

# **THE HERALD OF CHRIST'S KINGDOM**

*VOL. LXVIII November / December, 1985 No. 6*

## **Peace on Earth, Good Will to Men**

*"Glory to God in the highest, and on earth peace, good will toward men." - Luke 2:14.*

Christian people the world over have traditionally set aside the twenty-fifth day of December for the observation of Christmas. If asked why they observe this day, the answer might be quite varied. Some would say, "This is the day on which the Christ Child was born." Others would insist that they like the spirit of giving. Many might admit that they like the festive tradition which has been handed down to them from past generations through the church. Thus depicted, Christmas to them is a birthday, a memorial or feast day similar to other days set aside by tradition, though more significant.

If the real importance of Christmas, the birth of Christ, is known and appreciated, it is realized as an event truly worthy of our memory, not only on one day each year, but on every day of our life.

### **Why we celebrate**

We have heard the Christmas story (Luke 2:1-16.) from childhood. But only now, as we associate this Babe of Bethlehem with the Logos, do we get a correct appreciation of the truth respecting Jesus. He was not from Adam (Adamic -- earthly) through Joseph. No, the lives of Adam and Joseph were earthy and forfeited by Father Adam's disobedience to God. Their heritage was death. Had Christ been of their lineage, he could not have paid a corresponding price for Adam -- who was created in the image and likeness of God, a perfect human image of God. Adam lost this perfection only by his disobedience to God's command. Christ could not have been of this parentage, for we are told in 1 Cor. 15:47: Christ *"the second man, is the Lord from heaven."*

Yes, His was a transferred life -- transferred from spirit to human being. As the Logos, He was a perfect spirit being (God's only begotten Son) living with God in the heavens. As such, He served the Father perfectly. Seeing that He might further the Father's purpose toward mankind, he willingly gave up his existence as the Logos, this most favored position of all God's creation, and took on him the form of man, an object of his own creation. (1 Tim. 2:6.) Not only this, but His

love and devotion to the Father, and his sympathetic love to fallen mankind was so deep that he willingly forfeited this perfect human life, in order that

1. God's Plan of salvation might be worked out; for God's law required a perfect human life in payment for the perfect human life lost in Eden by disobedience;
2. that mankind might be redeemed from the death penalty and thus restored to the perfection enjoyed in the Garden.

This He did without selfish interest, for he sought not his own will. In His last recorded prayer he asked to be returned to the status he enjoyed with the Father before his human existence. (John 17:5.) Yes, *"for our sakes [that mankind might be redeemed] He became poor [human -- the man Christ Jesus], that we, by his poverty, might become rich"* -- perfect, and at peace with God. - 2 Cor. 8:9.

According to God's original plan (Gen. 1:28.) man was to subdue the earth and rule over all of the other forms of living things placed upon the earth, not to be subservient to them, not to fear them, but to use them for his pleasure. Neither was man to rule over man, but each was to be a king in the earth and live peaceably. The one just reason for the permission of evil is that it is for the good of humanity that they might *"know good and evil"* -- that they might gain a knowledge of the difference between good and evil.

Knowing that only those who are obedient sons of God can hope for continued life and to inhabit the earth in the ages to come, we can more fully appreciate the song of the angels on the night of our Savior's birth and understand the reason for their great rejoicing. They were announcing to the world of mankind, the greatest event in the history of our planet since the creation of man -- the Logos was made flesh! Oh, what cause for rejoicing! The angel said,

"Fear not: for behold, I bring you good tidings of great joy, which shall be unto all people."

Only a few have analyzed this message of the angelic hosts; only a few have seen the true scope, and few have appreciated the comprehensiveness of this simple statement. The eyes of the masses have been dimmed by the many fables of men. The joy of understanding and appreciating the true story of salvation from sin and death, sickness and sorrow, by and through our Savior, the Prince of our Peace, is foolishness to natural man now. Eventually they will realize the folly of their ways, and this same joy will be given to them, to the Jew first, and then to the Gentile. Yes to all the nations of the world.

### **Requisite steps**

The birth of the Babe was one step toward that great day. It was first necessary for Christ to grow into the full stature of manhood (Adam, whose place in death he was taking, being a perfect man) prior to carrying out his real mission. During those years He was schooled in God's word, tested in all things, and proved faithful and perfect. He kept the perfect Law inviolate.

Death on the cross was another step toward this *"peace on earth."* By it mankind gained the right to life through Christ. He thus purchased the human race. Christ has obtained the full right to life, and has been given power over both death and life and will give life freely to all obedient to his commands.

The resurrection and ascension of the risen Christ again to heaven (into God's presence and favor, his right hand) were other steps. It was by these that mankind gained a mediator who alone can present them faultless before God, and place them back into sonship relation with the Father.

The selection of a bride for Christ is still another step toward mankind's peace with God. God, who provided Eve to be *a* companion and helpmate for Adam because *"it was not good that man should be alone,"* will also provide a suitable companion for his dearly beloved and faithful Son, Christ. To those called to be of his Bride, our Lord said,

"In my Father's house are many mansions [dwelling places]: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." - John 14:2,3.

Is it any wonder that the angels of God rejoiced to announce the birth of Jesus, the "life-giver"? Picture their great joy, after four thousand years of sin and death, to see this first assuring sign that Jehovah's promised Seed had arrived and that his plan of Salvation for man, his crowning earthly creature, was progressing *as* promised. *"For unto you [mankind] is born this day in the city of David a Savior, which is Christ the Lord"* (Luke 2:11). May our thanks and praise be unto our eternal God for this greatest of gifts, for this "Life-giver," the great One, for he is "able to save unto the uttermost." - Heb. 7:25.

The "peace on earth, good will to men" prophesied has not yet been realized, but the day is drawing ever nearer. The Messianic Kingdom will complete this prophecy of peace. All those who will obey God shall then become the "sons of God" (Rev. 21:7). Only then shall the real tidings of great joy be known and appreciated by men, and mankind be reconciled to God. Then shall there be real "peace on earth and good will to men."

### **Our Christmas Resolve**

Christmas began this chain of events which will lead up to such a happy conclusion. Because we are favored among men to know the full importance of God's "Gift," we should truly rejoice and be filled with a joy equal to that reflected by the heavenly hosts who sang, *"Glory to God in the highest, and on earth peace, and good will toward men."* but let us not stop with reflecting such joy one day of the year; such joy is cause for rejoicing every day of our lives. Therefore let us resolve to reflect our joy daily and give thanks always, even until "the Prince of our Peace" and that of the world is reigning over all the earth and every tongue confessing him Lord of all.

- L. Petran

## The Source of Our Life and Strength and Joy

*"To all the saints in Christ Jesus."* - Philippians 1:1.

Paul was pre-eminently the Apostle of "the mystery" -- that mystic union of Christ, the Head, and the Church, his spiritual Body. His letters abound in direct and implied references to the oneness of the Christ, a unity which Paul described as the *"mystery which hath been hid from all ages and generations but now hath it been manifested to his saints."* - Col. 1:26,27, R.V.

Our Lord, during his earthly ministry, had also explained this oneness in words recorded in that treasured passage in the fifteenth chapter of John's Gospel; "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Paul had never heard these precious truths from the lips of our Lord when on earth, but the deep significance of "the mystery" gripped his imagination, his understanding, and his heart. He never tired of writing and speaking about it to those newly converted Christians whom he addressed as "the saints and faithful brethren *in* Christ." - Col. 1:2.

### Through our Lord Jesus Christ

Paul described our relationship to Christ in several ways. The first of these is summed up in the phrase *"Through* Jesus Christ our Lord." In the letter to the brethren at Rome, Paul showed that being justified by faith we have "peace with God," but he added that we have this peace *"through* Jesus Christ," who provided the basis for our justification, *"through* whom also," he continued, "we have had our access by faith into this grace wherein ye stand" (Rom. 5:1,2). In the second letter to the Church at Corinth he wrote, "God reconciled us to himself *through* Christ." "God was in Christ," he explained, "reconciling the world unto himself..." and, because we are called to be part of the Christ, he "placed in us (margin, R.V.) the word of reconciliation." The Authorized Version reads that "God ... reconciled us to himself *by* Christ ... and hath given us" (not "placed in us" as in the R.V. margin) "the ministry of reconciliation." The truth is not lost entirely in the Authorized Version but the revision brings out clearly the otherwise hidden point of the unity of Christ and his saints.

Paul did not say that we obtain our salvation *"by"* our Lord Jesus Christ, as in the Authorized Version, but *"through"* him (1 Thess. 5:9, R.V.). Our heavenly adoption into God's family was not as "children *by* Jesus Christ" but "as sons *through* Jesus Christ" (Eph. 1:5, R.V.). In other words, we were not adopted *by* Christ but by God *through* Christ. Again, the righteousness of God is evidenced to us *"through* [our] faith in Jesus Christ" (Rom. 3:22), not *"by* faith of Jesus Christ" as the Authorized Version gives it. "...the fruits of righteousness . . . are *through* [not *by*] Jesus Christ" (Phil. 1:11), that is to say they are the fruits not of Christ's faith, as the Authorized Version suggests, but of our own.

### Being in Jesus Christ

The Apostle introduced another aspect of our relationship to the Lord in the thought that we are *in* him. Jesus illustrated this for us not only in the symbol of the Vine, but also in that of the Wedding Garment. The original meaning of the word translated "garment" was "anything to put on." Paul put this thought into the words "As many of you as were baptized *into* Christ have *put on* Christ" (Gal. 3:27). "There is therefore now no condemnation," he wrote, "to them which are in Christ Jesus" (Rom. 8:1). In other words we are justified, made right, covered by the "garment"

of Christ's righteousness, and thus protected from the condemnation which fell upon all men in Eden.

Earlier in the Epistle (Rom. 6:23) he had written that famous passage "the wages of sin is death, but the free gift of God is eternal life" not "*through* Jesus Christ," as in the Authorized Version, but "in Christ Jesus our Lord." Paul then develops this thought by showing that he owed everything to the new life which he obtained in Christ Jesus. It was *through* Jesus Christ that this life became possible, but it was in his Lord that he found the life itself. Nevertheless in his varied descriptions of this intimate relationship, he keeps us reminded that all these blessings come from the Heavenly Father. It is, he explained, "the high calling of *God in* Christ Jesus" and "He that stablisheth us with you *into* [margin] Christ and anointed us is *God*, who also sealed us, and gave us the earnest of the spirit in our hearts" (2 Cor. 1:21, R.V.). "Being confident of this very thing, that he which began a good work in you will perfect it [or as the Diaglott version reads "will continue to complete it"] until the day of Jesus Christ" (Phil. 1:6, R.V.). We can see that the Apostle's confidence in his standing with God was based on the knowledge that he was in Christ Jesus. In Romans 15:17 he expressed it in the following words, "Now in Christ Jesus I can be proud of my work for God." - Moffatt.

Being in Christ Jesus was not only Paul's source of life but also his joy and strength. It is obvious from his writings that he was conscious that his enjoyment of his heavenly Father's blessings was only possible because he was in Christ Jesus. Without the covering of the merit of Christ's righteousness, Paul knew only too well that God could do nothing for him during this Age and so, having found this life-giving covering in Christ Jesus, he had great cause for rejoicing in him. "I rejoice in the Lord greatly," he wrote, and added in joyful confidence, "I can do all things in him that strengtheneth me." - Phil. 4:10,13, R.V.

Being in Christ Jesus was such an entirely new life to the Apostle that from the abundance of his heart he gave us that beautiful and dramatic thought, "...if any man is in Christ, he is a new creature." In the margin of the Revised Version there is an alternative rendering which makes Paul's thought even more striking: "If any man is in Christ," it reads "there is a new creation" (2 Cor. 5:17). Paul was not describing merely a simple moral development.

To be *in* Christ, he showed, is nothing less than a complete change of nature. He constantly emphasized that if we are to obtain this new nature, this new life in Christ Jesus, the old nature must first be put to death sacrificially after the pattern set by Christ himself. "Present your bodies a living sacrifice, holy, well pleasing to God which is your reasonable service" (Rom. 12:1, R.V. margin). "I have been crucified with Christ," he wrote to the Galatians, "and it is no longer I that live, but Christ liveth in me, and that life which I now live in the flesh I live in faith, the faith which is in the Son of God..." (Gal. 2:20, R.V. margin). Once again the Authorized Version misses the full force of the Apostle's reasoning when it translates the last phrase; "I live by the faith of the Son of God," for Paul was clearly explaining that the life of faith which he enjoyed was his life in Christ.

### **Precious Assurance**

This important feature of doctrine contains also the most precious assurance. Having emphasized that the saints in Christ had "died," Paul wrote "and your life" (that is the new life), "is hid *with Christ* in God" (Col. 3:3). The manifestation of this new life is not, however, to be hid in any other sense; others are to see the effect of this great change and our Heavenly Father looks for evidence of the working of his spirit in us as we follow in the footsteps of our Lord.

In the sixth chapter of Romans the Apostle, having explained that our baptism into Christ was in reality baptism *into* his death, added "...that like as Christ was raised from the dead through the glory of the Father, so we also might walk" [now] "in newness of life" (Rom. 6:4, R.V.). In this new walk we have an active part to play, not only in developing the graces of the new creature, but also in crushing every remnant of rebellion by the old nature. We are to "mortify the deeds of the body" (Rom. 8:13). In Paul's life this was no mere theory. "I bruise my body," he told the brethren at Corinth, "and bring it into bondage" and, showing the gravity of this personal responsibility, he added, "lest by any means after that I have preached to others, I myself should be rejected" (1 Cor. 9:27). In this exhortation the Apostle demonstrates very forcibly that although in one sense the flesh is already "dead," the dying human nature engenders within itself those forces which war against the new nature. So Paul exhorts us to fight to make sure that the destruction of our old nature is complete.

### **A Vine**

Being *in* Christ Jesus was also explained by the Apostle in another series of word pictures, in the first of which the consecrated followers of the Lord are likened to members of his Body. In the twelfth chapter of the first letter to the Corinthians he used this metaphor to explain how unity in Christ's Body permits of great variety in the personal qualities and abilities of its members. "Now hath God set the members every one of them in the Body as it pleased him." "God tempered the Body together. . . Now ye are the Body of Christ and members each in his part" (1 Cor. 12:24,27 margin). "One Body, and one spirit, even as also ye were called in one hope of your calling" (Eph. 4:4). The thought that we, with all the imperfections that are associated with us, are part of the Body of Christ is sometimes difficult to comprehend. Even as new creatures we drag around with us "this body of death," and although "with the mind [we] serve the law of God ... with the flesh," we serve "the law of sin" (Rom. 7:24,25, R.V.).

In this life our weak flesh has to do service on behalf of the new creature, so Paul explains that we are to use our new wills "as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). Our first responsibility, he shows, is to keep our justified human nature under control. In the parable of the Vine, Jesus explained that under the influence of our human inclinations our new nature may also develop unfruitful growth. Our Lord told us that "every branch that beareth fruit" God prunes so "that it may bear more fruit." He will cut away the weak unfruitful growth, but he performs this work in us only because we are already united to the Vine.

In other words, if we are to have God working in us to perfect us, we must first *be in* Christ Jesus. God will continue this work in us so long as we show signs of fruitage, but if we prefer to be drawn away from the sun and air and allow our old human inclinations to draw us down into the unhealthy shade where the branches bear no fruit, then he will cut us off from the Vine, and we shall be out of the Body of Christ.

### **A Chief Cornerstone**

Using another metaphor he explained that we are stones built up upon the foundation laid by the Apostles and Prophets, Christ Jesus himself being the corner stone. United *in* him, every part of the building, closely joined together, will grow into a Temple consecrated by its union with the Lord, and through union *in* him you also are being built up together, to be a dwelling place for God through the spirit. (Eph. 2:20, see Twentieth Century Version.) In this picture we can envisage as with Solomon's temple (the type of the Christ in glory) that each stone has to have its imperfections chiseled and polished away before being fitted into place.

## Christ in Us

With this thought we pass to the last of Paul's studies of our relationship to Christ. He showed that our life *in* Christ is dependent on our having the spirit of Christ in us, for that spirit is our source of life. "If any man have not the spirit of Christ," he wrote, "he is none of his (Rom. 8:9), or, in other words only that which possesses the spirit of "life" can exist in the "living" Body of Christ. Paul gloried in the knowledge that "Christ liveth in me" (Gal. 2:20), and in his first letter to the brethren at Corinth he affirmed that "we have the mind of Christ." Paul also showed that if we are to have the privilege of Christ dwelling in us, we must expect to attract to ourselves the same sort of criticism and undergo the same ostracism and humiliation which fell upon him. He reminded us that we have consecrated to a life of sacrifice, during which we must expect to suffer without fighting back. Paul also identifies this aspect of this new life with that of his Lord, and described his own experience as "always bearing about in the body the dying [literal, the putting to eath] of Jesus, that the life also of Jesus may be manifested in our body" (2 Cor. 4:10, R.V.) or, in other words, just as our Master, who was without sin, sacrificed his whole life, so must we do likewise, and by cutting out all else, make room for our Lord to dwell in us.

## Bond-Servants

With similar thought Paul described himself as "a bond-servant of Jesus Christ." The bond-slaves of Paul's time had the brand-mark of their owner. In the same way Paul looked on the scars of the ill-treatment he had received as "the marks of Jesus" in his body. (Rom. 1:1; Gal. 6:7). Paul regarded it as a great privilege to be his bond-servant and he invites each one of us to "suffer hardship with me ... as a good soldier of Jesus Christ" (2 Tim. 2:3) and gave us as a guide the simple standard, "If I were still pleasing men, I should not be a bond-servant of Christ" (Gal. 1:10).

If we would emulate the great Apostle let us first follow his example and make sure that the working out of our consecration keeps us living *in* Christ Jesus. This is the only source, not only of our new life, but also of our strength, our joy and our confidence. Paul sums it up for us in a very few words in the eighth chapter of Romans,

"...ye are ... *in the spirit*, if so be that the spirit of God dwelleth in you.... If any man have not the spirit of Christ he is none of his.... If *by the spirit* ye mortify the deeds of the body ye shall live. For as any as are *led by the spirit* of God these are the sons of God ... heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified with him." - Rom. 8:9,13,14,17, R.V.

- L.H. Bunker

## The Ransom Sacrifice

*"Behold the Lamb of God!" - John 1:36.*

Jesus was unapproachably distant from all that ever were honored with a divine mission, with no predecessor and no successor in the multitude and harmony of his spiritual revelations. The Hebrews epistle opens thus: "God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, bath in these last days *spoken unto us by his Son*"; a fulfillment of a promise which waited fourteen centuries for its accomplishment, given in the days of Moses to Israel -- "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deut. 1:18.) This the Son confirmed: "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:49.) Again "I have given unto them the words which thou gavest me." (John 17:8.) Those who heard and saw testified, "This is of a truth that Prophet that should come into the world." - John 6:14.

For "never man spake as this man!" "His lips like lilies, dropped sweet: smelling myrrh." His hearers, enthralled, "wondered at the gracious words which proceeded forth from his mouth" as he appropriated to himself the divine commission recorded by Isaiah eight centuries before: "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Mark 4:17-22.)

A wondrous light burst upon sin-sick and weary humanity. He spoke forth doctrines strange for their searching character and revolutionary for their boldness, and always with the air of authority: I am the Way -- the Truth -- the Life -- the Door -- the Bread from Heaven -- the Light of the World; no man cometh unto the Father except by me. A most astounding message, a message of salvation "which at the first began to be spoken by the Lord" . . . "*a hope of eternal life* which God, that cannot lie, promised before the world began." (Heb. 2:3; Tit. 1:2.)

It was "the word," said Peter to Cornelius, "which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all;) that word, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the holy spirit and with power; who went about doing good, and healing all that were oppressed of the devil for God was with him." - Acts 10:36-38.

His deeds attracted attention and enforced awe at the mysterious power which lay in his hand and voice. He defended the weak, forgave the sinners, fed the thousands, healed the sick, raised the dead. "The people were amazed and said, Is not this the son of David?" (Matt. 12:23.) Here was a transcendent character and a Teacher without parallel, who could instruct in truth higher than man had conceived, opening vast and pure reaches of the unseen realms of knowledge. The light of the knowledge of the glory of God shone forth from his face. The ruler Nicodemus confessed, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (John 3:2.) "The common people heard him gladly," and would have made him king. - Mark 12:37; John 6:15.

But resolutely rejecting all human exaltation, he "stedfastly set his face to go to Jerusalem," in marvelous obedience to a greater commission entrusted him by the Father. This commission he revealed to his inner circle of disciples in words perplexing and strange: "The Son of Man must be lifted up." (John 3:14.) "The Son of Man came to give his life for many." (Mark 10:45.) "My



flesh I will give for the life of the world." (John 6:51.) "I lay down my life for the sheep. " (John 10:15.) "This is my body, broken for you. This is my blood, shed for you." (Matt. 26:26-28.) But they fell on unbelieving ears for they were incompatible with the disciples' expectation of an immediate establishment of God's Kingdom.

They were not to comprehend until after his resurrection when he spoke to them again: "O foolish men, and slow of heart to believe all that the Prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. Then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the Prophets and the Psalms must be fulfilled." Then he opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that *repentance and forgiveness of sins* should be preached in his name to all nations, beginning at Jerusalem. " - Luke 24 25-27; 44-47, R.S.V.

In these plain words explicitly and unqualifiedly does Christ, the central and supreme theme of all Old Testament disclosure, affirm *his atoning death* to be the one fact that gives vital significance, substance, and value to the entire body of the Inspired and Written Scriptures of that time. For God has made the Death of Christ the procuring means of Human Salvation. This, the central and cardinal fact of divine revelation found its concentrated expression in the heralding Baptist's sublime announcement when, pointing to the approaching Christ, he exclaimed:

"BEHOLD THE LAMB OF GOD, WHO TAKETH AWAY THE SIN OF THE WORLD!" - John 1:29.

### **GODS ANOINTED PRIEST**

We are thus brought directly to the ultimate objective in Jesus' earthly ministry. He who had existed before the world was -- who had made all things -- who had left the glories of a higher nature and been made lower than the angels-whose birth, supernaturally of a virgin, was heralded by the spirit host -- dedicated his life to the will of his Father, and in perfect submission to that will "emptied himself, and became obedient unto death, even the death of the cross." (Phil. 2:8.) He became a man for the very purpose of "tasting death for every man. " He took on him the human nature "for the suffering of death" -- the very penalty that was against our race. "God was in Christ reconciling the world unto himself." (2 Cor. 5:19.) "The law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17.) The revelation of God through the Mosaic Law resulted only in proving Jews and Gentiles as all under sin; stopping every mouth and making the world subject to divine judgment, for all have sinned and come short of the glory of God. But the revelation of God through Jesus Christ brought justification freely by his grace through the redemption that is in Christ Jesus. For though "the wages of sin is death, the gift of God is eternal life through Jesus Christ our Lord. " - See Rom. 3:9-24; Rom. 11:32; Rom. 6:25; Gal. 3:22.

Great (worthy of all acceptance) is the inner doctrine of the religion of Christ:

"Who in the flesh was manifest,  
In spirit just was shown;  
To angel eyes he stood confest,  
Was preached the Gentiles' own;  
On him the world has glad believed,

In glory now, on high received."  
- 1 Tim. 3:16.

This doctrine of the atonement effected by Jesus in the sacrifice of himself, is the grand touchstone by which we may determine what is Truth and what is not Truth. For in the great Plan of God for human salvation the Ransom constitutes the very central feature from which radiates all the doctrines which end in the fulness and completion of that Divine Plan. The vicarious aspect of Jesus' death is the definite teaching of many Scriptures, for example:

Matt. 1:21 - He shall save his people from their sins.

Matt. 26:28 - My blood ... shed . . . for the remission of sins.

Isa. 53:5 - He was wounded for our transgressions.

Isa. 53:12 - He bare the sin of many.

Dan. 9:24 - To make an end of sins.

1 Cor. 15:3 - Christ died for our sins.

Gal. 1:4 - Who gave himself for our sins.

Eph. 1:7 - We have redemption through his blood.

1 Tim. 1:15 - Christ Jesus came into the world to save sinners.

Heb. 9:26 - He was manifested to put away sin.

1 Pet. 1:19 - Redeemed with the precious blood of Christ.

1 Pet. 3:18 - Christ suffered for sins once, the righteous for the unrighteous.

1 Pet. 2:24 - Who his own self bare our sins.

1 John 2:2 - He is the propitiation for our sins.

1 John 1:7 - The blood of Jesus Christ cleanseth us from all sin.

Rev. 1:5 - Washed us from our sins in his own blood.

Typically, also, the elaborate sacrificial system of the ceremonial Law of Sinai revealed the same truth. The substitution of an unoffending animal for the human offender-where nothing less than the lifeblood (Lev. 17:11 - "Blood maketh atonement by reason of the life.") of the substituted victim sufficed for the remission of deserved penalty, with the offerer's act of laying his hand on the animal, an exercise of faith in the transfer of guilt -conveyed the fact and meaning of Atonement. These sacrifices of Israel were intended and adapted to point onward to Him in whose death a real sacrifice was offered, in whose death a real want of mankind was met. This truth is forcefully expounded in the Book of Hebrews, particularly chapters 9 and 10 -- the key thought itself in Heb. 9:22 - "Without shedding of blood, there is no forgiveness of sins." - R.S.V.

Jesus' atonement work must not however be crudely construed as simply shedding literal blood to placate an angry Deity. We may be certain the Philosophy of the Ransom is commensurate with the lofty attributes of God. In seeking to understand the workings of Him, "whose thoughts are not our thoughts, and whose ways are not our ways," we may accept the theologian Hooker's dictum: "Let us not think that, as long as the world doth endure, the wit of man shall be able to sound the bottom of that which may be concluded out of the Scriptures." This question as to the ability of the human minds to comprehend absolute truth need not, however, diminish our appreciation of the boundless love of God for his human creatures; in whose Plan on our behalf the "Lamb was slain from the foundation of the world"; and who "gave his only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Students of the Scriptures are generally agreed in a Philosophy of the Ransom, which magnifies the Creator; an interpretation whose pivotal truth is expressed by the Apostle in 1 Cor. 15:21, 22: "As by *a man* came death, by *a man also* came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

This interpretation has been briefly stated thus: "The ransom views the matter of man's recovery from sin and death as a purchase -- a redemption. The basis of this thought is the divine law, 'an eye for an eye, a tooth for a tooth, a man's life for a man's life.' (Deut. 19:21.) Adam and his entire race of thousands of millions are in dire distress through sin and its penalty. God has provided a recovery by a ransom process -- purchasing back from their fallen condition.

"Our first thought naturally would be that to redeem, or purchase back, the right of humanity to life, would mean that each member of Adam's race must be purchased by the life of another person, holy, harmless, unsentenced. But looking deeply into God's Plan we find that only one man was tried before the divine court -- namely, Father Adam; that only Adam was sentenced to death; and that all of his children go into death, not because of their individual trial and death, but simply because Adam failed to maintain his perfection, was unable to give his children more life or rights than he possessed. And so it has been throughout the entire period of six thousand years from the time of Father Adam's sentence until now.

"Here we see a wonderful economic feature connected with the Divine Plan. God would not permit more than one member of the human race to be tried and sentenced to death; for his purpose from the beginning was that the sacrifice of one life should redeem the entire human race. By one man the whole trouble came; by another Man the whole trouble will be rectified.

"Thus we see the value of Jesus' death -- that it was not merely for Adam, but included all his posterity. We see, too, how necessary it was that Jesus should be 'holy, harmless, undefiled and separate from sinners'; otherwise, he, like the remainder of the race, would have been under a divine death sentence. Because all of Adam's race were involved in sin and its penalty, it was necessary to find an outsider to be the world's Redeemer; and that outsider, whether angel, cherub, or the great Michael himself, the Logos, must exchange the spirit nature for the human nature in order to be a corresponding price -- a ransom for the first man.

"It was not a god that sinned; hence the death of a god could not redeem. It was not a cherub that sinned; hence the death of a cherub could not redeem. It was a [perfect] man who sinned, and the ransom for him must be furnished by the death of a [perfect] man. It was for this cause that the great Logos, in carrying out the divine plan for human redemption, left the glory which he had with the Father before the world was, humbled himself and became a man, 'was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he, by the grace of God, should taste death for every man.'"

To this agree the words of Jesus himself: "The Son of Man came ... to give his life a ransom (*lutronanti* -- a price to correspond) for many. " - Mark 10:45.

In Romans 5:15-21, we read St. Paul's contrast between Adam and Christ. The two great heads of the race are introduced, Adam in the Fall, Christ in the Redemption; and the results of the Fall and the results of the Redemption are shown in strong and pointed contrast. In brief, this remarkable passage teaches that Adam, the progenitor of the race, carried all his descendants with him into corruption, condemnation, and death; that Christ, the Second Adam, and constructive Head of the race, carried, *potentially*, all the race redeemed by his vicarious death, with him into regeneration, justification, and life.

The Scriptures are thus explicit in their assurance that our Redeemer bought the world with his own life, "his own precious blood." Here is also assurance of the *unchangeableness* of divine law, which could not be broken, but instead provided redemption at so great a cost. The remission of the death penalty is not a violation of God's justice, but its satisfaction by his love; "that he might be just, and the justifier of him which believeth in Jesus." (Rom. 3:26.) We may be grateful and satisfied that the *Truth of the Atonement stands as a Fact*, clear, immovable, and supreme among the stupendous verities of Divine Disclosure, and that it is unchangeably interwoven with them all. "Mercy glorieth against judgment." "Mercy and truth are met together; righteousness and peace have kissed each other." - James 2:13; Psa. 85:10.

This sovereignty over all will be realized in the glorious Millennium. For "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31.) "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom [*anti-lutron* -- corresponding price] for all, to be testified in due time." (1 Tim. 2:6.) This will be the "times of restitution" which will see the original purpose of God in the creation of man accomplished in the peopling of earth with perfect human beings, restored thus and to eternal life through Christ's Ransom *Work*. Of the result of that ransom, and of the work of redemption as it shall finally be accomplished by the close of the Millennial Age, the Prophet speaking of our Lord says, "He shall see of the travail of his soul, and shall be satisfied. " - Isa. 53:11. We conclude by adding, in spirit, our voice to that of the "ten thousand times ten thousand, and thousands of thousands" of angels as they rapturously proclaim

"WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE POWER AND RICHES, AND WISDOM, AND STRENGTH, AND HONOR, AND GLORY, AND BLESSING."

- *W. J. Siekman.*

## Wells of Salvation

*"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." - John 4:14.*

WELLS OR springs have been marked with special significance and symbolism ever since the beginning of human history; partly because of their value to man in the waters they yield, and partly because of the typical significance given them in the Scriptures.

About the only difference between a well and a spring is that one breaks through the surface of the ground, while the other taps veins of water below the surface which have to be dug for. A like difference is manifest in mankind. Some overflow the goodness of their lives is manifest above ground, so to speak, where all can see and benefit from it. With others, you must dig below the surface; their goodness may be just as real, but you have to break through the outer crust of their reserve and lack of spontaneity to find that goodness.

A good spring or well is a valuable asset wherever found, but its qualities will depend largely upon the character of the rock and soil through which it filters. The same is more or less true of people; the character of our words and thoughts is determined largely by the contacts -- moral, mental and spiritual -- that we permit to influence our lives.

### Need for the Cleansing Fountain

Some waters are neutral, conveying neither good nor bad elements; others are distinctly bad because of the impurities and germs of disease they convey through having come in contact with earthly defilements. When people manifest moral and mental defilements in their thoughts and deeds, it shows that either their source or contacts, perhaps both, are impure, and like waters that have to be filtered or boiled to make them safe, such people need to filter their lives through the discipline of God's law or else pass through experiences that will burn out the evil.

On the other hand, some waters are impregnated with elements that are curative and beneficial to man because of having come from a source that contained these elements, and having been filtered through rock free from impurities. Such waters become famous and are much sought after. People will seek them out from all over the world in the hope of having their bodies cleansed and renewed. When we come in contact with people whose words and acts minister to our moral and spiritual upbuilding, we do not need to be told the source of those characteristics, for we know that such an one has learned of the Lord, that he has come in contact with the Fountain of truth and righteousness.

Such draw others to them because of what they have to give. Our Lord Jesus was preeminent in this respect. It will be recalled that He said, "And I, if I be lifted up, will draw all men unto Me." The reason why He will draw all **men** unto Him is that He has the power to cleanse and to give life. The waters that flow from Him are impregnated with truth, life, health, and happiness; and it is from and because of Him that "the desire of all nations shall come."

This characteristic of our Lord is very well illustrated in His experience with the woman of Samaria. The incident, it will be recalled, occurred early in the ministry of our Lord. Jesus had

left Judea to go down into Galilee and on the way had to pass through Samaria, and so came to the city called Sychar that was close by the plot of ground Jacob had given to his son Joseph, where the well that bears his name was located.

About noontime, Jesus, being weary and thirsty, sat down on the well to await the-coming of some one to draw water, for He had nothing with which to draw. The first person to come was a woman of Samaria, and Jesus asked her for a drink. She, evidently astonished, said unto Him, "How is it, that Thou, being a Jew, askest drink of me, which am a woman of Samaria?" For the Jews had no dealings with the Samaritans.

Her answer shows that aside from being surprised she was somewhat resentful that one of a race that considered her people beneath their notice should presume to ask of her a favor; nevertheless, the account shows that she was interested.

### **The Gift of Living Water**

Jesus said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him and He would have given thee living water."

What did Jesus mean by this statement? In Romans 6:23 the Apostle answers the question. He says, "The gift of God is eternal life through Jesus Christ our Lord." "If thou knewest the gift of God, and who it is that saith to thee"-here she had the opportunity and the privilege of serving the One in whose power was the gift above all gifts, the gift of life; she did not of course realize it, and so was inclined to be resentful that one of a race that considered themselves too good to associate with her people should ask of her a favor. And furthermore, why should she ask a drink of Him? She could draw her own water; and He had nothing with which to draw; and what did He mean by living water?

"Sir," said she, "Thou hast nothing to draw with, and the well is deep; from whence, then, dost Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children and his cattle?"

In other words, she felt He was presumptuous in intimating that He could supply better water than she was able to draw for herself from the well of Jacob; still she was impressed with this stranger's words and demeanor, and so was in an attitude of mind to hear Him further.

Then Jesus said to her, "Whosoever drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." That the woman still did not understand that Jesus was referring to a very different kind of water, is manifest by her reply when she said, "Give me this water that I thirst not, neither come hither to draw."

We still cannot be sure but that this was said in derision, but when Jesus proceeded to reveal His knowledge of her private life, she realized that He must be a seer or prophet and that He was not just talking nonsense. Then later on, in response to her declaration of belief in the coming of the Messiah, Jesus told her that He Himself was that Messiah.

## **Jesus, the Fountain of Truth and Life**

The words of Jesus to this woman of Samaria may well constitute the essence of these thoughts: "Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

We note here that there is no compulsion in the matter: one may drink or not drink, just as he chooses, but the water will be proffered him. What is this water that once partaken of becomes within a well of water springing up into eternal life?

Water, in the Scriptures, is used to typify both people and truth. First and foremost, Jesus Himself is the fountain from which all blessings flow, or perhaps, more properly speaking, through whom all blessings flow. He said, "I am the way, the truth, and the life; no man cometh unto the Father but by Me." Then again He said, "The words I speak unto you, they are spirit and they are life."

Paul (Eph. 5:26) speaks of our being clean through the "washing of water by the Word." He also refers to Jesus as the rock from which living waters flow, and these waters are the truth, the Word of life. It is only the truth that can satisfy the craving of the heart that seeks to know God, for God's Word is truth; and if it is really absorbed, if we really drink it in, it becomes a refreshing, satisfying portion welling up within and springing up into life eternal.

Peter speaks of a certain class (2 Pet. 2:17) as being "wells without water." A well without water would be utterly useless, a danger-spot to man and beast. Evidently these of whom Peter speaks did know the truth at one time; the *life* giving waters of truth coming from God through Christ had drawn them, and they had become wells; but somehow the channels of truth and spirit had become clogged, and what water they had known had seeped away. Being leaky vessels, we, like wells of water, must be continually refilled from the great fountain of truth, else we become wells without water.

Jesus told the woman of Samaria that the water which He gave, if properly received, would become a well-spring of water in us, so that not only would we ourselves be benefited but in turn would be able to minister the life-giving waters that others might drink also. In other words, we are not given the waters of truth merely to satisfy our own thirsty souls, but that, like the great Fountain of truth and life, we may minister refreshment to others in need.

## **Wells from which Rivers Flow**

Springs may be of such wonderful volume that they become rivers. Two very significant streams springing from such a source are brought to our attention in the Bible. The first one is found in the beginning of Genesis, where we read of paradise lost, and the other one is found in the last of Revelation where it tells of paradise restored. In both accounts there is the tree of life; both speak of a river as flowing from a fountainhead; and both are evidently figurative.

The account in Genesis tells of a river that went out of Eden to water the garden; and from thence it was parted into four branches. This is not stated according to the way rivers are formed since the time of the flood, for since then, rivers are due to rainfall and are formed by many little rivulets and streams coming together into a main stem that flows into the sea. But the main stem of this river starts in Eden and then, after leaving the garden, is divided into four branches to water the lands into which it flows, much as an irrigation system would do today. There being no rainfall before the flood, this river must have come from a wonderful spring.

As a symbol, this river pictures the race of mankind starting in Eden and eventuating in four classes whose characteristics are shown by the lands into which this river is said to flow. The first branch (Gen. 2:10-14) reaches its destiny in the land of Havilah. Havilah is described as being the place of gold and fine jewels, and so would picture the divine class. The second class ends up in Ethiopia, a land associated with servitude from earliest time and so symbolic of the great company class. The third branch flows into Assyria, which in Scripture symbology evidently represents an earthly class. And the fourth branch was Euphrates. It will be noticed that this branch is not said to have watered any land and so would fitly represent the second-death class. It is also significant that it was the river Euphrates that Cyrus (The Sun) dried up when he overthrew Babylon.

The second river to which we refer comes from a still more wonderful fountain. John the Revelator says, "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it [the 'heavenly Jerusalem] and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing off the nations."

This river, it will be seen, has its source in God and in Christ, the source from which all blessings flow; but before it reaches the world of mankind it becomes a well-spring of living water in 144,000 other wells. And so we read in Revelation 7:17 that "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

## **A DIGGER OF WELLS**

The Scriptures relate some very interesting and significant incidents centered about the wells in the lives of the patriarchs of old. It is significant that Abraham is called a "digger of wells," and that Isaac is said to have "redug the wells of his father Abraham." Abraham in this respect pictures God, the Fountainhead of all waters. He it is that has dug or provided all the well-springs of truth; but evil powers have usurped, blocked, and filled in many of these life-giving streams; hence antitypical Isaac, the Son of God, must repossess and redig these wells that the sheep of his Father may drink and live.

The first spring or well of note, to be mentioned as such, is the one where the angel of the Lord found Hagar, who had fled and was in hiding from her mistress, Sarah. This fountain of water was in the wilderness on the way to Shur, and Hagar gave it the name of "Beerlahai-roi"; the word "beer" meaning "well," and "lahai-roi" meaning "of him that liveth and seeth me." It was by this well that Isaac later on took up his place of abode. - Gen. 16:13,14; 24:62.

Another well of note was the one called "Beer-sheba," signifying the "well of an oath." This was the well which, when Abraham had dug, he took oath of Abimelech, ruler over that territory, that he had dug it, because he had robbed him of several wells. It was close by this well that Hagar, not aware of its existence, gave up in her struggle to live; then the angel of the Lord opened her eyes to see the well that, as the account says, her son Ishmael might not die.

## **Significance of Wells**

It would seem that these two wells and their names have a typical significance in connection with the events here cited. When Hagar conceived, her mistress was despised in her eyes, and, not being the freewoman, she was forced to flee into the wilderness. At one time it looked as though



the Law would provide the promised seed and that God's promise through his original covenant was of no effect (despised); but soon it was seen ("Thou, God, seest me") that the Law could not bring forth the promised seed, being weak because of slavery to sin, and so the Law and its seed was forced to look to the original promise for life. Hagar was told to return and submit herself to Sarah.

The second incident occurs at the time of the birth of Isaac. Ishmael, a child of thirteen, is found mocking, and at the behest of Sarah, he and his mother are cast off. This pictures how the Law Covenant was not able to bring its seed to maturity before being cast off; and as it grieved Abraham to send Hagar and her child away, so the Scriptures tell us that it grieved God to have to cast off his people Israel. But the inheritance was promised to Isaac, and the eyes of Hagar (the Law) and natural Israel are eventually opened, when about to die, to see the well (promise) of the oath - the well of "Beersheba."

Wells were places of meeting. It was by a well that the servant of Abraham, Eliezer, found Rebekah when he was seeking a wife for Isaac. It was by this well that Rebekah first hears of Isaac. Also it was by the well Lahai-roi that she first sees him. (Gen. 24:62.) Jacob also finds Rachel by a well, having come there to water her father's sheep. (Gen. 29:2-10.) Then too, Moses finds his Gentile bride by a well in the land of Midian.

Andrew Jukes, an English commentator on the "Types of Genesis" (1863) says: "By no chance are these wives found by wells of water. By no chance did Christ sit thus upon a well. (John 4:6.) Surely if we have been 'betrothed in righteousness' (Hos. 2:19), it was by wells of water that the Lord's servant met us. For 'understanding is a wellspring of life to him that hath it' (Prov. 16:22). And what are means of grace but wells also. We may indeed sit by these wells in vain: like mocking Ishmael, we may lie close beside them and yet see no water. But the soul which daily comes to draw, which comes empty, saying 'My soul is athirst,' and is exercised to draw and carry home *a full vessel, and which desires* unasked to make others around who seem in need, partakers of this same water, and freely gives it them - such an one, like Rebekah, will find by the water a guide to lead her to purer and better lands."

This whole story of Abraham, Sarah, Isaac, Rebekah, Hagar, Ishmael, etc., is seemingly full of symbolism in its every detail. Eliezer, the eldest servant in Abraham's house, was, from Abraham's standpoint a perfect servant; he could be trusted with the most particular and delicate things of his master's business and go and do as directed. When sent to seek a bride for his master's son, he realized the importance of his commission and tried to foresee every eventuality. Being whole-heartedly devoted to his master's interest, he did not delay; even when, later on, the bride's brother and mother suggested that he tarry a bit, he insisted upon immediate obedience to the master's will.

In all of this he very fitly represents the holy spirit, the eldest servant (so to speak) in the Father's house; and as Eliezer was told where to go to get a bride for Isaac, so the holy spirit presents God's invitation to his own people. Furthermore, He unerringly knows where to find the ones he wants, that is, by the wellspring of truth, where *they* bring their vessels empty to be filled and refreshed that in turn they may serve others with this same truth. And so the prospective bride of Isaac is found by the well. But there are other tests which must be put upon her before she can be recognized and acknowledged as the betrothed one: It is not just an angel or even an archangel for whom she is intended, but the only begotten Son of the Father, the heir of all that God hath, the heir of immortality; therefore, he must be particular.

## **Essential Characteristics For the Bride**

Eliezer is quite sure that Rebekah is the one he seeks, for she has come to the well, as in prayer he requested of God, to fill her pitcher and minister to her father's sheep. But will she minister to a stranger and his thirsty camels? Antotypically, will she have enough of the Christ-like spirit to be willing to spend and be spent for those from whom she expects no return?

Rebekah's promptness in meeting the test put upon her illustrates what we may look for in those whom God recognizes as being suitable ones to receive gifts leading to betrothal: for as soon as Rebekah demonstrated this essential characteristic, Eliezer gave her the golden earring and bracelets, symbols of divine (gold) approval and blessing upon her readiness to hear and to serve. But still there is a further test before she is actually betrothed: at the earnest invitation of Rebekah and her family, Eliezer repairs to their home and breaks bread with them; but before he consents to abide with them for the night, he tells them of his mission to seek a bride for Isaac, the son of his master Abraham, and how Rebekah has met all of the predetermined requirements. In order that the proposition he is about to make may be as attractive as possible, he tells of the greatness and wealth of Abraham, and how Isaac is the heir to all that his father hath; then he asks their consent for Rebekah to accompany him to the realm of Abraham in order to become the wife of Isaac.

This pictures how the holy spirit came unto the family of God at the beginning of this Gospel Age to select a bride for Christ, and when it revealed its mission, it told of the predetermined requirements which must be met. Then before putting the final test, it revealed something of the wonders of God and told how all the glory and riches of his realm will be the inheritance of his Son and, through the Son, of the bride that will be chosen. The prospect is made wholly entrancing to those who display the proper faith, for the thing that God is about to propose as the final test is the most momentous decision of life. Will Rebekah leave her home and kindred, and journey under the care and guidance of this servant of Abraham to this unknown land to become the bride of Isaac?

It is worthy of notice here that though at that time and in that country it was customary for the daughter's parents to give such a decision, in this instance they would neither consent nor oppose, but said that Rebekah must answer for herself.

The same is true of the Antitypical Rebekah class. Membership therein requires that we make an individual or a personal decision. Furthermore, we must be old enough and have sufficient understanding for that decision to be an intelligent response to the invitation that is extended. This was shown in the type by the remark of Rebekah's folks, "She is of age," meaning that she was old enough to know her own mind. Rebekah's response was immediate and unhesitating: she would go. The Eliezer lifted up his voice in praise to God and showered gifts upon Rebekah and her family, but chiefly upon Rebekah.

## **Dependent upon God's Will**

As Eliezer did not seek a bride for Isaac on his own initiative but was sent by Abraham, so the holy spirit came in accordance with the will of the Father and the Son. And the Gifts it brought were not its own, but as Jesus said,

"He shall glorify me, for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you."

When the betrothal is made and the gifts of the holy spirit have been received, there still remains the journey under the care and guidance of the holy spirit. It might be thought that all decisions are over with, and nothing left but the journey, but not so; Rebekah has still to make another decision, and this time against the wishes of her people, who think that she should take a little time to prepare for such a journey and for such an event. But Eliezer urges that there be no delay, and that they start their journey forthwith; and when Rebekah's folks agree to let her decide the matter, she promptly acquiesces in the desire of Eliezer, and they start their journey at once.

Likewise there are many things that seek to hinder and cause delay in the wilderness journey of prospective members of the Bride of Christ. Having once made the decision which, being accepted, brings the gifts of the holy spirit, we must promptly and whole-heartedly follow its guidance, otherwise we may not prove acceptable. Then too, those who put off starting, or feel that they have to be better prepared, show a lack of appreciation of the robe provided by their Lord and Master, the only garment that can render them acceptable to him.

In some Scriptures the members of the Christ are pictured as wells, and then in others they are pictured as men, sheep, or trees watered by wells. An illustration of this latter though is found in the prophecy of Jacob concerning his twelve sons. In that prophecy, Joseph is said to be "a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." Joseph, when viewed in the light of all the circumstances of his birth and life, would seem to typify Jesus and in a sense his body also. Jesus certainly was a fruitful bough, watered from a wonderful spring, and we, his Body-members in order to be like him, must be well watered by that same spring.

In Exodus 15:25 we have an instance which seemingly illustrates both thoughts of typical significance. When the children of Israel left the Red Sea, over which they had crossed to escape from Egypt, they passed into the wilderness of Shur, but went several days journey without finding water. When they did finally come to water at a place called Marah, the waters were bitter, and they could not drink. "And the Lord showed Moses a tree, which when he had cast into the water, the waters were made sweet."

Marah waters would seem to represent conditions under the Law which, for the Jews, was a bitter drink, for though there were promises of life, the Law brought only bitterness and death because of their inability to comply with its requirements. But the antitypical Moses made the waters sweet with the tree of his cross; so the Apostle says:

"For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the spirit." - Romans 8:3,4.

Following Marah, the next point of their journey was Elim (trees or grove). It was named this because there were seventy palm-trees beside twelve wells of water. Natural Israel had twelve tribes and seventy elders, a continuation of the twelve sons of Jacob and the seventy souls that came with him into the land of Egypt. As a partial fulfillment of this type, our Lord sent out first twelve apostles and then seventy evangelists. The twelve wells here would seem to represent the twelve Apostles, by whose waters the righteous ones of the Church (palm-trees) have been watered.

Another instance where wells seem to represent the Christ, Head and Body, is found in Isaiah 12:3. Verse one of the chapter says: "In that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me." The reference here is to natural Israel, who were cast off in God's displeasure; but the time is coming when, as

we read in verse three, "With joy shall ye draw water out of the wells of salvation." The glorified Christ will be the wells of salvation from which the Jews, and eventually the world of mankind, will be refreshed in the next Age.

In Proverbs 16:22 we read: "Understanding is a well-spring of life unto him that hath it." Here understanding is likened to the kind of well that typifies life springing up within oneself. Understanding means much more than just knowledge; it is knowledge plus ripe experience, or the proper use of the knowledge that one obtains from the Word of God.

### **"THIS IS LIFE ETERNAL THAT THEY MIGHT KNOW THEE"**

The writer of Proverbs says, "With all thy getting, get understanding." Jesus calls our attention to this same understanding when he says (John 17:3): "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent." The only way we can know God is to experience within ourselves the same excellence of character (love) that motivates all his thoughts and acts. Until we do have this love, we may know much about God theoretically but cannot know him actually.

Elsewhere in the Word we read: "The fear of the Lord is the beginning of wisdom." But here in Proverbs 14:27 it says: "The fear of the Lord is a fountain of life." In other words, a man who has the true wisdom has the fountain of life, for "understanding is a well-spring of life unto him that hath it."

In Proverbs 18:4 we read: "The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook." There must be understanding in the heart before the words of a man's mouth can give forth such living qualities. James says (James 3:9-12, Weymouth):

"With the tongue we bless the Lord and Father, and with the tongue we curse men, who are made in God's likeness. Out of the same mouth there proceed blessing and cursing. My brethren, this ought not to be. In a fountain, are fresh water and bitter sent out from the same opening? Can a fig-tree, my brethren, yield olives, or a vine yield figs? No; and neither can a salt spring yield sweet water."

Here is a wonderful lesson for us: one that we should take to heart as a guide to our way in the experiences so prevalent among the Lord's people. Everywhere there seem to be differences that cause trouble and division; but the vital question to each of us is, How are we meeting these tests? Are bitter waters flowing from lips that claim to love God? According to James, a sweet fountain does not send forth bitter waters. It is quite evident that this was the trouble in the early Church, and that it has been more or less true all during the history of the Church; but, as James says, such a state should not exist, and unless we get at the root of the matter -- rectify our hearts if they are causing our mouths to give forth bitter waters -- we will fail to have the Lord's approval, the one thing above everything else that we should value and strive for. Let us, then, dearly beloved, weed from our hearts every slightest tendency toward bitterness, or judging, or fault-finding. If we love our brethren, we will tend rather to excuse than to find fault; and we will want to cover up a brother's imperfections rather than to expose them.

"Whosoever drinketh of the water [absorbs the spirit of the truth into his heart and being] that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

We know of no better thought with which to conclude this subject than the words of our Lord as recorded in John 7:37-39, Weymouth:

"On the last day of the Festival -- the great day -- Jesus stood up and cried aloud: 'Whoever is thirsty,' he said, 'let him come to me and drink. He who believes in me, from within him as the Scripture has said -- rivers of living water shall flow.' He referred to the spirit which those who believed in him were to receive; for the spirit was not bestowed as yet, because Jesus had not yet been glorified."

- J.T. Read

## That Prophet

"Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we..." - Hebrews 3:5,6.

One remarkable MESSIANIC prediction stands out prominently on the pages of Deuteronomy:

"A prophet shall the Lord your God raise up unto you of your brethren like unto me," said the great lawgiver and mediator of Israel. He was urging the people never to resort to necromancy and divination, familiar spirits or wizards, superstitious vices common among the Canaanites whose land they were going to possess; and he enforces the prohibition by this promise, as though he would say, you shall not need to resort to such means of ascertaining the mind of God, for he will give you another mediator and legislator like myself. He tells them that he had received this promise from God Himself at the time of the giving of the law forty years before, at Sinai. The terrified people had exclaimed, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." They had realized their need of a human mediator, "in the days of the assembly at Horeb"; and God had responded to their desire by saying to Moses, "They have well spoken. I will raise up unto them a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I command him. And whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." - Deut. 18:15-19.

### Many Prophets

Now God raised up many prophets in Israel in after-years, but of them all we may say, "there arose not a prophet since in Israel like unto Moses." So fully were the Jews in Christ's day convinced that the promised prophet had never yet appeared, that they naturally put the question to John, "Art thou *that* prophet?" alluding to this very prediction. When subsequently they ate of the food miraculously provided by Christ for five thousand, the thought was again suggested to them by the remembrance of the manna sent through Moses, and the people exclaim, "This is of a truth *that* prophet that should come into the world." - John 6:14.

The rich depth of meaning that lies concealed in those words, "like unto me," was little understood by Moses, and is often little perceived among ourselves through deficient meditation. The following are some of the points that should be noted in the resemblance.

### Compare the Records

1. a. Moses was saved from death in his infancy.  
b. So was Christ.
2. a. Moses fled his country to escape the wrath of the king.  
b. Christ was taken into Egypt for the same purpose.
3. a. Afterwards the Lord said to Moses in Midian, "Go, return."  
b. As the angel said to Joseph, "Arise, and take the young child, and go back into the land of Israel, for they are dead which sought the young child's life."

4. a. Moses refused to be called the son of Pharaoh's daughter, though it might have led to his being a king.  
b. Christ refused to be made a king, choosing rather to suffer affliction and death for the sake of his people.
5. a. Moses was learned in all the wisdom of the Egyptians. Josephus says he was a forward youth, and had wisdom and knowledge beyond his years.  
b. Christ increased in wisdom and stature, and favor with God and man, as his discourse in the temple with the doctors when twelve years old proved.
6. a. Moses contended with the magicians of Egypt, who were forced to acknowledge that he exercised Divine power.  
b. Christ also contended with and cast out evil spirits, who similarly acknowledged his Divine power.
7. a. Moses was a lawgiver, a prophet, a worker of miracles, and a priest.  
b. Christ was still more illustriously all these.
8. a. Moses brought darkness over the land.  
b. The sun veiled his face when Christ died.
9. a. The darkness in Egypt was followed by the destruction of the firstborn, and of Pharaoh and his host.  
b. The darkness at Christ's death was a forerunner of the destruction of the Jews.
10. a. Moses foretold the calamities which would befall the nation for their disobedience.  
b. So also did Christ.
11. a. The spirit which was in Moses was conferred in some degree upon the seventy elders, and they prophesied.  
b. Christ conferred miraculous powers upon his seventy disciples.
12. a. Moses was victorious over powerful kings and great nations.  
b. So was Christ in the spread of his faith, and the conversion soon after his death of the Roman empire to his religion.
13. a. Moses conquered Amalek by holding up his hands and praying for Israel.  
b. Christ overcame his and our enemies when his hands were fastened to the cross.
14. a. Moses interceded for transgressors, caused an atonement to be made for them, and stopped the wrath of God.  
b. So did Christ.
15. a. Moses ratified a covenant between God and the people by sprinkling them with blood.  
b. Christ with his own blood.
16. a. Moses desired to die for the people, and prayed God either to forgive them or blot him out of His book.  
b. Christ did more, -- he died for sinners.

17. a. Moses slew the paschal lamb, none of whose bones were broken, and whose blood protected the people from destruction.

b. "Christ our passover was sacrificed for us;" the true Paschal Lamb offered himself.

18. a. Moses lifted up the serpent of brass that they who looked upon it might be healed of their mortal wounds.

b. Christ said, "I, if I be lifted up [on the cross], will draw all men unto me."

19. a. All the love and care of Moses for Israel, all his toils and sufferings on their account were repaid with ingratitude, murmuring and rebellion.

b. The same return was made to Christ.

20. a. Miriam and Aaron spake against Moses.

b. As to Christ we read, "neither did his brethren believe on him."

21. a. Moses had a wicked and perverse generation committed to his care; miraculous powers were given him to rule them, and he did his utmost to make them obedient to God, and to save them from ruin, but it was all in vain; in the course of forty years they all perished in the wilderness, save Caleb and Joshua.

b. Christ was given to a similar generation, his doctrine and his miracles were alike lost on them, and in about the same space of time after they had rejected him they were destroyed in the Roman war.

22. a. Moses was very meek, above all men that were on the face of the earth.

b. Christ said, "Learn of me, for I am *meek* and lowly in heart, and ye shall find rest to your souls."

23. a. Israel did not enter the land of promise till Moses was dead.

b. It is the death of Christ which has opened the kingdom of heaven to all believers.

There is also a resemblance in some points between the death of Moses and the death of Christ, though imperfect, and associated with contrasts. Moses died in some sense because of the iniquities of the people; it was their rebellion which led to the fault on his part which drew down the displeasure of God on them and on him. He went up in the sight of the people to the top of Mount Nebo, and there he died, when he was in perfect vigor, his eye not dim or his natural force abated.

Christ suffered for the sins of men, and was led up to Calvary in the presence of the people, in the flower of his age and in his full natural strength. Moses was buried, and no man knew where his body lay; nor could the Jews find the body of Christ. Just before his death Moses promised the people another prophet like himself; Christ promised "another comforter."

Eusebius long ago noted many particulars of the resemblance between Moses and Christ. He says:

1. a. Moses was the first to rescue the Jewish nation from Egyptian superstition and idolatry, and to teach them the true theology.

b. Jesus was the first teacher of truth and holiness to the Gentiles.

2. a. Moses confirmed his teachings by miracles.

b. So likewise did Christ.



3. a. Moses promised a happy life in the Holy Land to those who kept the law;  
b. And Christ a better country -- that is, a heavenly -- to all righteous souls.
4. a. Moses fasted forty days.  
b. And so likewise did Christ.
5. a. Moses gave the people bread in the wilderness;  
b. And our Savior fed five thousand at one time, and four thousand at another with a few loaves, and fishes.
6. a. Moses went himself and led the people through the midst of the sea;  
b. And Christ walked on the water, and enabled Peter to do the same.
7. a. Moses stretched out his rod, and the Lord caused the sea to go backward;  
b. Our Savior rebuked the wind and the sea, and there was a great calm.
8. a. Moses' face shone when he descended from the Mount;  
b. Our Savior's face shone like the sun in his transfiguration.
9. a. Moses by his prayers cured Miriam of her leprosy;  
b. Christ with a word healed several lepers.
10. a. Moses appointed seventy rulers,  
b. And our Savior seventy disciples.
11. a. Moses sent out twelve men to spy the land;  
b. Our Savior twelve apostles to visit all nations.

Never was there a prophet so like unto Moses as Jesus Christ! Isaiah wrought no miracle; Jeremiah promulgated no new law; Daniel instituted no new system of worship. We may search over the sacred and profane historical portrait galleries of the past, during the fifteen hundred years that elapsed between the appearance of these two great deliverers in Israel, but not till we come to the Prophet of Nazareth do we meet with the predicted "like unto me." And it should be noted that the emphatic "him shall ye hear" of Moses is rendered by Peter in the third of Acts, "Every soul that will not hear that prophets shall be destroyed from among the people." *This settles the question that it was of Christ that Moses spoke.*

### **The price paid for rejection**

Previous generations had rejected previous prophets without perishing in consequence. But the generation that rejected Jesus were, according to his own prediction, "miserably destroyed"; and the total excision of the Jewish people for a time from their own olive tree, was the consequence of their refusal to hear the prophet like unto Moses. Seventy years of captivity in Babylon was inflicted on them on account of their iniquities and idolatries in the days of the kings, but eighteen hundred years of dispersion and misery have followed their rejection of Christ. Could Moses have foreseen this? *Were* not his words weighty with a wonderful meaning he little imagined? Were not the mind and purpose of God expressed in the simple yet solemn and sublime prediction: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me. And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people?"

If the long and detailed prophecies of Lev. 26 and Deut. 33 were a program of the future of Israel, may we not say that this brief but frequent utterance about the prophet that should come into the world illustrates that program with *a portrait*? Not only was a long and complete history foretold, but *an individual character* was delineated in the words, "like unto me." The sketch is held up to the gaze of generation after generation; fifteen hundred years pass by, and no one at all like it appears. Judges and deliverers arise in Israel, David the man after God's own heart orders and instructs the people, a line of kings and a line of prophets pass over the stage of Jewish history, but no one appears answering to the prophetic sketch, "like unto me."

After the lapse of fifteen centuries, however, Jesus of Nazareth appears, and lo! every feature of the portrait can be recognized, and we need not inquire, "Art thou that prophet that should come into the world?" His likeness to Moses makes the question needless! Deliverer, leader, Savior, lawgiver, mediator, ruler, judge, prophet, priest, king; God's servant, God's representative, God's reflection, God's ambassador among men, illustrious founder of *a new order of things*; mighty yet meek, patient yet inflexible, tender yet stern against sin, loving, even to tears and agony, and self-sacrifice, yet denouncing sore judgments to come, - was any one ever so like Moses as Christ, and so like Christ as Moses? When they beheld these two stand side by side in glory in the transfiguration on the Mount, did Peter, James, and John perceived any likeness between them? We know not! There is something far deeper than face of form; when illuminated by the spirit in afterdays, the Apostles perceived and expounded this deeper likeness between the great prophet of the old covenant and the greater Prophet of the new, and called on all to obey the voice from the excellent glory which had fallen on their ears, "Hear him."

### **"Him shall ye hear"**

Most marvelously did the Lord Jesus Christ answer to this description, "a prophet like unto me"; and some of the points of resemblance are brought out by God's own words as to Moses, as distinguished from other prophets.

"Were ye not afraid to speak against my servant Moses?" demanded the Lord of Aaron and Miriam when they spake against their brother.

"Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold."

To other prophets God revealed his message by visions and dreams; to Moses, face to face. Superior fidelity characterized the man; greater intimacy with God was his portion. Now "Moses verily was faithful in all God's house as a servant, but Christ as a son." How much more intimate the Son with the Father than Moses with Jehovah! Did not God put his words into the lips of Christ? "The words that I speak unto you, I speak not of myself," he said; and again, "I have given unto them the words that Thou gavest me." "I have given them thy words." "He shall speak unto them all that I shall command him," said God of the prophet like unto Moses. "I have not spoken of myself," said Christ; "but my Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting, whatsoever I speak therefore, even as the Father said unto me, so I speak."

The incredulous twentieth century, the age of the scoffers of the last days, is still confronted with an existing fact, a world-wide and well known fact -- the fact of a Jewish dispersion foretold in

the days of Moses, accomplished sixteen hundred years later in the days of Titus, Vespasian, and Adrian, just after their crucifixion of Jesus of Nazareth, a prophet like Moses, whom to reject would, he foretold them, be fatal, but whom they nevertheless did reject. If in the face of such evidence men refuse to own the finger of God, are they not without excuse?

-H. Grattan Guinness.

## **"Ye Have Need of Patience"**

**Hebrews 10:36.**

Life is not easy for any of us. No branch escapes the pruning knife, no jewel the wheel, no child the rod. People often tyrannize over us and vex us almost beyond endurance. Circumstances strain us until the cords of our hearts threaten to snap. Our nervous system is overtaxed by the rush and competition of our times. Indeed, we have need of patience!

Never to relax the self-watch; never to indulge in unkind or thoughtless criticism of others; never to utter the hasty word,-or permit the sharp retort; never to complain...; never to permit hard and distrustful thoughts to lodge within the soul; to be always more thoughtful of others than of self; 'to detect the one blue spot in the clouded sky; to be on the alert to find an excuse for those who are froward and awkward; to suffer the aches and the pains, the privations and trials of life, sweetly, submissively, trustfully; to drink the bitter cup, with the eye fixed on the Father's face, without murmur or complaint; this needs patience, which mere stoicism could never give.

We can not live such a life until we have learned to avail ourselves of the riches of the indwelling Christ. The beloved Apostle speaks of being a partaker of the patience which is in Jesus. (Rev. 1:9.) So may we be. That calm, un-murmuring, unreviling patience which made the Lamb of God dumb before his shearers, is ours. Robert Hall was once overheard saying, amid the heat of an argument, "Calm me, O Lamb of God!" We may go further and say, "Lord Jesus, let thy patience arise in me, as a spring of fresh water in a briny sea."

- F.B. Meyer

## **Entered into Rest**

Louise D. Allen, Bellows Falls VT.  
Helen Kuzee, Grand Rapids MI  
Walter Lankheim, Hialeah, FL  
Filomena Maurelli, Norfolk, VA  
Sophie Skreczkowski (Kress), Milwaukee, WI  
Joe J. Zapuscienski, Kenosha, WI