because of this, "therefore," they were to be, or to become, "wise as serpents."

The word translated "wise" in our Authorized Version is translated "prudent" by Rotherham. In the Diaglott it is "sagacious." It does not refer to intellectual or ethical wisdom, but rather denotes prudence in regard to one's own safety. It refers to the serpent's real or reputed wariness or sagacity *in relation to danger*. Commenting on this passage Matthew Henry has observed: "They were to be not as foxes, whose cunning is to deceive others; but wary as serpents whose policy is only to defend themselves, and to shift for their own safety." "In the cause of Christ," this writer adds, "we must be wise not to pull trouble upon our own heads."

The word "harmless" has the significance of "purity," of being "unmixed," "unadulterated," and hence "without guile." While he wished them to become, in time of need, *wary* as serpents, he did not wish them to become wily, or insincere. They were to be genuine throughout, as unwily as doves. Their character was to be, as Dr. Morrison puts it, "a beautiful mixture of wariness and guilelessness."

Our Lord's "therefore" must not be overlooked. It is dependent upon the emphatic "I" of the first clause: "It is I who send you forth as sheep in the midst of wolves; become *ye therefore*, as becometh apostles charged with my commission, wary, but qualify that wariness by dovelike guilelessness. The presence of the wolves demands that ye be wary; the fact that ye are my apostles demands that ye be guileless."

We are not apostles, yet nevertheless we represent, in our lesser service, the Lord's cause in the earth today. As such the text applies to each of us. "Be *ye therefore*, wary as serpents, guileless as doves."

- P. L. Read

Recently Deceased

Nan Collins, Shortwood, Eng.
T. E. Davies, Eastham, Eng.
Grace R. Hawkins, St. Louis, Mo.
William F. Hill, Seattle, Wash.
Emma C. Hoeveler, Rutherford, N. J.
Thomas Holmes, Linby, Eng.
Louis Kuntz, Kingston, N. Y.
Dorothy Matthews, Glen Gardner, N. J.
Flora Olar, Aurora, Ill.
Della Osborn, Prospect Hts., Ill.
Anne Rapciewicz, Milwaukee, Wis.
George Wilson, Guildford, Eng.