

# THE HERALD OF CHRIST'S KINGDOM

VOL. LXVI March / April, 1983 No. 2

## "In Remembrance of Me"

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

THE Memorial\* links us with our brethren in all lands and all times. But in how vastly different circumstances has the sacred feast been observed during the past nineteen hundred years. Consider the first Memorial, just a year after its inauguration by our Lord on that night in which he was betrayed. Can we picture the disciples gathering in response to love's request? It was no effort for them to remember him. Their memories were crowded with mental pictures of scenes in which he had been the central figure. The four Gospels put together record only the merest fraction of all that Jesus did and taught, with which they were familiar. As if it had been only yesterday they could recall his appearance, his dress, his bearing and gestures, and above all, the glory of God in his countenance. "Never man spake like this man," had been the testimony even of his enemies. What an indelible impression therefore must our Lord's teaching have made upon them. Think of being able to listen in memory to the Sermon on the Mount spoken in the voice of our Lord himself, and at the same time to be able to conjure up the whole scene! How wonderful to be able to visualize our Lord enacting some of those scenes with which the Gospels have made us so familiar, such as the cleansing of the lepers, the restoring of sight to the blind, causing the lame to walk, casting out devils, cleansing the Temple, rebuking the winds and the waves, walking on the sea, and even restoring the dead to life. How vivid and tragic must the closing scenes have been to them! -- the triumphal procession on Palm Sunday, followed by the terrible cry of "Crucify him"; the sad procession from the judgment hall to the place called "Calvary," and the crowning horror when the three crosses were erected with Jesus in their midst!

-----  
\* 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, March 27.

**MARY'S TREASURED MEMORIES**

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

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

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

First impressions are lasting, and probably all would be specially recalling the circumstances in which they had first met the Lord. There was Nathaniel, he would be thinking again of how he had been making it a matter of prayer under the fig tree when the Lord gave him that heart-searching glance, spoke those thought-penetrating words, and gave him that splendid commendation which he would never forget as long as he lived. Nicodemus too would be there, but no longer timid. How he would recall again the events of that memorable night when the Lord had spoken to him those wonderful words of life. Little had he realized at the time the meaning of the saying addressed to him: *"As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up."* As he thought of his Lord hanging there on the cross for his sins, he could now see something of its depths of meaning.

### **RECOLLECTIONS OF MARTHA AND MARY**

Martha and Mary would also be there with their precious store of personal recollections. How much the Lord had loved them and how frequently had he made their house his home. Never would they forget or cease to be stirred with deepest gratitude for the most wonderful of all the Lord's miracles performed on their behalf. The sisters could still hear the tones of that voice that woke the dead and gave them beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness. And what about Peter and James and John, the three so often singled out by the Lord for occasions of special intercourse with him. How much they would recall of personal contacts! As they partook of the emblems, surely their minds would go back to that wondrous vision on the mount of transfiguration when Moses and Elijah had spoken of the

decease which he should accomplish at Jerusalem. Instances could be multiplied of how the early disciples would in the most natural and spontaneous way remember him. To them it would not be so much the Plan of God as the person of Christ that would be uppermost in their minds; not so much the doctrines of the Truth as the personal love of their Lord.

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

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

If our knowledge of our Lord in the flesh is of necessity secondhand, not so our knowledge of the risen Christ. There is no child of God but has abundant occasion for remembering the Lord in respect to his own personal contacts. While it is true that *"the sands have been washed in the footprints of the stranger on Galilee's shore, and the voice that subdued the rough billows is heard in Judea no more"* it is also true that *"Warm, sweet, living, yet a present help is He, And faith has still her Olivet and love her Galilee."* We must all have had personal contacts with the Lord else we have no right to a place at the Memorial feast. We have been cleansed from the leprosy of sin; blind and deaf to the things of God and the voice of God, our blind eyes have been opened and our deaf ears unstopped; dumb, he has opened our lips that our mouth should show forth his praise; crippled, he has given us power to stand erect and walk in his ways; dead in trespasses and sins, he has quickened us and made us sit together in heavenly places in Christ. These and countless other blessings are common to all God's people, yet each has had experiences in connection with them peculiarly his own. The members of the New Creation are not mass produced. The Lord has an individual plan for every individual life. The Memorial is an occasion for remembering him with deepest gratitude for all the peculiarly personal expressions of his love. It is here that we are apt to fail most. Like the babe, which, though the object of maternal love's unremitting attention and tenderest care, is yet all unconscious of it, so we often take for granted, accept as coincidence, receive as a matter of course, the mother love of Jesus expressed towards and experienced by every one of his "little children."

Each Memorial as it comes and goes shortens the time that yet remains to the Church on earth. In the atomic bomb God seems to have given to the world his ultimatum, with a time limit that is very short. The choice is now before them, of chaos or Christ, and the decision cannot be long delayed. If the end of Satan's empire gives evidence of being so near, then nearer still is the end of the Church on earth. The next Memorial for all we know may be the last. It almost certainly will be the last for some. Let us go forward with this solemn thought in mind, not only looking

back to the cup which our Lord drank to the bitter dregs at Calvary and in which we are privileged to share, but also forward to the ineffable joy, which awaits us, of being permitted to drink the wine new with him in the Kingdom of God.

- *Bible Study Monthly*, Eng.

## Our Glorious Hope!

*"As touching the hope and resurrection of the dead I am called in question."-Acts 23:6.*

THE DETERMINATION of the basis of Christian orthodoxy, that is, the true faith or teaching, has been the earnest desire and effort of fifty or sixty generations of Bible students and theologians, over a period of eighteen hundred years. Today, each of the many sects of Christendom sincerely believes that its creed only is truly orthodox. But the uncreed fettered, free Bible student holds that the Bible teaching alone is the basis of orthodoxy.

There are several Bible criteria, or tests, or measures of orthodoxy. The basic test is belief *in a* benignant God: "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.) The next is acceptance of Jesus Christ as the exclusive Agent of God for man's salvation. Jesus said: "All things have been delivered unto Me of My Father: and no one knoweth . . . the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." - Matt. 11:27.

There are numerous other measures of the reality, sincerity, and propriety of Christian faith, including self-sacrifice; activity and zeal in service; purification of life ("even as He is pure"); and joyful anticipation of a future life with the Lord (a crown reserved for "all those who love His appearing"). Not disregarding these but building upon them, the further supreme and searching test of true faith is belief and reliance upon the teaching of Christ regarding the *resurrection of the dead*. This touchstone differentiates not only between accurate and inaccurate Christian faith, but also between-Christianity and all false religions. It was the question the Apostle Paul raised, that provoked such an uproar in the Jewish Sanhedrin when they were examining him, that the Roman chiliarch who had him in charge thought they would tear him in pieces, as related in Acts 23:1-10. And it is the question that brings into sharp conflict the statements concerning man's nature, made by God, through His Son, His Prophets, and His Apostles, with the falsehood told by Satan to Mother Eve in the Garden of Eden. For this falsehood Satan was denounced by our Lord, declared to be "a murderer from the beginning," and to have "no truth in him." "He is a liar, and the father thereof." (John 8:44.) Strangely enough, it seems much easier for the human mind to grasp and believe the Satanic lie, than the truth as stated by man's Creator, who certainly should know how he is constituted.

It is not the purpose of this article to present an exhaustive discussion of the mortal nature of man, of death as the penalty of disobedience imposed upon the race in the person of Adam, its progenitor. and of the Way opened for man's possible recovery therefrom through the Gospel of Jesus Christ-including both the living and the dead, those that have "done good" and those that have "done, evil." Nor need we remind you' that there is a "second death" reserved for those who, thus called forth from the tomb to a life and an enlightenment not obscured by Satan's lies and unhindered by Satan's rule, refuse to accept God's amnesty and restoration to His family and Fatherhood. Such, we know, as will not then obey "That Prophet" shall be "destroyed from among the people. (Acts 21:22-24.) All this ground is fully covered by publications of this Institute, which are free for the asking, or at nominal cost in book form.

It is enough here to remind our readers that God placed Father Adam under a test of obedience, which involved his refraining from partaking of the fruit of a certain tree in his Garden home. Satan, in the beginning of his contact with the human family (as referred to by Jesus in John 8:44) assured Mother Eve that if she and her mate should eat of "the tree that is in the midst of the Garden," forbidden to them by their Creator, instead of dying as He had said, they should "become as gods, knowing both good and evil" and incidentally immortal. The outcome of the primitive experiment in disobeying God must thus inevitably prove either God or Satan a deceiver. The evidence as to which told the truth has been presented to mankind and the universe for nearly six thousand years. The inevitable termination of the life of every human being in death is a continuing and should be a convincing proof to every

thinking being that *God* is true, and His Adversary a liar, as Jesus said. The Devil has tried, with considerable success, to vitiate this conclusion by inculcating through various agencies, the doctrine of the immortality of the human soul, so that to those who accept this theory, death becomes merely a change of scene. But the complete extinction of life and consciousness in death is everywhere taught in the Bible. "Put not your trust in princes," says the Psalmist, "nor in the son of Adam, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Solomon, with divinely given wisdom, thus engrossed the truth: "The living know that they shall die, *but the dead know not anything* . for there is no work, nor device, nor knowledge, nor wisdom, in Sheol [Hebrew for the grave] whither thou goest." - Psa. 146:3, 4; Eccl. 9:5, 10.

Surely these statements (of many to the same end) are sufficiently explicit! Nor is the New Testament less positive. Jesus' promise of restoration from death was to "the dead all who are in the tombs." (John 5:25-29.) He knew they were not in heaven, or a hell of torment, or purgatory, or any other state of consciousness. And the basis of that nominal "Christian" theology, which in reality is Platonic, Egyptian, and Satanic, is shattered by the Apostolic statement that it is the supreme Potentate, "King of kings and Lord of lords; who *only* hath immortality, dwelling in light unapproachable; whom no man hath seen nor can see." God alone had inherent immortality, as explained by the Lord Jesus; but He has power to impart such life, and *has* done so to the Son; and the Son extends it to those becoming members of His Bride, His Church. The Prophet Isaiah foretold these things, embracing fundamental truths and transactions of tremendous import in both heaven and earth. In a passage hailing a special Servant of Jehovah who "shall be exalted and be lifted up, and shall be very high," and who was to become the Sin-Bearer for all mankind, making "His soul an offering for sin, the Prophet, speaking in-the name of Jehovah, says: "I will divide Him a portion [of immortality] with *The Great [i.e. Myself]*, and He shall divide the spoil [of His victory over death and the grave -- immortality] with the strong" -- those strong enough in their determination to participate in His victory, to "follow the Lamb whithersoever He goeth. (Those of our readers desiring to verify these statements from the Scriptures, and to note' their- marvelous harmony and cohesion, are referred to: 1 Tim. 6:15, 16; Eph. 5:13; John 5:19-29; Isa. 52:13-15; 53:1-12; Rev. 3:21; 14:4.)

Confronted with these facts in millions of books and hundreds of millions of tracts distributed , throughout Christendom during the past fifty years, it would seem that the prevalent erroneous conception of the human soul as immortal should have been generally if not unanimously replaced by an acceptance of the Scriptural doctrine of the resurrection, as the basis of the Christian's hope of a future life. Not so, however; the acceptance of Satan's falsehood that, because we have eaten of the fruit of the tree of the knowledge of good and of evil, we have become as gods and cannot die, is so flattering to man's vanity, and it is *so* impressed *on* his thinking from infancy, and is so entrenched in the popular Church creeds, that it will require the fiat of the returning Christ, "Behold, I make all things new," to destroy the "covering" and rend the "veil" from mankind's eyes, so that they may accept His proffer of "the water [symbolizing Truth] of life freely" -- on *His* terms, not theirs. - Rev. 21:5-8; Isa. 25:7.

Demonstrating the power of God to resurrect a dead man, Jesus stood before the tomb of Lazarus and assured Martha, "Thy brother shall live again." Martha, being only a Hebrew woman, instructed in that nation's ancient Scriptures but not infected with Greek or Egyptian philosophy, nor with modern "systematic theology," replied: "I know he shall live again in the resurrection at the last day." Jesus associated Himself with that Day and its promise by declaring: "I am the resurrection and the life; believe, and thou shalt see *the glory of God.*" Then He commanded: "Lazarus, come forth!" -- and Lazarus came forth from the tomb. Jesus said "Loose him [from all grave clothes] and let him go." This was a sample and type of a universal Reviving, and Loosing "at that Day." - John 11:1-44.

The glory of God particularly associated *with* the resurrection of the dead, is again referred to by the Apostle in Romans 6:4: "Christ was raised from the dead through the glory of the Father." And the great Day of which Martha spoke, in which is to be revealed this particular and peculiar glory of God,

was foretold by the Prophet Isaiah among others, declaring the universality of its application: "The glory of Jehovah shall be revealed, and *all flesh shall see it together*, for the mouth of Jehovah hath spoken it." -Isa. 40:3-8.

Space forbids a discussion here of the differences in the resurrection; of the best or "first resurrection" of the Church, and the, "better resurrection" of the holy men of the old dispensation, both to be *prior* to the general resurrection. Nor can we more than refer to the secret imparted by the Apostle, that in the end of the Age there would come a time when "we all shall not sleep, but we shall all be changed." For further details and particulars, we again refer the interested reader to the exhaustive publications supplied by the Institute. - Rev. 20:4-6; Heb. 11:35; 1 Cor. 15:51, 52.

Those who in simple faith have accepted the Scriptural doctrine of the resurrection, have *not* sorrowed as do those who have no such hope. When their loved ones died they have known that in effect they have only "fallen asleep," because they would surely awake, refreshed, in the Morning. Such separations are ever hard to bear, but how consoling to *know* that they are, only temporary! They have never been for so very long, for (at longest) the sorrowing ones soon have joined their loved ones in sleep, or now, as we believe, are "changed in a moment" to be with the Lord, and to join in preparations for the General Resurrection -- for "their works do follow with them." "Sorrows may endure for a night, but joy cometh in the Morning." - Rev. 14:13; Psa. 30:5.

It will, be the Resurrection Morning, heralding The Day. The glory of God, revealed, shall not only cause the dead to awake, but the earth also to "bud and blossom as the rose. "The tabernacle of God" - - the "Mighty God" of Isaiah 9:6, "the great God and our Savior" referred to in Paul's Epistle to Timothy (2 Tim. 2:13) -- shall then be with men, "and He shall wipe away every tear from their eyes; and death shall be no more neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

"He that testifieth these things saith, Yea; I come quickly. Amen: come, Lord Jesus." - Rev. 21 and 22.

- *Horace E. Hollister.*

I know not the way that's before me,  
The joys or the griefs it may bring;  
What clouds are o'erchanging in the future,  
What flowers by the wayside may spring.

But there's One who will journey beside me,  
Nor in weal nor in woe will forsake;  
And this is my solace and comfort,  
"He knoweth the way that I take."

## **The Plan of God -- in Brief**

*"According to a Plan of the Ages, which He formed for the Anointed Jesus our Lord."  
- Eph. 3:11 (Diaglott).*

### **STUDY 11 -- The Kingdom of God**

Any who have not carefully examined this subject, with concordance and Bible in hand, will be surprised, on doing so, to find its prominence in the Scriptures.

Our Lord Jesus in His talks with His followers strengthened and encouraged their expectations of a coming kingdom, saying to them, "I appoint unto you a kingdom as my Father hath appointed unto Me, that you may eat and drink at My table in My kingdom, and sit on thrones, judging [ruling] the twelve tribes of Israel." (Luke 22:29, 30). And, again, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." (Luke 12:32). And when, instead of being crowned and enthroned, their recognized king was crucified, His disciples were sorely disappointed. As two of them expressed it to the supposed stranger on their way to Emmaus after His resurrection, they had "trusted that it had been He which should have redeemed Israel" -- delivering them from the Roman yoke, and making of Israel the Kingdom of God in power and glory. But they were sadly disappointed by the changes of the few days previous. Then Jesus opened their understanding by showing them from the Scriptures that His sacrifice was needful first of all before the kingdom could be established. -- Luke 14:21, 25-27.

God could have given to Jesus the dominion of earth without redeeming man; for "The Most High rules over the kingdom of men, and gives it to whomsoever He pleases." (Daniel 4:32). But God had a grander design than could have been accomplished by such a plan. Such a kingdom could have brought blessings which, however good, could have been of only a temporary character, since all of mankind were under condemnation to death. To make the blessings of His kingdom everlasting and complete, the race had first to be ransomed from death and legally released from the condemnation which passed upon all in Adam.

That in explaining the prophecies Jesus revived the disciples' hope of a coming kingdom is evident from the fact that afterward, as He was leaving them, they inquired, "Lord, will You at this time restore the kingdom to Israel?" His answer, though not explicit, did not contradict their hopes. He said, "It is not for you to know the times and seasons which the Father hath put in His own power." -- Acts 1:6,7.

True, the disciples at first, in common with the entire Jewish nation, had an imperfect conception of the Kingdom of God in supposing it to be exclusively an earthly kingdom, even as many to-day err in an opposite direction in supposing it to be exclusively a heavenly kingdom. And many of the parables and dark sayings of our Lord Jesus were intended in due time to correct these misconceptions. But He always held forth the idea of a kingdom, a government, to be established in the earth and to rule among men.

And He not only inspired in them a hope for a share in the kingdom, but He also taught them to pray for its establishment -- "Your kingdom come; Your will be done ON EARTH as it is in heaven."



To the worldly-wise among the Jews, our Lord seemed an impostor and fanatic; and they considered His disciples mere dupes. His wisdom and tact, and His miracles, they could not well gainsay, nor reasonably account for; yet, from their standpoint of unbelief, His claim that He was the heir of the world, and would establish the promised kingdom which should rule the world, and that His followers, all of them from the humbler walks of life, would be joint-rulers with Him in that kingdom, seemed too absurd for consideration. Rome, with its disciplined warriors, its able generals and immense wealth, was the master of the world, and was daily growing more powerful. Who, then, was this Nazarene? and who were these fishermen, without money or influence, and with but a meager following among the common people?

Who were these that they should talk about establishing the kingdom long promised to be the grandest and mightiest earth had ever known?

The Pharisees, hoping to expose the supposed weakness of our Lord's claims, and thereby to undeceive His followers, demanded of Him -- When will this kingdom which you preach begin to make its appearance? when will your soldiers arrive? when will this Kingdom of God appear? (Luke 17:20-30).

Our Lord's answer would have given them a new thought had they not been prejudiced against Him and blinded by their own supposed wisdom. He answered that His kingdom would never appear in the manner in which they expected it. The kingdom, which He preached, and in which He invited His followers to joint-heirship, was an invisible kingdom, and they must not expect to see it. "He answered them and said, The Kingdom of God comes not with observation [outward manifestation]; neither shall they say, Lo here! or, lo there! for the Kingdom of God is [to be] in your midst." In a word, He showed that when His kingdom should come, it would be everywhere present and everywhere powerful, yet nowhere visible. So He gave them an idea of the spiritual kingdom which He preached; but they were unprepared and received it not. There was a measure of truth in the Jewish expectation concerning the promised kingdom, which will in due time be realized, as will be shown; but our Lord's reference here is to that spiritual phase of the kingdom, which will be invisible. And as this phase of the kingdom will be first set up, its presence will be unseen, and for a time unrecognized. The privilege of heirship in this spiritual phase of the Kingdom of God was the only offer then being made, and has been the one hope of our high calling during the entire Gospel age, which then began. Hence Jesus referred to it exclusively. (Luke 16:16). This will be more clearly seen as we proceed.

When the parables of our Lord are carefully examined, it will be found that they clearly teach that the coming or setting up of the Kingdom of God in power is future; and, as a matter of course, not until the King comes. So the parable of the young nobleman going into a far country to receive a kingdom and to return, etc. (Luke 19:11-15), clearly locates the establishment of the Kingdom at the return of Christ. And the message sent by the Lord to the Church long years afterward was, "Be faithful unto death, and I will give you a crown of life." (Revelation 2:10). From this it is evident that the kings who will reign with Him will not be crowned nor reign as kings in this life.

The Church at present, therefore, is not the Kingdom of God set up in power and glory, but in its incipient, embryo condition. And so, indeed all the expressions of the New Testament with reference to it teach. The kingdom of heaven now suffers violence at the hands of the world; the King was maltreated and crucified; and whosoever will follow in His footsteps shall suffer persecution and violence in some form. This, it will be observed, is true only of the real Church, and not of the nominal one. But the promise is held out that if now we (the Church, the embryo kingdom) suffer with Christ, we also, in due time, when He takes to Himself His great power and reigns, shall be glorified and shall reign with Him.

With the early Church, the promises of kingdom honor and joint-heirship with the Master were strong incentives to faithfulness under present trials and persecutions, which they had been forewarned to expect; and in all the words of comfort and encouragement in the Apocalypse, given to the seven churches, none shine out more clearly and forcibly than those which declare, "To him that overcomes will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne;" and, "To him that overcomes will I give power over the nations.

These are promises which could not reasonably be misconstrued to apply to a present work of grace in the heart, nor yet to a reign over the nations in the present life; since they who would overcome must do so by death in the service, and gain the kingdom honors. -- Revelation 20:6.

### **Two Phases of the Kingdom of God**

While it is true, as stated by our Lord, that the Kingdom of God comes not -- does not make its first appearance -- with outward show, in due time it is to be made manifest to all by outward, visible and unmistakable signs. When fully set up, the Kingdom of God will be of two parts, a spiritual or heavenly phase and an earthly or human phase. The spiritual will always be invisible to men, as those composing it will be of the divine, spiritual nature, which no man hath seen nor can see (1 Timothy 6:16; John 1:18); yet its presence and power will be mightily manifested, chiefly through its human representatives, who will constitute the earthly phase of the Kingdom of God.

Those who will constitute the spiritual phase of the kingdom are the overcoming saints of the Gospel age -- the Christ, head and body -- glorified. Their resurrection and exaltation to power precedes that of all others, because through this class all others are to be blessed. (Hebrews 11:39, 40). Theirs is the first resurrection. (Revelation 20:5). The great work before this glorious anointed company -- the Christ -- necessitates their exaltation to the divine nature; no other than divine power could accomplish it. Theirs is a work pertaining not only to this world, but to all things in heaven and in earth -- among spiritual as well as among human beings. -- Matthew 28:18; Col. 1:20; Ephesians 1:10; Philippians 2:10, 1 Corinthians 6:3.

The work of the earthly phase of the Kingdom of God will be confined to this world and to humanity. And those (the Ancient Worthies) so highly honored as to have a share in it will be the most exalted and honored of God among men. As the spiritual nature is necessary to the accomplishment of the work of Christ, so perfect human nature is appropriate for the future accomplishment of the work to be done among men. These will minister among and be seen of men, while the glory of their perfection will be a constant example and an incentive to other men to strive to attain the same perfection. And that these Ancient Worthies will be in the human phase of the kingdom and seen of mankind is fully attested by Jesus' words to the unbelieving Jews who were rejecting Him. He said, "You shall see Abraham, Isaac and Jacob, and all the prophets, in the Kingdom of God." It should be noticed also, that the Master does not mention that He or the apostles will be visible with Abraham. As a matter of fact, men will see and mingle with the earthly phase of the kingdom, but not with the spiritual; and some will, no doubt, be sorely vexed to find that they rejected so great an honor.

As Jerusalem was the seat of empire under the typical Kingdom of God, it will again occupy the same position, and be "the city of the Great King." (Psalm 48:2; Matthew 5:35). A city is a symbol of a kingdom or dominion, and so God's Kingdom is symbolized by the New Jerusalem, the new dominion coming from heaven to earth. At first it will consist of only the spiritual class,

the Bride of Christ, which, as seen by John, will gradually come down to earth; that is, it will gradually come into power as the present empires break in pieces, during the Day of the Lord. In due time, however, the earthly phase of this city of government will be established, parts or members of which will be the Ancient Worthies. There will not be two cities (governments), but one city, one heavenly government, the one for which Abraham looked, "a city which hath foundations" -- a government established in righteousness, being founded upon the sure rock foundation of the righteousness of Christ the Redeemer, the value of man's ransom which He gave, and the firmness of divine justice, which can no more condemn the redeemed than it could previously excuse the guilty. -- Romans 8:31-34; 1 Corinthians 3:11.

Glorious City of Peace! whose walls signify salvation, protection and blessing to all who enter it, whose foundations laid in justice can never be moved, and whose builder and designer if God! It is in the light which will shine from this glorious city (kingdom) of God that the nations (people) will walk on the highway of holiness, up to perfection and to full harmony with God. -- Revelation 21:24.

- C. T. Russell  
(conclusion)

## Lesson from the Book of Acts

*"Not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God. "-Col. 2:19 (R. S. V.).*

IN THE book of Acts we see how the church of Christ was formed and settled. The Apostles simply proclaim the truth of God relative to the passion, death, resurrection and ascension of Christ; and God accompanies their testimony with the demonstration of the Spirit. What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it, at the most imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another; but a change of *tempers, passions, prospects, and moral conduct*. All, before was *earthly, or animal, or devilish*, or all these together: but now, all is *holy, spiritual, and divine*-the heavenly influence becomes extended, and *nations* are born unto God. And how was all this brought about? Not by might nor power; not by the sword, nor by secular authority; not through worldly motives and prospects; not by pious frauds or cunning craftiness, not by the force of persuasive eloquence: in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Spirit. Wherever religious frauds and secular influence have been used to found or support a church, professing itself to be *Christian, there*, we may rest assured, is the fullest evidence that that church is wholly *Anti-Christian*: and where such a church possessing *secular* power has endeavored to support itself by *persecution*, and persecution unto privation of *goods, of liberty, and of life*, it not only shows itself to be *Anti-Christian*, but also *diabolic*. The religion of Christ stands in no need either of human cunning or power. It is the religion of God, and is to be propagated *by his* power: this the book of Acts fully shows; and in it we find the true model, after which every church should be builded. As far as any church can show that it has followed this model so far it is holy and apostolic. And when *all* churches or congregations of people, professing Christianity, shall be founded and regulated according to the *doctrine and discipline* laid down in the book of the Acts of Apostles, then the *aggragate body* may be justly called, "*The Holy, Apostolic, and Catholic Church*. "

*"You different sects, who all declare,  
Lo! CHRIST is here, and CHRIST is there;  
Your stronger proofs divinely give,  
And show me where the Christians live. "*

- Dr. Adam Clarke, 1762-1832

## **Machir, Son of Ammiel**

*"A friend loveth at all times, and a brother is born for adversity." - Proverbs 17:17.*

ACROSS the pages of Old Testament history stroll some of the best-known people of all time Abraham, Moses, Elijah, and Isaiah to name but a few. The fame of these giants of history is well deserved, and the fruitage of their lives of faith live even in our day in their rich examples of faithfulness.

But interspersed in the living drama of Scripture are scores of bit players whose lives were no less faithful, and whose examples are equally worthy of emulation.

Machir, the son of Ammiel, is one of these personages. Only twice (2 Sam. 9:4-5; 17:27) does he appear in the Biblical record, but on both occasions he sets such an example of brotherly love in action that his story well deserves headlining.

He came from a noble family. In 1 Chronicles 3:5 we learn that he was the brother of Bathsheba, for she is mentioned as having the same father. We further learn in 2 Samuel 11:3 that his father was also known as Eliam, and it is by this name that we find Machir's father listed as one of the many trusted bodyguards of King David, along with his brother-in-law, Uriah, the Hittite. (2 Sam. 23:34, 39.) Here, also, we see that his grandfather was Ahithophel, the great counselor of David, whose counsel was "as if a man had enquired at the oracle of God." - 2 Sam. 16:23.

With such prominent parentage, therefore, Machir was no stranger to the corridors of power. The sordid story of David and Bathsheba, the arranged death of Uriah, and the subsequent defection of his grandfather to the camp of Absalom (2 Sam. 16) placed Machir in the very center of the court controversies of that time. This, then, is the backdrop against which Machir so nobly acts out the two mini-dramas that are preserved in the sacred record.

## **MEPHIBOSHETH**

After years of living the life of a fugitive, constantly pursued by the King of Israel, the death of King Saul in battle totally changed the fortunes of David. He was suddenly thrust into the political forefront as the next potential king of the land. Two tribes, Judah and Benjamin, readily accepted him. The other ten tried to preserve the monarchy in the family of Saul.

On at least two occasions men sought to curry David's favor by bringing news of disasters to the house of Saul. David's reaction on both occasions was strong, and he wished to have no part in the persecution of his rival or the latter's heirs. Thus David raves in anger over the assassination of Ishbosheth, his chief rival to the throne, "When one told me, saying, 'Behold, Saul is dead,' thinking to have brought good tidings, I took hold of him and slew him in Ziklag, who thought that I would have given him a reward for his tidings: how much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?" - 2 Sam. 4:10, 11.

The atmosphere of the times was to show oneself a friend of the house of David by the strength of one's opposition to the house of Saul. But David, in order to emphasize his sympathy for the house of Saul, asks, "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" - 2 Sam. 9:1.

Word reaches David that there is indeed a descendant of Saul's household left, the son of Jonathan, Mephibosheth by name. The boy had become crippled in the panic that followed Saul's death. David inquires as to his whereabouts. In 2 Samuel 9:4, he is informed, "Behold, he is in the house of Machir, the son of Ammiel, in Lodebar."

Machir, who with his family, was at the very center of David's inner circle, had the moral courage to put his home at the disposal of an outcast. Mephibosheth was more than an outcast; he was a potential rival to the very throne on which David was to sit. While all others sought favor with David by manifesting their animosity toward the house of Saul, Machir quietly secretes the very one who had the potential pedigree of a king in his own home. Truly, "a friend loveth at all times, and a brother is born for adversity."

## **ABSALOM**

History has a way of making unusual turns. David not only succeeds in winning the loyalty of the two southern tribes, but eventually, after six years, all twelve tribes accept his leadership.

His reign is that of a general, for it is one steady succession of battles against neighboring nations. But David, for his faithfulness to God, is richly rewarded in victory after victory. The summation of his reign was that he "did that which was right in the eyes of the Lord . . . save only in the matter of Uriah the Hittite." - 1 Kings 15:5.

But this one sin brought terrible consequences. David's own son, his beloved Absalom, rose up against him to wrest the throne for himself. Perhaps because of the shame brought upon his household by David's dealings with Bathsheba, Ahithophel joins the camp of the traitor.

The counsel of Ahithophel seems singularly appropriate in view of David's having taken the wife of Uriah: "Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong." - 2 Sam. 16:21.

The device worked effectively. David was completely routed. In desperation he was forced to flee northward to Mahanaim. David's flight was so precipitous that he had no time to make preparations to arrange for supplies for himself and his men.

Imagine his surprise when he arrived at Mahanaim and found that the matter of supplies was already taken care of. We read in 2 Samuel 17:27-29: And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basins, and earthen vessels and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, "The people is hungry, and weary, and thirsty, in the wilderness."

Once again we see Machir as the friend in need. He was not one to wait for the command of David. He saw the need and took steps to meet it. Once again he went against the prevailing winds of the day, for most of the people favored Absalom.

Even his respect for the strong patriarch of the family, Ahithophel, did not restrain Machir from providing for the needs of David. Machir was not one to let the insult to the family name by

David's treatment of Bathsheba pressure him into changing sides and championing the cause of the rebel king, Absalom.

To be a friend to another when the bright sun of favor shines brightly is indeed a fine trait. But it is not an unusual one. To remain a friend when the storm clouds of opposition gather threateningly around is rare indeed. This is the friendship that is born for adversity. This is the friendship exemplified by Machir.

When those we love are equally respected by those around them, it is good that we be numbered among their friends. But when the fickle winds of fate, or the stand of conscience against popular error or for unpopular truth, cause their fortunes to turn and their friends to leave them-then where are we? That is when our friends need us most. It is in the total darkness of seeming friendlessness that the candle of a faithful friend shines brightest.

At times our friend may indeed be wrong. He may have lost many friends for reasons of his own weaknesses and shortcomings. What then? Will we, too, depart? The Master commended some, in His parable of the sheep and the goats, because "I was sick and ye visited Me" (Matt. 25:36). When our friends, our brethren, are sick, spiritually down, and perhaps afflicted with Satan's errors, will we do as Jesus commanded and as Machir illustrated, "visit them?"

On one occasion Jesus was charged with offering friendship to some who were not worthy of his friendship. His response, recorded in Mark 2:17, was: "They that are whole have no need of the physician, but they that are sick."

In a similar vein, the Apostle Paul in Hebrews 10:33, speaks of the afflictions of the Christian as being "partly, whilst ye were made a gazingstock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."

It is for us to resolve, then, that our responsibilities one to another lie not only on the calm seas of agreement and pleasure, but even more so in the angry gales of controversy and disapprobation.

The adage "a Mend in need is a friend indeed" is not only an old adage, but a Scriptural one as well. As Machir, the son of Ammiel, well illustrates, "a friend loveth at all times, and a brother is born for adversity." - Proverbs 17:17.

- C. Hagensick

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

We shall be like Him, for we'll have His nature,  
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. O, how rich the promise!  
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.

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."

- *S. M. Hodgdon*

## God's Sacred Secret and Its Fellowship

*"The mystery ... hid from Ages." - Col. 1:26.*

ADAM'S disobedience and resultant legacy of death to all the race have made of highest importance the question of deliverance. Would man ever be released from death? If so, How? By Whom? When?

God's promise in Eden of a future "Seed of the woman" was vague. Only through later revelations was it discernible that it pertained to a Deliverer, a priestly King, who would destroy evil and restore mankind to life. These further promises brought confidence and hope to Old Testament men of faith, strengthened thereby even to die in obedience to God. But for 4,000 years the identity of the Deliverer remained a profound Mystery, referred to in the Scriptures as God's "Sacred Secret," his own personal counsel, not revealed even to angels.

What, then, is the full significance of this expression?

Turning to the commentators we find differing answers to our question. The notes by *Barnes* on Colossians 2:2 suggest that "Christ (Anointed) is himself the mystery," or its solution. Other commentators think God's secret pertained to the including of the Gentiles in the Church, along with the Jews. Scofield in his note on Ephesians 3:6 says: "Thy mystery 'hid in God' was the divine purpose to make of Jew and Gentile a wholly new thing, viz 'the Church which is Christ's body.'" All this is Scriptural, as shown in Eph. 2:15; 3:4-6; and Col. 1:26-28. Certain translations especially favor these thoughts.

Still others hold that the secret is the inclusion of the Church in the work of blessing mankind, under the direction of their Head, Christ Jesus. Certainly this is Scriptural too, because neither angels nor men had previously known anything of God's Secret Purpose of calling out from fallen mankind a class to be associated with the Logos in the work of bestowing on man the blessings which He would purchase in due time.

In view of these scripturally correct, yet divergent views on the meaning of this Sacred Secret, let us endeavor to harmonize them.

### THE MYSTERY REVEALED TO PAUL

The Greek word "mysterion" is rendered "sacred secret" by *Rotherham*. The *Diaglott* renders it simply "secret." The *Authorized* and the *Revised Versions* use the familiar word "mystery." It was Paul who interpreted the mystery, and he states that he received the understanding by special revelation for the instruction of the Church. (See Eph. 3:3; Gal. 1:12; 2 Cor. 12:7).

So we logically turn to his writings for the explanation. Inasmuch as God has revealed it for us, it becomes our duty and privilege to learn the answer.

At the time Paul wrote the Ephesian and the Colossian letters, various forms of "angel worship" had invaded the Church. The Greek "gnostics" and certain Jewish sects were promulgating doctrines which held that others of the angels should be worshiped, along with Christ. The Judaizers even invoked the angels as intercessors in their prayers.

Hence, in those letters, Paul combats this error, as we note particularly in Col. 2. In Col. 2:18 he warns against a pretended humility (asceticism) and against a worshiping of the angels. In Col.



2:10 he argues that since Christ is the *head* over all angelic power, he only should be worshiped. And in Col. 2:9 he says flatly that all the fullness of the deity (Gr., the godship , i.e., the headship, the executorship of God's purpose) had been placed in Christ Jesus only.

Then in Col. 2:15 he shows that Christ had overthrown the usurped rulership of those fallen angels, and had exposed or made a spectacle of them before the loyal heavenly hosts. Paul's argument is that God had placed in Christ alone all power and the complete execution of His purpose, and had made him the head over all angelic powers.

This is further shown by Paul's statement in Col. 1:19 that all the fullness of God's Purpose had been placed, reposed, in his beloved Son. In Col. 1:16, 17 Paul makes it even stronger by saying that all beings in both heaven and earth consist or *subsist* only in Christ. What else, then, could we expect than Paul's statement in Colossians 2:2 (*ARV, ASV, Rotherham*) that the Sacred Secret or mystery of God is "Christ." Yes, Christ is the very embodiment, and the fulfillment of God's pre-determined Purpose of the Ages. He is both the expression of and the executor of God's Purpose! To understand *Christ is* to understand God's Sacred Secret.

This astounding fact has been largely hidden by the faulty translation of Col. 2:2, 3 in the *Common Version*. The *Revised Version* reads:

"that they [the Church] may know [understand] the mystery of God, even [namely] Christ: in whom are all the treasures of wisdom and knowledge [God's Purpose] hidden [i.e., stored, reposed, deposited]."

Thus we have a clear Scriptural answer to our question, What is the secret which God kept concealed from men and angels 4000 years? -- yes, which has remained largely concealed even during the Gospel Age and unto this day! And, What is that "Seed of the Woman" which God promised in Eden as man's Deliverer? Paul, as God's spokesman answers: "It is Anointed -- Christ."

### **THE PILLAR AND FOUNDATION OF THE TRUTH**

A poor translation has obscured still another of Paul's clear disclosures concerning God's Sacred Secret. In Genesis 3, the Seed of the Woman and the seed of the serpent were foretold; and were shown as antagonists until the final crushing of the head of the serpent. Paul refers to these opposing "seeds" or organizations as the Mystery of Godliness and the Mystery of Iniquity. In 1 Tim. 3:15, 16 he writes that Christ personifies God's Purpose of the Ages; or as he calls it, the Mystery of Godliness. He indicates that Christ's work as a man, and then as the resurrected all powerful Spirit, is in itself this Mystery of Godliness (or "the Piety"), the very foundation and pillar of the Truth. "The Truth" refers to the complete Gospel message as Paul taught it to the Church, and as we have it in his writings. The context of this passage shows that the *Diaglott* has the correct rendering. This translation adds the last seven words of verse 15 to verse 16 where they properly belong, and it also substitutes the pronoun "who" for the *Authorized version* "God," thus reading as follows: "A Pillar and Foundation of the Truth and confessedly great, is the secret of piety [the Secret of the Godliness; God's Secret, viz.]; he who was manifested in flesh [Logos, Christ] was justified in spirit, was seen by Messengers [i.e., was intently observed by the angels], was proclaimed among nations, was believed on in the world, was taken up in glory."

Here we have Paul's second direct statement that Christ is the very embodiment, the very essence, of God's Sacred Secret. The unfolding of God's secret is simply the understanding of God's Eternal Purpose as carried out by and in Christ.

What, then, about the other Scriptural answers previously mentioned? In Philippians 2 we read that because of Jesus' faithfulness, God raised him from the dead, and exalted him above every name. It was then that all the fullness of God's Eternal Purpose was placed upon his shoulders. Thus it was after his resurrection that Jesus said: "All power is given unto me in heaven and in earth." - Matt. 28:18. See also Acts 13:30, 33, 34; Psalm 2:7; Heb. 1:5; 5:5.

But, was the resurrected Jesus to be *alone* in the gigantic task of executing God's further Purpose in all the ages to come? Was he to operate alone in bestowing on mankind the blessings which the Father had for man; blessings which his sacrifice had won? Was he to enjoy alone the "spoils," or were others to share them with him-share them as a gift from the Father and from himself?

The Scriptures teach that the great, loving heart of God had determined that Christ should not be alone with him on that Divine plane. Others would be there with his first-born as brethren, and as assistants in the great work now committed to him.

And, Wonder of wonders, God's power and grace would be exhibited to all creation by his calling and forming these associates from among those of the lowest plane of the intelligent creation! Yes, God had included this element in his Purpose, hidden from eternity within himself!

Such a far-reaching statement demands Scriptural proof, which follows:

In Ephesians 1:3-5 Paul says God chose (pre-determined) the Church in Christ before the foundation of the world. In 2 Timothy 1:9 he tells of God's wonderful grace in the "holy calling" purposed by the Father for the Church in Christ Jesus "before the world began." In Ephesians 3:9 he speaks of making known the fellowship of the mystery (the participation, the joint-heirship of the Church with Christ) which had been "hid in God" from the beginning. Here are three direct Scriptural statements which include the Church with Christ in the Divine Purpose. The wise man says: "A three-fold cord is not quickly broken." - Eccl. 4:12.

Hence, the full revelation of God's Sacred Secret is:

1. That God uses his beloved Logos as the chief One, the Redeemer and Founder of an anointed company, to be associated with him in the execution of all God's will; and
2. That God's anointed Servant thus consists of Jesus the Head (Chief Ruler) and his mystical Body selected from both Jews and Gentiles, a "new creation" on the Divine plane of existence!

### **PARTNERSHIP WITH CHRIST**

The Scriptures which bear on the association of the Church with Christ are numerous. We note several of the Master's own statements.

In Luke 12:32: "It is your Father's good pleasure to give you the Kingdom," which indicates their participation with him in that Kingdom which had been promised through the prophets. Then just preceding the crucifixion Jesus said that in the Kingdom his disciples would sit on thrones as judges of all Israel. And further, that the Father had decreed a Kingdom to him, which he was now covenanting to his followers. See Luke 22:29, 30, *Diaglott*. That Kingdom covenant is the "sure mercies of David" covenant of Psalm 89, specifically applied to the risen Christ in Acts 13:34. In Isaiah 55:1-3 the Church is expressly invited into that same Davidic Kingdom

Covenant. Psalm 89 foretells the work of blessing to be done by the anointed class -- God's Firstborn and his brethren.

In other New Testament figures, these "brethren" are spoken of as Christ's bride; as members of Christ's mystical "body;" and as "living stones," built upon or under Christ as the Chief cornerstone "unto an holy temple." (Eph. 5:25-32; 1 Pet. 2:4-7; Eph. 2:20). The combined Church is also designated as the true "Seed of Abraham" (Gal. 3:29), who will bless all the families of the earth as stated in that Abrahamic promise. That blessing is "life" to the billions of dead, as well as to millions living at the setting-up of the Kingdom.

This association and exaltation of the anointed company with their Head is entirely a matter of grace. It is a gift from God and from Jesus, irrespective of any merit or worthiness in those called.

Let us consider further the word "fellowship," applied to the Church in relation to God's Sacred Secret. This word "fellowship," according to *Strong*, means "participation." 1 Corinthians 1:9 teaches that God invited the Church into fellowship (a participation, a joint-heirship) with Christ. In Ephesians 3:9 Paul states that he was appointed to preach to the Gentiles the good news of the invitation into the "fellowship" or partnership of the "mystery." In Philippians 3:10, 11 Paul speaks of his fellowship, participation, in Christ's suffering, and his hope of also experiencing the fellowship of Christ's resurrection. In 1 John 1:3 the Apostle speaks of the fellowship of the Church with both the Father and the Son, in agreement with Romans 8:17 where Paul says the Christian becomes an heir of God, joint-heir with Jesus Christ, and shall be glorified with Christ if faithful in suffering with him. This joint-heirship with Christ refers to receiving the divine nature from the Father.

What determines God's selection of the very limited number who will attain unto that high honor and position, that eternal participation with Christ?

Jesus himself said in Matthew 22:14 that many are called, but few are chosen. Acts 2:39 reveals that God's "call" is limited to "as many as the Lord our God shall call." No more! The "call" and opportunity to be of the Church class is limited to this Gospel Age. It is further limited to the comparatively few out of earth's billions who shall hear, shall understand, and shall then accept the call. - See 2 Cor. 6:2; Isa. 49:8; Luke 14:25-33; Matt. 13:13-15.

While only a small portion out of earth's billions have heard the call, nevertheless those millions who have embraced Christianity are "many" in comparison with the limited few who then meet the conditions of the call and are finally "chosen" as Christ's under-kings and under-priests in his Kingdom. That being true, we are indeed thankful that God has graciously provided other blessings for the "many," which will even surpass those blessings which they have been taught to hope for.

Why are so few chosen, when so many have been called? Is it because the masses of the called ones do not understand the terms of discipleship? Or because they fail to meet the strict terms of the "narrow way" into the fellowship of the Mystery? What are the requirements for gaining the prize of that eternal participation with Christ? What are the conditions upon which a called-one finally becomes a member of the glorified Body of Christ?

## **GOD'S WILL: YOUR SANCTIFICATION**

Jesus taught (Matt. 7:21): "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father." What is that will of the Father? Paul answers, (1 Thess. 4:3, *Diaglott*): "This is God's will, your sanctification."

"Sanctification" means a complete setting apart of self to God. That is what we agreed to do when we gave our hearts, our wills, to God. Being a footstep follower of the Lamb is far more than a mere profession! It means a living-up-to the terms of the "Covenant by Sacrifice."

In 1 Corinthians 13:1-3 Paul says that should he possess the eloquence of an angel, have full knowledge of all God's mysteries, have faith which could remove mountains, should distribute all his possessions to feed the poor, and finally give up his body to be burned -- and yet not have love -- *agape* love -- all would be in vain; he would be *nothing!*

In 1 Cor. 13:4-7 he tells us how love manifests itself (*Diaglott*): "Love suffers long [is patient] and is kind [not cutting and coarse]. Love does not envy. Love is not boastful; is not puffed up [egotistical]; acts not unbecomingly, seeks not that which is not her own [interests]; is not provoked to anger; does not impute evil; rejoices not with iniquity, but rejoices with the truth; covers all things; believes all things; hopes for all things; endures all things."

Also, in Romans 8:9: "If any man have not the spirit of Christ, he is none of his." Again, in verse 14, only those who are "led by the spirit of God, they are the sons of God." In Galatians 5:22, 23 (R. V.) Paul tells how people act when they have God's spirit; what fruitage they exhibit: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."

In the first chapter of 2 Peter, the Apostle reminds the Church of their invitation to become partakers of the divine nature. He shows in 2 Pet. 1:3 that God has supplied all that is necessary for our entrance into the race for that prize. Then in 2 Pet. 1:5-8 he declares our part -- what we must do to win. We are to use "*all diligence*" to add to our original faith certain qualities or fruits, viz., (*Diaglott*): Fortitude, knowledge, self-control, patience, piety [godliness], brotherly kindness, love. Continuing in verses 9-11: "For he who is not possessed of those things is blind, closing his eyes [to God's Word], having become forgetful of the purification of his old sins. Therefore, brethren, more earnestly endeavor to make your calling and election sure; since by doing these things [putting on those fruits] you will never fall, for thus richly will be furnished to you the entrance into the *aionian* Kingdom of our Lord and Savior, Jesus Christ." Brethren! These admonitions are from the Lord!

## **THE COVENANT BY SACRIFICE**

Such fruitage comes from compliance with the terms of our entrance into the race -- a true consecration to God. Or, in Scriptural language, the entrance is by or through or upon a "Covenant by Sacrifice," as stated in Psalm 50:5, where God says, "Gather my saints together unto me: those that have made a covenant with me by sacrifice." The *Septuagint* rendering is: "Assemble ye his saints unto him, those that have engaged in a covenant with him upon sacrifices." Every one accepting God's invitation into the Kingdom covenant confirms that acceptance by the offering of himself (his will, his life) to God. The correct meaning and Scriptural thought of the word sacrifice is "offering"; and it has the idea of a complete devotion -- dedicating oneself to Jehovah. In very truth -- "Holiness unto Jehovah."

Jesus himself entered into that Sacrifice covenant at Jordan. As the perfect man he consecrated himself to God to begin his mission. The Scriptures put into his mouth there the words: "Lo, I come to do thy will, O God" (Heb. 10:7). That was his consecration, his "sacrifice," his agreement to seek and perform God's will. That was his entrance into that "covenant by sacrifice." He faithfully continued that sacrifice, that offering, unto death on the cross.

We too have entered into that sacrifice covenant, the offering of our wills and hence our lives to God. Paul exhorts us to continually present our bodies (our everything) to God as a "living sacrifice," a continuous performance of our consecration vow, a full devotion to the Lord. Such an offering includes the giving of thanks and praise to God, and the giving of assistance to brethren, and to others in need. (See Heb. 13:15, 16; Psalm 107:22; Psalm 116:17, 18). Therefore, as counseled in Hebrews 10:24, let us be diligent to provoke one another (not to discouragement or to worldliness-or even to anger, but) to love, to good works, to Godliness!

"So run, that ye may obtain!" - 1 Cor. 9:24.

- *W G. Eisenmann*

## 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 4, 1983, at 11:00 a.m. in West Suffield, Connecticut, 145 N. Grand Street.

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 1983-84.

The brethren whose terms of service will expire are: J. L. Buss, A. Gonczewski, H. C. Hoglebe, L. Petran, W. J. Siekman, E. R. Villman, 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 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, 1983, 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

Grace W. Benjamin, Apalachin, N.Y.  
Iva O. Bull, Bolivar, Mo.  
Frieda Goertz, Mena, Ark.  
Hedwig V. Gondek, Walworth, Wis.  
Anna C. Grant, Parkersburg, W.Va.  
Ellen Hodgkins, Boston, Mass.  
Walter Hodgkins, Boston, Mass.  
Emily L. Kowalewski, Cicero, Ill.  
Adolph Kucinski, Wallingford, Conn.  
Harold Kuehmichel, Marshfield, Wis.  
William A. Pardue, St. Louis, Mo.  
Harry Passios, Pittsburg, Pa.  
Elizabeth Schnitzlein, Hagerstown, Md.