

July 28

*If ye suffer for righteousness' sake, happy are ye. 1 Peter 3:14*

IT is only when we are hated because of our loyalty to the Truth (directly or indirectly) that we are to take satisfaction therein, or to think that we are suffering for righteousness' sake. As the apostle points

R4805 "Let us see to it that our sufferings are for righteousness' sake only... Despite our best endeavors we sometimes err in word as well as in deed; *yet the perfect mastery of our words and our ways* is to be sought by *vigilant and faithful effort*...

If, in the daily scrutiny of our ways, which is the duty of every Christian, we discover that our words have in any way been dishonoring to the Lord, we should remember that, "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous" (1 John 2:1); and in the name of our Advocate we may approach the throne of grace. There we may explain to our Heavenly Father our realization of our error, our deep regret at our failure to honor his name and his cause by a holy walk and conversation...

Thus we should render up our account for every idle word; and by our words of repentance, supplemented by the merit of Christ applied by faith, shall we be acquitted. Otherwise, the idle words dishonoring to the Lord, will stand against us and condemn us, and we shall be obliged to suffer the consequences. The first

out, some suffer as evildoers and as busybodies in other men's matters, or because of ungentleness, uncouthness, or lack of the wisdom of moderation, which the Lord's Word counsels.

It is our duty not only to study the Lord's will, but also to consider well the circumstances and the conditions which

consequence will be *self-injury*, for every evil thought or word indulged hardens the character and inclines it the more toward unrighteousness. The second consequence is that by setting a bad example to others we stir up evil in them. "A soft answer turneth away wrath; but grievous words stir up anger." (Prov. 15:1.) Thus, as the result of unwise or unkind words, we may stir up about us difficulties which will become agents of retributive Justice to teach us the lesson of self-control and consideration for the feelings and opinions of others.

It is often the case that the Lord (or the Devil) is blamed for sending trials, which are simply the natural results of our own mistakes. Those who fail to locate the root of the matter (*in themselves*) pray in vain for the Lord to remove miraculously what they themselves could obviate by obedience to the Word and vigorous self-discipline. "If we would judge [and correct] ourselves, we should not be judged; but when we are judged, we are chastened of the Lord [largely by the experiences through which our own faults put us], that we should not be condemned with the world." 1 Cor 11:31,32..

surround us, and to seek to adopt such a moderate course in life as would first of all have divine approval, and secondly, cause as little trouble, inconvenience and displeasure to others as possible, and then to confidently rely upon the Lord's supervising wisdom and providence. Z. 99-166,167 R2493:3,6

The natural tendency is to blame some one else, and to think that our lack of patience, our hasty word or act, was the fault of another... Beloved, let us examine *ourselves*...

"If ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye [what merit is there in it]? (Luke 6:32,33.) It is only when we "endure grief, *suffering wrongfully*," that our suffering is acceptable to God as a sacrifice of sweet incense. "What glory is it if, *when ye be buffeted for your faults*, ye take it patiently? but if, *when ye do well and suffer for it, ye take it patiently*, this is acceptable to God; for even *hereunto were ye called*." (1 Pet. 2:19-21.) Beloved, let us see to it that *our sufferings* are for *righteousness' sake only*, and let us not charge God or our neighbors for tribulations resulting from the indulgence of our own inherited or cultivated faults...

"What manner of persons ought we to be in all holy conversation and godliness?" (2 Pet. 3:11.)... "Let your conversation be as becometh the Gospel of Christ."

R2492 (From Harvest Truth Database V5.0)

## DANIEL IN BABYLON

JULY 9.--DANIEL 1:8-21

*"Daniel purposed in his heart that he would not defile himself."*

DANIEL is set before us in the Scriptures as one whom the Lord loved. His standing with the Almighty is strikingly presented through the Prophet Ezekiel, where the Lord, speaking of the sureness of his judgments about to come upon the land of Judah, said, "Tho these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness." (Ezek. 14:14.) These words were spoken by Ezekiel shortly before the desolation of Jerusalem, while Daniel was in Babylon, where he had risen to a position of great prominence; and his fame no doubt had reached his home.

Daniel was carried captive with Jehoiachin, king of Judah, and many of the nobility of the land of Israel, eighteen years before the final captivity in the days of Zedekiah, when the land was left desolate without an inhabitant, and the seventy years of desolation began. Daniel was fourteen years old when carried captive to Babylon, and consequently lived to the extreme age of over one hundred years.--Dan. 1:21.

The Book of Daniel is one of those against which the "higher critics" expend special energy, some being inclined to call it a fiction, while others declare it to be a history of the period of Antiochus Epiphanes (over three hundred years after Daniel's death) and that it was written by some unknown writer who attached Daniel's name as a disguise. Modern science and the higher critics are very much opposed to anything in the nature of positive prophecy--anything claiming to be of direct divine inspiration, and in any sense of the word attempting to foretell the future. The Book of Daniel is preeminently marked with these characteristics, and hence it, more than any other book of the Old Testament, has the reprobation of these gentlemen. But the Lord forewarned us, through the Apostle and the Prophet, of these wise men, whose wisdom would become a trap and a snare unto them, so that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid [obscured]."--Isa. 29:14; 1 Cor. 1:26-29.

Our Lord also pointed out that *these things* are hidden from the wise and prudent and revealed unto babes --made clear to those who

make no boast of wisdom according to the course of this world. (Matt. 11:25.) How true to facts we find this to be! While many of the great and learned are stumbling themselves into higher criticism and other forms of infidelity, the Lord's "little ones," meek, humble, teachable from the Father's Word, are being instructed, and are growing in grace and in the knowledge of the truth.

To those who have clearly in mind the presentations and interpretations of Daniel's prophecies as presented in MILLENNIAL DAWN, VOLS. I., II. and III., there is no need for elaborate arguments to prove that this wonderful Book of Daniel is not a fiction, but more wonderful by far than any fiction that could have been written. And to them it will be useless to declare it a history of events which transpired 167 B.C. and falsely set forth as a prophecy by Daniel; for they see fulfilments, past, present and to come, far larger and grander and more wonderful than anything which occurred at the date named--they see in these fulfilments unmistakable evidence of superhuman intelligence, and that, as Daniel declared, the most high God therein revealed the secrets of his plan still future.

Our lesson proper finds Daniel with others of the Jewish captives in Babylon, where, according to custom, the king had made choice of a number of the most promising of the captive youths to pass a three-years' course of education in the sciences, Babylon being at this time the center of learning. The object in this was no doubt two-fold: the Babylonian monarch thus attempted to associate with his empire the learning and skill of the world, and to promote a friendly feeling as between Babylon and the various countries over which it held sway, that foreign nations might feel the greater interest in Babylon as the center of the world-empire, and be the more contented with the laws and regulations which proceeded therefrom, knowing that some of their own nation stood before the king as his counsellors or secretaries--magicians, astrologers and wise men, as they were then called.

The choice of the four young Israelites was no doubt a subject of divine providence, and from their names we may infer that they

were all children of religious parents, the compounds of their names so signifying, as follows: Daniel, "*God is my Judge*;" Hananiah, "*God is gracious*;" Mishaël, "*This is as God*;" Azariah, "*God is a helper*." Thus did the Lord, overthrowing a nation for its wickedness, make special provision, even in its captivity, for those of that nation who were faithful to him. In choosing these four Jews for the Babylonian college course the prince of the eunuchs, according to custom, gave them new names, to break their identity with their native homes and to establish an identity with the kingdom of Babylon; hence he named them Belteshazzar, Shadrach, Meshach and Abed-nego.

From the first Daniel seems to have been the specially favored of these favored four—he was favored of the Lord in that, while all four were specially blessed, his portion included visions and revelations; he was specially favored by the prince of the eunuchs who had these youths in charge, as we read, "Now God had brought Daniel into favor and tender love with the prince of the eunuchs" (vs. 9). We are not to understand that this favor both with God and man was something wholly outside of Daniel himself; on the contrary, it is proper for us to infer that by birth (heredity) and by natural training of godly parents Daniel had a noble, amiable, winsome character, which not only prepared him the better to be the Lord's mouthpiece, but which also made him moderate, discreet and amiable toward all with whom he had to do.

What a lesson is here, not only for young people, but also for parents! How necessary it is that those who seek divine service shall endeavor to attain to characteristics pleasing to God! And if any find themselves wholly without friends, how proper it is that they should suspect that some measure of the fault lies in themselves; and how proper it would be that all such should seek to cultivate amiability and suavity at the expense of everything except principle! Only Ishmael was to have the experience of every man's hand against him, and his hand against every man, and those who have Ishmael's experience have need to fear that they have Ishmael's disposition, and should forthwith diligently seek grace at the throne of mercy whereby to overcome ungainly qualities and idiosyncrasies.

<sup>[1]</sup> It is only when we are hated because of our loyalty to the truth (directly or indirectly) that we are to take satisfaction therein, or to think that we are suffering for righteousness' sake. As the Apostle points out, some suffer as evil-doers and as busy-bodies in other men's matters, or because of ungentleness, uncouthness, or lack of the wisdom of moderation, which the Lord's Word counsels. (1 Pet. 4:15; Phil. 4:5; Jas. 1:5.) We are not to forget, however, that rudeness, which is an element of selfishness, may be more quickly dispelled from the heart than from the life, and all should take encouragement from the thought that God, and his people who view matters from his standpoint, judge the sons of God not according to the flesh, but according to the spirit or intention of their minds, their hearts, and have patience with the weaknesses of the flesh, where there are evidences that the new mind is endeavoring to bring the flesh under its control.

Of these four Jewish companions, Daniel seems from the first to have been leader, and his leading seems to have been in the right direction. In a new land, under new conditions, a shallow character would be likely to be thoroughly spoiled. First, the fact of being chosen, even in the probationary sense, to be of the king's council was certainly a great honor; and the tendency to a shallow mind would have been toward vanity, bombast, pride, haughtiness, etc., qualities which would have hindered real progress in the school, and thus would have made him less likely to be the king's ultimate choice as counsellor: but still more important, it would have separated between him and God, for God resisteth the proud and showeth his favor to the humble.--1 Pet. 5:5.

Daniel might have said to himself, as some would have said,--I am now far from the land of Israel; I am identified with the Babylonish court, and I therefore may profitably forget and neglect the laws of God, and consider them as having been applicable to me only in my own country, and that here, far from the land of promise, I may do in all particulars as the better Babylonians do. But, on the contrary, Daniel very wisely resolved in his heart that, since his nation had been cut off from the Land of Promise because of disobedience to God, he would be ever careful to do those things which would be pleasing to the Almighty: and, as we shall see, he soon found a place for his new resolutions.

The portion of food provided for these college students by the king's command was good--far better, probably, than they had been used to previously;--nor was Daniel's mental objection to it

instigated by self-denial, but wholly by religious duty. The Israelites, under their Law Covenant, were forbidden to eat certain articles of food in common use amongst other nations, for instance, swine's flesh, rabbit flesh, eels, oysters, etc., and indeed all flesh that was not killed by being allowed to bleed to death: for the Law specially forbade the use of blood under any circumstances or conditions. The food of the king's household was not prepared along these lines, and the young Hebrew perceived that he could not hope for any change in these respects, and he was too wise to even find fault with them. He saw rightly enough that the divine Law that was upon him as a Jew did not apply to Gentiles, and he made no efforts to interfere with the general arrangements.

Daniel's request, therefore, was a very simple one, viz., that he be permitted to have a very plain and inexpensive diet, called "pulse," which no doubt was prepared as a part of the general household meal. If the request could be granted, no one would be specially inconvenienced, and yet Daniel would thus preserve himself from "defilement" under the terms of the Jewish Law. It would appear that Daniel's companions, influenced by his decision, joined with him in this request. The prince of the eunuchs, while desirous of favoring Daniel, feared his own position if, as he surmised, this simple diet would prove insufficient for the boys, and lead to a breakdown of their health during the period of study. But finally it was arranged with the melzar (or butler) that the matter of diet should be tested for ten days.

Here Daniel's faith in God showed itself. He was confident that, even though such a diet might not be the most desirable in every respect, yet, inasmuch as it was the only course open to them whereby they could preserve themselves from violation of the divine Law, therefore God would specially supervene to the extent necessary, and in this, it seems, he was not disappointed. There is a lesson for all of the Lord's people here. <sup>[2]</sup> It is our duty not only to study the Lord's will, but also to consider well the circumstances and the conditions which surround us, and to seek to adopt such a moderate course in life as would first of all have divine approval, and secondly, cause as little trouble, inconvenience and displeasure to others as possible, and then to confidently rely upon the Lord's supervising wisdom and providence.

When we read, "As for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams," we are not to understand that this skill and learning was wholly miraculous, like the understanding in visions and dreams, which was to Daniel only. Rather, we are to judge that under what we might term natural laws four boys who had enough character to undertake such a course of self-denial for righteousness' sake would have also courage and strength of character in respect to all their affairs and studies. We are to surmise that their determination in this matter of their food, that they would rather deny themselves than violate God's Law, would mean to them a mental and moral discipline which would be helpful in all the affairs of life.

And there is a lesson in this for every Christian. Many are inclined to think of the little things of life as being unimportant, but everyone who attains to any proficiency in any department of life surely learns that his attainments were in considerable degree the result of determined will-power, and that it is well-nigh impossible to be strong in will-power in respect to important things if lax and pliable in respect to things in general, even the less important. Habit is a wonderful power, either for good or evil, and the boy or girl, the man or woman, who has not learned self-control in respect to little things, indeed all things, cannot expect to be able to exercise self-control upon the greatest and most important affairs merely.

In other words, applying this matter to Christians, we might say that he who wants to be an "overcomer" at all, must make the attempt all along the line on every point, great or small, where conscience and principle call for it. It is he who is faithful in things that are least who may be expected to be found faithful also in things that are greater: and this evidently is the Lord's view of this matter. From the Lord's standpoint, all of the affairs of this present life are little in comparison with the future things. Hence he is calling for "overcomers" whose general faithfulness to principle, even in small things, will give evidence of the *disposition*, the *character*, to which may be entrusted the great responsibilities of the Kingdom glory, honor and immortality. --Luke 16:10; Matt. 25:23.

At the end of the three years' college course, when Daniel was seventeen, came the examination before the king, and as should have been expected, Daniel and his companions, faithful to the Lord,

[1] ½ Jul. 28 Manna, 1Pet. 3:14

[2] ½ Jul. 28 Manna

seeking first his will, were found to be far in advance of their companions, and were accepted to the king's council. We might draw a lesson here, without in any sense of the word intimating that it was typified, for we do not so think. We might say that there is a certain correspondence as between the position of Daniel and his associates and the position occupied by all those who have been called of the Father to joint-heirship in the Kingdom, with Jesus Christ our Lord. Not all who are called, nor all who undertake the course of training, have the promise of acceptance: on the contrary, many are called, few will be chosen. But the character of those who will be chosen in many respects corresponds to that of Daniel and his companions. All are not leading spirits, as was Daniel, nor are all given to visions and revelations and interpretations, as was he; but all will have the same spirit of devotion to principles of righteousness, which devotion will be tested under divine providence, step by step, through the narrow way, as they seek to walk in the footsteps of him who set us an example-- our Daniel, our Leader, our Lord Jesus. Let all, then, who have named the name of Christ, depart from iniquity, let all such be faithful: "Dare to be a

Daniel."

Another thought is that clean spiritual provender is important to the Lord's flock, and that those who have come to a knowledge of the truth should abstain from all food that is defiled. If this shall seem to restrict the bill of spiritual fare, and the opportunities for mingling with the Babylonians at their table, it will have its compensating advantages nevertheless, for the Lord will bless to the spiritual good of his faithful ones even the plainness of spiritual blessings and opportunities. Let a test be made, after the manner of Daniel and his companions, and see whether or not those who feed upon the clean provender of the Lord's Word, and who reject the more sumptuous arrangement and defiled food of Babylon will not be fairer of countenance spiritually, even after a short test. But let us not suppose that anything would be gained by simply abstaining from the Babylonian portion and starving themselves spiritually. Whoever abstains from the popular and defiled supply must seek and use the simple and undefiled food which the Lord in his providence supplies, otherwise their last state of spiritual starvation will be worse than the first.

R5172 (From Harvest Truth Database V5.0 2008)

### THE COST OF DISCIPLESHIP

*"Being reviled, we bless; being persecuted, we suffer it."--1 Cor. 4:12.*

SINCE GOD HIMSELF is Love, the very highest ideal of perfection which He has given to His people is the standard of Love. We cannot imagine a higher standard than this, nor one more difficult to attain. It is the special characteristic without which none will get the prize of the high calling of God in Christ Jesus. This mark of perfection was stamped on our Lord. He delighted to do the Father's will in *all* respects, even to the extent of *laying down His life* for those who, on account of Adam's sin, were under the sentence of death.

Our Lord did not, however, need to run toward this mark of perfect love; for He was *always perfect*--"holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) The Church, on the contrary, are naturally imperfect and fallen by heredity; but we have been washed from all stain of guilt in the blood of the Lamb. The mark of perfect love *we* attain *gradually*. We first reach perfection of heart intention, and then we pass through experiences which crystallize our characters in righteousness. In all of these trials and difficulties, we must demonstrate that, if our physical organism were perfect, we would always do God's holy will.

As we see this quality of love in our Lord Jesus, we appreciate it, even though we realize that we are not up to the standard which God requires. Nevertheless, our great desire is that we have perfect love for everything in harmony with the will of God. After we have reached perfection of heart intention, the test is no longer upon us of *attaining* the mark, but of *pressing down upon* that mark *until our character has been crystallized*. As the Apostle Paul says, "Having done all, *stand*." (Eph. 6:13.) We do not progress beyond *perfect love*; for no one can do more than to have a full desire that God's will be done in him. He could do no more, whether he lived five years longer or fifty years. Perfect love is the mark toward which he pressed, and he can attain no higher standard.

While one stands at the mark of Love, the *tests* grow *stronger*. We pass through experiences--often trivial enough--which tempt us to malice, envy, anger and strife. If we are overcome by these tests, and fall away from the condition of *perfect love*, we shall lose the prize for which we are running. (Phil. 3:14.) One who thus falls away may get into the Great Company for development; but if he were to lose all love, he would go into the Second Death. In either of these cases, the person has moved away from the mark of perfect Love, the only standard for those who desire to be in the Kingdom and to participate in the glorious things which God has in store for those who love Him supremely.

#### GENEROSITY AND BENEVOLENCE CHARACTERISTIC OF GOD'S PEOPLE

Our Lord desires to see in His followers the disposition to overcome the weaknesses and tendencies of the fallen condition and to follow in His footsteps. Of Him it is written, "Christ also suffered for us, leaving us an example, that ye should follow in His steps;...who, when He was reviled, reviled not again; when He suffered, He threatened not." (1 Peter 2:21-23.) To be reviled is to be made to *appear vile*, to be evil spoken of, slandered. The natural tendency of all is to resent injustice, to render evil for evil, to give as good as we get-- and a little more if possible. This is the natural inclination because we are in the fallen condition, unbalanced in our

minds.

Our Lord's teaching is all the opposite of the spirit of reviling. No matter how much we are reviled, we are not to revile in return; no matter how much we are persecuted, we are not to persecute in return. This is the Law of the New Creation. Instead of reviling again, we are to *bless*. This does not mean that when one has said a slanderous thing of us, we are to say, "God bless you"; but that if the person is in difficulty and needs help, we are to overlook altogether what he has done to us, and be just as ready to help him as any other person.

This spirit of generosity and benevolence should be the spirit of the Lord's people. We are to bless those who revile and persecute us by doing them good and by explaining to them, if possible, the situation, which evidently they have misunderstood. We are to bless them by helping them, if opportunity offers, out of darkness into light.

Our faith is greatly strengthened by considering the course of our Lord and noting the similarity between His experiences and ours. Both He and His Apostles were persecuted by the Jewish household of faith. The whole Jewish nation professed to be God's people; and our Lord recognized them as His own, as it is written. (John 1:11.) Yet when "He came unto His own," they received Him not, but persecuted Him and even crucified Him. Later, they persecuted His Apostles and their followers.

Apparently the household of faith has had a monopoly of persecutions. All down the Gospel Age, those who have professed to be God's people have persecuted others. Both Catholics and Protestants have persecuted each other and the Jews, God's chosen people. The majority of persecutions have been by those who professed to be the people of God, many of whom really *thought they were*.

The persecutions of today are of the same kind. They come from those who profess to be the Lord's people. In harmony with this fact is the Scripture which says, "Your brethren that hated you, that cast you out for My Name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." (Isa. 66:5.) This statement applies also to the members of our own families, who are not in sympathy with the Truth; that is to say, any persecutions coming from the members of our families are usually from those who profess to be Christians. As a rule, their opposition is not for personal reasons, but on account of some doctrinal point, which they do not see in the same light as do those whom they persecute.

It behooves the Lord's people to look with great sympathy upon those who may be their persecutors. We recall instances where persecution has been carried on with the thought that the persecutors were doing the will of God. Those who persecuted the Lord Jesus were to some degree ignorant of who He was. In Acts 3:17, St. Peter says, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." St. Paul says, "Had they known it, they would not have crucified the Lord of glory." (1 Cor. 2:8.) When Saul of Tarsus persecuted St. Stephen and others of the early Church, he verily thought that he did God service, as he himself afterwards tells us.--Acts 26:9-11.

## FIDELITY TO THE TRUTH A CAUSE OF PERSECUTION

All down through the Gospel Age, those who have been faithful to the Truth of God have been put "out of the synagogue." The creeds of men have been barriers to keep out those who understood the Word of God. There was a time when many were excommunicated as heretics *because of conscience*. One of these was Michael Servetus, a brother Christian, whose horrible death at the stake was brought about by John Calvin. This course of conduct literally fulfilled the Scripture which says, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."--John 16:2.

Those who had charge of the synagogues were not always *bad* people, but they were *mistaken*, as was Saul of Tarsus when he haled men and women to prison. (Acts 8:3.) The same conditions exist today. The darkness hateth the light. When any become enlightened in the Word of God, they are told, "If you stay with us, you must not present these matters." Those who are loyal to God are in this way forced out of the synagogues.

Our day has a peculiarity, however, that other days have not had. The Divine Plan is so beautiful that by its light we see that others are in darkness. The voice of God, the voice of conscience, of enlightenment, calls the people of God out of Babylon, which is misrepresenting God's character, Plan and Word. Instead of feeling like bringing vengeance upon our enemies, we should feel sympathy for them--not *with* them, but *for* them. We should realize that with them it is very much as it was with the Jews of our Lord's day, who, had they known what they were doing, would have been very much ashamed of their course.

The persecutions of today are different from those of any other period of history. Many faithful followers of the Lord are reproved and slandered for their loyalty to the Word of God. Our Lord's words, however, warrant us in expecting that those who are faithful to Him will be evil spoken of, even as He was. With His words before our minds, we should not be surprised at false charges and false insinuations made against His true followers in proportion to their prominence as His servants.

Our Lord's warning that men "shall say *all manner of evil* against you *falsely for My sake*" (Matt. 5:11), does not imply that those who malign the true Christian will say, "We do this to you for Christ's sake, because you are one of His followers." We have never heard of any one who was thus persecuted, and therefore such a course cannot be what our Lord meant. Evidently His meaning was that His followers, honorable, moderate, truthful, honest, virtuous, possessing the spirit of a sound mind, like Himself, would be highly esteemed amongst the nominally religious, were it not for their loyalty to the Word of God. Because of faithfully pointing out popular errors, because of fidelity to the Truth, they are hated by those prominent in Churchianity.

### THE GOLDEN RULE A TEST TO CHRISTIANS

These conditions are testing the adherents of Churchianity along the lines of the Golden Rule; and when they speak evil through malice, hatred, strife and opposition, they are condemning themselves under that rule; for well do they know that they do not wish others to speak evil of them--either through hearsay or through concocted lies or through malice.

These conditions are also a test to the Lord's people, to prove whether they are willing to endure these persecutions and oppositions cheerfully, as a part of the cost of being disciples of Christ. If under the pressure they revile in return and slander and backbite, they are thus demonstrating their unfitness to have a place in the Kingdom. If, on the other hand, they receive these lessons with patience and long-suffering, they will develop more of the character-likeness of their Redeemer and thus become more worthy of a share with Him in the future glory.

Our Lord's declaration, "Ye are the salt of the earth," may very properly be applied to those of the followers of the Lord who give heed to His teachings and who cultivate His character-likeness. As salt is useful in arresting decomposition, so the influence of these faithful ones is preservative. At the time of the First Advent, the world was in a condition in which it would probably have hastened to degeneracy and decay, but for the introduction of the preservative influence extending from the members of the Body of Christ. That influence is still manifest in so-called Christendom.

Even today, although the truly consecrated believers in the great Redeemer are confessedly few in number, yet the saltiness from the teachings of the Savior has a wide influence upon the world. Without it, doubtless, corruption and a complete collapse would have come long ago. In spite of it, we see very corrupting and

corrupt influences at work everywhere; and the wider our horizon, the more general our information, the more we realize the truth of this statement. When the last member of the Body of Christ shall have passed beyond the veil, the salt will be gone. Then corruption will take hold swiftly, and the result will be the great time of trouble such as never was since there was a nation.--Matt. 24:21; Dan. 12:1.

The Scriptures point out the fact that the Lord's consecrated people belong so completely to Him that in all their afflictions He is afflicted. (Isa. 63:9.) When Saul of Tarsus was persecuting the early Church, our Lord called out to him on the way to Damascus, and said, "Saul, Saul, why persecutest thou ME? And he said, Who are Thou, Lord? And the Lord said, I am *Jesus*, whom thou *persecutest*." (Acts 9:4,5.) Saul was not persecuting the glorified Savior directly, but he was persecuting the *followers* of Jesus--not the *New Creatures*, but the *flesh*. Since, then, our Lord adopts the flesh of His followers as His, the Church is said to be filling up that which is behind of the afflictions of Christ.--Col. 1:24.

Throughout the Gospel Age, the world has been blind to the fact that it has persecuted the Church of Christ-- those whom God has chosen to be joint-heirs with our Lord Jesus Christ. (Rom. 8:17.) When later the eyes of mankind shall have been opened, they will realize what they have done, and will be very much ashamed of their conduct. After Saul of Tarsus saw that he had been fighting against God, his whole course of life was changed.

### THE ANTITYPICAL BURNING OUTSIDE THE CAMP

As our Lord suffered in the flesh, so will also those who are members of the Church, which is His Body. (Eph. 1:22,23.) St. Peter admonishes us to expect this, saying, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves with the same mind." (I Peter 4:1.) It is the *flesh*, not the *New Creature*, that *suffers*. While we are suffering in the flesh, we are also being developed in the spirit.

In Psalm 44:22, we read, "For Thy sake we are killed all the Day long; we are counted as sheep for the slaughter." St. Paul shows that this statement is a prophecy applicable to the entire membership of Christ, of whom our Lord Jesus is the Head. (Rom. 8:36.) The day to which reference is made is the Gospel Age (2 Cor. 6:2), the antitypical Day of Atonement. As on the typical Atonement Day the typical sacrifices were offered, so all down the Gospel Age the antitypical "better sacrifices" have been made. (Heb. 9:23; **13:11-13**.) These "better sacrifices" began with our Lord and continue with His Body, which is the Church.

The antitypical sacrificing began at the time of our Lord's consecration, which was His full surrender of His life to God, to be used in any way that the Father saw fit and that His providences might direct. The Church follows in His steps. Our consecration is our death to the world, to earthly hopes, aims and ambitions. In our Lord's case, we see that His sacrificial death not only meant the giving away of His physical strength in healing, teaching, etc., but included also the suffering resulting from the opposition of those about Him. Even from members of His own family He experienced ostracism. So Jesus died daily.

In proportion as we are faithful to our Heavenly Father and to the terms of our consecration, we shall have similar experiences. Faithfulness to our covenant of sacrifice will bring upon us opposition from the world, the flesh and the Devil. Particularly will our persecution come from those Christians who are not developed sufficiently to appreciate matters from the proper standpoint.

St. Paul, in speaking of his own case, says that he was dying daily. (I Cor. 15:31.) This statement applies to all who are laying down their lives in the Lord's service. Sometimes it is by the expenditure of physical strength; sometimes it is by a stab from some one who has hurt us, wounded us, injured us with his tongue. In the type, this kind of experience is represented by the burning of the flesh outside the camp, a place which typifies the outcast condition.

The faithful servants of the Lord will be ostracised by the world, as our Lord foretold. (Matt. 24:9; John 16:1-3.) Their attitude of full consecration to do the Father's will is not appreciated; for to the world it seems to be foolish. It is a reproof. As our Lord said, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproofed."--John 3:20.

To be faithful unto death is a part of the covenant of sacrifice. In some instances, death may come early; in others, it may come late. St. Stephen was faithful unto death, which came early in his Christian experience; St. Peter was also faithful, but met his death after a long lifetime. The promise to the overcomer is, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.) "If we suffer, we shall also reign with Him."--2 Tim. 2:12.