

# THE HERALD OF CHRIST'S KINGDOM

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## Things Coming to Pass

*"When ye see these things come to pass, know ye that the Kingdom of God is nigh, at hand " - Luke 21:31*

NOT THE least in importance among the "signs of the times," those evidences of the proximity of the long looked for Kingdom of God, is the tremendous increase in intellectual achievements of these latter days. How often has the prophecy of Daniel 12:4 been quoted by students of the Bible as far back as a century ago to substantiate the belief that the world-wide increase in knowledge and invention which so particularly distinguishes the age in which we live, are but the initial stages in the preparation of humanity for the yet more wonderful blessings ("the feast of fat things" Isa. 25:6) which will flow out to all under the beneficent reign of the King of kings during the Millennium. But to the present generation the very abundance of these blessings has rendered them commonplace, and the reverent Christian alone realizes their vast significance and true portent of "things to come." Few men realize the astonishing changes that have come to pass during the past century. We quote some paragraphs in point from Achorn's *European Civilization and Politics Since 1815*:

"For the ordinary man, the main facts of human toil and enjoyment did not change appreciably from the days of Cheops, the pyramid-builder, to those of Washington. Indeed since the days when Rome was at the height of her glory there has been in many ways a distinct retrogression; and since the Middle Ages, only a slight recovery. The food had changed little-it is hardly an exaggeration to say that the typical peasant lived by bread alone; the clothing less (except in style), for wool remained the staple cloth; and methods of production and distribution least of all. The technique of industry and of agriculture had remained almost stationary. The hand loom had existed for generations without any fundamental improvement. Most plows, a bough tipped with iron, were essentially the same as those used by the pastoral peoples who first began to till the soil. The same may be said of the harrow, hoe, rake, sickle, fork, spade, and flail, and of the principles of cultivation. The only sources of light were the candle and the open-flame whale oil lamp, without any chimney. The printing-press was the hand-operated device invented during the Renaissance. The only means of locomotion-animal power, the oar, and the sail-had been known to the ancestors of Homer; and news was disseminated by these selfsame slow, uncertain methods. Try to imagine the modern world without the railroad, the steamship, and the telegraph-to say nothing of the airplane, the telephone, and the radio! Then, a generation before the storm of 1789 disrupted the Old Regime, a burst of inventive attainment in England gave rise to a revolution in culture beside which the transformations wrought by the political revolution in

France pale into insignificance -- a revolution that ushered in a new world and, coupled with the nineteenth century developments in science, was to affect mankind more profoundly than any previously recorded in history. Not only was the economic and consequently the social structure remade, so that the private, every-day life of every individual was affected, but the repercussions on politics and thought were equally far-reaching."

## Unprecedented Increase in Knowledge

Until the middle of the nineteenth century, in fact, most of the outstanding inventions that characterize our present civilization were unknown and undreamt of by the vast majority of men. Since that time the pages of history have borne witness to an unprecedented and ever accelerating increase in human knowledge and inventions. Especially from the turn of the twentieth century and - more particularly since the World War, a span within the lives of men living today, there has' been witnessed an astonishing array of intellectual attainments. So vast, in fact, has been this advance in science and learning, and so ramified and specialized, that knowledge has grown faster than popular education, and no man, however learned and characterized by breadth of interest, can even fully appreciate, much less master, the achievements in all the different fields, while- the ordinary man has, no conception of the present state of knowledge. And this scientific specialization is rapidly developing a caste of intellectuals who alone are able to roam the fields of advanced knowledge, although popularized works are published that the average man may keep up better with the onward march of civilization. It is hopeless to even briefly enumerate some *of* the advances in the various fields of learning. Each has been tremendous. Medicine and surgery, chemistry, biology, psychology, geology, physiology, mathematics, physics, and astronomy have forged ahead by leaps and bounds which, while redounding t. the blessing of man, have far outstripped the ability of the majority to keep pace intellectually, though the average man today has more education than the scholar of the Middle Ages. We live in a day of electrons, X-rays, quanta, radioactivity, hormones, vitamins, chromosomes and genes, with innumerable other mysteries in the offing. The horizon seems unlimited both in the macrocosmic and the microscopic world. With his enormous telescopes man has discerned a vastness which makes him all but shrink into insignificance. The sun with a diameter of 110 times that of the earth, is found to be a comparatively minor star rushing through space with its attendant plants, one of 100 billion stars which compose our galaxy hose boundaries are the Milky Way, that wonderful belt if stars visible to the naked eye, and whose diameter is estimated to be more than 160,000 light years -- a light year being the number of miles light travels in a year, moving at the speed of 186,000 miles, per second. And beyond its borders astronomers have not only discovered the galaxies similar to our galactic system or sidereal universe, but have located or isolated what seem to be actual clouds of galaxies. Observers have already begun to conceive not only of a galaxy of galaxies but of a galaxy of galaxies of galaxies, and there seems to be no logical reason for stopping at this point. Man stands amazed before the revelations of the vastness of the heavens and can well repeat with the Psalmist: "The heavens declare the glory of God."

## World by Wisdom Knows not God

At the opposite extreme from the magnitude revealed by she astrophysical measurements of sections of the cos cosmos, the new physics has set the minuteness and complex ty of the atom and its constituent electrons. This represents the core of the striking progress of electromechanics in the twentieth century. Physicists have sho n that the supposed basic and integral atom (the consituent of the molecule-the chemical subdivision of matter) is actually a highly composite and intricate physical system, almost as complex as the solar system itself. Far from being inert, matter is now known to be built up .f minute units of a smallness that staggers the human imagination and which revolve at tremendous speeds approaching the velocity of light, and which are manifest--d by the phenomena of electricity, X-rays, radioacti ity, etc.

It is remarkable that thus, in these closing scenes *of* the 6,000 years permission of evil, the learned of this world have come to an *impasse* in the study of the large and the small. Man's accomplishments have been great in many ways but he has failed to find in them the happiness sought for and has failed to find by his intellectual pursuits the Cause of all things. The world by

wisdom knows not God and will not seek for the wisdom that cometh from above. And though He has not left Himself without witness, "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Deity; so that they are without excuse," yet man will not learn, and his very advance in human knowledge but mocks his attempt to find the happiness he longs for. Even now this is being realized. We quote from Barnes' *History of Western Civilization*:

"The twentieth century has witnessed a decisive alteration in our attitude towards the doctrine of progress. In the nineteenth century the theory of progress was very generally accepted by the great majority of advanced minds. The emotional optimism that produced the theories of progress characteristic of the late seventeenth century and the eighteenth was taken over by nineteenth century thinkers and given seeming vindication through the theory of evolution. The doctrine of progress appeared to be founded upon a basic law of nature. Only the more optimistic thinkers of the twentieth century have been able to subscribe unqualifiedly to any such dogmatic conception of inevitable progress. Vast and unprecedented progress can be demonstrated in science and technology. Of the vast material progress since 1850 there can be no doubt whatsoever. But this material advance does not mean human progress unless man shows himself capable of controlling material gains in the interest of social well-being. The World War taught us a shocking lesson in this respect. Stupendous advances in science and technology were then used to expedite a type of group insanity and mass slaughter that came dangerously near being the suicide of Western civilization. A decade later the deep and prolonged economic depression demonstrated that unparalleled capacity to produce goods does not necessarily mean general prosperity or mass welfare. Democratic government and majority rule also seem recently not to be able to produce political rulers competent to cope with the ever-increasing complexity of human' problems. It is quite possible, therefore, that these very scientific and technological advances which seem to some the best proof of progress may prove the major cause of the downfall of civilization as a whole."

That mankind will be unable to utilize present blessings to establish a just order is known to all Bible students who look for the new heavens and earth promised wherein dwelleth righteousness. Despite his increased intelligence in these days, man will be unable to cope with the rising tide of discontent, and will learn the lesson that material possessions without inward transformation cannot satisfy. Man must first be led up the "highway of holiness" to mental, moral, and physical perfection under the tutelage of the Millennial Kingdom rulers, Christ and the Church, ' and then, when perfected and dwelling in a perfect earth, intellectual pursuits will be one of the blessings enjoyed by those who will have "the right to eternal life, the gift of God. - 1 Timothy 2:5, 6; Rev. 20:6; Isaiah 35:8, 10; Romans 6:23.

- W. J. Siekman.

## The Apostle Paul and "His" Gospel

*"According to my gospel." - 2 Timothy 2:8.*

IF ANY one word could be used to describe St. Paul's influence in the Church, it would be the word "progress," and we shall not do wrong if we think of him as the "Apostle of Progress." Indeed our Lord himself indicated this at the time of his selection to the Apostolic office, when he said: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." - Acts 9:15.

To him was allotted not only the stupendous task of freeing the Church of Christ from the Jewish wrapping which had served as its cradle, but of extending the witness to the uttermost parts of the earth. Through his preaching men turned not only from Moses to Christ, but from Pagan idolatry to the worship of the one true God. As another has said: "He was the traveled ambassador of Christ, who snatched Christianity from the hands of a local faction and turned it into a universal faith, whose powerful word shook all the gods from Cyprus to Gibraltar, who turned the tide of history and thought."

### THE EPISTLES ARE OUR SOURCE OF INFORMATION

It is to his Epistles we must turn if we would really know St. Paul. While we might, from other sources, especially the Book of Acts, have learned what he *did* and *suffered*, yet apart from his Epistles we should have very little idea of what he *was*. But in them we meet the man himself.

This is most important, for, as is well known, while abstract truth, discussed from an academic standpoint, might result in very exact theology, it is only what has been termed "truth through personality," that is to say, truth which has become part of the very life of the one presenting it, that gets very far in the remolding of other people's lives. One whose life is not in harmony with his teachings, even though his theology might be excellent, is apt to remind us of sounding brass or a tinkling cymbal; so also will another who, speaking beyond his depth, talks parrot-fashion of things of which he little knows the meaning. But when one has had written into his own life and experience the truths the Apostle brings to our attention in his letters, he suggests to us the spirit and power of God. Thus it is that while truth which is written with pen and ink merely, may mean much, truth which is written in the lives of men and women, means much more. Once it was that God wrote his law on tables of *stone*; in a day not far distant, if we understand the signs of the times correctly, the writing is to be done in the *hearts* of the people, with gloriously different results (Exod. 32:15, 16; 34:1; 2 Cor. 3:3; Heb. 8:10; 10:26). Jesus himself not only preached important truths, *he personified truth*. "*I am the way, the truth, and the life.*" - John 14:6.

So, in lesser measure, was it with the Apostle Paul. When he appeared before men, he narrated the *outward* facts of his conversion. He told them of the light which he had seen, above the brightness of the noonday sun; he mentioned the voice which he had heard speaking with him: "Saul, Saul, why persecutest thou me?" (Acts 9:4; 22:7; 26:14). But in his letters we find his inner life laid bare-lived over again for us, and brought before our mind's eye in a wordpicture. We have in them not merely instructions on how to live the Christ-life; we have what is of still more value to us -- a cross section of that life as he lived it.

It is not possible, of course, but if, without violating confidence, we could "listen-in" to the private prayers of one who walks close to the Lord, it would mean infinitely more to us than any discourse such an one might give us on the subject, "How to pray." But in his Epistles we may actually "listen-in" to the heart struggles of the Apostle, as he grapples for himself with the problems that for ages had

baffled mankind. Here we see this great seeker after righteousness discovering through personal experience how God could be just and yet the justifier of him that believeth in Jesus (Rom. 3:26). We are given an opportunity to see how the Apostle became a New Creature (2 Cor. 5:17; Gal. 6:15), and how that New Creature grew. Here we have his thought processes and may see, not alone the happy conclusions he reached, but what is of equal importance, how he reached them.

For example: when he bears Israel witness, as he does, that they have a zeal for God, but not according to knowledge (Rom. 10:2), the mere statement of this fact might leave us measurably unmoved. When we realize, however, that he is speaking of the zeal he himself used to have, we begin to understand his earnestness, and his words take on a new significance. When he discusses the believer's baptism, and likens it to a burial of the old life now to be reckoned dead (Rom. 6:4), we find ourselves admitting that the picture is well drawn, and the doctrine sound; but as the thought comes to us that the writer is one who has given proof after proof that he himself had died, and that his life since then had been hidden with Christ in God (Col. 3:3); that he himself had been crucified with Christ, and that what life he lived henceforth was as though Christ lived in his stead (Gal. 2:20) -- when *this* thought comes home to us, we find ourselves occupied more with him than with his argument, masterly though it be. His words, *backed by his life*, catch fire in our hearts, causing us to long to share his rich experiences of fellowship with the Master, and to determine that by God's grace we will so do, cost what it may. We find in his epistles the proof, not only that he was in the truth, but what was of far greater importance, *the truth was in him*, and it is *this*, which makes his letters pulsate with the throb of life.

### **"HIS" GOSPEL**

Paul, a servant of Jesus Christ, a divinely commissioned Apostle, was, he tells us, separated unto the Gospel (Rom. 1:1). With him the Gospel was not incidental to other matters more important. It was not even one important thing among others that held place in his life. No! it was *the* business of his life, to which all else was incidental, to which all else was subservient -- was *held* subservient. And in *this*, in the complete, whole-hearted abandonment to the Gospel, which, from his conversion and call he devoted his life, his strength lay.

To see the Gospel in all the fullness that St. Paul preached it one must read, and not only read but study, the Epistle to the Romans. Here we must content ourselves with very brief observations on the twofold work of Christ his Gospel unfolds, namely, first, Christ's work *for us*, or the ground of our justification; and, second, Christ's work *in us*, or our sanctification by his spirit.

### **CHRIST'S WORK FOR US**

From first to last the Gospel of St. Paul has to do with a Person. The sum and substance of "his" Gospel is Jesus. The one purpose of his preaching, never at any time lost sight of, even in the midst of his most involved doctrinal discussions, is to put the individual hearer and believer of his message in personal and vital touch with his own risen and living Lord.

How shall he do this most effectively? *His own experience tells him*. He who had spent the years prior to his conversion seeking to establish his own righteousness, well knows that the first essential to salvation is a righteousness which may be possible for man to secure as *a gift*, for to merit same, *he has found from his own experience*, is an impossibility. Ah! no wonder he is not ashamed of the Gospel, for therein is revealed a righteousness which may be procured by faith, a righteousness which has its origin and which is, therefore, entirely acceptable, with God. - Romans 1:17.

Any sincere seeker after righteousness -- all who hunger and thirst after it -- will undoubtedly be intensely interested in his message, and since the offer (of this righteousness as a free gift to all who will accept it) is made possible, by the redemptive work of Christ, small wonder that he says: "I delivered unto you first of all that which [in my own personal experience] I also received first of all, how that Christ died for our sins." - 1 Cor. 15:3.

## CHRIST'S WORK IN US

But if by his death on Calvary's cross our Lord performed a work *for us*, which constitutes the basis of our righteousness or justification, he is today, in his risen and glorified condition, carrying on by his spirit, a no less important work *in us*. "For," says the Apostle, "if, when we were enemies, we were reconciled to God by the *death* of his son, much more, being reconciled, we shall be saved by his *life*" -- *his* resurrection life, of course. - Romans 5:10.

It is a blessed experience to have the peace with God which comes from being justified by faith in the precious blood of Christ (Rom. 5:1), but a true lover of righteousness could never be satisfied with an imputed righteousness only. His ardent desire is to be saved, not only from the guilt and punishment of sin, but from its power. The words of the Psalmist express the sentiment of the true believer's heart: "I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). And he will not be *satisfied* until then.

By faith in Christ's work *for us* righteousness is *imputed*, or reckoned to us; and when, by his spirit, Christ dwells in our hearts by faith, righteousness begins to be, praise be to God, *imparted* to us. Christ *in us*, therefore, that is to say, the Christ -- spirit or the Christ -- mind in us, is indeed, as the Apostle says, the hope of glory. - Eph. 3:17; Col. 1:27.

Though, therefore, our outward man perish, the inward man is renewed. "When?" does one ask. "*Daily*," replies the Apostle. "Give us *day by day*," we pray, "not our temporal food only, but the Living Bread from heaven" (Luke 11:3). "If any man would come after me, let him deny himself and take up his cross *daily*, and follow me," said our Lord (Luke 9:23). In harmony therewith the Apostle writes: "Though, therefore, our outward man perish, the inward man is renewed, *day by day*" (2 Cor. 4:16). Under the gracious influence of the spirit of Christ, that blessed promise of the Father, we are to be no longer conformed to the spirit of this Age, but are to be, *gradually, day by day* transformed by the renewing of our minds. - Acts 1:4; 2:33.

Concerning Christ's work *for us*, the all-sufficient ground of our acceptance with God, our Lord cried from the cross, "It is finished" (John 19:30). In regard to Christ's work *in us*, the Apostle writes: "Being confident of this very thing, that he who hath begun a good work *in you* will continue to complete it until the day of Jesus Christ." - Phil. 1:6.

## A FAITHFUL MINISTER

Such, briefly told, is the Gospel according to Paul. Let us now turn to some of the lessons his life has for us. Out of many we will mention only two.

First -- his faithfulness. He who taught others "It is required in stewards that a man be found faithful" (1 Cor. 4:2), had learned this lesson well himself. Oh! surely if his practice kept pace with his preaching anywhere it did so here. He was entrusted by God and by Jesus with the Gospel, and he guarded it, dear brethren, for you and for us. He kept watch over it as of a sacred treasure, as the keeper of a holy fire, which must never be allowed to die out.

His faithfulness is easily seen in his fearless defense of the truth before the Jews, before Festus and Agrippa and numerous others in high places (Acts 24:25; 25:9; 26:28), but to our mind it is still better

demonstrated when he withstood *Peter* to the face (Gal. 2:11); when, lest the glorious Gospel which had been committed to his trust should be jeopardized, he separated from such a friend as *Barnabas* had proved himself to be (Acts 15:36-40; Gal. 2:13). Our Lord had said: "I will show him how great things he must suffer for my name's sake" (Acts 9:16), and of all the things he suffered none could have cost him more. To defend the truth against its enemies! -- that were easy -- but what agony must it have been to his heart of gold when his loyalty to Christ compelled him to take issue with his friends!

### **A BELOVED BROTHER**

Then too, he was a beloved brother, as well as a faithful minister. Such a combination of qualities is rare. (Eph. 6:21). We wonder if all realize fully just how difficult it is to attain this combination of character quality and development. It is so easy to be beloved; -- to be lovable, easygoing, gentle, agreeable, *at the expense of faithfulness*. On the other hand, to be faithful is little more than an attainment of the flesh, when faithful adherence to and defense of the truth of the Gospel is maintained in a rough, uncouth, unloving, contentious spirit of strife. It is possible for a brother to be a very faithful minister; he may be able to pick out our faults to a "T," but we would hardly call him a beloved brother, would we? But if the Apostle John was one who taught us to love in truth (1 John 3:18), it is not less certain that it was the Apostle Paul who taught us to speak the truth in love. - Eph. 4:15.

In concluding these brief remarks on our beloved Brother Paul (2 Pet. 3:15), perhaps we cannot do better than refer to a picture in Bunyan's *Pilgrim's Progress*:

You will remember that early in his journey to the Celestial City, Christian was taken into the Interpreter's house, and there shown a number of things which were designed to be of value to him along the way. One of the things Christian was shown was the picture of a man. "And this" says Bunyan, "was the fashion of it: It had eyes lifted up to heaven; the best of books was in its hand; the law of truth was written on its lips; the world was behind its back; it stood as if it pleaded with men; and a crown of gold did hang over its head."

Then said Christian: "What meaneth this?" The Interpreter replied: "The man whose picture this is, is one of a thousand. He can say in the words of the Apostle: 'Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel.'" - 1 Cor. 4:15.

In another place, the Apostle, in defending himself against false teachers, urges the brethren to remember, not merely what he had taught them, but how he had conducted himself in their midst, and says: "In our relations to you we showed ourselves as gentle as a mother is when she tenderly nurses her own children. Seeing that we were thus drawn affectionately towards you, it would have been a joy to us to have imparted to you not only God's good news, but to have given our very lives also, because you had become very dear to us." - 1 Thess. 2:17, *Weymouth*.

Thank God for Paul, and for all those noble men and women who, though commissioned to a lesser place in the ministry, have shared his fatherly and motherly spirit -- for those who have resolutely refused to permit their names to be added to the already too long list of mere instructors, or would-be instructors, in Christ, but have earnestly coveted a place amongst the few-the "not many" fathers and mothers in spiritual Israel. And may we be blessed with a sufficient measure of the holy spirit to be able to recognize any of those who, by the good favor of God, may chance to be laboring in our midst today, and, viewing attentively the result of their conduct, as the Apostle, in the *Diaglott* translation of Hebrews 13:7 suggests, imitate their faith and their lives. Thus may it be, for Jesus sake. Amen.

**-P. L Read**



## "Count It All Joy"

Because I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look beyond  
Its tumult and its strife,

Because I lift my head above the mist,  
Where the sun shines and the broad breezes blow,  
By every ray and every raindrop kissed  
That God's love doth bestow;

Think you I find no bitterness at all,  
No burden to be borne, like Christian's pack?  
Think you there are no ready tears to fall,  
Because I keep them back?

Why should I hug life's ills with cold reserve,  
To curse myself and all who love me? Nay!  
A thousand times more good than I deserve  
God gives me every day.

And in each one of these rebellious tears  
Kept bravely back, He makes a rainbow shine;  
Grateful, I take His choicest gifts; no fears  
Nor any doubt is mine.

Dark skies must clear and when the clouds are past  
One golden day redeems a weary year;  
Patient I listen, sure that sweet at last  
Will sound His voice of cheer.

- *Celia Thaxter*

## Called Saints

*"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Colossians 1:12.*

*"Sanctify them through thy truth: thy word is truth." John 17:17.*

MANY have testified that when reading the Bible it seems to be a closed book to them; they cannot understand it, cannot comprehend its message. The reason for this is that the Scriptures, especially the epistles of the New Testament, were written to and for a special people, and consist of matters of peculiar interest to them only. For instance, the letter of Paul to the Romans, although addressed to "all that be at Rome," is qualified by the words following -- "beloved of God, called to be saints." Also, the first epistle to the Corinthians is to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints."

Generally speaking, the word saint has now come to have the significance of referring to someone who has been canonized by a council of the Roman Catholic church; one who has been judged as having become, during his earthly lifetime, almost sinless; or one who had rendered outstanding service to the church; or had been martyred for his faith. But the Apostle, writing the epistles which constitute much of the New Testament, used the term saint to designate all who "call upon the name of the Lord Jesus Christ." The words "called to be saints" might seem to express the idea that the calling is to be saints in an afterlife. But observe that the words "to be" in the Authorized Version are in italics, indicating that they were supplied by the translators to give fluency to the reading. Omitting the words "to be," we read simply, "called saints"; not only in some future life, but now! This is seen by reading Philippians 1:1, which letter is addressed "to all the saints in Christ Jesus which are at Philippi." That this is not meant for a special few who might have been outstanding in worship and service, the salutation includes within its scope, "the bishops and deacons."

### WHAT IS A SAINT?

Incorporated into the English language are words from many tongues-Latin, German, French, Greek, etc. It has been estimated that the Old Testament employs only 8000 different Hebrew words, and that an unabridged English dictionary contains about 240,000 words. Thus we often have a choice of words to express a shade of thought. Many languages do not have this variety, only one word being available to express the idea of a saint; that is, one who is "holied." Our English word saint is derived from the Latin sanctus, from which also come the terms sanctify, and sanctification. The word sanctify as used in the Old Testament may give us some idea as to what the word saint means. Things, days, persons, offices, were sanctified; they were set apart for a specific purpose in the worship and service of Jehovah. For instance, Aaron was a sanctified man, not because he was especially righteous (was it not he who had made the golden calf, and led in its worship?), but because God had set him apart for the High Priesthood. Aaron, alone, might enter into the Holy of Holies on the Day of Atonement with the blood of the sin-offering; he, only, might wear the garments of "glory and beauty" which themselves -were holy garments, sanctified to be worn on special occasions. The tabernacle, with all its parts and purtenances, was sanctified for no other purpose than for carrying out the appointed rituals of service. Even the ground on which the tabernacle was reared was sanctified as long as the tabernacle occupied the space. Certain days were sanctified, such as the seventh day, the new moon, the Passover week, the Day of Atonement, etc. The whole nation of Israel was sanctified-a holy nation set apart from all other peoples of the earth to be the witnesses for one God, and to be light-bearers of the law of

righteousness and truth to other nations (Deut. 4:1-8; Isa. 53:10). Applying this illustration to "all who call upon the name of the Lord Jesus Christ," a saint is one who is holy, set apart, sanctified for the worship and service of God.

### **ADAM NOT A SAINT**

True, "God created man in his own image" (Gen. 1:27). "And God saw everything that he had made, and, behold, it was very good" (Gen. 1:31). But even though pronounced "very good" as coming fresh from the creative power of God, Adam was not a saint. We must understand the condition and situation of our first parents before the temptation and disobedience: they simply obeyed the laws implanted in them, just as every order of creation acts according to the laws of its nature. This can be illustrated by the robin migrating south as cold weather approaches, and north, again, as Spring arrives. Who taught it this cycle? And who taught it to build its nest in the crotch of a pear tree, or an apple, or a cherry, and not out on the swaying branches of a willow as do the orioles? They build nests, just as have robins from the beginning, of bits of grass, hair, string, or whatever of such material they can gather. There are capable engineers and artisans in the world, but not one of them can build a nest like a robin, who has no education or instruction but only responds to an implanted law. So with the man Adam. Before his disobedience he simply obeyed the laws of his nature; he did not need to try to be perfect, he was perfect in all his created parts and instincts. But when tested for obedience he failed to set himself apart to obey his Creator's expressed will, and this by an act of deliberate disobedience. Thus Adam was not a saint, not a sanctified man.

### **ADAM'S STRUGGLE AND FALL**

Where there is a strong pulsation of life there is no desire to die, to cease to exist; death, and thoughts of dying, are abhorrent. No youth of today, enjoying the full vigor of manhood, contemplates dying. Every fiber of his being exults in living. How much more, then, the man Adam with his undeteriorated life forces, and with unlimited time in which to glory in the powers of investigation into the secrets of the earth, of nature, and of the universe of which he was a part, and all with the sweetness of communion with his Creator. All instincts would be to live! The transgression in Eden was not (as is so often idiotically expressed) that Eve ate an apple, gave one to Adam, and that then God sentenced them to death for this! God did not penalize; the introduction into their nature of a law of disobedience, which estranged them from their source of life was the penalty. This was the warning: "In the day thou eatest thereof thou shalt surely die." (Gen. 2:17). Adam must have had a tremendous inner struggle to bring himself to do that which he knew to be contrary to the expressed will of his Creator, and contrary to his own instincts. How long this struggle lasted is not revealed, but we have a counterpart of this in the experience of Jesus in the Garden of Gethsemane. As with the man Adam, so with the man Jesus, it required no effort to be perfect, he was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). But even though he understood from the Scriptures that was God's will for him (Ps. 40:6-8; Heb. 10:5-9), yet in the crisis hour, wearied and sorrowful "even unto death," he prayed "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done." "And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground" (Luke 22:39-44). When he thus prayed, he was struggling with his perfect human nature and instincts and desire for life, to bring these into subordination to the will of God for him. So must it have been with Adam; but unlike Jesus, who sanctified himself, crushing out the possibility of his ever willing to do anything contrary to the will of God, Adam yielded to disobedience. So great must have been the struggle, that in yielding he introduced into himself a seed of disobedience, unbalancing his nature, with the result that the whole race derived from him has been unbalanced ever since, "sold under sin." Disease, calamities, death are the result of being out

of harmony with the laws and will of the Creator, the source of life. "In Adam all die" for the same life force that was in him is the same life force that is in all his posterity, coming down from father to child.

### **HOW DO WE BECOME SAINTS?**

It being so that "all have sinned and come short of the glory of God" that was in the unfallen Adam, how, then, do we become saints? First of all, it is by coming to a realization of being "children of wrath" (Eph. 2:1-3) and the necessity of a change of nature. "Except a man be born again, he cannot see the kingdom of God (John 3:3). The nature derived from Adam is blind to spiritual truth (1 Cor. 2:14), and has no tendency to be subject to the rule and authority of God (Rom. 8:6-8). In fact it is at enmity with God. The change of nature is not a reformation of the old which Paul denominates "the old man"; nor is it even the old nature with a better informed mind. It is a transformation, a complete changing over to a new mind, a new will, a new heart (Rom. 12:1,2). But how and where does this take place? We might illustrate it by citing the occasion of Moses approaching the burning bush (Ex. 3:4-6), when the Voice spoke to him saying: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." So, too, the ground whereon we stand before God is holy: not material earth, but the spiritual ground of our acceptance before God. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation [Gr. hilasterion, propitiatory, mercy seat] through faith in his blood" (Rom. 3:24, 25). Here is the secret of reconciliation: God can recognize the sacrifice of Christ, for it was the Father who sent the Son into the world to accomplish our redemption; and we, aware of being estranged from God, confess faith in that sacrifice as the basis of reconciliation. Here we meet God, and God meets us. Truly holy ground, but spiritual, not earthly. Christ assumed the place of the sinful nature and "was made a sin-offering for us, that we might be made the righteousness of God in him" (2 Cor. 5:21). But Christ not only died for our sins, he was raised for our justification" (Rom. 4:25), and our being baptized into Christ has the significance of our having been raised with him to walk in a new life, dedicated, consecrated to "walk not after the flesh but after the spirit" (Rom. 8:1, 4). This constitutes us saints, sanctified ones.

### **A NEW CREATION**

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). But even though a new creation, we still have the "old man" to deal with. "Put off," writes the Apostle, "the old man, which is corrupt according to deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). And again: "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him who created him." - Col. 3:9, 10.

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (1 Cor. 1:26-29). Many saints are called from the lowest strata of society, but they stand on equal footing before God with the fairest of those who have responded to the call to sanctification (Rom. 12:1, 2). For each one Christ Jesus, of God, is made wisdom, and righteousness, and sanctification, and redemption (1 Cor. 1:30). It is "doing the will of God from the heart" that marks one as a saint, a new creation, no matter how imperfectly the will of God is done.

An incident in the life of Jesus may be inserted here. He had been teaching in a home, and "while he yet talked to the people, one said unto him, behold thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." - Matt. 12:46-50.

## VICTORIOUS SAINTS

In Romans 6:12, 13 the Apostle urges "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Now, this "let not" implies that whereas formerly we did not submit to the will of God, and, in fact, were not concerned with such submission, now we can make a decision as to whom and to what we will yield obedience. Previous to being reconciled to God, we were under the law (rule) of sin, "fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:3). Even though, in times past, we made strivings against sin and uncleanness, we were aware, because of a weakened will, that we were unable to lift ourselves out of the degrading tendencies of the Adamic nature. By habits of years, any wall of resistance had been broken down. We had, as the Apostle writes, "yielded ourselves as servants to uncleanness and to iniquity," which always eventuated into more iniquity (Rom. 6:19). Because of the fallen nature, accentuated by our own willful ways, we were a prey to all manner of wickedness; we were "like a city that is broken down and without walls" (Prov. 25:28). Now a new wall has to be erected-a strong tendency to resist temptation and to obey the will of God when an issue involving that will is placed before us. What we have now in Christ is a new spirit of life, a spirit that helps our infirmities (Rom. 8:26), for "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" (Rom. 8:11). Here is the adequate power to give victory over each temptation. It is no sin to be tempted; for the "old man," though reckoned dead, (Rom. 6:11, 12) does not yield without resistance to the new mind of the spirit. Each temptation is an occasion to be exercised in godliness, to gain the victory over the "old man." As the poet expressed it: "Yield not to temptation, for yielding is sin. Each victory will help you some other to win." So build up a wall of resistance against yielding, and thus grow in grace and in the knowledge of God, fortifying the new mind in the will of God. One may not realize it at first, but "it is God that worketh in you both to will and to do of his good pleasure." Phil. 2:13.

"And the very God of peace sanctify you wholly." - 1 Thess. 5:23.

- F. A. Essler

## God Our Great Caretaker

*"The Lord is my shepherd." - Psalm 23:1*

IN THE 23rd Psalm we have a beautiful illustration of the Lord's care for His children. This Psalm praises Jehovah as the Shepherd and Host of His own. This Psalm breathes throughout a spirit of the calmest and most assured trust in God. It speaks of a peace so deep, so profound that even the thought of the shadow of death cannot trouble it. Theme is an absence of all doubt, misgiving, fear, and anxiety.

A most beautiful description of rest and safety and trustful happiness is given in the picture of the sheep lying down in the deep, rich meadow grass, beside the living stream, under the care of a tender and watchful shepherd.

This feeling of confidence is expressed in three different ways. "I cannot want"; "I will fear no evil"; "I will dwell in the house of Jehovah forever." God's care for the Christian is expressed in a twofold image: Jehovah is 'the true Shepherd, and He is the bountiful Host.

The essential idea in this Psalm of David is that God would provide for him, that he would never be left to want. 'This is the thought with which the Psalm commences. "The Lord is my shepherd, I shall not want." And this thought is carried all the way through. This is illustrated by two facts: (1) That God was his shepherd; that 'He had always manifested toward him the care which a shepherd takes of his flock. (2) That God had prepared a table for him in the very presence of his enemies, when they were endeavoring to .destroy him, thus giving him the assurance that He would never leave him.

"He maketh me to lie down in green pastures" -- pastures of tender grass. It is properly applied here to places where flocks and herds lie down for repose. And it is not merely a flock enjoying repose, it is a flock whose needs have been supplied, lying down in the midst of abundance. As applied to children of the Lord it would mean that their needs are met and satisfied, and they have the confidence that their needs will always be supplied.

The words, "He leadeth me beside the still waters," would denote the calmness, the peace, the repose of heart when the heart is at peace with God, and His peace ruling in the heart.

"He restoreth my soul," -- He quickens me. God vivifies or quickens the spirit when exhausted or weary or sad. The Great Shepherd reanimates, brings back its vigor, encourages to new effort, and fills it with joy.

"He leadeth me in the paths of righteousness, for His name's sake,"-He leads me in right paths. He does not suffer me to wander in ways that would lead to ruin. As the shepherd in the East always ; precedes his flock, so our Shepherd goes ahead-leads us. He leads us in these paths of righteousness for His own sake, or that His name may be glorified. It is that He may be honored.

"Yea though I walk through the valley of the shadow of death."-We do not believe that this verse applies merely to death itself, though it embraces that, but we believe that the whole human family have been walking through the valley of the shadow of death for more than six thousand years past. But the Lord's children have the assurance that they will be guided and led by the Great Shepherd. They have nothing to fear in this dark valley, "for Thou art with me."

"Thy rod and thy staff, they comfort me." -- It seems that the rod is the symbol of the shepherd's defending power. It is the weapon by which he strikes down our adversaries, and this suggests the protecting grace of our Shepherd, who is ever on the alert to ward off threatening ills. The staff might be called the shepherd's crook. The sheep pass beneath it one by one to be numbered; and by this staff the shepherd also restrains them from wandering, or hooks them out of holes into which they have fallen. So the rod and -the staff comfort us. They impart confidence that He will not leave us alone and that He will defend us.

"Thou preparest a table before me, in the presence of mine enemies." It is very helpful to us to think of our being sheep and. God our Shepherd, but in this verse the Psalmist seems to say, "I am more than Jehovah's sheep, I am Jehovah's guest." To sit with a man at his table is a mark of great intimacy. It is not only a means of satisfying hunger, but of intimacy and affectionate love. So the Christian can think of himself as sitting at God's banqueting table feasting on things which He has prepared. God has prepared this table of spiritual food, showing how He has anticipated our needs. And it is very necessary that we continually partake of the food which our Father has prepared. He prepares this table for us in spite of our enemies. They cannot cut off the supplies that come continually from above.

"Thou anointest my head with oil." -- At an Eastern feast the welcome of the guest is expressed by the precious ointment with which he is anointed on entrance into the home. If this were omitted the failure would be noticed. We recall what our Master said: "My head with oil thou didst not anoint." How blessed it is that we too can say with the Psalmist, "Thou anointest my head with oil:" This oil seems to be indicative of joy and gladness. And so we have been anointed with the "oil of gladness:" "My cup runneth over" showing how abundantly the Lord provides for His children. The Lord gives liberally, more than we can use for ourselves. So brethren let us see that the overflowing of our cup does not run to waste.

"Surely goodness and mercy shall follow me all the days of my life" -- We who have Jehovah as our great Shepherd have the promise of His continual care. We shall always have the two God-sent messengers: Goodness and Mercy-Goodness to supply every need, Mercy to forgive every sin. Surely Goodness and Mercy shall follow us, because He has set His love upon us. "And I will dwell in the house of the Lord forever."

"I will dwell in the house of the Lord forever." -- We may always and everywhere find our dwelling-place in God, under the shadow of His wing. He is our refuge, our fortress, our strong tower.

May we more and more realize the possibility of living in the house of the Lord hourly where care cannot invade, and where the Good Shepherd leads His flock into green pastures so that they cannot hunger, and beside still waters so that they cannot thirst, and in cool deep glens so that the sun cannot smite by day nor the moon by night. And if faithful we know that we shall finally dwell in the "house of the Lord forever" in its truest and highest sense, for heaven itself where God dwells will be our eternal home.

But it is our privilege while here to sit together with Christ in heavenly places; dwelling in the secret place of the Most High; risen with Christ. Full of Joy and gratitude every child of God may say confidently "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

*- I. I. Margeson*

## Under His Wings

*"In the shadow of thy wings will I make my refuge." - Psalm 57:1.*

WITH TWO distinct pictures in mind the Psalmist uses wings as symbolic of Divine protection. Since, in the instance we will consider first that of Psalm 57:1 -- these are the wings of the Most Holy, the lesson is only for those who, by faith, live the resurrected life. (Eph 2:4-6; Rom. 8:9.) If our affections are set on only such things as can come under the protection of the overshadowing wings, business depressions will cause us no disappointments. It is the repentant sinner who realizes himself a criminal, that flees to the Tabernacle, his refuge from life's calamities. 'The artist who is satisfied with his picture is not much of an artist. The Christian who can think highly of his attainments, instead of classing himself as the chief of sinners, probably has not very high ideals.

If the deliverance of Dan. 12:1 does not loom larger in our minds than the time of trouble of the previous phrase, then the lesson of trust has not been well learned. What would we not do to have our names written in the book of those who are to have deliverance -- engage in every kind of work and subscribe to every fund, get to all the meetings on time? Yes, surely there is no excuse for one of us trying to convince himself that the witnessing is finished as long as there is any hope of reaching one more person. It is a splendid thing to put out tracts or sell books in some other brother's territory; a better thing, for you, to put them in the hands of those who know you, though it may perhaps injure your reputation or even your business; but the thing that counts in getting your name into God's Book is your success in adding His likeness to your character. (2 Pet. 1:5-12) and so lining the Christian life that those who know you must realize that you have been sitting at the feet of Jesus.

Jesus quoted Daniel's prophecy, adding the information that the culminating trouble of the Age would come after we would see the abomination that maketh desolate sitting in the holy place. We who have lived to see a desecration of holy things such as we never dreamed could take place, have sweet consolation in being able to flee for refuge to these wings in the time of the Church's greatest need, and in knowing that, even though we should enter the trouble which is to follow the seeing of this abomination, we still need fear no evil.

Just as beautiful and just as comforting is the Psalmist's picture of Psa. 91:4. For the chick nestled close to the hen's warmth, danger does not exist outside. If you are not fully enjoying the happiness and peace of Rom. 14:17, you are probably represented by one of the chicks with his head outside looking for something to get nervous about, thinking of meat and drink instead of the blessings of Divine fellowship. You can go a long while without food, but not without peace, and you must not be satisfied with the peace Jesus left with His disciples, the peace that comes from having food and clothing assured and taxes paid, but must seek the peace He promised to give after His departure -- His peace, the peace of God (God's peace), the peace of having "all power." (John 14:27; Phil. 4:7; Col 1:11.) As long as you can say, "Thy will not mine be done" that power and the resulting peace can be yours, but it is easier to say, Thy will be done, in my way. Many a one has dropped out of the race when the Father's plan did not work out according to his interpretation of it.

Illustrating the Father's care over us, Jesus intimated that He who watched the sparrow's fall would surely count us of more value. How Satan would like to have us spend all our time considering whether it is literally true that the Father sees every sparrow that dies and counts



every falling hair! I am afraid he has gotten a great deal of satisfaction out of many Bible studies where the whole hour is spent in settling some point of no value to the new creature. The lesson this is intended to teach is that of the Father's interest in us, and Jesus picked the most useless things to illustrate how minute is that interest. Jesus' peace came from knowing God, and He gave this lesson that we might know Him better. When that knowledge is yours, no one will have to threaten you with the second death to make a faithful witness of you. You will be more anxious to tell that than to tell about the great people of the earth you have met, if you really know Jehovah. The Bible was not given primarily to reveal God's Plan, but to reveal God through the Plan. You would even be willing to change your understanding of God's Plan if by that change you would learn to know more of His goodness.

There are a number of texts in the Bible that promise bread and water to the Lord's people. If you had to choose between applying them to your physical nourishment or your spiritual, would you not a thousand times rather have the assurance that you would never suffer spiritual want, especially in this day when the thousands are starving at our very right hand? Imagine yourself a farmer and then get before your mind the picture of Hab 3:17, your farm swept clean of all food. Now, if you can join in the exultation of the next verse, you have learned to know God enough to trust Him for physical comforts. But can you apply it to our spiritual treasures, saying, Although the Jewish nation (fig tree) shall not return to Palestine, the fruit of the Church (vine) shall be contention and strife, peace (the labor of the olive) shall fail us, the restitution blessings shall not come to the world (field), there shall be no people anywhere that we could call the Church (flock), the ancient worthies (herd-Hebrew, bullocks) shall not stand in their lot, although every idea I have had of God's Plan should prove to be false, "yet will I rejoice in the Lord, I will joy in the God of my salvation." This should not be such a difficult thing to say as it might at first seem, for would it not mean that anything we had to lay aside had been man's thought, and are we not assured that when God's thought takes the place of man's we will find it as much higher as the heaven's are higher than the earth? We might even hope to find we had been wrong if it were not that it does not seem possible there could be anything much more glorious than that which we have already received.

*-P. E. Thomson*

## Jesus the Joy of the Desolate

*In memory of my beloved son, WALTER M. BLACK, and to all that love righteousness and long for Christ's Kingdom he did, following lines are dedicated.*

Alone in the night-time,  
Alone through the day,  
Alone when I go, and  
Alone if I stay;  
For the silence that holds me,  
None other can break;  
And I'm lonely no matter  
What pathway I take.

Yes, lonely, as here  
In life's twilight I wait  
For the sound of your step,  
When the day has grown late;  
For your greeting to fall  
On my listening ear,  
I'm lonely, *so lonely*,  
Without you, my dear!.

But shall I go mourning  
Because you now sleep,  
Where no storms ever come,  
And the eyes never weep?  
Where your heart no more yearns  
For those now lying still  
In the vale, and away  
On the slope of a hill.

And would I recall you  
To live as before,  
Where the shadow of death  
Casts its gloom evermore?  
Where there's sorrow and sighing,  
And pain and decay;  
And the battle for life  
Grows more weary each day?

Ah no! let *me* suffer.  
In silence, the dart  
That strikes when is stilled  
A beloved one's heart;  
And patiently wait,  
For the dawn of the days  
When the curse will be lifted,  
And clouds rolled away,

For the Morning will break,  
And the dead shall arise,  
And songs of redemption  
Reach up to the skies  
For then *will* be banished  
Earth's sorrow and gloom,  
When Christ from her bosom  
Removes every tomb.

Oh, the comfort in knowing  
That you are at rest,  
With your head safely pillowed  
Upon Jesus' breast;  
That His watch He will keep  
Till the dark night is gone,  
And will call you forth early,  
To greet the new dawn.

Then with joy all unmingled,  
We'll again clasp your hand;  
And through ages eternal,  
In life with you stand;  
For Jesus His promise  
To "make all things new,"  
Has sealed with His life blood --  
The "Faithful and True."

Oh, the glory that waits  
*For* the children of men,  
When He comes and restores  
Them to life once again!  
For His Kingdom shall last  
Till the victory is won;  
And *God's* will on the earth,  
As in heaven, is done.

- *Margaret H. Black.*

## The Question Box

*"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." - Phil. 3:20-21*

### *Question:*

Does this passage refer to the bodies of individual Christians, or to the one body of Christ (described by the Apostle in the 12th chapter of 1st Corinthians) of which each true Christian is a member?

Regardless of the answer to the foregoing, how are we to understand the word "vile" in this connection? (According to modern dictionaries the word "vile" means worthless, despicable, morally base, depraved.)

### *Answer:*

Let us first study the Greek word here translated "vile." For the benefit of English students who have had little or no experience with Greek word studies, may we suggest the following procedure:

1. Turn first to Strong's Concordance, under the word "vile." This will be found listed on page 1098. On that page it will be noted that the word "vile" (in Phil. 3:21) is a translation of Word No. SG5014.
2. Word No. SG5014 appears on page 70 in the Greek dictionary at the back of the concordance, and is the Greek word "tapeinosis."
3. "Tapeinosis," it will be seen, means "depression (in rank or feeling)."
4. Refer next to the Englishman's Greek Concordance of the New Testament, to the English and Greek section, commencing on page 873.

In this section turn to the word "vile" (page 939). It will be noted that the word "vile" is used to translate a number of Greek words. However, our present study has to do with only one of these, namely, "tapeinosis," which is the third on the list, the reference being to page 720.

5. On turning to page 720 we find all the verses in which "tapeinosis" occurs, listed in scriptural sequence. We note also that they are four in number, and that "tapeinosis" is only once translated "vile." (Scholars are agreed that "vile" is a poor translation here; the word "humiliation" is preferred.)

Let us now consider the four scriptures in which "tapeinosis" appears, postponing our consideration of Philippians 3:21 until after we have examined the other three scriptures.

### **(1) Luke 1:48**

"For he bath regarded the *low estate* (tapeinosis) of his handmaiden. "

The Virgin Mary is the speaker here. She is making no reference to her body. (If she were, it is inconceivable that she would call it vile.) Actually she is contrasting her then lowly social status with the lofty status of the house of David from which she sprang.

### **(2) Acts 8:33**

"In his *humiliation* (tapeinosis) his judgment was taken away."

The reference here is to Jesus, he who was "holy, harmless, undefiled" (Heb. 7:26), and whose body, therefore, could not have been, at any time, vile.

Actually the body of Jesus is not under consideration in this passage. Instead, the entire period of his life on earth is under review. From the cradle to the grave, his whole career had been one of humiliation, and it is to this that the prophecy of Isaiah, expounded by Philip to the Ethiopian eunuch, drew attention.

### **(3) James 1:9, 10**

"Let the brother of low degree rejoice in that he is exalted: but the rich, in *that* he is *made low* (tapeinosis)."

A rich brother is not here exhorted to rejoice that his body is made vile. (Such an exhortation would surely fall on deaf ears, if anyone were so foolish as to offer it.)

The rich brother may, however, (and, indeed, he must, if he is to be a more-than-conqueror) learn to distinguish the true riches from those of earth, and to lay them up, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:19-21). If, in the Lord's providence, the best way for him to learn this lesson is by being "made low" (by being stripped of his earthly riches and social status) he is to rejoice therein.

This concludes our review of the meaning of "tapeinosis" in 3 of its 4 occurrences in the New Testament.

### **(4) Philippians 3:20, 21**

Let us now turn to our text, and see if the foregoing study throws any light on the word here. While not conclusive, the fact that in none of the other three occurrences does "tapeinosis" refer to an individual's body, but in each case has reference to his (or her) lowly social status; this fact, we say, suggests that the same meaning is likely to hold true here, too.

First, however, we must secure a better translation than the Authorized Version given at the head of this question. (All scholars are agreed that our Authorized Version, in this text, leaves much to be desired.) A preferred translation is submitted below:

"For our citizenship [margin: commonwealth] is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our *humiliation* [tapeinosis] that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (*American Revised Standard Version*, 1901 edition).

Now for our question: In these two verses, is the Apostle contrasting the individual flesh and blood bodies of the members of the Church on earth with the spiritual bodies they will have in heaven, or is he contrasting the lowly status of Christ's body (the Church) on earth with the lofty status it will have when the Lord returns for her?

As indicated in the foregoing, there is a strong presumption (from our examination of the other three occurrences of "tapeinosis") that the reference is not to the individual bodies of Christians, but to the mystical *body* of Christ. However, the context must decide this question. This being true, the question remains one of interpretation. In all matters of interpretation, there is room for different opinions. Our own understanding, submitted with due regard for the views of others who may think differently, is that the context supports the viewpoint which interprets the passage as having reference to the mystical body of Christ, not to the individual bodies of its members.

St. Paul's general line of argument seems clear: In the company of professing Christ-followers there are two main groups—the true and the false. They are easily distinguished, not by slight differences of viewpoint on some "hard to be understood" points of doctrine on which even inspired Apostles differed (2 Pet. 3:16), but by the general tenor of their lives. The false are described as of earthly mind—who live as enemies of the cross of Christ (Phil. 3:18, 19). The true are not to be content with merely adding to their store of knowledge, but, as Moffatt's choice translation puts it, "We must let our steps be guided by such truth as we have attained" (Phil. 3:16). This must be true both of the mature and the immature (Phil. 3:15). It is mandatory in the Christian experience that each fresh item of truth understood be promptly put into practice. At once it is to have its place in "guiding the steps." This principle was so elementary with Paul that he could, in all humility, consistently urge upon the brethren not merely that they pay attention to his teaching, but that they copy him -- and even were to take note of those who lived by the example he set (Phil. 3:17, 18, *Moffatt*).

Then comes the great contrast, which we may well believe was ever present to his mind—the state of humiliation in which the true Church, the Body of Christ, was to complete its course, and the state of glory to which she would be changed. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). "*Then,*" as Brother Russell has so well expressed it (*Reprints*, p. R1102), "the Church shall in reality be a glorious body, a body suitable in every way for the high position she shall fill as the Bride of Christ -- the companion of the Son of God for all eternity, his joint-heir in all things, and his efficient and thoroughly capable coworker in the great mission to which Jehovah hath appointed the Christ -- Head and Body -- Bridegroom and Bride. Together they shall constitute the great Prophet, Priest, and King whom Jehovah hath anointed; and their glory shall appear to all intelligent creatures in heaven and earth."

- P. L. Read

## Importunate Prayer

When down-hearted and discouraged  
At the trend of life's affairs,  
Seek, alone, the quiet places;  
Give yourself to earnest prayers.

There's a hint for us, emphatic,  
In the way our Savior walked;  
In the open, solitary,  
Oh, how oft with God He talked.

For *all* troubles that infest the  
Pilgrim's tortuous, earthly way,  
Holy Writ sets forth the antidote  
Importunately pray.

I rejoice that God has told us  
Always, how to overcome;  
How the victory is realized,  
The finished fight is won.

We may often feel dejected,  
But we never need despair,  
If we seek, with Christ, the mountain,  
There to wrestle long in prayer.

Pray until the heavens open,  
And the earth recedes from view;  
Till in all our fiery trials,  
God's grand purposes shine through.

- *Leta Hatcher.*

## Entered Into Rest

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