

THE HERALD OF CHRIST'S KINGDOM

VOL. LVI March / April, 1973 No. 2

"This Do in Remembrance of Me"

*"For as often as ye eat this Bread, and drink this Cup, ye do show, the Lord's death till
He come." - 1 Cor. 11:26*

CHRIST OUR Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor. 5:7, 8.) Here, in one sentence, brief, but pregnant with meaning, the beloved Apostle Paul, writing as always under the guidance and in the power of the Holy Spirit, draws our attention to the great Antitype, the Lamb of God, who taketh away the sin of the world, of whom the Jewish Passover lamb was but a type.

How well the type prefigured our Lord! To begin with, the lamb selected was to be *without blemish*, reminding us of the fact that our Lord Jesus had no blemish of sin in himself, and that he did not contract any stain or spot of sin by his contacts with the world. As the Apostle Peter reminds us: "We were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." - 1 Pet. 1:19.

The blood of the typical lamb was sprinkled on the doorposts and lintels of the Israelite's *house*, but the blood of Jesus, the unforfeited life which was made available to us by the shedding of *his* blood, has been graciously applied to *our hearts*, removing from us the burden of unforgiven sin, setting us free from all consciousness of evil.

Again, in instituting the typical passover, we read in the 12th chapter of Exodus that the Lord said unto Moses: "This month shall be unto you the beginning of months; it shall be the first month of the year to you." How truly this feature is fulfilled in the experience of a consecrated believer of this Gospel Age! Everything in his life dates from the time when he came "under the blood." Before that, all is darkness; before that, all is death. He does not care to even think of the darkness of his unconverted days, and when he does occasionally mention them, it is only that his Savior may be the more magnified in the hearts and minds of those to whom he speaks; and that the

contrast of that past with his present happy state may awaken in him a still greater sense of gratitude and devotion.

JESUS OUR PASSOVER LAMB

As the Jews fed on the literal lamb, so we are to feed on Christ; that is to say, we are to appropriate to ourselves, by faith, his merit, the value of his sacrifice. Not only so, but if we would be strong spiritually, and prepared for the deliverance in the morning of the new dispensation, we must eat of the unleavened bread of sincerity and truth. What is it to "eat" of the unleavened bread of sincerity and truth? Ah! this means much more than might at first be supposed. It involves not merely a belief in the truth concerning Christ and his atonement -- it goes beyond even a confession of that belief. It includes a loving surrender to this and related truths, so that they are grasped by the moral, no less than by the intellectual side of our complex nature. Thus partaken of, the truth will accomplish our sanctification; day by day, the renewing of our minds with his precious Word will gradually transform us into his likeness.

In the typical arrangements bitter herbs were included, which aided and whetted the Israelites' appetite for the lamb and unleavened bread. Commenting on this feature, Brother Russell has observed that instead of these, "we have bitter experiences and trials which the Lord prepares for us, and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have here no continuing city; but as pilgrims, strangers, staff in hand, we are to gird ourselves for our journey to the Heavenly Canaan, to all the glorious things which God has in reservation for the Church of the First-borns, in association with our Redeemer, as kings and priests unto God."

On the night of his betrayal, just before his crucifixion, our Lord Jesus clearly identified himself as the antitypical Passover Lamb. Peter and John had been sent ahead, and in the "upper room" to which they had been led, they had "made ready the Passover." At the appointed time, "when the hour was come," he gathered his Apostles round him and said: "With desire have I desired to eat this Passover with you before I suffer." "It was necessary that as Jews they should celebrate the Passover Supper on that night -- the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical first-borns from the typical 'prince of this world' -- Pharaoh - - the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, 'Do this in remembrance of me.'" *

* As noted on the back page of this issue, the appropriate time, this year, to commemorate the death of the antitypical Lamb, will be after sundown, Sunday, April 15.

"THIS DO IN REMEMBRANCE OF ME"

We recall the circumstances of the first Memorial -- the blessing of the Bread and the Cup, the fruit of the vine, and of our Lord's words in connection therewith. Year by year, as we "keep the feast," and the time of our departure draws nigh, the appropriateness of the symbol's, and the humility and love of our Lord are more deeply impressed on our hearts, and the longing desire within us grows more earnest that we, too, though imperfect, may faithfully follow in his steps.

Quoting again from our dear Brother Russell: "In presenting to the disciples the unleavened bread as a memorial, Jesus said, 'Take, eat; this is my body.' The evident meaning of his words is, This symbolizes, or represents, my body. The bread was not actually his body; for in no sense 'had his

body yet been broken. In no sense would it then have been possible for them to have partaken of him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh, leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, 'The Bread of God is he which cometh down from heaven, and giveth life unto the world.' 'I am the Bread of Life.' 'I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is my flesh, which I will give for the life of the world.' - John 6:33, 35, 51.

"In order to appreciate how we are to eat, or appropriate, this living Bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was his flesh which he sacrificed for us. It was not his prehuman existence as a spirit being that was sacrificed, although that was laid down and its *glory* laid aside, in order that he might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners -- without any contamination from Father Adam, and hence free from sin -- that enabled him to become the Redeemer of Adam and his race, that permitted him to give his life 'a Ransom for all, to be testified in due time.'-1 Tim. 2:3-6.

"When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that he laid down for us we are to 'eat,' appropriate to ourselves; that is to say, his perfect *human* life was given to redeem all the race of man from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realize this and accept him as our Savior from death."

The unforfeited life of Jesus, laid down in sacrifice for us in obedience to the Father's will, is thus seen to be that which alone has value in the Father's sight. As the Apostle declares: "the Man Christ Jesus who gave himself a ransom for all." (1 Tim. 2:6.) It is important to observe, however, that the work of recovering Adam and his race from the power of sin and death, while based on that ransom price, goes beyond the mere provision of the ransom. While the provision was made now nearly two thousand years ago, it is manifest that the work of recovering Adam and his race from the power of sin and death has not yet been accomplished; indeed it has scarcely begun. The only disposition thus far of that ransom has been to make it available for the Church, and this only by faith. Only by faith has even the Church passed "from death unto life"; not even this *little flock* has been fully recovered from the power of sin and death; still less has the rest of the race. Manifestly, then, it will require a considerable time (the Scriptures indicate the entire thousand years of Messiah's Kingdom), to restore, to deliver, to set free, from the power of sin and death, Adam and his children. Evident it is, that the work of restoration, for which the foundation was laid nearly two thousand years ago, is still to be accomplished. To quote once again from Brother Russell:

"In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that he should *rise from the tomb* on the divine plane of life, that he should ascend to the Father and deposit the sacrificial merit of his death in the hands of justice, and receive from the Father 'all power in heaven and in earth.' As relates to the world, it was necessary also that in the Father's due time he should come again to earth a glorious divine Being, then to be to the whole world a Mediator, Prophet, Priest, and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered."

This blessing, restoration to *human* perfection (not perfection on the spirit plane, but on the human plane) which will be the happy portion of the entire race (all the willing and obedient), the Church of this Gospel Age receive *now*, by faith; that is to say, *human* perfection is *reckoned to them* by God. And the partaking of the unleavened bread at the Memorial season means to us, primarily, the appropriation, by faith, of this right to perfect *human* life, with all its privileges, the blessing which, at the cost of his own life, our Lord procured for us. Likewise the fruit of the vine symbolizes our Savior's life given for us, his *human* life, his being, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of *restitution* rights and privileges secured by our Lord's sacrifice of these.

TWO ADDITIONAL SIGNIFICATIONS

In our showing forth the Lord's death in this, the way appointed (1 Cor. 11:26), we may not improperly associate in our minds two additional thoughts of great beauty and solemnity: (1) Our consecration to be "dead with him" (Col. 2:20), even as we remember the Apostle's words, "If we be dead with him, we shall also live with him (2 Tim. 2:11), and (2) the oneness of spirit which obtains between fellow-members of the Christ company.

The fruit of the vine fitly represents the life given by Jesus, the sacrifice-the death-"this is my blood [symbol of life given up in death] of the New Covenant, shed for many for the remission of sins"; "Drink ye all of it." (Matt. 26:27, 28.) It is by the giving up of his life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life comes to man. (Ram. 5:18, 19.) Jesus' shed blood is the "ransom for all"; and the dominant idea of our "feast" is this fact and the benefits which as consecrated believers we derive therefrom; but in addition we may remember also and rejoice in the fact that we may (indeed we have covenanted, have we not? to) drink of his cup, even as (though beyond their then understanding) he spake to his close disciples: "Ye shall indeed drink of my cup." (Matt. 20:23.) Verily this is a "high calling" (Phil. 3:14), and well might we question our ability to drink (unaided) of his cup. But our sufficiency is of God, and so with the Apostle we too count all things loss, that we may know the power of his resurrection, the *fellowship of his sufferings* (Phil. 3:10), not repining, but all the more rejoicing at any evidence which may come to us that the sufferings of Christ may be abounding in us. - 2 Cor. 1:5.

With regard to our second additional thought that of the oneness of spirit possessed by fellow members of "his body," the Church (Eph. 1:23), how close to the heart of our Lord does this thought bring us when we recall that it was just about the time when he instituted this "remembrancer" that he offered that matchless intercessory prayer on our behalf, that is recorded in the 17th chapter of John: "That they all may be one." (Not his close disciples only, but us also, who have since believed.) "As thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:20, 21.) What thoughts are these, which just before his passion our Lord entertained with regard to his consecrated followers! What grand and noble hopes respecting the mutual love, the sympathy, affection, and interest which should prevail amongst the members of this "one Body" of our Lord!

WHO MAY PARTICIPATE?

Just one word more. Who may participate in this memorial? To this question we would reply: No one should join in this celebration who does not trust in Christ as his or her personal Savior from sin and death, and who does not purpose to walk worthy of the Name of Jesus, in his footsteps wherever they may lead, to the best of his or her ability. No one should come to the Lord's table lightly, carelessly, but, as the Apostle exhorts: "Let a man examine himself, and so let him eat of that bread and drink of that cup." (1 Cor. 11:27-29.) But on the other hand none should absent himself or refrain from this communion from a sense of unworthiness. Thank God for a sense of sin, for a keen conscience about it, but let not that keep any away. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." - (1 John 2:1; 1:9.) Thus cleansed, let us draw near, gladly confessing our love for our Lord, rejoicing in the pleasure and privilege of remembering him in this, the way appointed. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." - 1 Cor. 11:26.

- P. L. Read

"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*

Resurrection Prospects

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

NO OTHER event in all the annals of creation or history can equal in importance and significance the resurrection of our Lord Jesus Christ. This is true not only as respects man, but as respects the heavenly host, our Lord himself, and even the Father. Would that we were able to convey in words just a little of what this really did mean.

"Blessed be that God and Father of our Lord Jesus Christ, who according to his great mercy, hath begotten us again unto a living hope, through the resurrection of Jesus Christ from the dead." - 1 Pet. 1:3.

The resurrection of Jesus must have brought great joy to all the heavenly host. It is recorded that "the morning stars sang together, and all the sons of God shouted for joy" when the foundations of the earth were laid; and when Jesus was born, again it is recorded that the heavenly host gave praise and glory to God. It is even said that "there is joy in heaven over one sinner that repents." (Job 38:7; Luke 2:13, 14; 15:7, 10.) Then what must have been the exultation of the heavenly host who, for thirty-three years, had been witnessing the great drama of the Son of God in his work of redemption! His struggle against Satan and the forces of evil must needs be carried through without the least deviation from the course of righteousness; whereas, the opponent, Satan, resorted to every subterfuge and device of which he was capable.

With what intentness of interest, and perhaps trepidation, they must have watched as they saw him betrayed, ill-treated, falsely accused, scourged, condemned, crucified, forsaken and entombed. It appeared that Satan and the forces of evil had triumphed—that the cause of righteousness and the hope of mankind was lost. It may be that God alone knew what was to occur. Whether this be true or not, those hours of waiting until the dawn of that first day of the week, must have gripped them in a tenseness of emotion that only hallelujahs of praise and thanksgiving could relieve when they witnessed the resurrection of the Son of God.

And what did resurrection mean to our Lord? As we can scarcely appreciate the joy that will come to those who are restored to perfection of human life, how can we possibly conceive of the joy which our Lord realized in his resurrection and exaltation to the nature of the Father himself? What must have been the sentiments of his heart when, in the moment of resurrection, he realized that all that for which he had longed and struggled was now an assured fact; that never again would his intimate relationship and association with the Father be interrupted; that he had fully justified his Father's confidence in him; and that now he would be able to carry out his Father's will in every particular? Excepting the Father, as we must in every comparison, only Jesus could know the extent of that joy, for, as yet, there were none to share his glory.

And then, to climax it all, what must the Father himself have felt when, through resurrection power, he received unto his own bosom his only begotten Son, the dearest treasure of his heart? Has God placed any possibilities of depth of feeling in any of his creatures which he himself does not possess? Could any father or mother possibly know a joy at birth of an offspring that would compare with that which the Father must have felt when his only begotten Son was born to his own nature and station? We, of course, cannot presume to say, but we doubt if any but the Father himself will ever know the depth of that joy.

We do well to recall all the precious promises contained in the Word regarding our resurrection hope and that of mankind, based on the resurrection of Jesus, in order that the impressions made upon our minds and hearts may be deepened, and become unalterably fixed there. Life beyond the grave is possible only through a resurrection of the dead. This is the only prospect set before us in the Scriptures whereby we may be restored to life. The Old Testament writers reveal the resurrection hope in many of their prophecies, though oftentimes, it is true, by statements so obscure, that until something is said or done to reveal their meaning, we would scarcely recognize them as having any reference to a resurrection.

An instance of this kind is brought to our attention by Jesus when controverting the argument of the Sadducees -- that sect in Israel which did not believe in a resurrection. The Sadducees considered the five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, to be the only authoritative teachings, given by God, by which their lives were to be ruled and guided. Therefore quotations from the Prophets or the Psalms, had little or no convincing weight with them. Jesus evidently considered this fact, when, in attempting to prove to them the error of their belief, he quoted from the writings of Moses.

Chapter twenty-two of Matthew's Gospel records how the various sectarian groups in Israel tried to refute the teachings of Jesus. Taking advantage of the presence of the Herodians, a sect that sought to curry favor with Rome by conforming their religious views to Rome's wishes, the Pharisees asked Jesus a question calculated to discredit him with the authorities: "Is it lawful to give tribute to Caesar?" But perceiving their wicked intent, Jesus said, "Why tempt ye me, ye hypocrites?" Then employing a method that has been a criterion in the exercise of wisdom even unto this day, he asked them to show him the tribute money, and they brought him a penny. "And he said to them, whose is this image and superscription? and they say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. And they marveled and left him and went their way."

Failing to be warned by this experience of their rival sect, the Sadducees had a question to ask, which, in their opinion, would make belief in a resurrection ridiculous. And so addressing Jesus, they said:

"Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto, his brother. Now there were with us seven brethren and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven?"

It does not require any great imagination to visualize the smug look on their faces as they awaited his answer to their question. We would probably have advanced reasons why she should belong to the first or the last husband, and would have had considerable difficulty in meeting the objection, they could have raised. But Jesus, possessing an insight and a wisdom that dwarfed mere human reasoning, answered: "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection, they neither marry, nor are given in marriage, but are as the angels in heaven."

Then Jesus asked them a question, concerning which he cited the Word of God through Moses:

"But as touching the resurrection of the dead have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not a

God of the dead, but of the living. And when then multitude heard this, they were astonished at his doctrine."

Although Moses said nothing about a resurrection, yet his words definitely and positively affirm the necessity for a resurrection from the dead.

But what did Jesus mean by this statement? Was he intimating that Abraham, Isaac, and Jacob had not died? Or that they were already risen? Modern theologians, in contrast with the Sadducees, go to the opposite extreme in their beliefs, for most of them look upon man as being a combination creature, possessing a spiritual soul in a human body. They affirm that there is no death, but that the soul, immortal, indestructible, merely changes its place of abode from the human body to some form of dwelling in the spiritual realm. With the poet, Longfellow, they say:

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest
Was not spoken of the soul."

When we see how prone man is to erect a superstructure of belief around a theory of his own, or that of someone else, it should cause us to re-examine our own faith superstructure. Are we relying solely upon an understanding of the Word of God, which has been arrived at through an unbiased and honest comparison of Scripture with Scripture? or are we building on human theories? A true love of truth will cause us to test every belief by the Word of God, and only faith thus tested will enable us to stand in this evil day, and avoid being snared by human theories.

It is really surprising how many Scriptures one can misconstrue in supporting a theory he has adopted as his own. Take this theory of an immortal or indestructible soul for example: to those who accept it, the quotation Jesus cites from the writing of Moses, interpreted in the light of their theory, becomes a, strong pillar in the superstructure of their belief that the dead are not dead. Their preconceived idea blinds them to the real significance of Jesus' argument in his discussion with the Sadducees. Failing to make a proper comparison of Scripture with Scripture, this statement of Moses very easily becomes added proof to them that the dead are in a conscious state of existence somewhere.

Then take the statement of Jesus to Martha, recorded in John's Gospel, chapter eleven, verse twenty-six "Whosoever liveth and believeth in me shall never die." This, we will agree, is a plain statement of fact. But in ignoring its context in the preceding verses, their understanding is in error. Jesus said to Martha:

"Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

Manifestly, Jesus is not telling Martha that there is no death, or no resurrection from the dead; but that as the Savior of the world, he has the power to resurrect and to give life. And when he calls the dead forth from the grave, as he definitely promises shall be done (John 5:28, 29), then those who believe in him shall never die.

Another statement relied upon to support the no death theory, is that of the wise man in Ecclesiastes, chapter twelve, verse seven. At the conclusion of his poetic description of the

coming of old age, and the gradual decay of the physical body, he says: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Often is this verse quoted at funerals as proof that only the body dies that the soul has gone to be with God. But here again, the words of Scripture are misconstrued, in order to support a preconceived theory. The spirit that is said to return to God, is the same spirit or power of life that originally came from God when he imparted the breath of life to Adam. The same breath or spirit of life is common to all breathing creatures (Eccl. 3:19, 20, A.R.V.), and when imparted to Adam, it caused him to become *a living* soul, a sentient being. And when the body returns to the elements from which it was created, and the spirit or breath of life returns to God, then man is non-existent just as before his creation; and except for the fact that his identity is kept in the memory and power of God, to be restored in the resurrection, he would be forever non-existent.

The same wise man, in chapter nine, tells us that "The dead know not anything, neither have they any more a reward: for the memory of them is forgotten." We are also told in this same chapter, to make wise use of our present existent state, "For there is no work, nor device, nor knowledge, nor wisdom in the grave [Hebrew, *sheol-state* of death] whither thou goest. " - Eccl. 9:10.

(To be concluded in next issue)

- John T. Read

Witnesses for Jesus

"Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." - Acts 1:8.

*This article, commenced in the January-February Herald, is concluded in this issue. It is reprinted from one published in this journal a number of years ago.
Its author was Brother A. D. Kirkwood of Scotland. - Ed. Com.*

PROGRAM

THIS brings us to our second point. The Book of Acts illustrates throughout the principle that not only is the Lord in the midst of the Church, directing and controlling, but that he is doing so according to a definite program. Our Commander-in-chief has a precise plan of campaign, as we should expect, in spite of all the appearances to the contrary, which sometimes are puzzling and perplexing. The unity of spirit existing in the early Church was wonderful, but how quickly after the Apostles fell asleep did dissension and division arise, culminating in the great apostasy. In the Bible Student movement in these last days, how united and happy we once were as a people, yet how soon did we have a repetition of the history of the early Church. In the hymn, "Onward, Christian Soldiers," we sometimes have sung,

"We are not divided;
All one body we,"

then we have thought of all the different sects and parties professing to belong to the Lord's army, and we have wondered why. Now, if there was one thing the disciples noted in Jesus above others, it was his qualities as a leader. He was never at a loss. Never uncertain or hesitating. He spoke with authority and acted with authority in a way which inspired them with the utmost confidence, and this, too, even when the course he was taking seemed to be leading to failure. It is stimulating in the Acts to see that the Lord is still in command; still steering the ship of his Church; entrusting the helm to no one else. In spite of seeming failure time and again, the Church has been held to her chartered course by her Captain. As illustrated in the Book of Revelation, the voyage has been long and dangerous; the seas tempestuous, the gales almost continuous; dangers lurking everywhere, in cross currents, rocky coasts, and sunken reefs. But the Church has not foundered. Thanks to her Captain she shall be brought in safety to the heavenly Port. Soon now, we believe, the Church of God will be safe at last, the harbor past, safe in the Father's Home.

Let us notice now some evidences from our handbook in confirmation of this second fundamental principle that the Lord is directing and controlling according to a definite program. This is emphasized in our basic text, Acts 1:8: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This program has been carried out to the letter. Notice that it was a three-point program. To use modern terms, we have operation No. 1, Jerusalem; operation No. 2, Judea and Samaria; operation No. 3, the world. The Book of Acts proceeds to tell us how these three operations were taken up in consecutive order. The first seven chapters tell of the consolidation of the Church at Jerusalem, the headquarters. Not till this was accomplished do we read in Acts 8:1: "And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria," and went everywhere preaching the Gospel.

Observe that it was not the Apostles who took the initiative in launching operation No. 2. They did not say, "Well, brethren, have we not been about long enough in Jerusalem? Is it not time we were going out to Judea and Samaria?" They probably never thought of it. But the Lord was guiding, and when operation No. 1 had been completed, he removed his protecting hand, and the persecution came which carried the Gospel to fulfill operation No. 2.

A WORLD WITNESS PREPARED FOR AND LAUNCHED

Again, no sooner is operation No. 2, Judea and Samaria started, than the Lord began his preparation for operation No. 3, the world witness. The persecution which initiated the witness in Judea and Samaria was due to the activities of Saul of Tarsus. Saul, however, had been a witness to the martyrdom of Stephen, and it was a sight he could never forget. It prepared him for the vision on the Damascus road recorded in chapter 9. The Lord took him in hand, and for three years he was being prepared in the solitudes of Arabia, in readiness for operation No. 3. Meantime operation No. 2 was under way, and as Judea and Samaria became fully evangelized the door was opened to the Gentiles, as recorded in chapter 10, with the admission of Cornelius into the Church. While chapter 10 tells us of the first Gentile convert, chapter 11 tells us of the first Gentile Church. Acts 11 is one of the most important chapters in the Bible, recording the end of nearly 1500 years of exclusive favor to natural Israel. Note Acts 11:19 of this chapter: "Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only." Observe now the bombshell in the next verse: "And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians [full blooded Gentiles], preaching the Lord Jesus. And the hand of the Lord was with them."

Observe here again, that the leaders of the Church in Jerusalem had nothing whatever to do with initiating this astounding proceeding. They did not get together and say that it was time now to go on to operation No. 3, since Judea and Samaria had been fully evangelized. On the contrary Acts 11:22 would seem to indicate that they were rather perturbed about the matter, probably wondering if matters were not being carried too far. We read: "Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." The Lord, who had initiated the launching of operation No. 3, overruled that Barnabas should be sent up on a mission to see what was happening. He was the very man for that service, and the one who had befriended Saul of Tarsus when he had returned to Jerusalem from Arabia. The next move naturally falls into line. When Barnabas saw what was happening, and the opening up of so promising a field of service, he did not go back to Jerusalem for assistance. He went for the man whom the Lord had been keeping in reserve. Can we wonder who inspired him to take the step recorded in Acts 11:25-26: "Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch." How easily and naturally the Lord shaped the course of the Church according to his own program.

Nor did the Lord merely initiate these three operations, leaving matters to carry on of themselves thereafter. In Acts 16:6, 7, we are told that Paul and Silas were forbidden of the holy spirit to preach the Word in the province of Asia, and when they assayed to go into Bithynia, the spirit of Jesus suffered them not. Instead, in Acts 16:9, we are told of the call from the man in Macedonia to go into Europe. Again in Acts 18:9, 10, when Paul went to Corinth, the Lord made known to him that he had much people in that city. How wonderful is the supervision of the Lord over the whole field of activity. Not only is the operation as a whole provided for, but the direction of the movements of his servants thereunder is under his control. He points to Europe when they would stay in Asia. He allows them to go quickly from Athens, but when they come to Corinth he says, Stay here. He does not merely know where his people are in the mass, but where they each live.

He can, in Damascus, go to the house of a humble follower called Ananias and direct him to a certain street and a certain house in that city where another of his called ones is staying. In a wonderful way the Acts illustrates the truth that "the Lord knoweth them that are his." Undoubtedly, the Lord was himself steering the ship in those days. Let us believe he is doing so now, not by any human channel, but by the holy spirit operating in each believer. Each of these is, so to speak, on a private line to the Lord and should wait upon him for directions as to how he may serve him. As for special movements for special occasions, let us remember what some one has well said that "revivals are not got up; they come down."

The Lord's program was an ambitious one. When he died on the cross, nothing seemed more unlikely than that his Gospel would be witnessed to the uttermost parts of the earth. Even after his resurrection, it was not apparent what he could do with a mere handful of followers, especially as he announced his intention of leaving them.

POWER

As we have seen, witnessing for Jesus means representing him before men by being so far as possible a copy of him. This is impossible without the power of the holy spirit. No effective witness can be given for Jesus unless we tarry in his presence and receive of his power. Power represents the third line of thought running through the chapters of the Acts, and a very prominent one it is indeed. The importance of the day of Pentecost can hardly be overemphasized. There the power came upon the Church, never to leave it till its earthly ministry of witnessing is complete. What a contrast is presented between the disciples meeting together with doors shut for fear of the Jews and their public preaching on the day of Pentecost. No wonder that we read in 4:13 that the rulers marveled at their boldness and took knowledge of them that they had been with Jesus.

In respect to this power, the Church follows in the Master's own footsteps. As the faithful and true witness, the Lord tarried till the age of thirty, until he received the power from on high at Jordan. Through the eternal spirit he offered himself for three and a half years as a sacrifice without spot unto God. His experience on the cross wrung from him the terrible cry, "My God, why hast thou forsaken me?" Following in his steps, it is of the utmost importance that we carry on our witness for him, not in the energy of the flesh, but in the power of the spirit. This power can be received only by contact with Christ. As with electricity, intermittent contact will mean intermittent power; continuous contact, continuous power. The alternate heartbeats of the spiritual life are "receive" and "respond." It is a fixed biological law that no organism can give out more than it takes in from without. We cannot give out in effective service more than we take in, in effectual prayer. In the energy of the flesh, we are often too busy to tarry until we be endued with power from on high. We are living in a day of such nervous tension and strain that we often find it difficult to relax. But we simply cannot receive until we relax. Let go and "let God," is the only way to get the power for carrying on an effectual witness for Jesus. This power is not and never has been, in short supply. Let us listen to Paul's description of it in Ephesians 3:20: God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

PROTECTION

We come now to the fourth and last line of thought, the principle of the *protection* that the Lord has given his faithful witnesses all down the Age. Notwithstanding that evil men and angels, under the leadership of the great Adversary himself, have done their utmost to quench the light, the gates of hell have not prevailed against Christ's Church nor stopped their witness. Without divine protection, the witness would have been stifled at its birth. The Book of Acts in a most striking way illustrates how the Lord has given his army in the field all the "air cover" it has ever

required. "Behold, I send you forth," Jesus said, "as lambs in the midst of wolves." What chance have lambs in the midst of wolves? And yet they have survived, for greater is he that is for them than all that could be against them.

The first illustration of the Lord's power to protect his people is given in Acts 5:17-42. It was an outstanding illustration for all time, of how easily and completely Jesus could protect his own. The narrative tells us of how the Gospel was making so much headway in Jerusalem that the High Priest and the Sadducees were getting alarmed. Taking bold action they arrested all the Apostles, the ringleaders, and put them in the common prison. It was a master stroke, for these were the key men. They probably thought that they could do with the Apostles what they had done with their Leader but a short time before. Having gotten the men they wanted safely housed in prison, they called the council together and all the senate of the children of Israel for meeting on the following day. It was an august assembly that mustered, and many if not all must have been reminded of a similar gathering which had met to try and to condemn the Lord himself. What they could do to the Leader, surely they could do to his followers. Having assembled, they sent to the prison to have the men brought in for trial. We can picture them waiting for the prisoners to be brought in, and at last the officers return. Can we imagine their feelings when they listen to their report. "The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within." But worse news was to follow: "Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people." What had happened? "The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught." So wonderfully was this accomplished, that the prison-keepers knew nothing whatever about it. The incident reminds us of the statement in Psalm 2, when after describing how the heathen rage and the people imagine a vain thing, we are told, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

Can we think of anything that would illustrate better to the Apostles and the early Church how absolute was the Lord's power to protect his people?

While proof was given in such an emphatic way, that the Lord was able in any given circumstance, to protect his people, it did not follow that it would be always his will to do so. This is brought out in Acts 8:1. The time had come for the witness to extend to Judea and Samaria, and as we saw before, the Lord permitted the great persecution against the Church at Jerusalem which scattered them so that they went everywhere throughout Judea and Samaria preaching the Gospel. There was, however, one remarkable exception. They were all scattered, "except the Apostles." The Apostles were still required at headquarters, and so these key men who should have been the main target of the attack, as in our previous illustration, were left severely alone. How easily God can cause the wrath of man to praise him, and the remainder to restrain. - Psalm 76:10.

As in the Lord's providence Jerusalem had a quiet time for the Church to grow and develop before persecution was allowed, so was it with the work in Judea and Samaria. In Acts 9:31 we read: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the holy spirit, were multiplied." This same principle of protection, is apparent in connection with the worldwide witness as illustrated in Paul's experiences. The bridgehead for the campaign in Europe was at Philippi, and there on the threshold of this new continental expansion, the Lord demonstrated by the earthquake deliverance from prison, accompanied by the conversion of the jailer and his household, how completely he was master of the situation. Perhaps no servant of the Lord had so

many vicissitudes as the Apostle Paul, but the Lord always extended to him grace sufficient. As we noted earlier, after a disappointing experience at Athens, he went on to Corinth, and for his encouragement the Lord appeared to him in a vision, assuring him of his protection: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." - Acts 18:9, 10.

As a final illustration of the Lord's power to protect his people, we might refer to a series of four incidents which occurred in connection with Paul's long deferred visit to Rome. Acts 23:12 tells us of how, under the overruling providence of the Lord, Paul's nephew was the means of foiling a plot by forty Jews who had bound themselves under a curse that they would not eat or drink till they had killed him. Rescued from this danger, Paul is taken a prisoner to Caesarea Philippi, and after two years' imprisonment sails as a prisoner to Rome. In the course of the voyage he has three narrow escapes from death. Acts 27:41 tells us of the wreck of the ship, but the Lord not only saved him but promised him the lives of all on board. Again, the soldiers wanted to kill the prisoners who had escaped drowning, lest they should escape from their captors, but this the centurion, in order to save Paul, would not allow. Then in Acts 28:3, much to the amazement of the natives, Paul had a fourth narrow escape when a viper fastened on his hand as he was gathering wood for the fire which had been built up for the comfort of the shipwrecked men.

This principle of the Lord's protection of his people so strongly emphasized in the Book of Acts has been experienced by the Church all the days, even to the end of the Age. It is brought prominently before us in Revelation in the picture of the Church in the wilderness fed for the 1260 symbolic days, and protected from the face of the dragon. This protection is absolute in respect to our spiritual interests and in respect to the purpose of God with regard to the witness of the Church. The Lord's people still are as lambs in the midst of wolves. In ourselves we are no match whatever for the forces arrayed against us in the world, the flesh, and the Devil, but greater is he that is for us than all that can be against us. Though absolute in respect to our spiritual interests, this protection, however, is only relative in respect to our temporal life. With regard to it, we are immortal only till our work is done.

"Christ Our Passover"

In the dark night, when Egypt lay asleep,
Forth went the angel, God's command to keep
Slay all the firstborn, even from the throne,
Down through the realm to the humblest home.

Swift was his work; and on the midnight air,
Oh, what a cry of anguish, and despair
Rose, from the hearts of those in every home:
God's word was sure; the last great plague had come.

But in the homes of Israel, what a sight!
Darkness without, in every dwelling, light.
Clad for a journey; shoes upon their feet;
With staff in hand, a solemn feast they eat.

Their father's God had heard their cries at last:
His time had come; their bondage now was past;
So in that night while Egypt mourned her dead,
They ate the lamb with bitter herbs and bread.

But why this blood we see on every door?
Why does the angel, seeing, pass it o'er?
Israel's firstborn in Egypt's danger shared;
And only through that blood could they be spared.

Centuries passed; and still by God's command,
Each year they slew, and ate the paschal lamb.
Not that its blood could for their sins atone,
But as a type of One that yet should come.

That sinless One, who, hanging on a tree,
Bore all earth's sins, to set the prisoners free;
That Righteous One, that perfect Lamb of God,
Who for the world gave his most precious blood.

Our blessed Lord, with those whom he loved best,
On that last night, sat down to, keep the feast.
"With great desire," he told his chosen few,
"Have I desired to eat this feast with you.

"My heart is grieved; for I betrayed shall be
By one of you, my chosen company."
"Lord, is it I?" each asked in trembling tone.
"Nay, Lord, we'll die with thee!" cried everyone.

But in great sorrow, still our Lord did say,
"One shall deny; another shall betray;
All be offended, and flee unto their own --
But for my Father, I should be alone."

After the feast, he took the cup, and said:
"Drink ye of it; for you my blood was shed.
I drink no more, until I drink with you,
In that glad day, when we shall drink it new."

Then blessed the bread, and as each one did take,
"This is my body, broken for your sake."
Oft as ye drink this wine, and eat this bread
Ye do show forth the suffering of your Head.

Bearing the whole world's load of guilt and shame,
Knowing his own would soon deny his name;
Knowing, by God, he would forsaken be,
Thus our Lord went to his Gethsemane.

And still that sacred feast down through the years,
Thy saints commemorate with holy tears.
Keeping the words of him, who said,
"This do In mem'ry of my dying love for you."

In this dark night, Lord, we, thy firstborns meet,
With staff in hand and shoes upon our feet.
Thy precious blood is sprinkled on our hearts;
Thy broken body life to us imparts.

Come, dearest Lord, and bless us while we feast;
Around this board, be thou our honored Guest.
We eat, and drink, and here our vows renew;
Oh, to our vows, Lord, keep us ever true!

All earthly hopes and joys, behind us lay;
Lord, we would walk with thee, the narrow way.
What is earth's joy and what its glittering dross?
We gladly leave it all for thy dear cross.

Thy matchless sacrifice doth us afford,
A chance to share thy sufferings, dearest Lord.
Broken with thee, we claim this privilege rare,
That in thy joys we may obtain a share.

On this Atonement Day, we would lay down
Upon the altar, Lord, beside thine own,
Our sacrifice; it is so very small;
Take, Lord, and offer it; it is our all.

Some glorious morn the angelic host shall sing!
Some glorious morn the bells of heaven ring!
The Church of Christ has passed her trial stage;
Eternal bliss is hers from age to, age.

Before his Fathers throne, with love and pride,
Christ shall present his perfect, spotless Bride.
The feast begins; the marriage hour has come;
Christ and his faithful, are forever one.

On that blest day, the Bridegroom shall sit down,
With his Bride beside him on the throne.
To share his joys; to see his blessed face;
In that blest throng, oh Lord, give us a place.

- *Rebecca Fair Doney*

"Even at the Doors"

"What will be the sign of thy presence, and of the consummation of the age?" - Matthew 24:3 (Diaglott).

"When ye shall see all these things, know that he is near." - Matthew 24:33 (margin).

IT HAS been well observed that "broadly speaking there are two methods of studying the Scriptures, one, the telescopic, following the wide sweep of the development of the purpose of God in history and prophecy. The other, the microscopic, occupied rather with the detail of that development, and particularly with the words in which it is expressed."

The telescopic, rather than the microscopic, has been, for the most part, the method followed in the previous installments of this series.* In this, and in occasional subsequent installments, which it may be our privilege to submit, we expect to use, chiefly, the microscopic, although not to the exclusion of the telescopic, "for indeed the two are not rivals, each is good, and one the complement of the other."

* Seven previous installments have appeared in the *Herald*, six in 1970 and one in 1971. Additional copies available on request, free to *Herald* subscribers.

PAROUSIA

In the July-August and the September-October 1970 issues of the *Herald* we discussed, at some length, the meaning of the Greek word *parousia*, noting that in every place in which it appears in the New Testament its meaning is *presence*. We endeavored to show that in none of its twenty-four occurrences does it mean *arrival* merely, but always includes what follows an arrival, namely, the presence of the individual who has arrived. As an able scholar has noted: "Always, wherever it occurs, *parousia* refers to a period of time more or less extended. The usual translation, *coming*, is misleading, because *coming* is more appropriate to other words, such as *erchomai* (Luke 12:45); *eleusis* (Acts 7:52); *eisodos* (Acts 13:23, 25); the difference being that whereas these words fix the attention on the journey to, and arrival at, a place, *parousia* fixes it on the stay which follows on the arrival there." - *W. E. Vine*

Below we submit, in question form, a few supplementary notes relating to this important subject.

Question No. 1

Is Christ's *parousia* identical with that which the Scriptures elsewhere speak of as the *Day of Christ*?

Answer:

The phrase *Day of Christ* (or variations of the phrase having similar import) appears in six Scriptures as follows:

<i>Day of Christ</i>	
Phil. 1:10; 2:16	2
<i>Day of Jesus Christ</i>	
Phil. 1:6	1
<i>Day of the Lord Jesus</i>	
1 Cor. 5:5; 2 Cor. 1:14	2
<i>Day of our Lord Jesus Christ</i>	
1 Cor. 1:8	1
<i>Total</i>	<u>6</u>

Note:

In the Authorized Version, the phrase *Day of Christ* also appears in 2 Thessalonians 2:2, but the translation there is erroneous. A preferred translation is given in the Revised Standard Version, namely, *Day of the Lord*. The New World Translation renders the phrase, *Day of Jehovah*.

DAY OF CHRIST HAS TO DO WITH CHRISTIANS ONLY

Examination of the six passages above-listed shows that they each refer to the same period; *and that this period has to do with Christians only* -- the remainder of mankind not being under consideration in any one of the six.

For example, in 1 Corinthians 5:5, the Apostle expresses his judgment as to the action which the church at Corinth should take in connection with a brother Christian who had lapsed into grievous sin, and who was continuing in an unrepentant condition. The Apostle's judgment was that the Church should "deliver such an one unto Satan for the destruction of the flesh, that the spirit [the newly begotten nature] may be saved in the *Day of the Lord Jesus*." This, doubtless, is the same "Day" to which he had referred earlier in this same Epistle; that day in which the work of Christians will be made manifest; the day in which, if a man's work abide, he shall receive a reward; the day in which, if any man's work shall be burned, he shall suffer loss; but he, himself, shall be saved; yet so as by fire. - 1 Corinthians 3:12-15.

In Philippians 1:10, another of our six "Day of Christ" Scriptures, the Apostle exhorts the brethren at Philippi to "be sincere and without offence till the *Day of Christ*."

In Philippians 1:6 he tells them that God, who has begun a good work in them, "will perform it until the *Day of Jesus Christ*."

Again, in 1 Corinthians 1:8, he assures the church at Corinth of the confirming work of God in them, so that they "may be blameless in the *Day of our Lord Jesus Christ*."

Looking forward to the same time, he says, in 2 Corinthians 1:14, "we are your rejoicing, even as ye also are our's, in the *Day of the Lord Jesus*."

PAROUSIA AND DAY OF CHRIST ARE INTERCHANGEABLE TERMS

Moreover, the language in each of our six Scriptures resembles that used elsewhere concerning the *parousia*. Compare, for example, 1 Thessalonians 2:19 and 1 John 2:28 with Philippians 2:16. In 1 Thessalonians 2:19 the Apostle Paul asks: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at [in] his *parousia*?" In 1 John 2:28, another Apostle, anticipating the same time, says, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at [in] his *parousia*." In other words, the Apostle John desires that both he, himself, and they who have been the objects of his care, may have boldness and not be ashamed, when they come before the judgment seat of Christ, in the period of his presence -- his *parousia*.

However, in Philippians 2:16, the last of our six "Day of Christ" Scriptures to be reviewed, we find the Apostle Paul expressing a similar desire (to that expressed by the Apostle John) in regard to the church at Philippi with whom he had labored, but, instead of calling it the *parousia*, he uses the other term, namely, the Day of Christ. He expresses his desire that they should be blameless and harmless, and should shine as lights in the world, that he might "rejoice in the Day of Christ," that he had not run in vain, neither labored in vain.

In the light of the Scriptures considered foregoing, it is difficult to avoid the conclusion that the period referred to in some Scriptures as Christ's *parousia* is identical with the period referred to in other Scriptures as the Day of Christ.

HOW IS THE DAY OF CHRIST INTRODUCED?

Apparently the resurrection of the sleeping members of the church, followed by the "change" of those who "are alive and remain" (expounded by the Apostle in 1 Thess. 4:16, 17 and 1 Cor. 15:51-53),** introduces the Day of Christ -- the period of his *parousia*. Then it is that "we," that is to say, the members of the church, shall all stand before the judgment seat of God (Rom. 14:10, RSV) which, since the Father "hath committed all judgment unto the Son" (John 5:22), is the same as appearing before the judgment seat of Christ, "in order that each [member of the church] may then receive an award for his actions in this life, in accordance with what he has done [literally practiced], whether it be good or whether it be worthless." - 2 Corinthians 5:10, Weymouth.

** For a detailed consideration of these Scriptures see The Question Box in the September-October 1969 Herald.

To the same effect, note the instructive words of Brother Russell in his 1916 Foreword to S.S., Vol. 3:

"Messiah's Kingdom has various stages of inauguration. First, in his parousia the glorified Jesus quickens, or resurrects, the sleeping members of the Body of Christ. This is the first executive act of the Great One God has so highly exalted -- the Heir of the great Abrahamic promise. . . . Next in order the Master deals with the living members of his Body the Church."

Question No. 2

Is the Day of Christ identical with the Day of the Lord?

Answer:

Hogg and Vine, in their Notes on the Epistles to the Thessalonians, have pointed out a number of considerations which, in their judgment, go to show that the Day of Christ and the Day of the Lord are distinct periods. Included in the considerations they list are the following:

(1) The Day of the Lord, since it is a period of judgment and punishment, is a "great and terrible day" (Joel 2:31), and is to be anticipated with dread; the Day of Christ, since it is a period of rest and reward, is to be anticipated with joy (chastened by the solemn consideration that then the believer is to render account of himself to Christ).

(2) From the Day of the Lord believers are to be delivered; in the Day of Christ they are to meet him, and be with him.

In the Divine Plan of the Ages, its author, C. T. Russell, devotes a whole chapter to the Day of Jehovah. Amongst other matters discussed there, he observes that "It is called the Day of Jehovah because, though Christ, with royal title and power, will be present as Jehovah's representative, taking charge of all the affairs during this day of trouble, it is more as the General of Jehovah, subduing all things, than as the Prince of Peace, blessing all." - Pages A307-A341.

The phrase "Day of the Lord" occurs in many Old Testament Scriptures. Invariably the meaning is Day of Jehovah, and it is so translated in the American Standard Version (1901).

In the New Testament the phrase "Day of the Lord" appears in only four Scriptures, namely, Acts 2:20; 1 Thessalonians 5:2; 2 Thessalonians 2:2; and 2 Peter 3:10. Let us look at them briefly, and see for ourselves that in each of them the evident reference is not to the Day of Christ but to the Day of Jehovah.

The first reference, Acts 2:20, is part of Peter's illustrious sermon delivered on the Day of Pentecost. It comes towards the end of a paragraph extending from Acts 2:17 to Acts 2:21, and is cited from Joel 2:28-32. No scholar will question that "the great and terrible Day of the Lord" in Joel's prophecy, and in Peter's citation, have reference to the Day of Jehovah; not to the Day of Christ.

Coming now to the second of our four Scriptures, namely, 1 Thessalonians 5:2, and considering, at the same time, our fourth, namely, 2 Peter 3:10, we take pleasure in submitting the comment of William Neil, in the Moffatt Commentary. After pointing out that the Day of the Lord Jesus "becomes interchangeable with the Day of Christ" (as we ourselves have noted in an earlier paragraph), he goes on to say:

"Here and in 2 Peter 3:10, the expression 'Day of the Lord' is used as in the Old Testament."

Moffatt's translation of the next verse, namely, 1 Thessalonians 5:3, reads

"At such a time, when 'all's well' and 'all is safe' are on the lips of men, then all of a sudden Destruction is upon them, like pangs on a pregnant woman -- escape there is none."

Neil, after quoting this verse, continues his comment as follows:

"The whole sentence clearly refers, not to the Ecclesia, but to the . . . world. This vivid and terrifying picture is paralleled in Isaiah 13:6-8, where the coming of the Day of the Lord is with more graphic detail likewise compared with a woman's labor pains. . . . Ezekiel's warning to Jerusalem (Eze. 13:10) prophesying disaster upon those who said 'Peace' when there was no peace, is in similar vein (cf. Jer. 6:14, 8:11)

"The Destruction will be overwhelming, complete, and cataclysmic, as it was in the days of Noah, when the Deluge obliterated an evil world, or when God destroyed Sodom and Gomorrah for their wickedness. This was the Old Testament view of what would happen at [in] the *Day of the Lord*. (Isa. 13:6 ff; Ezek. 30:3 ff; Joel 2:1 ff; Zeph. 1:14 ff; Zech. 14, etc.), and it is likewise the New Testament view of the Day [of Jehovah] that is impending." - Acts 2:20.

2 THESSALONIANS 2:2

We have one more of our four "Day of the Lord" New Testament Scriptures to be reviewed, namely, 2 Thessalonians 2:2.

In an earlier paragraph we drew attention to a mistranslation in the Authorized Version noting that instead of "Day of Christ" the phrase in this verse should read "Day of the Lord" (or, preferably, "*Day of Jehovah*"). This distinction will be helpful now, as we review this verse and its context.

It is apparent, from the opening verses of his First Letter to the Thessalonians, that when he had brought the Gospel to them, the Apostle had not only taught them to turn to God from idols, but also to "wait for his son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come." - 1 Thessalonians 1:10, *ASV* (1901).

His stay among these new converts had been but brief, and in the interval between his departure from their city and the writing of his first letter to them, he had heard that some of their number had died. Not only had these losses plunged them into sorrow; they were perplexed by them, uncertain as to the consequences, to those of their brethren who had died, of their removal, by death, before the fulfillment of the promise of Jesus to come to deliver them from the threatened calamity, namely, "the wrath to come." And this perplexity would be greater if, as is possible, the deaths had been the result of persecution. Might not that mean that they had been the victims of the very catastrophe-the Day of the Lord-from which they had been promised deliverance?

Not only so, but what did these happenings mean so far as they, themselves, were concerned? Had the Lord Jesus come and delivered the faithful but, for some unexplained reason, failed to deliver them? If so, did that mean that they were now in the midst of the Day of Jehovah, that "great and terrible day" spoken of by the Old Testament prophets?

To allay these fears, and give them comfort, they needed, first, a reassuring word from the Apostle, "concerning the *parousia* of the Lord Jesus Christ, and our gathering together unto him" (2 Thess. 2:1). Such a reassuring word he was able to give them as the result of a new revelation which the Lord had given him, which he communicated to them in 1 Thessalonians 4:13-18.

In the second place, while they did not need any new revelation from the Lord, through the Apostle, in regard to the Day of Jehovah, it is evident that they did need another reminder of what he had previously told them about *that* day. Certain developments must precede the coming of *that* day. This he had told them, not once, but frequently, when he was with them. "Remember ye not, that, when I was with you I told you these things?" (2 Thess. 2:5). *Note:* The word "told" is in continuous tense: "I used to tell you."

Their present trials, therefore, severe though they were, could not be an indication that *that* day (the Day of Jehovah) had arrived, for those "certain developments" had not yet occurred.

WHAT DEVELOPMENTS WERE FORETOLD TO PRECEDE THE DAY OF JEHOVAH?

What were those "certain developments" which the Apostle "used to tell" them about, when he was with them -- developments which must precede (not the Day of Christ, but) the *Day of Jehovah*? The Apostle refers to them in the context. One of them was "the falling away," "the apostasy" or, as the word *apostasias* may be rendered, "the departure." *** - 2 Thess. 2:3.

*** This possible rendering of *apostasias* we hope to discuss in more detail in the next *Herald*.

Another was the development of the spirit of lawlessness (which, at the time the Apostle wrote, "doth already work" - 2 Thess. 2:7) into the Man of Sin (2 Thess. 2:3); otherwise designated by the Apostle as "That Wicked One" (2 Thess. 2:8) and "The Son of Perdition" (2 Thess. 2:3). This character is termed by the prophet Daniel "The Abomination that maketh desolate" (Dan. 11:31; 12:11). It is referred to by our Lord as "The abomination of Desolation, spoken of by Daniel the prophet" (Matt. 24:15). It is prefigured by a "little horn" (coming out of a "terrible beast" that Daniel saw in his prophetic vision) which had eyes, and a mouth that spoke great things, and which made war with the saints and prevailed against them (Dan. 7:8, 21). Moreover, it is seen also and warned against by the Apostle John. "Ye have heard that Antichrist shall come" (1 John 2:18-27). It is discussed in detail in the Book of Revelation.

Yet another foretold development was the presence of a restraining influence which was even then at work, hindering the manifestation of the Lawless One until the time appointed. What this restraining influence was the Apostle knew; so also did the brethren at Thessalonica to whom he wrote (2 Thess. 2:6). This restraint against lawlessness would be exercised until the restrainer is "taken out of the way" (2 Thess. 2:7). Then, but not until then, would the Lawless One be revealed. - 2 Thess. 2:8.

The Apostle, who, in this passage, is pointing forward (from his day) to the *Day of Jehovah*, passes over (except for a brief mention in 2 Thess. 2:9 and 2 Thess. 2:10, of the Man of Sin's Satanic power and deceitful influence) the long interval of the "Dark Ages" during which this Man of Sin held sway over the nations, and speaks at once of his doom. - 2 Thess. 2:8.

Note: In *The Time Is at Hand*, its author, C. T. Russell, devotes a whole chapter to an exposition of "The Man of Sin." A review of that chapter should prove helpful at this time in connection with this study.

HOW IS THE DAY OF JEHOVAH INTRODUCED?

In an earlier paragraph we considered the question: "How is the *Day of Christ* introduced?" and we expressed the belief that *that* "day," otherwise called Christ's *parousia*, would commence with the resurrection of the sleeping members of the church, followed by the change of those who "are alive and remain." We now inquire: How is the *Day of Jehovah* introduced? Do the Scriptures reveal the answer to this question?

It is our conviction that they do. We understand them to teach that it will be introduced by our glorified Lord Jesus, accompanied by his glorified Church, when the manifestation of his presence takes place. On what Scriptures is our belief based? One is given in the context of 2 Thessalonians 2:2 - the last of our four "Day of Jehovah" Scriptures just reviewed. We refer again to 2 Thess. 2:8 which, in the *ASV* (1901) margin reads:

"Then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation (*epiphaneia*) of his presence (*parousia*)."

That the Church will be with the Lord Jesus when he is thus manifested, may be seen from Colossians 3:4, which, in the *ASV* (1901) reads:

"When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

SUMMARY

In the foregoing paragraphs, we have endeavored to show:

- 1) The period of Christ's *parousia* is identical with the period referred to in other Scriptures as the *Day of Christ*.
- 2) The above-mentioned period has to do with Christians only; the remainder of mankind not being under consideration in any one of the six Scriptures in which the *Day of Christ* is mentioned.
- 3) This period is introduced by the glorified Lord Jesus, who first resurrects the sleeping members of the church; afterwards effecting the "change" of those who "are alive and remain." -1 Thessalonians 4:13-18.
- 4) Following the rapture of the Church and during the period of the *parousia* (or *Day of Christ*) all the members of the church appear before the judgment seat of Christ, in order that each may receive an award for his or her actions in this life; in accordance with what he or she has practiced.
- 5) The *Day of Christ* and the *Day of Jehovah* are distinct periods.
- 6) No attempt has been made, in this installment, to determine, or even to suggest, (a) the date when the *Day of Christ* begins, (b) how long a period it is, or (c) the date when it ends. The manifestation of his presence with his church brings this period to an end and introduces the next period -- the *Day of Jehovah*.

- P. L. Read

Notice of Annual Meeting

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

Our Annual Meeting this year is scheduled to be held (D.V.) Saturday, June 2, at 10:00 a.m., in the Christian Assn. Bldg., North Carolina and Pacific Avenues, Atlantic City, New Jersey.

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

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

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

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

Members of the Pastoral Bible Institute are hereby reminded of the privilege which is theirs of nominating in the pages of this journal the brethren they wish to elect as directors for the fiscal year 1973-74.

The brethren whose terms of service will expire are: F. A. Essler, A. Gonczewski, J. C. Jordan, J. T. Read, P. L. Read, W. J. Siekman, and J. B. Webster.

The brethren here named are pleased to report that a spirit of Christian love and harmony exists in their midst; and they have every reason to believe that the Lord has seen fit to bless their association in this ministry. They realize, however, that those carrying on any work may fail to see opportunities for improvement and expansion apparent to others not charged with such responsibilities, and that for this reason changes in office sometimes have beneficial effects. They therefore urge upon all the members of our Institute that they make this a special occasion for prayer, that our Father's will may be expressed in the vote of the members. If after prayerful meditation any are led of the Lord to nominate brethren, and will forward the names and addresses of such brethren so as to reach this office on or before April 10, 1973, such names will be published in the May-June issue of the *Herald*, that all members may have an opportunity of voting for them.

Entered Into Rest

P. E. Avett, Anna, Ill.
Wm. C. Bertsche, Cincinnati, Ohio
Paul L. Dondore, Reading, Pa.
L. Leon Fowler, San Francisco, Cal.
Agnes Gaven, Palos Heights, Ill.
Ariel Hollister, Monroe, Ohio
Nora Janus, Chicago, Ill.
Betty Kiddoo, San Francisco, Cal.
Chester Makowski, Syracuse, N.Y.
Wm. H. McNie, Winnipeg, Man.
Everett Murray, Columbus, Ind.
Stanley Rapciak, Chicago, Ill.
Abraham B. Richardson, Nanaimo, B.C.
Jeanne M. Seckler, Santa Ana, Cal.
Annette Watson, Wenonah, N.J.
Polly Woodley, Chicago, Ill.