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God's Understanding Love

"I have loved thee with an everlasting love." - Jeremiah 31:3

Only by faith can a person interpret the complexities of life. Only a heart rich in faith can find answers to the enigma of pain and suffering. By patiently bearing the trials which come upon all, there is developed in the individual heart a likeness to Jesus who accepted his bitter experiences as he would a cup poured by his Father's hand. These trials may be grievous, they may be sore, but faith can see purpose in them. If the cup be painful, then a submissive faith can look beyond the trial to visualize the eternal ages of glory to follow - *"after we have suffered a while."* When trials are viewed in this manner, the unseen realities beyond the veil are made tangible to the mind. In this manner "faith becomes an affirmation that sees eternal truth as present fact."

This full assurance of faith comprehends much! To really know the one whom we have believed is to have full confidence in him at all times and under all circumstances. We need such a faith in our times of trial even though we may accept that these trials represent God's chastening love. We need such faith in meditation too so that we can appreciate his gracious provisions when we realize that we cannot attain the perfect ideals he sets before us as the true ideals of life. We know that God will hold his heavenly reward in reservation for those who truly love and who hold fast in faith and press on in prayer, hope, and love, following after the Lord and the power of his resurrection. He can keep all that we have committed to him. He knows the roughness of our experiences because he is leading us, step by step, through the pathway himself. He will judge according to the trials we have endured and according to the weaknesses which we have faithfully striven against and according to the unquenchable yearning we have had in our heart for his perfection.

God understands! He knows our longing to empty ourselves into his hand, letting him mold our life into his will. He knows the thoughts which wander away from the heavenly things, drifting, flowing back into the track of mundane earthly life. But he knows, too, of our desire to have every thought and act brought into subjection to his perfect mind. This is our joy, our rest, and our peace. Since God understands us altogether, it is ours to believe that he accepts us in the Beloved One as we are. He loves us thus with a constant and everlasting love.

On the strength of his promise we believe that he holds us in his own right hand (Ps. 18:35). From that hand no one may pluck us, neither will he let us go. It follows then, that the larger our vision

of his grace becomes the wider reaches to which our faith extends. The greater the measure of our love, then the deeper can be our gratitude and the more blessed can be our comfort and joy in God's understanding love. Every lesson learned through the obedience of faith will be another preparation for the happy hour of heaven's unfolding illuminations by which all life's mysterious ways will be made plain and all our present perplexities disappear. Faith will be lost in sight and prayer give place to praise.

Though the eternal realities are only to be seen by the eye of faith, how full the power of that partial vision can become! Visions of glory to follow come in various ways. These become to us as beckoning hands, enabling us to endure as seeing him who is invisible. They come to us like the voice of Jesus, saying, "...it is I, be not afraid," even though we may be crushed amid the waves and the winds of life. Only believe! These assurances are for our strengthening. We find the words of our Lord ever more true: *"My yoke is easy and my burden is light"* (Matt. 11:30).

Before long we will look with full, clear vision through heaven's cloudless, nightless glories. The occasional fleeting glimpses of today will be gone. So will be the overhanging clouds of life. If we will learn to let patience have her perfect work, we will find the tokens of God's overruling work in all our life. And the hope we have will grow ever more glorious. The cloudy intervals between the sunshine will become less frequent as our faith is strengthened. The days of heaven on earth will be a greater foretaste of that which is yet to be ours when we reach the end of the way. On our Father's face there is an unfading smile which our heart recognizes, yea which we feel. In that smile we have assurance that he knows and loves and cares for us all the while we take delight in his will. He always understands.

-J.J. Blackburn

Dogma Versus Doctrine

"Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." - 2 Timothy 1:13, ARV

"WORDS!" How important they are! *"A word fitly spoken is like apples of gold in network of silver"* (Prov. 25:11, ARV)-divine thoughts enmeshed in human speech. Jesus said: *"The words that I have spoken unto you are spirit, and are life"* (John 6:63, ARV). *"By thy words thou shalt be justified, and by thy words thou shalt be condemned"* (Matt. 12:37, ARV).

The "pattern" of words in which the Christian's belief is formulated, in his mind or in his creed, powerfully influences his life along a corresponding line of words and conduct. That line may be rigid and austere or it may be tolerantly loving and kind. It may be some compromise between these extremes, modified by one's disposition, environment, and habits which are varyingly difficult to overcome.

The "pattern" described by Paul points out the importance of his admonitions to his *"beloved son, Timothy"* when he encouraged the younger to adhere to the "form" or "pattern" of sound words and doctrine. In the end these would mold Timothy's character and determine his position in the kingdom. Are they less important today?

Defining Doctrine

Numerous references are made in the epistles to Timothy and Titus to "sound doctrine." There we learn what this doctrine is:

"...the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned ... according to the gospel of the blessed God, which was committed to my trust" (cf. 1 Tim. 1:5-11).

In Titus (Titus 1:5-9) he sets forth qualifications for elders and bishops, all of which were moral and ethical, until he reaches the last of the criteria, which reads "...*holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine and to convict the gainsayers*" (Titus 1:9). In the following chapter (Titus 2:1-8) he tells Titus what to preach as sound doctrine: "*That aged [mature] men be temperate, grave, sober minded, healthy [margin] in faith, in love, in patience*"; likewise that the women be

"sober minded, chaste, kind ... that the word of God be not blasphemed ... showing thyself an example of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned."

In all of this there is no reference to any particular "doctrine" or code of doctrines ("creed") in the modern sense. Neither in the qualifications for teachers (elders, bishops) in the church, laid down by the Apostle, nor in his instructions for their preaching does he mention conformity to the minutia of doctrinal interpretation. Does this disparage all "doctrinal" teaching, by which is commonly meant all the facts concerning the divine plan for man's salvation and future blessing? By no means! "The doctrine" or "the teaching" includes all that the Lord and his apostles taught, the object of which in the Gospel Age is (let us ever keep in mind!) to cause the consecrated believer "*to be conformed to the image of his son.*" This "sound doctrine" is to be held in accordance with the "*pattern of sound words*" in which it was delivered by the inspired agents of its divine author. This the elder must be apt [*didaktikos*, didactic, instructive] to teach. It does not include any of the deductions, interpretations, explanations, opinions, and creeds by which earnest but mistaken Christians have persistently divided "the doctrine" into "doctrines" and made them dogmas.

The Simple Gospel

The concept of the "simplicity of the gospel" is foreign to authoritarian and sectarian thinking. This is so true that for most of the Gospel Age liberty-loving Bible students have found it difficult to accept the Apostle's viewpoint and instructions. Men have inclined toward their own interpretation of scriptural teachings, which they feel necessary to *add* to the Apostle's requirements as "present truth" -- made necessary or desirable by the *peculiar circumstances* of time or place.

The great Apostle differentiates sharply between the "sound" or "healthy" teaching "*which thou has heard from me*" -- "*love out of a pure heart and a good conscience and faith unfeigned*" -- "*according to the gospel of the glory of the blessed God*"; and the "*giving heed to Jewish fables and commandments of men who turn away from the truth*" -- "*the pattern of sound words*" (Titus 1:14). One who would add some of his own requirements and definitions to those of the Apostle might be prone to argue, adamantly, that his own additions could not possibly be described by the expression "Jewish fables" or "expressions of men." However, upon examination, these designations of the Apostle are aptly inspired to apply to **all** the creedal and sectarian formulas which have divided the Lord's people. The expression "Jewish fables" referred to **myths** of rab-

binical interpretation. The word translated "fables" (*muthos*) is used in classical Greek literature to mean "anything delivered by word of mouth ... counsel, advice, command, order... a story, legend or tradition of the times before the dawn of history... a saying..." (*vide* Liddell and Scott's *Greek-English Lexicon*). These definitions admirably characterize the teachings and commands of the rabbis to which our Lord referred when he said: "*Full well do ye reject the commandment of God, that ye may keep your tradition*" (*cf.* Matt 15:1-9; Mark 7:1-13). Jesus quoted Isaiah, saying: "*In vain do they worship me, teaching as their doctrines the precepts of men*" (Isaiah 29:13). These "fables" greatly troubled the early church, but eventually were outgrown. To cover the list of similar man-made creeds and dogmas which would succeed the Jewish influence, the Apostle added the comprehensive "commandments of men." Thus he characterized all dogma, whether of Judaism, Romanism, Protestantism sectarianism, or Bible student exclusivism, as distinguished from the commandments of God. The latter, as set forth in the New Testament and applied to Christians, invariably refer to the salvation which is in Christ Jesus (Acts 4:12) and to that "new commandment" which our Lord laid upon his followers, that they should "*love one another as I have loved you.*" Anything more than this, imposed as a required belief upon Christians by other Christians is a "*commandment of men,*" against which the Apostle specifically warns.

Other New Testament Definitions

The apostle Peter also defines requirements of God under the new dispensation. He refers to these as "present truth." Present truth is that truth applying to the present (Gospel) age, in distinction from that truth applying to the previous (the Jewish) age. Thus the Ten Commandments were the law of the Jewish dispensation; and that Israel might "live thereby" (Lev. 18:5; Rom. 10:5) was "present truth" during that period. Under the new dispensation there is a new relationship with God, a new basis for obtaining God's favor and eternal life. This the Apostle defines in the first chapter of his second epistle:

"Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and Savior Jesus Christ ... divine power hath granted unto us all things that pertain unto life and godliness,...precious and exceeding great promises... Yea, and for this very cause adding on your part all diligence in your faith supply virtue... knowledge ...self-control ... patience... godliness ... brotherly kindness... love... If ye do these things ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal Kingdom of our Lord and Savior Jesus Christ. Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with you" [or "the present truth" (A.V.)].

This is the Apostle's formula for character development and for obtaining an entrance into the kingdom, which he declares to be the "present truth."

John's definition is found in his second general epistle (2 John 4-6). In his salutation, occupying the first three verses, he refers to "truth" four times. In the following three verses he defines his conception of truth. He declares that he is not urging a new commandment, but one "*heard from the beginning*" -- that "*we should love one another.*" This he says is walking in truth. Many deceivers, he says, have opposed this law of Christ, denying his coming (in all sufficiency) in the flesh. Such "*go beyond*"-"*take the lead*" (Emphatic Diaglott and ARV margin): exceeding the simplicity in Christ, and the Apostle declares that such have not received the approval or backing of God in their position. "*He that abideth in the doctrine of Christ hath* [the approval of] *both the Father and the son.*" The Apostle concludes:

"If any one cometh unto you, and bringeth not this teaching, receive him not into your home, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (2 John 9,10).

These are grave and significant words, often overlooked and disregarded!

Doctrine Vs. Doctrines Or Dogmas

The true doctrine of the New Testament is invariably referred to in the singular (forty times). The plural, "doctrines," are always "of men" or "of devils." This plural appears in only five passages (Matt. 15:9, Mark 7:7; Col. 2:20-22; 1 Tim. 4:1; Heb. 13:9). In summary, our Lord said that the worship of men through the "doctrines and commandments of men" is in vain. The Apostle refers to the early church's observance of fleshly ordinances, such as "touch not, taste not, handle not." He warns that such ordinances would prevail in the latter times as "doctrines of men and of devils."

The contrast between these two kinds of teachings, doctrine and doctrines, is pointed. "Sound doctrine" contains a "**pattern** of sound words." Doctrines [plural] create divisions and scatter the flock of the Lord, while doctrine [singular] gathers and unites. "*The love of Christ constraineth us*" -- holds us together -- not the dogmas and creeds of men and devils.

Dogma is defined as "a doctrine formally stated and authoritatively proclaimed or laid down, as by a church... a definite, established and authoritative tenet." This word derives from the Greek *dokco*, "to think," "to seem." As we have found in a comprehensive examination of the usage of the word in the New Testament, "the doctrine" is defined simply: the teachings of Christ. Doctrines, or dogmas, are what men think or what **seems** good, right, and proper to them.

How multifarious are the dogmas of Christendom! Included among them are the dogmas of the trinity, the immortal soul, eternal torment, the mass, baptism in water, election, free grace, etc. Some are true-or contain a measure of truth. But all are set forth in creeds and "commandments of men." These are the forms which begin "I believe" and imply that all others must also believe if they are to be recognized as full members in the church of which they speak. All such creeds are instruments of division among the people of the Lord. All reach beyond plain teaching (the doctrine) of the holy Scripture. Why should we add the "s" to the doctrine of Christ and his apostles? Why should we change his teaching to dogmas-the commandments of men?

Why Are Doctrines Multiplied?

From the earliest days of Christianity, creed-making, partisanship, and sectarianism have prevailed among the church. This is self-evident from history. But what has been the cause of this powerful leaning among God's people?

Most, if not all creed making has originated with sincere and zealous men, who sought in deadly earnest to do the will of the Almighty. But these men have been so sure that they were right in their understanding of God that they **honestly** confused their own thinking with that of the Almighty. They thought that their thoughts were in complete agreement with Holy Writ. The Apostle states the reason for this universal tendency among believers. From his days until now the reason is unchanged: "*Ye are yet carnal*" (1 Cor. 3:3).

We are all carnal-minded -- which is what is meant here -- until we are "transformed by the renewing of our minds" by the spirit of God. This is a gradual process. So, in all sincerity, we are inclined to resort to our own wisdom. A close organization of persons whose opinions are identical is the pleasantest and most efficient association to "build one another up" in the common opinion of the group, and to accomplish as "great and wonderful works" for the Lord as possible. It is a commendable desire, and its accomplishment by establishing a standard of belief (a creed, under whatever disguise) seems so good to human wisdom as to have been used by every branch and every stage of the church.

This is not the **divine** method, which is "*pure, peaceable, gentle, easily entreated, full of mercy and good fruits, without partiality or hypocrisy*" (James 3:13-18). Those who do not agree are combative instead of peaceable, harsh instead of gentle, unbending and unmerciful to those who do not agree, and partial to their own. Such has been the hallmark of every sect and division of Christianity! How many heartaches have resulted from such human devices. Even today, consider the amount of cruelty which is displayed among professed consecrated believers because of dogmatic differences!

How can the purity of doctrinal teachings be maintained if we do not enforce a standard to which, at least all who teach, must adhere?

The answer to this question lies in admitting that our perspective has been flawed. We already have all the standard we need-in the Word of God. There one can find the only "pattern of sound words." The required doctrine needs no restatement. All Christians agree on the essentials, because they are stated so plainly in the Scriptures that there is no room for differences of opinion.

Those points stated with less clarity are not essential. These are the points upon which all divisions in the church, today or in the past, are founded. Hence in the judgment of God there is no excuse for perpetuating such divisions.

Ecclesia Authority

An ecclesia (properly composed of spirit begotten consecrated believers who are educated in the Word) is self-purging. It is not necessary (except in rare cases, for **moral** not doctrinal divergences) to expel a disagreeing member or to treat him unkindly or harshly. The ecclesia has power to protect itself from imposition or disturbance. The unruly and boisterous are soon discouraged, just as in the early church. "*...they go out from us because they are not of us*" (1 John 2:19).

Human wisdom contends that the ecclesia is too broadly arranged to be efficient. In every century there have arisen leaders who thought they could improve upon the Lord's provisions for safeguarding his flock. They reasoned that if there were no bars to keep the sheep within the fold and the wolves outside, then the church would fail to cherish the sheep and would be ravaged by the wolves. These fears arose from lack of faith in the wisdom and all-sufficient care of the great Head of the church. The arms of flesh are still put forth today to "steady the ark" of God!

Small ecclesias are particularly fearful of the infringement of their liberty or activity in the truth. The leaders of small groups can easily play upon these fears. But such fears are groundless. A majority has rights which the minority are bound to respect. A minority (which is being restricted of its liberty) can always form a subordinate group or committee to pursue its own activities without making a complete split from the main body. Thus unity will be maintained on the essentials and other differences will be adjusted in the course of time. If a split is made, through the rash action of either the minority **or** the majority, the reconciliation of differences and the furtherance of unity will be made more difficult.

The Real "Apostle's Creed"

In the Epistle to the Ephesians this desire for a standard of belief is provided. The statement (4:4-6) is so comprehensive that it may be regarded as the approved, definite, and sufficient creed of the church. Paul is emphatic and urgent in presenting this code. He pointed out that God sacrificed his most precious son on the cross and abolished his ancient covenant with Israel in order that he might create one new Man or Body, in oneness of spirit, and bring it to himself in peace. In view of God's objective, the Apostle's earnestness in stating the method for its accomplishment is understandable, for it is the way by which prospective members of the body can **cooperate** with God in bringing about his purpose.

"I therefore, the prisoner in the Lord, beseech you to walk worthy of the calling wherewith ye were called...." If we do not so walk, we are proving ourselves unworthy and will miss the mark of our calling. *"With all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity [one-ness] of the Spirit in the bond of peace...."* It is astonishing that it should be so! The accuracy of the Apostle's forecast has been fully demonstrated by the experience of the church. It has been hard work-requiring "diligence"-to keep the peace between the brethren who had been so lightly honored by God, each of whom had so great a personal task of overcoming his own weaknesses before him.

"The one-ness of the spirit:

One body, One spirit,...

One hope of your calling, One lord,

One faith, One baptism,

One God, and father of all, who is over all, and through all, and in all."

Next, the individuality and importance of *"each one of us"* is emphasized. Without this the unity of spirit cannot be maintained.

*"... till we all attain unto the oneness of the faith, and of the knowledge of the Son of God, unto a full grown man, and unto the measure of the stature of the **fullness** of Christ."*

It will be seen that the hope to attain to this full stature through processes of division, sectarianism, or exclusivism is vanity. It can only lead to disappointment.

The structure of unity is itself sufficient to exclude diverse elements and to contravene error. Defining the seven "unities" in **purely scriptural language** (the "pattern of sound words") will deny all the dogmatism that human wisdom can conceive. What more can we ask of God? What dare we add to what has been given us by the Apostle? Shall we, during these last days of the Gospel Age, make dogmas of the doctrine and impede a brother who adheres to this true "Apostles' Creed." Dare we hinder his fellowship or his service to the brethren?

The Lord Judges Pilgrims

Elders are **not** charged with "guarding" the *flock over which the holy Spirit hath made [them] overseers.*" No, dear brethren, by so misquoting the text one assumes a burden which they were never authorized to carry. Such an obligation is impossible to fulfill. The very efforts to assume this position will subject the flock to the very dangers that one might think to protect them "from." By doing so the flock will depend upon the arm of flesh, instead of upon the "everlasting arms." The text correctly reads,

"Take heed therefore unto yourselves, and to all the flock over which the holy Spirit hath made you **overseers**, to **feed** the church of God, which he hath purchased with his own blood" (Acts 20:28, cf. 1 Pet. 5:2).

It is generally overlooked that the Lord left **specific** instructions for judging itinerant religious teachers. These rules applied to Jesus himself, the Apostles, and those whom we might now call "pilgrims." The church can easily judge the qualifications of its own local brethren by the testimony of their lives (cf. 1 Tim. 3:1-13; Titus 1:1-16). But strangers sometimes come in among them with a message. Sometimes they come with credentials from some trusted organization or agency. If the brother professes faith in the "sound doctrine" of the Word, it is proper for the ecclesia to hear him. We are reminded of the admonition, *"Forget not to show love unto strangers; for thereby some have entertained angels unawares"* (Rom. 13:2). The ecclesia which is scripturally constituted, free, and self-respecting, will not blindly accept **any** exterior credentials or recommendations. Such will reserve all final judgment to itself. And that judgment should be based upon the personal instructions of the Head himself.

Our Lord's instruction on this matter was, as usual, parabolic (Matt 7:15-20; 12:33-37; Luke 6:43-45). A synthesis of the three passages, following Rotherham's translation, might read as follows:

Beware of false prophets,
Who come unto you in clothing of sheep
While within they are ravening wolves.
By their fruits ye shall find them out --
Unless perchance men gather --
From thorns grapes!
Or from thistles figs!

Either make the tree good and its fruit good,
Or make the tree worthless and its fruit worthless;
For from the fruit the tree is known.
For not of thorns do they gather figs,
Neither of a bramble-bush do they gather a bunch of Grapes.

The good man out of the good treasure of the heart bringeth forth that which is good;
And the wicked man out of the wicked heart bringeth forth that which is wicked;
For out of an overflowing of heart speaketh his mouth.

After all, then, by their fruits shall ye find them out.
For by thy words shalt thou be justified,
And by thy words shalt thou be condemned.

No mention is here made of "doctrinal" qualifications! The "fruit of the lips" is the outpouring of the fruit of the in-dwelling spirit, which Paul later describes (Gal. 5:22-24). This fruit comes from the abundance or overflowing of the heart. The *Emphatic Diaglott* translates this word "exuberance." Our Lord implies that there is nothing that prompts to exuberance or elation and free speech like the privilege of preaching the glorious message of the kingdom. This message is so inspiring that it permeates the personality and disposition of the speaker, making his message milder, sweeter, healthier, and more satisfying, like the sweetness of grapes over thistles.

If a speaker preaches the Word and conformity to the image of Christ and the body-in accordance with the plan of God-then his fruit cannot fail to build and feed the body. If the speaker preaches himself, his organization, or dogmatic interpretations which cause division, his fruit is evil, no matter how smoothly and attractively it is presented. He is sure to reveal himself to the instructed and discerning hearer. Jesus declares "*He that is not with me is against me; and he that gathereth not with ME [in my way] scattereth*" (Matt. 12:30).

Paul Concludes His Message To Timothy

The Great Apostle, in almost his last recorded words, sums up his admonitions to his "*beloved son, Timothy...*" about the purity of doctrine. This is his solemn exhortation:

"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach THE WORD; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine [margin: "healthful teaching"]; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (2 Tim. 4:1-4).

- H. E. Hollister

The Resurrection A Reality

"He is not here: for he is risen." - Matthew 28:6

If Jesus had not been raised from the dead there would be no basis for the proclamation of the gospel. The gospel is, by definition, that by God's grace, Jesus' death was the price of man's redemption; that Jehovah has made arrangements for the payment of the death penalty upon the race of mankind; and because Jesus redeemed all men from death by his own death; therefore in God's appointed time, Adam and his posterity are to be released from the sentence of death and come out of the tomb.

Upon this basis Christ, the great king, is to establish his world-wide kingdom and through it to remove from the shoulders of mankind the burden of their death penalty. Then, all who are in their graves shall hear the voice of the Son of Man and come forth to glorious opportunities in store during the millennial kingdom. What opportunities are these? The opportunities of divine reconciliation and relief from all the imperfections of the Edenic fall.

To preach this gospel, including the fact of Jesus' death, without any proof that Jesus had been resurrected would be vanity, foolishness, and outright deceit. To believe such a gospel under these circumstances would be to brand ourselves as foolish fanatics. To hope that our dead friends would be benefited by a dead Christ would be absurd. Speaking to this issue another has well stated:

"A dead Christ might have been a teacher and a wonder worker and might have been aptly remembered as such. But only a risen Christ, only a living Christ, could be the Savior, the life, and the life-giver. Only such a living Christ has a message for all men. This is a blessed truth of which we have full and unquestionable evidence. We can implicitly yield ourselves to the impression of the Bible narratives and to the realization of that sacred and blessed fact. This is the foundation of the Church, it is the inscription on the banner of her armies, the strength and comfort of every Christian heart, and the grand hope of humanity: *'The Lord is risen indeed.'*"

The Lord's resurrection is the focal point of the gospel. Its every feature depends upon the fact of the resurrection. Consequently, we understand why the apostles, who preached forgiveness of sin and future blessings, based their teachings upon the fact of the Resurrection. Jesus did not merely die for our sins as the ransom price. More importantly he rose again for our justification, for our deliverance from the sentence of death-the penalty which lay upon the guilty human family.

Because the resurrection is so critical to Christian belief, it is not surprising that Jehovah arranged such an explicit statement of the details of our Lord's resurrection and post resurrection appearances. The evangelists recorded these events in minute detail. The apostles included this fundamental truth in their teaching-because it was the foundation of their own faith and because it must be the foundation faith of all who would follow in their footsteps. Until the fact of the kingdom dissolves all doubts from all minds, the resurrection will be the basis for faith to the Lord's people.

Arose the Third Day

The Lord's crucifixion on the fourteenth day of Nisan, Jewish time, corresponded to the sixth day of the week, which we now call Friday. According to the records our Lord died at three o'clock in the afternoon. Calvary was a short distance from the gate of Jerusalem, the temple, and Pilate's residence. Because of its proximity, Nicodemus and Joseph of Arimathea did not have far to go after he had died in order to secure consent for his burial. These two men, members of the Sanhedrin, were evidently friendly to Jesus, although neither was sufficiently convinced of the truthfulness of his claims (or else not sufficiently courageous) to lay down their lives with him. The tomb in which it is supposed he was buried is but a stone's throw from the location of the cross upon which he surrendered his life. It is not unreasonable, then, to presume that he could have been buried by about four o'clock that afternoon. The next day, our Saturday, and what the Jews called the seventh day or Sabbath began in the Jewish method of timekeeping at sundown on Friday evening. Our Lord's resurrection took place early in the morning of the first day of the week, which we now call Sunday.

Our Lord arose from the dead on the "third day." He was in death, dead, from three o'clock until six on Friday, all the night following, all of the next day, Saturday, all of the next night, which according to the Jewish computations was the beginning of the first day of the week. This would not make three complete days and nights—seventy-two hours—but we believe it did constitute what the Lord meant when he declared that he would rise again on the third day.

Suggestions have been made that the Lord's words mean that he would remain in the death state for three days and three nights, and that it was necessary that his crucifixion occur on Thursday in order to account for the *full* seventy-two hours. But this too would not total the full hours. To do such it would have been necessary for the Lord to have been crucified on Wednesday. Testimony is against such a supposition, and the weight of it is decidedly in favor of Friday and counting a part of three days and nights as being the intended meaning of our Lord's words. If any disagree, we are not contentious. The issue is not one upon which salvation depends. In fact it was important that he die, that he be dead long enough for it to be known of men, and that he should arise from the dead. All issues in addition to these three are matters of interpretation, the availability of knowledge (scriptural, historical, and archaeological) and are at best reinforcements of an otherwise yet formidable faith.

Destroy the Temple: Raise It Up

When our Lord spoke in advance, saying, "*Destroy this temple, and in three days, I will raise it up*" -- "*He spake of the temple of his body*" (John 2:21). But of which body did he speak? Of the flesh? Of the body which he took in order that he might be the sacrifice for sin? Of the body which he consecrated to death? Was it that body that he meant would be raised on the third day?

That body was not his temple, but merely his tabernacle. Our Lord's resurrection body was not the one the Jews destroyed, but a spiritual body which they had never seen, one which was revealed to the apostle Paul as "*one born out of due time*" when, on his way to Damascus, Jesus appeared unto him "*shining above the brightness of the sun at noonday.*"

It is more reasonable to suppose that our Lord spoke of his body, which is the church, and of which he was and is the head. The Jews destroyed the Head, and all down the Gospel Age various members of the Body of Christ have been called upon to "*suffer with him,*" "*...to be dead with him,*" "*to lay down their lives for the brethren.*" The body has been in process of destruction from Jesus' day until now and very soon, we believe, the last member will have proved himself *faithful*

unto death." Now, let us see how the Lord will raise up this temple of which he was the great foundation stone and of which the Apostle Peter declares each of his faithful disciples is a living stone (1Pet. 2:4). Considering the time from the Lord's standpoint- "*A day with the Lord is as a thousand years*" -- our Lord died approximately in the year 4142 -- after four days had passed and the fifth day had begun. Beginning with the destruction of the chief corner stone the destruction of the Temple of God began. It has progressed ever since. During the remainder of the fifth day, all of the sixth, and we are now in the beginning of the seventh day "*very early in the morning*" (Ps. 46:5). Thus we view the matter, that the Lord was a part of the three days dead, and rose on the third day, early in the morning, and that likewise the First Resurrection will be completed -- the entire body of Christ will be raised on the third day, early in the morning.

Foretells His Raising

The resurrection was beyond the understanding of the apostles -- at the time. Jesus had foretold that he would rise on the third day, but they had not comprehended the meaning of his words. None of them thought, even for a moment, of his resurrection. They were too involved with the embalming of his body, the showing to it all the love and sympathy they would have shown the remains of any dear brother or sister.

Being hindered from coming to the tomb on the Sabbath day, by their Jewish Law which forbade any work on that day, the Lord's friends began to gather at the sepulcher. Here they brought themselves, probably by agreement, to the garden tomb about morning of the first day of the week. Some had come from Galilee, probably lodging overnight with other friends in various parts of the city, or even in Bethany. Coming from various directions they traveled by various routes. The accounts vary and are yet in perfect accord and true. The Gospels are told from the standpoints of their writers and are all the more conclusive as evidence that there was no collusion between them. No effort had been made to state matters in the same ways, as surely there would have been had they been accounts of a manufactured tale.

Arguments Against Truth Fail

Before the disciples arrived, while the Roman guard was still on duty at the tomb, an angel of the Lord appeared on the scene and a shock like that of an earthquake shook the ground. The guard or "watch," stunned, became as dead men, that is they almost fainted. Recovering from their shock, the guards hastened to the priests at whose insistence the guard had been posted. The guards reported that the body had been stolen by the disciples of the Nazarene while they slept, and this view was circulated for some time among the people, undoubtedly at the instigation of the chief priests. For this reason the words are recorded, "*...the saying is commonly reported among the Jews until this day*"-that is to the day of the writing of Matthew's Gospel.

Like all arguments of error against truth this is a weak argument. But among those who refuse to acknowledge the gospel of Christ it is the best they can do. It would be foolish of any man to claim to know what things had transpired while he slept! A bribe could only have been given to one or more of the guards as the price of an obviously false statement. They had the assurance of protection, security against the original penalty upon a Roman soldier who slept while on duty. But they were not on duty for the Roman government; they were a complimentary guard furnished in the interest of the priests and their requests.

While the guards made their way to report to the priests, the Lord's friends were enroute to the garden. The women arrived first and in so doing attested for all time the love and sympathy of

their hearts. Yea, they glorified all of their sex in their care and mercy. Three are mentioned in our lesson, and they all have been specially mentioned by poets of various ages.

A period of forty days began that morning and ended with the Lord's ascension. He appeared eleven times at most. Sometimes he was seen of one, sometimes to another, on one occasion to more than five hundred brethren at once. It is likely that instead of eleven appearances there were only seven: the other four records were merely differences of description of four of the seven manifestations.

Showing Infallible Proofs

Our Lord first appeared to Mary Magdalene, out of whom he had cast seven demons. After this grace she had become one of the Lord's most devout followers. She had been forgiven much, she had loved much, and her love brought her early to the sepulcher. Apparently she was the first of the women to reach the tomb, and immediately on finding that Jesus was not in the tomb she ran to announce the fact to John and Peter. She then returned to the tomb to find that the other women had arrived and left again. While Mary waited near the tomb Jesus appeared to her first of all, as John described (John 20:11-18).

The Lord met the other women enroute to spread the news to the household of faith. "*All Hail!*" How he addressed them! In the Greek it was nearly like saying, Rejoice! They fell before him, worshiping him and grasping him by the feet. Frightened, they were, lest anything should again separate him from them.

The message of the Lord was to meet him in Galilee. After five or six appearances near Jerusalem our Lord made no further appearances and so they returned to their home country, Galilee. There he met them, as he had indicated. Remember, the majority of his ministry was spent in Galilee. The majority of believers lived there, and it could be expected that all the household of faith would receive some opportunity to witness to the fact of our Lord's resurrection for themselves. The apostle Paul, therefore, says,

"Our Lord was seen by over five hundred brethren at one time; of whom the greater part remain unto this present [the time the Apostle was writing], though some are fallen asleep" (1 Cor. 15:6).

The Lord of Glory

Note the two obvious objects of our Lord's various manifestations of his having risen from the dead. First was the demonstration that he was no longer confined to earthly conditions-as they had known him during their previous years of association. He was now able, like all spirit beings, to come and go like the wind-invisible and secretly. And like other spirit beings he was glorious. Paul explains the resurrection of the church in his letter to Corinth (1 Cor. 15:51,52). We are assured by scripture that when the church is raised they will see him as he is, they will be with him, and they will share in his glory. Thus, the church's resurrection is seen to be a part of his resurrection, that is, the first resurrection. Jesus, the head of the church, was raised from the power of death. Exaltation came to him **in** his resurrection change. What was true of him then will be true of the members of his body-- in due time. He was sown in weakness and raised in power. He was sown a natural, animal, human body and was raised a spiritual body.

The spiritual body of our Lord was just as glorious in the moment of his resurrection as it is now. It had all the powers properly granted to spirit beings who were harmonious with God. He was no longer a man but was now the Lord of glory. He was able to associate with his disciples, visibly

or invisibly, to appear to them in a flame of fire, or as a wayfaring man. He was the same spirit being who subsequently appeared to Saul of Tarsus, as bright as the noon-day sun and similar to the angel that appeared when the Roman guard was overcome and fled.

He That Descended Also Ascended

The last post-resurrection appearance was on the Mount of Olives at the time of his ascension. The apostles had apparently returned to Jerusalem, and the Mount of Olives, according to Jesus' instructions to "tarry at Jerusalem." There, the Master had promised, they would be empowered from on high. While they were with him, receiving his final instructions, he was parted from them; the form which they beheld gradually receding into the clouds was received out of their sight.

This was the ideal "ascension" for those who could not understand spirit beings. Through this intentional arrangement of circumstances he was enacting in fleshly body what transpired in the spirit on a plane beyond human understanding. After their begetting by the spirit the apostles could understand what had transpired, and it was from the vantage point of spirit begotten believers that they wrote the New Testament.

Years later Paul also wrote of his post-resurrection experience. *"Last of all he was seen by me also, as of one born before the time."* He was seen of the other apostles as the gardener, as a stranger, as the Crucified One, and so forth. It was not as such that Paul saw him. Paul witnessed Christ as the bride shall one day see him-but Paul saw him as one of premature birth, that is before the time. The Church of the Firstborn are to be changed at their resurrection. Then they will be like him. The Lord might have justly refrained from revealing himself to Paul. But it was necessary for Paul and his work that **all** of the apostles be witnesses to the fact that Christ had not only died but had also risen from the dead. To enable this testimony from Paul, who had not been a part of the other manifestations, our Lord granted him the vision of himself as the Glorified One. He saw him in glory and not in veiled flesh. Thank God that the time is not far off when all who are alive and remain shall be changed in a moment, in the twinkling of an eye, to be like him. All will not be changed in the same instant, but each in his own moment shall be changed instantly. Gradually, passing from death to life, the full number of the elect will be completed and the reign of glory will begin.

Firstfruits Unto God

"Now is Christ risen from the dead, and become the firstfruits of them that slept." Herein is contained the heart of the gospel. Others have been awakened from the sleep of death only to relapse into it again. But our Lord Jesus was the first "born" **from** the dead. He became the "firstfruits" of those that slept. *"He was the first that should rise from the dead."* His resurrection was a resurrection to life-to spiritual perfection. In that he was the **firstfruits** it was implied that others "slept" similarly and others were similarly to come forth in the resurrection. The Lord was preeminently the firstfruits of **all** that slept in death. But he was additionally the firstfruits of the church which is his body. In a larger sense the Christ, head and body, are the firstfruits brought up to life of the entire world. The Apostle James expresses it simply, *"Of his own will begat he us with the Word of Truth, that we should be a kind of firstfruits of his creatures"* (James 1:18).

We see firstfruits in two senses. In the natural world strawberries are the firstfruits in that they come before other fruits in the spring. So the church are firstfruits to God of his creatures-not that they shall all share the same nature but in that they are first in order. Then again we may speak of the first ripe strawberries as the firstfruits of the strawberries. Since the church is the firstfruits of the whole creation, it follows that Christ keeps his place of primacy, not only in the church but also towards all who will ever be raised up fully out of death into the fullness and perfection of life.

The Four Gospels - Part I

The Four Gospels are regarded by many as merely supplementary or corroborative of one another. That they serve this end is not doubted. They do reinforce each other. We do not doubt that to a degree the first three Gospels are written for three groups of mankind: the Jews, the Romans, and the Greeks. But it is the revelation of our Lord in certain distinct relationships that must be viewed as the primary purpose of the Gospels.

A biographer might record the life of a noted man from the viewpoint of his public life, or from that of his private life, and again he might choose to chronicle his domestic life. In each telling of the man's life the writer might select one class of facts, which specially suits his purpose, while omitting other groups of facts. Because the stories were from differing vantage points, the reader would accept the variant circumstances without assuming that any of the stories was imperfect -- because of the restricted portrayals of this noted man's life. Each has its own object. Each therefore has its own peculiar selection of recorded events.

The early church testifies that the four Gospels contain four aspects of the Great Manifestation. Christ is one and the same in each, yet each sets forth a different aspect of Christ. Something of the whole man may be seen in all four records. But on examination we find peculiar aspects given us by each writer. The Word appears differently to men because each one sees (and can see only) with his own measure and from his own standpoint.

How do the Gospel writers view Christ from differing standpoints?

Matthew was a Jew and a publican (Matt. 10:3) who had been an official of the Roman Empire. This was in spite of his birth as an Israelite. In his office as publican he had been accustomed to thinking in terms of the vast kingdom of Rome. He sees our Lord both as a son of Abraham and as a son of David. Matthew connects Jesus with both the seed of Abraham and with the kingdom of David.

Mark was the Apostle's servant. *"They had John [whose surname was Mark] for their minister"* (Acts 13:5). And Paul says of him, *"Take Mark, and bring him with thee; for he is useful to me for ministering"* (2 Tim. 4:11, Asv). This is the man who sees the Lord as a servant. His own service was probably both the result of what he had seen in the Lord and also a means of better enabling him to appreciate the perfection of that blessed ministry.

Luke was apparently a gentile. He was distinguished by Paul as being from those of the circumcision; he was the friend and companion of Paul, the Apostle to the gentiles (Acts 16:11; Col. 4:14; 2 Tim. 4:11; Philemon 24), whose ministry respected neither Jew nor gentile but addressed itself to man as such. Luke saw Christ as the "Son of man," not so much as connected with a kingdom, or as a servant of God, but as one whose sympathies linked him with Adam's fallen and ruined children.

John, who leaned on the bosom of his Lord, sees the Son in the bosom of the Father-not of the world. John saw that Jesus was in the world to redeem mankind and to draw a heavenly minded people to his Father's house.

In each case the holy Spirit used a vessel fitted to a special task. Our Lord knew, even if the future Gospel writers did not, the particular purpose he had in training them as chosen instruments for the song they would soon sing.

Matthew-Son of Abraham

Here the Lord is presented as Jehovah's king. *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee"* (Zech. 9:9 RSV). This prophecy was fulfilled in the twenty-first chapter of Matthew, when Jesus presented himself to the Jews as their king.

Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness (Jer. 23:5,6 RSV).

In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute justice and righteousness... (Jer. 33:15 RSV).

Here the royal genealogy is required from Abraham and David downward. He is presented as he stands in relation to men-in the highest earthly position, the king.

Matthew's first view of our Lord shows him in connection with a certain kingdom. He is not a servant of need, nor the son of man or God. He is the seed of Abraham and the heir of an elect kingdom, as his very opening words make clear. *"The book of the generation of Jesus Christ, the son of David, the son of Abraham"* (Matt. 1:1 xsv). Here he is! He is Heir of a kingdom; the chosen seed. His genealogy is traced through the Israel's kings to Abraham and no further (cf. Matt. 1:2-16).

Luke will traces genealogy to Adam (Luke 3:23-28), but not so Matthew. It is the son of Abraham, whom God here reveals to us. An heir has been promised, and here our Lord is shown to be the one in whom the promise of the kingdom was to be fulfilled (Ps. 89:20-29).

Only in the words of Matthew do we read *"...born king of the Jews"* (Matt. 2:2). Afterwards he relates the immediate effects of the birth of the royal child. To Herod the king it was an alarming event, and so to all Jerusalem with him. To the distant gentiles, who came with gifts, it is a matter of joy and praise (Matt. 2:3-11). In this letter the scene is distinctive. The Lord is shown as the heir, and so it is said of Bethlehem, but noted by none of the other evangelists, *"Out of thee shall come forth a governor, who shall be a shepherd of my people Israel"* (Matt. 2:6; Micah 5:2).

In the following chapter the kingdom of heaven is announced. According to Matthew, John the Baptist comes preaching the "kingdom" saying *"Repent ye; for the kingdom of heaven is at hand"* (Matt. 3:2). But Mark and Luke record that he preached the baptism of repentance for the remission of sins (Mark 1:4; Luke 3:3) -- in substance the same thing, but recorded by a different expression suited to their own vantage point. Here too, Matthew, refers to Isaiah, this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight (Matt. 3:3; Isa. 40:3).

He ends his quotation there, for what remains of the citation does not concern Abraham's seed but rather the outlying gentile world. For this very reason Luke, in his gospel, continues the quotation,

"Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth; and all flesh shall see the salvation of God" (Luke 3:5-6 Rsv).

The temptation comprises the next scene. The kingdoms of the world are set in array before him who received the testimony of the kingdom of heaven. Matthew and Luke both record this because the kingdoms of this world and their glory are a special trial to both the son of Abraham and man as man. Mark and John omit this scene because it is not related to their view of the ministry of the Word. The omission with them is as characteristic as its insertion here. This temptation the heir of the kingdom overcomes, after which he comes himself preaching the kingdom of heaven. "*From that time Jesus began to preach, and to say, Repent for the kingdom of heaven is at hand*" (Matt. 4:17).

The Sermon on the Mount is a still more distinctive scene. Here the Lord unfolds the principles and laws of his kingdom with authority. He begins with the beatitudes and their relationship to the kingdom. Note that not one verse of this discourse is recorded in Mark's Gospel. Matthew, who generally agrees with Mark's Gospel, which had been written earlier, includes details Mark omits whenever the point is connected with the power of the kingdom. To Mark this is irrelevant to the view of service which his Gospel presents.

In the other Gospels it is "the kingdom of God," here it is the "kingdom of heaven." It is an expression occurring thirty-two times in Matthew and never in any other Gospel. "That it might be fulfilled" occurs nine times in Matthew and nowhere else. "That which was spoken" or "it was spoken" occurs fourteen times in Matthew and nowhere else. Notice that the words, "*spoken by Daniel the Prophet,*" in Mark (Mark 13:14) are omitted in all critical texts. It is true that it occurs in Fenton's, Young's Literal, and the Syriac translations, but in no other translations that the writer has examined.

Luke speaks of the blood of the prophets (Luke 11:50), but in Matthew's elucidation of the Gospel he extends the importance of that blood by calling it "righteous" (Matt. 23:35). His subject -- righteousness -- is thus specifically named. The word righteousness occurs frequently in Matthew, scarcely, if ever, in the other Gospels.

When our Lord is questioned by the Pharisees about his disciples "unlawful" actions on the sabbath (Matt. 12:1-7), Matthew records these words, "*Have ye not read what David did*" (Matt. 12:3)? John, on the other hand records this answer, "*My father worketh hitherto and I work*" (John 5:17). When Matthew speaks of the son of David, what David did is a fit reply and characteristic of Christ's position as coming to his kingdom. **His statement "One greater than the temple"** (Matt. 12:6), contains words exactly suited by their authority to the position our Lord occupies in this Gospel as Lord of the kingdom.

When Jesus performed miracles Matthew says the people were amazed because, "*Is not this the Son of David*" (Matt. 12:22, 23)? Luke simply says that the people wondered.

Matthew gives the parables of the kingdom a dominant position. The kingdom of heaven "...is like unto leaven," "...is like a net," "...is like a merchantman seeking goodly pearls." Luke generally introduces his parables more simply, "*A certain man*" did this or that. Matthew says,

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding" (Matt. 22:2, 3).

Luke says "*A certain man made a great supper and bade many*" (Luke 14:16). The parable of the vineyard carries this contrast forward saying in Matthew, "*A certain householder*" (Matt. 21:33), a title of authority and in Luke "*A certain man*" (Luke 20:9, cf. Mark 12:1).

Only in the Gospel of Matthew is the church named. Rejected by Israel, "*He left them, and departed*" (Matt. 16:4). Then from his disciples he receives a confession in reply to which he names his own church (Matt. 16:16-19). In the eighteenth chapter the church is admonished concerning trespasses by brethren (Matt. 18:17). So also when the disciples disputed about positions of authority in the kingdom of heaven (Matt. 18:1). Mark (Mark 9:34) and Luke (Luke 9:46) dispute about their greatness but with no mention of the kingdom. These are but a few examples of the evident nature of the Gospel of Matthew.

Mark-The Servant of God

The second Gospel reveals the Lord as the patient servant and sacrificer for others. He spends and is spent to serve the sons of man. He is the Lord's (that is, Jehovah's) servant. "*Behold, my servant*" (Isa. 42:1); "*Behold, I will bring forth my servant, 'the Branch'*" (Zech 3:8). No genealogy is required and Jesus is presented to us for what he is -- before God (relatively) -- the lowest earthly position, the ideal servant. This is the subject of Mark's Gospel. His is Jehovah's servant immediately entering the ministry without preliminary words.

The first examination of the Gospel does not present the broad distinctions found on the face of the other three. A second look proves it to be just as conclusive and characteristic as the other Gospels. The distinctions of Mark are found in his omissions and additions. From these we note his characteristic view of Christ.

What is missing in the Gospel of Mark? That is:

- no genealogy;
- no miraculous birth;
- no reference to Bethlehem;
- no adoration of the wise men;
- no childhood at Nazareth;
- no subjection to parents;
- no increase in wisdom and stature;
- no reference to his pre-human existence.

On the contrary, Mark begins with service. He touches briefly the service of the Baptist, quoting his testimony that one should follow who would not baptize only with water but with the holy Spirit. Mark then passes without preface to our Lord's own ministry in accordance with his opening statement: "*The beginning of the Gospel of Jesus Christ, the Son of God*" (Mark 1:1). The services here to be rendered can only be rendered by one who rejoices that he is indeed a son of God. This service requires a full understanding that we are not made sons by service but that by sonship we become servants.

Mark refers to no Sermon on the Mount. The laws of the kingdom are out of place for the servant here presented. We have no lengthy discourses and only a few parables.

Service, to Mark, is in the doing rather than in the teaching. Doing and toiling and serving the needy is a humbler work than teaching.

While the authoritative discourses are comparatively few, the details of the service are given far more minutely. Only four parables appear. The sower, the seed which grew secretly, the mustard seed, and the wicked husbandman-and all bear upon service. And the parable which occurs only in Mark (the seed which grew secretly), *"first the blade, then the ear; after that, the full corn in the ear,"* what is this but an encouragement to servants to sow in faith and leave the results to him who only can give the increase.

To continue the omissions there is:

no arraignment of nations;
no sentence passed upon Jerusalem;
no repeated judgments or *"Woe to you"* 's.

Instead, Jesus is presented as sitting opposite the treasure and watching a poor widow (cf. Matt. 21:22,23 and Mark 12:41). He sits as judge because this servant had an eye for service and he spent his life for men without reserve. He could see and appreciate the spending to the last penny.

In the prophecy of the Mount of Olives (cf., Matt. 24,25 and Mark 13) there is no bridegroom receiving the wise and rejecting the foolish virgins. No lord here judges between faithful and unfaithful servants. No king is envisioned enthroned in glory to separate nations on the right hand or on the left. Mark touches only the coming of the "Son of Man." *"Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father"* (Mark 13:32). These words are as peculiar to this Gospel as they are characteristic. Here the Son is seen with glory laid aside. He is clothed in the likeness of man. He is in every recorded action a true servant. Like other servants he awaits another's will, not knowing his Lord's secrets, *"...for the servant knoweth not what his lord doeth"* (John 15:15). As a servant he names himself with other servants. Nor does this touch the truth of his person. This is no contradiction that he is also the *"...Word made flesh..."* What is true of him as a servant does not deny his Lordship. It is another view of the same wondrous, blessed Lord.

In Gethsemane Mark makes no reference to summoning twelve legions of angels, had the master so willed to do. There is no promise spoken from the cross of a place in the kingdom for the dying companion. Such acts or claims are perfectly in place in Matthew but out of purpose and spirit in the Gospel according to Mark.

Even when Mark and Matthew narrate in parallel there are striking differences. Matthew says of the selection of the Twelve that *"These twelve Jesus sent forth, and commanded them, saying, Go not..."* thus, but go thus and so, as with authority (Matt. 10:5,6). Mark says simply, *"He ordained twelve, that they should be with him"* (Mark 3:14). They are regarded as his companions in service, a relationship that they retain throughout this Gospel. It is characteristic that they never call him "Lord" in Mark's account. The word is remarkably omitted till after his resurrection, even in scenes where it occurs in the other accounts. The leper in Matthew says, *"Lord, if thou wilt, thou canst make me clean"* (Matt. 8:2), but we read in Mark that a leper came *"beseeching him ... and saying unto him, If thou wilt, thou canst make me clean"* (Mark 1:40). Similarly the accounts of the Last Supper differ (Matt. 26:22; Mark 14:19), Mark avoided referring to the Lordship of Jesus: *"They began to be sorrowful and to say unto him one by one, Is it I?"*

In the case of the dumb child, the father cries out, *"Lord, I believe, help thou mine unbelief"* (Mark 9:24). The Authorized Version uses the word "Lord" inserted here in Mark. It is omitted by the *Diaglott, Numeric, Sinaiticus, Alexandrinus, Vaticanus, and the Ephraemi*. Also, Alford,

Lachman, Tischendorf, Tregelles, Weiss, Westcott & Hort, Rotherham, the R.V Syriac, Young's Literal, 20th Century, Aramaic Gospels, Darby, Farrar Fenton, Weymouth, and Moffatt agree in its exclusion.

The Syrophenician woman also uses the word "Lord" addressing Jesus (Mark 7:28), but scholars seem agreed that the word should be translated "sir as it appears in the *Diaglott*. In keeping with this idea we notice that in the storm (Matt. 8:25) the disciples cried "*Lord save us*" but Mark simply omits the word "Lord." Is this chance? Surely, if a sparrow cannot fall to earth without being marked, a title of the beloved Son is not dropped from a Gospel without the Father's knowledge. The omission or change is like the form of his ancient Word, now speaking of *Elohim*, now of *El Shaddai*, now of *Jehovah*; suiting his titles to the matter at hand and his own relation to it as Creator, Protector, or God in Covenant.

A distinguishing feature of Mark his use of the word "forthwith." The word is translated from the original as "forthwith," "immediately," and "straightway." It is used twenty-six times of the Lord and his acts (*eutheos*). It denotes action.

We find in Mark details of Jesus' service recorded nowhere else. For example, in the case of the little children brought that he might teach them it is only here that we read, "*He took them up in his arms and blessed them*" (cf. Mark 10:13-16; Matt. 19:13-15). In Mark only do we hear that Peter's wife's mother was taken by her hand and lifted up (Mark 1:31; Luke 4:38,39).

This Gospel also pays attention to the "looks" of Jesus, and in those scenes in which the other evangelists remain silent. When they watched him on the Sabbath, whether he would heal or not, we read: "*When he had looked round about them with anger*" (Mark 3:5; Matt. 12:13). Was there nothing in such a look? Surely, the look is not recorded for no reason. There is no small ministry in a single look, be it a look of grief, of love, or of anger. It may speak what cannot be otherwise expressed, imparting confidence and peace beyond the tones of speech. It speaks truly; hence its deep power.

Peter is especially and affectionately mentioned in Mark, when after the resurrection a message is sent by the women to the disciples. The angels say, "*Go tell his disciples*" (Matt 28:7), but only in Mark is it written "*Tell his disciples -- and Peter*" (Mark 16:7). Peter more than the others needed a special word. So, above the rest he is remembered. Thus the great servant spoke a word in season. For, "*He spake,*" as Mark tells us (and the words are peculiar to this Gospel) "...as *they were able to hear it*" (Mark 4:33).

Also unique to this Gospel are the recorded "intrusions" upon his rest, and indeed under all circumstances. He was so completely at the disposal of others that he "*had no leisure so much as to eat*" (Mark 3:20; Mark 6:31) because the multitude came together and it was not in the heart of that blessed Servant to deny himself to them.

When the disciples returned from their mission they gathered together with him. Jesus said (the words occur only here) "*Come ye apart unto a desert place and rest awhile*" (Mark 6:31). How easily he shows them not only his tender sympathy for them but also how important it is for those who serve others to take their rest. They departed into a desert place privately. Scarcely had they reached their destination than "*the people ran afoot thither, and came together unto him.*" Immediately Jesus allowed the intrusion. He sought to be alone but he rose to teach and (because it was a desert place and they were faint) to feed them. He made his own ease give place to the needs of the people. Then, remembering his weary disciples, he sent them ahead to the other side

while he sent away the people. Sleeping or waking he lived for others. If others needed him, he was their servant, *"always girded,"* ever ready to do them good.

In this Gospel more than in the others Jesus throws a veil of secrecy over his acts. The blind man whom he had taken out of town after healing his vision Jesus told to tell no one. When he went to the borders of Tyre and Sidon, he *"entered into an house, and would have no man know it"* (Mark 7:24).

Only Mark tells us that when he was led out to suffer they bore him. First we read, *"They led him out to crucify him,"* but he seems to have fainted under the burden, for soon they *"compelled"* another to bear his cross, and Mark tells us, *"They bear him"* [Greek word *phero*, "to carry," "bring"].

The sense of the cross as a part of service is evident throughout this Gospel. Mark in the account of the rich young man adds, *"...and take up thy cross"* (Mark 10:21; Matt. 19:21; Luke 18:22). The Servant, though he has made himself poor, does not feel less of the cross which remains to be carried. Again, our Lord answers to Peter's profession, *"We have left all, and followed thee,"* the words which Mark alone records of the cross: *"...he shall receive an hundred fold now in this time ... with persecution"* (Mark 10:30; Matt. 19:29; Luke 18:30). Service is sacrifice throughout. As the ox is strong to labor, so is the chosen victim for the Lord's sacrificial altar, as illustrated by all the Old Testament types.

- G. E. Lodge

The Four Gospels - Part II

The first two Gospels, Matthew and Mark, have been considered in the first part of this series. We continue with:

Luke-The Son of Man

Here Jesus appears as Jehovah's **man**. "*Behold the man whose name is the Branch*" (Zech. 6:12). This Gospel's genealogy extends to Adam and Jesus is presented as what he is before man (intrinsically)-that is, the ideal man. In this text Jesus is the "Branch" growing up out of his place. This is the characteristic of Luke's Gospel. This "growing up" forms the subject of the earlier and separate portion of the Gospel and brings to light the perfections of Christ as the "perfect man."

Mark and Luke write distinctly differently. Mark culls his view of the Lord from nice details, each comparatively trifling in isolation but affording a picture of full character and distinction in summation. By contrast, Luke writes broadly and plainly. His memoirs are of the Son of Man, whom he shows as the ideal man. And by this portrayal he is linked not only to a certain kingdom but also to all the sons of Adam. Here is man! According to God, that is. He is the pattern of man for all men to follow: through whom all other men are to be blessed; through him God is to be glorified. He is seen not only in moral perfection but as enduring all sufferings as well as experiencing the honors, which according to God's purpose are the heritage of the sons of men.

Luke's preface is characteristic. He begins his address to a friend, Theophilus (Luke 1:1-4). Human affection is openly displayed from the outset. A man is to be described, and the writer intends to draw his friend to the subject by the cords of a man (Hos. 11:4). This evangelist, and this one alone, refers to his own personal knowledge of the subject: "*Having had perfect understanding of all things from the very first.*" He brings a human point of view to his record, one which is in keeping with the view of Christ which this Gospel presents.

The first chapter begins like a storybook: "*There was in the days of Herod the king a certain priest*" (Luke 1:5). As it proceeds we are introduced to human relationships and sympathies unlike anything in the other Gospels, with the circumstances of the birth and infancy of the holy child and of him who was to be his forerunner.

Here, and here only, do we find the three inspired songs which speak of God's mercy to the gentiles as well as to the Jews. For ages the songs have been the chosen utterance of the church taken from all nations. Here Mary sings:

"He hath put down the mighty from their seat, and hath exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away" (Luke 1:53).

Here the priest looks beyond Israel, and while speaking of "*salvation to his people*" adds, "*to give light unto them that sit in darkness and in the shadow of death*" (Luke 1:77,79). While the aged Simeon, ready to depart in peace, his eyes had seen God's salvation, cannot but add that salvation was "*prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel*" (Luke 2:31,32).

The second chapter is as distinctive. Commencing with facts beyond the limits of the elect people, Luke notices that "*in those days, there went out a decree from Caesar Augustus, that all*

the world should be taxed." Next follows the going up of Joseph and Mary to be taxed. Distinctive too is the angelic message to the watching shepherds. In Matthew the wise men from the East may inquire for "*One who is born King of the Jews,*" but in Luke the angel says:

Fear not: for, behold, I bring you glad tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord (Luke 2:10,11).

Following is the story of his infancy and how the "*child grew,*" and how "*the grace of God was on him*" (Luke 2:40). We hear of his journey to Jerusalem at age twelve and how he was subject to them and increased in wisdom and stature before God (Luke 2:42-52). These points are peculiar to this Gospel, and they mark our Lord as a man. He personally entered man's condition, joined himself to us in birth, in childhood, and in youth. By being a man he learned to bring man nearer to God through himself.

The following chapter records the story of John the Baptist. It begins with a look at the worldly rulers because rulers are the key to the state of their subjects (Luke 3:1-20). Tiberius Caesar rules, Pontius Pilate governs Judea, while Herod is tetrarch of Galilee and Philip of Ituraea, Lysanias of Abilene. We learn further (and not without cause) that two men are named as high priests from among the elect of God. Two high priests in Israel! What a tale this told of the fall of the elect people. They had become so mixed with the world that where God had appointed one high priest, the gentiles could now make many. They changed at the will of the conquerors and it is supposed that the office had become annual, and that these two occupying it by turns each might be said to be the high priest.

In Matthew, John comes preaching the "kingdom of heaven." Here he preaches "*repentance for the remission of sins,*" after which the evangelist quotes the prophet to show how in this act God was opening the door so that all flesh could see his salvation (Luke 3:3,6; Isa. 40:3). Here only is the preaching of the Baptist to men of every grade recorded. Only in Luke do we read of the people, the publicans, and the soldiers who each asked him "*What shall we do?*" All such inquiries are answered with a special word to each because man as man, whether he be a soldier or a publican, is the object which the holy Spirit here presents to our view (Luke 3:10,12,14).

Luke's reference to the Lord's baptism is also unique. "*When all the people were baptized, it came to pass that Jesus also being baptized and praying, the heavens were opened*" (Luke 3:21). Here he is linked with "all people," and it is specially noted that having been baptized as a man, in expression of his dependence upon God, he was found praying. Another fact recorded only here is that "*Jesus now began to be about thirty years of age*" (Luke 3:23). Not only is this point interesting in connection with his manhood, but also as a priest. It was the thirtieth year in which a Jewish priest entered upon his office (Num. 4:3). In this Gospel the genealogy is given at his baptism and not at his birth. It is his mother's line and it is traced to Adam. Our Lord was the second Adam who came to give everlasting life to mankind.

Luke's account of the opening days of Jesus' ministry also differs from Matthew and Mark. They note that "*Jesus went into Galilee and began to preach.*" But Luke gives particulars-all of which are characteristic- "*He came to Nazareth where he had been brought up,*" presumably from about his third to his thirtieth year. Then in the synagogue on the sabbath day, he rose and read a Scripture descriptive of himself as the anointed man:

"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" (Luke 4:16-20).

All of this is in keeping here. More of the discourse follows, in which Jesus shows that his course of action agrees with that of the ancient prophets. He speaks of Elijah the Prophet and of Elisha, as being sent, one to Sarepta, a city of Sidon unto a woman that was a widow, the other to Naaman the Syrian, that is to two gentiles. Then he mentions that *"no prophet is accepted in his own country"* (Luke 4:24,27), implying that even though the Jews would reject him he would find acceptance among the poor widows and lepers of the gentiles. In the mission of the Twelve, Matthew records special directions of a certain outward kingdom. In Luke he simply says, *"He sent them forth to preach, and they departed preaching the Gospel everywhere"* (Luke 9:6; Matt. 10:5,7).

Luke alone tells us of the impetuosity of James and John who wished to call down fire upon those who did not want to receive him.

Luke most regularly mentions Jesus' praying, for the man Jesus continually exercised the grace of true dependence upon the Father. He prayed at his baptism (Luke 3:2 1). He prayed when he cleansed the leper (Luke 5:12, 16). His choice of the Twelve followed a night of ceaseless prayer (Luke 6:12, 13). Peter's famous confession followed a prayer by Jesus (Luke 9:18). Only Luke informs us that the transfiguration occurred while Jesus prayed (Luke 9:29). The disciples requested that he teach them to pray (Luke 11:1-4). Only here do we find the words to Peter that Jesus prayed on Peter's behalf (Luke 22:32).

These points are not only instructive about Jesus as a man, they instruct men on their behavior while still in the flesh. Every event should be an occasion of renewed communion with God in prayer, whether it be baptism, ministering, social intercourse, choice of class servants, or hours of rest.

Luke specially notes Jesus' sympathy for man, pointing out the incidents which touch the human heart. He speaks of the only son of the widow of Nain (Luke 7:11-16). Jesus had known a mother's love, and he had compassion on the widow of this story. When he had raised her son he delivered the youth to his mother. Many other instances show lessons about the social life of the time. Jesus sat down to meat, using these occasions to instruct others.

The parable of the Rich Man and Lazarus is peculiar to Luke, in which we have a figure of the Jew and gentile. Luke alone gives the parable of the good Samaritan and notes that the one leper who returned to give thanks to God was a Samaritan (Luke 17:15, 18). Here is the only allusion to the times of the gentiles (Luke 21:24). Here is the only reference by its gentile name "Calvary" to the place of crucifixion. All the other Gospels call it Golgotha (Luke 23:33; Matt. 27:33; Mark 15:22; John 19:17). Only here is the angel strengthening him, and only here is the mention of the bloody sweat (Luke 22:43, 44). Here alone the rebuke to Judas, *"betrayest thou the Son of Man with a kiss"* (Luke 22:48)? Here only are found Jesus' words to the dying thief on the cross and his commendation of his spirit into the hands of his Father (Luke 23:43,46). So here, only, after his resurrection does he eat with men *"a piece of broiled fish and of an honeycomb"* (Luke 24:42,43).

John-The Son of God

Here Jesus is presented as the Son of God. *"I saw, and bore record that this is the Son of God"* (John 1:34). Compare Isaiah's declaration: *"In that day shall Jehovah's Branch [that is, Messiah] be beautiful and glorious"* (Isa. 4:2). Hence no genealogy is required. Jesus is presented for what he is in the eyes of God (intrinsically) the Only Begotten Son. This is the characteristic of John's Gospel.

Our purpose is to indicate rather than to explore the subject. We will attempt to demonstrate this Gospel's special purpose rather than to explore its depths. Here, as in Ezekiel's vision, we come to waters to swim in, like a river that cannot be passed over (Ezek. 47:5).

John omits Jesus' birth and begins the record before the worlds were made. Though all things were made by him, and despite his high office, he was made flesh and dwelt among us. Here is no Lord of the Kingdom but the Light of men. Instead of seeing a servant we behold him who made all things. Instead of a man subjected to the powers of this world, it is the Only Begotten Son, who is in the bosom of the Father, who reveals his image and gives to those who receive him the power or right to become the sons of God (John 1:12).

The notice paid to the Baptist is also characteristic. The other Gospels show John in connection with the earthly relationships of our Lord. Jesus is the Light and John is a lamp. John is burning and shining but his light is destined to be extinguished as soon as the Light of heaven shall come (John 5:33-35, *Diaglott*). Jesus is the Word, and John is the voice (John 1:23). The Word is the "sense" and the voice is the "sound." The word which has been received abides in the human heart after the voice passes away. Having communicated the word the voice has done its work. Its use is as a witness, and this being accomplished, the word remains while the witnessing voice is content, and **should be content**, to be forgotten. Matthew portrays a Baptist preaching a coming kingdom while Luke emphasizes repentance. Here, in the Gospel of John, the Baptist is seen as the witness to the Light so that all men might believe through his witness and be brought to the light (John 1:7). "*I saw and bear record that this is the Son of God*" (John 1:34) and, "*Behold the Lamb of God*" (John 1:36). John did not know Jesus as the Son of God until he saw the spirit descending and remaining upon him (John 1:33-34). John did not know him in his official character as Messiah.

No word is said of the temptation or of the apprehension of the cross. No Garden agonies are detailed nor is the glory of the Transfiguration retold. Instead of his grief John portrays a Jesus occupied in comforting his disciples (John 14:26). And if for a moment we see the trouble in his heart because of the one of his own who would betray him (John 13:21), it is only as a passing storm which reveals by its contrast the depth and quiet of the peace which remained within him. Instead of weakness and agony in the Garden, John shows us the power which appalled his adversaries.

"He went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he ... As soon then as he had said unto them, I am he, they went backward, and fell to the ground" (John 18:4-6).

Instead of seeking sympathy from his disciples he is seen to possess and exercise the power to protect them. "*If therefore ye seek me, let these go their way*" (John 18:8). He stands as one from whom no one can take his life-unless it pleased him to lay that life down. On the cross his own words seal a sufficient witness to the full accomplishment of his perfect work: "*It is finished.*"

The Common Witness

What lies in common among the four evangelists? Not his birth, not his baptism, not his fasting, nor his transfiguration: but the cross, the resurrection, the sufferings of Christ, and the glory that should follow.

Of the countless acts performed and the myriad of words spoken, it is his death and resurrection which are the great subjects of common testimony.

In all the Gospels, Jesus is betrayed by one and denied by another of his disciples. In all he is judged by priests, scribes, and elders. In all he is condemned by Pilate, the great of this world. In all Barabbas, the seditious prisoner, is preferred before Jesus. In all he is crucified and numbered with the transgressors. In all he is stripped and his raiment parted among the soldiers. In all a grave is prepared for him by others. In all he rises and as risen speaks and walks with his disciples. Jesus and his resurrection is the theme of all early teachings of his followers (Acts 4:2). Paul adds his testimony: *"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scripture"* (1 Cor. 15:3,4).

*We find redemption's story is the theme,
-- How guiltless blood, for guilty men was shed.
How He, who bore in heaven, the second name
--Had nowhere on the earth to lay his head
- Robert Bums*

All this and more was foretold by the Prophets. In these and all instances God fulfilled his Word with the utmost literality and precision.

If the prophecies of his shame were literally fulfilled, shall the predictions of his glory be set aside as vague and shadowy? If the cross on which he hung was a reality, shall the throne which he shall inherit be a figure of speech? If the sufferings which he endured were real, shall the glory which is to follow be an empty vision or an idle dream? Surely, if any portion of prophecy were to be figuratively expounded it should be the portion which told of the shame and sorrow and sufferings of the Son of God. If we believe that God *"spared not his own son but delivered him up for us all,"* we can believe all the promises of God in him for us.

- G. E. Lodge

"Adoration"

Adoration is devout meditation on what Jehovah is ... the praise of the divine perfection. Thanksgiving is delighted meditation on what the Lord has done for us, or others. Praise for his mercies. There is a gracefulness and majesty in habitual gratitude. It is pleasant. It is the full heart, the praising disposition that makes that life blessed.

Thanksgiving, like water, must flow from a full spring. The best way to secure it is to fill the mind with worthy themes. They who have accustomed themselves to walk on lofty levels within sight of the majesty of God and beside the cataract of redemptive love have as their haunts alpine heights, not valley paths, nor the streets of a city. Their sanctuary is spacious. Their feet are often found on Calvary's hill. The light of the "cross" shines about them, and the sight of the dying Savior awes them into tremulous love.

I thank him for pleasures received through my senses-for the glory of thunder, for the magnificence of music, the singing of birds, and laughter of children. I thank him for the pleasures of sight for the delights through color, for the awe of the sunset, the beauty of flowers, the smile of friendship, the look of love, for the changing beauty of the clouds, for the wild roses in the hedges, for the form and beauty of birds, for leaves on the trees, and the scent of flowers.

But what shall we say when we think of our redemption and of the hope of life to come? What does it mean? That I am a member of Christ, and a child of God, that Christ loved me and gave himself for me, that there is a pardon for all my sins, that I have means of grace and the hope of glory. What can I say to all this, but

Praise the Lord O my soul, and forget not all his benefits: Who forgiveth all my sin and healeth all my diseases. Who saveth thy life from destruction and crowneth thee with lovingkindness.

- Selected

"A Christian is not a man who never goes wrong, but a man who is enabled to repent and pick himself up and begin over again after each stumble..." - C.S. Lewis

Annual Report of the Pastoral Bible Institute

It is a privilege to publish the 71st annual report of the Board of Directors to the members and readers of the Herald and to give an accounting to you of the Institute's activities during the past fiscal year.

We, the board and the editors of the Herald wish to thank all of you for your encouraging support and prayers on behalf of our joint efforts to continue the mission and purpose of the association. Alone, both your efforts and ours would be unfruitful. But together, as a body, and by God's grace, he will give the increase. *"Lo, I am with you always ... even until the end of the age"* (Matt. 28:20).

Not all was smooth and easy. But we trust that the heat of hardship is permitted, as it were, for the Lord to develop our character and to purge each of self and thus to bring out the peaceable fruits of righteousness without which it is impossible to please God or to enter the kingdom as victors-or to be joint heirs with Christ the righteous judge and prince of peace who will bless all peoples. Without the fully ripe fruit mentioned in Gal. 5:22-26 which will lead us to our desired goal-Christlikeness; without this likeness how can we hope to be his companion, his friend, his faithful bride, his body and help-mate? *"If we live by the spirit, by the spirit also let us be guided. Let us not become vainglorious, challenging one another, envying one another"* (Gal. 5:25-26).

Rather, as Weymouth translates the text, let us *"...carry one another's burdens, and so fulfill the law of Christ"* (Gal. 6:2-3). *"For if any one thinks himself to be somebody when he is nobody, he is deluding [fooling] himself"* (Gal. 6:10). *"He who sows for his lower nature will from that nature reap destruction; but he who sows for the spirit will from that reap life eternal"* *"Let us not lose heart in doing what is right; for in due time we shall reap a harvest, if we do not faint."* *"So then, as we have opportunity, let us do good to all, and, especially to the household of faith."* If we are faithful unto death we are promised a crown of life. Thus, even we who were called, may realize the purpose of our call by God; even joint heirship with our beloved Lord!

for the Directors
L. Petran,
Secretary -Treasurer

FINANCIAL STATEMENTS
FISCAL YEAR ENDED APRIL 30, 1989
(1) Balance Sheet as of April 30, 1989

Assets

Cash on hand		\$ 7,315.18
U. S. Treasury Bills		95,981.61
M & I Partnership Savings Account		5,056.18
Accounts Receivable		86.00
Interest Receivable		2,173.52
Prepaid Expense		454.15
Inventory:		
Divine Plan	\$ 67.00	
J. T. Read Tapes	\$1,237.50	
Miscellaneous Items	\$ 117.90	
Total Inventory	\$1,422.40	<u>1,422.40</u>

Fixed Assets

Office Equipment	13,539.32	
Accumulated Depreciation	<u>9,422.00</u>	
Total Equipment	4,117.32	
PBI Library	3,000.00	<u>3,000.00</u>
Total Assets		<u>\$119,337.02</u>

Liabilities

Berean Bible Institute, Australia	\$178.00	
Herald Subscriptions Paid in Advance	<u>\$1,150.00</u>	
Total	\$1,328.00	<u>\$ 1,328.00</u>
Net Worth (as per analysis below)		<u>\$118,009.02</u>

(2) Statement of Income and Expense and Analysis of Net Worth
Fiscal Year Ended April 30, 1989

Income

Contributions		\$20,042.61
Herald Subscriptions		7,810.00
Legacies		10,350.00
Interest Earned		<u>7,149.06</u>
Herald Gift Subscriptions		243.90
PBI New Members		25.00
Total Income		\$45,620.57

Operating Expense

Pilgrim Expense		\$ 5,712.80
Herald Expense		7,775.63
Office Staff		17,000.00
Free literature and Herald Subscriptions		1,127.30
Administrative and Office Expense		1,169.17
Office Rent & Utilities		3,346.04
Depreciation of Office Equipment		2,702.00
Booklets, Newsletters, Advertising		3,701.01
Library		<u>166.84</u>
Total Operating Expense		42,700.79
Net Gain for Fiscal Year Ended April 30, 1989		\$ 2,919.78
Net Worth, May 1, 1988		<u>115,089.24</u>
Net Worth, April 30, 1989 (as per Balance Sheet above)		\$118,009.02

The Annual Meeting

On June 3, 1989 we assembled at the Pastoral Bible Institute, at 4454 S 14th Street, Milwaukee, Wi for the sixty ninth Annual Meeting of the membership. After prayer Br. Thomassen was selected as chairman of the meeting and Br. B. Kuehmichel was selected as meeting secretary.

The minutes of the previous meeting were read and approved. The Director's report and its attending financial statements were presented. [These are presented in full on page 18 of the July-August 1989 issue of the Herald.] In answer to questions about Institute assets it was noted that the U.S. Government securities have generally provided the necessary income to continue the pilgrim service.

The names of deceased members were read, as were the names of new institute members. Sr. Arlene Jones and Br. Ted Bose were appointed tellers for the election of Directors. While the ballots were tallied the members joined together in prayer for brethren in spiritual need, hymns of praise and the sharing of personal testimonies of God's power in their life.

The names of those brethren elected as directors were read at the conclusion of the count: C. Czohara, A. Gonczewski, A. Jarmola, P.J. Pazucha, L. Petran, T. M. Thomassen, J. B. Webster.

Discussion was brought forward on the publication of the Herald, the Institute book and tape library and other matters related to the continuing operation of the Institute. The meeting closed with prayer and the members fellowshiped together for the balance of the day.

The new board met following the Annual Meeting. Among those actions taken was the election of officers whose names follow: T .M. Thomassen, Chairman; A. Jarmola, Vice-Chairman; P.J. Pazucha, Secretary; L. Petran, Treasurer.

Editorial Committee: A.L. Jones, M. Knapp, B. Kuehmichel, P.J. Pazucha, W. Scheel.

On the fourth of June the members assembled with the Milwaukee Bible Students Ecclesia in convention.

Heaven

The great company (Rev. 7:9) are made to feel their "failure" by the fierceness of judgment sorrows and they come thus to a better mind. By the depths of their penitence and by the sorrowful earnestness of their seeking unto Jesus in their last extremity they obtain forgiveness and are admitted into heaven. Ashamed for a time as to their unfaithfulness and though having lost their place among the crowned ones, the elder (Rev. 7:14) explains that they are permitted to stand before the throne (Rev. 7:15). They are made servants in God's house. A few observations are in order in connection with this scene from the Revelation of Jesus Christ.

They are in heaven. This is a great thing to say of anyone. It is to enjoy a state beside which all other exaltations, honors, and glories which this world may bestow shrinks into nothingness. "Oh, if I could only get to heaven," is often the highest thought of the noblest and purest hearts. This goal of pious longing these palm bearers have reached.

They are where the golden crowned elders and glorious living ones are. They are where the holy angels surround them in serried ranks of glory upon glory. They are where the almighty throne is located, where God is, and where the Lamb himself shows himself in all his sublime kindness and power. They are where the pure worship of God ascends forever in the presence of the eternal Deity, and the Amens to every strain of adoration come in from principalities and powers.

They are in heaven! True, they have no crowns, no thrones, no dominions. They stand while others sit, and serve while others reign. True, they come in after all the places of the Firstborn are filled. But still they are in heaven. Bright, beautiful, lovely, untainted, imperishable heaven.

And yet this is only a lesser part of heaven. There are higher dignities and sublimer joys. As glorious crowns exceed palm branches, as kings are above servants, and sitting in a throne is greater than standing before one, and being a "pillar in the temple" is beyond that of serving in it, even so is the heavenly state of "him that overcomes" greater than that of these palm-bearers.

It is something to have one's name introduced to the favorable consideration of kings and great men of this earth, and the higher the dignity of the one who presents, the sublimer is the honor. The overcomers are to be confessed before the Father, and his holy angels, and there is a blessedness in this promise beyond what we might on first hearing suppose.

It means that the very son of God, to whom all authority in heaven and earth has been given, proposes to present these overcomers to the eternal Father as his acknowledged friends, for whom he vouches and for whom he stands, as candidates for enthronement amid the principedoms and sublime fellowships among the heavenly powers.

Written about 1865
by *J.A. Seiss*

INTERESTING ITEMS

There is no end to the possibility of a Spirit-filled life, for there is an abundant provision. *"Everything shall live whithersoever the river cometh"*, (cf. Ezek. 47). Once deny that God can answer prayer, and he is degraded into a being less than his universe, a prisoner in the heart of his own creation.

- G. Campbell Morgan

Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name.

Must I be borne to Paradise,
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

- Hymns of Dawn

The Importance of Little Things

There is no act however trivial that does not have its train of circumstances for good or evil. It was a trifling incident that introduced the writer to present *truth-The Divine Plan of the Ages*-over half a century ago. But it was not by chance. It was one of the *"all things"* that *"work together for good to them that love God."* It was an act of providence on the part of my heavenly Father, to fulfill the quest for the *"pearl of great price."*

Everything-no matter how minute, that affects character deserves careful study, and these things, which we have looked down upon as beneath our notice, have so often proved stronger than our good resolutions. It is true that these little things take us unaware. But we should cultivate-by the help of God's grace-such self control that sudden rushes will never find us unprepared.

The observance of little things is the secret of real character development. Major troubles often develop through minor misunderstandings. Never let your thoughts dwell on a matter over which another has made you pour! If you do, it will develop all out of proportion. Peace cannot be maintained while the heart and mind are in a turbid state. The daily round, the common task, is under Divine inspection. *"He that is faithful in that which is least is faithful also in much."* All through life we are either helping or hindering others. The time in which we can labor and assist one another is rapidly passing away. Opportunities of doing good are not to be recalled at will. If not seized upon at the moment, they are gone forever. Therefore -- *"Whatsoever thy hand findeth to do, do it with thy might."* Do it now! *"The night is far spent -- the day is at hand."*

- Augustine Hardwick

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase:
To added affliction he addeth his mercy,
To multiplied trials, his multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

His love has no limit, his grace has no measure,
His power no boundary known unto men;
For out of his infinite riches in Jesus
He giveth and giveth and giveth again.

How high is his love? It is high as the heavens.
As high as the throne of his glory must be;
And yet from that height he hath stooped to redeem us --
He so loved the world and he so loved me.

Saul's life of fellowship began when he said, "*What shall I do, Lord?*" That is the secret. To "*hold fast the head,*" is to obey Christ through the spirit. To follow the Spirit is to be subject to the Lord Jesus in all things. The Spirit will never impose that obedience on the members, but they who live by the anointing will always, instinctively and gladly, subject themselves to Christ.

-Watchman Nee

We must leave the earth or heaven will never be ours. Our arms are not long enough to reach heaven while we hold on with one hand to earth.

A Lord's Day Offering

I offer thee:
Every heart's throb, they are thine;
Every human tie of mine;
Every joy and every pain;
Every act of mind or brain --
My blessed God!
Every hope and every fear;
Every smile and every tear;
Every song and hymn,
Laudamus Te.

Take them all, my blessed Lord,
Bind them with thy secret cord;
Glorify thyself in me,
Adored One!
Multiply them by thy Word;
Strengthen, bless, increase my Lord
Of perfect love!
Thou First and Last!

An Explanation of the Words Eternal and Eternity As Used In The Old Testament

The English words "eternal" and "eternity" are defined in ways foreign to the Hebrew way of thinking. When God spoke through the Hebrew Prophets his words were recorded in the Scriptures. The language used was variously Hebrew, Chaldee, and Aramaic, but in any case they were languages in which the syntax (or method of putting words together in phrases and sentences) differed greatly from the laws applied to western languages. For example, Hebrew has no past, present or future tenses; it uses instead perfect, imperfect, and participle. It is in fact very difficult, if not impossible, to accurately translate the thought expressed idiomatically in one language into an idiomatic expression in another language.

Here are a few examples of the differences before we turn specifically to the words eternal and eternity.

Genesis 17:16 *"And I will bless her, and give thee a son also of her; Yea, I will bless her..."*

In Hebrew it reads, *"And I have blessed her, and also have given from her to you a son, Yea, I have blessed her..."* [It should be noted, however, that at this time Sarah had not yet even conceived.]

John 17:4 (Jesus words) *"I have finished the work thou gavest me to do."*

This of course is not as it appears, because his work was finished when he breathed his last breath on the cross. But he spoke in advance of the event the words that his father had given him to speak. He spoke with authority, using the Hebrew perfect tense.

Here are a few other examples: Genesis 5:32 *"And Noah was 500 years old."*

"And Noah was a son of 500 years." [In Hebrew]

Genesis 17:17 *"...Shall a child be born unto him that is a hundred years old? And shall Sarah that is 90 years old bear?"*

"To a son of 100 years be born? And Sarah a daughter of 90 years shall bear?" [In Hebrew]

In other words they are sons and daughters of their own parents particular years, or better, they were sons and daughters of their years' experiences.

"How old are you?" Pharaoh asked Jacob (Gen. 47:8), and Jacob said unto Pharaoh, *...the days of the years of my camps (journeys) are 130 years; few and evil have been the days of the years of my life and they have not reached the days of the years of my fathers in the days of their camps (journeys).*

Note: Jacob tells his age, but also must tell the experiences of that age because he cannot separate them.

When the Scriptures say, *"Thou shalt honor the hoar head,"* it is because the experiences of the years have made it so. In Genesis (Gen. 15:15) we read *"You shall be buried in a good old age."*

In Hebrew it reads, *"You shall be buried in good grey hair"* (cf. Gen. 25:8; Judges 8:32; Ruth 4:15; 1 Chron. 29:28; Ps. 92:14). To God, the experiences of the years are of more value than the years (James 4:14).

Before leaving this introduction we note that the work of a translator is to translate a word, sentence, or a whole work (in a most direct way) into another language. The translator may not interpret. It is the work of the student of Scripture to get the suggestive emotional content or significance of a word or sentence. To avoid being entirely dependent upon the translator, look at the root of the words from which the two words "eternal" and "eternity" were taken.

Disagree With Context

When reading the Scriptures it becomes evident that the words "eternal," "eternity," and "everlasting" do not always agree with the context in which these English words sometimes appear. This has troubled the writer for some years and sets the purpose of this study: to better discern the contextual importance of the Word of God. Referring to *Strong's Exhaustive Concordance*, we begin by looking up these words (#'s SH5956, SH5957, SH5769, respectively), of which all the root meanings are "hidden" or "concealed." The reader would find similar renderings in *Young's Analytical Concordance of the Bible*.

'Olam, is a word translated as "eternal" (Isa 60:15), "everlasting, age-lasting, blind, secret, hide, young man, maiden, age, damsel, virgin, dissemblers, of old, world, stripling" and others. This Hebrew word, *'olam or alam*, has one primary meaning, that is, "to conceal" or "to hide." Therefore, when the word *'olam* is used in other Hebrew words it alters the meaning of the word or thought and suggests a new meaning: necessitating careful attention to the context.

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (Isa. 60:15). This chapter deals with the church, those *"whose names are written in heaven."* God will make her (who has faithfully suffered as Jesus suffered) an *"eternal [hidden] excellency,"* a glory that cannot be evaluated. No one knows exactly **when** God will do this, nor is it known who the members are that comprise this blessed and glorious creation. Only God knows. This is because he has made her for the son of his love. *"But as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him"* (1 Cor. 2:9).

"The LORD hath sworn, and will not repent, Thou art a priest for ever [olam: concealed] after the order of Melchizedek" (Ps. 110:4). What is really known about the "order" or manner of Melchizedek? We must answer from Scripture, where only three references to the man exist (Gen. 14:18-20; Heb. 5:6-10; 7:1-21). It is known that Christ Jesus our Lord was made of the seed of David according to the flesh and declared the Son of God with power by the resurrection of the dead, and when he ascended on high, he became a priest forever [hidden] after the manner of Melchizedek. Of Melchizedek Paul concludes *"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing"*(5:11). The Letter to the Hebrews reveals quite a bit about our Lord Jesus, but it requires the spirit of the Lord and much meditation to understand the content of his words. Yet, when we comprehend anything of God's Word, it is still as through a darkened glass (1 Cor. 13:12) because it is concealed.

"...and desire shall fail: because man goeth to his long home [olam], and the mourners go about the streets" (Eccl. 12:5). The word "long" (*'olam*) home is translated elsewhere "eternal home" and "home of eternity." We prefer the words "long home" because there will be a resurrection of

all that are in their graves. How long is that home? No one really knows the time of the resurrection. It is hidden from us, as the word *'olam*, indicates.

"But if I say thus unto the young ['olam] man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away" (1 Sam 20:22). The word *'olam* for "young" man reveals that the potential of the youth is yet hidden, but the experiences of the years will manifest his character or manhood.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old [*'olam*] (Isa. 63:9).

None of us realize the love, mercy and patience God had for his rebellious and stiff necked people (Exod. 32:9 & Deut. 9:7), nor how many days of old he was afflicted with their afflictions.

It is interesting to note how the same word (*'olam*) is translated both "young" (1 Sam 20:22) and "old" (Isa. 63:9) because the thoughts are veiled. By contrast the word "young" is translated from the word *n' ar* and the word "old" from *zagen* when the thought has been clearly revealed to David that God cares for his own: *"I have been young [n'ar], and now am old [zagen]; yet have I not seen the righteous forsaken, nor his seed begging bread"* (Ps. 37:25). How surprisingly refreshing to learn the preciseness of the Hebrew scriptures in conveying the thoughts of the spirit to the spirit of God in man.

"I have not sat with vain persons, neither will I go in with dissemblers ['olam]" (Ps. 26:4). Dissemblers or deceivers have things to "hide," and hence the usage of the Hebrew word *'olam*. Following is an extended list of scriptures also using the word *'olam* which the reader might like to examine:

"Thou hast set our iniquities before thee, our secret ['olam] sins in the light of thy countenance" (Psa. 90:8).

"Seeing it is hid ['olam] from the eyes of all living, and kept close from the fowls of the air" (Job 28:21).

"Why standest thou afar off, O LORD? why hidest ['olam] thou thyself in times of trouble" (Psa. 10:1)?

"He hath made every thing beautiful in his time: also he hath set the world ['olam] in their heart, so that no man can find out the work that God maketh from the beginning to the end" (Eccl. 3:11).

"Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever ['olam]. And also unto thy maidservant thou shalt do likewise" (Deut. 15:17).

The New Testament

The Hebrew word 'olam corresponds to the Greek word *aiona*. That this is true we learn from the quotations of the Hebrew scriptures in the New Testament. For example the word 'olam in Psalm 110:4 was rendered as *aiona* in Hebrews 7:21. So also the Hebrew in Psalm 45:6 is translated by the Greek in Hebrews 1:8. Therefore we know that the words "eternal," "everlasting," "forever," "ever," "age," and "age-lasting"-when built on the Greek word *aion* -- are derived from the Hebrew 'olam.

A Few Examples

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting [aionian, hidden] life: and I will raise him up at the last day (John 6:40).

The life, [spiritual life in the child of God,] is known to God alone.

Referring to Strong's Concordance under the word "life," we find the following words in most general usage in the New Testament: #2222, which is *aionian* life, or the life of Jesus; #5590, which at a glance is human life. When we read Jesus' words, "*Whoso eateth my flesh, and drinketh my -blood, hath eternal [aionian or hidden] life [a life of joy and peace in the holy Spirit]; and [when he falls asleep, "dies"] I will raise him up at the last day" (6:54)*. The word 'olam in Hebrew is used in the identical way as the Greek *aiona* and both primarily carry the meaning of something "hidden."

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal [from the Hebrew, 'olam, "unseen"] power and Godhead [divine nature]; so that they are without excuse... (Rom. 1:20).

We might paraphrase this in the following manner: When God said, "let there be light," or "Let the earth bring forth" he spoke and it came to pass. Therefore we understand by the things that are made that they were made by his eternal ('olam, unseen) power and divine nature, which man cannot see and survive.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal [from 'olam, unseen] in the heavens" (2 Cor. 5:11).

We conclude our thoughts with this little paraphrase. The little difficulties we have do not last very long but they work out in us something of inestimable value of an unseen glory. While this is taking place we do not look at what we can see, (that is, the lust of the flesh, the lust of the eyes, and the pride of life) but at the things which are not seen which are "concealed, spiritual." We thank our Father for the faith of our Lord Jesus, for "...*faith is the substance of things hoped for, the evidence of things not seen*" (Heb. 11:1).

- E. Moerschel

The Law Of The Offerings

"The works of the Lord are great, sought out of all them that have pleasure therein." - Psalm 112:2

Great, indeed, are the works of the Lord; sought out, and sought into, are they by his people. But how great, how exalted, how wondrous; none feel so deeply as those who have most considered them! Man's work, if we are continually pouring over it, will soon weary us -- a little attention will in time make us masters of it. God's work, the more we examine and look into it, will only attract us the more. The more it is studied, the more it opens out, at every step unfolding fresh and endless objects. Take any portion of it. God's work-the earth, the air, the sky; and the further we search, the deeper we examine, the more are we led to acknowledge that as yet we know next to nothing and that the great ocean of truth of every kind lies before us, as yet all unfathomed and unfathomable.

The reasons for this are many. A very obvious one is that man is finite, God infinite. The finite cannot measure the infinite. Another reason is that God uses the same instrument for many and different ends. When we know one use or end of this or that part of creation, we may yet be ignorant of other ends, which God may be carrying out by the same means.

Take, for example, the air. How many ends does God accomplish by this one simple element! Air supplies the lungs, supports fire, conveys sound, reflects light, diffuses scents, gives rain, powers ships, evaporates fluids, and fulfills besides I know not how many other purposes. Man, from his infirmity, makes a special tool for every special purpose. God uses one thing for many purposes. Man has often tried to make an instrument which will perfectly serve several different ends and never entirely succeeded. In God's work, on the other hand, we constantly see many ends met, and met perfectly, by one and the same most simple arrangement.

The consequence of this is that the difference is immense between looking **upon** God's work and looking **into** it. Merely to look upon his work in nature, shows, indeed, that the hand that made it is divine. The first glance, cursory as it may be, gives a satisfying impression, an impression of perfectness. But how much lies beyond this superficial glance! We look out on nature in any, form-hills, dales, woods, rocks, trees, water-whatever it is we look on, the first glance is enough to give us the impression of perfectness. But in each part of that scene, so cursorily glanced at, every minutest portion will bear the most careful inspection, for even the minutest part is perfect. Think of these things, and then we shall be better able to enter into the perfectness of the work of God.

God's Word in all particulars is like God's work. God's Word is his work as much as creation. And it is its infinite depth and breadth and the diverse and manifold ends and aims of all we find in it which make it what it is, inexhaustible.

- A. Jukes

Entered Into Rest

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