A row of pearls on a sandy beach with a teal background. The pearls are arranged in a line, and the background is a soft-focus teal color with bokeh light effects. A decorative vertical line with a diamond pattern runs down the right side of the page.

PEARLS *of* TRUTH

*“That It Might Be
Fulfilled ...”*

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of
TRUTH

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Fulfilled ...”*

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Preface

Our understanding is that the pearls of truth are scattered throughout the Word, here a little and there a little, and that in this manner our Lord has hidden the beauties of his plan from the casual reader, while his Spirit draws the attention of the New Creation to these pearls of thought so valuable to us in our spiritual upbuilding, in giving us knowledge of the divine plan. It is with this as with everything in nature: diamonds are not found in a heap together, but scattered here and there in the peculiar soil in which they are secreted. Gold is not found in large blocks, but usually in very minute grains intermingled with tons of sand and dirt and rocks. In the wheat field there is a much larger bulk of straw and of chaff than of clean grain.

We have doubtless all noticed in the quotations made in the New Testament from the prophecies of the Old Testament, that only a fragment here and there is quoted and applied. We have all doubtless noted also that frequently the context seems very irrelevant, without connection with the part quoted. In other words, the Lord and the apostles selected for our nourishment the grains of wheat without specially referring to the chaff and straw of the connections. And so at the present time, as the Spirit of the Lord opens the Old Testament before his people more and more, and we see in it wonderful things, we need not expect to find every item and every verse of every chapter full of meaning and spiritual nourishment. We must expect that a considerable portion of it will be like the straw and the chaff, not suited to our spiritual nourishment though necessary to the presentation of the meat in due season — necessary and proper in connection with the giving of the same, while at the same time hiding it from the world in general, especially until the due time. Thus the chaff hides the grain.

Our figure is still more complete when we remember that even if we have found the grain it needs a certain preparation of grinding or bruising, etc., before it is ready for our nourishment. So even after we have separated wheat from chaff, spiritual things pertaining to our time from other features pertaining to the time in which the Scriptures were written, we still require the assistances of the holy Spirit and agencies used of the Lord for the grinding and preparation of the meat in due season. By whatever means it is provided it is necessarily of the Lord's provision, and to him we render the thanks and praises and appreciation for all that has been done under the various instrumentalities of the Lord, the apostles and others.

– Charles T. Russell, R3614

Introduction

When we can see clearly that Jesus was written about in the Old Testament over a period of thousands of years by many different writers, we have great cause to trust that he was indeed the Messiah, the Sent One of God to redeem the human race.

Part of his mission as a perfect man, sent to be the atoning sacrifice for the human race, was to fulfill every prophecy and type that was ever written about him in Scripture. In doing so, not only did he fulfill the Law, but also his followers were assured that he was who he claimed to be: the Christ, the Son of the living God. Now we, his followers at the end of the age, study these words and are also convinced.

This work attempts to organize and highlight some important prophecies, many of which Jesus himself both called attention to and then fulfilled in the presence of his followers.

In *Chapter One: It Is Written of Me*, the background is laid with scripture to support this concept, that Jesus was written about in the Old Testament, in the scroll of the book. Jesus knew well what was written concerning himself. As a boy, he was found discussing these scriptures in the temple, and weekly he would have read them in the synogogue. Then when all was revealed to him at his baptism, he knew and understood fully his mission to suffer and die and to act upon what he knew and understood from scripture.

This first chapter is organized with a scripture verse at the top of the page and comments to follow. For reference, a short overview of the Gospels is inserted. The chapter concludes with the Apostle Peter's observation that the Prophets wrote about Jesus not understanding what they were writing, but that their words were written for **us** – the followers of Christ who can now look back upon the whole Word of God and clearly see the fulfillments in the life and person of Jesus Christ.

Chapter Two: That It Might Be Fulfilled is formatted to show one by one, the Old Testament prophecy on the left-facing page with its New Testament fulfillment on the right-facing page followed by comments and explanation. These are the verses in the Old Testament to which Jesus himself called attention. As with this entire work, each entry is supported with excerpts from the writings of Pastor Charles T. Russell.

Finally, the Appendix at the back of the book is an extensive listing of additional Old Testament prophecies that point to Jesus and which he fulfilled when he lived on the earth as a man.

It is with hope that these words inspire the reader to a deeper faith and conviction that Jesus Christ was indeed the Messiah, the Anointed One sent to redeem all of mankind.

– *The Editor*

It Is Written of Me



“Behold, I come; In the scroll of the book it is written of me. I delight to do Your will, O my God, and Your law is within my heart.”

Psalm 40:7-8



The heavens were opened to Jesus at his baptism.

— Matthew 3:16-17 —

When He had been baptized, Jesus came up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, “This is my beloved Son, in whom I am well pleased.”

When Jesus reached the age of thirty, consequently he was permitted to offer Himself without spot to God as the world’s Sin-offering. Saint Paul quotes as applicable to Him the words of the Prophet, “Lo, I come to do Thy will, oh God,” as it is written in the volume of the book concerning Me. I now present myself to be the Antitype, the fulfiller, of every prophecy that Divine wisdom has caused to be recorded, and the Antitype of every feature of the Law applicable to Me.

There the Redeemer became the antitypical Passover Lamb, the antitypical bullock of the Atonement Day Sin-offering. There He gave up His life to the doing of the Father’s will; there He as the Man Jesus died; there He as the antitypical bullock was slain; there He was begotten of the Holy Spirit and became the antitypical Priest – the Sacrificer. Through the following three and a half years of His ministry He carried out this consecration and completed it at Calvary, crying, “It is finished!”

When Jesus received the begetting of the Holy Spirit at His baptism it was the begetting to the divine nature, and with it came great enlightenment to His mind, as represented in the words, “And the heavens were opened unto Him,” literally, **rent asunder**. Forthwith He could see clearly into the Divine arrangements and purposes respecting Himself in a manner not possible to Him prior to His consecration. And so it is with all those who follow in His steps. The deep things of God are revealed to them gradually, as they are able to receive them, but never until after they have made their consecration vows to the Lord. ...

In Jesus’ case the opening of the heavens – the enlightenment of His mind respecting the Divine Plan – was a much more wonderful matter than it is with us, because with His perfection of brain and of heart He was able to realize instantly the lengths and breadths and heights and depths of His undertaking, in a manner only partially attained by us after years of progress and study. At once the Master realized the full import of the Day of Atonement sacrifices, of the Passover Lamb slain, of the prophecies that spoke of Himself as being led as a lamb to the slaughter, and of the type which pictured Him as the Antitype of the brazen serpent, lifted on high for the healing of Adam’s sin-bitten race.

As these thoughts began to rush into the Savior’s mind, He was first of all pressed of the spirit (His own spirit or mind) to go apart for awhile and to study

out afresh the full import of the Law and the Prophets and His own obligations according to the covenant He had just made. For forty days and nights His intense earnestness made Him oblivious to almost everything else. Apparently He neither ate nor slept until the forty days were ended; and He “afterward hungered.” Then it was that the Adversary appeared as a tempter — at the moment of His physical weakness as the result of fasting — at the moment when His soul was overwhelmed with the realization of the importance of the great contract He had made and of what it would cost Him to fulfill its terms. It was the severest test imaginable. Would the Redeemer prove Himself loyal to God — to the Divine Program — to His covenant of consecration, unto death? Or would He feel that the Father had poured too bitter a cup for Him — that God had made the tests of loyalty and obedience too severe — that it was neither just nor loving to allow Him to enter into such a contract?

How glad we are to note the loyalty which triumphed over every temptation! With the angels we acclaim, “Worthy is the Lamb who was slain!” Not merely in the sense of consecrating His will, but in maintaining His full submission and deadness, according to the flesh, faithfully even to Calvary and the death of the cross. To Him be glory, honor, dominion and might everlasting! R. 4969



*Worthy is the Lamb that was slain to receive
power, and riches, and wisdom, and strength, and
honour, and glory, and blessing!
Revelation 5:12*

— Hebrews 10:7,9 —

Then I said, ‘Behold, I have come — In the volume of the book it is written of Me — to do your will, O God.’ ... Then He said, “Behold, I have come to do your will, O God.” He takes away the first that he may establish the second.

“Lo, I come to do Thy will, O God” — everything written in the Book. Because born under the Law, Jesus was obligated to keep the Law. There was no sacrifice in keeping the Law. To do whatever is commanded is not sacrifice, but **obedience**. The Law did not say that one should love his neighbor **better** than himself. But Jesus went beyond this Law of Justice and laid down **His life** in behalf of the Church and of the world. Because He was thus obedient to the Father to the extent of keeping, not only everything in the **Law**, but everything written in the Book, in the Bible — on this account He was a sacrifice, and was afterward raised up to the Divine Majesty on High.

The things written in the Book were written in types and shadows, in allegories. To illustrate: Moses lifted up the brazen serpent. This is a picture illustrating how our Lord Jesus would be lifted up. The lamb slain at the Passover season is also a type of Jesus, the slain Lamb. The Day of Atonement sacrifices are also pictures. And as the Lamb was led to the slaughter, so He did not resist.

“THE HEAVENS WERE OPENED”

We are not informed how much our Lord knew, at the time of His consecration, respecting the Divine purpose. In His boyhood days our Lord knew that He had come into the world to do the will of the Father. But just what that will was He did not fully know. It was all written in the Book, but the Book was sealed; and until that will was revealed it could not be comprehended. He could not know until after He had received the Holy Spirit; and His consecration must be made before He could receive that Holy Spirit. Hence at the time He offered Himself at baptism He could not understand the “deep things.” As St. Paul says, no natural man can perceive the things of God: “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14.) Jesus could not know the depths and importance of all the symbols which God had written in that very form for the special purpose of keeping them secret, until He had been begotten of the Spirit.

We understand that our Lord was the slain Lamb in the Divine purpose just as soon as He consecrated His life at Jordan and had bestowed upon Him the begetting of the Holy Spirit. We read that immediately after He had gone up out of the water the heavenly things were opened unto Him. Under the influence of that

enlightenment He went into the wilderness and remained there fasting for forty days, that He might understand the will of God. But His consecration was to fulfill everything written in the Book. He was to be the great Messiah, the great Mediator between God and men. He made the full consecration of His life to this end. That consecration was accepted. It meant the fulfillment of all the details of the whole plan.

CONSECRATION MUST PRECEDE UNDERSTANDING OF TYPES

As before suggested, all these things written in the Book concerning our Lord were not understood by Him until the **due time**, which began when the Holy Spirit came to Him. Then, while He was in the wilderness, He began to see and to apply the various lessons to Himself. He had **contracted** to do everything written in the Book before He understood the meaning of these types. Evidently this was the Divine intention and there was a **reason** behind it.

Here was God's will, not written in commands, but in types and shadows, that the One who was to fulfill these things might see in them, not a Divine **command**, but the Divine will. "Lo, I come to do **Thy will!**" I am ready to do Thy will **at any cost!** Now the Apostle says that when our Lord thus came and presented Himself to God, "He taketh away the first (that is, He setteth aside the **type**), that He might establish the second," the **antitype**. The type was the **serpent** lifted up; the antitype was **Himself** "lifted up." The type was the **lamb** slain; the antitype was **Himself** slain. The type was the **sacrifice** of the Day of Atonement; **Himself** and the adopted **Body**, the Church, constitute the "**better sacrifices.**"

After His return from the wilderness, our Lord began the work of taking away the first (the types). **Part** of the work was completed in the three years and a half of His earthly ministry. But the work is not yet **finished**. Coming down to our time, the Apostle says, "By the which will we are sanctified." (Heb. 10:10.) What will is this? The same will that our Lord had. He said, "I come to do Thy will" — not merely Thy Law. Now we who are the Church say that we are **glad** to follow Him. We are glad to be living sacrifices. God does not **command** us to be sacrifices.

The Apostle says, "I beseech you, brethren" — I put before you the fact that it is well worthy of your attention to present yourselves living sacrifices. Thus, by having the same will, the same mind, this same disposition that is in Christ, we are sanctified, we are **set** apart. We do not set **ourselves** apart. The Lord Jesus sets us apart. He it is who imputes to us His merit in order that the Father may accept the sacrifice and beget us to the new nature as members of His Body. The Apostle says, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (**for all** being supplied). (Heb. 10:10.) R. 5053

In the scroll of the book it is written of me.

Psalm 40:7

— **Matthew 5:18** —

For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

It is only when we recognize the typical character of God's dealings with Israel that we can rightly appreciate the wonderful history of that people, or understand why their history, in preference to that of all other nations, is so particularly recorded by the Prophets and the New Testament writers. In them, as the New Testament writers show, God has given striking illustrations of his plans, both for the Church and for the world. Their Tabernacle service, so minutely prescribed in the divinely given Law, with its bleeding beasts and all its peculiar appointments, their festivals and holy days, their Sabbaths, and all their ceremonies, as types pointed forward to antitypes, larger, higher and grander far than those shadows. And the Apostle Paul assures us that those antitypes will be laden with blessings for mankind, when he says that the Law foreshadowed "GOOD THINGS to come" (Heb. 10:1; 8:5; Col. 2:17); while our Lord, in the above expression, assures us that all the good things foreshadowed are sure of fulfilment. ...

When our Lord said that not one jot or tittle of the Law should pass away until fulfilled, he referred not only to the fulfilling of its covenant obligations for all under that Law Covenant, finishing its hold upon them, by meeting its demands against them in full with his own life, but he meant more than this: He meant, further, that all the blessings expressed in it typically would also be sure of fulfilment upon an antitypical scale. In all the Jewish ceremonies, God caused no type to be made which will prove meaningless, or pass unfulfilled; and the observance of all types was kept up until their fulfilment at least began. All types must be continually repeated until their antitypes appear; for the keeping of a type is not the fulfilling of it. The fulfilling is reached where the type ceases, being displaced by the reality, the antitype.

Thus, for instance, the slaying of the paschal lamb was fulfilled in the death of Christ, the "Lamb of God," and there began the special blessing upon the antitypical firstborn, the believers of the Gospel age. The blessing, foreshadowed in that type, is not yet completely fulfilled, though the fulfilment began with the death of Christ, our Passover Lamb. In like manner, every ceremony prescribed in the Law proves to be full of typical significance. And the particularity with which the observance of every detail of the types was enforced throughout the Jewish age gives emphasis to our Lord's words quoted above — that every minute particular, every jot and tittle, must be as particularly fulfilled as it was carefully enforced in the ceremonies of the Law. B173, 174

— Luke 24:27 —

And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

The stranger who overtook the two disciples en route to Emmaus, sympathetically inquired, Why look and talk so sadly? They opened their hearts to Him, astonished that He did not know. They told of Jesus the Nazarene, a Prophet mighty in deed and word before God and all the people; and they explained to Him how the chief priests and rulers had delivered Him up and crucified Him. They explained that theirs was a double disappointment, in that not only had they lost a Friend, but their hope that He was the Messiah, who would have redeemed Israel, had been crushed. They proceeded to tell Him of the events of that very morning — that some of the women of their company had found the tomb empty and had seen angels, who said that He was alive, etc.

This gave Jesus the opportunity He sought — to explain to His disciples quietly, without any excitement, that the experiences they had had were part of the Divine Plan. He said to them, “O foolish men, and slow of heart to believe all that the Prophets have spoken!” He declared that it was necessary that He should thus suffer in order to enter into His glory — that without such suffering He never could be the King of Glory, with power to bless and restore humanity, by and by. — Acts 3:19-21.

Those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.

Acts 3:18

We are not informed what features of the Law and the Prophets our Lord enunciated; but we can surmise that he pointed out to them in Moses' writings various features of the Law which pointed to himself as the paschal Lamb, whose death must take place before the first-born and all Israel could be delivered from the bondage of sin, and from the great task-master, prefigured by Pharaoh, and be led ultimately into the Canaan of promise. We can surmise that he recalled to them Abraham's sacrifice of Isaac, the typical seed of promise, and how this represented the actual death of Messiah, the antitypical seed, the Son of God. We may presume that he called their attention to various of the psalms, which prophetically spoke, not only of the glories of his reign, but also of his sufferings and his death, and his subsequent exaltation to the right hand of the majesty of God. No doubt he called their attention also to the utterances of Daniel the Prophet, respecting Messiah's

being cut off in death, but not for himself. Undoubtedly he reminded them of the words of Isaiah, that Messiah should be led as a lamb to the slaughter, be despised and rejected of men, and how, nevertheless, in due time God would set him as his King upon his holy hill, Zion.

For I delivered to you first of all that which I also received: 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 Scriptures.

1 Corinthians 15:3-4

[Perhaps] He began to point out from the writings of Moses and all the Prophets what God had foretold respecting Messiah's experiences. ... He doubtless told them about the smitten rock, from which gushed the waters — that that rock represented Himself, who must be smitten in order to give the Water of Life to the dying world. He doubtless told them how Moses lifted up the serpent in the wilderness, and explained that the serpent represented sin; and that He, in being crucified, was made to take the place of the sinner, that the sinner might, through faith, be made righteous in God's sight through the Redeemer's sacrifice.



The stranger on the road to Emmaus

He doubtless explained to them the sacrifice of the Atonement Day, in which the bullock, which died, represented Himself in the flesh; and in which the high priest, who lived, and who entered into the Most Holy and sprinkled the blood for the forgiveness of the people, also represented Himself, a spirit Being, who after

resurrection would go into Heaven itself and eventually offer up full sin-atonement on behalf of the world, and would come forth again at His Second Advent to bless those for whom He had died.

Spellbound with this wonderful exposition of the divine Word, his listeners drank it in, realizing its truth by the manner in which it harmonized the various testimonies of God's Word – nor did they think for a moment of inquiring of their teacher whether or not he had an ordination from the scribes and Pharisees, with a license to preach. They perceived that he had a divine ordination, and this was fully attested by his ability to make clear to them what other teachers could not make clear. No wonder those disciples afterward declared that their hearts had burned within them while He opened to them the Scriptures!

When the travelers arrived in Emmaus Jesus, after being urged, accepted their hospitality. We have every reason to suppose that if they had not urged, He would not have stopped with them; for "He made as if He would have gone farther." And so it is still; He does not intrude upon His disciples. Rather, He encourages us to recognize our need of Him and to ask, that we may receive, that our joy may be full. So it was with those brethren at Emmaus. They were appreciative of what they had learned. "Never man spake like this Man." If He had ministered to them so much spiritual joy, they would delight in showing Him every courtesy in their power; and perhaps this might give further opportunities for conversation.

And so it was. When they sat down to supper, their guest assumed something of the manner of Jesus; and the way in which He asked a blessing upon the food reminded them, evidently, of Jesus. Their eyes of understanding began to open. Immediately they realized that no one but their own Master could have given them the lessons just enjoyed on the journey. And thus having fulfilled the purpose of His materialization, He immediately vanished out of their sight – clothes and all – instantaneously.

Their joy was too great to permit them to sleep. They must hasten to carry the good tidings to the other disciples. So they journeyed back to Jerusalem, and there found the others rejoicing in the fact that the Lord had manifested Himself to Simon Peter. Then the two told the story of their experiences; and faith, hope and joy began to grow in all their hearts. R. 2801 and R. 5416

As the Great Teacher himself went to the Scriptures and brought forth from them evidences of divine foreknowledge and prediction respecting the things that were transpiring before their eyes, so we, if we attempt to teach others, should not be content with offering our views, our opinions, our conjectures, but should search the Scriptures and be able, from that source to give to every man a reason for the hopes that are within us – that his hopes, as well as ours, may be built up, not upon the theories of men, but upon the inspired teachings of God's Word. R. 2801

The Four Gospels

In the attempt to unify by harmonies, much of the true scope of the Gospels is lost sight of. The evangelists differ, but do not disagree. Dean Stanley says that few persons have any idea of the distinct features of any one of these four records. The opinions of some men are that these differences are to be accounted for by the apostles' copying from one another, by each one's supplying the omission of the preceding writers, or by the fertility of their memories, or the fact that accounts were obtained at second hand. But these opinions entirely deny the divinity of the Gospels.

In the beginning we must rest on the foundation that God is their author. They stand in their right order, in the right relation to each other, beginning the canon of the New Testament. Matthew, Mark, and Luke give the outward and earthly work of Christ, and John his inward and heavenly works. The four great countries of that time, Palestine, Italy, Greece, and Asia Minor, were the places where the Gospels were written.

- **Matthew** is the Jewish Gospel, connecting the Old Testament with the New Testament, and is written to prove the Messiahship of Christ.
- **Mark** is written to the Gentiles, and its theme is Christ's ministry, his works.
- **Luke** applies universally to both Jew and Gentile, and brings out Christ's humanity; while
- **John's** is an essentially spiritual Gospel, dealing wholly with the divinity of our Lord.

The first speaks of Christ as the Son of David, hence his genealogy is complete (1:1-16); in Mark there is no genealogy, for there he is spoken of not as a son at all, but as a servant. Luke calls Christ the Son of man, and gives so comprehensive an account of his birth as to defer the genealogy to chapter 3:23-38, while John begins with it and calls Christ the Son of God.

In Matthew he is said to have been born king of the Jews; in Luke the good tidings are of a birth of a Saviour, and John proclaims him pre-existent. The key to each Gospel, giving its theme, may be found in Matthew 1:1, Mark 10:44,45, Luke 19:10, John 20:31. In the first Gospel, Christ is described as a king, in the second as a worker, and in the other two as a philanthropist and as God manifested, respectively.

The central truth emphasized in Matthew is righteousness, in Mark power, in Luke sympathy, and in John divine glories. The great discourse of Matthew is the Sermon on the Mount, and that of Luke is the sermon on the plain, and that of John the gospel in the upper room, which extends through chapters 13-17. This very fact shows the inspiration of the Scriptures. All four evangelists heard this discourse, but it was left to John to describe it.

The great subjects of the Gospels are respectively law, labor, love, and life.

- Matthew always introduces a quotation with “**that it might be fulfilled;**”
- Mark, with “**as it is written;**” and
- John, with “**as said Esaias.**”
- Luke seldom makes any introductory references.

Matthew prefaces the parables with reference to the kingdom of heaven; Mark, to the kingdom of God; Luke makes it impersonal by beginning, “A certain man;” while John emphasizes their importance by saying, “Verily, verily, I say unto you.” The parables are grouped in Matthew, and given in order in Luke. In Mark only two are recorded, and in John new parables not mentioned by the others are recorded.

The character of Matthew as a writer is topical, that of Mark is chronological, of Luke biographical, and of John metaphorical. The ministries of Matthew and Mark were Galilean; that of John, Judean; and that of Luke partook of the characteristics of both. Christ is said to have come to save the lost sheep of the house of Israel in Matthew; in Luke, it is “all flesh,” and in John, “whosoever will.”

The most important of all is the conclusion. Here is seen the development in the Gospels as they are arranged in the New Testament. Matthew announces that Jesus is risen; Mark, that he is risen and ascended; but Luke goes further and adds the promise of the Holy Spirit; while John is beyond them all in declaring Christ’s promise to come again. — **W. W. Clark.** R. 1046

—— 1 Peter 1:10-12 ——

10 Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven — things which angels desire to look into.

THOSE WHO LOOK upon the Bible as a collection of moral precepts designed for the regulation of the world in general, are very far from the proper estimate of its object and scope; for the Bible is not addressed to the world at all. The whole book, from beginning to end, is the inheritance of the saints — “the sanctified in Christ Jesus.” To them, all the apostolic epistles are addressed.

The book of Revelation is also similarly addressed. And the Apostle Peter, in referring to the prophecies of the Old Testament, says even of the prophets that “not unto themselves, but unto **us** they did minister.” (1 Pet. 1:12. See also Dan. 12:4,8,9.) And the Apostle Paul says that “whatsoever things were written aforetime were written for **our** learning, that **we** [the sanctified in Christ Jesus] through patience and comfort of the Scriptures might have hope.” (Rom. 15:4.) Consequently, all that was written aforetime by Moses and the prophets — whether of history or law or prophecy or type or precept — was designed specially for us who are in Christ, for the instruction and comfort of the children of God. And not one iota of it belongs to the unregenerate world. It is a “light which shineth in a dark place” **to Christians**: it is “a lamp to **our** feet, and a light to our path.” And whatever light the worldly get from it, reaches them indirectly — as reflected from the children of God, who “shine as lights in the world.” “**Ye**,” said our Lord, “are the light of the world.” — Phil. 2:15; Matt. 5:14.

The plan of God, once discerned, indirectly inculcates every principle of morality and virtue by showing just what God designs to have us do; by showing, first, how he created us perfect and glorious in his own image and designed us for

everlasting life in the enjoyment of his favors; next, that everything in us which is short of that original perfection is due to sin and renders us unworthy of life. Then there is the recognition of sin; and thus the glorious plan for both our legal and our actual deliverance from sin and death is opened up, and the final restitution of all things is assured to the loyal and obedient sons of God; and all the necessary provisions thereto are made manifest.

As the plan is now clearly outlined we see how history and prophecy and type and law all minister to the one grand design of the Book of books, in which the reverent and careful student finds the highest incentive to purity and holiness, and the most perfect delineation of that praiseworthy character which he should seek to build up, and in contrast with which the deformity of every evil is manifest.

R. 3646

The prophets spoke and wrote mechanically, as they were moved by the holy Spirit. They saw some meaning, some significance of the things they wrote and spoke, but not the true, the deep significations, which were not then due to be understood. Only since the true Temple began to be built at Pentecost, only since the anointing of the holy Spirit came upon the spiritual household, the body of Christ, has it been possible for any to enter into the real spirit, thought, intention of the divine purpose as expressed in this and in other prophecies. R. 3650

It was right, therefore, for the Bereans to search the Scriptures to see whether the testimony of the apostles agreed with that of the Law and the prophets, and to compare them also with the teachings of the Lord.

Our Lord also invited a similar proving of his testimony by the Law and the prophets, saying,

You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me.

John 5:39 (NIV)

The whole divine testimony must be in harmony, whether it be communicated by the Law, the prophets, the Lord or the apostles. Their entire harmony is the proof of their divine inspiration. And, thank God! we find that harmony existing, so that the Scriptures of the Old and New Testaments constitute what the Lord himself designates "the harp of God." (Rev. 15:2) And the various testimonies of the Law and the prophets are the several chords of that harp, which, when tuned by the holy Spirit dwelling in our hearts, and swept by the fingers of the devoted servants and searchers after divine truth, yields the most enchanting strains that ever fell on mortal ears. Praise the Lord for the exquisite melody of the blessed "song of Moses and the Lamb," which we learn through the testimony of his holy apostles and prophets, of whom the Lord Jesus is chief! F233

That It Might Be Fulfilled ...



These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning me.

Luke 24:44

1

Therefore the Lord Himself will give you a sign:
Behold, the virgin shall conceive and bear a son, and
shall call his name Immanuel.

Isaiah 7:14

21 “And she will bring forth a son, and you shall call His name JESUS, for He will save His people from their sins.”

22 So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:

23 “*Behold, the virgin shall be with child, and bear a son, and they shall call His name Immanuel,*” which is translated, “God with us.”

Matthew 1:21-23

We must notice one Scripture which has been cited as specially misapplied by **Matthew in chap. 1:23**, viz., **Isaiah 7:14**, “Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.” The objection is made that because this promise had a typical fulfillment at that time, as mentioned in **Isaiah 8:3**, therefore it could not have a reference to Mary and her son Jesus. We reply that its partial fulfillment at the time is no argument against its application to Mary as made by the Apostle. It would be equally consistent to argue that because thirty pieces were actually weighed out for Zechariah, therefore that prophecy could have no reference to Judas’ sale of Jesus.

On the contrary, it was not uncommon for Jehovah to deal in this very way — causing a typical fulfillment of a prophecy to transpire, and thus attract attention for a time away from the actual fulfillment. In this case of typical fulfillment we suggest that the prophet **represented** Jehovah, the prophetess **represented** the Virgin Mary, and their child **represented** Jesus. But is it objected that Mary’s son was called Jesus, and not Immanuel? We reply that such shortsighted reasoning would make nonsense of both Old and New Testaments. How about the names given in Isaiah 9:6? “His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” Must we set aside this prophecy also, because the child was called Jesus, or shall we recognize the fact that many names, as well as many offices, are his? In answer we would say — his name **has** been called **Immanuel**. We call him Immanuel (God with us), and the Church in general has recognized him by that name for eighteen hundred years. And in the incoming Millennial Age, when the knowledge of him shall fill the earth, all shall recognize him by his various and significant titles. R. 436

2

When Israel was a child, I loved him, and
out of Egypt I called My son.

Hosea 11:1

13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, take the young child and his mother, flee to Egypt, and stay there until I bring you word, for Herod will seek the young child to destroy him.”

14 When he arose, he took the young child and his mother by night and departed for Egypt,

15 and was there until the death of Herod, **that it might be fulfilled** which was spoken by the Lord through the prophet, saying, “*Out of Egypt I called my son.*”

Matthew 2:13-15

THE FLIGHT INTO EGYPT — R. 1681

The Lord shall preserve thy going out and thy coming in. — Psalm 121:8

There are five points in this lesson worthy of special notice; viz.,

(1) The foresight and providence of God. His fore-knowledge is past our comprehension: the finite cannot fathom the depths of the infinite mind. But it is our privilege to know the comforting fact that Jehovah’s knowledge and wisdom are superior to all the exigencies of his universal empire; and that the wrath of man and of all the combined powers of darkness cannot in the slightest degree frustrate the divine plan. The same power that was able to transform the spiritual Son of God to the human nature was able also to protect him against all opposers, from helpless infancy up to the appointed time of his sacrifice for the world’s redemption.

(2) We note again the ministry of angels — “Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:14.) Yes; and gladly are they ready for any service. — 1 Pet. 1:12.

(3) The faith and prompt obedience of Joseph and Mary to the warning and counsel of the angel of the Lord is notable. They did not hesitate nor question, but immediately acted upon the command of the Lord; and his blessing and protection went with them, both in departing for Egypt and in returning to Palestine. In

seeking to avoid the power of the new king Archelaus (Herod's son and successor, who even surpassed his father in oppression, cruelty, egotism and sensuality) and going to Nazareth instead of to Bethlehem which was near to Jerusalem, Joseph and Mary did not disregard the Lord's directions which were to go into the land of Israel – in any part of which they might settle.

(4) In the circumstances here recorded we see **the fulfillment of several prophecies** – viz.,

(a) “Out of Egypt have I called my Son.” This, like many other prophecies, was one of double significance, applying originally to the exodus of Israel from the bondage of Egypt (Hos. 11:1; Exod. 4:22,23), and subsequently to the return of the infant Son of God from Egypt after Herod was dead. (Matt. 2:15.) And on a still larger scale Egypt represents the world, and Christ and the entire Church of God are the called-out promised seed.

(b) The circumstances which led to the settlement in Nazareth thereby led to the fulfillment of the prophecy of Matt. 2:23, “He shall be called a Nazarene.”

(c) The slaughter of the infants in Bethlehem was also prophetically mentioned. See Jer. 31:15; Matt. 2:17,18. It should be remembered, however, that in these cases the events were not made to fit the prophecies; but the prophecies were made to foretell the events, and become indications of the foreknowledge of God.

(5) It is also worthy of notice that in protecting the infant Redeemer **God's course did not interfere with the existing order of things**. Although all power was in his hand, he did not strike Herod dead, nor overturn nor interfere with his authority and power. The time for such radical measures had not yet come. The lease of power had been granted to the kingdoms of this world until the “Times of the Gentiles” should be fulfilled; i.e., until A.D. 1915. Consequently, they must (according to his plan) be permitted to take their own course for good or for evil, except in so far as their actions would interfere with the divine plan. And in such cases God always either overrules or prevents them.

In the case here mentioned God interfered only so far as to protect his Son in whom the plan of salvation centered. But when the appointed time came for the sacrifice of that Son for the redemption of the world, then the rulers of darkness of this world had their way. They were then permitted to crucify the Son of God, because for this purpose came he into the world – to give his life a ransom for many; and because his hour was come. – Matt. 20:28; John 2:4; 7:6; Luke 22:53.

The weeping and lamentation for the slaughtered infants who did not escape the wrath of the king, was but another note of the long wail of distress of the groaning creation, of which the Lord has not been unmindful, but which his far-sighted wisdom permits for wise and benevolent ends, until “the times of restitution of all things.”

The promise of the Golden Text (Psalm 121:8) has special reference to the spiritual life of the Lord's consecrated people – spiritual Israel. As new creatures they are always safe in God's keeping, while they abide in Christ.

EGYPT

In many passages of Scripture the symbolic character of Egypt is indicated; for instance, Hosea 11:1 and Matthew 2:13-15. Here, aside from the fact that our Lord as a babe was for a time actually in the land of Egypt, and Israel also for a time actually in Egypt, there is evidently a typical significance as well. The Son of God was in the world for a time for the sake of those he came to redeem and deliver; but he was called out of it — Egypt — to the higher, divine nature. Likewise those who are called to be his brethren and joint-heirs, the “members of his body,” the true Israel of God, are called out of Egypt; and the Master testifies, “They are not of this world, even as I am not of this world.”

Isaiah (31:1,3), referring to the great trouble now impending, says, “Woe unto them that go down to Egypt [to the world] for help [for worldly ideas and plans, and for counsel as to how they should act in the crisis of this great day]; and stay on horses [who endeavor still to ride the old, false doctrinal hobbies], and trust in chariots [worldly organizations] because they are many; and in horsemen [the great leaders in false doctrines] because they are very strong; but who look not unto the Holy One of Israel, neither seek the Lord [for the safety and victory in this day of trouble will not be with the multitude]! ... Now the Egyptians are men, and not God, and their horses flesh, and not spirit. When the Lord shall stretch out his hand [his power — the power of the truth and other agencies — as he will do shortly], both he that helpeth shall fall, and he that is helped [by the powers of Egypt — the world’s ideas] shall fall down, and they all shall fail together.”

It will be after all human plans and schemes have failed them, and when men shall have learned their own sinfulness and helplessness, that they will begin to cry unto the Lord for help. Then Jehovah will show himself a great Savior; and he has already prepared the Great Pyramid as a part of his instrumentality for convincing the world of his wisdom, foreknowledge and grace. “It shall be for a sign and for a witness unto the Lord of hosts [a witness to his foreknowledge and to his gracious plan of salvation, as we shall presently see] in the land of Egypt: for they [the Egyptians — the poor world, during the great time of trouble coming] shall cry unto the Lord because of the oppressors, and he shall send them a Savior, and a great one; and he shall deliver them. And the Lord shall be known to Egypt [the world], and the Egyptians shall know the Lord in that day [in the Millennial day — at the close of the time of trouble], and shall do service with sacrifice and oblation: yea, they shall make vows unto the Lord and perform them. But the Lord shall smite Egypt [the world — in the great time of trouble just at hand]. He shall smite and heal it. And they shall return unto the Lord, and he shall be entreated of them, and shall heal them.” Isa. 19:19-22 C316,317



Great Pyramid of Giza

3

Thus says the LORD: “A voice was heard in
Ramah, lamentation and bitter weeping,
Rachel weeping for her children, refusing to
be comforted for her children,
because they are no more.”

Jeremiah 31:15

16 Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry. And he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men.

17 Then was fulfilled what was spoken by Jeremiah the prophet, saying:

18 *“A voice was heard in Ramah, lamentation, weeping, and great mourning, Rachel weeping for her children, refusing to be comforted, because they are no more.”*

Matthew 2:16-18

Jeremiah 31:15 introduces Rachel weeping for her children in an entirely disconnected manner, and it could not be understood until fulfilled (Matt. 2:17). Rachel was the mother of two of the tribes — Joseph and Benjamin. Bethlehem was in the country apportioned to Benjamin, which tribe, with Judah, occupied Palestine at the time of the first advent. R. 436

Herod affected an interest with the wise men in their search, but merely that he might thwart the Divine purpose by destroying the Child, that thus the Kingdom of Israel might be preserved to his own family — as it was through his six successors who bore his name, Herod. As the announcement of Jesus the Babe troubled the great at that day, similarly, we may be sure, any announcement of Jesus as the King of Glory to take over the dominion of the world, if corroborated, would cause consternation amongst the rulers of earth today — financial, political, etc. All have unfinished plans more or less selfish, and all instinctively realize that the inauguration of a reign of absolute righteousness would interfere with the business and schemes and trusts and corners, grafting and trickery, which are getting such a hold upon the highest civilization of our day.

The prophecies were searched and it was learned that the humble city of Bethlehem would be the honored place of our Savior's birth. The crafty Herod feigned reverence and his desire to worship the Heaven-appointed King, but only that he might subsequently destroy him — as a little later he attempted to do in causing the slaughter of the innocents from two years old and under. But how foolish was his endeavor to thwart the Almighty!

The wise men who sought the Babe of Bethlehem with worship and gifts, symbolized, perhaps, the great fact that those are truly wise who ever since have sought the Divinely appointed King and who bring to him the incense of their devotion, and as gifts all their talents and powers. Such lay their very lives at the Savior's feet, as St. Paul explains: "living sacrifices, holy and acceptable to God."

– Rom. 12:1.

The name Jesus is the Greek form for Joshua, signifying Savior; and in the Syriac, Savior signifies life-giver. Therefore, the Babe that was born to be King of the **Jews** was to be the Savior, the Life-Giver of the **world**. He has not become the Life-Giver yet, nor the King. His great work is still future. It will be at his Second Coming that he will appear in his glory and become the King of Israel – on the spirit plane. Then, too, as the out-working of that glorious Empire which he will establish, he will be the world's Life-Giver, its great physician, and all mankind will be blessed with the glorious opportunity of becoming "Israelites indeed." The Empire of Sin will be overthrown and the darkness, ignorance and superstition connected therewith will be dissolved in the glorious light of Truth and grace which then will overspread the world. R. 4534

Thanks be to the **true** God, we now see that the penalty for sin is not eternal torment, but death; and the recovery is a resurrection from the dead, applicable to the whole human race. The resurrection of the dead, says the Apostle, "Both of the just and of the unjust." It leaves none out. Then those dear little infants that we thought were damned and going into damnation at the rate of 30,000 a day, are simply going down into the tomb. Rachael speaks of these. You remember it is written in the Prophets: "Rachael weeping for her children" because "they **are not**," ["are no more"]. She was not weeping for her children because they are in hell or purgatory, but because they "are not." ... Death is the enemy that has been stealing our children and loved ones, and causing all the havoc in the world under the curse. CR430

The LORD through the Prophet Jeremiah sends a message of consolation for the heart of every bereaved parent trusting in him:

Thus says the LORD: "Refrain your voice from weeping, and your eyes from tears. For your work shall be rewarded, says the LORD, and they shall come back from the land of the enemy."

Jeremiah 31:16

Five items in our text fasten our attention:

First: Sorrow for the dead, which is universal; as the Apostle declares, “The whole creation groaneth and travaileth in pain together.”

Second: The nature of the comfort described — the hope of a resurrection, the hope of the recovery of the dead — “They shall come again,” they shall be restored to life.

Third: That in death our dear ones are in “the land of the enemy;” in harmony with the Apostle’s declaration, “The last enemy that shall be destroyed is death.” — 1 Corinthians 15:26.

Fourth: That the labors of the parents in endeavoring properly to rear their children are not lost, “Thy work shall be rewarded.”

Fifth: Last but not least in importance in this text is the declaration that this is the Word of the Lord, which cannot be broken — the Word which is sure of fulfillment, however different it may be from the word of man on this subject. OV212

Let us go back to Jesus and the sorrowing sisters at Bethany, and hearken to the words of comfort extended to the bereaved on that occasion. We cannot improve upon the great Teacher and the lessons which he presented. Let us hearken to his conversation with Martha. He says: “Thy brother shall live again.” He does not say thy brother is living now. He did not say, as some erroneously teach today, thy brother is more alive in death than he was before he died. No! No! The Lord would not thus mock the common sense and reason of his hearers, nor could he thus violate the truth and declare the dead not dead.

Hearken! The Lord admits that a calamity has befallen the household. He says not a word about his friend Lazarus having gone to Heaven — not an intimation of the sort. On the contrary, he has tears of sympathy, and holds out as the strongest and only truthful solution of the sorrow, the hope of a resurrection — “Thy brother shall live again!” The hope of all the dead centers in me. My death will effect the cancellation of the original Adamic condemnation, and I shall have the right then in harmony with the Father’s plan to call forth all the dead from the great prison-house of death, from the tomb. “Marvel not at this, for the hour is coming in which all who are in their graves shall hear the voice of the Son of Man and shall come forth.” — John 5:23

Not only for today, but for the future days, “Comfort one another with these words” of our Lord to the effect that your little ones shall come again from “the land of the enemy,” and that their return shall be even much more blessed, under much more favorable conditions than at present. Then, the great King reigning, all evil will be in subjection, all evil doers will be under restraint, all the influences of righteousness will be let loose, and the whole earth shall be filled with the knowledge of the Lord as the waters cover the great deep. Blessed prospects are those before us, and to him who loved us and bought us, and to the Heavenly Father, who designed the great plan, we give everlasting thanks and praises, and show this by our daily lives! OV214

4

There shall come forth a rod from
the stem of Jesse, and a branch shall
grow out of his roots.

Isaiah 11:1

And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, “He shall be called a Nazarene.”

Matthew 2:23

PALESTINE at the First Advent consisted of four provinces. Judea was the principal one, with Samaria to the north and Perea to the east and Galilee further north, beyond Samaria. While Jesus preached in Judea and did some mighty works there and in Perea, his principal ministry was in Galilee; so much so that he and his disciples were known as Galileans. Although born in Bethlehem, he was reared in Nazareth, “that he might be called a Nazarene” — that he might not have the honor of the “City of David,” but the odium of “a mean city.” Compare Luke 23:5,6,49,55.

Thus the vast majority of our Lord’s miracles and teachings were to the Galileans. And his principal ministries in Judea were in connection with his annual visits to the Passover and the Feast of Tabernacles. As for Samaria, its people were Gentiles with an admixture of Jewish blood. Jesus warned his disciples not to preach in that province, saying, “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.” (Matt. 10:5,6.) The Galileans, disesteemed by the Judeans as inferior members of their race, the expression, “Can any good thing come out of Nazareth?” applied to all Galilee. R. 4556

No where in the Old Testament is Matthew’s direct quotation found. Three options exist to explain his reference:

(1) Matthew could be citing Isaiah 11:1: “For in the place where we read and translate, There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, in the Hebrew idiom it is written thus, There shall come forth a rod out of the root of Jesse and a **Nazarene** shall grow from his root.” (Jerome, Letter 47:7). — *Wikipedia*

(2) Matthew could be citing a prophecy found elsewhere.

(3) Matthew could be using the word “Nazarene” to refer to Jesus’ being humble and despised, as prophesied in Psalm 22:6-7 and Isaiah 53:3. — *Editor*

He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him.

He was despised, and we did not esteem Him.

Isaiah 53:3

5

1 The Spirit of the Lord GOD is upon me,
because the LORD has anointed me to preach
good tidings to the poor. He has sent me to
heal the brokenhearted, to proclaim liberty
to the captives, and the opening of the
prison to those who are bound;

2 To proclaim the acceptable year of the
LORD, and the day of vengeance of our God;
To comfort all who mourn,

3 To console those who mourn in Zion, to
give them beauty for ashes, the oil of joy
for mourning, the garment of praise for the
spirit of heaviness; that they may be called
trees of righteousness, the planting of the
LORD, that He may be glorified.

Isaiah 61:1-3

16 So he came to Nazareth, where he had been brought up. And as his custom was, he went into the synagogue on the Sabbath day, and stood up to read.

17 And he was handed the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written:

18 *“The Spirit of the LORD is upon me, because He has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed;*

19 *To proclaim the acceptable year of the LORD.”*

20 Then he closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.

21 And he began to say to them, **“Today this Scripture is fulfilled in your hearing.”**

Luke 4:16-21

THE TEACHER AND HIS MESSAGE REJECTED — R. 3300

LUKE 4:16-30

He came unto his own and his own received him not. — John 1:11

OUR LORD began his ministry in Judea, and is supposed to have spent a year there before going to Galilee, the province in which most of his life had been passed. And even when he did go to his home province he chose to visit Capernaum before going to his native city, Nazareth. This was a wise course, considering the fact that a prophet is generally less esteemed at home than abroad. As it was, his fame in Judea and still later at Capernaum had aroused quite an interest in the people of Nazareth, where he had lived from about three years of age until thirty. A certain amount of pride in their fellow-townsmen had thus been awakened, and we may be sure that there was a large attendance at the synagogue on the first Sabbath day after our Lord's arrival in Nazareth.



Jesus read from the scroll of the book

But while it was an object of our Lord's ministry to awaken and draw the interest of the people of Palestine to himself and to the message which he had to deliver, nevertheless it was not the object of that message to gather all the people to the Lord, but rather to separate the wheat from the chaff — to gather the wheat to Jesus and, naturally, to array the chaff class in opposition. This foretold result of the Lord's ministry we see was fully accomplished. "He came unto his own [people] but his own received him not, but to as many as received him, to them gave he liberty [privilege] to become the sons of God" — to be transferred from the house of servants, of which Moses was the head, to the house of sons, of which our Lord Jesus is the Head. We remark incidentally, however, that although faithful servants were gathered during our Lord's ministry, they were not begotten again until Pentecost. Pentecost brought the begetting of the Spirit to such of them as were then ready — the begetting necessary to a spirit development of character, necessary to an ultimate birth of the spirit in the First Resurrection.

The first verse of our lesson shows distinctly that it was our Lord's custom to attend the synagogue meetings every Sabbath day, and his custom also to be the reader for the congregation. The synagogue services were not at all like the temple services. The latter was the house of prayer, and the place where typical atonement was made for the sins of the people with the blood of bulls and goats, etc. The synagogue more nearly resembled present day Bible classes, where the Scriptures are read and freely discussed, not only by the leader but also by all in attendance as they may feel disposed. There are certain good features connected with this arrangement, one of which is the opportunity it affords for bringing out discussion on any Scriptural topic. We warmly commend the Bible study and Bible-class methods as still appropriate to the Lord's people and still beneficial for the elucidation of Truth.

RIGHTLY DIVIDING THE WORD OF TRUTH.

The Jews had a certain order in which the Scriptures were read in the synagogue, and apparently the book of Isaiah was the appropriate one for this occasion. The Lord turned to what we now call the sixty-first chapter of Isaiah and read the first verse and part of the second, and closing the book he sat down and made certain comments upon the passage read. We find that our Lord read discriminatingly, or, as the Apostle expresses it, he "rightly divided the Word of truth." He read the part appropriate to the time, but did not read about the day of vengeance. His teaching was to test the people: if his message were received no day of vengeance would be necessary; if not received the day of vengeance would follow, as it did follow upon that nation after it had rejected him. There is a lesson for the Lord's people in this: it is better that we should read one verse understandingly and appreciatingly than that we should merely read chapter after chapter of the Lord's Word in a formal manner.

Our Lord brought home to his audience the meaning of his text, saying, "This day is this Scripture fulfilled in your hearing." It had been written centuries before and read hundreds of times, but now, in the harvest of their age, for the first time it could be said that it was fulfilled. The holy Spirit had come upon the Lord Jesus about a year before, after his consecration at Jordan. It constituted his anointing. The Jews were accustomed to this thought of anointing: their high-priests were anointed, as representing the Lord's power or spirit upon the priest, to authorize him to perform the sacrifices and to mediate between God and the people. Their kings were anointed, representing that divine power and guidance was upon them, and that they were specially authorized to represent the Lord in the government of the people.

The promise was that the Lord's anointed, the Messiah, should by and by come and establish a reign of righteousness in the earth, and now our Lord announced himself as the anointed of the Father. He did not do this in any coarse or rude manner, saying, "I am the Messiah. I am the anointed of Jehovah, with authority as priest and king;" but he did it in a quiet, unassuming manner, by calling attention to the prophecy and declaring that its fulfillment had now taken place. The announcement was not that the Lord had anointed him to rule, but that

the first part of his mission was to preach, to declare, to be the mouthpiece of God to humanity. He had a great message, which should ultimately be unto all people, but which at that time was only for so many as had ears to hear.

It would undoubtedly be disappointing to many to have the royalty feature passed by, and to find that Messiah's work as herein delineated by the prophet and announced by the Lord, was one of preaching a good message rather than of raising a great army – of preaching to the meek and poor, rather than of rallying round himself the rich and wise and proud. They would be disappointed, too, at the part of the message which says that he was to bind up the broken-hearted. They had expected, perhaps, that, like the great warriors and leaders amongst the other nations, their deliverer would be the one who would cause the loss of many lives and the breaking of many hearts with sorrow and with trouble. Even those whose hearts were somewhat broken were probably disappointed because of their wrong expectations.

The proclaiming of liberty to the captives and the opening of the prison doors to them that are bound, our Lord's hearers probably did not understand. Their thoughts may have gone out to John the Baptist, who at this time was in prison, and they may have wondered whether Jesus would take any steps for his release. They probably had little conception of the real meaning of this Scripture – that it signified the liberation of Satan's captives from the bondage of sin, and ultimately the release from death and its bondage of the millions who have gone down into that great prison-house, the tomb. Even the Lord's disciples, who had ears to hear his message and hearts to respond thereto and become his followers at any cost, could not at this time have appreciated the greatness of the Lord's work. Little by little he needed to make known unto them the meaning of the prophecies and explained that the hour is coming in which all that are in their graves shall hear the voice of the Son of Man and shall come forth.

THE ACCEPTABLE TIME.

“The acceptable year [time, period] of the Lord” mentioned by the prophet was not understood either. Blessed are our eyes that we now see that this acceptable year or acceptable time or acceptable period is the entire Gospel age, during which God is willing to accept all that come unto him through Christ – willing to accept them as joint sacrificers with Jesus, as members of the great Royal Priest. True, by and by, at the close of the Millennial age, the Lord will be willing to accept so many of the world of mankind as the great Redeemer shall have brought into heart-harmony with him, and, by restitution processes, back to the image of God. But that acceptance of the world, after restoration by Christ, is a very different one from the acceptance of the Church in this present time.

Our acceptance now means our change of nature, our begetting to the new nature, the spiritual; and the terms or conditions of this acceptance are, as expressed by the Apostle, that having been first justified freely by God's grace through the redemption that is in Christ Jesus, we should, secondly, “present our bodies living sacrifices, holy and acceptable to God and our reasonable service.”

This acceptable day, then, means the day in which our heavenly Father is willing to accept the sacrifices of the anointed. He had only accepted Jesus' initiatory sacrifice of consecration, which later our Lord fulfilled and finished at the cross. It was the ground upon which the heavenly Father gave him the exceeding great reward of the First Resurrection blessing – to glory, honor and immortality. So with all the members of the body following in the footsteps of the Savior, justified by his blood – their sacrifices are counted in as acceptable to the Father during this antitypical Day of Atonement; and by its close all of these "better sacrifices" – then the typical bullock and goat sacrifices – will have been offered and will have been accepted, and thereafter no sacrifices will be either needed or accepted.

This wonderful prophecy which our Lord declared was being fulfilled in his own person is still in process of fulfillment in the persons of his truly consecrated followers – the members of his body. This was shown in the type. The holy anointing oil was poured upon the head of Aaron, but ran down even unto the skirts of his garments, thus anointing in the figure each member of his body. So it is with us. We are members of the Anointed One, and that which was true of our Head is true in a measure also of each one of us. We are all anointed to preach, all authorized of the Lord to declare the good tidings of the coming Kingdom to all the meek and broken-hearted. It is a mistake to suppose that our commission and the Gospel message given us is intended of the Lord to break men's hearts. It is a mistake to suppose that we are commissioned to go especially to the froward. Our message, while given out broadcast, must not be expected to attract any except the meek and broken-hearted. True, the light shining in the darkness will reprove the darkness and convince of sin, of righteousness and of coming judgment, or discrimination between the righteous and the unrighteous; but this is an incidental feature. The real mission of the Gospel is to the meek and to the broken-hearted.

As respects the world our general message, so far as they are able to hear it, is liberty to the captives and ultimately opening of the prison-doors of death, that all the families of the earth may in due time receive from the Lord through his Anointed the great blessing of the knowledge of the Truth, the opening of the eyes of the understanding, opening of the deaf ears, that they may know their God and be able to return by way of holiness and the restitution processes which will ultimately be at their disposal during the Millennial Kingdom. We can do still more for those who have ears to hear now. We can tell them of their liberty, of their freedom from the domination of Satan and sin and the weaknesses of the flesh. We can assure them in God's name, and through the merit of the great sacrifice for sins given by our Savior, that their past sins are forgiven and that their present weaknesses and imperfections are covered, if so be that they are trusting in Jesus and seeking to walk not after the flesh, but after the Spirit to the extent of their ability. This justification by faith is for the Lord's servants and handmaidens now, but an actual justification or release from the bondage of sin and Satan is the glorious provision for the world in general during the coming age, when Satan shall be bound, when he will deceive the nations (peoples) no more.

GRACIOUS WORDS TO UNGRACIOUS HEARTS.

The Lord's discourse is not given, but unquestionably it was a grand one based upon so grand a text. The record is that all present bore witness to the words of grace which proceeded out of his mouth – words of favor, of blessing, of comfort, of peace.

So all bore witness to him, and marveled at the gracious words which proceeded out of his mouth. And they said,

“Is this not Joseph's son?”

Luke 4:22

We know not to what extent the Lord may have described the blessings yet to come upon the world through his Millennial Kingdom, secured by his work of redemption. His old neighbors and friends were beginning to think very highly of him, and apparently the old proverb that a prophet is without honor in his own country and amongst his own kin was about to be disproved. Apparently, also, the people of his home city were about to receive him as indeed being a great prophet, and rejoice in him and be proud of him because he was of their city – Jesus of Nazareth.

But how short-lived was their appreciation of him! How quickly the natural mind and perverse reasoning turned everything upside down, and turned his admirers into enemies, hating him and seeking his life! They began to say, Is not this the one we have known as Joseph's son? And then they began to wonder what mighty works Jesus would do in their midst, having heard of the great miracles wrought by him in the province of Judea and in the nearby city of Capernaum. Our Lord interpreted their thoughts and said,

“You will surely say this proverb to me, ‘Physician, heal yourself!

Whatever we have heard done in Capernaum,

do also here in Your country.’ ”

Luke 4:23

We know not why our Lord refused to perform miracles in Nazareth. We may surmise, however, that this being his home city, where he was well known and where undoubtedly he had previously read in the synagogue, the people being in a right condition of mind should have been ready to accept the good tidings without any attestation of miracles; whereas in the other cities, where the Lord was not known, the miracles were more or less necessary as his credentials, and none might have been expected to receive him and to accept his teachings without

having either a personal acquaintance with him or the attestation of miracles. The thought would be that the miracles of our Lord were not intended to be restitution blessings, because the restitution times had not yet come — that the miracles performed were merely to witness, to attest, to substantiate, fortify and clinch our Lord's teachings. Secondly, the people of Nazareth should not have expected miracles, did not need miracles, having another attestation instead, namely, their acquaintance with Jesus.

HAVE WE NOT DONE MANY WONDERFUL WORKS IN THY NAME?

MATTHEW 7:22,23

A lesson may be drawn from this circumstance applicable to our day. Miracles are not necessary today amongst the Lord's people, and hence they have passed away. Not that the Lord has any the less power, but that the time for restitution has not yet come, and the necessity for miracles as introductions to the Gospel message is no longer manifest. Hence, although not for a moment doubting the divine ability to heal all manner of diseases today, we are inclined to look with suspicion upon the miraculous healings of the present time, whether done by Mormons or by Christian Scientists or by Christian Alliance people or by Spiritualists or by Mr. Dowie and his followers or others. We are inclined to look upon miracles as some of the "wonderful works" mentioned by our Lord, to the performers of which he will say, I do not recognize you as my faithful disciples.

Satan and his work are undoubtedly opposed to life and healing, etc.; nevertheless, he is quite able and willing to reverse his processes and to become either a preacher or a healer, as may best suit his convenience. Our Lord in speaking on this subject implied such a course on the part of Satan, but intimated that it would mean the fall of Satan's kingdom — that it would imply that such efforts were necessary in order to perpetuate the superstition and blindness which he has been exercising over mankind, necessary in order to distract attention from the glorious light of Present Truth, gradually breaking in upon the hearts and minds of those who are the Lord's truly consecrated people.

The present time, so far as the Lord's people are concerned, is a time for sacrifice and not a time for restitution — a time for laying down their lives and not a time for saving them. It is a time for the binding up of their broken hearts, though not a time for the repairing of their marred bodies; a time for a reckoned deliverance from sin and death, but not a time for actual deliverance. As for the world, it has now a sufficient witness on every hand to the greatness of Messiah and to his merit as a teacher, it needs no temporary healing of the sick for this purpose, and as for the permanent healing of the world's sickness, the time has not yet come for this; but, as the Apostle Peter points out, it will come at the establishment of the Lord's Millennial Kingdom at his second advent. "The times of restitution of all things spoken by the mouth of all the holy prophets since the world began" shall follow, and they will indeed be "times of refreshing."

The people of Nazareth were interested in Jesus from the standpoint of selfishness — pride in him as the representative of their city — and hoped that the great miracles that he had wrought in other cities would be more than duplicated at

his home. And so when he intimated that he would do no such miracles there they were chagrined. His citation of previous similar dealings in no measure placated their anger. They were filled with wrath and rose up and thrust him out of the city in the direction of a precipitous hill about forty or fifty feet high, with the evident purpose of killing or maiming him by pushing him over the brink.

28 So all those in the synagogue, when they heard these things, were filled with wrath, 29 and rose up and thrust him out of the city. And they led him to the brow of the hill on which their city was built, that they might throw him down over the cliff. 30 Then passing through the midst of them, he went His way.

Luke 4:28-30

“MARVEL NOT IF THE WORLD HATE YOU.”

What a picture we have here of the natural man in his fallen condition! At one moment rejoicing in the Master’s gracious words, at another desiring to destroy him because of the failure of their selfish hopes and ambitions. So it has been with the Lord’s people since, and particularly is this true in the present time, the harvest of this Gospel age. Many hear the good tidings of great joy for all people, and while declaring it to be the grandest Gospel message conceivable, yet selfish interests — especially sectarianism, and the feeling that instead of this message building up their favorite sect or party it will have the effect of discrediting the same — seem to evilly influence those who rejoiced in the gracious message but a short time previously.



Jesus Christ, Our Master

Apparently our Lord permitted the matter to go far enough to show the real spirit of his opposers, and then, turning himself, he overawed them with the glance of his eye and passed through their midst unmolested. He exercised this power because his time was not yet come. So, too, we may suppose it will be with all the members of his body. As the Father had a due time for the Son in which to accomplish his work, so, doubtless, divine providence is overruling and guiding the affairs of each member of the body of Christ so that not even a hair of

their heads could fall without divine notice; and so, their lives being precious in the Father's sight cannot be taken from them in any manner until their time shall have come – until they shall have finished the work which the Father has for them to do – until they shall have experienced the chastening and polishing necessary to fit them for the Kingdom, or until by their own wilfulness they shall have taken their affairs out of the Lord's hands or have refused to walk in his steps.

“HIS OWN RECEIVED HIM NOT, BUT – ”

Our Golden Text was fulfilled not by the above rejection of our Lord at Nazareth, but by his rejection by the whole nation of Israel.

He came unto his own and his own received him not.

John 1:11

The Apostle, however, points out that, while the nation as a whole rejected the Lord, there were individual exceptions; and hence, while the nation as a nation was rejected by the Lord, these faithful individuals who became his disciples were received of him, were granted liberty to become members of the house of sons, and at Pentecost received the spirit of adoption, the spirit of begetting to the new nature.

A parallel to this experience of fleshly Israel is to be sought and is readily to be found in antitypical Israel – nominal spiritual Israel. At our Lord's second advent he comes to Christendom as his professed people; and, in harmony with the prophets, he is again rejected – yet not by all. As there were some amongst the Jews ready to receive him and to follow in his steps, so, today, there are some to whom his words are applicable,

Blessed are your eyes for they see, and your ears for they hear.

Matthew 3:16

Those of the spiritual house now accepting the Lord are in due time to receive a great blessing – the antitype of the Pentecostal blessing – it will be glorification. Soon shall the wheat class of this Gospel age be blessed and changed that they may “shine forth as the sun in the Kingdom of their Father.” (Matt. 13:43.) Thus we see that the Lord will be for a stone of stumbling to both the houses of Israel, but for a blessing to some, the faithful of each. They shall become as the very elect, his body members, his Bride, and be associated with him not only in the anointing and sufferings of this present age, but also in the glories of the future work of blessing all the families of the earth with a knowledge of the Lord and with an opportunity to return to favor if they will.

6

1 Nevertheless the gloom will not be upon her who is distressed, as when at first He lightly esteemed the land of Zebulun and the land of Naphtali, and afterward more heavily oppressed her, by the way of the sea, beyond the Jordan, in Galilee of the Gentiles.

2 The people who walked in darkness have seen a great light. Those who dwelt in the land of the shadow of death, upon them a light has shined.

Isaiah 9:1-2

13 Leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,

14 **that it might be fulfilled** which was spoken by Isaiah the prophet, saying:

15 *“The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles:*

16 *The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death Light has dawned.”*

Matthew 4:13-16

The **first verse** of Isaiah chapter 9 seems much better translated in the Revised Version, thus: “But there will be no gloom in her that was in anguish. In former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by way of the sea, beyond Jordan, Galilee of the nations.” The Prophet penned these words probably shortly after the ten-tribe kingdom known as Ephraim had gone into captivity to Assyria. Zebulun and Naphtali were the names of the principal districts of Ephraim; and Isaiah, prophetically looking from those desolated lands of his time, under the guidance of the holy Spirit, points out that in the latter time a great blessing is coming to those very lands.

It was centuries after Isaiah’s prophecy that our dear Redeemer appeared among men and spent most of his time, did most of his mighty works, and performed most of his mighty miracles in these lands of Zebulun and Naphtali, called Galilee, which in the time of Isaiah had been denuded of its Jewish population and had been settled by Gentile emigrants, “Galilee of the Gentiles.” Subsequently these Gentiles gathered more particularly in the vicinity of the city of Samaria, and became known as Samaritans, and, noting the hopes of the Israelites, were inclined to claim a certain share in the blessings belonging to the people into whose lands they had been introduced. The Jews, however, disowned them as being still Gentiles, and would have no dealings with the Samaritans, as the Apostle pointed out.

Our Lord himself instructed the apostles to go not in the way of the Gentiles nor into any city of the Samaritans to announce him, declaring that he was not sent to any but the lost sheep of the house of Israel. He again declared to one of these Samaritans, “Ye worship ye know not what: we [the Jews] know what we worship: for salvation is of the Jews.” (John 4:22.) Outside of the Samaritan districts all of

Galilee became repopulated with Jews, though they represented generally the less noble class, so that it was rather as a mark of disrespect that our Lord and the apostles were called Galileans, Nazareth of Galilee being our Lord's home in his youth — a dis-esteemed city, as in the expression, "Can any good thing come out of Nazareth?" Our Lord indeed was born in Bethlehem, a more honorable city. Under divine providence he was taken to Nazareth, to the intent that a certain amount of odium might attach to him and to his cause. Thus often the Lord permits some unsavory influence to attach to the Truth, to the intent that none may receive his message except from the love of the Truth — that none should be influenced to receive it from any earthly consideration.

THE LIGHT SHINED IN THE DARK VALLEY.

The **second verse** of the lesson fitted well to Galilee: "The people that walked in darkness have seen a great light." As our Lord declared, "The light shined in darkness and the darkness comprehended it not." He was the light of the world and was in the world and the world knew him not. But there is a higher and deeper and broader sense in which these words are to be understood — they apply to all peoples who have been favored with the opening of the eyes of their understanding during this Gospel age.

The people of Galilee in the day of our Lord's personal ministry, and other parts of the earth since with a similar humble class of people, have more or less had amongst them representatives of the true light, and in every case the light has shined in darkness and the darkness comprehended it not, as our Lord declared to be the case. Only a few appreciate this shining now because, as the Apostle declared, "The god of this world hath blinded the minds of them that believe not" — the eyes of their understanding are so darkened by false doctrines, misunderstanding and superstition that they cannot see those glorious things which can now be seen only by the eye of faith, the eyes of their understanding being opened.

That the prophecy was not confined to the people of Galilee is evident from the last clause of the **second verse**, "They that dwell in the land of the shadow of death, upon them hath the light shined." The land of the shadow of death is the whole world, for the shadow of death has been on the whole world ever since the first transgression in Eden, ever since the curse or sentence of death was pronounced against our race. As the Prophet David describes it, the Lord's true people are blessed even while in the present valley and under the shadow of death: he says, "Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." It is to this class who walk with the Lord, who trust him, that the true light now shines — not as the glorious Sun of Righteousness, as it will shine by and by when the Millennial Kingdom is established, but merely as the little lamp, "Thy Word is a lamp to my feet, a lantern to my footsteps."

This lamp shines not for the world but for those who are the Lord's special people, to whom the light of his revelation, the lamp of enlightenment is granted. All these thus walking in this valley, under the guidance and care of the great Captain of our Salvation, have indeed seen a great light in him, have seen a light which the world sees not. But, thank God, the world's time to see the great light is shortly coming, drawing nigh. As soon as the present work of selecting the

Church, the Bride, the body members, is complete, these — changed, glorified — shall constitute the great Sun of Righteousness to shine forth upon the world, the light of divine Truth, the message of divine love and mercy and instruction in righteousness. These — Christ the Head and the Church his body — shall be the great Teacher of the world, who shall instruct all, and shall bring as many as are willing into full fellowship and perfection — destroying the unwilling and unworthy in the Second Death. R. 3468

That the light of the Gospel should first shine in Galilee was intimated through Isaiah's prophecy, "The people which sat in darkness saw a great light; and to them which sat in the region of the shadows of death a light sprang up." The prophet mentions the boundaries of Zebulon and Naphtali, two of the twelve tribes of Israel, on the Sea of Galilee. The word Galilee signifies **circle**; hence the prophecy implied that this land would be encircled by the Gentiles. And so it was; the Samaritans to its south cutting it off from Judea. Its people, thus separated from the great religious center of their day, were in greater darkness than their brethren, in the very shadow of the death-darkness that was upon the Gentiles. Nevertheless on this very account they were more amenable to the teachings of Jesus than were many of their more religious, more enlightened and more priest-ridden brethren of Judea.

The great light which flared forth in Capernaum, Bethsaida, Chorazin and Nazareth, the chief cities of Galilee, exalted these places to heaven figuratively, in the sense of bestowing so great honor and privilege upon them. But they were in turn cast down to **hades**, the grave, because they received not the message. (Matt. 11:20-24.) The light shined in darkness and blessed and gathered some, "the elect," and passed onward to bless and gather others, as it has continued to do throughout this Gospel Age. The time for the still greater enlightenment of the whole world is yet future. In the Millennial morning the Redeemer and his elect Church (Malachi 4:2) will shine forth as the Sun of Righteousness with healing in its beams for the enlightenment and blessing of Israel and the whole world of mankind — including the millions who have gone down to the darkness of hades, the grave. ...

The preaching of Jesus was that of his apostles also — "the Gospel (good news) of the Kingdom." To his apostles he gave the same power over disease that he himself exercised — even to the casting out of demons. These miracles were merely to attract attention to the Prophet and his message. It was not the intention to heal all the sick, nor to awaken all the dead. But those miracles manifested forth beforehand the glorious blessings which the Kingdom, when established, will exercise amongst men. — John 2:11.

Thus the fame of Jesus spread. The sick were brought to him and healed, and amongst his followers were to be found devout men from every province of Palestine. Truly the benighted Galileans were blessed in the great light which shone in their midst. But it tested them as Truth, Light, always does. The few children of the light were manifested and separated from the children of the darkness, the children of disobedience. And similarly we of today, living in the great light now shining as an arc-light upon the Word of God, have increased responsibilities and are taking our stand either as children of Light and its advocates, or as children of darkness in opposing it. R. 4557

7

Surely he has borne our griefs and carried
our sorrows. Yet we esteemed him stricken,
smitten by God, and afflicted.

Isaiah 53:4

16 When evening had come, they brought to him many who were demon-possessed. And he cast out the spirits with a word, and healed all who were sick,
17 that it might be fulfilled which was spoken by Isaiah the prophet, saying: “*He himself took our infirmities and bore our sicknesses.*”

Matthew 8:16-17

“HIMSELF TOOK OUR INFIRMITIES”

In these words, the prophet foretold a part of our Lord’s mission. We believe that we are justified in supposing that all of our Lord’s miracles caused him a measure of self-sacrifice, loss of vitality – that he thus daily, little by little, laid down his life. We could suppose divine power granted to him in such measure that by the mere speaking of the word, at no cost to himself, any miracle could have been performed; but our Lord came not into the world merely to exhibit the divine power amongst men, it was also a part of his mission to taste of human sorrows, to learn to sympathize with the afflicted, and to lay down his life on man’s behalf. Our supposition is well borne out by the above prophecy – that he would bear our infirmities. (Matt. 8:17; Isa. 53:4.) Additionally, it is confirmed by St. Luke’s statement that “Virtue [vitality, strength] went out of him and healed them all.” – Luke 6:19.

Our Lord’s miracles are much more precious to us from this standpoint than from any other. The gift which costs nothing cannot be so highly esteemed as that which costs much; and since life is our most valuable possession, the giving of it in any sense of the word is the giving of the greatest of gifts. That the three and a half years of our Lord’s ministry did impoverish his strength is abundantly testified to: for instance, when at Jacob’s well he was wearied, but his disciples were not; and again at the close of his ministry, on the way to Calvary, when he was unable to bear his own cross, while the two thieves apparently were able to bear theirs. (John 4:6; Luke 23:26.) His weakness was not the result of inherited blemish or sin, nor the weakness of imperfection, but of sacrifice. From the beginning of his ministry he kept pouring out his life in the interest of those who had an ear to hear, and taking upon himself of the infirmities, the weaknesses, of those he healed.

HIMSELF BARE OUR SICKNESSES

We do not know that our Lord was sick with any of the ordinary maladies. His perfect organism would apparently be proof against the intrusions of special

diseases. Rather it would appear that his healing of diseases merely exhausted his vitality, and thus left upon him the weight of our sicknesses. All of the sick, the afflicted of the Lord's followers, can look up to him with a realization of his sympathy, for it is written,

*"In all their affliction he was afflicted."
(Isaiah 63:9)*

"Surely he hath borne our griefs and carried our sorrows"; but we are not to receive the mistaken view entertained by some that our Lord bore the sicknesses of all those who would ever be his disciples, so that it would never be necessary for them to be sick or feel any pain. Quite to the contrary of this, the sicknesses which our Lord bore were those of the world, and not those of his special friends and disciples. We have no record that he healed any of his followers. The lesson therefore is to the contrary, that as he bore the infirmities and cares and griefs of others, his followers are to emulate his example and his Spirit, and from similar motives of generosity and kindness are to be burden-bearers, helpers, self-sacrificers. As the Apostle suggests, "We ought [also] to lay down our lives for the brethren." — 1 John 3:16.

The Scriptures clearly show that, so far from the followers of Christ being exempted from persecution, affliction, sorrows, trials, difficulties, they are to know indeed that the Father "scourgeth every son whom he receiveth." (Heb. 12:6.) We are to understand that as it was expedient that the Master should pass through such experiences of self-denial and self-sacrifice, it is expedient also that all who would be acceptable to God as members of the Bride should be similarly touched with a feeling of the world's infirmities, and have sufficient sympathy to voluntarily bear some of the sorrows and griefs of those about them. (Heb. 4:15.) Thus it is written, "If we suffer, we shall also reign with him." (2 Tim. 2:12.) Those who anticipate that the followers of the Lamb are to be borne to Paradise on flowery beds of ease, and not a wave of trouble roll across their peaceful breasts, are surely mistaken. Generally they have not read aright the Master's description of the experiences of those who would be his footstep followers, who are enjoined to take up their cross and follow him. — Mark 10:21.

SPIRITUAL INFIRMITIES AND SICKNESSES

But while we may properly enough apply the prophetic testimony to the infirmities and sicknesses of those whom Jesus healed at his first advent, we should not think of these as having the full import of the prophecy, but rather indeed as a small part thereof. What were all the sicknesses and infirmities that Jesus healed at his first advent in comparison to all the sicknesses of the twenty thousand millions of the world's population? What was the awakening of the three from the dead in comparison to that of the mighty host which shall be brought forth from the prison-house of death, the grave? Surely there is a deeper, a wider

significance to this prophecy. The infirmities and sicknesses of the whole world are part and parcel of the penalty of original sin. That penalty is death, and it rests upon the whole human family; and the infirmities with which we are born and the sicknesses acquired are merely so much of death working in our race. Our Lord bore all of this for the whole world in the sense that he by the grace of God tasted death for every man. (Heb. 2:9.) As the Apostle Paul explains, death passed upon our race as the result of sin; and hence, all being sinners, all have infirmities, sicknesses and dying conditions. — Rom. 5:12.

It is when we get this broad Scriptural view of the Divine Plan of the Ages that we find satisfaction for head and for heart, and a harmony which touches and explains every feature of the divine revelation. Through the first Adam sin, condemnation, was precipitated upon the entire human family — and his bride, mother Eve, was a participant with him in the entire matter. So in due time God provided Jesus, the Redeemer, who paid Adam's penalty with the sacrifice of his own life. He in consequence was highly exalted to be a Prince and a Savior, a King and Restorer, a Priest upon his throne, to grant forgiveness and uplifting influences to Adam and all involved through him. And now, preparatory to that general blessing of the world in harmony with the divine plan, a Bride for Christ is being selected from amongst mankind; but before she can share with her Lord the glories of the spiritual plane, the divine nature — glory, honor and immortality — she must be tested, and the test is that she must manifest the same spirit that actuated, that controlled her Lord, the Redeemer. For this reason it is that her call is during this present evil age — that the trials, the difficulties, the sorrows, the pains attendant upon sin shall serve to test her loyalty to righteousness and her spirit of devotion and of love. Under her Redeemer's guidance she is being taught the necessary lessons to fit and prepare her for the glorious joint-heirship. Yet nothing connected with her call is compulsory — and hence, many have been called in comparison with the few that will be chosen. Therefore, all who would make their calling and election sure must be faithful in following in the footsteps of the Redeemer, heeding carefully his counsel, and availing themselves of his assistances by the way. — Matt. 22:14; 2 Pet. 1:10. R. 4138

“For many are called, but few are chosen.”

Matthew 22:14

8

1 “Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon him. He will bring forth justice to the Gentiles. 2 He will not cry out, nor raise his voice, nor cause his voice to be heard in the street. 3 A bruised reed he will not break, and smoking flax he will not quench. He will bring forth justice for truth. 6 “I, the LORD, have called you in righteousness, and will hold your hand. I will keep you and give you as a covenant to the people, as a light to the Gentiles.

Isaiah 42:1-3,6

9 Now when He had departed from there, he went into their synagogue.

10 And behold, there was a man who had a withered hand. And they asked Him, saying, “Is it lawful to heal on the Sabbath?”— that they might accuse him.

11 Then he said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?

12 “Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.”

13 Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored as whole as the other.

14 Then the Pharisees went out and plotted against him, how they might destroy him.

15 But when Jesus knew it, he withdrew from there. And great multitudes followed him, and he healed them all.

16 Yet he warned them not to make him known,

17 **that it might be fulfilled** which was spoken by Isaiah the prophet, saying:

18 *“Behold! My servant whom I have chosen, my beloved in whom my soul is well pleased! I will put my Spirit upon him, and he will declare justice to the Gentiles.*

19 *He will not quarrel nor cry out, nor will anyone hear his voice in the streets.*

20 *A bruised reed he will not break, and smoking flax he will not quench, till he sends forth justice to victory.*

21 *And in his name Gentiles will trust.”*

Matthew 12:14-21

The Jews of our Lord's day laid great stress upon Sabbath keeping, which fact, according to some people of our day, should have been ample evidence of their holiness and full harmony with the entire Law, – but such was not the estimation of our Lord. They even undertook to chide our Lord and his disciples respecting neglect of the Sabbath, although they generally admitted the blamelessness of their characters.

On one of these occasions in which reproof was administered by the Pharisees, our Lord took up the subject and explained it, showing that they had wholly misapprehended the divine intention respecting the Sabbath. It was not intended to be a burden but a blessing; it was not given for God's sake, but for man's sake. He called them to witness that his disciples were doing no harm, that they were merely satisfying their hunger, lawfully. He then proves the correctness of his position, from authorities they would be willing to accept. They recognized David as a holy man approved of God, and he pointed out to them how that David under stress of hunger, had eaten bread that otherwise would have been unlawful to eat.

Then he laid down the general principles, that although labor was prohibited under the Law, it was in order to bring rest, comfort, refreshment and blessing, and not to bring hunger, inconvenience and distress upon either man or beast. He cited them to the fact that certain work was done on the Sabbath by the priests, and under divine direction, and that this proved that labor done sacrificially for the assistance of others, as well as for their own necessities, could be no violation of the fourth commandment. After declaring himself fully qualified to decide the Sabbath question, he tells them that, watching out for the letter of the Law, they were neglecting its spirit, and should learn that the Lord desires mercy, sympathy, pity, love, more than he desires sacrifice, and consequently that any deeds of mercy, sympathy, pity, love, done on the Sabbath day, are more pleasing in God's sight, than were those sacrifices which were performed on the Sabbath as well as on other days, in the typical temple. With this proper view before their minds, they would not have condemned his disciples, whom he, the Master of the Sabbath, did not condemn.

The blindness of the Pharisees respecting the proper interpretation of the Law of the Sabbath, is shown by the fact, that even after our Lord had given them this explanation, they evidently still supposed that while it would be right for a priest in the temple to labor in the offering of a sacrifice, it would be contrary to the same law for someone to heal the sick and relieve distress. Our Lord, however, soon discovered to them the error if not the hypocrisy of their own hearts. He well knew that in their love of gain, they would help a sheep or an ass out of a pit on the Sabbath day because it represented value, and its remaining in the pit over the Sabbath might mean its death, and hence a financial loss. Thus he showed them that they well knew how to interpret the Law correctly, liberally, when it touched their purse, but that they were so lacking in mercy, sympathy, love, that they failed to properly interpret it as respects acts of mercy, where financial loss or gain were not involved.

Our Lord, as a Jew, was bound under the Jewish Covenant so long as he lived; because he did not in any sense of the word make an end of the Law Covenant until

his death — there he became “the end of the Law [Covenant] for righteousness [justification], to every one that believeth.” Consequently, during his ministry it would have been unlawful, sinful, for our Lord to have violated any of the terms of the Law Covenant. We are therefore to understand from the discourse here presented to us that the Jews, while neglecting the weightier matters and the real interest of the Law Covenant, had fallen into certain habits of thought and certain customs which were perversions of the Law and wholly inconsistent with its real sentiment.

Phariseeism had become formalism in many respects. It is claimed that according to their definition of Sabbath-breaking the disciples had threshed the wheat when they rubbed it in their hands. So also it was claimed, and so argued with apparent seriousness, that if any one walked upon the grass with nailed shoes, upon the Sabbath day, that would be a violation of the Law, because that would produce a kind of threshing, since one might trample out some of the seeds. With equal seriousness it was claimed that to catch a flea upon one’s person would be a kind of hunting and thus a violation of the Sabbath. It is even said to have been debated whether or not a fresh egg should be eaten on the first day of the week since it implied work on the part of the hen on the seventh day; and quite probably if clocks had been invented at that time they would all have been stopped over the Sabbath.

Our Lord shows by his criticism that this was merely hypocrisy and self-delusion on the part of the Pharisees, who found it easier to make a show of righteousness in such trifling things than to consider and seek to obey the weighty matters of the Law — justice and mercy. Our Lord showed them that God, as he had foretold, had more pleasure in mercy than in sacrifice and that if they had his spirit in respect to the matter, they would not be hypocritically condemning their fellow creatures who were really doing no wrong, nor yet justifying and priding themselves in their superstition and hypocrisy.

This was a prelude to what followed, and prepared the way. For coming into the synagogue the same day, our Lord found a poor cripple who needed help, and while the Pharisees were looking on, waiting for a chance to condemn him for violating the Sabbath according to their false assertions respecting it, he took the



Jesus heals a man with a withered hand.

opportunity to administer a rebuke before performing a cure, realizing, no doubt, that the effect upon his hearers would thereby be more favorable.

He knew what to teach them – he knew their tender spots of selfishness; and that however much they might delude themselves and others in theorizing respecting observance of the Sabbath, when it would come down to a matter of loss or gain they would be well able to rid themselves of their superstition and act accordingly, hence he put the question whether or not they would deliver a sheep or an ass on the Sabbath day, if it should fall into a pit. He and they well knew what they would do, what was the custom, and hence, without waiting for an answer, but taking it for granted, he proceeds to show that the poor cripple before him was much better than the sheep or the ass, and that he had been trapped into sin and sickness by the Adversary, and that if it were right to deliver the sheep or the ass, much more would it be right on the Sabbath day to help a fellow creature in distress.

Having thus answered their difficulties in advance and reproved their wrong spirit, our Lord proceeded to heal the cripple and thus to manifest beforehand, the glorious power and blessings that will come more abundantly with the establishment of his Kingdom – during the Millennium. R. 2268

“Behold my servant, whom I uphold; mine *elect*, in whom my soul delighteth: I have put my spirit upon him. He shall bring forth judgment to the Gentiles.” “I will bring forth a seed out of Jacob and out of Judah, an inheritor of my mountain: and mine *elect* shall inherit it.” “They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine *elect* shall make them continue long.” – Isa. 42:1; 65:9,22, margin.

Here our Lord Jesus, the Head, and the Church, “members in particular of the body of Christ,” are unitedly declared to be God’s elect, in whom he is well pleased. The Father was well pleased in the Son, who came not to do his own will but the will of him that sent him, and by his obedience won all the gracious things promised under the Law Covenant, and redeemed Adam and his race; and the Father is well pleased also in us, whom, though “we were children of wrath even as others,” he has accepted in Christ, justified and sanctified by his Word and spirit, and who, if we abide in Christ, faithful unto death, will be fitted and prepared for his promised Kingdom.

In these statements of the Prophet reference evidently is made to the work of the Lord’s anointed (Head and Body) in conferring restitution blessings upon the world of mankind during the Millennial age; and this in full accord with all the New Testament declarations respecting the work of the elect. R. 3587

Though inspired with such a hope of benevolent service for the whole world in God’s appointed time, and of blessed association with Christ in it, we must remember that we have yet to “strive” for the prize of our high calling; and not only so, but we must strive “lawfully.” We must run our race, not only with diligence, energy, patience and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. First of all we must enter

into this course by the “strait gate” – by a full consecration of our all to the Lord, after exercising faith in the precious blood of Christ as our ransom price. If we do not enter by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. “Enter ye at the strait gate; ... because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.”

Having so entered, the Apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which he has marked out. Then the body, the human nature, must be kept under the control of the new mind, the spirit of Christ in us. Its ambitions and hopes and desires must be kept down; and the only way to do this is to keep filled with the spirit. “Walk in the spirit, and ye shall not fulfil the desires of the flesh.” – Gal. 5:16.



If we are **filled** with the spirit – with the same mind that was in Jesus Christ – we will act from the same motives: it will be our meat and drink to do the Father’s will. We will engage in his work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that he could not do otherwise than to devote his life to the good of others. Yet in all his labors he strictly observed the divine plan. Though, like the Father, he loved the whole world, he did not go beyond Israel to bless the Gentiles with his ministry, because the appointed time for that work had not yet come.

He observed God’s times and seasons and methods. He never recklessly exposed his life until **from the prophets** he recognized that his hour had come to be delivered into the hands of his enemies. He taught his disciples not to go into the way of the Gentiles until the due time; and then he sent them forth. He did not make long prayers on the street corners to be heard of men, nor exhort the multitude with noisy harangue; as the prophet indicated, he did not lift up his voice nor cry aloud in the streets. (Isa. 42:2.) He chose God’s methods which are rational and wise, and which are effective in selecting out from among men the class which he desires to be heirs of the promised Kingdom. Let those who would so run as to obtain the prize, mark these footprints of the Master, and be filled more and more with his spirit. R. 3070

If there is any tendency to hold on, to appreciate and to make use of the divine favors, if there is even a smouldering spark of love toward God and righteousness, the Lord will not break off such a one, but will fan the spark if perchance it might become a blaze of love which would purify the heart and eventually bring every thought into captivity to the will of God. He will pursue this course until “he shall bring forth judgment unto truth.” – Isa. 42:3

9

I will open my mouth in a parable. I will
utter dark sayings of old.

Psalm 78:2

34 All these things Jesus spoke to the multitude in parables, and without a parable He did not speak to them,

35 that it might be fulfilled which was spoken by the prophet, saying: *“I will open my mouth in parables. I will utter things kept secret from the the foundation of the world.”*

Matthew 13:34-35

WITHOUT A PARABLE HE SPAKE NOT – R. 4644

The words that I speak unto you, they are spirit, and they are life. – John 6:63

“WITHOUT a parable spake he not unto the people.” What the prophet had declared of him was true, “He shall open his mouth in parables and dark sayings.” It is important that we remember this. Many noble Christian people have inferred that our Lord’s words were all simple, and that they presented the truth in a manner easily understood by everybody. Nothing is further from the truth. If our Lord’s parables and dark sayings be taken as plain, literal statements of truth, they will lead to all kinds of errors and misapprehensions. Let us remember, therefore, the Apostle’s declaration, “Without a parable spake he not unto the people.”

There is absolutely nothing in the words of Jesus without a deep significance. How many have stumbled over our Lord’s parables by taking them to be literal statements of facts! How absurd the conclusion drawn from the parable of the rich man and Lazarus, for instance! How absurd to conclude that simply because a man was rich, fared sumptuously every day, and was garbed in fine linen, that he must suffer through all eternity! How equally absurd to interpret the poor man Lazarus, who lay at the rich man’s gate, as representing, literally, poor and diseased beggars! How unreasonable to think that only such as have had an experience of this kind, with dogs to lick their sores, and hungering for the crumbs that fall from the rich man’s table, would experience the joys of heaven, according to the Divine program! How foolish to think of Abraham’s bosom, which could hold only two or three, as being the portion of blessing for only a handful of beggars!

Note afresh the parable of the wheat and the tares, the gathering of the former into the garner and the burning of the latter. Neither represents literal experiences. In the parable the wheat is not literal wheat, the tares are not tares. The wheat symbolizes the inheritors of the Kingdom; the tares symbolize the offspring of error – children of the wicked one. The gathering into the barn of safety symbolizes the glorification of the Church on the spirit plane, and precedes

the shining forth of the sons of God in the glory of the Millennial Kingdom, for the blessing of the groaning creation; as the Apostle declares, “The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God.” The whole creation is waiting for the shining forth of the sons of God in the Kingdom, and their shining forth in truth and righteousness will scatter all the darkness of sin and error and awaken and revivify the world of mankind.

Eventually all the willingly obedient may enjoy the blessings of eternal life. On the other hand, the description of the burning of the tares, instead of referring to a literal burning, has, evidently, a symbolic significance; it means the destruction of the tare class – not their destruction as individuals, but as “tares,” as imitations of the “wheat” class.

How glad we are to find the **key** to these symbolic statements – these parables! How glad we are that by the use of this key the parabolic figures become reasonable and beautiful! What a silver lining there is to the dark cloud of trouble which is now looming up before the world! How glad God’s people must be to learn that just beyond the clouds and shadows comes the glorious Millennial day!

The parable of “the sheep and the goats,” taken literally, has caused confusion to many. They think of the separation of the sheep and the goats as now in progress, failing to notice the Scriptural declaration that the parable shall find its application “when the Son of man shall come in his glory and all his holy angels (messengers) with him. Then shall he sit upon the throne of his glory and before him shall be gathered all nations, and he shall separate them one from another as the shepherd divideth his sheep from the goats.” We thus see that the application of the parable belongs to the Millennial Age. All through that age the work of Christ and the Church, his Bride, seated with him upon his throne, will be a work of blessing to the world of mankind. And the manner in which those blessings will be received, will demonstrate the sheep-like or goat-like character of every individual of the human family. The sheep-like will come to the right hand position of favor, the goat-like, to the left hand position of disfavor. The conclusion of the thousand-year Judgment day will bring the expression of the Lord’s favor towards the sheep-like, rewarding them with eternal life, and the expression of his disfavor towards the goat-like, destroying them in the “second death.” This is symbolically represented by the statement, “Depart ye cursed into the lasting fire (a figure of destruction) prepared for Satan and his messengers (followers).” The reward of the righteous will thus be everlasting life. The “everlasting punishment” of the unrighteous will be everlasting death, for the “wages of sin is death and the gift of God is eternal life through Jesus Christ our Lord.” – Rom. 6:23.

“I THANK THEE, FATHER”

Evidently some wise and gracious purpose stands connected with the hiding or secreting at present of the Divine purpose from mankind in general. While the Scriptures declare it is a mark of special favor to the Lord’s people that they are made acquainted with the Divine Purposes, yet nowhere do they declare that all those from whom God’s plans are secreted are doomed to eternal torture, or to everlasting destruction. Thus our Lord Jesus prayed: “I thank thee, Father, Lord of

heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.”

Had the hiding of the Divine counsel from mankind signified eternal torture for those from whom it was hidden, there surely would have been no ground for thanking the heavenly Father for this act. We can thank him, however, that although many of the worldly wise are not privileged to know of his glorious plans, nevertheless those plans are sure. For the world to have known of the Divine purposes in advance would doubtless have been injurious, because in their blindness they would have attempted to thwart these purposes and therefore would have gotten themselves into a worse condition of condemnation.



Jesus speaking to the multitudes

WORDS OF SPIRIT AND OF LIFE

Our text shows that however dark and parabolic were our Lord’s teachings, nevertheless, rightly understood, his message is one that is spiritually helpful and life-giving to those who can and do understand it. It is this quality of our Lord’s message which makes the religion of the Bible different from that of all the heathen. It is a message of life as well as a message of holiness. It is a message of forgiveness as well as a message of condemnation. It is a message of love as well as a message of justice. His wonderful words of life – they are charming, beautiful, forceful! We may read them over year after year and we see still more beauty in them, still deeper significance, and that in proportion to our own growth in grace, our growth in knowledge, and in the spirit of our Master.

TEACHING BY PARABLES ONLY — R. 5087

MATTHEW 13:34,35,55

The words that I speak unto you, they are spirit and they are life. — John 6:63

TODAY'S LESSON declares, "All these things spake Jesus unto the multitudes in parables, and without a parable spake He not unto them; that it might be fulfilled which was spoken by the Prophet, I will open My mouth in parables; I will utter things which have been kept, secret from the foundation of the world."

Bible students and Bible scholars have generally expressed surprise that the Great Teacher, in harmony with the above Scripture, spoke always to the people in symbolic language, "dark sayings," the meaning of which they rarely understood. Another Scripture informs us that the reason was that the true invitation was not intended for the ordinary multitudes, but merely for the consecrated.

To those who accepted the Lord as the Savior, and who took upon themselves the required vow of faithfulness in walking in His footsteps unto death — these were granted special enlightenment, as it is written, "To you it is given to know the mystery of the Kingdom of Heaven, but to outsiders these things are spoken in parables, that they might not see and understand."

The simple explanation of the matter is that an understanding of spiritual things would do harm rather than good to those not spiritually begotten — to those not fully consecrated to the Divine will. But with the views we once entertained, and which are voiced by all the creeds of the Dark Ages, none of the explanations would be tenable; because, according to those creeds, only the Elect are to be saved, all the non-elect are to be lost, and the Elect would be the only ones permitted to understand the things pertaining to the Heavenly calling.

The entire matter is clarified when we recognize the difference between the salvation of the world to the human nature, during Messiah's reign of a thousand years, and the salvation provided for the Elect, called during this Age, and specially instructed and guided with the view of their making their calling and election sure.

THE APOSTLES JESUS' MOUTHPIECES

It has been claimed that the doctrines of Christianity can be better gleaned from the writings of the Apostles than from the sayings of Jesus, as reported in the Gospels. There is considerable truth in this claim, and the reason is manifest; namely, Jesus' words were addressed mainly to the multitudes, and when He addressed the disciples He could not discuss even with them deep, spiritual truths, because they had not been begotten of the Holy Spirit, and therefore could not understand spiritual things. Jesus Himself declared, "I have many things to tell you, but ye cannot bear them now."

On one occasion our Lord's words were so deep, so highly figurative, that many of His followers left Him, saying, "This is a hard (difficult) saying, who can understand it?" (John 6:60.) The saying was, "Unless ye eat the flesh and drink

the blood of the Son of Man, ye have no life in you.” God’s consecrated and spirit-enlightened people can understand that statement, but none others can even yet understand it. St. Paul explains the reason why, saying, “The natural man receiveth not the things of the Spirit of God, ... neither can he know them, for they are spiritually discerned.” — 1 Cor. 2:14.

“AFTER YE WERE ILLUMINATED”

St. Paul gives the key to the situation in one of his Epistles, saying, “After that ye were illuminated, ye endured a great fight of afflictions.” (Heb. 10:42.) The illumination received was the begetting of the Holy Spirit. Similarly, the Apostles at Pentecost received an illumination of the mind which enabled them to understand the things of God, yea, the deep things of God; for He hath given unto us His Spirit, “that we might know the things which are freely given us of God.” — 1 Cor. 2:12.

Jesus had this same thought in mind when He declared that there were certain things His disciples could not understand at that time, but would know afterwards, because He would send the Holy Spirit, which would bring all things to their remembrance whatsoever He had spoken; and would show them things to come. (John 14:26; 16:13.) This was not only true with the Apostles, but has been true with respect to all the members of the Body of Christ throughout this Age. Each one presenting his Body a living sacrifice has been accepted by the great Advocate, and presented as a part of His own Offering; and then the offerer has been begotten of the Holy Spirit to be a New Creature in Christ.

It is to these New Creatures that the statement is made, “All things are yours, for ye are Christ’s, and Christ is God’s.” It is to these the Bible has promised, “He will show you things to come.” It is these that are to be guided into all Truth as it shall become due. It is for these that the Word of God is a Storehouse, from which “things both new and old” are to be produced under the Spirit’s guidance, as they become “meat in due season” to the “household of faith.”

BABES IN CHRIST AND MEN

Along the same line we note the fact that even the spirit-begotten New Creatures must make progress in their appreciation of spiritual things. The Apostle urges such that “As new born babes they should desire the sincere milk of the Word, that they might grow thereby.” And the growth is necessary if they would attain joint-heirship in the Kingdom; hence the Apostle again urges that each seek not to continue a babe, but to become a man, and to use the “strong meat” of Divine Truth. By becoming a man, he is sanctified, developed as a New Creature and filled with the Spirit, and “thoroughly furnished unto every good work,” by knowledge of the Word of God.

It must have been a difficult matter for our Lord, in teaching, to follow the rule which He gave to His disciples, namely, to “be wise as a serpent and harmless as a dove.” Appreciating the Divine plan fully, completely, He must frequently have had a yearning desire to tell His beloved followers more of the mysteries and deep things of the Divine Plan than they were able to appreciate.

“SPIRIT AND LIFE” WORDS

Now our text:

“The words that I speak unto you, they are spirit and they are life.”

Here was another endeavor to impress His dear disciples with the thought that they should not take His words too literally, but should look for the deeper meaning. Furthermore, they were to remember that they could not expect to get that deep meaning until after the Master’s ascension; as He said, “It is expedient for you that I go away; for if I go not away the Holy Spirit will not come unto you; but if I go away I will send Him unto you”; “for the Holy Spirit was not yet given, because Jesus was not yet glorified.” – John 16:7; 7:39.

Jesus was not glorified because His glorification would not take place until His resurrection, and in a fuller sense until His ascension to the Most Holy on High, there to appear in the presence of God on our behalf – to make application of the merit of His sacrifice for those who have consecrated to walk in His steps.

It was, therefore, after they had been illuminated that the Apostles and others of the Church understood the meaning of this text, that the words of Jesus were spiritual and could be understood only by those possessing the spiritual key, the illumination of the Holy Spirit.

The Master’s words were “words of life” in the sense that they conveyed the great Message of the terms upon which we may have everlasting life and become His joint-heirs. Although the Apostles explain the philosophy of the Divine Plan in great detail, and mention more than did Jesus, yet in His sayings we find the very essence or kernel of the Gospel. Nowhere are the terms of discipleship more carefully laid down than in Jesus’ words, because the disciples could understand what would be the meaning of the figures of self-denial, cross-bearing, and walking in His steps, even if they could not understand the philosophy of justification, sanctification, election and Divine foreknowledge.

From Jesus’ words more clearly than from any other words we get the thought of the “water of life,” and how it is now in His followers a “spring” of truth, grace and everlasting life. Nowhere else do we more clearly get the general statement that the Father hath life in Himself, and hath granted unto the Son life in Himself, and that He might share this life with His disciples – with whomsoever He would. Thus, as St. Paul says, the words of this salvation in which we rejoice began to be spoken by our Lord. It is He also that declared that He brought life and immortality to light, thus distinguishing between the general reward of everlasting life to be given to the world, and the special reward to be granted to the Church.



The Bible is generally conceded to be one of the most difficult books in all the earth to understand. The brightest minds of the world for centuries have differed as to its teachings. Whole libraries of books have been written by authors whose views have conflicted woefully with one another. The entire Christian world today is divided up into more than six hundred factions whose ideas as to the teachings of the Bible are at variance with each other. Yes; the Bible is hard to understand, and few there are who do understand it. It is plainly evident that its Great Author did not wish it to be understood by all, and the Bible itself testifies in harmony with this thought. The disciples came to the Master on one occasion and asked Him, practically the same question that we are now considering. They said “Why speakest thou unto them (the people) in parables (dark sayings?)” In other words: Why Lord, do you not teach the people in clear, plain, and simple language, so that all can understand? “He answered and said unto them, Because it is given unto you (my followers) to know the mysteries of the Kingdom of Heaven, but to them it is not given.” (Matt. 13:10,11). The “mysteries of the Kingdom,” the Divine plan of the Ages revealed in the Scriptures, the knowledge of which, is only for those who come into harmony with the Divine will of the Almighty God, the Sovereign Lord of all creation. The Bible is a sealed book to all others, no matter how intellectual they may be. — 1 Corinthians 2:7-14. Q748

The majority of the multitude heard, wondered at his gracious words, thought of him as a wonderful teacher sent of God, but took no deeper interest. They had not the ears to hear, they were not hungry for the truth, their hearts were not prepared. There remained with the Lord not only the twelve apostles but a considerable number of disciples or followers. These now crowded about the Master to ask the interpretation of the parable. They had ears not only for the story but for the meaning, for the lesson: they desired to know the will of God that they might do it — they were consecrated to know and to do the Father’s will.

The Prophet had foretold that our Lord would open his mouth in “parables” and in “dark sayings” (Psa. 78:2), and the evangelists record that thus he did, and now to those who inquired the meaning our Lord answered, “Unto you it is given to know the mystery of the Kingdom of God, but unto them that are without [outsiders — not disciples — not consecrated] all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted [turned to a proper course] and their sins should be forgiven them. — Mark 4:11,12. R. 3763

He that hath ears to hear, let him hear!

Matthew 13:9

10

Who has believed our report? And
to whom has the arm of the
LORD been revealed?

Isaiah 53:1

In the year that King Uzziah died, I saw
the Lord sitting on a throne, high and
lifted up, and the train of His robe
filled the temple.

Isaiah 6:1

37 But although He had done so many signs before them, they did not believe in Him,

38 that the word of Isaiah the prophet might be fulfilled, which he spoke: *“Lord, who has believed our report? And to whom has the arm of the LORD been revealed?”*

39 Therefore they could not believe, because Isaiah said again:

40 *“He has blinded their eyes and hardened their hearts, lest they should see with their eyes, lest they should understand with their hearts and turn, so that I should heal them.”*

41 These things Isaiah said when he saw His glory and spoke of Him.

John 12:37-41

In the fifty-third chapter the Prophet looks backward from our day and the coming glory, and intimates that until the glory of the Lord shall be revealed his cause will make comparatively little headway in the world. The true teaching respecting him and his mission will not be generally received – various false teachings, false gospels will have the preference. The inquiry, “Who hath believed our report?” our teaching, our presentations, implies the answer, Few. And so it has been. There were few who had the hearing ears and understanding hearts at the time of our Lord’s first advent, and only a few all down throughout the Gospel age have really and truly appreciated the message.

True, there are large numbers today who are nominally Christians, who with their lips draw nigh to the Lord occasionally one day in the seven for an hour, but who are at heart far from him. The vast majority, even in the pulpits of Christendom, seem not to have given heed to the report, the doctrines, the teaching of the Lord’s Word in respect to Messiah, his sufferings of this present time and his glories to follow, but rather to have hearkened to false doctrines misrepresenting the divine plan of the ages, substituting therefor many “doctrines of devils,” in which a little truth is mixed with much error, to the discomfiture and spiritual sickness and weakness of many of the Lord’s truly begotten ones, and to the total confusion of the world, “Christendom.”

To whom hath the arm of the Lord been revealed?” cried the prophet. Alas, it is so that few, very few, see in our Lord Jesus the powerful arm, the omnipotence of Jehovah, stretched down for the aid of our fallen race. Few realize that the work finished at Calvary is the foundation, the basis, upon which the great Jehovah will ultimately establish the Millennial Kingdom for the blessing and uplifting of all the families of the earth. The majority see Jesus as merely the finger of the Lord, doing a comparatively small work for a comparatively small class. As our eyes open we behold to our joy that Messiah, Head and body, will yet constitute the arm of Jehovah, that all-powerful force which shall overthrow evil and establish righteousness and bless all the families of the earth through the seed of Abraham. “If ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.” – Gal. 3:29.

GOD’S WAYS NOT MAN’S WAYS.

The prophet proceeds to point out why the report, the teaching, of God’s Word and the power of his omnipotent arm for man’s salvation have not been discerned by mankind. It is largely because the Lord’s way of accomplishing matters is the very reverse of what mankind would have naturally expected. With our mental tendencies, our natural expectations would have been that the Son of the Highest at his first advent would have been manifested in glory and not in humiliation – that the heavenly Father would have sent him in glory and not in humiliation. Even in his taking of the human form and nature we would have expected it to be under such conditions and with such environments as would have shown forth strikingly and forcefully amongst the members of the human race.

It was a disappointment, especially to the Jews, who were expecting a glorious and powerful king, that our Lord came as the man of sorrows and acquainted with grief. To them he appeared too tender a plant to ever prosper. They acknowledged him to be of the Davidic line, but esteemed him to be from one of the roots of David which had lost its virility, its life. They thought him a root out of dry ground, from which they could never hope for a sprout of power and glory and dignity and honor such as they had anticipated Messiah would have. In him they saw not the form of the soldier, the general, which to their conception was the grand, the comely form that Messiah would have, boasting of his power, his strength, his divine support, etc.

No wonder the poor Jews were disappointed, no wonder they considered him undesirable as material for a king, no wonder that they had no hope that he would ever be the great Messiah, the great deliverer. We sympathize with them deeply in their disappointments and in their failure to recognize him as Immanuel. He was despised and rejected of men, even of the men of his own nation, who for sixteen centuries had hoped and waited for his coming. They were ashamed of him, hid their faces from him. He was despised of the Romans and counted unworthy of particular notice, whether he claimed to be king of the Jews or what not, and the Jews esteemed him not – except the few who, because they were Israelites indeed, were guided to an appreciation of him with a wisdom from on high.

What meant all this? Why should the King of glory, the Sent of God, the heir of all the promises, be thus the man of sorrows and acquainted with grief? Ah! says the prophet, I perceive surely that it was our griefs that he bore, our sorrows that he carried, not his own. We thought that he was stricken of God, that he was afflicted by the Almighty, and that this was an evidence that he was not in divine favor. We misunderstood the entire matter. Now we see that his wounds were for our transgressions, that his bruises were for our iniquities, that our peace with God was secured by the stripes, the chastisements, the penalties of the divine law inflicted upon him. We perceive that by his stripes we are healed, — that the punishment or stripes due to us were laid upon him, that the death sentence that was against us he bore, dying the Just for the unjust that he might bring us to God.
R. 3590

THE CALL TO DIVINE SERVICE — R. 4787

ISAIAH 6

“Then said I, here am I; send me.”

LET US study today Isaiah’s vision. The temple at Jerusalem, otherwise called the House of Jehovah, was the scene of the vision. But instead of the holy and most holy, the mercy-seat, the altar, the table of shew-bread and the golden candlestick, everything was changed — a glorious Throne was there, and upon the Throne the Lord. On either side of him, as representing the Divine attributes, stood the four seraphim, while the entire temple was filled with his train of followers. The temple was full of glory-light and two of the seraphim cried, “Holy, holy, holy is Jehovah of Hosts.” The two on the other side replied, “Let the whole earth be full of his glory.” Following this response the door-posts were shaken and an obscuring haze filled the temple, dimming the glory.

LET THE WHOLE EARTH BE FULL OF THE LORD’S GLORY

The signification of this vision we draw from the words of Jesus. He refers us directly to this vision. (**John 12:41.**) In fulfillment of the Divine promise Jesus appeared at his first advent and tentatively offered himself to Israel as their great King of Glory, the great Mediator of the New Covenant, promised them by Jehovah. (Jer. 31:31.) God knew that Jesus would be rejected; nevertheless the offer was made. Had he been received and had he then taken to himself his Messianic glory and power it would have meant that a sufficient number of the Jewish nation had received him with their whole heart, so as to constitute the complete number of the Bride class, to be associates in the spiritual Kingdom. In that event there would have been no offer made to the Gentiles of joint-heirship with Messiah in his glorious



Isaiah declaring the Word of the Lord

Kingdom — Israel would have gotten the entire blessing. The Kingdom would have been established forthwith and the nation of Israel, accepting Messiah, would at once have become the channel of Divine blessing to all nations.

But when the voice declared, Let the whole earth be full of the Lord's glory, the unreadiness of the world to receive the message was indicated by the shaking of the door-posts and the darkness beclouding the glorious scene. The fulfillment of

this we see in the fact that the Jewish nation, which is the doorway to this glory, was not in proper condition. A new doorway must be provided through which the glories of the King of kings will issue forth to the world. St. Paul declares that the shaking of anything, in a typical sense, represents its instability, its removal — that something superior may be established in its stead. The Jewish nation was removed from its favored position and a new nation, a new doorway, a new channel of access between God and men has since been in process of establishment.

“YE ARE A HOLY NATION”

No other nation in the world was found more worthy than Israel of the honored position. Consequently, God proceeded to make a new nation composed exclusively of saints. As St. Peter explains, “Ye are a royal priesthood, a holy nation.” (1 Pet. 2:9.) First of all, the saintly Jews were taken, to be the nucleus of the new Nation, spirit-begotten, heavenly. Subsequently, the selective processes having continued throughout this Gospel Age, with its close the Holy Nation will be completed by the power of the First Resurrection. Then everything will be in proper readiness, and the command, Let the whole earth be filled with the glory of Jehovah God, will go forth and the world will be blessed — natural Israel being promised a prominent share in connection with this grand work.

In the vision Isaiah recognized that the shaking of the door-posts and the obscuring mist signified an unpreparedness somewhere for the glory of the Lord and he cried out, recognizing his own imperfection and the imperfection of those with whom he dwelt. A glimpse of the Lord's glory showed his own defects and those of his neighbors.

This was the effect of Jesus' teaching upon all those who received his

message. The Law shone out more resplendently than ever and they found that they violated it more than they had supposed – not only in deeds, but also in words and thoughts. The holy ones, as represented in Isaiah, took the matter to heart and humbled themselves before the Lord and acknowledged that they were not fit to be the teachers of men, but that the whole Jewish nation and all others were imperfect, and that any message which their lips could carry would be imperfect.

As Isaiah's lips were touched with a live coal from the altar, it illustrated how the saintly ones of Israel and from all nations during this Gospel Age have had the required blessing upon their lips and have proclaimed the Divine invitation, "Present your bodies living sacrifices, holy and acceptable to God." (Rom. 12:1.) This message, enkindled by the live coal from God's altar of sacrifice, has gone hither and thither throughout the world for eighteen centuries. It has not only taught a cleansing from sin, but a service to God.

"HERE AM I; SEND ME"

Isaiah continued to be the type of the holy people. God has desired to send his message of grace and the invitation to sacrifice to all who would have the ear to hear. And the sanctified, whom Isaiah typified, have throughout this Age said, "Lord, here am I; send me."

Our lesson further shows that the message of this Isaiah class would be unpopular. Few would hear; few would see; few would receive the blessing of forgiveness and begetting of the holy Spirit. The Master and his Apostles began this proclamation. It has continued the same to this day.

But we are not in this to be discouraged. Only the "little flock," the pure in heart, the followers in the footsteps of Jesus, will get this blessing and be prepared to constitute the Kingdom class, the new doorway or threshold connecting the Divine Holy with the world of mankind.

Israel's experiences are used as the measuring line to show when the completion of the Church will be accomplished and the glory of the Lord shine forth upon Israel, and through Israel to all nations, peoples, kindreds and tongues, for a thousand years. That measuring line tells of the desolation of Israel's land, of its becoming utterly waste and of their removal from the land. The last verse of the lesson tells of how in the end there will come a sprout out of the roots – a holy Seed, a holy people, under Divine providence, will be raised up. These holy ones of Israel, on this side the veil, will be the Ancient Worthies, who will be resurrected and enter into their reward as the earthly representatives of Messiah's Kingdom. (Heb. 11:38-40; Psa. 148:11.) To these Princes will be gathered the faithful, loyal, holy of the Jews, the nucleus, the beginning of the earthly phase of the Messianic Kingdom.



THE PROPHET ISAIAH'S VISION — R. 2370

ISAIAH 6:1-13

I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. — Isaiah 6:8

PRECEDING lessons have traced for us the history of the ten tribes, Israel, and afterward the two tribes, Judah, down to about the time of Isaiah the prophet. We have noted the truthfulness of the Lord's expression respecting Israel, that they were a "crooked and perverse generation," according to their own history. They were continually gravitating toward idolatry, and even when corrected and brought back, through divine judgments at the hands of their enemies, their prosperity lasted but a brief season, until they were delving again in idolatry, and required fresh chastisements. The first five chapters of the prophecy of Isaiah are denunciations against Israel and Judah, mingled with exhortations to reformation, in which the Lord calls to them, saying: —

"The ox knoweth his owner and the ass his master's crib, but Israel does not know, my people doth not consider Wash you, make you clean: put away the evil of your doings from before your eyes; cease to do evil, learn to do well Come now and let us reason together, saith the Lord; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured with the sword."

But these divine offers of mercy fell upon heedless ears, and consequently the Lord sent a different message, to which this lesson specially relates. And since the new message would be a difficult one to proclaim, a vision was given to Isaiah to encourage him, and to lead him to volunteer to be the bearer of that message. The vision represented the majesty of God, his greatness and glory: and his holiness is markedly brought to attention by the acclaim of the seraphim, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory."

In this vision Jehovah presents himself to the attention of Isaiah as a King above all kings, as though to suggest to the prophet, and to all to whom the vision would be related, the thought of divine majesty, which ultimately shall be revealed to the whole world of mankind, in the light of whose glory the majesty and tinsel-grandeur of earthly kings will be the veriest dross. The vision is a prophecy of the future, when the "glory of the Lord shall be revealed, and all flesh shall see it together" in the establishment of the Kingdom of God during the Millennium. — Isa. 40:5.

Only from this prophetic standpoint would the words of the seraphim be true, for the whole earth has never yet been filled with the Lord's glory. Quite to the contrary, the earth is full of sin and violence, and every evil work prospers under the dominion of the great adversary of God and righteousness, "the prince of this world." But God would have Isaiah, and especially the spiritual "sons" of this Gospel age, for whose benefit the prophet specially wrote (1 Pet. 1:12), know that evil shall not always prevail, but that, as expressed in our dear Redeemer's model

prayer, eventually God's Kingdom shall come, and his will shall be done on earth, as it is in heaven. Then, with evil and evil-doers destroyed, and the knowledge of the Lord filling the earth, this prophecy will be fulfilled, and the whole earth shall be full of the Lord's glory. But meantime the Lord's people are to wait patiently for him – for his time for the bringing in of everlasting righteousness. And meantime his servants are to serve him, and to endure opposition from the world, as seeing him who is invisible, and as recognizing the glory of the Lord, which is as yet only in vision and promise.

The repeating of the word “holy” has an intensifying effect, as signifying superlatively holy, most holy. Thus, in vision, did God impress upon his servant, Isaiah, his own holiness and indirectly as well his grace. All the surroundings of the vision were such as to support these thoughts, the very door-posts being seen to reverberate, and the prophet's own person thrilled with the sight and the message. Naturally and properly, his first thought was of his own unholiness, imperfection, as a member of the fallen race: he felt himself unworthy even to see so great a sight, or to be in the divine presence in vision, and immediately began to lament his own infirmity and his unworthiness, saying, Woe, I am a man whose lips are not clean enough to join with you seraphim in praising the Great King, much as I should like to do so.

Thus we ever find it: those who are brought closest to the divine presence, and who see the divine glories and majesty most distinctly, with the eyes of their understanding, and who realize most fully the holiness and perfection of our God – these feel, more than do others, their own blemishes and shortcomings and unworthiness, altho actually they are far superior to others of the human family, else they would never be granted such insights to the divine plan, character and coming glory. Humility is not only an appropriate grace for all who are blemished through the fall, but it is appropriate also to the angels, for is it not one of the fruits of the holy spirit, as pointed out by the Apostle? Whoever has a deep humility of heart, an intense appreciation of his own demerits, and of the divine perfection, is in a condition of heart ready for divine blessing and for usefulness in the divine service, while the pharisaical, who claim perfection for themselves in thought, word or deed, are in a condition of heart that is deplorable, and are wholly unfit to be used of the Lord as messengers of divine grace.

When Isaiah, in the vision, cried out lamenting his own imperfection, and that his lips were wholly inadequate to the telling of the divine glory, one of the seraphim brought a live coal from off the altar, and therewith touched the prophet's lips. Thus, in the symbolic language of the vision the Lord said to Isaiah: Since you have realized your own blemishes and divine goodness, you shall be granted powers of speech and eloquence and words that are not your own, but which are beyond your natural ability, and inspired by the Lord; – your lips shall be inspired with the message of the great salvation, the message of love, the fire, the zeal, which shall prompt and consume that sacrifice, and with the grand results which shall flow from it: you may, in your lips at least, be cleansed from all sin, even in advance of the great sacrifice of which you shall speak as my prophet and mouthpiece.

The vision had its designed effect upon Isaiah, establishing more firmly his faith, manifesting to him the divine greatness and power, to him the highest of holy things. Thus Isaiah's heart was quickened with a desire to further engage

in the divine service, no matter what the message which the Lord would send. Consequently, when further on in the vision he heard the Lord inquire for a faithful servant, he immediately responded, offering himself, and was accepted, and the message given to him.

Thus it is also with those whom the Lord would specially use in his service during this Gospel age. None are forced into divine service: all soldiers of the cross must be volunteers — none will be drafted. The Lord does not even press us to become his servants, but, as was illustrated here with Isaiah, he shows to his faithful his character and plan, and lets them know that he is seeking such to worship and serve him, as worship and serve in spirit and in truth, and this knowledge is his “call.” This is quite sufficient for all who have tasted of the Lord’s grace appreciatively: for such to know that there is an opportunity of rendering service to the King of kings is to volunteer their services, to pray that the Lord will grant them a privilege of doing all their talents will fit them to do in his service. Only such are true mouthpieces of the Lord. The false prophets and teachers of error are those who affect to serve the Lord’s cause, for hire of money or for praise of men, for self-adulation or aggrandizement.

The message of which Isaiah was thus made the channel or mouthpiece of the Lord, was, as already intimated, an unpleasant one. It was a message to the effect that the divine counsel had already foreseen that all the warnings, threatenings, chastisements, which had come upon Israel and Judah, and which would yet come upon them, would fail to reach their hearts and turn them to repentance; and that, as a consequence, the land would be made desolate, the people being carried away into captivity. Such a message would be difficult to deliver to any people, yet this was the message which the Lord sent, and for which he specially prepared his servant. We are not surprised to learn that the message was resented, and although Isaiah lived to the good old age of seventy, there seems to be reasonable ground for the truth of the claim made by tradition that he eventually died a martyr’s death, being sawn asunder. Even the ray of hope which his message contained, to the effect that a remnant of the people would be spared and returned to their land, and that the national hope would thus be revived, was no doubt considered to be the addition of insult to injury by the proud and self-willed people to whom the message was delivered.

It was not long after Isaiah had this vision that the ten tribes were carried away into captivity, and altho a reformation set in with Judah, it was but temporary, and Judah’s share in the prophesied captivity occurred about one hundred and fifty years later.

This same message of the Lord was quoted by the Lord Jesus and the Apostle Paul, as further applicable to Israel, at the first advent, when, on their rejection of Messiah, the nation as a whole was rejected of the Lord and scattered amongst all the nations of the earth, and only a “remnant” of Israelites indeed, who accepted the Messiah, were received into the higher dispensation of divine favor of this Gospel age, as sons of God and joint-heirs with Jesus Christ our Lord. — **Matt. 13:13-17**; John 1:12; Rom. 11:5-11.

Finding, as we do, in the Scriptures, that natural Israel was a type of nominal spiritual Israel, we are not surprised to find also that there is a somewhat similar message due to the spiritual house now, in the end of this age. The Lord’s message

now is that the harvest of the earth is ripe, that the time of harvest has come, that he is seeking Israelites indeed, that he is gathering out his jewels, which, during the prevalence of evil in the past, have been undergoing polishing to fit and prepare them for coming glory, and to reflect the divine light and beauty. The message now is that nominal Christendom is hereafter to be known as “Babylon,” confusion, and that all who are truly the Lord’s people are now to hear his voice and to flee out of Mystic Babylon, that they be not partakers of her sins, and that they receive not a share of her plagues from the vials of wrath which shortly shall be poured out upon her. — Rev. 18:1-4.

While the Lord has indeed put into our mouths a new song, that we may show forth the praises of him who has called us out of darkness into his marvelous light, and that we may tell of his loving-kindness and his tender mercies over all his works, and that eventually all shall come to a knowledge of the Lord, that they may be saved, if they will, nevertheless, this particular feature of the message of present truth, which calls God’s people out of Babylon, is, in many respects, like the message which Isaiah was bidden to deliver to the faithful of Israel in his day: it is a message that is not favorably received; a message that is resented, and that brings upon those who present it, even in the most gentle and loving manner, the maledictions and the scowls of those who love sectarianism and the worship of human theories and creeds better than they love the Lord and his message.

Those who would speak the message of present truth in love, and yet with courage and fearlessness of man, need just such an encouragement as the Lord granted to Isaiah. They need that the eyes of their understanding be granted a vision of the King in his beauty; and they need to hear distinctly uttered the fact that ultimately the Lord shall establish his Kingdom, which shall fill the whole earth with his glory. And just such a view and such a message the Lord is now granting to those whom he would use as servants and mouthpieces. The present truth, the eating of the “meat in due season,” now provided by our present Lord, affords his faithful a waking vision of the Lord’s glory, never conceived of before, but now clearly recognized by the eye of faith, in the light of the clearer truth. In this light of the divine plan of the ages we indeed see the divine character as never before, — divine wisdom, divine justice, divine love and divine power, fully coordinated, operating in absolute accord in all the great work of our God, comprehending the past, the present and the future.

In this our vision there comes to us also the seraphic testimony, “Holy, holy, holy is the Lord of hosts. The whole earth is [to be] full of his glory.” From this standpoint of the future work of our God, through the Millennial Kingdom of the glorified Christ, Head and Body, who shall bless all the families of the earth, we can see divine holiness, love, wisdom and justice, as it is not possible for them to be seen from any other. As it is, those who thus see divine grace in its effulgence, [and who, nevertheless, realize their own imperfection and unworthiness, these it is who today have granted to them the opportunity of being mouthpieces of God by being touched with an antitypical coal from the antitypical altar, — touched with the consecration of the great sacrifice. And these are they who are anxious to render service to our Lord, and who are commissioned to bear the message of present truth to others.

11

Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem! Behold,
your King is coming to you. He is just and
having salvation, lowly and riding on a
donkey, a colt, the foal of a donkey.

Zechariah 9:9

Indeed the LORD has proclaimed to the
end of the world: “Say to the daughter of
Zion, ‘Surely your salvation is coming.
Behold, His reward is with Him, and
His work before Him.’ ”

Isaiah 62:11

Blessed is he who comes in the
name of the LORD!

Psalm 118:26

1 Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples,

2 saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me.

3 “And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.”

4 All this was done **that it might be fulfilled** which was spoken by the prophet, saying:

5 *“Tell the daughter of Zion, ‘Behold, your King is coming to you, lowly, and sitting on a donkey, a colt, the foal of a donkey.’ ”*

6 So the disciples went and did as Jesus commanded them.

7 They brought the donkey and the colt, laid their clothes on them, and set Him on them.

8 And a very great multitude spread their clothes on the road. Others cut down branches from the trees and spread them on the road.

9 Then the multitudes who went before and those who followed cried out, saying: “Hosanna to the Son of David! *‘Blessed is He who comes in the name of the LORD!’* Hosanna in the highest!”



Matthew 21:1-9



COMING IN THE NAME OF THE LORD — R. 3850

MATTHEW 21:1-17

Blessed is he that cometh in the name of the Lord. — Matthew 21:9

IN our last lesson Jesus and his disciples, with others, were on the way to Jerusalem for the celebration of the Passover. They had already passed through Jericho. En route Jesus gave the parable of the talents; and Bethany, the home of Lazarus, Martha and Mary, was reached Friday night, just a week before his crucifixion. He rested with his friends on the Sabbath, partook of the feast prepared in his honor that evening, received the anointing of the costly spikenard from Mary, and next morning, the first day of the week, continued his journey to Jerusalem. Throughout the week, however, he made Bethany his home, going daily to the city, returning at night. Bethany was about two miles distant from the Temple. Here the present lesson begins.

With the Lord were a considerable number of people who had come up to Jerusalem in his company, and some who had come out from Jerusalem to Bethany to see him, because they had heard that the Prophet of Nazareth who had raised Lazarus from the dead was at the home of the latter. When this multitude reached Bethphage, a little village on the Mount of Olives, Jesus stopped and sent two of his disciples to another village close by to bring to him an ass and her foal. The owner of the animals may have been acquainted with Jesus, and if so would also have been acquainted with his disciples. At all events his request was honored, and Mark tells us, according to the revised version, that they promised that Jesus would send back the colt to the owner. Evidently it was unusual for our Lord to ride, and, although he came and went a longer distance every morning and evening throughout the week, this was the only occasion we have any knowledge of his riding. Evidently the reason for riding at this time was not weariness. He was about to present himself to the people after the manner of their kings of the past, who we are told rode in triumph on white asses.

THE OBJECT AND SIGNIFICANCE OF THE RIDE

A prominent writer on this lesson seems to present a very wrong view of our Lord's course and program, saying: "Jesus now for three days made his final attempts to persuade the Jewish nation to accept him as the Messiah and thus save themselves from destruction, and become a great power for bringing in the Kingdom of heaven among men. He uses every possible means, in a great variety of ways, for accomplishing his purpose. He presents himself to them as a king. He shows his royal authority by cleansing the temple, his Father's house. He performs royal deeds of power and of mercy in healing the sick. He argues, he discourses, he pleads, he teaches, he answers objections, he threatens, he warns."

To the very contrary of all this, we find that our Lord here studiously

avoided arousing the people, lest they should “take him by force to make him a king.” (John 6:15.) He taught the people in parables and dark sayings, which he did not explain except privately to his disciples, saying, “Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without all these things are spoken in parables: that seeing they may see and not perceive; and hearing they may hear and not understand.” (Mark 4:11,12.) Just a few days before this our Lord had expressly told his disciples that he would be set at naught by the rulers of the nation and would be crucified and rise again the third day. They had at least partially understood this matter, for they endeavored to dissuade him from such a view, and he had explained to them that his Kingdom was to be a heavenly one, “in the regeneration” times, when they should sit upon twelve thrones judging the twelve tribes of Israel.

Our Lord knew that he would be rejected, and before he entered the city, viewing it, he wept over it and said, “Your house is left unto you desolate.” He evidently had not the slightest intention of alluring the people to his support and for the establishment of an earthly Kingdom. We cannot doubt what a power he would have had if he had but spoken in defense of his own position. Even when he was accused before Pilate, the Roman governor marvelled that he offered no defense. All this was in harmony with the prophecy, which declared, “As a sheep before her shearers is dumb, so he opened not his mouth.”

Jesus sought to influence only those Jews who were “Israelites indeed,” in whom there was no guile; and he understood the Father’s plan to be that his message, as directed under the leadings of providence, would attract this class – and he did not wish for others. It was not the Father’s will, as he declared. The remainder of that nation, aside from the “Israelites indeed,” the holy ones, according to the divine plan and arrangement, would reject our Lord, crucify him and be blinded for more than eighteen centuries until, at the time of his second advent, their eyes of understanding would be opened and they would “look upon him whom they have pierced and mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his firstborn.” (Zech. 12:10.) Meantime the Lord’s favor during this Gospel age, as intended, would pass throughout the world, making disciples of the pure in heart, a zealous class of various nations, peoples, kindreds, tongues, for the purpose of selecting joint-heirs in the heavenly Kingdom, which was not intended to be established as an earthly Kingdom nor a heavenly one until God’s due time – at the second coming of our Lord.

THE FULFILLMENT OF PROPHECY

Two prophecies combine in the testimony here recorded: “Tell ye the daughter of Zion, Behold your King cometh unto thee, meek and riding upon an ass, and upon a colt the foal of an ass.” (Compare **Isa. 62:11; Zech. 9:9.**) It was in fulfillment of the prediction that Jesus rode upon the ass. The Jews were familiar with this prophecy, and for long centuries had been waiting for Messiah to fulfill it. It was necessary, according to the divine program, that our Lord should literally, actually, do what the prophets had foretold, that Israel might be without excuse in

their rejection of him: so that in the future, when their blindness shall be turned away, when the eyes of their understanding shall be opened, when they shall look upon him whom they have pierced and mourn for their rejection of him, they will find themselves without excuse, they will realize that the Lord had performed unto them as his covenant people all his good promises, and that the fault of their rejection was entirely of themselves; that they were not in the condition of heart to receive their King; that whereas he was meek and lowly of heart they were proud and boastful; whereas he was pure and unselfish, they were impure and self-seeking and not fit for the Kingdom. In a word, God did for natural Israel everything that he had purposed and promised, and certified thereby that the fault was entirely theirs.

The multitudes accompanying the Lord seemed to catch the spirit of the occasion, and while they shouted “Hosanna to the son of David,” the Messiah, they made him a royal pathway for his beast, some spreading their garments, others getting branches of trees. It had been a custom amongst various peoples for long centuries to thus treat their honored rulers. In countries where flowers abounded these were used, in others the branches of trees, and in some instances the garments of their admirers and loyal subjects were thus used. We cannot suppose that all of this multitude were saints, though doubtless many of them outside of the apostles were sympathizers with Jesus. That it was not the apostles themselves who instigated and carried on this proceeding is shown by the fact, narrated by another evangelist, that certain Scribes and Pharisees in the multitude came to the disciples and suggested that they call the attention of the Lord to the matter, pointing out to him the impropriety of such proceedings.

The modesty of our Lord in respect to his Messiahship is noteworthy. Not on a single occasion we know of did he announce himself as Messiah. His highest claim at any time was that he was the Son of God, a claim and title permissible to any of his true disciples throughout the Gospel age since Pentecost. In every instance his honor as Messiah was mentioned by others and simply not disputed by the Lord. For instance, on the first occasion when Jesus inquired of his disciples, “Whom say men that I am?” and later, “Whom say ye that I am?” when Peter, speaking for them, replied, “Thou art the Messiah, the Son of the living God,” Jesus indicated his assent by the words, “Blessed art thou, Simon-Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” Now it was the multitude that heralded him the son of David, the Messiah, and he merely held his peace — only when others objected did he declare that the shouting was necessary to the fulfilment of the prophecy which declared that there should be a shout, saying, “Shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass.” The third place where his Messiahship was referred to was before Pilate, who asked him, “Art thou a king then?” He answered,

“To this end was I born and for this cause came I into the world, that I should bear witness unto the truth.”

(John 18:37)

“HOSANNA IN THE HIGHEST”

Had this procession and the shoutings of kingly honor to our Savior any meaning outside of being a testimony to the Jewish nation — a presentation to them of their King — to be accepted or rejected? They had no other meaning at the time, but indirectly they have a lesson for us spiritual Israelites at the end of this age; because we find that the divine arrangement is such that the history of natural Israel, from the death of Jacob down to this event, was typical of spiritual Israel's experiences from the death of Jesus down to his coming in glory, presenting himself to his people. The declaration of the prophets is that he must offer himself to “both the houses of Israel” — the fleshly house and the spiritual house. As in the fleshly house there were true and untrue Israelites, so also in the spiritual house of this Gospel age, “Christendom,” there are both true and untrue Israelites, professedly waiting for Messiah and his Kingdom.

Natural Israel waited 1845 years for the Lord to come as their King, to establish righteousness in the earth, and to use them as his channel for blessing to all mankind according to the terms of the Abrahamic Covenant. When Messiah came they were unready to receive him and unfit to be his co-laborers — except the few Israelites indeed whom he gathered out of that nation and constituted the nucleus of the new nation. When the Jewish nation, natural Israel, were cast off, rejected, the Lord began the selection of spiritual Israel out of all the nations as he had foreseen and foretold. Nominal spiritual Israel waited a similar period of time, 1845 years, from the death of Jesus to the time when he was due to present himself as King.

A host of Scriptures unite in the testimony that our Redeemer presented himself to spiritual Israel at the date corresponding to this triumphal entry into Jerusalem and presentation to natural Israel, viz., in 1878 A.D. (for prophetic testimony on the subject see MILLENNIAL DAWN, Vols. II. and III.) At that date also we believe nominal spiritual Israel — Churchianity, “Babylon” — was rejected after the same manner that the Jewish nation was rejected. True, Christendom does not realize this rejection, — neither did natural Israel realize its rejection and that its house was left desolate, left to go to destruction. As the 37 years following our Lord's rejection of natural Israel brought them to the utter destruction of their city and polity, so we anticipate that 37 years from 1878 will bring “Christendom” to its destruction in the great time of trouble predicted in the prophecy.

CLEANSING THE TEMPLE

We are still in the time when spiritual Israelites are deciding for or against Messiah — accepting him as their present Lord and King, or rejecting him; shouting in their hearts “Hosanna to the son of David, who cometh in the name of the Lord,” or, on the other hand, amongst those who become embittered as they hear the message. Those who receive him will surely have an antitype of the blessed experiences which came to the Lord's true people at Pentecost. The antitype will be immensely greater and grander than the type, nothing short of full change from the corruptible to incorruptible conditions in the First Resurrection. The others,

unready of heart to receive the Lord and the blessings, will have their share in the great time of trouble with which this age will terminate and which will prepare mankind in general for the glorious Millennial reign of righteousness promptly to be ushered in.

As soon as Jesus had sentenced the Jewish nation to destruction saying, “Your house is left unto you desolate: ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord,” he ceased all efforts in connection with that nation – their trial was ended as a nation, but still he sought the individuals who were of the proper condition of heart. He proceeded to the Temple and cleansed it of its merchants and money changers, driving them out with a scourge of cords. He was backed by the authority which belonged to any Jew in any station of life, but was additionally backed by his own kingly presence and the multitude which thronged about him, which would have been ready to support him with physical force: all this of course aside from his heavenly power.

THE ANTITYPICAL TEMPLE CLEANSING

To our understanding the chief force of this feature was its typical one – illustrative of a great truth now applicable to spiritual Israel. The Temple built by Herod was only the type. The true Temple is the Church of the living God. This Church Temple may be considered from two standpoints:

- (1) The Church of glory in the future, of which the Lord’s faithful ones of the present time are the living stones, now being chiseled, prepared.
- (2) The Church in its present condition of humiliation, imperfection, more properly the tabernacle in which the Lord dwells. As there were strict regulations governing the worship and worshipers in the types, so there are positive regulations in God’s Word for those who constitute the priests and Levites doing the services of the tabernacle in the present time, preparatory to the establishment of the glorious Temple of the future.

The Scriptures clearly indicate that in the end of this Gospel age God purposes a cleansing of his sanctuary, his temple – Christendom. There will be nothing in or connected with the Temple in glory that will need to be cleansed, nothing impure, nothing that defileth will enter therein; but the Temple, the Church of the present time, stipulated to be composed merely, solely, of the consecrated believers, has become a mixed multitude, so that under the name of Christian and Church are many persons and parties thoroughly unchristian, connected with the things of this world on a purely selfish basis. The Lord proposes a cleansing of this sanctuary, as testified through the Prophet Daniel – unto 2300 days [years], then shall the sanctuary be cleansed. That was merely a typical cleansing which our Lord accomplished in the typical Temple; the antitypical cleansing is the one of real importance and we are living now in this time of cleansing. (See MILLENNIAL DAWN, Vol. III., Chap. IV.)

The type gives us a suggestion respecting the character of the cleansing, that it mainly affects those who make merchandise of holy things – those who are

associated with the Lord's work for selfish reasons, because "their bread is buttered on that side," because they can have more honor of men, more of the advantages and comforts of life, and better business prospects by reason of their identification with Churchianity. All of this class must be driven out: the Lord himself will see to the work. The Lord's house is not to be a house of merchandise. The Lord seeketh such to worship him as worship him in spirit and in truth, and not those who seek the loaves and fishes or any earthly advantage. He will therefore present the truth in such a form that it will be a blessing to the proper class, and separate all of the improper class by a measure of odium in connection with the King and his faithful. At the present time the Lord, the Truth, with a whip of small cords, is injurious only to those who are in the Temple for purposes of merchandise, and not injurious to others. There are money changers today in the nominal Temple who are robbing the people by accepting salaries for that which is not food, who, while professing to teach the way of the Lord and receiving honor of men and other emoluments, are really misrepresenting the Lord and his Truth. All such will be separated from the true Temple class, all such will be angry with the Master and his followers, as were the merchants and money-changers in the typical Temple, and they will have their sympathizers also, as they did.

THE TEMPLE A DEN OF THIEVES

Thieving, robbery, is usually done secretly, deceptively. The thief usually represents himself as the very reverse. He poses as an honorable man; but slyly, under cover, he secures to himself that which is not properly his. Is not this the case with very many professedly Christian ministers and teachers and elders in various quarters of Churchianity? Are there not many who pose as ministers of the cross of Christ and of the Word of God who deny the Word of God and to whom the cross of Christ is foolishness? Of this class are those who tell us that they are Evolutionists; that instead of man falling from God's likeness and needing to be redeemed by the blood of the cross and needing the second coming of the Lord to restore him, the very reverse is their conception of truth, viz., that if man has fallen at all he has fallen upward, that he has no need to be redeemed, and that to look for the second coming of the Lord for the salvation of the world is foolishness. Are not these men receiving money under false pretenses? and is not such a system of thievery the very worst kind in the world? Is not this an open robbery? Do they not rob God in that they detract from his honor? and do they not rob the people in that they take from them money and honors, etc., while deceiving them, selling them that which is not bread, which satisfieth not?

The Father's house, his Church, should be composed solely of those who worship him in spirit and in truth. It is meet, it is proper, that all others should be cast out, and the Lord will see to this now because the due time for it has come. The sanctuary shall be cleansed; then in due time the glory of the Lord will fill it — the Royal Priesthood will be changed and become the Temple of glory, honor, dominion and power, from which will proceed the blessing of the world of mankind.

The people in general were thoroughly aroused by the triumphal entry and then the scourging of the money-changers. To the inquiry, Who is this? came the

answer, “This is Jesus, the Prophet of Nazareth of Galilee.” The news spread, and the poor and the lame of the city began to flock to the temple. Doubtless they had heard before about this great Prophet, and many of them found this their opportunity for receiving a blessing at his hands. So it will be in the future, when the spiritual Temple will have been fully cleansed, and the Lord of the Temple will be in it in power and great glory, the healing and blessing of all the families of the earth will be in order and will be accomplished — all who will may then be blessed.

The shoutings of the multitude on the way had doubtless ceased, yet the children in the Temple had apparently taken it up, and doubtless without any particular meaning were singing over and over, “Hosanna, hosanna, to the son of David.” This illustrated how by and by the praises of the Lord shall fill his Temple, and the Pharisees who heard the children were annoyed by it. We may presume that they endeavored to stop them unsuccessfully, and then appealed to the Master, as the one whose authority would be recognized, to rebuke them; but he answered them this was fulfilling prophecy again, as it is written,

“Out of the mouths of babes and sucklings thou hast perfected praise.”
(Matthew 21:16)

What the more highly favored and intelligent of natural Israel did not appreciate and failed to proffer the Lord caused to be accomplished even at the mouths of babes. Indeed, everywhere we find that earthly wisdom is apt to misinterpret divine purposes. Very frequently, therefore, the Lord makes use of the weak, the poor, the ignorant, instead. Let us, dear brethren, whatever our opportunities and talents, seek to be as little children, not guided by worldly wisdom merely but “taught of God,” that we may now in the proper form herald our Master the Messiah, and in every sense of the word cooperate with him in his work and be accounted worthy as faithful ones to be associated also in the glory of the Kingdom.

*Out of the mouth of babes and nursing infants You have
ordained strength, because of Your enemies, that You may
silence the enemy and the avenger.*

Psalm 8:2



Turn now to Zechariah's prophecy (9:9-12). In prophetic vision he walks beside Jesus as he rides into Jerusalem — A.D. 33 — five days before his crucifixion (John 12:1-12), and to the people the Prophet cries, "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy king cometh unto thee! He is just, and having salvation: lowly, and riding upon an ass." Mark the clear fulfillment of these words — Matt. 21:4-9,43; John 12:12-15; Luke 19:40-42. Every item was fulfilled, even to the shouting. When the people shouted Hosanna! the Pharisees asked Jesus to rebuke them, but he refused, saying,

"If these should hold their peace, the stones would immediately cry out."

Luke 19:40

Why? Because it had been prophesied that there would be a shout, and every item of prophecy must be fulfilled. Let this particularity of detail in prophetic fulfillment give us confidence in the further statements of this and other prophets.
B224

Though the distance is quite short to Jerusalem from Bethphage, where the Lord mounted the ass, nevertheless the city was hidden from view by the Mount of Olives, and it was when the Lord had reached the top of Olivet, and the city of Jerusalem came suddenly into view, that he halted the procession and wept over the city; saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes ... because thou knewest not the time of thy visitation." (Luke 19:41-44.) From this language it is evident that our Lord did not consider the multitudes who were with him, as in any sense of the word, representing the city and nation; for although these who were with him were shouting the very words, "Blessed is he that cometh in the name of Jehovah!" our Lord's language indicates that a time is yet to come when the heads of Israel, the chief ones representing the people, shall gladly acknowledge him as King of kings and Lord of lords, at his second advent; but in the meantime their failure to recognize the time of their visitation meant to them a great loss of privilege; meant to them that their house must be left desolate, abandoned of the Lord during this Gospel age, during which he would gather from amongst the Gentiles a sufficient number to complete the elect number, in conjunction with the faithful ones of Israel, the remnant who had or would receive him. — See Matt. 23:39.

The objective point of this triumphal march was the Holy City, the capital city, the City of the Great King. But our Lord did not go to Herod's palace, to demand possession of it; nor to Pilate's palace, to demand recognition of him; but as the representative of Jehovah, as the Messiah, sent of God to be the Savior of Israel and the world, he went appropriately to the Father's house or palace, — to the Temple.
R. 2746



THE HOUSE OF GOD

Because zeal for Your house has eaten me up, and
the reproaches of those who reproach You have fallen on me.

Psalm 69:9

16 And He said to those who sold doves, “Take these things
away! Do not make My Father’s house a house of merchandise!”

17 Then His disciples remembered that it was written,
“*Zeal for Your house has eaten Me up.*”

John 2:16-17

THESE WORDS [in Psalm 69] must have seemed extremely poetical, hyperbolic, to those of David’s time. David indeed had a zeal for the House of God – for the Tabernacle first, and subsequently for the Temple, which he desired to build, but which the Lord would not permit him to build. David had a real zeal for that House.

We get the key to this prophecy from its application in the New Testament to our Lord. When Jesus had made a scourge of small cords, He drove the money-changers out of the Temple. Then His disciples remembered and probably quoted the passage: “The zeal of Thine House hath eaten Me up.” (John 2:17.) The Lord’s House in that case was the Temple; and our Lord’s zeal in cleansing the Temple of all merchandise would be considered by some as very appropriate, and by others as very extreme.

But the still deeper meaning is indicated by the declaration that the Church is His House – the House of God. The Apostles, speaking of the Church, say that we are the Temple of the Holy Spirit. (1 Cor. 6:19.) Again, it is said that we are builded together as living stones. (1 Pet. 2:4,5.) So we see that the real House of God for which Jesus had zeal was the House of Sons. The Jews had been a House of Servants under Moses; but Christ was a Son over His own House – the House of Sons – “whose House are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end;” for “Faithful is He that calleth you.” – Heb. 3:5,6; 1 Thes. 5:24.

THE SPIRIT OF CHRIST THE SPIRIT OF SERVICE

Having this view of the House before our minds, we can see in what way Jesus' zeal for the House of God consumed Him — burned Him up. We use the word **burn, consume**, in the same way that we use the word **rust**, in the case of **iron**. And so zeal is that which is warm, aglow, hot. With this view of the Master and His House before our minds — the House that He was interested in — we perceive that His zeal, His energy for them, prompted Him, led Him, to lay down His life — for as many as would become God's House, God's sons, God's people. This zeal for the Lord's House, for the Lord's people, consumed His time and strength in helping them.

During this Gospel Age the Lord invites the Church to be similarly consumed with Him. But the only ones who are yet members of the House of God, or sons of God, are those who are begotten of the Holy Spirit, as the Apostle distinctly tells us. If we then have this Spirit of Christ, it will be the spirit of service. It will be a zeal, a warmth, an energy, prompting us to serve in the Church. It will mean that we will be consumed as the Master was consumed — in the service of His Church, which is His Body. — Matthew 20:28; 1 John 3:16.

This opportunity, then, of manifesting a fullness of zeal for the service of God, was granted, not to Adam, or to any of the human family, until this Gospel Age. This opportunity will not come to the sons of God in the next Age. The sacrificing then will be at an end; and there will be no more sin, sorrow, pain, sighing, crying or dying! — Isaiah 35:10; 51:11; Revelation 21:4. R. 5250

14 And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. 15 When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.

John 2:14-15



Jesus clears the temple.

12

Even my own familiar friend in whom I
trusted, who ate my bread, has lifted up his
heel against me.

Psalm 41:9

I do not speak concerning all of you. I know whom I have chosen, but that the Scripture may be fulfilled, '*He who eats bread with Me has lifted up his heel against Me.*'

John 13:18

IT IS DIFFICULT for any noble minded person to read the account of Judas' course without feeling a sense of righteous indignation — a disgust for the baseness of character which could thus betray, for thirty pieces of silver, the one whom he recognized as the noblest of men, whether or not he was sure that Jesus was the Messiah. It may not be amiss here to reflect that Judas did not reach this depth of iniquity *suddenly*, but rather that the disposition toward unrighteousness had grown upon him during the three years of his intimacy with the Master, when the reverse disposition should have had control.

At the time he was chosen to be an Apostle he was evidently a good man, so far as outward appearance, at least, was concerned; and his name, which signifies "Praise," would seem to indicate that his parents had been of a religious cast of mind and had wished and, so to speak, had prophesied of him that he would be a messenger of God to sound forth His praise. And what a privilege and opportunity he enjoyed in this direction!

From the meager mentionings of the Gospel records we may reasonably infer that the beginning of his downfall was the harboring of a love of money. Instead of rebuking this wrong spirit and seeking, on the contrary, to cultivate generosity, love and benevolence, he permitted selfishness to have control, more or less, in his heart and life. We may surmise that he chose the office of treasurer for the little company, whereas, had he been sufficiently alive to his own weakness, his proper course would have been to refuse it, realizing that already he had too much love of money, and that the handling of the funds might prove a temptation to him. But on the contrary, he sought and obtained the office, and carried the bag with the money put therein; and the Apostle John tells us that he was a thief. (John 12:6.) This passion for money, like all other abnormal propensities of our fallen nature, grew stronger as it was encouraged and cultivated, until finally it knew no bounds and he was ready to *sell his loving Master, Messiah*, for thirty pieces of silver!

Probably Judas had made the same profession of consecration as did the other disciples: "Lo, we have left all to follow Thee; what, therefore, shall we have?" And, with the others, he had left all, and perhaps, in a certain way, was very sincere and recognized that this was the Messiah. But Judas had a business turn of mind. He wished to be associated with such a great Kingdom as the Messiah would set up. So there was a measure of selfishness connected with his consecration. Perhaps this is true with *all of us*. We are all sure that the Lord has a Kingdom and we hope to have a share in it. But this thought should be secondary. Our merit

should be of a higher order than merely a desire for reward for service.

As treasurer of the disciples Judas looked out to get a good share for himself, to “feather his own nest.” In the case of the ointment used for our Lord by Mary, he said, That ointment is worth a great deal of money, and it should have been put into the treasury instead of being poured on Jesus’ head.

“This he said because he was a thief and carried the bag.”

(John 12:6)

So it seems that this spirit of avarice grew upon him. As matters progressed he began to see that things were not reaching the culmination for which he had hoped and looked. Probably he was one of those who said, at least in his heart, “If Thou do these things, do them publicly, so that others may see.” This would seem to have been the spirit of Judas and of many others. They wanted Jesus to do the things that would establish Him with the people. We can imagine their saying, “Ask some thousands to come and see the raising of some one from the dead, and have a good demonstration,” etc. But nothing of this kind was done. Each miracle was performed by our Lord in a quiet way.

Probably Judas began to think that Jesus could not manage affairs nearly so well as if He would allow Judas to “coach” Him a little. As time passed, he began to keep some of the money. Perhaps he thought, “Now things are not coming out very well. I will keep some of this money for the disciples and Jesus for a rainy day.” But he was really thinking about Judas.

THE NECESSITY OF JUDGING OURSELVES

By following a similar course of reasoning many people persuade themselves that they are trying to help others, when really they are looking out for their own interests. Hence there is a necessity for judging ourselves. The new creature should get the old creature into a corner and cross-question him: “Why do you act thus and so? Are you sure that you did not have some **selfish** motive in this matter?” If Judas had thus examined himself it would have been better for him. But not having done so, he drifted farther and farther away from a right spirit. Finally he went to the chief priests and said, “What would you give me if I were to give Jesus over?” They said, **So** much. Then he turned the matter over in his mind for several hours. So when he was in the “upper chamber” his mind was abstracted, and he sat quietly watching what the others were doing.

When our Lord washed the feet of His Apostles, before partaking of the Passover Supper, He intimated that as they had bathed (in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season) they merely needed now the rinsing of their feet, the cleansing of the members that had come in contact with the earth. “He that is bathed needeth not save to wash his feet to be clean every whit.” (R.V.) Our Lord added, referring to Judas, “Ye are clean, but not all.” This expression shows us very clearly that He had in mind a higher cleansing, of which this washing of their feet and their previous

bath were but the figures.

The Lord knew that the hearts of His disciples were loyal. He had accepted them as His disciples and had reckonedly imputed to them the merit of His sacrifice as a covering of their blemishes, the full testimony of which would be given them by and by at Pentecost, the Holy Spirit testifying that the Father had accepted the Lord's atoning sacrifice on their behalf. There was one, however, of the number whose heart was not clean. Our Lord did not pass him by, but washed the feet of Judas with the rest, knowing the while of his perfidy, and that he had already bargained with the chief priests and was merely awaiting the opportune moment for the carrying out of his malevolent scheme.

Our Lord's words, although not understood by the rest, must have been appreciated by Judas, as were His subsequent words. Our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty, his violation of even the common hospitality. (**Psa. 41:9.**) None of these things moved Judas; none of these things appealed to his heart in such a manner as to change his course. We have thus strong evidence of the wilful intention which marked his crime and makes clear the meaning of our Lord's words when He called him the "son of perdition," and declared that it would have been better for him if he had never been born.

"MINE OWN FAMILIAR FRIEND HATH LIFTED UP HIS HEEL AGAINST ME"

While they were at supper Jesus, appearing very sorrowful, gave as an explanation that it would be one of His own chosen twelve that would betray Him and thus become accessory to His death — one of those who dipped with Him in the dish, partaking of the same supper, the same bread, the same roasted lamb. Then He pointed out that although this was all written (**Psa. 41:9**), and thus no alteration would be made in respect to the Divine Plan, nevertheless it signified a very gross breach of friendship — one sad to contemplate. It really made no difference to the Lord, so far as His intention and His consecration were concerned, whether He were apprehended by the rulers without any betrayal, or whether betrayed by a comparative stranger or by a disciple. The fact would make no change in the Divine arrangement; but it was a cause of great sorrow to the Lord that the traitor should be one who had been a bosom friend and disciple.

Amongst the Jews and Arabs deceit and betrayal were not uncommon; but there was a code of honor recognized according to which no one would eat the food of the person whom he sought in any wise to injure. As food was seasoned with salt, it was probably this custom, of being faithful to those with whom one ate, that was known as the "covenant of salt" — the covenant of faithfulness. To succeed in having an enemy eat at one's table or partake of one's food seasoned with salt was amongst that people equivalent to a pledge of lasting friendship — that he would never do his host injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey the custom of his time — to be loyal and faithful to the one whose bread he ate, of whose salt he partook; hence our Lord's words, "He that dippeth his hand with Me in the dish, the same shall betray Me."



The apostles ask Jesus, "Lord, Is it I?"

When Jesus passed the sop to Judas, he perhaps understood in some measure our Lord's meaning; but the other disciples did not understand. They thought that Jesus was telling Judas to get in his proper provisions before the stores would be closed. But Judas may have thought thus: "Jesus has intimated that I will betray Him. I had not intended to do this, but now I will show Him. I know, of course, that He can get away from those officers; but I am treasurer of this company, and I will show Him something. While I do not believe they could ever take Him, yet the experience will be a good lesson. He will see henceforth that it will be better for Him to go ahead. This thing has been dallying too long. It needs a business push behind it. So here goes!" Thus Judas reasoned, and he carried out his part. No doubt Judas expected that Jesus would escape. Not for a moment did he expect that Jesus would suffer; for when he found that his plan had carried out and that Jesus would be crucified, he went and hanged himself, and then fell headlong, at the breaking of the rope.

"BETTER FOR THAT MAN IF HE HAD NOT BEEN BORN"

Jesus testified that His death would not be a victory on the part of His betrayer and His enemies, but in harmony with what had been written of Him by the Prophets. Nor are we to consider that Judas was simply fulfilling a prophecy irrespective of His own responsibility, his own wilfulness in the matter. Such a thought is negated by our Lord's statement, "Woe unto the man by whom the Son of Man is betrayed. It would have been better for that man if he had not been born."

This statement implies to us that, from the Lord's standpoint, Judas had already experienced so large a measure of knowledge and opportunity for better things that his responsibility for his act was complete, and that there would be no

hope for him at any time in the future. These words leave no question, we think, that Judas had already enjoyed his full share of the great atonement work through the intimate association with our Lord and the abundant opportunities he had of coming into a clear knowledge of the truth, and the corresponding responsibilities. From our standpoint Judas sinned against great light. Evidently his was the “sin unto death” — the “Second Death.” Hence, aside from any future existence, we are to consider that his life was a useless, wasted one, and that its joys did not overbalance its sorrows and anguish when to the latter were added his despair and suicide. Judas’ end was a sad one. Every suicide, by his act, confesses his wish that he had never been born.

While Judas lived prior to Pentecost, we are to remember that he was one of the twelve upon whom Jesus had specially conferred a measure of His spirit — such a measure as enabled him, with the others, to perform miracles of healing, casting out devils, etc., **in the name of the Lord**, as His **representative**, using **His power**. The position of Judas, therefore, was one of special closeness to the Lord and to His personal instruction, both by precept and example. We remember our Lord’s words to His disciples, “To **you** it is given to know the mysteries of the Kingdom; but **to them that are without** these things are spoken in parables.”

All this privilege, opportunity, knowledge, contact, made Judas specially responsible. But his crime would have been inexcusable had it been against any ordinary person, and it was seriously intensified by being a crime against Him who spake and acted as never man spake or acted before. From this standpoint our Lord’s declaration that Judas was the “son of perdition” seems to have special import or weight, as implying that Judas had enjoyed a sufficiency of light and knowledge of righteousness to constitute a trial, and that his deliberate sin against such light and knowledge meant the Second Death.

But while hating such a character, loathing it, despising it, and seeking to go as far as possible in an opposite direction in our own characters, we are not to overlook the fact that there are amongst the Lord’s professed disciples some who, in a less degree, commit a crime very similar to that of Judas; they sell their Lord, they betray Him, while professing to love Him! True, this cannot today be done in the same literal and personal manner, but the spirit of it may be seen occasionally, we regret to say; we find some who really believe in Jesus, some who have consecrated their lives to be His followers; some who have been engaged in the ministry of His Truth, as Judas was there, but who are willing to sell the Lord for a mess of pottage — for good things of this present life — for a salary, for social position, for honor amongst men, for popularity and titles; who are willing to sell even their lips, as Judas did; so that while professing to honor and serve the Lord they are willing to join with those who misrepresent His character, His Plan, His Word — willing to join with those who seek to assassinate the Lord.

Ah, how well it is that each one ask himself the question raised upon the night of the Supper, “Lord, is it I?” And let none be too ready to excuse himself; but let each search earnestly his own heart and life and conduct to see that He is not in any way sacrificing the Truth and the Life for any consideration whatever.

More than thirty years ago we were inclined to think that all must come to a full knowledge of all truth ere they could be liable to the Second Death; but we

have come to the conclusion from the general tenor of the Scriptures that this is not the Lord's view and plan. On the contrary, deliberate and intelligent rejection of the first principles of the Gospel seems to imply an unfitness for further favors, on the ground that he that is unfaithful in that which **is least** would be unfaithful also in **more**.

Adam's knowledge of the Divine Plan was very slight; yet his disobedience brought the death penalty. The real grounds for sympathy and hope for the masses is the Apostle's statement that Satan has blinded their minds, misinterpreted the facts. (2 Cor. 4:4.) All such will by and by "see out of obscurity" when Satan shall be bound — during the Millennium.

We confess little hope for the Scribes and Pharisees who, when they could find no other fault, ascribed our Lord's good works to the Devil. As for Judas' tears — they were no better than those of Esau. (Heb. 12:17.) His remorse led him, not to a renewed or reformed life, but to self-destruction. — Heb. 6:6.

*For full article see **Was Judas a Hypocrite?** — R. 4906*

Our Christian experiences differ; no two have exactly the same, because our temperaments and talents differ as well as our surroundings. But we may rely upon it that no real son of God is exempted from the needed trials of patience, faith and love. No matter how strong the character, or how seemingly impregnable to the ordinary besetments, we may rely upon it that such have as great trials and crosses as others — perhaps greater; perhaps such as would prostrate weaker ones, whom the Lord will therefore in love and mercy not suffer to be tempted above that they are able to bear. — 1 Cor. 10:13.

Even our blessed Lord Jesus, though perfect, had to pass through an experience to test and prove his complete submission to the Father's will. Looking at our Lord's testing, we cannot doubt that his strong character was measurably unmoved by the sarcastic, bitter words and threats of the Scribes and Pharisees, and that likewise he speedily and firmly settled Satan's temptations negatively. None of these things, which would have been the greatest temptations to others, seemed to move or even to greatly annoy him. He answered coolly and often ironically the attacks of open enemies, and was comparatively unmoved by them; but it was when those who dipped in the dish with him lifted up the heel against him (Psa. 41:9; Matt. 26:23) and left him, that his heart was troubled; — wounded by professed friends. The only discouraged expression recorded, relative to his work, was toward the close of his ministry when the test became more and more severe, and "many went back and walked no more in his company," saying of his doctrines, "This is a hard saying; who can hear it?" His unreprouched but sorrowful words, then expressed to the twelve specially staunch disciples, were full of pathos and disappointed grief: "Will ye also go away?"

The prompt response of Peter —

“Lord, to whom shall we go? Thou hast the words of lasting life,”

— must certainly have come as a comforting balm to that noble, loving heart, whose only impulse was to do good and to bless others.

And yet as he approached the close of his ministry, the time came that he must still further suffer wounds from those he most loved. No wonder that, catching a clear view of how his sacrifice was to be completed, how all his bosom disciples would forsake and disown him, and how one of them would betray him with a kiss, he was sorrowful, troubled in spirit, and testified, “Verily, verily, I say unto **you**, that one of you shall betray me.” And though Peter courageously said, “Though I should die with thee, yet will I not deny thee” — and so said they all — Jesus saw that all would be scattered, forsaking him in his most trying hour, and that courageous Peter would be so terribly sifted of Satan and prove so weak that he would even swear that he had never known him. Truly **these** trials from “brethren,” some of whom were only weak, and one false at heart, must have been among the sorest of our Lord’s experiences, during his period of trial. Yet none of these things moved him or for a moment influenced him to choose another course. He cheerfully followed the narrow path and left it for God, in his own time, to bring forth his righteousness as the light of noonday. (Psa. 37:6.)

He was obedient to God and faithful to the truth, and it was thus that he suffered, not only at the hands of evil men, but also from the misunderstandings of his closest friends, who did not clearly grasp the situation, nor see how needful it was that he should first be Redeemer before he could become Restorer and King.
R. 3820

He shall bring forth your righteousness as the light, and your justice as the noonday. Rest in the LORD, and wait patiently for Him. Do not fret because of him who prospers in his way, because of the man who brings wicked schemes to pass. Cease from anger, and forsake wrath. Do not fret — it only causes harm. For evildoers shall be cut off. But those who wait on the LORD, they shall inherit the earth.

Psalm 37:6-9

AVOID THE JUDAS SPIRIT

Truly every disciple of Christ, realizing that the issue is with himself, will desire to follow such a course as will insure against his ever becoming a Judas to the Lord and his cause. God's foreknowledge that one of the twelve would prove a traitor, not only receiving the grace of God in vain, but using it in a most villainous manner, was not the cause of Judas' fall. The Apostle says,

“The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.”

2 Timothy 2:19

It is for us to determine how the favors of God shall be received and used, and God's foreknowledge in no sense of the word influences us.

We have every reason to suppose that Judas at the beginning of his career as a disciple was sincere. We may safely conclude that the gross deflection of his heart and character manifested at last came upon him gradually – that it began with the merest suggestion and ended with the most awful tragedy. The suggestion was probably along the line of selfishness; that he was not sufficiently honored amongst the twelve; that our Lord seemed to have a preference for Peter, James and John, and thus showed his lack of superior knowledge and ability – discernment. Doubtless Judas encouraged his own spirit of criticism. Self-complacent, he no doubt thought he saw places where Jesus and the others erred in judgment, failed to take advantage of opportunities, probably said the wrong word at the right time, etc., etc. Such a heady spirit, such a critical spirit, such a self-satisfied spirit, such a selfish spirit always go before a fall. The history of the Church as well as our individual experiences attest this.

When Judas perceived that the cause of Christ was not prospering – that Jesus not only did not respond to the suggestions of the multitudes here and there that he become a king, but that on the contrary his mind turned in another direction, anticipating violence from the rulers of the Jews, the suggestion probably came to Judas that it was time to begin to “feather his own nest,” so that when the disruption would come he would be one of the party who would gain and not lose by his experiences as a disciple. Thus selfishness was in control of his mind and led him to pilfering, as it is written, “He was a thief, and carried the bag.” That is to say, he was the treasurer of the little company, and appropriated some of the funds to his own personal account. We can even suppose that in his perfidy he exonerated his theft with the thought that he had been giving his valuable time to the cause, and that what he took would not more than reimburse him the value thereof. Such is the spirit of selfishness, the very reverse of the Spirit of the Lord – the spirit of self-sacrifice and whole-souled service to the Truth. Whoever has this

spirit in any measure has the Judas spirit to that extent, and the result will surely be evil whether it amounts to such an awful result as that of Judas or not.

Our Lord declares that his faithful members in the world represent him, and that anything done against them is done against him. We may be sure, therefore, that the Judas spirit of selfishness even today might lead to betrayal of the Lord by the betrayal and injury of one of the least of his followers. Nor should it surprise us that these representatives of the Judas spirit follow his course even to the extent of betraying with a kiss, and oftentimes profess great love and respect for the members of the body of Christ, whom they secretly smite for their personal gain, or in an endeavor to gain place or influence or other selfish aggrandizement. Let each follower of the Lord apply to himself exactly Judas' words, saying,

“Lord, is it I?”

And let us each examine our own hearts to see to what extent anything of this Judas spirit might be lurking there, seeking a favorable moment to entrap us and destroy us as New Creatures. R. 3887

13

Those who hate me without a cause are more than the hairs of my head. They are mighty who would destroy me, being my enemies wrongfully. Though I have stolen nothing, I still must restore it.

Psalm 69:4

23 “He who hates Me hates My Father also.

24 “If I had not done among them the works which no one else did, they would have no sin, but now they have seen and also hated both Me and My Father.

25 “But this happened that the word might be fulfilled which is written in their law, ‘*They hated Me without a cause.*’

John 15:23-25

We read in **Psalm 69:4**, “They that hate me without a cause are more than the hairs of mine head.” Jesus quoted this statement and applied it to Himself, saying, “They hated Me without a cause.” (**John 15:25**.) The brethren of Jesus were the Jews, who crucified Him. But there was no cause of death found in Him.

We perceive that it was for envy that they delivered Him up and called for His crucifixion, because His works were good and theirs were evil; because he taught the way of the Lord more perfectly than they; because He declared to them that the time would come when they and all others would recognize Him as the Messiah – coming in the clouds of Heaven with power and great glory – and would bow the knee to Him. ...

His trying experiences proved Him loyal to God and led onward to His exaltation to the right hand of Divine Majesty. St. Paul refers to this, saying of Jesus, “Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the Throne of God.” (Hebrews 12:2.) Again he says, “Though He was rich, for your sakes He became poor, that ye through His poverty might become rich” (2 Corinthians 8:9), even as the experiences of Joseph – all of his humiliation – prepared the way for him to be succored and honored by Pharaoh. Again we read of Jesus, that “He learned obedience by the things which He suffered; and being made perfect [through suffering], He became the Author of eternal salvation to all those that obey Him.” – Hebrews 5:9.

“IF WE SUFFER WITH HIM”

The Scriptures assure us that in God’s great Plan, not only Jesus is to be exalted to the Throne as the world’s Messiah, but with Him is to be a company of brethren, sharers of the same glory, honor and immortality. And these brethren, in God’s great Purpose, are required to pass through similar experiences to those of their Elder Brother Jesus. ... They are not on an equality with their Elder Brother.

He is designated their Head, their Chief, the Captain of their salvation. So we read again, that God, “in bringing many sons to glory, made the Captain of their salvation perfect through sufferings.” – Hebrews 2:10.

And all of the company of sons received under this great Captain must similarly be perfected through sufferings.

Does not this account for the trying experiences of the Church during the past nineteen centuries? The Apostle John declares, “As He was, so are we, in this world”; and again, “The world knoweth us not, because it knew Him not.” ... The world fails to realize that only through The Messiah will any have eternal life. In the very same connection in which Jesus mentions that He was hated without a cause, He plainly forewarns all of His elect followers that they must similarly expect to be hated unjustly. We read,

“If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you: The servant is not greater



than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name’s sake, because they know not Him that sent Me ... But this cometh to pass that the word might be fulfilled that is written in their Law, They hated Me without a cause.”

John 15:18-25.

We give in full the same text from which our Lord quoted, “They that hate Me without a cause are more than the hairs of Mine head. ... Let not them that wait on Thee, O Lord God of hosts, be ashamed for My sake; let not those that seek Thee be confounded for My sake, O God of Israel. Because for Thy sake I have borne reproach: shame hath covered My face. I am become a stranger unto My brethren, and an alien unto My mother’s children. For the zeal of Thine house hath eaten Me up; and the reproaches of them that reproached Thee are fallen upon Me. Reproach hath broken My heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink.” – Psalm 69:4-9,20,21. R. 5215

“THINK IT NOT STRANGE!”

1 Peter 4:12

THINK it not strange, beloved,
When fiercely burns the fiery flame!
Think it not strange, but praise His name,
Who counts thee worthy to partake
Of painful sufferings for His sake.
Nor think it strange
When loved ones scornful from thee turn,
Consider Him who thus endured,
And Immortality secured!

Think it not strange, beloved,
If sometimes every door seem closed,
And all thine efforts be opposed,
But calmly wait in patience till
The Master shall reveal His will.
Nor think it strange
When darker grows the “narrow way,” —
Press on, thy Master soon shall say,

“Enough, My child, thou hast well done,
Come, enter in, the Prize is won!”

— *Gertrude W. Seibert*

14

4 In return for my love they are my accusers, but I give myself to prayer. 5 Thus they have rewarded me evil for good, and hatred for my love. 6 Set a wicked man over him, and let an accuser stand at his right hand. 7 When he is judged, let him be found guilty, and let his prayer become sin.

8 Let his days be few, and let another take his office.

Psalm 109:4-8

While I was with them in the world, I kept them in Your name. Those whom You gave me I have kept, and none of them is lost except the son of perdition, **that the Scripture might be fulfilled.**

John 17:12

THESE WORDS, we remember, were uttered by our Lord on the night of His betrayal, supposedly while on the way from the “upper room” where the Memorial was observed to the Garden of Gethsemane. The ones He evidently prayed for were the twelve Apostles, or rather the eleven, by this time; for in conjunction He says, “I have lost none of them, save the son of perdition.” But the context shows that His prayer includes His faithful followers all the way down the Age. He says, “Neither pray I for these alone, but for all those who shall believe on Me through their word.” He prayed that His followers might be one, even as He and His Father were one — the same kind of oneness, a oneness of mind. R. 5358

If the people who saw a few of our Lord’s mighty works, and heard a few of his words of life under parabolic cover, were declared “worthy of **stripes**” for not receiving the light, what shall we say of the responsibility of the twelve, who not only saw much more, but by his power in them performed his miracles; who not only heard the parabolic words of life, but who had them expounded to them by the great Teacher? (Matt. 13:36-43; Mark 4:10-13.) And what punishment less than **death** — hopeless extinction — shall we suppose was merited by the one of these, who, after all this, according to his own confession, “betrayed innocent blood?” We judge that if Pilate and Herod and the Roman soldiers had some responsibility for Christ’s death, the multitude which clamored, Crucify him! His blood be upon us and on our children! had much more responsibility; and that the better educated, envious Pharisees and Priests who incited the illiterate common people had yet a greater responsibility (Matt. 23:15-33); and that Judas, his betrayer, was the chief, the real crucifier, because of his knowledge and willfulness. Upon him **alone**, of all who had to do with his death, our Lord placed the responsibility, the full guilt, when he said: “The Son of Man goeth [to death] as it is written of him [prophetically]; but woe unto **that man** by whom the Son of man is betrayed. It had been good for that man if he had not been born.” (Matt. 26:24.) Should Judas be granted eternal life under any circumstances or after any experience, his birth could not be considered a disadvantage to himself. — See also Psa. 109:6-8; John 17:12; 6:70,71. R. 1962

You did not choose Me, but I chose you and appointed you ...

John 15:16

TODAY'S LESSON shows the particularity with which the twelve Apostles were chosen. Many were the Redeemer's followers at times, both men and women, but only The Twelve were specially deputized as His mouthpieces and representatives among men. Some of the things said to and respecting them are equally appropriate to every one of Jesus' followers, but other things said to The Twelve and respecting them apply to none others of their day or since – for instance, the Savior said to The Twelve, and to none others, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

– Matt. 16:19; 18:18.

The import of these words clearly is that the persons indicated were assured that they would be so specially guided of Divine providence in all their efforts that they would set forth as the Divine will amongst men nothing to which Heaven would not assent. And, on the other hand, they would declare not binding upon the followers of Jesus only such things as in God's sight would not be binding. In those twelve men, therefore, we recognize a plenary inspiration, or special guidance not accorded in this particular degree to others of the "brethren."

We do not forget that Judas was one of the original Twelve and that, proving traitorous, "He went to his own place." We remember also that he was specifically referred to by the Prophet David, through whom the Divine message came, that another would take the Apostleship which Judas forfeited. What we do claim is this: that the announcement was prophetically made of a successor to Judas, so as to teach us that the appointment of his successor was exceptional and not the rule; that aside from this one case there would be no successors.

Surely there is no intimation in the New Testament that as one after another of the Apostles died other men were recognized as succeeding them. On the contrary, the Scriptures repeatedly refer to the "Twelve Apostles of the Lamb." Moreover, as the Jewish Dispensation began at the death of Jacob, in the recognition of his twelve sons, so the Christian Dispensation began at the death of Jesus, in the recognition of His twelve Apostles. And as one of the tribes of Israel was cut off, and is not mentioned in the enumeration in the Apocalypse, but the tribe of Manasseh substituted, so amongst Jesus' Apostles Judas is dropped and a successor is appointed.

ST. PAUL TO SUCCEED JUDAS

In the past we may have read too carelessly the account of how the eleven faithful Apostles exceeded their authority in the selection of Matthias to take the place of Judas. It was proper enough that they should scan the prophecies, and that they should note, as they did, God's declaration of the unfaithfulness of Judas, and that another was to take his special place in the Church; but they should have remembered that they had not as yet qualified as Apostles themselves. They should have remembered that whatever Apostolic or special power they exercised during Jesus' ministry came to them from Him and not from the Heavenly Father – that

Jesus endued them as His representatives. They should have remembered that the Master specifically told them to do nothing until after receiving the Heavenly benediction, saying, “Tarry ye at Jerusalem until ye be endued with power from on high.”

Accrediting them with the very best of heart intentions, it was, nevertheless, effrontery on their part to select two names and to determine that one or the other must be the successor of Judas. They had no authority for so doing. As for the one upon whom the lot fell, Matthias, we hear nothing further of him. On the contrary, in God’s due time, He Himself brought forth Saul of Tarsus, an Israelite indeed, a Pharisee of the Pharisees, who, however perverse in his conduct, was thoroughly conscientious, and verily thought he did God service.

St. Paul himself tells us that he was not one whit behind the very chiefest of the Apostles, and that in respect to visions and revelations he had more than they all. He goes back to the time when Christ appeared to him on the way to Damascus and when He declared to Ananias, “He is a chosen vessel unto Me, to bear My name unto the Gentiles and to kings, and to the people of Israel.” St. Paul tells us that he found evidences that God had chosen him for a special service, from his mother’s womb. And such special preparation and supervision we doubt not was applicable to all of The Twelve, even as also with John the Baptist in his work. — Acts 9:15; Gal. 1:15.

“A CROWN OF TWELVE STARS”

The Lord’s specialization of the twelve Apostles is variously referred to. He said: “Have not I chosen you twelve?” and again, “Ye shall sit on twelve thrones.” In the symbolical book of Revelation He pictures the Church as a woman, clothed with sunlight, standing over or near to the moon, which symbolizes the Jewish Law Covenant; and upon her head was a crown of twelve stars, representing the twelve Apostles of the Lamb. ...

The recognition of successors to the Apostles was one of the first errors after their death. Every bishop was recognized as one of the successors and hence as possessing Apostolic authority. It was not long until the words of the original Twelve were neglected. The living bishops were acknowledged as speaking with the same Divine authority — up-to-date. Later great Church Councils were called, in which these bishops, as claimed successors to the Apostles, decided what should and what should not be allowed by the Church, what was and what was not orthodox.

It can be readily seen that this exaltation of false apostles (Rev. 2:2), contrary to the Divine arrangement, opened a flood-gate of error, however well intentioned all concerned may have been. ... The need of the hour is a recognition of these facts and an abandonment of all those creeds and a return to the words of Jesus and the Apostles and the Prophets. Only thus can we hope to regain the position lost. Only thus can we extricate ourselves from the multiplied errors represented in the six hundred divisions of the church of Christ, and of their six hundred variations of the original Gospel Message. Only thus can we return to the “one Lord, one Faith, one Baptism,” one Father, one Savior, and one “Church of the First-born, whose names are written in heaven.” — Eph. 4:4-6; Heb. 12:23. R. 5002

15

“Awake, O sword, against My Shepherd,
against the Man who is My Companion,” says
the LORD of hosts. “Strike the Shepherd, and
the sheep will be scattered. Then I will turn
My hand against the little ones.”

Zechariah 13:7

All we like sheep have gone astray. We have
turned, every one, to his own way. And the
LORD has laid on Him the iniquity of us all.

Isaiah 53:6

55 In that hour Jesus said to the multitudes, “Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me.

56 “But all this was done that the Scriptures of the prophets might be fulfilled.” Then all the disciples forsook Him and fled.

Matthew 26:55-56

Then Jesus said to them, “All of you will be made to stumble because of Me this night, for it is written: ‘I will strike the Shepherd, and the sheep will be scattered.’

Mark 14:27

FOLLOWING the institution of the Supper which memorializes His death, Jesus and His disciples sang a hymn, and then went out of the city to the Mount of Olives opposite — a distance of perhaps a mile. Apparently several important lessons were given to the disciples en route to Gethsemane. These St. John’s Gospel records in Chapters 15-17.

The word *Gethsemane* signifies an oil press — a name that is full of significance. When we remember that the Jews used the oil of the olives both for food and for light, and that Jesus is the Nourisher as well as the Enlightener of the world, we see a special fitness in His having His trying experiences, which almost crushed His soul, in a garden used for the crushing of olives and the extraction of their oil.

Gethsemane was not a flower garden, but an olive orchard or garden. The supposed site is still carefully preserved, and guarded by Franciscan monks. In the Garden are some very ancient olive trees and one extremely old oak. The Garden is supposed to have belonged to some of Jesus’ friends; and there is claimed to be some evidence that John Mark, the writer of the Gospel of St. Mark, was the lad who was awakened from his slumbers by the commotion incident to Jesus’ arrest and who came forth in his nightgown. — Mark 14:51,52.

A NOTE OF WARNING

En route for Gethsemane, Jesus sought to impress upon his disciples the fact that they were entering a great crisis. He quoted to them the prophecy,

“I will smite the Shepherd, and the sheep shall be scattered.”
Zechariah 13:7



Jesus speaking plainly to his disciples

He said to them plainly that as a result they would all be offended — discouraged, stumbled, amazed. The thing that they were not expecting would occur.

St. Peter, full of confidence in his own devotion to the Lord, denied this, declaring that it would not be true in his case — that even though it should be true of all the others, he was ready to die with the Master, rather than to deny Him. Jesus still insisted that St. Peter was

in great danger. He was trusting too much to his flesh, and not looking to God and prayerfully watching against temptation. Indeed, all the disciples joined in the same remonstrance against the accusation that Jesus had made. They declared themselves loyal and ready for death. How little they knew what severe trials would come upon them!

Surely there is a lesson here for all the followers of Jesus — today as well as then. It is right that we should feel ourselves thoroughly determined to be loyal to the Lord’s Cause to our very last breath; for such a determination is very necessary to victory. The mistake made by many is in not realizing how severe the trials and temptations may become — in not realizing the necessity of Heavenly assistance in our every time of need. The Apostle wrote, “When I am weak, then am I strong.” (2 Corinthians 12:10.) By this he doubtless meant, When fully loyal to the Lord, I feel my own weakness and insufficiency, but I am strong because then I rely especially upon Heavenly aid — then I watch and pray, and am thus forewarned against the temptations.

Doubtless in the end of this Age — in the closing days of this Gospel Dispensation — there will come Gethsemane experiences to the Church of Christ. Those who will stand those temptations and trials, and come off victorious, will be the ones whose faith and trust in the Lord are strong — those who watch and pray lest they enter into temptation, and who are thus safeguarded against it. As our Lord forewarned St. Peter and the other Apostles of their coming trial, so He has forewarned us of the great crucial test near at hand. Let us profit by the experiences of the Apostles recorded in this lesson. R. 5550



Judas leading the crowd to find Jesus

“I was daily with you in the temple teaching, and you did not seize Me. But the Scriptures must be fulfilled.” Then they all forsook Him and fled.

Mark 14:49-50

At first glance it would appear that the disciples were very cowardly when they all forsook the Master at the time of his arrest. But then we must remember that this was our Lord’s own suggestion. He said to the officers,

“If I am the one you seek, let these go their way.”

They discerned that they could be of no use to the Lord after he was in the hands of the high priests, who represented the

civil court, the law of the land, and whom they knew to be prejudiced against Jesus. They may have even taken Jesus’ words to imply a command that they should go their way. Furthermore they were perplexed: they had been expecting such different results from their adherence to Jesus. When they looked for his exaltation he talked about his crucifixion, was sad and distressed, and now was arrested. Everything was perplexing, disheartening, and they probably went to their homes thoroughly discouraged, except Peter and John, who followed him afar off. Arriving at the High Priest’s palace and court-room, Jesus was first led before the aged priest Annas and cross-questioned a little, and then sent to the court of his son-in-law, the official priest, Caiaphas. His presentation before Annas was probably merely a matter of courtesy, as apparently it was Caiaphas who had caused his arrest and was waiting with certain elders of the Jews to examine him preparatory to his trial, with a view to ascertaining just what charges they would bring against him. (But in the morning it was evidently not thought worth while to have a formal trial according to the Law. Hence the unlawful night hearing was really the trial. The determination to get Pilate to try and execute Jesus was the thought, though to Pilate they subsequently implied that they had condemned Jesus lawfully.) R. 3888

Of the true servants of God and the fact that God would permit trial and tribulations to come against such for their proving and development, nevertheless He covers the little ones, the weak ones, with his hand — power. R. 2338

16

Therefore I will divide Him a portion with
the great, and He shall divide the spoil with
the strong, because He poured out His soul
unto death, and He was numbered with the
transgressors, and He bore the sin of
many, and made intercession for
the transgressors.

Isaiah 53:12

27 With Him they also crucified two robbers, one on His right and the other on His left.

28 So the Scripture was fulfilled which says, “*And He was numbered with the transgressors.*”

Mark 15:27-28

Our Lord’s crucifixion between two thieves may be viewed from various standpoints. To himself it would mean the depths of humiliation. Every noble and pure man or woman prizing purity in his own heart would find it specially detestable to be so misunderstood as to be numbered with transgressors, murderers, thieves – accounted one of them. And if this is true with us in our imperfect condition of mind and heart, and our imperfect appreciation of justice and of sin, how much more intense must this feeling have been in the perfect one, our Lord. How he must have loathed sin, how utterly opposed to it in every sense of the word he must have been, and how much more shame he must have felt than we could possibly have felt in his position. From the heavenly Father’s standpoint this permission that his Son be numbered with the transgressors was evidently to be a demonstration to angels and to men of the Son’s loyalty of heart to the utmost extreme, as we read,

“He humbled himself unto death, even the death of the cross.”
(Philippians 2:8)

Thus the Lord demonstrated, not only by his willingness to die, but his willingness to die in the most despicable manner, his full self-renunciation, the complete deadness of his own will and the thorough aliveness of his own heart and mind to the Father’s will. In all this he became an illustration to his followers, as the Apostle suggests, “Humble yourselves, therefore, under the mighty hand of God [no matter how deep the humiliation which obedience to God may bring] that he may exalt you in due time.” From the standpoint of the priests and Pharisees the Lord’s crucifixion with the two thieves was specially desirable; it would help to keep the people from thinking of him as a martyr, it would demean and degrade him before the people, and make any ashamed to acknowledge themselves the followers of a religious teacher who was publicly executed as a malefactor, as an enemy of God and man. How could it be expected that any could ever glory in the cross of Christ? But how wonderfully God’s plans overrule all human arrangements, and make even the wrath and envy and villainy of the human heart work out to his praise and in accord with his plan? R. 3562

Now it was the third hour, and they crucified Him.

Mark 15:25

CRUCIFIXION was the horrible method of execution in olden times for the vilest of criminals – its severity being intended to intimidate and deter evil-doers, rather than as a gratification of cruel sentiments. Farrar says of it: –

“Death by crucifixion seems to include all that pain and death can have of the horrible and ghastly – dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds – all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. Such was the death to which Christ was doomed.”

As already noted, the envious and murderous chief priests and doctors of Judaism desired just such a public denunciation of the great Teacher who so fearlessly had exposed their hypocrisies and inconsistencies, and who was fast making an impression upon the common people. For them to have stoned him to death as a blasphemer they probably feared would leave him a martyr in the eyes of many, while to have him publicly executed as a criminal, sentenced by the Sanhedrin and executed by the highest civil power in the world, would, they hoped, brand Jesus, his teachings and his followers, forever with infamy. We may imagine, therefore, how their evil hearts exulted, when finally they had coerced Pilate into signing the warrant for the execution of Jesus.

According to Mark’s account (15:25) the death-warrant was signed by Pilate about nine o’clock in the morning – the trial of Jesus, and Pilate’s various attempts to secure his release from his enemies, having occupied three hours. At once they started, the two robbers bearing their crosses, and Jesus bearing his cross, taking the place of Barrabas, who was to have been executed, but who was released. It was the custom in olden times to compel the convicts to bear the instruments of their own torture. Nor were the crosses so large and heavy as they are generally illustrated in modern paintings. On the contrary, the evidence is that the feet of the crucified were usually only twelve to eighteen inches from the ground. Although small, these crosses constituted a good burden for a reasonably strong man; but our Lord, after passing through his Gethsemane experiences and the night of buffeting and scourging, and his further scourging by Pilate’s orders, was sick, exhausted, weak, sore. Apparently even the hardened soldiers took pity upon him, and meeting Simon the Cyrenian on the way, they compelled him to relieve Jesus.

We know nothing respecting Simon, except that Mark relates that he was the father of Alexander and Rufus, which gives the suggestion that these, his two sons, may subsequently have become the followers of Jesus and well known amongst the disciples. In any event Simon himself enjoyed a great privilege which thousands

since have almost envied. How the apostles, Peter, James and John and others, must have regretted the fearfulness of heart which kept them all at a distance, and hindered them from proffering their aid to the Master in his trying hour! John, we know, was not far off; probably the others were near also; but what an opportunity they missed!

And very similar opportunities are still with us all – opportunities to serve the Christ – opportunities for serving the members of the body of Christ. As everyone who follows the Master’s footsteps must needs have some Gethsemane experiences, so also each must have a taste at least of all the Master’s experiences. Let us not forget, then, to look about us for opportunities for serving the “brethren,” the “little ones,” the members of the body of Christ. Let each be careful not to add to the reproaches that must fall upon all the followers of the Lamb, but on the contrary to offer words of sympathy, and to help bear each other’s crosses, difficulties and trials by the way. Thus can we best show to our Lord and Head how we would have appreciated the opportunity of helping him bear his cross on the way to Calvary.

The place of crucifixion was called Golgotha, the Hebrew word signifying a skull, the Latin name for a skull being Calvary. This name was given to the locality probably because the general contour of the hill, which was just outside of Jerusalem, closely resembles a skull when viewed at a distance. It was on the way to this place, Golgotha, Calvary, that some of the charitable women of Jerusalem, according to their general custom, offered the condemned ones sour wine mixed with bitter myrrh – a draught which had a tendency to stupefy the nerves, thus rendering the execution the less agonizing. The two robbers quite probably drank of the potion, but Mark (15:23) declares that our Lord refused it – having learned that his experiences were the Father’s will, he would do nothing whatever to hinder himself from receiving them to the full.

Probably Mary, the mother of Jesus, Mary Magdalene, Mary the mother of James the Less and of Joses, the mother of James and John, and Salome, the wife of Cleophas (Matt. 27:56; Mark 15:40) and others of the friends of Jesus, by this time gained courage and mingled with the women who offered the wine and myrrh, so that Luke says, “There followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.” – Luke 23:27,28.

“For indeed the days are coming in which they will say, ‘Blessed are the barren, wombs that never bore, and breasts which never nursed!’ 30 “Then they will begin ‘to say to the mountains, “Fall on us!” and to the hills, “Cover us!” ’ 31 “For if they do these things in the green wood, what will be done in the dry?”

Luke 23:29-31

Thus, and with other words recorded, our Lord foreshadowed the great time of trouble coming upon the Jewish nation. By the expression, “If they do these things in a green tree, what shall be done in the dry?” he implies that, although the nation of Israel had been given up only five days previously, when he exclaimed, “Your house is left unto you desolate,” if their rulers could sanction such injustice and lawlessness while their greenness, freshness and religious vitality remained, what might be expected in the future, after the religious vitality had dried out and the nation as a whole had become ready for the great “burning” of their day of trouble, which was designed to, and had been prophesied should, utterly consume their polity. **And how literally our Lord’s prophecy was fulfilled:** Josephus, without a thought of corroborating this testimony, tells us with explicitness of detail of the terrible sufferings which came upon the women and children during the great time of trouble which ended with the destruction of Jerusalem, A.D. 70.

When we reflect upon the prophecy, “He was numbered with the transgressors” (**Isa. 53:12**), and then consider the terrible persistency with which the leading Jews pursued the dear Redeemer to secure his execution, it furnishes us fresh evidence of divine foreknowledge which, without interfering with the free moral agency of any man, is nevertheless working all things according to the counsel of God’s will. We see afresh how God causes the wrath of man to praise him, and to testify to his wisdom and foreknowledge.

It was customary to have four soldiers attend each prisoner to execution; foremost went one who bore a white board on which was written the crime for which the prisoner was to be executed, and which was fastened above his head on the cross; then followed three soldiers with the hammer and nails, etc., and these all were under the command of a captain or centurion. The board placed above Jesus, on the cross, declared him to be the King of the Jews, and was written in three languages – in Hebrew, the language of the country, in Greek, because it was the language of the visitors and of the educated from all quarters, and in Latin, because it was the language of the empire and of the soldiers. There is a slight difference in the statements of the different Evangelists respecting the words used on this tablet, which may be accounted for by supposing that the words differed slightly in the different languages, and that the Evangelists quoted from the different originals.

Little did Pilate comprehend the great truth which he set before the world in the words, “Jesus of Nazareth, the King of the Jews.” Few yet realize the truth of this statement that Jesus is a King; comparatively few have yet rendered him allegiance, bowing the knee of their hearts in sincerity and truth: and yet so surely as the Lord has spoken it, the time is coming when every knee shall bow and every tongue shall confess him Lord, Master, King, to the glory of God the Father. And to this end it shall come to pass that after full knowledge of the matter has been given to all, he that will not obey this Prophet shall be cut off from among the people in the Second Death. (Acts 3:23.) He was indeed rejected of the Jews, but nevertheless the full elect number for the twelve tribes of Israelites indeed shall yet be found, who, as the Seed of Abraham, shall accept Messiah as King and, faithfully serving him in the present life, and laying down their lives in his service and for the brethren, shall be accepted of him as joint-heirs in his Kingdom. Since

there were not enough of the natural Israelites to complete these twelve tribes of Israelites indeed, God is completing the number by adoptions from amongst the Gentiles during the past eighteen centuries. Ultimately the entire number shall be completed. — Rev. 7:4-8.

The Jewish Doctors of Divinity were willing enough to have Jesus condemned as the King of the Jews, but were quite unwilling to have this sentence publicly recorded, and thus to imply that they had so feared his claim and influence as to seek his death. Pilate's refusal to amend the charge was a just one; if there was no merit in the claim, why should they have feared him, and why should he have been crucified? If there was enough merit in the claim to lead to his crucifixion, the matter should be plainly stated. R. 2473

15 My strength is dried up like a potsherd, and My tongue clings to My jaws. You have brought Me to the dust of death. 16 For dogs have surrounded Me. The congregation of the wicked has enclosed Me. They pierced My hands and My feet. 17 I can count all My bones.

They look and stare at Me.

Psalm 22:15-17



The guards sitting down to watch Jesus

Sitting down, they kept watch over Him there.

Matthew 27:36

17

12 Then I said to them, “If it is agreeable to you, give me my wages, and if not, refrain.”

So they weighed out for my wages thirty pieces of silver. 13 And the LORD said to me, “Throw it to the potter” -- that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the LORD for the potter.

Zechariah 11:12-13

**9 Then was fulfilled what was spoken by Jeremiah the prophet, saying, “*And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced,*
10 “*and gave them for the potter’s field, as the LORD directed me.*”**

Matthew 27:9-10

Never was a complicated prophecy, otherwise hopelessly dark, more marvellously fulfilled. Various conjectures have been formed to account for Matthew’s ascribing to **Jeremiah** a prophecy found in the book of **Zechariah**. But since with this book he was plainly familiar, having quoted one of its most remarkable prophecies of Christ but a few chapters before (Matt. 21:4, 5)*, the question is one more of critical interest than real importance. Perhaps the true explanation is the following, from LIGHTFOOT: “Jeremiah of old had the first place among the prophets, and hereby he comes to be mentioned above all the rest in Mat 16:14; because he stood first in the volume of the prophets [as he proves from the learned DAVID KIMCHI] therefore he is first named. When, therefore, Matthew produceth a text of Zechariah under the name of JEREMY, he only cites the words of the volume of the prophets under his name who stood first in the volume of the prophets. Of which sort is that also of our Saviour (Luk 24:41), “All things must be fulfilled which are written of Me in the Law, and the Prophets, and the Psalms,” or the *Book of Hagiographa*, in which the Psalms were placed first.” — *Jamieson, Faussett & Brown*

A FULFILMENT OF PROPHECY

Not at first, but afterward apparently, did the disciples learn that Judas, who carried the treasurer’s bag, was a thief. (John 12:6.) Doubtless even when appropriating the moneys contributed to the support of the little company of disciples, Judas could have some plausible excuse; for sin is always deceptive. Doubtless he would have said, “I laid the money away, thinking that the time would come when the Master and all of us would have greater need for money, and when my provident foresight would be appreciated.” Brooding on the subject increased his desire for money, and led his active business mind to hatch out the plot for the betrayal of Jesus.

**Zechariah 9:9*

The record is that when Judas perceived that Jesus had been condemned, he had remorse for his action and took back the money to the chief priests, wishing to undo his deed. They laughed at him, declaring that it was no concern of theirs, but his own, if he had betrayed innocent blood. Because the returned money was “blood money,” they could not put it into the Temple Treasury again. Instead, they purchased therewith a piece of cheap land, a potter’s field, as a burial place for strangers. Thus they fulfilled to the very letter a prophecy which they had probably forgotten: “Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; and they gave them for the potter’s field, as the Lord appointed.” — **Matthew 27:9,10.**

The account implies that Judas was surprised when Jesus was condemned. Apparently he surmised that Jesus, brought to the crucial test, would assert Himself as the Messiah and would triumph over His enemies. Judas thus probably thought that he would hasten the establishment of the Kingdom, in which he hoped to share. For his apology in the end he could say, “Well, we are ahead just thirty pieces of silver; and you may thank me for having brought matters to a climax sooner than otherwise.” Thus he would have shone as a hero, as well as have demonstrated his financial wisdom and his suitability for the post of Grand Treasurer of the Kingdom. But in addition to all this, apparently he got a little angry at Jesus because the Master had approved of Mary’s conduct in respect to the spikenard. It was under the impulse of that resentment that he first sought the priests and the Scribes to negotiate for the betrayal.

HARMONY OF TWO RECORDS

As to the fate of Judas, one Scripture tells us that he went and hanged himself. (Matthew 27:5.) Another Scripture declares that his iniquity accomplished the purchase of a field; and that, falling headlong, he burst asunder, and his bowels gushed out. (Acts 1:18.) To harmonize these two accounts is very simple. Both are true. To hang himself, he probably chose the branch of a tree overhanging a precipice, where he could the more easily accomplish his purpose. If under the strain the rope broke, we can readily see how his headlong fall took place.

However, the matter of his death is of slight importance. The important thing is to notice how his soul died, in that he lost his relationship with God and with Christ, and all hope therefore of a future life. Yet the Master was gentle toward him to the very last, giving him every opportunity to relent and to retrace his steps, down to the very last act.

The fact that God had foreknown from the beginning that one of the Twelve would betray Jesus, the fact that the purchase of the field with the blood money had already been prophesied, did not alter the responsibility of Judas for his own fall. It was not God’s foreknowledge that injured Judas, but his own wrong course; and thus it is with all. God’s knowing from the beginning whatsoever will come to pass does not affect us, for He merely knows in respect to us what we will do of our own volition, our own yielding to avarice, to sin.

The testimony that Jesus knew in advance who would betray Him does not prove that Jesus knew this at the time when He chose Judas. He knew that the Scriptures intimated that one of His disciples would betray Him; and from the beginning of the deflection of Judas toward sin, toward avarice, Jesus knew that he must be the one who would commit the traitorous deed; yet in no sense of the word did Jesus' conduct lead Judas to the wrong, but rather forewarned him to the contrary. R. 5552

Judas had been doing some of this sowing of evil thoughts for a considerable time before his thoughts took outward shape in evil acts. He was covetous of wealth and of influence; he became the treasurer of the little group of disciples, and the intimation of the Scriptures is that he purloined to his own private uses a portion of the contributions. As usual, his love for money increased the more he exercised it, until he was willing to betray his Master for thirty pieces of silver — equivalent to about twenty dollars of our money, though representing in value of labor a much larger sum. It would seem, too, that Judas was looking forward to the promised Kingdom, and probably anticipated a high position as royal treasurer of that Kingdom.

It is quite possible, indeed probable, we think, that Judas was seriously disappointed in respect to the result of his betrayal. Apparently he expected that our Lord would deliver himself by miraculous power from the hands of his enemies. This is the most charitable view we would know how to take of his treacherous conduct: it relieves the blackness of the act only a very little, however, for he who would be willing to spitefully use his best friend, even temporarily, for a money consideration, gives evidence of having prostituted every good and noble sentiment of his being to his love of money. Indeed, the love of honor may have had considerable to do with the matter, for he may have hoped by bringing about this crisis that our Lord would be compelled to set up the long-promised Kingdom, or else to own that all his claims and promises were fraudulent.

Judas surely did succeed in expediting matters, and in bringing about the installation of the embryo Kingdom of God; but not in the manner he expected, nor in any degree to his own honor or advantage. Thus it must be with those who receive the truth and who profess discipleship under it — not in the love of the truth, but in the love of honors hoped for, either present or future. Let us all who have named the name of Christ take heed and watch and pray lest there should be in any of us any of the elements of this vile character. And let us remember that there are various secret ways, as well as the more outward ones, in which we may betray the Lord and the "brethren." R. 2468

18

They divide My garments among them, and
for My clothing they cast lots.

Psalm 22:18

23 Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece.

24 They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” **that the Scripture might be fulfilled** which says: “*They divided My garments among them, and for My clothing they cast lots.*” Therefore the soldiers did these things.

John 19:23-24

35 Then they crucified Him, and divided His garments, casting lots, **that it might be fulfilled** which was spoken by the prophet: “*They divided My garments among them, and for My clothing they cast lots.*”

Matthew 27:35

The four soldiers who had Jesus in charge, after they had set the cross in place, began to look after his personal effects, his clothing, which became their portion according to usage. Little did they think as they divided his garments, and then cast lots for his seamless tunic, which was the most valuable article, that they were thus fulfilling prophecy. (**Psa. 22:18.**) Just so it is with the whole world; matters are moving on from day to day, prophecies are being fulfilled, many of us have part in them, but few can see and understand, because only a few have the guidance of the holy Spirit. As an illustration of prophecy being fulfilled in our day, note the statement in Daniel about many running to and fro and knowledge being increased, and the approach of a time of trouble such as was not since there was a nation – all declared to be indications of the time of the end of this age. (Dan. 12:1-4.) Yet how few of those who see and acknowledge that we are living in peculiar and wonderful times realize that these are fulfillments of prophecy. R. 3901

It was the custom to count the personal property of an executed person the perquisites of the soldiers performing the execution, and in Jesus' case we read that, having divided his garments amongst them, his outer robe, his head dress, sandals and girdle – enough to give one piece to each – they assigned by lot “what each man should take.” One piece remained, namely, his tunic or under garment, reaching from the neck to the feet, “woven throughout and seamless.” This they could not divide advantageously, and hence “for his vesture they did cast lots.”
– **Psa. 22:18**; John 19:23,24. R. 3370

The Roman soldiers, ignorant of God and the principles of righteousness – their highest conception of responsibility being to obey orders – seemed to have no heart whatever; the quivering flesh of their victims seemed to have touched no tender spot. They sat down and looked at him, and straightway began to divide his garments amongst them. “The usual dress of a Jew consisted of five parts: the head dress, the shoes, the outer garment or toga, the girdle (one part for each of the soldiers) and the chiton” – the tunic, in our text called a coat – a kind of shirt fitting somewhat closely and reaching from the neck to the ankles, for which they cast lots.

As those soldiers coldly looked at the Lamb of God, who was suffering the Just for the unjust as their redemption price, and as they were dividing his raiment as their perquisites, they resembled to a considerable degree the whole of “Christendom” from that time to the present. Millions in all parts of the civilized world have heard of Jesus and his love and his sacrifice and that it was on our behalf, and are still totally unmoved, unconcerned, without thankfulness or appreciation. They are willing, indeed, to receive and divide amongst themselves day by day the various blessings and advantages which have come to them through his death, yet even these are received without appreciation or thankfulness or gratitude. The most kindly view of such an attitude of heart is that which the Apostle has expressed, saying,

“The god of this world hath blinded the minds of them that believe not, lest the glorious light of God’s goodness shining in the face of Jesus Christ should shine into their hearts.”
2 Corinthians 4:4

R. 3562

What A Saviour!

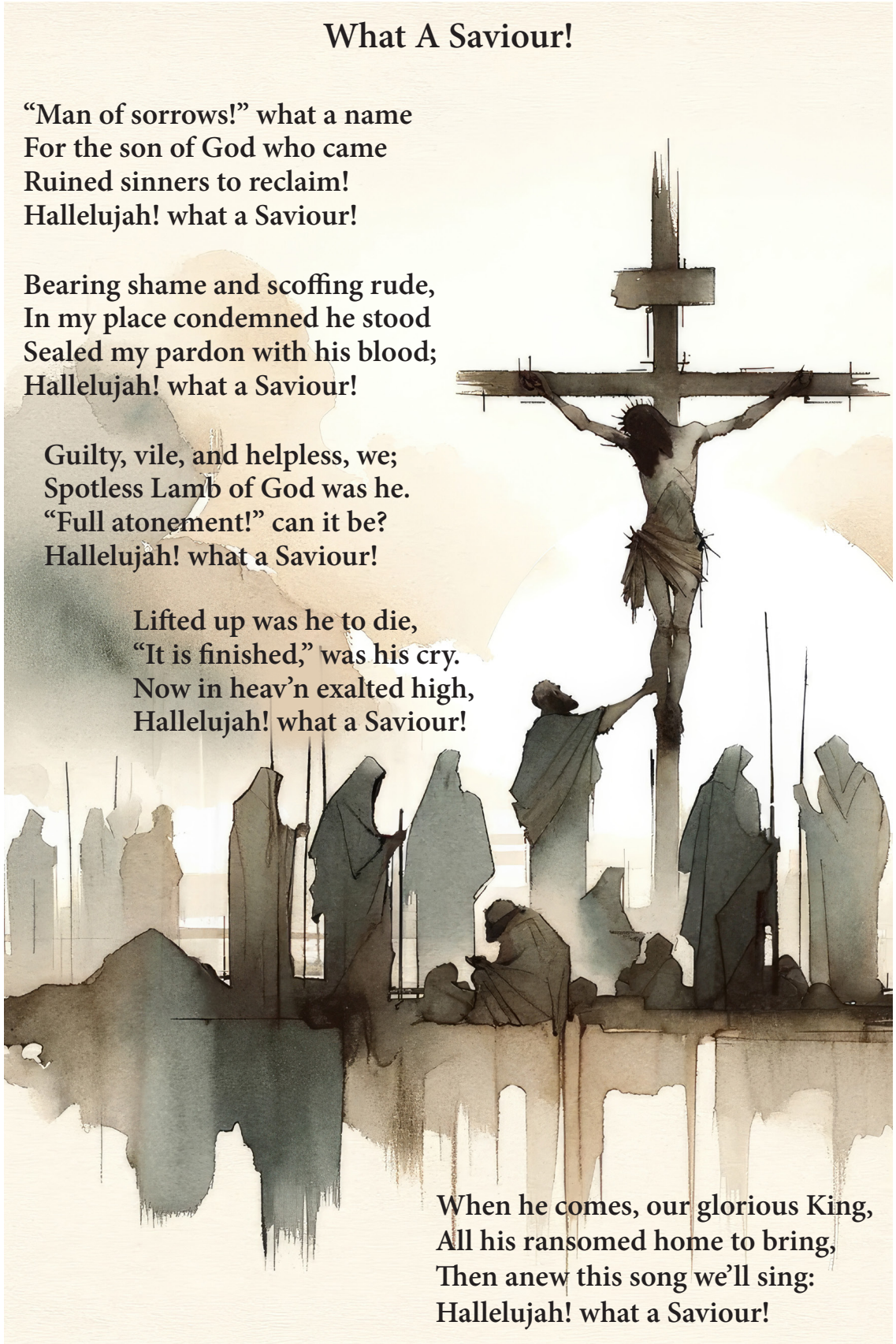
“Man of sorrows!” what a name
For the son of God who came
Ruined sinners to reclaim!
Hallelujah! what a Saviour!

Bearing shame and scoffing rude,
In my place condemned he stood
Sealed my pardon with his blood;
Hallelujah! what a Saviour!

Guilty, vile, and helpless, we;
Spotless Lamb of God was he.
“Full atonement!” can it be?
Hallelujah! what a Saviour!

Lifted up was he to die,
“It is finished,” was his cry.
Now in heav’n exalted high,
Hallelujah! what a Saviour!

When he comes, our glorious King,
All his ransomed home to bring,
Then anew this song we’ll sing:
Hallelujah! what a Saviour!



19

They also gave me gall for my food, and for
my thirst they gave me vinegar to drink.

Psalm 69:21

28 After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!”

29 Now a vessel full of sour wine was sitting there, and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth.

John 19:28-29

“I thirst.” This expression calls forcibly to mind several facts:

(1) Exposed to the heat of the sun, with but slight covering and under nervous excitement and pain, thirst must have been one of the principal elements of torture to the crucified.

(2) When we think of the fact that our Lord had been the active agent of Jehovah in the great work of creation of all things, including water, the Master’s voluntary humiliation and resignation to thirst — yea, to die on behalf of the rebels of the realm — is a remarkable illustration of his love for mankind. This cry of thirst, we are told, was uttered when he knew that all things had been finished, when all of the work which had been given him to do had been accomplished — and not until then might he refer to his own condition. Even this cry was in fulfillment of the prediction of **Psalm 69:21**. Our Lord had refused the stupefying draught, but now accepted the refreshment given him from a sponge lifted to his lips on a reed, probably two and one-third feet long. As we think of this matter let us remember that our Lord hungered and thirsted that we, with all for whom he died, might have the water of life and the bread of life — might attain eternal life! R. 4173

With the Lord in his dying hour were four of his very special friends: his mother, her cousin the wife of Cleopas, Mary Magdalene and John. We are not to think too severely of the apparent lack of courage on the part of the others of Jesus’ friends. The popular bitterness which had led to the crucifixion of Jesus had extended in considerable measure to his followers. It was natural that they should be afraid; it had even been hinted that Lazarus would be put to death also. The three women with him might reasonably feel themselves free from danger of molestation notwithstanding their manifestation of interest in the suffering one; and as for John, we remember that he had a friend in the High Priest’s household, who permitted him to be present when Jesus was first brought before the High

Priest and when Peter was afraid to be known even in the outer apartments. Quite probably the High Priest's servant was present at the time of the crucifixion to give a report of the whole proceedings. John's courage to be present may have been influenced by these circumstances. It was at this time that Jesus, although in great pain, commended his mother to his disciple's care — "Woman, behold thy Son;" and to the disciple, "Behold thy mother." We cannot show our sympathy at Jesus' cross, but we can lend our presence and aid to dear "members of his body" in their dark hours; and he will count it as done to himself.

Another Scripture remained to be fulfilled. The prophet had declared of him, "They gave me gall and vinegar to drink." This would be another mark or identification of him, and is given as the reason why Jesus mentioned this thirst. Doubtless, with a fever raging such as would be induced by the crucifixion, he had been thirsting for quite a while, but now the time was come to express the matter, to give occasion for the fulfillment of the Scripture respecting him. Gall and vinegar was given him, not as an injury but as a kindness. It was supposed that the mixture would assuage thirst to some degree.

"My God, my God, why hast thou forsaken me!"
(Matthew 27:46)

These words are known as the fourth word or message from the cross. They mark to us the depth of our Lord's anguish. He was dying as the sinner's redemption price, as the substitute, in order that God might be just and the justifier of all who believe in Jesus, and that he might grant them in due time a resurrection from the dead and a return to the Father's favor and to eternal life — to all that was lost in Adam. To be our substitute he must in everything suffer all that we were doomed to suffer as sinners. This included not only his loss of life, but also his cutting off from all fellowship with the Father. A moment, as it were, would do; but there must come that moment of darkness, of separation, and we may readily understand that this was the darkest moment in all of our Lord's experiences, still darker than Gethsemane, which was merely a foreshadowing of this experience. How glad we are that we can see the philosophy, the reason why this experience came to our Lord! And as we realize this, may it more and more fill our hearts with appreciation of the blessings which are ours through Christ; the privilege of return to the Father's fellowship and love, so that we can apply to ourselves the Master's words, "The Father himself loveth you." (John 16:27.) There is nothing in this dying word of our Lord that would suggest insincerity on his part, and surely nothing in it that would suggest the doctrine of the Trinity! It is in perfect keeping, however, with all that he said on the subject of his relationship to the Father. R. 4173

***My God, My God, why have You forsaken Me? Why are You so far from
helping Me, and from the words of My groaning?***
Psalm 22:1

Having thus fulfilled the various Scriptures relating to his career, our Lord realized that the end of his course had come. It was probably at this juncture that the Father's fellowship was withdrawn from him for a moment; that for a little space at least he should experience all that the sinner could ever experience of the withdrawal of divine favor; for he was being treated as the sinner for us that we on his account might be treated of God as righteous. Of all our Lord's experiences we believe that this moment, in which the Father completely hid his face from him, was the most trying moment, the severest ordeal, and the one apparently which our Lord had not foreseen. Bereft of every earthly comfort and favor, privilege and blessing, up to this moment he possessed a realization of fellowship and communion with the Father; but now for that to be taken away, that upon which his whole life had depended, that was the severest trial.

In agony he cried, "My God, my God, why hast thou forsaken me! What have I done to cause a cloud to come between thee and me? Have I not been faithful even unto death?" He probably soon realized the meaning of this experience, that it was necessary for him thus to fill up the cup of suffering and to demonstrate to the very limit his loyalty and obedience and to thus fully and completely meet the penalty against our race. Probably still under this cloud but with this realization he cried, "It is finished!" and died. We often speak of people dying of broken hearts, and use the term figuratively, but so far as can be known our Lord experienced this very matter actually. Apparently he died by the actual bursting of his heart. It is the tendency of deep grief to interfere with the circulation of the blood and to cause a pressure upon the heart. We have all felt this at times — a weight and heaviness of heart under certain peculiar nervous strains. This in our Lord's case seems to have been so intense that the heart was literally ruptured. He died of a broken heart.

R. 3562

19 You know my reproach, my shame, and my dishonor.

My adversaries are all before You. 20 Reproach has broken my heart, and I am full of heaviness. I looked for someone to take pity, but there was none, and for comforters, but I found none.

Psalms 22:19-20

"IT IS FINISHED"

This sixth word [from the cross] was one of triumph. He had finished the work which the Father had given him to do; he had been loyal from first to last, self-sacrificing. He was glad, surely, that his earthly course was at an end, glad because it ended in victory and because this meant ultimately the blessing of the world of mankind and their release from the power of sin and death and the Adversary. It might be said in this sense of the word that our Lord began his work when he left the heavenly courts and humbled himself to take the human nature; and that it progressed during the period of his attaining manhood's estate, thirty

years: however, Scripturally considered, the work that was finished was the work of sacrifice which began at Jordan when he was baptized, when he made a full consecration of himself even unto death. Just before his crucifixion he had said, “I have a baptism to be accomplished and how am I straightened until it be finished.” Three and a half years was the period of his baptism into death, and now the final moment had come – “It is finished.”

“Father, into thy hands I commit my spirit.” This is supposed to have been the last word, the last act of our Lord’s earthly ministry, its finishing touch. How appropriate that he who had sought to do the Father’s will at any cost should have absolute confidence that in his death his spirit of life would be in the Father’s care and keeping, and that he should thus express himself! And this should be true of all who are his followers. Having resigned our all to the Lord we should so fully appropriate his gracious promises as to be without fear as we go down into death. Death in our Lord’s case, however, must have meant far more than it could possibly mean to any of us. We not only have the Lord’s assurance of a resurrection, but we have in our Lord’s own case an illustration of the divine power. It was he who raised our Lord Jesus from the dead whose power will be exercised through him in bringing us forth to glory, honor and immortality. Our Lord was the forerunner; none before him had ever been raised from the dead, either to the perfection of human life or to the perfection of the divine nature. R. 4173

*“Father, into thy hands I commend my spirit.”
(Luke 23:46.)*

These our Lord’s last words were a quotation from the Scriptures.

*Into Your hand I commit my spirit. You have
redeemed me, O LORD God of truth.
(Psalm 31:5)*

In other words, it had already been declared of him that thus he would commend himself to the Father’s grace and truth. Our Lord was finishing laying down his human life a ransom for many sinners, but the Father had promised him a new life on a higher plane, as a reward for his faith, obedience and sacrifice. This new life, or life as a “new creature” was reckoned as begun at the time of our Lord’s baptism when he received the holy Spirit; this new life was reckoned as continuing and growing during the years of his ministry while he was daily dying according to the flesh; the outward man was perishing, but the inward new creature was being renewed day by day. Now the outward man was about to cease entirely – fully surrendered, the sacrifice finished.

Our Lord's interest in and hope for a future life looked forward, in harmony with the Father's promise, to the new or resurrection life; the new mind or spirit reckoned as begun at the moment of his baptism and consecration, having the divine promise of being perfected in a resurrection, in a spirit-body suitable for and in harmony with the new mind, the new will. But this change could not take place instantly: the divine law had arranged that not until the third day could he be quickened as the new creature of spiritual body. He must take this by faith; no one had ever passed this way before: yet with full confidence our dear Redeemer looked up to the Father, and full of faith declared that he committed all of life and all of these blessed hopes for the future to the Father's love and to the Father's power, — to be provided in harmony with the Father's plan and Word. And so must we, as followers in our Master's footsteps, look forward with faith, and in our dying hour commit all our interests to the keeping of him who has manifested his love for us, not only in the gift of his Son as our Redeemer, but all our journey through, — in his providential care, as well as in the exceeding great and precious promises which go before us and surround us and give us strength, comfort and assurance. R. 2475

His commitment of his spirit to the Father's care implied therefore that he knew thoroughly just what death is — a cessation of being — yet had confidence in the Father that he would not be permitted to remain forever in death, but would be **granted** again, in resurrection, the spirit of life which he now laid down in harmony with the Father's will. He knew and had foretold to his disciples that he would be raised from the dead on the third day. He recognized that his spirit of life, his vitality, his being, came from the Father, originally, and was subject to the Father's power and care: and knowing that the Father had promised to give him **being again**, he here merely expresses his confidence in this promise. And his confidence was abundantly fulfilled, in that God raised him from the dead, highly exalted in nature, not only above human nature but far above angels and principalities and powers," to the very highest plane of the spirit nature, namely, to the divine nature.

And, remarkable as it may seem, this is the very same invitation that is extended to the Church of this Gospel age, that they may have fellowship with their Master's sufferings, and eventually have fellowship also with him in glory, and as "partakers of the divine nature" and its glory, honor and immortality, far above the honor and nature of angels, tho that be grand, and a little higher than perfect mankind. (2 Pet. 1:4; Rom. 2:7; Psalms. 8:5.) In view of all this we may well exhort one another to "lay aside every weight, and to run with patience the race set before us in the gospel, looking unto Jesus, the author of our faith, until he shall become the finisher of it." R. 2317

20

“In one house it shall be eaten. You shall not carry any of the flesh outside the house, nor shall you break one of its bones.”

Exodus 12:46

He guards all his bones.
Not one of them is broken.

Psalms 34:20

For these things were done that the Scripture should be fulfilled, “Not one of His bones shall be broken.”

John 19:36

There are pictures of the Church which represent her as participating with the Lord in His sacrifice; but this Passover type is not one of these. The Passover lamb represented our Lord Jesus Christ as “the Lamb of God, which taketh away the sin of the world.” (John 1:29.) But the sin of the world has not yet been taken away. Our Lord has not yet applied His merit for the world, but only and expressly for the Household of Faith. In another sacrifice, which represents our Lord and the Church conjointly sacrificing, as Head and members, the body of the animal was cut into various pieces and laid with the Head upon the altar, thus typifying Christ Jesus as the Head and the Church as His members. (Exod. 29:15-18.) But provision was made that the Passover sacrifice was not to be divided. It was to be eaten whole — not a bone was to be broken. It represented, not Christ and the Church, but Christ alone in His sacrifice. — Exod. 12:46; John 19:36. SM559

31 Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. 32 Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. 33 But when they came to Jesus and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out. 35 And he who has seen has testified, and his testimony is true, and he knows that he is telling the truth, so that you may believe. 36 For these things were done that the Scripture should be fulfilled,

“Not one of His bones shall be broken.”

John 19:31-36

21

“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication. Then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.”

Zechariah 12:10

36 For these things were done that the Scripture should be fulfilled, “Not one of His bones shall be broken.”

37 And again another Scripture says, “They shall look on Him whom they pierced.”

John 19:36-37

32 Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. 33 But when they came to Jesus and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

John 19:32-33

Our Lord’s human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things – for “the spirit was not yet given.” (John 7:39) We know nothing about what became of it, except that it did not decay or corrupt. (Acts 2:27,31) Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God’s love, of Christ’s obedience, and of our redemption, no one knows – nor is such knowledge necessary. That God did miraculously hide the body of Moses, we are assured (Deut. 34:6; Jude 9); and that as a memorial God did miraculously preserve from corruption the manna in the golden bowl, which was placed in the Ark under the Mercy Seat in the Tabernacle, and that it was a symbol of our Lord’s flesh, the bread from heaven, we also know. (Exod. 16:20,33; Heb. 9:4; John 6:51-58) Hence it will not surprise us if, in the Kingdom, God shall show to the world the body of flesh, crucified for all in giving the ransom on their behalf – not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience. It is at least possible that **John 19:37** and **Zech. 12:10** may have such a fulfillment. Those who cried, “Crucify him!” may yet, as witnesses, identify the very body pierced by the spear and torn by the nails and thorns. B130

24 When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it." 25 And all the people answered and said,

"His blood be on us and on our children."

Matthew 27:24-25

While the prophecy of Zechariah 12:10 was literally fulfilled when the Jews beheld Jesus on the cross at the time of his crucifixion, there is a future application as well. – Editor

"HIM WHOM THEY PIERCED"

Carrying out the thought that the responsibility lay with the Jews, God through the Prophet had already declared that the time would come when the poor blinded eyes would be opened and the Jews would look upon him whom they had pierced and mourn for him. (**Zech. 12:10.**) Thank God that such a time is coming, and that the Lord promises that he will pour upon them the spirit of prayer and supplication, and will take away their sin. As a people they have had severe experiences for now many centuries, and all who have the Spirit of Christ rejoice to know of their coming reprieve; and not only so, but to know, further, that the blessing which will thus begin with the "Jew first" shall extend through him under the divine guidance of spiritual Israel in glory, the Christ, to the blessing of all the families of the earth during Christ's Millennial reign.

"AS DECEIVERS AND YET TRUE"

These words of the Apostle [2 Cor. 6:8] merely confirm the thought emphasized by the Master himself, that all true followers of Jesus will have more or less of his experiences. He was the true one – the Truth, as well as the Way and the Life – and yet he was crucified as a deceiver, he was misunderstood by the sin-blinded world, yea, by the most enlightened people of that time. The disciple is not to expect to be above his Lord, but rather to expect to glory in the privilege of being his companion. Let us learn, therefore, to rejoice even in the midst of misrepresentation, falsification, buffetings, scourgings, legal and illegal, farcical – let us count it all joy to be permitted thus to have companionship with our beloved Savior; let us learn the lesson of patient endurance in well doing, that in due time, not having fainted, we may reap the glorious reward of joint-heirship with him in his Kingdom. R. 3897



But those things which God foretold by the
mouth of all His prophets, that the Christ would
suffer, He has thus fulfilled.

Acts 3:18



Conclusion

The moral Law — the Ten Commandments — and the Covenant, of which it is a part, promised life to those who would keep its requirements. Jesus could have had that everlasting life by doing everything that the Law required, for the Law demands no more than justice. He could have obeyed every command of the Law without sacrificing any of His rights. But the prophetic features of the Law could not have been fulfilled unless some one had sacrificed his life, and the one who would do this must be the equivalent of the one who had sinned. Since the one who had sinned was perfect, in the image of God, the one who would be a corresponding price to fulfill the Law and to bring out all those blessings to the world that the Law prophesies, must be one who could fully keep the Law. Only such a person would be competent to make the sacrifice and thus to fulfill the prophetic features of the Law.

This requirement was fully met by Jesus, who was “holy, harmless, undefiled and separate from sinners” — everything that Justice could expect. He gladly kept the Law, and did even more. He proposed to do everything written in the Book; for He had said, “Lo, I come to do Thy will, O God” (Psa. 40:8) — everything that had been written.

Then I said, “Behold, I come. In the scroll of the book it is written of me.

I delight to do Your will, O my God, and Your law is within my heart.

Psalm 40:7-8

His consecration went beyond the moral Law and embraced everything that God had written prophetically. All this He fulfilled. As a result He is the Savior, “able to save to the uttermost” all that come to the Father through Him. — Heb. 7:25.

We cannot think that God would be offended with any one who came up to the requirements of the Law, but who did not go **beyond**. Since God had said, “If any one keep all this Law, I will do My part and give him everlasting life,” Justice could ask no more. If such a one should not go forward to sacrifice, Justice **could not** be offended, for it could not **demand** that he do so.

In fact, the Father does not **require** the righteous of this Age to sacrifice, nor will He expect the world to do so in coming to the plane of human perfection. But if God should set before any of the human family an **opportunity** to offer their lives in doing the Divine will, they should esteem this a privilege. The Father would not consign one to death, however, who should fail to do this. But every one who loves the Lord should think, “Here is my opportunity to show my trust, my loyalty to God.” In this respect the example of Jesus will stand out for all eternity to angels and to men, so that if ever God gave even a **hint** of what His will would be, they would hasten to do that will and not hesitate for any consideration.

There is a lesson also of love in the matter. We are not to content ourselves with saying, “I did not lie; I did not steal; I did unto my neighbor as I would wish done unto myself.” We are not to stop with this as a sufficiency; no one will get life

on any plane if he does no more than this. Our privilege is to anticipate God's will through watching the types of the Law and the words of our Lord and Head. We are to count all things as loss and dross in comparison with this opportunity which we have. Nothing else should be counted so great a privilege as that of following in the footsteps of Jesus. R. 5165



Jesus Christ, our Lord and Savior

intimate that to own a Master and Teacher who had been executed as a felon would be to their discredit, and thoroughly hinder them from progress in gathering followers to their Leader. But these faithful witnesses consulted not with flesh and blood as to what they should preach – they told the story simply in all of its details, not neglecting even those features which showed their own weaknesses, as in the cases of Peter and Judas, and the disputing as to which should be greatest, etc. The Truth in the simplicity in which God intended it to be delivered has evidently come down to us in the Bible account.

Now we in our turn are the witnesses charged with the responsibility of carrying forward this same message – the message of our Lord's purity, that he was holy, harmless, undefiled, separate from sinners; the message of his loving devotion to the Father's glorious plan unto death, even the death of the cross, his resurrection and his ascension, and his promise to come again to receive his faithful to himself and establish his Kingdom. Nothing less than the whole Gospel should be witnessed, and it is for each of us to say to what extent we are faithfully using our privileges. He who is ashamed of the Lord and his cause, or of anything pertaining to him – he who is ashamed of his agents and agencies of the past or of the present, is not a faithful witness and has the Master's word that "he that is ashamed of me or of my words, of him will I be ashamed when I come in my Kingdom." (Mark 8:38.) Let us, therefore, dearly beloved, not allow pride or any other evil condition of mind to hinder us from full heart-confession of what great thing the Lord has done for us, and of all the steps which he has been pleased to use in the doing of them. R. 3911

The apostles as witnesses were not merely to tell about the Redeemer's virgin birth, nor merely about his holy, devoted life, nor merely about his Calvary cross, nor merely of our Lord's resurrection, nor merely of his ascension, but in addition to all these facts they are to tell that he was a properly qualified Redeemer, that he met all the conditions of the Law, and that now he ever liveth to succor those who come unto the Father through him. How faithfully the apostles performed their mission! how truly, as the Apostle Paul declared, they shunned not to declare the whole counsel! Worldly wisdom might

Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things.”

Luke 24:46-48



Appendix

Old Testament Prophecies Fulfilled by Our Lord in the Flesh

Old Testament Prophecy	New Testament Fulfillment	Prophecy
Genesis 3:15	Matthew 1:25; Luke 2:7; Galatians 4:4	Born from the seed of a woman
Genesis 22:18	Matthew 1:1; Luke 3:34; Galatians 3:16	Born from the seed of Abraham
Genesis 26:3-5	Matthew 1:1,2,16; Luke 3:23,34	Born from the seed of Isaac
Genesis 28:14	Matthew 1:1,2,16; Luke 3:23,34	Born from the seed of Jacob
Genesis 49:10	Matthew 1:2-3; Luke 3:33	Descended from the line of Judah
Exodus 12:3-6	John 1:29; 1 Corinthians 5:7	Jesus, The Lamb of God
	1 Peter 1:19; Hebrews 4:15; 7:26	Perfect, without blemish
Exodus 12:46	John 19:33	None of his bones broken
Leviticus 16:6,11	John 5:46; Matthew 20:28; 1 Timothy 2:6	Paid the ransom price
	Hebrews 7:27; Hebrews 9:28	Died as a sin offering
Leviticus 16:14	Matthew 20:28; John 5:46; Luke 22:20; Hebrews 9:24	Blood applied for the Church
Leviticus 17:11	Matthew 26:28; Romans 5:9; Ephesians 1:7; Hebrews 9:22,28	Shed his blood for atonement
Numbers 21:7-9	John 3:14; John 8:28; John 12:32-34	Lifted up/crucified for sin
Numbers 24:17	Luke 1:78; Revelation 22:16	A Star, a light
	Matthew 28:18; Luke 1:32-33	A Scepter out of Israel
Deuteronomy 18:15	John 1:45; John 5:46; John 6:14	Raised up as a Prophet from among his brethren
Deuteronomy 21:22	2 Corinthians 5:21; Galatians 3:13	Treated as cursed, a sinner
	Luke 23:33; Acts 5:30; Acts 10: 39; 1 Peter 2:24	Hung on a tree/crucified
Deuteronomy 21:23	John 19:31	Body did not remain overnight
2 Samuel 7:12	Matthew 1:17; 21:9; Luke 1:27; 3:31; Acts 2:29-32; Romans 1:3	Born from the seed of David
2 Samuel 7:13,16	Luke 1:32-33	Inherited the throne of David

Appendix

Old Testament	New Testament	Prophecy
Psalms 2:2	Luke 23:11-12; Matthew 26:3; Matthew 26:59; Matthew 27:1	Kings and rulers took counsel to destroy the Anointed
Psalms 2:7	Matthew 3:17; Matthew 16:16; Matthew 17:5; John 3:16	Son of God, begotten of Him
Psalms 8:2	Matthew 21:15-16, Luke 19:39-40	Multitude shouted praise for Jesus as Messiah
Psalms 16:10	Matthew 28:5-6	Flesh would not corrupt nor remain in the grave
Psalms 22:1	Matthew 27:46; Mark 15:34	Forsaken; hidden from God
Psalms 22:6-8	Matthew 27:39-42; Luke 23:35-37	Ridiculed on the cross; challenged to save himself
Psalms 22:14	Matthew 26:38	Soul poured out; broken heart
Psalms 22:15	Matthew 27:32	No strength to carry the cross
Psalms 22:16	Luke 11:53-54	Surrounded by dogs
	Matthew 27:35; John 20:25-27	Pierced hands and feet
Psalms 22:17	Matthew 27:36; Luke 23:35	Stared at, gaped at
Psalms 22:18	Matthew 27:35; Mark 15:24; Luke 23:34; John 19:23-24	Garments divided and cast lots for
Psalms 23:1	John 10:11-16	Jesus, The Good Shepherd
Psalms 27:12; 35:11	Matthew 26:59-60	False witnesses risen up
Psalms 31:5	Luke 23:46	Committed his spirit to God
Psalms 31:13, 18	Luke 23:1-2,5; Matthew 26:3-4, 59; 27:1	Schemed and plotted against; falsely accused
Psalms 34:20	John 19:33	None of his bones broken
Psalms 35:7	John 15:25	Hated without a cause
Psalms 40:7	Luke 24:27,44; John 5:39	Scriptures pointed to Jesus
Psalms 40:8	Mark 12:30; John 4:34; John 10:30; Hebrews 10:5-10	Delighted to do God's will
Psalms 41:9	John 13:18; Mark 14:10	Betrayed by a friend

Pearls of Truth

Old Testament	New Testament	Prophecy
Psalm 45:2	John 1:14	Fairer than all men
	Luke 4:22; John 6:68; John 7:46	Lips preached grace and truth
Psalm 69:2	Matthew 26:37-38	Overwhelmed with sorrow
Psalm 69:3	Mark 14:33-35; Hebrews 5:7	Cried tears of agony; distressed
Psalm 69:7	John 15:21-24	Borne reproach for the Father
	Matthew 27:29; Luke 23:11	Reproached and shamed
Psalm 69:8	Mark 6:3-4; John 1:11; 4:44; 7:5	Stranger to his own family
Psalm 69:9	Matthew 21:12-13; Luke 19:45-46 Mark 11:15-17 John 2:14-17;	Cleansed God's House
Psalm 69:19	Matthew 13:57; Mark 6:4; John 4:44; John 5:41; Matthew 27:29-31; Luke 22:63	Reproached and dishonored
Psalm 69:20	Matthew 26:56; Mark 14:37; Mark 14:50; John 16:3	Had no comforters; alone
Psalm 69:21	Matthew 27:34; John 19:28-30	Vinegar given to drink
Psalm 78:2	Matthew 13:35; Mark 4:34	Spoke in parables and dark sayings
Psalm 89:3-4	Luke 1:31-33	Inherited the throne of David
Psalm 109:2	Matthew 26:59-62	Falsely accused
Psalm 109:3	John 15:24-25	Hated without a cause
Psalm 109:6	John 13:2,27	Betrayed by Judas who was influenced by Satan
Psalm 109:7	Matthew 26:24	Betrayed by Judas who was condemned
Psalm 109:22	Matthew 8:20	Poor
	John 12:27	Heavy-hearted
Psalm 109:25	Matthew 27:39-40	Passersby shook their heads
Psalm 118:22-23	Matthew 21:42; Mark 12:10-11; Luke 20:17; Ephesians 2:20-22; 1 Peter 2:4-8	Rejected; became foundation of Church
Psalm 118:26	Matthew 21:9; Luke 19:38	Blessed by the people

Appendix

Old Testament	New Testament	Prophecy
Isaiah 6:9-10	Matthew 13:14-17; Mark 4:12; Luke 8:10; John 12:39-41	Spoke in parables; was doubted, not believed
Isaiah 7:14	Matthew 1:21-23	Born of a virgin
Isaiah 9:1-2	Matthew 4:12-16	Ministered in Galilee
Isaiah 9:7	Matthew 1:1,6; Luke 1:31-33	Inherited the throne of David
Isaiah 11:1	Romans 1:3; Revelation 22:16	From the seed of David
Isaiah 11:2	Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32-33	Holy Spirit was upon Him
Isaiah 28:16	Matthew 16:18; Matthew 21:42; Mark 12:10-11; Luke 20:17	Rock foundation of Church; cornerstone
Isaiah 29:13	Matthew 15:7-9; Mark 7:1-7	Called out the Pharisees
Isaiah 40:5	Luke 2:10; Luke 3:6	Partly fulfilled by his birth
Isaiah 42:1	Matthew 12:18; Matthew 23:11; John 13:12-17	God's Servant
	Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32-33	Holy Spirit was upon Him
	Matthew 3:17; Matthew 17:5; Mark 1:11; Luke 3:22	God delighted in Him
Isaiah 42:2	Matthew 6:5; Matthew 12:15-21; Matthew 23:14; 1 Peter 2:23	Did the will of the Father quietly, meekly
Isaiah 42:3	Matthew 11:28; 12:15,20; John 6:37	Comforted, encouraged
	John 1:17; John 5:30; John 8:32	Brought justice/judgment and truth
Isaiah 42:6	Luke 2:32; Acts 28:28; Romans 15:8-9	A light to the Gentiles
Isaiah 42:7	Matthew 11:5; Luke 4:18; 7:14-22; John 11:41-44; Romans 6:23; 8:2	Opened blind eyes; unlocked prisonhouse of death
Isaiah 49:6	Luke 2:32; Acts 28:28; Romans 15:8-9	A light to the Gentiles
Isaiah 50:6	Matthew 26:67; Matthew 27:26 Mark 14:65; Mark 15:19; Luke 22:63-64; John 18:22	Back whipped; cheeks struck; spit upon
Isaiah 53:1	John 1:10-11; John 12:37-38	Was doubted, not believed

Pearls of Truth

Old Testament	New Testament	Prophecy
Isaiah 53:2	Luke 2:40,46,51-52	Grew in wisdom and grace
	John 19:5	No beauty desired
Isaiah 53:3	Matthew 27: 40-44; Luke 23: 18-15; John 19:15	Despised and rejected
	Matthew 26:37-38; Luke 19:41; John 11:35; Hebrews 5:7	Man of sorrows
	Mark 9:12; John 1:11	Disesteemed
Isaiah 53:4	Matthew 8:16-17; 11:5; Luke 6:19	Healed sickness; carried burdens
Isaiah 53:5	1 Peter 3:18; 1 Peter 2:24; Romans 5:19	Suffered in order for man to heal
Isaiah 53:6	John 16:32; Matthew 26:56; Mark 14:50	Forsaken, abandoned
Isaiah 53:7	Matthew 27:12-14; Mark 14:61; Mark 15:5; Luke 23:9; John 19:9	Opened not his mouth
	John 1:29; Acts 8:32; Revelation 5:12	Led as a lamb to the slaughter
Isaiah 53:8	Matthew 26:65-66; John 19:7	Imprisoned and judged
	Matthew 26:28; Romans 6:10; 2 Corinthians 5:21	Killed for transgressions of the people
Isaiah 53:9	Matthew 27:57-60	Grave with the rich
Isaiah 53:10	John 1:29; Romans 8:3; 2 Corinthians 5:21; Hebrews 7:27	Offered for sin
Isaiah 53:11	Matthew 28: 18-20; Luke 23:46; John 19:30; Ephesians 1:20-22	Was satisfied with the work he did, his suffering
	Matthew 20:28	Servant, justified many
	Romans 6:10; 2 Corinthians 5:21	Bore iniquities
Isaiah 53:12	Mark 15:27-28; Luke 23:32-33	Numbered with transgressors
	Matthew 26:28; Hebrews 9:28	Bore the sins of many
Isaiah 55:1	John 7:37-38; John 4:13-14	Jesus, the living water
Isaiah 55:3	Matthew 11:28; John 6:37,44-45	Invitation extended to live
	Matthew 17:5; John 5:24-25; 10:27	Invitation/command to hear
Isaiah 55:4	John 3:16; 18:37; Revelation 1:5	A witness to the people

Appendix

Old Testament	New Testament	Prophecy
Isaiah 60:21	John 15:1	Jesus, the True Vine
Isaiah 61:1	Luke 4:18; John 1:32-33,41	Anointed with the Holy Spirit
	Luke 4:18; Matthew 11:5	Preached good tidings
	Luke 4:18; Matthew 11:28-29; 12:15; Matthew 15:30; Mark 3:10; Luke 6:19	Healed the broken-hearted
	Luke 4:18; John 8:32-36; Romans 8:2	Proclaimed liberty to mankind
	Luke 4:18; John 5:28-29; Romans 5; Romans 8:2; 1 Corinthians 15:21-26; 2 Timothy 1:10; Revelation 1:18	Opened prison door of death; set free the oppressed
Isaiah 61:2	Luke 4:19; Matthew 4:19; Mark 1:17; Matthew 16:24	Proclaimed the acceptable year, the time to become his followers
Isaiah 63:3	Matthew 26:36-46; Mark 14:37-41; Luke 22:39-46	Alone in his hour of trial
Isaiah 65:9	Matthew 1:1,2,16; Luke 3:23,34	From the line of Jacob
	Matthew 1:2-3; Luke 3:33	From the line of Judah
Jeremiah 31:15	Matthew 2:16-18	Mothers wept for their children/Herod's massacre decreed
Daniel 9:25	Luke 3:1-3; Matthew 3:16; Luke 3:22	Jesus became the Messiah (The Anointed) at the prophesied time—30 years old
Daniel 9:26	John 11:50-53; Hebrews 9:26; Romans 5:6	"Cut off" in the midst of the week; died at predicted time
	1 John 2:2; 1 Peter 3:18	Died not for himself
Daniel 9:27	Matthew 27:51; Hebrews 9: 26	Typical sacrifices no longer accepted after his death
Hosea 3:4	Matthew 23:38-39; Matthew 27:25	Cast off Israel
Hosea 6:6	Matthew 9:13; 12:7; Matthew 5:7	Taught mercy
	Matthew 9:9-13; Mark 2:13-17; Luke 5:27; 6:17; 15:1	Called sinners; preached to and healed sinners
Hosea 11:1	Matthew 2:13-15	Called out of Egypt
Amos 8:9	Matthew 27:45; Mark 15:33; Luke 23:44	Darkness at noon

Pearls of Truth

Old Testament	New Testament	Prophecy
Micah 4:8	Matthew 16:18; 1 Peter 2:25	Became tower of the Church with his death, her protector
	Romans 8:21; Ephesians 1:10,14	Bought mankind and the whole earth with his death—the first dominion
Micah 5:2	Matthew 2:1-6; John 7:42	Born in Bethlehem
Zechariah 9:9	Matthew 21:1-7; Luke 19:28-35	Entered Jerusalem on a colt
	Matthew 21:8-9; Mark 11:9-10 Luke 19:37-38; John 12:12-19	Hailed as a king with shouts
Zechariah 11:12	Matthew 26:15; Matthew 27:9	Betrayed with thirty pieces of silver
Zechariah 11:13	Matthew 27:10	Thirty pieces of silver given to the potter
Zechariah 12:10	John 19:34; John 20:25-27	Side was pierced; hands and feet pierced
Zechariah 13:7	Matthew 26:55-56; Mark 14:50; John 16:32	Forsook by followers; followers scattered
Malachi 3:1	Matthew 11:10-12; Luke 7:26-28	Spoke of this messenger, John the Baptist

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