

That They May Be One

That They Be One

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DEDICATION

This volume is dedicated to Hazel Porter Campbell, whose understanding was refreshing, whose inspiration endures, and whose influence can never be measured in this world.

PILATE'S JUDGMENT HALL

Pilate and his judgment hail have passed away; But men must stand there still, Thinking, weighing,
choosing for good or ill. Each man must judge.
Throns unnumbered have come and gone.
Some have chosen the good, and some the wrong.

Some, like Pilate, see the Christ and feebly say, "Behold the Man, faultless;" Yet are willing to betray a Man
so spotless.

By word and deed they praise the wrong, and scorn the right.

Like Pilate, they are weak.

In defense of Christ they cannot speak, Though perfect there He stands They wash their hands.

Pilate and his judgment hall have passed away; But near each heart a figure stands, Stalwart and alone,
with pierced hands.

He must be judged.

There rises from the mob the raucous cry,

"Away, away with Him, and crucify."

There, like Pilate, I stand as judge today. Will I say, "Behold the Man In whom no one has found a fault, or
ever can;"

Then wash my hands?

Or will I hear from royal lips these blessed words: "His hands are not in need. My blood has made him
Mine indeed. Of Me he is a part; for I have washed his heart"?

Paul Omar Campbell

FOREWORD

This book makes no pretense of covering every phase of the Lord's Supper. Neither does the author pretend to exhaust the available material upon the topics presented. It is hoped, however, that the thoughts and ideas will stimulate meditation. By meditation the author does not mean intellectual freewheeling, but rather the labor of arduous mental activity. The reader should attack the unsolved problems with earnestness and intensity, as they pertain to each individual life, and he should push back the spiritual horizons of his experience.

Meditation should be a brooding over unanswered questions in an endeavor to gain a more comprehensive view of the height, depth, and breadth of the love of God. From the simple ceremony of the Lord's Supper, glimpses of heaven's unsearchable riches may be obtained. This ceremony demands our meditation and our imagination, if we would grasp the true spiritual meaning.

It will do you good . . . to frequently review the closing scenes in the life of our Redeemer. Here . . . we

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may all learn lessons of the utmost importance to us. It would be well to spend a thoughtful hour each day reviewing the life of Christ. . . . We should take it point by point and let the imagination vividly grasp each scene, especially the closing ones of His earthly life."-Testimonies for the Church, vol. 4, P. 374.

As we think on these things we will find rich spiritual truths in the Lord's Supper which God has placed there for us.

There are three points we would stress in this study. First, God gave the ceremony. Second, He put Himself in it. And third, its observance will point the way to the kingdom. Any ceremony with such an origin and purpose has great spiritual significance.

If this little volume can stimulate study of the subject, the time spent by the writer, and by the reader, will not have been in vain.

Many ministers and laymen undoubtedly have had experiences similar to that of the author. At each occasion of the Lord's Supper there often has been the momentary thought that perhaps nothing new could be found for the coming service. We have been tempted to believe that most of the lessons that lie in the ceremony have already been discovered. But, as the short Scriptural account is reread, new thoughts have been revealed-thoughts of which we had never before dreamed. We discover to our delight that the story is always new. It is like a beautiful gem. As it turns before our vision, it flashes new rays of light and color. With amazement we view the beauty of each new facet. Of course all this is proof that the ceremony is of divine origin.

That the pages of this book may aid in refocusing our minds upon this ever-fruitful field of meditation is the sincere prayer of-

THE AUTHOR

PREFACE

A TREATISE on the subject of the ordinances of the Lord's house has long been overdue. On most other church doctrines there has been published an abundance of material, but on this important subject little has been written. Yet the Communion service holds a high and honored place in the system of Bible truth. As the cross is central in the plan of redemption, so the symbolic representations of the Passion, the broken bread and the spilled blood, are central in theology and religion, constituting the inner core of the mystery of God's revelation to man.

As God's people meet to commemorate the Lord's death, His holy presence is near. As the author points out, Christ not only blesses the bread and the wine: He is in them. To hold in the hand the broken body; to drink the mysterious cup of His Passion; to partake of the emblems of the body and blood of Christ, involves an innermost union of the soul with Christ. It is the solemn and personal ratification of the new covenant between God and man. Says Christ, "This cup is the new covenant in My blood." Luke 22:20, AR.V.

As with other Bible doctrines, the adversary of souls has attempted to pervert these ordinances of God. While in some communions the cup is withheld from the people and they are only permitted to partake of the bread, thus effectively destroying the symbolism of the service practically all churches have rejected the introductory and enabling ordinance, foot washing. Sometimes called "the ordinance of humility," but better named "the ordinance of service, and in doing so have repudiated the very genius of the service intended to fit them for participation in the table of the Lord.

In celebrating the ordinances of the Lord, we sit at table with Him as did the disciples of old. But who is worthy of such honor? Even the apostles were not. They were utterly unworthy and unready. There were strife and contention among them; jealousy and even hatred were in their hearts. What could Christ do to cause them to see their deplorable and unfit condition? It was evident that only a miracle could accomplish for them Christ's desire: That they might be one.

A miracle was what Christ performed. He knelt and washed their feet! Completely taken by surprise by this unlooked-for act of humility, they felt rebuked, ashamed, humbled, repentant. By this simple act Christ had done what could not have been effected by mere words. He had not only washed their feet. He had cleansed their hearts, so much so that He could say, "Now you are clean." jealousy, hatred, pride, unholy ambition, were all washed away; they had suddenly become one, and could now partake of the emblems before them without eating and drinking damnation unto themselves. They were unworthy a few minutes before. Christ made them worthy.

It is this necessary and preparatory part of the ordinances of the Lord's house which the church has rejected. Let no one draw the conclusion that it is only the popular churches that have been neglectful. The remnant church is much in need of the sanctifying, purifying, unifying grace of God. We need to become clean, "every whit." And in this our endeavor to become perfect in Christ we must not neglect any of the means of grace which God has placed within our reach.

It is not only the preparatory ordinance which has been neglected. There is danger that the holy sacraments of God become merely a ceremony to many, and not a vital, life-giving, and purifying experience. While most of the churches are faithful, there is danger that some fall behind. As James would say, This "ought not so to be."

It is therefore with joy that we hail this little book. It will be a definite help in giving emphasis to one of the most spiritual and important activities of the church, one that has not received the attention it deserves. It is my earnest hope that it will give impetus w a most worthy goal: every member of the church in attendance at every quarterly spiritual feast, commemorating the passion of our Lord "till He come."

That They May Be One

M. L. ANDREASEN

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CHRONOLOGY OF PASSION WEEK

Jesus arrives in Bethany six days before the Passover. Second Day of the Week.

Jesus rides into Jerusalem on an ass. Matthew 21:1-11, 14-17.
Crowd demonstrates with shouts and the waving of palm branches. Luke 19:36-44.

Third Day.
Jesus curses the fig tree. Matthew 21:18, 19.

Fourth Day.
The fig tree withers. Mark 11:20, 21.
Jesus casts out the money changers from the temple. Mark 11:12-19; Luke 19:40-48.
Jews ask Jesus: "By what authority do You do these things?" Mark 11:27-33.
Parable of the two sons. Matthew 21:28-32.
Parable of the wicked husbandman. Mark 12:1-12.
Pharisees ask Jesus whether they should pay tribute to Caesar. Luke 20:20-26.
Sadducees ask: "In the resurrection.... whose wife shall she be?" Mark 12:28-27.
Lawyer asks: "Which is the great commandment?" Matthew 22:34-40.
Jesus asks how Christ is the Son and Lord of David. Matthew 22:41-46.
Warnings and woes given against the scribes and Pharisees. Matthew 23:1-26.
The widow's mite. Mark 12:41-44.
The Greeks say, "We would see Jesus." John 12:20-36.
Reflections on the unbelief of Jews. John 12:34-50.
Jesus takes leave of the temple. Matthew 24:1, 2.
The Master foretells the destruction of Jerusalem. Matthew 24:3-4
He gives signs of the end of the world, and admonishes to watch. Matthew 24.
Parable of the ten virgins. Matthew 25:1-13.

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Parable of the talents. Matthew 25:14-30.
Distinction is made between the saved and unsaved. Matthew 25:31-46.

Fifth Day (beginning in the evening).
Jesus attends supper with Simon at Bethany. Mark 14:1-3.
Mary anoints the feet of Jesus. Mark 14:3-9.
Simon is enlightened. Luke 7:36-50.
The treachery of Judas is manifest. Matthew 26:14-16.
Preparations are made for the Passover. Matthew 26:i7-ig.

Sixth Day (beginning in the evening).
Ordinary supper is eaten. John 13:2.
The question is asked: "Who shall be the greatest?" Luke 22:24-30.
Jesus washes the disciples' feet. John 13:3-20.
Passover is eaten. Luke 22:13-18.
The Lord's Supper is instituted. Matthew 26:26-29.
Christ promises to drink the fruit of the vine no more until the kingdom comes. Mark 14:25.
Christ foretells Peter's denial and the dispersion of the twelve disciples. John 13:36-38.
Jesus comforts the disciples with the promise of His return. John 14:1-3.
He discusses the nature of the Father. John 14:5-13.
Jesus stresses love and commandment keeping; the gift of the Spirit is promised. John 14:15-31.
The group sing a hymn and go out. Mark 14:26.
The parable of the vine; further instruction is given on commandment keeping. John 15:1-21.
Persecution is foretold; further promise of the Spirit is given. John 16.
Jesus offers His longest recorded prayer-the benediction to the Lord's Supper, a prayer for oneness. John 17.
Christ suffers in Gethsemane. Luke 22:40-46.
Judas betrays Jesus; Jesus made a prisoner. John 18:2-12.
Jesus heals the servant's ear. Luke 22:51.
Jesus stands before Annas. John 18:13, 14.
Jesus appears before Caiaphas. John 23:14; Matthew 26:57.
Judas repents, returns the money, and goes out to hang himself. Matthew 27:3-10.
Peter denies his Lord. John 18:15-27.
Jesus appears before the Sanhedrin. Mark 14:55.
Jesus is tried by Pilate. Matthew 27:1, 2, 11-14.
Jesus is taken before Herod. Luke 23:6-11.
Jesus again appears before Pilate. Luke 23:11.
The Jews demand Barabbas. John 18:40.
Pilate washes his hands. Matthew 27:24.
Pilate delivers Jesus to be scourged, and to be crucified. Matthew 27:26.
Jesus is led away. John ig:i6, 17.
Simon the Cyrenian carries the cross. Luke 23:26.
Jesus is crucified. Mark 15:24-28.
Jesus prays for His persecutors. Luke 23:34.
The superscription is placed on the cross. John 19:19, 20.
The soldiers cast lots for Jesus' garments. John 19:23, 24.
The Jews mock Jesus. Matthew 27:39-44.
Jesus accepts the penitent thief. Luke 23:40-43.
Jesus provides for His mother. John 19:25-27.
Darkness covers the earth. Luke 23:44-46.
Jesus thirsts and then dies. John 19:28-30.
The temple veil is rent; the earth is shaken. Matthew 27: 51-56.
The centurion confesses Christ. Matthew 27:54.
Graves are opened. Matthew 27:52, 53.
Jesus is taken from the cross and placed in Joseph's tomb. Matthew 27:57-60.
The tomb is sealed and a watch is set. Matthew 27:62-66.

Seventh Day.
Jesus rests in the tomb.

First Day of the Week.
Jesus is resurrected. Matthew 28:2-6.

INTRODUCTION

That They May Be One

MEMORIALS of some kind are observed almost everywhere. Before marriage a young man brings flowers and other gifts to his elect lady. Why? He brings them to memorialize their love, to remind her of their mutual affection. After they are married, he brings other gifts on their wedding anniversary to memorialize the day when their love was sealed.

Almost every nation has memorials of battles, victories, and its independence day.

God also has His memorials. These are divided into two kinds: those which He wishes us to observe in remembrance of His acts, and those He observes in remembrance of our acts. The first group is better known than is the second.

Several memorials of the first group may be mentioned. There is the Sabbath which is a memorial of God's creative work, and in a special way it symbolizes His re-creating power. Baptism is a memorial of His love, which was manifest in Christ's willingness to die for us. In the ordinance of foot washing we memorialize Christ's willingness to serve us, and we also memorialize our willingness to serve one another.

In the second group of memorials God remembers our birth by appointing to each of us a guardian angel. "Take heed," writes Matthew, in recording the words of Jesus, "That you despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven!" Matthew 18:10.

God memorializes our spiritual rebirth by writing our names in the Lamb's book of life. He memorializes our testimonies for Him and our confession of Him in a book of remembrance. "Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Malachi 3:16. It is apparent that God keeps His remembrances of His children before Him.

God also observes certain ceremonies for His children. For example, Christ stands before the Father, in the most holy place, pleading for the forgiveness of our sins through His blood. Could there be a more significant ceremony than this?

Let us consider the word "ceremony." It is not mentioned in the English Bible, but it is an interesting word, well known in religious usage. The word comes from the Latin *Caerimonia*, and is closely related to "cure," "care," and "curate." "Curate" is defined as one who has the "cure," and was originally applied to any clergyman. Certainly the minister should have the cure of all cures—the cure for sin, the cure for sick souls. The minister is the one who administers ceremonies that point the way to salvation.

Three of the great ceremonies of the church are: marriage; baptism; and the Lord's Supper, with its preliminary ordinance of foot washing. Jesus Christ began His public ministry by celebrating baptism. He was baptized in the river Jordan by John. Near the close of His earthly ministry He celebrated the Lord's Supper in the upper room with His disciples. During His ministry He helped to sanctify a marriage ceremony by His attendance at the wedding feast in Cana of Galilee, and by the miracle of changing water into wine for the guests.

Each of these ceremonies is a "cure," and even better, a preventive medicine, for a particular ill. Baptism, when accepted with full understanding, is a public confession that Jesus, the One who cures the leprosy of sin, has taken charge of the life. An understanding of foot washing has in it the "cure" for pride. The King of the universe stooped down to teach that service is greatness. His attitude toward the washing of feet indicated that true greatness is measured by one's willingness to serve.

An understanding of the Lord's Supper has in it a cure for our spiritual ills. A study of the Lord's Supper, with its preparatory service, will enrich every Christian's experience, because within it is revealed the love of God for sinners. It is a revelation of God's unselfish purpose for His whole creation.

Our Savior instituted this ceremony on the eve of His crucifixion when He had but a few hours left to be with His disciples. Christ framed this institution in unusual surroundings and at the time when closing events in His life give it tremendous significance. If you knew that tomorrow you would be required to pay the supreme price for a crime you never committed, what would you do today? In the face of that tragedy, the Son of God gave humanity the Lord's Supper.

What was His burden? For the sake of His disciples and all His followers who would come afterward, He instituted one of the greatest and most significant of Christian ceremonies, that through its observance they might find oneness. Certainly this solemn, beautiful ordinance, instituted by the suffering Lamb of God, is worthy of our serious study and meditation.

PERTINENT QUOTATION FROM THE WRITINGS OF ELLEN G. WHITE

"Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit.... We should come with a humble heart to know for ourselves what is truth." - In *Review and Herald*, March 25, 1890.

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ALL that Jesus did in His years on earth was for the purpose of helping humanity find oneness with the Godhead. When we grasp this truth, it is easier to understand the actions of Jesus and to see their full significance. Our story begins before the feast of the Passover. Jesus and His disciples came to Bethany six days before the Passover. The days before the evening when the Passover was observed were crowded with meaningful events.

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Christ rode into Jerusalem in the manner of a king. He cursed the fig tree and drove the money-changers out of the temple-yet He spoke words of peace to the multitudes. He countered with a question when the Jews asked Him about His authority; He gave the parables of the two sons and the wicked husbandman. Jesus answered the hard questions of the Pharisees, the Sadducees, and the lawyer.

Christ warned the people against the scribes and Pharisees; He talked with the Greeks and gave them evidence of His divinity. Before He left the temple, Jesus foretold its destruction; He also gave signs of the end of the world and admonished His disciples to watch. With His disciples He attended the supper at Simon's house in Bethany, where He commended Mary for anointing Him. He asked His disciples to prepare for the last Passover in Jerusalem.

We come to the evening of our story. The Passover was prepared, and Jesus and His disciples assembled in the upper room. Everything was ready, yet there was one thing that had been overlooked. No servant had been provided to wash their feet. Each disciple waited for someone else to act the servant's part. Each one tried to busy himself so that he would not seem aware of the need. Each was afraid to do anything that he thought might jeopardize his chance of being the greatest in the kingdom.

Then Jesus, once and for all, answered the question of who is the greatest. "The supper being ended," Jesus arose, laid off His outer robe, fastened a towel about Him, poured water into a basin, and began to wash the disciples' feet. They soon discovered that what He began they were to continue.

The Savior washed the feet of Judas and longed to possess his heart's affection. He washed the feet of Peter after the fisherman had remonstrated. He washed the feet of John last, and then took His garments and sat down. In effect, He said: I am your Lord, so you say. Well, I have washed your feet and left you an example that you should do as I have done. You will find happiness in doing what I have told you and shown you." Their hearts were humbled by His love demonstrated in His willingness to serve them. Now they were teachable; now He could call them all clean save one.

The disciples ate the Passover of lamb with unleavened bread, wine, and bitter herbs. Jesus had much to tell them on this night of parting. There were things He could not say because they could not understand Him. He said He had a great desire to eat this Passover with them. One might think that it was because the time for His sufferings had come and He was anxious to have it over. While there may be some truth in that interpretation, yet there was something much more important behind these words. Jesus Christ had only a few hours to be alone with those He loved, and there was much that they should know. He longed to strengthen them for their coming trial.

The Passover feast was a time of rejoicing in commemoration of the time when Israel left Egypt. On the night of the Exodus the Israelites ate this feast standing ready to depart; but when the people reached Canaan, they ate the Passover lying on couches, signifying the rest to which they had come. The Passover symbolized Israel's deliverance from Egypt's darkness of sin, but many worshipers missed the true significance of this festival.

After Jesus and His disciples had eaten the Passover, He instituted the Lord's Supper. He took unleavened bread, gave thanks, broke it, and gave it to the Twelve, saying: "Take, eat: this is My body, which is broken for you." He also took the cup, gave thanks, drank of it Himself, and then gave it to them, saying: "Drink of it, all of you; for this is My blood of the covenant, which is poured out for many for the forgiveness of sins." Matthew 26:27, 28, RSV.

The disciples did not grasp His meaning. Was He not to be a king? Had He not, only a few days before, ridden into Jerusalem in the manner of a ruler? Now He was inferring He might die. The Passover feast was to be a time of rejoicing, for it signified deliverance, and the Lord's Supper is also to be a joyous occasion; but on this night Jesus was troubled. The disciples caught the spirit and wondered. Finally, as if answering their question, Jesus said: "One of you shall betray Me." They were amazed and began to ask, "Lord, is it I?" Jesus said it was the one who would dip bread with Him in the dish. Judas may not have heard this part of the conversation; at least he dipped with Jesus in the dish, and he probably exchanged morsels. Since the other disciples were asking, "Lord, is it I?" Judas did also, and the Master answered him with three dramatic words: "Thou has said."

Judas was confused; he arose to go. Jesus said to Judas, "What you are going to do, do quickly." John 13:27, RSV. Judas "went out, and it was night." Truly spiritual darkness engulfed the soul of the betrayer!

After Judas left, the Savior opened His heart to His eleven remaining disciples. He promised to drink no more of the fruit of the vine until He would be with them in the kingdom. At that time the disciples thought the kingdom was only a few days away. However, Jesus was visualizing the long silver table many miles in length in the New Jerusalem, at which the redeemed will be seated. See Early Writings, page 19. On that occasion He will carry on the tradition of a royal servant; He will gird Himself and serve them.

Jesus also told His trusted followers of His sufferings. He said that He must go to His Father; but they did not understand what He meant. Whatever was coming, they realized it meant a separation from Him, and they were sad. How could they do without Him? As if to answer their questioning, He assured them that He would return. "Don't be troubled. You already believe in God, so now just believe in Me. In My Father's country there are many mansions for you. I wouldn't be telling you this if it were not true. As surely as I go, I'll come and take you, that you may again be with Me where I am."

While He was talking of the Father, Philip asked that He let them see the Father. Jesus said, in effect, "Philip, when you have seen Me and known Me, you have seen and known the Father."

That they might understand more about Him and His Father, He began to talk to them of love and of the new commandment to love one another. The proper relationship of law and the commandments is emphasized in the following quotations from the writings of Ellen G. White.

"Love and loyalty to Christ are the spring of all true service. In the heart touched by His love, there is begotten a desire to work for Him. Let this desire be encouraged and rightly guided." - Education, page 268.

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"Lucifer took the position that, as a result of the law of God, wrong existed in heaven and on this earth. This brought against God's government the charge of being arbitrary. But this is a falsehood, framed by the author of all falsehoods. God's government is a government of free will, and there is no act of rebellion or obedience which is not an act of free will." - Signs of the Times, June 5, 1901.

"The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened." The Desire of Ages, page 22.

There was nothing new about commandment giving, for God had given commandments on Sinai. There was nothing new about love, for the Ten Commandments given from Sinai were founded on this divine attribute. He called it a "new" commandment because men had not yet fully sensed how to put the love commands into action.

The hour was growing late, and Jesus must go to the Garden of Gethsemane for prayer. The power of love and the government of heaven hung in the balance for the next few hours. With the responsibility for the happiness of the universe on His shoulders, with the weight of the sins of the world upon Him, Christ should have been melancholy; but, no, He chose a hymn of praise-Psalm 117. See The Desire of Ages, page 672.

After singing the hymn, the little group left the upper room. On the way to the Mount of Olives they passed a grapevine, and Jesus began to give spiritual lessons from it. His Father was the Vine dresser, and His disciples were the branches. The Vine dresser takes the responsibility; the Vine accepts the care and carries the branches. The branches accept the nourishment from the Vine and bear fruit. All of this is the result of abiding in the Vine. By abiding in the Vine, the followers of Christ abide in His love. Love begets love, therefore sinners who see love among Christians are drawn into the kingdom-grafted into the Vine, and they in turn bear fruit.

The Savior warned His followers of persecution. Enemies would attempt to tear them from the True Vine. He told them of the keeping and guiding power of the Holy Spirit. It was this Spirit that would keep them in the True Vine and keep them within the circle of love. See Romans 5:5.

Now He must go into the Garden of Gethsemane to pray. But before His private prayer, He must offer one more prayer for them in their hearing. The prayer He now prayed is found in the seventeenth chapter of the Gospel of John. It is the longest recorded prayer of the Savior. He poured out His heart for His disciples. Whatever He did would not be a success without their success. Their success would be possible only if they loved one another, and if they would abide in Him, the Vine. They could not succeed unless they would be willing to serve one another, even to the washing of one another's feet, and all this would never be possible except as they became one in spirit, one in purpose, and one in faith.

The prayer Jesus prayed was the benediction to the evening service. There was the eating of the evening meal, the washing of the disciples' feet, the eating of the Passover, and the instituting of the Lord's Supper. He gave them the promise of His return, the promise of the Spirit to guide them until He came again (this promise was given twice in this connection), the assurance of their success, and now the benediction. What a benediction! "That they may be one." Jesus prayed for those who had been quarreling for the highest place, those who would soon desert Him! Yes, He pleaded "that they may be one."

The prayer itself was miraculous in its conception. Nothing seemed further from reality; yet with hope, courage, and faith He prayed "that they may be one." This is the faith of Jesus-faith in the ultimate oneness of selfish men. This gives new meaning to the verse, "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

The benediction was finished; now He must pray alone. Even while praying alone, the reason for His agony was His anxiety to vindicate the love of God and make it possible for all creatures in the universe to be one in Him. His prayer is being answered, and the answer will one day be complete, for they will all be one.

PERTINENT QUOTATION FROM THE WRITINGS OF ELLEN G. WHITE

"Christ prayed for His disciples 'that they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou has sent me.' The love existing between believers is to be similar to love existing between the Father and the Son. And this love in the soul is evidence of the indwelling of the Holy Spirit." - In Signs of the Times, April 13, 1891.

HOW TO MAKE THE LORD'S SUPPER MORE SPIRITUAL

LET us study more fully the meaning of the Lord's Supper, for it is one of the most significant ceremonies of the Christian church. It is one of the sacraments. At once we are led to ask the question, "How can we make the Lord's Supper more spiritual?"

If the service is to be more spiritual, attention must be given to planning the service. The elders should be acquainted with every detail of the service. The deacons' duties should be carefully planned and rehearsed. The sermon should be short. It is ideal to have a sermon on the Lord's Supper given the Sabbath before the ordinances are observed, and then at the service to read a short scripture and give a few remarks, to set the proper atmosphere. The whole service should move with unhurried, yet uninterrupted, smoothness.

Some persons object to form, but form is necessary if there is to be any organized worship. It is as important as it is dangerous. The form may be likened to a goblet that carries a delightful nectar. The nectar can be served in a tin cup, but some of the joy will be destroyed. Again, if the goblet is broken (the form is disarranged

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or ignored), then the nectar is spilled. If, on the other hand, the goblet becomes more important than the nectar, the goblet has been exalted above its use and purpose, and to all intents it has already been broken. To sum it up, the form is to hold and serve the essence. If the form is exalted above measure, or broken, then the most important thing, the essence, is forgotten. If the service becomes a mere form, that is tragic. The form is important, but the danger is that it become all-important.

Now, back to our question as to how we can make the ceremony more spiritual. Actually, we cannot make the Lord's Supper more spiritual. We cannot make it what it already is, but we can find the spirituality that is in it by the answers to three questions.

The first question is: Where did the Lord's Supper come from? Paul answered this question pointedly in his letter to the Corinthians. "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread." i Corinthians 11:23.

Luke also describes the scene in the upper room, when the Lord's Supper was instituted, in the following words: "And He took a cup.... gave thanks to God and said, Take this and distribute it among yourselves." Luke 22:17, Moffatt. "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you." Verse 19, A.V.

The ceremony had to be of importance, because it was instituted by the Lord Jesus. He left it as a recurring reminder of His love and of His death for us. His disciples were to come together and observe this ceremony often. That alone is enough to make us realize its spirituality.

The preparation for this ceremony is one of service -washing of one another's feet. No man can be spiritual and be a hermit. He must mix with people, see people's needs and serve them, if he is to be spiritual. Jesus set the example in spiritual service when He became a servant. "He rises from supper, and laid aside His garments; and took a towel [the sign of a menial servant], and girded Himself. After that He pours water into a basin, and began to wash the disciples' feet." John 13:4.

That they might understand this spiritual service, Jesus commanded the disciples, and us, to follow His example. "You call Me Master and Lord: and you say well; for so I am. If I then, your Lord and Master [have become a servant and] have washed your feet; you also ought to [become servants and] wash one another's feet. For I have given you an example [of being a servant], that you should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord. . . . If you know these things [these acts of service], happy are you if you do them." Verses 13-17.

Jesus had become renowned for His spiritual service. He had gone about serving everyone in need. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria." Matthew 4:23, 24.

The words "fame, famous," and "family" are all related to a word *famulus*, which means "servant." Families are groups who serve each other. Jesus was famous, for He was a servant or *famulus* to all men. Because He was the supreme example of spiritual greatness, He could serve as He did. Service and spirituality go together. The Lord's Supper will become spiritual to us only when we willingly serve all men.

The second question to be remembered is: Who is in the ceremony? You will remember the story of the woman who was healed when she touched the hem of the Savior's garment. Did you ever consider why she touched His garment? That question has been put to many a congregation, and the answers are varied. Some will answer, "She touched Him because of her faith, or her anxiety to be healed," but the real answer is as potent as it is simple. The reason she touched the Savior's garment was because Jesus was in it.

Jesus is in the Lord's Supper. Is that not enough to make it spiritual? When Jesus puts Himself into anything, it becomes spiritual. He took the cup of suffering, and there has been a spiritual blessing in it ever since. He took the ignominious cross and made it a tower of spiritual blessing.

It is a spiritual ceremony, because the greatest spiritual Being risked His life and kingdom to establish it.

An old Roman law dealing with controversial land titles required the defendant and plaintiff to set up court on the very property that happened to be under dispute. There they both were to bring their gold, silver, cattle, and chattel. Whoever lost the case, lost all he possessed.

Satan usurped the kingship of the world from Adam. Satan said to Christ, "My kingdom and government are better than Yours." Christ said, "No; and to demonstrate the difference I'll be willing to stake My life on the outcome."

The scene of their trial was on this world-the disputed property. After Christ had staked His life on the outcome, Satan could do no less. "We wrestle not against flesh and blood, but against ... spiritual wickedness in heavenly places." Ephesians 6:12, margin. The margin for "spiritual wickedness" reads "wicked spirits." Thank God, Christ won every battle over all wicked spirits. Satan was vanquished, and he loses all.

The Lord's Supper is to celebrate a battle and a victory. It is a most poignant ceremony. Christ by His Holy Spirit and by His angels (those spiritual beings who are servants) is always present at the Lord's Supper. "When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes.... Heavenly angels ... are present. These unseen visitants are present on every such occasion.... There are witnesses present who were present when Jesus washed the feet of the disciples.... More than human eyes beheld the scene." -The Desire of Ages, page 656.

When we partake of the Lord's Supper we show forth the Lord's death. He died to worldly honor, and He died to all wrong and lived for all that was right. That required tremendous spiritual power. Who could possibly say that the Lord's Supper is only a formal ceremony, when it represents so much of the Savior's life and death?

To realize more fully the spiritual meaning of the ceremony, a third question must be discussed: Where

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will this ceremony finally lead us, and where will it at last be celebrated? Jesus declared, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matthew 26:29.

The next time Jesus celebrates this ordinance, it will be with the redeemed in the kingdom of God. When we arrive at the marriage supper of the Lamb, there will be a long silver table where we will eat.

'After we beheld the glory of the temple, we went out, and Jesus left us, and went to the city. Soon we heard His lovely voice again, saying, 'Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you.' We shouted, 'Alleluia! glory!' and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it."-Early Writings, page 19.

The redeemed will be sitting at that table. Often I have asked audiences what great person would be at the head of the table. Some have thought that Christ might sit there. However, it will not be Christ, but Adam; for Adam is the king of this race. Where, then, will Christ be? Here is the unbelievable truth. Christ will serve us.

"Blessed are those servants, whom the Lord when He comes shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37.

The Son of God never stops being a willing servant. He does it for His believers in heaven, as He did for His disciples in the upper room. The washing of the feet of the disciples, the instituting of the Lord's Supper, His abstaining from wine until He can drink with His followers in the kingdom, His desire that we eat the bread and drink the wine as remembrance of Him-all of these have a tremendous spiritual impact.

How can the Lord's Supper be more spiritual? When Jesus leads us personally through the celebration of the ceremony, it becomes rich in meaning, for we look forward to the time when He will fill the cup for each of His children.

When He pours the fruit of the vine into our golden goblets, as we sit at the long silver table, will we be able to refrain from shouting our thanksgiving?

Is the Lord's Supper spiritual? It is, indeed, for it brings us into the presence of Jesus. Let us meditate upon this gift of Jesus to His church, that from it we may receive the blessing that God has in store for us.

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"There can be no union between our soul and God except through Christ. Union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. Then do we not assemble around the Communion table to meet and converse with Jesus as we receive the bread and wine symbolizing His broken body and spilled blood? Thus we must feed on Christ, or we can have no communion with Him." - In Review and Herald, June 28, 1898.

"This is a special service; and in its observance there is to be a peaceful, grateful heart. Inasmuch as this service, in the bread and wine, represents the body the Lord gave for the sin of the world, the ministration of the sacrament is commemorative of Christ's humiliation, betrayal, and sufferings, as an offered sacrifice. In symbol, Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblems of the Lord's sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scene of Christ's communion with His disciples. Before the mind passes the whole scene of His great agony in the Garden of Gethsemane. All the abuse and suffering that man could heap upon his fellow man were endured by our Lord and Master."-Ibid., June 7, 1898.

"The ordinances that point to our Lord's humiliation and suffering are regarded too much as a form." - The Desire of Ages, page 660.

"These ordinances were established that all might have the privilege of acknowledging their wrongs, and confessing their sins at this time. And as the heart is softened and melted under the moving of the Holy Spirit, the heavenly anointing gives them spiritual eyesight to discern their errors. Jesus has pledged Himself to be present in the fullness of His grace to change the current of the minds that are running in selfish channels. This service cannot be repeated without one thought linking itself with another. Thus a chain of thought calls up remembrances of blessings, of kindness, and of favors received from friends and brethren, that have passed out of mind. The Holy Spirit, with its quickening, vivifying power, presents the ingratitude and lack of love that has sprung from the hateful root of bitterness. Link after link of memory's chain is strengthened. The Spirit of God is at work upon human minds. The defects of character, the neglect of duties, the ingratitude to God, are brought to the remembrance, and the thoughts are brought into captivity to Christ."-In Review and Herald, June 7, 1898.

"To all who receive Him, Christ is an inexhaustible treasure house of supply for all spiritual necessities. Then let us take in all the blessedness of the provision made, that when we shall engage in the ordinance of feet washing, we may take in all its significance. The Holy Watcher is present from heaven to make this season one of soul searching, one of conviction of sin, and of the blessed assurance of sins forgiven. 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God.' They have the blessed assurance, 'Lo, I am with you always, even unto the end of the world.' "-Ibid., June 28, 1898.

Additional reading: The Desire of Ages, pages 660, 661.

WHO SHALL BE THE GREATEST?

WHO shall be the greatest?" Nations, churches, schools, homes; yes, husbands, wives, and children, get

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into strife over this question.

This was the issue the disciples were striving about on the way to Capernaum. They thought Jesus was about to establish a kingdom on earth, and each of the Twelve wanted to be next to Jesus in power. We read, "He came to Capernaum: and being in the house He asked them, What was it that you disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And He sat down, and called the Twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all." Mark 9:33-35.

The disciples were looking for great honor. They were headed the wrong way. They were disputing over who should have the highest position. Of course they were embarrassed when Jesus asked them, "What was it that you disputed among yourselves by the way?" But they held their peace, for they knew their actions would not be approved by the Master.

On their journey the disciples had been quarrelsome. Can't you hear them talking about one another's faults? Peter had taken his eyes off Jesus and had almost lost his life in the Sea of Galilee when he tried to walk on the water in his own strength. Again, he had got into an argument with the authorities about taxes, and Jesus had to send him to catch a fish in order to get the money. When nine of the disciples had been at the foot of the mount of transfiguration, they had been unable to cast the devil out of the boy. John and James had sent their mother to intercede for them in seeking the highest place. We can be certain each one knew of the other's mistakes and made the most of them in the quarrel.

It is no wonder they were embarrassed at Jesus' question. The wise man said: "Let another man praise thee, and not your own mouth; a stranger, and not your own lips." Proverbs 27:2. It is evident that the disciples were anxious for Jesus to make a pronouncement. A word from Him would settle the question as to who would be first in the kingdom. Sometimes they wondered if Jesus really understood the conquest He was to make. True, He was a king, but had He not recently said: "The Son of man is delivered into the hands of men and they shall kill Him"? See Mark 8:31. What a mistake for a successful king to allow men to capture and put Him to death!

As the disciples looked back at their own mistakes, they were ashamed. They remembered how they had wanted to drive away the Syrophenician woman, and they had asked the Master to bring fire down on the Samaritans; but give them time, and they would see the entire plan. The real question with them was, Who would grow the fastest? In other words, who would be the greatest?

Suddenly their reveries were interrupted, for Jesus had called a little child to Him. 'And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receives Me: and whosoever shall receive Me, receives not Me, but Him that sent Me." Mark 9:36, 37.

Did Jesus mean that great men would become children? Was it necessary for men to serve? Surely that was no road to greatness. Today we say they were slow to understand. But they were hardly more queer than we are. Is not position a great thing with us? Is it not an absorbing question with us whether a man is a General Conference official, a local conference president, the first elder of the church, the head deacon, or the pastor of the largest church? It is so easy to forget that position does not give capability. There is no honor in position unless one brings honor to it by great service.

What are the ambitions of youth? Do they care who is president of the class, the sergeant at arms, valedictorian, editor of the school paper, or who has the highest grade-point average?

In the church, are we worried about the first soprano soloist, the organist, or who has reported the most ingathering money?

We have rivalry for goals, races, games, and competing groups. Of course games are not wrong in themselves, but the spirit that they sometimes engender is harmful. Ellen G. White points out the difficulty in the following words: I do not condemn the simple exercise of playing ball; but this even in its simplicity, may be overdone. I shrink always from the almost sure results which follow in the wake of these amusements."-Education Leaflet, No. 6, vol. i, NO. 30, P. 1.

Someone will immediately say: 'Ambition will die if there are no contests.'" Be assured the right kind of ambition will not die. "Be kindly affectionate," says Paul, "one to another with brotherly love; in honor preferring one another." Romans 12:10.

Christ was the perfect example of success. Rivalry was not injected into His service. "Jesus called them to Him, and said unto them, Whosoever will be great among you, shall be your minister: and whosoever of you will be the chief, shall be servant of all. For even the Son Of man came not to be ministered unto, but to minister."

What is the remedy for rivalry and strife as to who shall be the greatest? First, earnest, agonizing prayer. Jesus taught His disciples to pray, but they had not learned the lessons of unselfishness. When the zero hour came, one of the disciples committed suicide, another denied Jesus, and they all deserted Him. Why? When they should have been learning the lessons of service, they were striving over who should be the greatest.

Some persons may think that the disciples should have learned their lesson in the upper room when Jesus was washing their feet. True, but have we learned our lesson? We have the Lord's Supper, with the accompanying preparatory service, several times a year. Have we become humble, teachable, and without selfish ambition? It took a powerful lesson to bring oneness to the disciples. It took well-learned lessons to bring full fellowship between such as Simon the zealot, the deliberate Andrew, the sons of thunder, the doubting Thomas, the idealistic John, the impetuous Peter, and the intrepid Paul. The power that accomplished this was given by Jesus when He washed the disciples' feet. This power of loving service overcame selfishness and the anxiety to be the greatest. This subduing power finally melted the sinful, hardened heart.

When Jesus finished washing the disciples' feet, Judas could no longer remain with the group. If Christ

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was to be a king, He could not debase Himself to be a servant. Judas thought a king should be a valiant fighter, and so he would make Christ fight. When Judas went to betray his Lord, he thought Christ would never allow Himself to be taken.

After Judas had left the room, Jesus turned to the disciples and said: "A new commandment I give unto you, That you love one another; as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one to another." John 13:34, 35. Love was the theme of the last meeting with the disciples. The Master loved impetuous Peter. He loved the high-spirited James and John, the practical Matthew, the slow Andrew, the dull Philip, and the doubting Thomas. Not only did Jesus love them, but He commanded them to love one another. Love is not rivalry.

If homes could be freed from rivalry, they would be happy. Rivalry between husband and wife, between children, and between parents and children will never bring peace to a family circle. The absence of rivalry is what makes heaven a place of genuine peace and happiness. Heaven is a prepared place for a prepared people. Those who are translated from this earth to the next will have learned to go about "in honor preferring one another." What is in their hearts they take with them to heaven, otherwise they would not enjoy the home that is prepared for them there.

What inspired Paul in the arena of Ephesus, or in the dungeon at Rome? Rivalry? No; Paul revealed the secret when he said, Love "never fails."

What fired Ulfilas to work for the fierce barbarians of the Gothic forests? Love! What led Patrick and Columba to turn the heathen of Ireland to God? Love! Could rivalry have made men like Polycarp, Huss, Jerome, Savonarola, or Latimer give their lives in martyrdom? No. It was the love of Christ that constrained them!

Could competition have driven men like Wycliffe, Luther, Calvin, Knox, Fox, and Wesley to do the work they did for God? Nothing less than the fire of divine love could have inspired these men.

Could desire for supremacy have driven Carey to the strongholds of paganism in India, Judson to Burma, Morrison to China, Livingstone to the heart of Africa, Paton to the South Sea Islands, Grenfell to the frozen wastes of Labrador, William Booth to the slums of London, or Jane Addams to the tenements of Chicago? No! That was love.

God's love was demonstrated in His gift to us. Jesus said: "A new commandment I give unto you, That you love one another." John 13:34.

The age-old question, "Who shall be the greatest?" was answered forever by Jesus when He became a servant and washed the disciples' feet. He proved that love and service could pave the road to greatness. He made it clear that if anyone would be first, he would have to be a servant.

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"The same Jesus that walked with His disciples, that taught them upon earth, that toiled and suffered in His human nature, is with us in His divine power. He is at our right hand to help in every emergency. Let us lift up Jesus, and reveal the Bible foundation for our faith. We are all to proclaim the commandments of God and the faith of Jesus. Jesus came to magnify the law, and make it honorable. He died to exalt the law of God, testifying of its changeless character; and as we proclaim God's law, we may look unto Jesus and be comforted with the assurance, 'Lo, I am with you always, even unto the end of the world.'" -In Review and Herald, Jan. 24, 1893.

"He was to close His life by making a solemn oblation of Himself. Type was to reach antitype in Jesus Christ. ... His character was a life of obedience to all God's commandments, and was to be a sample for all men upon the earth. His life was the living of the law in humanity." -Fundamentals of Christian Education, page 382.

"We should seek to have others understand all that we understand, and not be envious when others excel us, but rather rejoice that the best of talents can be brought into the service of God. Your first duty is to yield your powers to God, that He may use you in His service, but you are not to yield to the temptations of the evil one, and aspire for high position, and the honor of the world." -In Review and Herald, July 12, 1892.

"We all need to understand that the craving for supremacy is placing men where they will never gain the supremacy in the future life, even if they gain it in this. The ordinance of feet washing was a revealer of character, and always will be. The Holy Spirit is present on such occasions to convict of sin, and the heart is touched and made contrite. The penitential confession clears the moral atmosphere of the soul, and awakens holy principles. The subduing grace of Christ comes into the heart, and the love of Christ draws hearts together in a blessed unity. Sins are seen in the light in which God views them. They are confessed, they are forgiven." -Ibid., June 28, 1898.

"In the beginning God gave His law to mankind as a means of attaining happiness and eternal life." -Prophets and Kings, page 178.

"No man can keep the law of God apart from Christ, and God will not accept his unaided efforts." -In Signs of the Times, June 9, 1890.

"The object of this service is to call to mind the humility of our Lord, and the lessons He has given in washing the feet of His disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil surmising and bitterness of spirit spring up over mere trifles. This ordinance, preceding the Lord's Supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self exaltation, to the humility of spirit that will lead him to wash his brother's feet. It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. The Lord washed the feet of Judas. He did not refuse him a place at the table, although He knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy, and who is not. They cannot read the secrets of the soul. It is not for them to say, 'I will not attend the ordinance if such a one is present to act a part.' Nor has God left it to man to say who shall present themselves

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on these occasions.

"The ordinance of feet washing has been especially enjoined by Christ, and on these occasions the Holy Spirit is present to witness and put a seal to His ordinance. He is there to convict and soften the heart. He draws the believers together, and makes them one in heart. They are made to feel that Christ indeed is present to clear away the rubbish that has accumulated to separate the hearts of the children of God from Him.

"These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. Christ ordained them, and delegated His power to His ministers, who have the treasure in earthen vessels. They are to superintend these special appointments of the One who established them to continue to the close of time. It is in these. His own appointments, that He meets with and energizes His people by His personal presence. Notwithstanding that there may be hearts and hands that are unsanctified who will administer the ordinance, yet Jesus is in the midst of His people to work on human hearts. All who keep before them, in the act of feet washing, the humiliation of Christ, all who will keep their hearts humble, who will keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. They are established for a purpose. Christ's followers are to bear in mind the example of Christ in His humility. This ordinance is to encourage humility, but it should never be termed humiliating in the sense of being degrading to humanity. It is to tender our hearts toward one another. Those who come to the sacramental service with their hearts open to the influences of the Spirit of God will be greatly blessed, even if the ones who officiate are not benefited thereby." - In Review and Herald, June 22, 1897.

Additional reading: The Desire of Ages, pages 329, 435-437, 5.34, 535, 649, 650; Thoughts From the Mount of Blessing, pages 29, 30, 161; Testimonies for the Church, Volume 4, Pages 373, 374.

THE ROAD TO KINGSHIP

YES, He is the Messiah, and He will soon be king. Already He has entered triumphantly into Jerusalem. Now He is calling a secret meeting in the upper room, where He will no doubt announce His kingdom.

Can't you almost hear the disciples discussing the question of the coming kingdom in words such as these? They were the closest friends of Jesus, and they came to the upper room with expectancy. They wondered who would be prime minister and who would be the chief counselor.

But in this exciting hour it seems that no servant had been appointed to wash their feet. Each one knew that he should be next to Jesus in the kingdom, therefore it was beneath his dignity to take a servant's part. Let Jesus decide who is to have the lowest place, and that will settle it once and for all. They waited uneasily. Who would be the servant?

Jesus knew the thoughts running through the disciples' minds. How could He break through their selfishness? He decided upon an amazing course of action. John tells the story in these words: "Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He arises from supper, and laid aside His garments; and took a towel, and girded Himself. After that He pours water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." John 13:25.

They had coveted kingship with Christ, but the Savior had given them an example of serving one another rather than of lording it over a brother. Could this be the way to the throne? With shamefacedness they now wanted to be servants; not for the same reason they had wanted kingship, but because they had witnessed Jesus as a never-to-be-forgotten example. They wanted to be like their Master.

The confidence and poise of Jesus was born of the fact that He knew who He was, where He had come from, and where He was going. "Jesus knowing . . . that He was come from God, and went to God; . . . took a towel. . . . He pours water into a basin, and began to wash the disciples' feet."

As yet the disciples had not learned where they were going. If they ever should reign with Jesus, they must learn to serve in the face of suffering. Consequently, Jesus gave them an example of humble service in the shadow of His cross. He washed their feet.

Now that their feet had been washed, they were ready for the emblems of Christ's broken body and of His spilled blood. Here was a new cup, a cup with different meaning-the cup of His new-testament blood. See Matthew 26:27,28.

In life each one has his own individual cup to drink; it may be a cup of sorrow, a cup of judgment, a cup of punishment for a broken law. Under the old covenant there was no substitute, no one with whom to exchange cups. The old-covenant cup was an individual's way of traveling the road to kingship. There was no one to walk with him, no one to bear his burdens, no substitute, no one to drink the dregs for him.

Here was the new-covenant cup Jesus was offering to His followers. He would take their cup of death, if they would accept His cup of life. Since they longed to be kings, He would show them the road to kingship. He was becoming a king in a new sense before their eyes. Now kingship had a loftier meaning than they had ever dreamed before. Jesus had become a servant in order that they might become kings; but if they were to become kings, they must also become servants, for there was no other road to kingship in His kingdom.

The disciples expected Christ to set up His kingdom by force; they had not learned that the greatest force in the world is love-love that always leads to service. They wanted to establish a kingdom by physical force; but by His example He showed them that the road of physical force is not the divine way.

The disciples wanted to be kings. They had not yet learned that it takes more than position and titles to

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give men power or to make them great. A mere feeling of power retards the progress of a nation, a church, or an individual. "Weak minds," wrote Whitefield, "soon grow giddy with power and become pests instead of help to the church of God."-The Prince of Pulpit Orators, 2d ed., by Rev. J. B. Wakely. Phillips and Hunt, New York, 1871.

Whatever else may be the difficulty with these weak minds, they are suffering from an illness. Jesus gave the ordinance of foot washing as a remedy for this condition. In Him was "the fullness of the Godhead bodily," yet He "emptied Himself." "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Philippians 2:51.

Who was this who made Himself of no reputation and was willing to wash His disciples' feet? To the Father He was an equal; to the angels He was the Creator. To Abraham He was the Promiser of royal Seed; to Lot the Avenger at Sodom; to Jacob the strong Wrestler. To the three Hebrew children He was the Son of God. To Isaiah He was Wonderful, Counselor, the Prince of Peace. To Mary He was the Babe of Bethlehem. And now, to the disciples He Was a slave washing their feet.

All the disciples except Judas caught the lesson in this act of love. Peter caught a vision of service that night, and he caught a glimpse of where he was going. Later he wrote, Tie humility of mind around you like a slave's apron, fasten it with knots." 1 Peter 5:5, Farrar.

Jesus, because He knew where He was going, was willing to tie around Himself the insignia of a slave in order that He might give new meaning to the dignity of humble service.

One of the meanings of meekness is teachable - a willingness to learn. Jesus became a baby, and He grew up as a child; He was taught as other children. "Though He were a Son, yet learned He obedience by the things which He suffered." Hebrews 5:8.

We read these words concerning Christ's childhood: "Many children are misguided and mismanaged. But Joseph, and especially Mary, kept before them the remembrance of their child's divine Fatherhood. Jesus was instructed in accordance with the sacred character of His mission."-Ellen G. White, in The Youth's Instructor, Sept. 8, 1898.

Jesus knew He was from God; therefore He could afford to be meek and teachable. He learned His Father's will. "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52.

If we can remember whence we came and where we are going, there will be no difficulty in following the example of Jesus and in finding happiness in His service. He "began to wash the disciples' feet." We are to follow on the road of loving service over which He pioneered the way, and which He continues to travel in heaven.

After the saints have been taken to glory, one of the first acts of Jesus, the King of kings, will be an act of service. "He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37. Eternal kingship means eternal service. If we are to be kings and priests with Jesus, we must serve as well as reign.

When we once have found the road to kingship by loving service, we need never again ask, "Who shall be the greatest?"

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"The only greatness is the greatness of humility. The only distinction is found in devotion to the service of others." - The Desire of Ages, page 650.

"In the estimation of heaven, greatness of character consists in living for the welfare of our fellow men, in doing works of love and mercy." -Ibid., p. 61

"Again and again Jesus had tried to establish this principle among His disciples. When James and John made their request for pre-eminence, He had said, 'Whosoever will be great among you, let him be your minister.' In My kingdom the principle of preference and supremacy has no place. The only greatness is the greatness of humility. The only distinction is found in devotion to the service of others." - Ibid., p. 650.

"Those who have had the deepest experience in the things of God are the farthest removed from pride or self-exaltation." - Testimonies for the Church, vol. 5, p. 223.

"Christ was performing an act of service for His disciples. He took a towel, and girded Himself. He had many things to say to them, but how would they bear it? He saw that commotion of a forbidding order were taking hold upon them. Contention had come in among them. For one of their number to wash the feet of the rest was, they thought, an act to be looked down upon an act that servants were supposed to do always - and there was no one that made a move, yet, the while, all were trying to appear unconscious. Oh, how wretchedly miserable they felt! They seemed to think only of themselves. What terrible selfishness, and choosing to have their own way!

"The Savior let the matter linger a little while, to see if their hearts would change. And then He, the One they loved, rose, and laid aside His garments, and, taking a towel, girded Himself, pouring Water into the basin. It was then that the disciples were astonished and ashamed. Christ could not have put upon them a greater rebuke. In His heart He pitied His disciples. He knew that after His death, all this scene would scourge them, and be sufficient punishment. His soul was already pressed under a severe load, that none of them could enter into. But His love did not change at all. He knew that the hour was just before Him when He should depart out of this world, and go unto the Father; yet, having loved His own which were in the world, He loved them unto the end. His love was enduring, it was divine. Their childish jealousies and passions were hurting their own souls."-In Review and Herald, July 5, 1898.

Additional reading. The Desire of Ages, pages 655, 656; Steps to Christ, pages 125, 126.

SLAVE OR KING, WHICH?

PETER and most of his eleven companions who followed Jesus had lived rather ordinary lives until they met Jesus Christ. Although rugged toil was a part of their daily portion, yet they loved life. They were free, except for the hated Roman yoke. Peter remembered the bright experience on the morning when a Stranger from Galilee passed along the shore and showed him how to fish. Under Christ's direction Peter and Andrew had made a wonderful catch in a few minutes. Then they looked at Jesus and were constrained to follow Him. He had not only taught them to fish, but later He told them strange things about a kingdom. He had thrilled them with hope of a new freedom. That had been three years and a half ago, and while He had not actually said it, yet surely He was about to announce the coming of His kingdom. Had He not entered Jerusalem triumphantly as a king?

How would Jesus act as a king? When Christ arose from the table in the upper room, the disciples felt certain He was about to announce their various offices; but He said nothing. The disciples could scarcely believe their eyes. Jesus, their King of kings, was pouring water into a basin. Would He ask one of them to act the part of a servant and wash the feet of the others? No! He had laid aside His own outer garment and had girded Himself with a towel.

When Jesus finally came to Peter, the fisherman was embarrassed. "Does Thou wash my feet?" After Jesus had answered him, Peter said, "Thou shall never wash my feet." He thought no king should wash his feet. Jesus answered, "If I wash thee not, thou has no part with Me. . . . If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet."

Peter wanted to be a proud king; but now he was discovering that his pride would bar him from kingship. Peter was learning that "selfishness lies at the foundation of all sin." It was selfishness which Jesus was trying to banish from the hearts of the disciples. In this example, the washing of their feet, Jesus gave the cure for selfishness and pride.

Peter grasped the real meaning of the washing of feet. He afterward mentions it in 1 Peter 5:5 in these words: "Likewise, you younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resists the proud, and gives grace to the humble." The man who never serves has nothing about which to be proud, and he shows his selfish pride to hide his poverty of experience.

Jesus came to Adam as a King to serve, and to make Adam the king of his race. He came to Abraham as a Wayfarer, and He promised to make of the patriarch a great nation. The Savior came to Mary as a baby to honor her above all women and to serve and save humanity. Now He came to the disciples as a slave, that He might make of them kings and priests.

A real king must be happy because he is able to render service. The only road to happiness is by humble service. Jesus revealed how to be happy on the pathway of humility, a way that leads to a throne eternal.

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"Self-idolatry lies at the foundation of all sin." Gospel Workers, page 114.

"But when men exalt themselves, feeling that they are a necessity for the success of God's great plan, the Lord causes them to be set aside. It is made evident that the Lord is not dependent upon them. The work does not stop because of their removal from it, but goes forward with greater power." - The Desire of Ages, page 436.

"How the heart of Christ is pierced by the forgetfulness, the unwillingness and neglect, to do the things that God has enjoined upon us! The heart needs to be broken, that selfishness may be cut away from the soul and put away from the practice. If we have learned the lessons that Christ desires to teach us in this preparatory service, the witness will respond to the feelings implanted in the heart for a higher spiritual life." - In Review and Herald, June 22, 1897.

Additional reading: The Desire of Ages, pages 644, 645, 650, 651;
Testimonies for the Church, Volume 5, Pages 174, 175.

SLAVE OR KING

Slave or king, how shall we know?
You say a king has authority-walks straight and tall,
While the slave stoops low;

But the difference, whatever it seems to be, is small. Underneath the cloak of the slave and the king There is a feeling a common thing. A heart that thrills to serve a friend Whenever from pretense it dares unbend. Who then is slave or king?

Slave or king, how can one tell?
You say the king's every wish is like a demand,
And the slave must run at the ring of his bell.
But who is slave, and who is king? Who really has command? The king who slaves and the slave who kings Have a common interest in many things; For both must serve with easy grace In capacity low, or in royal place. Who then is slave or king?

Slave or king, who can be sure?
You say the king wears a royal robe and a crown;

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But the slave must serve and kneeling must endure.
Yet is the slave not a King because he kneels down? The slave who serves in an excellent way is king in his sphere, whatever we say; For the crown-wearing king who is puppet or knave is less of a king than the king's kingly slave. Who then is slave or king?

Paul Omar Campbell.

"YE ARE CLEAN"

THIS Passover season it was Christ's desire that His disciples should understand the significance of His blood and its relation to justice, mercy, and forgiveness. His followers must be cleansed; they must understand that cleansing is more than of the body. Therefore He washed their feet, and by the example pierced their armor of pride and arrogance. Then He gave them a glimpse of what heart-cleansing meant. As He washed Peter's feet He said: "You are clean, but not all. For He knew who should betray Him." John 13:10, 11. It is easy enough to see why Judas was considered unclean, for he would not understand the meaning of the Savior's blood and its relation to new-covenant cleansing. It is difficult to understand how the rest could be called clean.

Jesus called Peter clean, yet in a few hours Peter would be cursing and denying his Lord. James and John were clean, yet they were selfish and grasping for the best positions in Christ's kingdom. Was Thomas clean? He was the one who would not believe until he had put his finger into the risen Christ's scars after the resurrection. How could Jesus call them clean?

This was not the first time Jesus had shown such forbearance. Israel observed the Passover, yet they lusted after the flesh pots of Egypt, and they formed a golden calf to worship. Some participated in the rebellion of Korah, Dathan, and Abiram. The nation lacked faith to believe the spies' good report. Yet in spite of all this, God spoke of Israel through Balaam in these words: "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good? Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." Numbers 23:19-21.

Did the Lord see the perverseness of Israel? How could He say that the shout of a king was among them? This is a revelation of His love and forbearance.

In the eleventh chapter of Hebrews is the honor roll of the faithful. Noah's name is there, but Noah became drunk. Abraham's name is there, but he lied twice about his wife for fear of being killed. We find Jacob's name in the roster, but he lied to get the birthright. There is Sarah's name, but she laughed when God told her she would have a son. Moses' name is recorded, but he killed a man, trying to deliver Israel in his own strength. The harlot Rahab's name is recorded, but she lied to save the spies. How could He put the names of these on the honor roll? How could He say that He saw no perverseness in Israel?

Jesus had a peculiar way of looking at sinners. He always saw what they could be and what they would be; not what they were. His Father looked at them, and saw them redeemed through the blood of His Son.

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know you what I have done to you? You call Me Master and Lord: and you say well; for so I am. If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you." John 13:12-15.

We think of foot washing as the example Christ gave; but we must not forget the great truth that He also called the disciples clean. Can you not hear Jesus say, as it were, 'Now I have washed your feet and called you clean: you should wash one another's feet and call each other clean, despite apparent shortcomings. I have given you an example that you should do as I have done.' If there was ever one who had a reason for finding fault with His associates, it was Jesus. But He had not come to condemn humanity. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17.

He found no fault with His followers. If He found no fault, they must find no fault with one another. The servant can do no less than his master, for "the servant is not greater than his lord." John 13:16. When we gather around the Communion table, and meet sinners there, we must see them as saints-saints made so by His blood. In this Jesus left us an example.

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"When Peter's turn came, he utterly refused to allow Christ to touch his feet. He would gladly have taken the place of the Master, and become even a slave for His sake. He exclaimed, 'Thou shalt never wash my feet.' But Christ told him, as He had told John when he refused to baptize Jesus, 'Suffer it to be so now.' That which he did not understand then, he would better comprehend at another time. He assured Peter, 'If I wash thee not, thou has no part with Me.' Except in the case of one, this washing signified the cleansing from sin. He said, 'You are clean, but not all.' Judas would not be cleansed by repentance, remorse, and confession. His last chance was being offered him. In His heart, Jesus felt the keenness of hunger for that soul. His soul had a burden similar to that He bore when He wept over the doomed city on the crest of Olivet. In His agony of tears His heart said, 'How shall I give thee up?' '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 your eyes.' Judas's last chance was gone." - In Review and Herald, July 5, 1898.

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"At the words, 'If I wash thee not, thou has no part with Me,' Peter surrendered his pride and self-will. He could not endure the thought of separation from Christ; that would have been death to him. 'Not my feet only,' he said, 'but also my hands and my head.'" - The Desire of Ages, page 646.

"Christ gave His disciples to understand that the washing of their feet did not cleanse away their sin, but that the cleansing of their heart was tested in this humble service. If the heart was cleansed, this act was all that was essential to reveal the fact. He had washed the feet of Judas; but He said, 'You are not all clean.' Judas brought a traitor's heart to this scene, and Christ revealed to all that He knew him to be the betrayer of his Lord, and that the washing of his feet was not an ordinance to cleanse the soul from its moral defilement....

"The Lord is present on every occasion when this humble ceremony is performed. He is the Unseen Witness. He reads every heart, with its concealed purposes, its wrongdoings, its sin. You can neglect, you can leave, these seasons of divine appointments; and of you Christ's words may be appropriately spoken, 'You are not all clean.'

Is any sin cherished? Let it be cut away from the soul by confession. The first look, the first act, of contrition and repentance that you direct toward Christ, does not escape His notice. The first step you take toward Him will bring Him more than a step toward you. All things, especially on this occasion, are ready for your reception. He will meet you in your weakness, repenting, brokenhearted soul, with His divine strength; He will meet your emptiness and spiritual poverty with His inexhaustible fullness." -In Review and Herald, June 14, 1898.

"Shall we learn the lesson of the marvelous wisdom and love of God? Shall we, at the ordinance of feet washing, be softened and subdued, as were the first disciples? Peter shrank from bringing his soiled feet in touch with the hands of his Lord and Master; yet how often we bring our sinful, polluted souls in contact with the heart of Christ, who hates nothing but sin. Oh, how we grieve the pure, Holy Spirit of Christ with our defiling sins! We are not prepared for the appreciation of the holy communion with Christ and with one another unless we are cleansed by His efficacy."-Ibid., July 5, 1898.

"We must understand that because we suppose one to be in error and sin, we are not to divorce ourselves from him, refuse to have any association with him, and make our suppositions prominent. The example of Christ will not sustain anyone in these conclusions. Many a soul may be saved by further effort on the part of his brother; but a careless separation from him, leaving him exposed to the temptations of Satan, and driving him upon the devil's battleground, is not the method of Christ. He sought to restore, not to destroy. He who washed the feet of His disciples was the Majesty of heaven. He had the hoarded love of eternity in His heart, but He was in their midst as one who served; and in washing their feet, He gave them evidence that He would do any service, however humble, in order to make them heirs together with Him of all the eternal wealth of heaven's treasure."-Ibid., June 14, 1898.

"We can better take part in this instituted ordinance when we call to mind His words: 'Know you what I have done to you? You call Me Master and Lord and you say well; for so I am. If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If you know these things, happy are you if you do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eats bread with Me hath lifted up his heel against Me. Now I tell you before it come, that, when it is come to pass, you may believe that I am He. Verily, verily, I say unto you, He that receives whomsoever I send receives Me; and he that receives Me receives Him that sent Me.'" -Ibid., July 5, 1898.

"This covenant deed was to be ratified by Christ's own blood, which it had been the office of the old sacrificial offerings to keep before the minds of His chosen people. Christ designed that this supper should be often commemorated, in order to bring to our remembrance His sacrifice in giving His life for the remission of the sins of all who will believe on Him and receive Him. This ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus say: 'I accept Christ as my personal Savior. He gave His life for me, that I might be rescued from death.'" - Ibid., June 22, 1897. .

"The Lord Jesus is present on every occasion. He reads every purpose of the heart, and His righteous principles are vindicated in the heart searching, the heart humbling, the penitence; and the atonement itself provided by Infinite Love is acceptable to God, and Christ's righteousness is imputed to the sinner. The humiliating ordinance is made an occasion of appeal to the spiritual imagination, and there is a vital connection with Jesus Christ. If a man is to be convinced, the truth as it is in Jesus must be presented to his mind, and must appeal to his heart. Christ refuses every other method, everything like compulsion, or restriction, or force. His only weapons are truth and love. 'If I be lifted up from the earth,' he says, 'will draw all men unto Me.' Fallen humanity is drawn, not forced, into any position."-Ibid., June 28, 1898.

"The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet washing. As they come up to this ordinance, they should bring to their remembrance the words of the Lord of life and glory: 'Know you what I have done to you? You call Me Master and Lord: and you say well; for so I am. If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If you know these things, happy are you if you do them.'" - Ibid., June 22, 1897.

"When this simple ordinance is being performed, the followers of Christ should bear in mind that this is the time for all to search their hearts to see if they are willing to humble themselves in spirit, and follow the example of Christ. He gives them this ordinance as a test, a heart searcher. The Holy Spirit will be present on every occasion to convince of sin, of any wrong action done to a brother. Let none grieve the Holy Spirit of God by

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disregarding the object of this ordinance, and the gracious opportunity it presents to confess every wrong, every act of injustice done to a brother. Had Judas accepted this last chance given him by Christ, the poor sinner would never have betrayed his Lord, and the words of Christ would never have been spoken, "You are not all clean." Ibid., June 14, 1898.

"Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The Spirit conforms the renewed soul to the model, Jesus Christ." Ibid., Nov. 6, 1947; Aug. 25, 1896.

"Several of the disciples were looked upon by Judas as very deficient. They would not see their opportunities, and take advantage of circumstances. The church, he thought, would never prosper with such shortsighted men. Peter was so impetuous; he would move without consideration. John, who was gathering the power of the truths that fell from the lips of Christ and bringing them into the sanctuary of the soul, was looked upon by Judas as a poor financier, one who could not keep the church free from financial embarrassment. Matthew, who had had an education which qualified him for accuracy in all his undertakings, was very definite and particular in regard to honesty. He was ever contemplating the words of Christ, and became so absorbed in them that he could not be trusted to do sharp, farseeing business. Thus Judas summed up all the disciples, and flattered himself that the church would often be brought into perplexity and embarrassment if it were not for his managing ability. Judas thought himself the capable one, one who would not allow himself to be cheated in a bargain. In his own estimation he was an honor to the cause, and as such he always represented himself.

"The turn that affairs had taken at the feeding of the five thousand had dissatisfied Judas. It was he who had set on foot the project to take Christ by force and make Him King. But Christ, with greater authority than He was in the custom of exercising, had rebuked this step. This had provoked Judas, and he became more and more separated from Jesus.

If Judas had practiced the lessons of Christ, he would have surrendered to Christ, he would have consecrated his heart fully to God; but his confused experience was misleading him. When with the disciples, he introduced controversies, doubts, and misleading sentiments, repeating the objections that the scribes and Pharisees urged when questioning the claims of Christ. He did this at first in order to develop his reasoning powers; but the more he gave expression to the unbelieving remarks made, the more he turned them over in his mind, the more doubt and unbelief came in."-Ibid., Oct. 5, 1897.

Additional reading: Testimonies for the Church, Volume 4, Page 336.

THE RELATION OF FOOT WASHING AND BAPTISM

BOTH baptism and foot washing use water as a symbol of spiritual cleansing. Baptism is an outward sign of an inward work. Ananias recognized this when he said to Paul, "Arise, and be baptized, and wash away thy sins." Acts 22:16. We know that baptism has no meaning for one who is not willing to let the Savior cleanse him from sin. Therefore, while baptism is important, it is only a symbol of a spiritual transformation.

Foot washing is also an outward declaration of an inward work. If the participant is not willing to become humble of heart, then foot washing is to him a useless ceremony.

Both baptism and foot washing call for voluntary participation. Each participant must decide for himself if he is ready to go forward in the ceremony; no one can judge another. If one calls for baptism, and his life indicates that his heart is sincere, who can refuse him? Those who come to the service desiring to participate in the Lord's Supper, cannot be refused. Each must search his own heart. It is because of this that Christ, by His example, disapproved of close Communion, as the following quotation will indicate:

"The Lord washed the feet of Judas. He did not refuse him a place at the table, although He knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy, and who is not. They cannot read the secrets of the soul. It is not for them to say, 'I will not attend the ordinance if such a one is present to act a part.' Nor has God left to man to say who shall present themselves on these occasions." - Ellen G. White, in Review and Herald, June 22, 1897.

To participate in baptism and foot washing requires a belief in Jesus as one's Savior. The valid participation in either rite is an acknowledgement that cleansing is needed, and it is an indication that the participant is willing to accept that cleansing. By public declaration, the individual shows he is willing to die to self and is ready to serve his fellow men. How wonderful that God can use redeemed sinners in His plan to save others.

Baptism usually occurs once, early in a Christian's experience. It symbolizes the cleansing from sin. While baptism is supposed to occur at the beginning of the Christian's experience, the washing of feet is a constantly recurring experience of the baptized believer.

"The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate." - Ibid., June 22, 1897.

Foot washing is a kind of rebaptism, for even though a person has been baptized, he constantly needs a re cleansing.

"Jesus said to him, He that is washed needs not save to wash his feet, but is clean every whit: and you are clean, but not all." John 13:10.

Concerning this verse, the spirit of prophecy says: "The true version reads 'He that is bathed needs not save to wash his feet.' That lesson comprehended more than bodily cleansing." -In Review and Herald, July 5, 1898.

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This spiritual bath indicates baptism. Therefore this verse could read: "He that is bathed (baptized) needs not save to wash his feet." Here is an inference that the washing of feet is to be a rebaptism. The spirit of prophecy indicates that the washing of feet is symbolic of re cleansing from sin, and uses the expression "to recover . . . from ... sin." Note the following quotation:

"This humble service is to recover man from the difficulties of sin. We are to bear in mind that in washing one another's feet, we are in Christ's place. And while we do this service, Christ is our witness; angels are watching, and the atmosphere of heaven is surrounding us." *Ibid.*, July 5, 1898.

Are there situations which indicate rebaptism to be necessary? Certainly there are times when individuals should be re baptized. Believers were re baptized by Paul, as recorded in Acts 19:1-5, when new truth had come to them. Today there are people who have kept their allegiance to Christ since they were converted, but who have lately come to a knowledge of the Sabbath truth, and they rightly wish to be re baptized. It is not that their earlier baptism was unacceptable to God, nor that their pastor was unqualified to bring them as far as they have now progressed in their Christian experience. It is that they have accepted additional truth, and wish to be baptized into Christ's new experience for them. Rebaptism does not repudiate a former Christian experience; it is a ceremony that may lead into a deeper experience in Christ.

Rebaptism should not be a constantly recurring experience. There are many who have wished rebaptism whose real need is a genuine understanding of what participation in the ceremony of foot washing means.

However, there are times when more than one baptism is indicated. When one has back slides and turned his face from Jesus and His church, certainly when he returns he should again be baptized. This does not mean that every time we yield to temptation we are to be re baptized. "When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts." *The Desire of Ages*, page 646. This experience, to the disciples, was a kind of rebaptism.

Let us gain the proper relationship, then, of rebaptism and foot washing. There are special instances when heinous, open sin by one who has been in the church must be renounced by public rebaptism. However, in the daily experiences where the Christian sincerely endeavors to live for his Master, but sometimes fails, the ordinance of foot washing symbolizes the cleansing. Truly, in "this humble service" the contrite child of God is to find recovery "from the difficulties of sin."

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit." - *Testimonies for the Church*, vol. 6, P. 91.

"Now let it be distinctly understood from time to time, all through our experience, God has given me testimonies of caution to our brethren in regard to handling the subject of rebaptism. Our good brother . . . and several other of our ministers I was shown were making a mistake at some point in their experience in putting in the front and making a test question of rebaptism. This is not the way that the subject should be treated. It is a matter to be treated as a great privilege and blessing, and all who are re baptized if they have the right ideas upon this subject, will thus consider it. These good brethren were not bringing those newly come to the faith along step by step cautiously and guardedly, and the result was that some were turned from the truth, when a little time and tender, careful dealing with them would have prevented all such sad results." - *Elmshaven Leaflet Rebaptism*, page 4, B 56, 1886.

"When the Son of God received baptism in the river Jordan, 'the Holy Ghost descended in a bodily shape like a dove upon Him,' and a voice richer than any music that ever fell on mortal ear, came from the excellent glory declaring, 'This is My beloved Son, in whom I am well pleased.' Did the voice of God come alone for the sake of Christ? No; it came in behalf of the humanity that He represented. It came to assure man that He could be accepted in the Beloved. Heaven was opened by the prayer of Christ, and it was opened for all who would come unto God by Him. Thus divine power is given that it may be combined with human effort.

"How often we have read over the description of Christ's baptism with no thought that there was any particular significance in it for us. But it means everything to us. It means that there can be no excuse for our living in alienation from God. You may claim 'much leniency because of your human nature, of your temptations and trials, and seek to excuse yourself for sin because of inherited tendencies, but Christ gave Himself in behalf of humanity, and there is no reason for failure. Christ bore temptations such as you will never be called upon to bear. He suffered as you will never suffer. He knew all your grief, He has carried your sorrows. He has made it possible for you to be an overcoming person.'" - *In Signs of the Times*, June 17, 1889.

"When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts.... With the spirit they then had, not one of them was prepared for communion with Christ. Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet." - *The Desire of Ages*, page 646.

"The time had come for Jesus to stand in contradiction to the work of Satan, to rebuke and oppose his power. At the beginning of his ministry, John was baptizing in the Jordan, and Christ came to him to receive the baptismal rite. As man's example He took the step in conversion requisite for the repenting, believing sinner; and the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him, and lo, a voice from heaven saying, 'This is My beloved Son, in whom I am well pleased.' He was consecrated to His office by God Himself. He was anointed by the Spirit, invested with the authority, and endowed with the

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attributes, of God; and His mission was to reveal the Father to the world."-In Signs of the Times, June 9, 1890.

"The Lord calls for a decided reformation. And when a soul is truly reconverted let him be re baptized. Let him renew his covenant with God, and God will renew His covenant with him." - Elmshaven Leaflet Rebaptism, pages 6, 7, B 63, 1903.

THE SPIRIT OF CHRIST

Let us imagine ourselves in the upper room. As we look in upon the scene, we are thrilled with the simple, vibrant solemnity. The King of the universe is kneeling, washing the disciples' feet. He moves from disciple to disciple with a word of courage here, a word of admonition there, and always a spirit of love.

Later, Paul mentioned the attitude of the Savior in his letter to the Romans. "Now if any man have not the Spirit of Christ, he is none of His." Romans 8:9. It was this spirit of love which made the Son of God lay aside the independent use of His divinity, come to earth, and wash the feet of Peter and Judas. It is this love which made Him willing to be a brother to all men.

Brotherness, service, and worship are akin. Jesus, by example, made this relationship understood. His highest moment of worship was at the shrine of service. The hours just before His death climaxed His struggle in service for brotherhood, yet they were the hours of His supreme spiritual experience. Here Christ worshiped indeed, and the Father bowed His own head reverently.

"Christ uttered the cry, 'It is finished.' God bowed His head. Now justice and mercy could blend.... He looked upon the victim expiring on the cross and said, 'It is finished.'" -Ellen G. White, in The Youth's Instructor, June 21, 1900.

"Justice moved from its high and awful position, as the heavenly hosts, the armies of holiness, drew near to the cross, bowing with reverence; for at the cross justice was satisfied."-Ellen G. White, in Signs of the Times, June 5, 1893.

Why was Christ's worship acceptable to the Father? Because Christ renounced self, served all men, and manifested brotherliness to lost sinners.

Our worship will never be acceptable until we have brotherly love. If thou bring thy gift to the altar, and there remember that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matthew 5:23,24.

The brotherliness of the Master shocked the Jews and amazed the disciples. He was a friend of publicans, sinners, and harlots. He was a brother to Judas and to Peter-yes, He was even a servant who washed their feet.

How different was the reaction of Judas and Peter to the love of Christ. Judas was touched, but he let resentment and pride bar the pleading of the Holy Spirit. Judas had a great desire to possess the love of Christ, but he could not become brotherly without changing his whole scheme of thinking, and this he did not want to give up. He was too proud to change. Christ's spirit of brotherliness would have saved Judas, but he would have none of it.

Peter did not comprehend his Master's love, but there was nothing he wanted more than to be like the Savior, like Him in spirit, even while He was kneeling and washing the disciples' feet. Jesus looked up at Peter and said: "You do not understand just now what I am doing, but you will understand it later on." John 13:7, Moffatt. Peter did understand later in his life, for he learned that, as Christ had said, "The Son of man came not to be ministered unto, but to minister." The apostle Peter became a servant and a brother to all men.

Peter's obedience led him to worship his Master. He followed his Lord all the way, even to the cross, for, according to tradition, he was crucified with his head down. He suffered with Jesus so that he might reign with Him. The scene in the upper room undoubtedly came back to Peter in the last hours of his life. Jesus had washed his feet, and now the experience brought him courage as he recalled the loving service of the Master. This spirit would bring him to glory eternal, for he belonged to Christ in spirit and in action.

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"When Christ told Peter that unless he submitted to this service, he could have no part with Him, Peter surrendered his pride and self-will. This can never, never be. He was all broken up at the thought, and exclaimed, 'Not my feet only, but also my hands and my head.' Jesus had a lesson, deep, full, and significant: 'He that is washed needs not save to wash his feet, but is clean every whit: and you are clean, but not all.' The true version reads, 'He that is bathed needs not save to wash his feet.' That lesson comprehended more than bodily cleansing. The feet of Judas were washed, but his heart was defiled with sin. In the very act of girding Himself with a towel to wash the feet of His disciples, Jesus would subdue and cleanse them from their alienation, and dissension, and jealousy, and pride. Not one of them was in an acceptable state before God, with such a spirit of unhappy dissension. The renewed heart, cleansed from every defilement, was of far more consequence than the outward application of water to their dusty feet. Jesus could not give them the lessons He so much desired to impart unless they would come into a proper state of humility and affection. Dissension always creates hatred, but Christ washed it away in the act of washing His disciples' feet. A change of feeling did come; the union of heart and love for one another did exist. They became meek, teachable, and loving, and would have conceded to anyone the highest place. They were prepared to partake of the Last Supper with fragrant feelings of love, deep and full, for their Master and for one another."

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"The disciples knew nothing of the purposes of Judas. Jesus alone could read his secret. Yet the Master did not expose him. When Jesus' precious hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with an impulse there and then to confess. He was the first one whose feet were washed. The way Christ treated His disciples, and especially poor, deluded Judas, was a sample of His treatment of them all through His association with them. Judas was not, in appearance or deportment, the low, villainous man that might be supposed. He was considered by his associate disciples to be a man of great capabilities. He had considerable breadth of knowledge, and his qualifications would have been valuable if they had been sanctified to the service of God. But while the disciples were ashamed, mortified, and conscience-stricken, their hearts subdued and broken, they felt their hearts go out to Jesus with that deep, earnest faith that works by love and purifies the soul. Judas was rejecting Jesus." In Review and Herald, July 5, 1898.

"Jesus would give convincing proof that He understood perfectly the character of Judas, and that He had not withheld His ministry even from him whom He knew to be working to betray Him into the hands of His enemies. And we have, in His example, the lesson that the ordinance of feet washing is not to be deferred because there are some professed believers who are not cleansed from their sins. Christ knew the heart of Judas, yet He washed his feet. Infinite Love could do no more to bring Judas to repentance, and save him from taking this fatal step. If this service of his Master, in humbling Himself to wash the feet of the worst sinner, did not break his heart, what more could be done? It was the last act of love that Jesus could evidence in behalf of Judas. Infinite Love could not compel Judas to repent, confess his sin, and be saved. Every opportunity was granted him. Nothing was left undone that could be done to save him from the snare of Satan."

"Christ had washed the feet of Judas first. This disciple was having his last opportunity. When the ceremony was ended, the Master said, 'You are clean, but not all.' For He knew who should betray Him; therefore said He, 'You are not all clean.' These words were spoken that Judas might understand that Christ had read his secret purposes, that He was not ignorant of his wicked schemes. This was his opportunity to confess and be converted. The disciples did not understand His words at the time, but they were imprinted on their memory afterward, and they had something to consider in the patience, the mercy, and the forbearance of God toward the most grievously erring."

"The act of Christ in washing the feet of His disciples was a sacred one; His motive in so doing was to bring about, through their remembrance of what Christ had done for them, a state of feeling where no exaltation of one above another should find place. This ordinance was to bring brother to an understanding of the feelings of his brother.

"The last act of Christ in behalf of His betrayer was to wash his feet. He, their Lord and Master, showed that He would do anything to save the most guilty sinner. He said, 'He that is washed needs not save to wash his feet, but is clean every whit: and you are clean, but not all.' If he will believe on Jesus Christ as the Son of God, the Redeemer of the world, he is the child of God." -Ibid., June 14, 1898.

"All the little and large troubles and crosses, the difficulties and hindrances to the advancement of the gospel, Judas interpreted as being evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the themes of truth that Jesus was seeking to impress upon the minds and hearts of His disciples. And these texts, separated from their connection, and placed where they had no appropriate bearing and force, confused their minds and increased the discouragement that were constantly pressing in with the suggestions of the scribes and Pharisees. The sayings of the Pharisees also were so used by him to encourage unbelief, and lessen the force of truth upon the minds of the disciples, that Jesus declared of him that he had a devil. Yet all this was done by Judas in such a way as to give the impression that he was conscientious. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. Thus in a very religious and apparently wise way he was presenting matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He never intended to convey.

"The disciples did not see in this the working of the enemy; but Jesus saw that the mind of Judas was open to questionings, doubt, and unbelief which had more or less influence on the other disciples, and that in this way, Satan was communicating his attributes to Judas, and opening up a direct channel through which to work." -Ibid., Oct. 5, 1897.

Additional reading: The Desire of Ages, pages 659, 660.

"HE TOOK THE CUP"

THE cup bearer always held an important position in the court of a monarch. The king selected a cup bearer whom he could trust, for his life was in this servant's hands. He accepted nothing to drink except from his trusted cup bearer, who came into the king's presence and drank of the wine in the cup before offering it to the king. Thus it would be proved to the king that the cup contained no deadly potion.

Jesus became our cup bearer. In anticipation of the time when we would reign with Him, He became a servant. He drank before He offered it to us. "After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do you, as oft as you drink it, in remembrance of Me." I Corinthians 11:25.

Jesus took five loaves and two fishes, gave thanks, and fed five thousand people. "He took the blind man by the hand, and led him out of the town; ... and put His hands upon him.... And [he] saw. . . clearly." Mark 8:23-25.

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When Jesus came to the home of Jairus, where his daughter had just died, "He took the damsel by the hand, and said unto her; ... Damsel, I say unto thee, Arise." Mark 5:41. He gave the daughter back to Jairus alive.

Whatever Jesus took, He changed. "After six days Jesus takes Peter, James, and John his brother, and brings them up into a high mountain apart, and was transfigured before them." Matthew 17:1, 2. Those three men were never quite the same again, for they had seen the Son of God transfigured in glory.

Jesus took Peter, the coward, and made of him the preacher at Pentecost; He took John, the selfish, and made of him the disciple of love; He took James, the ambitious, and made of him the church moderator.

Jesus tried to take Judas, but Judas would not be taken. When one understands the Oriental custom, the actions of Judas become the more despicable. When anyone came to the home of a friend, he was a guest, and the host must defend him at all cost. Lot's action was understandable in this light, for the angels visited his home, and although they were strangers to Lot, they were his guests. He must defend them even though it might mean harm to his own family. When an Oriental accepted a stranger as a guest, he accepted the responsibility for the life of the guest. If the guest was a close friend, and the host wished to show his friendship in a special way, they would exchange morsels of bread. They were thus pledged to defend each other to death. Judas and Jesus ate bread together, and dipped the morsels in the same dish. In this way they pledged their eternal allegiance. Thus we see that the perfidy of Judas became more despicable. Jesus tried to capture Judas by love and give him happiness, but Judas, although he pledged his allegiance by dipping with Jesus in the dish, would not be taken.

Jesus took and changed the cross by His sacrifice upon it. The Roman cross was an instrument of ignominious punishment; but today it is an honored part of architecture. Why? Because Jesus touched the cross and by His love transformed it.

Jesus took upon Himself human nature and forever glorified it. By His sacrifice He has given us complete transformation from death to eternal life. Jesus took the cup-my cup, for I deserved the death He died. By that cup He has made us all of one blood. He has linked Himself to humanity forever and made us brethren. We can accept His name; but if we take it without receiving His love, we take it in vain.

By partaking of the cup, we become of one blood brothers to all men. By our taking the cup, we become His brothers and share His sufferings. But "if we suffer, we shall also reign with Him." 2 Timothy 2:12.

Wonder of wonders! We do not become cup bearers for the King, but the King of kings has become our cup bearer. Let us give thanks that He took the cup that we might receive the gift of eternal life.

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"Hanging on the cross, the Son of God bore the insults of His enemies. Heavenly angels were not far away. They heard the mocking taunts and saw the wagging heads. Gladly would they have broken their ranks and gone to the Son of God in His humiliation and bodily anguish; but they were not permitted to do this. It must be demonstrated before the universe what men will do when under the control of Satan. The insult, abuse, and mockery that Christ bore were part of God's great plan. The result of Satan's working through professedly pious men must be shown

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani?' The wrath of God fell upon Christ. This was the hiding of the Father's countenance. Though innocent, Christ was treated as a sinner, that through His merits sinners, though guilty, might be treated as the loyal and obedient children of God. Christ died with the sins of the world imputed to Him, that His righteousness might be imputed to the sinner. When the sense of the loss of His Father's favor was withdrawn, Christ had drained the last drops in the cup of bitterness." - In Signs of the Times, April 14, 1898.

"Amid the awful darkness which is felt even by sympathizing nature, the Redeemer drains the mysterious cup to its dregs."-Ibid., Aug. 28, 1879.

"Here Jesus throws back upon the rulers their accusations against Him, and their attempts to prescribe His work, and to judge, by their narrow bigotry, His acts of mercy and benevolence. He declared Himself their judge, and the Judge of all the world. When He came to earth as the Redeemer, it was given into His hands, and all men are responsible unto Him. He took the burden of humanity that He might save men from the consequences of their sins. He is in one their Advocate and Judge. Having tasted the very dregs of human affliction and temptation, He is qualified to understand the frailties and sins of men, and to pronounce judgment upon them. Therefore, the Father has given this work into the hands of His Son, knowing that He who victoriously withstood the temptations of Satan, in behalf of man, will be all-wise, just, and gracious in His dealing with him."-The Spirit of Prophecy." V01. 2, P. 168.

"Jesus suffered the full penalty of sin. On Calvary's cross the weight of the sins of the world rested upon His soul. He received in His bosom the arrow of lost humanity. Have you followed Him in the Garden of Gethsemane? Have you seen the bloody sweat bedew the ground? Have you heard the anguished prayer He offered to heaven, 'O My Father, if it is possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt'? Three times was this petition offered to heaven, but the cup was not removed. The destiny of a lost world trembled in the balance, but Jesus decided to drink the bitter cup to the very dregs."-In Review and Herald, July 12, 1892.

"With the rest of the disciples, Judas partook of the bread and wine symbolizing the body and blood of Christ. This was the last time that Judas would be present with the Twelve; but that the scripture might be fulfilled, he left the sacramental table, Christ's last gift to His disciples, to complete his work of betrayal. O why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God's mercy and love. But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow

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disciples, that barrier was passed.

In this last act of Christ in partaking with His disciples of the bread and wine, He pledged Himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life. . . .

"Christ declared, 'Verily, verily, I say unto you, Except you eat the flesh of the Son of man, and drink His blood, you have no life in you.' We cannot as individuals maintain our bodily life unless we eat and drink for ourselves of temporal food. In order to maintain spiritual life and health, we must feed on Jesus Christ, which is studying His word, and doing those things that He has commanded in that word. This will constitute a close union with Christ. The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. This is living by faith upon the Son of God. Christ has declared: 'I am the True Vine, and My Father is the Husbandman. Every branch in Me that bears not fruit, He takes away; and every branch that bears fruit, He purges it, that it may bring forth more fruit. Now you are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in Me. I am the Vine, you are the branches: he that abides in Me ' and I in him, the same brings forth much fruit: for without Me you can do nothing.'" - Ibid., June 22, 1897.

"A soul without Christ is like a body without blood; it is dead. It may have the appearance of spiritual life; it may perform certain ceremonies in religious matters like a machine; but it has no spiritual life. So the hearing of the word of God is not enough. Unless we are taught of God, we shall not accept the truth to the saving of our soul. It must be brought into the life practice.

"When a soul receives Christ, he receives His righteousness. He lives the life of Christ. As he trains himself to behold Christ, to study His life and practice His virtues, he eats the flesh and drinks the blood of the Son of God. When this experience is his, he can declare, with the apostle Paul: 'I am crucified with Christ. Nevertheless I live; yet not I, but Christ lives in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.'" - Ibid., Nov. 23, 1897.

"Faith and hope trembled in the expiring agonies of Christ, because God had removed the assurance He had heretofore given His beloved Son of His approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened Him, that His Father accepted His labors and was pleased with His work. In His dying agony, as He yields up His precious life, He has by faith alone to trust in Him whom it has ever been His joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt even by sympathizing nature, the Redeemer drains the mysterious cup to its dregs. Denied even bright hope and confidence in the triumph which will be His in the near future, He cries with a loud voice, 'Lord, into Thy hands I commit My spirit.' He is acquainted with the character of His Father, His justice, His mercy, and great love. In submission He drops into the hands of His Father. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary, 'It is finished.'" - In Signs of the Times, Aug. 28, 1879.

"With the words, 'Watch and pray, that you enter not into temptation,' the lonely Sufferer turned again to His solitude and prayer. Again His voice was borne upon the sympathizing air: 'O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.' And He came and found them asleep again, for their eyes were heavy.

"And He left them, and went away again, and prayed the third time, saying the same words; the Savior is alone in His sorrow. Jerusalem is in slumber; even the disciples in Gethsemane are sleeping. His form bowed to the earth, Jesus prays such a prayer as the angels have never before listened to. It is the voice of helpless suffering that speaks. 'O My Father,' He says, 'if it be possible, let this cup pass from Me.' His heart seems bursting with agony, and from His pale brow fall drops of blood. The very life current seems flowing from His bleeding heart.

"The powers of darkness were encompassing the Son of God; for the destiny of a lost world hung in the balance. Satan was clothing Him with the garments of sin. Christ had placed Himself in the sinner's stead, and He felt that a great gulf separated Him from His Father. It was a moment of soul agony for the Son of God. It was the hour of the power of darkness. Shall He drink the cup? Shall He take upon His divine soul the guilt of a lost world, and consent to be numbered with the transgressors? It was here that the mysterious cup trembled in His hand. The billows of wrath were rolling over His head, but the woes of a lost world also rose before Him; and He consented to the sacrifice. 'Nevertheless,' He said, 'not My will, but Yours, be done.'" - In The Youth's Instructor, April 11, 1901.

"Yet a little while, and the world sees Me no more; but you see Me: because I live, you shall live also. At that day you shall know that I am in My Father, and you in Me, and I in you. He that hath My commandments, and 'keeps them, he it is that loves Me: and he that loves Me shall be loved of My Father, and I will love him, and will manifest Myself to him.' Christ does indeed manifest Himself unto the believers who thus reveal their faith by coming together at the Communion table with the simplicity of children to remember Jesus, His words, and His requirements, determined to exclude from the heart all selfishness and love of supremacy." - In Review and Herald, June 7, 1898.

DISCERNING THE BODY OF JESUS

WHILE we may never have heard a conversation like the following, yet most of us have experienced the thoughts it expresses.

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I think," said John, "I'll absent myself from the Lord's Supper next week."
"Why?" I asked. I don't feel worthy."
"But no one is worthy," I answered; "it's because we are unworthy that we come. If we were worthy we wouldn't need to come."
"That may be, but I'm afraid."
"Afraid?" I asked. "Afraid of what?"
"To tell the truth," he finally admitted, "I've been afraid many times that I might be eating and drinking damnation to myself. Perhaps I don't understand what Paul meant when he wrote that letter to the Corinthians."
"That's possible," I mused. "The words you mentioned are found in I Corinthians 11:28-30. Let's go over the verses together." I read: "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."
"There you see what I mean," John said. "Who wants to be sick and die because of eating and drinking unworthily?"
I suggest we begin at the beginning. The first phrase says, 'Let a man examine himself.' Have you done that?"
"Oh, yes; and I found I was a sinner."
In that you are not unique. 'All have sinned, and come short of the glory of God.' What did you do when you found you had sinned?"
I asked God for forgiveness."
"Did He forgive you?"
I hope so," John answered.
"But, John you can know."
"How?" he asked.
"Can you repeat 1 John 1:9?"
"Surely. It says: 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"
"Do you believe that, John?"
I believe that God can forgive; but the question is, Have I accepted?"
"Did you confess?"
"Yes," John answered.
"What did God say He would do if you confessed?"
"Forgive."
"Then, did God forgive you?"
I hope so," John said halfheartedly.
"You don't have to hope, John. You can know. Would you like to have the assurance in your heart?"
I certainly would."
"Then read 1 John 3:19-21."
John read: "'And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knows all things. Beloved, if our heart condemn us not, then have we confidence toward God."
"What does that mean?" asked John.
"Tell me, who is greater, God or your heart?"
"The verse says, 'God is greater than our heart.'"
"All right, John; did God ever lie?"
"No!"
"What did God say He would do if you confessed?" "Forgive."
"Therefore when God says He forgives you when you confess, and your heart says He doesn't, whom are you to believe, God or your heart? Who is greater, God or your heart?"
I know God is greater."
"Then what did He do, regardless of how you feel about it?"
"He has forgiven me."
"Exactly! When we, in spite of our feelings, believe God because of what He says, He not only forgives, but He then gives the feeling of assurance for which we have longed.
"That helps me understand," said John. "Now I believe I can have assurance that I am forgiven."
"Good! Are you now willing to attend the Lord's Supper?"
"Not quite. There is still something in that verse that bothers me. How do I know that I sufficiently discern the body of the Lord Jesus so that I may eat and drink at the Lord's Supper worthily?"
"Let's go back to Paul's words, where he says: 'He that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.' First, let's define 'discerning.'"
"Doesn't it mean 'understanding'?" asked John.
"That's right. The word 'discern' comes from the Latin word *discere*, which means 'to see,' 'to understand,' or 'to distinguish the difference.' A follower of Jesus must have a discerning spirit."
"That's just it," said John. "How will I know when I have discerned enough so that I do not eat and drink unworthily?"
"Let's go back to the text once more: Is the word 'discerning' present, past, or progressive?"

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"That sounds progressive to me. A discerning person is one who is in the habit or in the process of discerning."

"You are right. It isn't how much you know about the body of Jesus; but are you in the habit of seeing, in His incarnation, meanings that are more and more wonderful? It is not the amount of knowledge; but are you constantly discovering and discerning more?"

"Do you mean that I may be worthy although I may have less information than another person in the church?" "Certainly! A man may have been in the way a long time and accumulated a great deal of knowledge, but he may have stopped learning. He may be as unworthy as the man who knows little but has also quit learning. In fact, he is more unworthy, because he stopped when he had a greater responsibility through his greater knowledge. It isn't the amount of knowledge that makes a man worthy: it's whether or not he is in the process of discerning the body of the Lord."

"That," John confessed, "makes it look different."

"Constant learning is one of the joys of Christian living. There are always new things to learn. We are told: 'Men must be ever searching, ever learning; and yet there is an infinity beyond.'-Ellen G. White, in Bible Echo, August, 1886.

"Now, John, can you feel free to attend the Lord's Supper? "

"Yes, now I feel free to attend, for I have learned that worthiness and sanctification are not the result of acquiring a given amount of information, but rather the result of acquiring an attitude of willingness to learn all through life. I am willing to learn; therefore I will no longer fear unworthiness."

It is wonderful to have a God who always has something more to teach us, whose knowledge is beyond our fathoming. Certainly we will never learn it all in this world, and the subject of redemption will be the theme of our study in the world to come.

"There is a great deal more to this subject than we can take in at a glance. O that all might see the importance of carefully studying the Scriptures! The redeemed throng will range from world to world, and much of their time will be employed in searching out the mysteries of redemption. And throughout the whole stretch of eternity, this subject will be continually opening to their minds. The privileges of those who overcome by the blood of the Lamb and the word of their testimony are beyond comprehension." - Ellen G. White, in Review and Herald, March 9, 1886.

If there are new things about redemption and the Lord's Supper that demand further study, what are some of them? The following quotation brings to view some of the important topics that demand our attention:

In order to grow in grace and in the knowledge of Christ, it is essential that you meditate on the great themes of redemption. You should ask yourself why Christ has taken humanity upon Himself, why He suffered upon the cross, why He bore the sins of men, why He was made sin and righteousness for us. You should study to know why He ascended to heaven in the nature of man, and what is His work for us today." - Ellen G. White, in Present Truth (English edition), April, 1911.

Let us emphasize these topics:

1. Why Christ has taken humanity upon Himself.
2. Why Christ suffered upon the cross.
3. Why Christ bore the sins of men.
4. Why Christ was made sin and righteousness for us.
5. Why Christ ascended to heaven in the nature of man.
6. What is Christ's work for us today? The next six chapters will discuss these topics.

PERTINENT QUOTATION FROM THE WRITINGS OF ELLEN G. WHITE

"The work of sanctification is the work of a lifetime; it must go on continually; but this work cannot go on in the heart while the light on any part of the truth is rejected or neglected. The sanctified soul will not be content to remain in ignorance, but will desire to walk in the light and to seek for greater light. As a miner digs for gold and silver, so the follower of Christ will seek for truth as for hidden treasures, and will press from light to a greater light, ever increasing in knowledge. He will continually grow in grace and in the knowledge of the truth. Self must be overcome."-In Review and Herald, June 17, 1890; August 29, 1946.

WHY CHRIST TOOK HUMANITY UPON HIMSELF

JESUS CHRIST came in the flesh in order to spare us from destruction, for if He had appeared in His divine glory, it would have destroyed us. No sinner can see the face of God and live. See Exodus 33:20. Jesus clothed His divinity with humanity. If men had been able to endure His glory, they would have worshiped Him from fear, not love.

If the Son of God had come as a divine King, He would not have been our example. Though we might have been interested in His perfection, we would have said, "That is for divinity only, not for humanity." The Master came in human flesh to show us how we can overcome temptation and live victoriously.

Jesus could have sat on His throne, and in divinity condemned sin in the flesh; but it would not have been effective to save men. If He was to succeed in winning the hearts of men, He must, while "in the likeness of sinful flesh, and for sin, condemn sin in the flesh, by showing us a better way. Note the expression "for sin." There

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is no such thing as sin in the abstract. Sin is of no effect and has no power until it is in individuals. In the same way righteousness must be in the life to be of value. We do no violence to the text to let it read as follows: "God sending His own Son in the likeness of sinful flesh, and for sin [sin personified in the form of sinners], condemned sin in the flesh." Romans 8:1

Christ could not condemn sin unless He was in the flesh. It is one thing to condemn a man as wrong, and something entirely different to show him how to avoid the wrong. No one is justified in saying a thing is wrong, unless he is willing to show by example what is right. Therefore Jesus "was made flesh, and dwelt among us!" John 1:14. No more powerful condemnation of sin could be made than by a perfect sinless human life.

Another reason for the incarnation of Christ is that every doubt in every heart had to be answered. If God had abandoned man to his folly after he sinned, the universe would have said that the Creator placed man on the earth, and then deserted him when he made a mistake. Men would have said that God was unwilling to demonstrate His avowed love, and they would have had a good excuse for doubting Him. Satan had said that it was easy enough for God to sit on His throne, make creatures, and then require a certain standard of conduct; but was the Creator willing to do anything to demonstrate a way of love by His personal self-sacrifice?

"When Christ came to our world, Satan was on the ground, and disputed every inch of advance in His path from the manger to Calvary. Satan had accused God of requiring self-denial of the angels, when He knew nothing of what it meant Himself, and when He would not Himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which He would not render Himself. Christ came to the world to meet these false accusations, and to reveal the Father."-Ellen G. White, in Review and Herald, Feb. 18, -1890.

"The holy angels were horror-stricken that one who had been of their number could fall so far as to be capable of such cruelty. Every sentiment of sympathy or pity which they had ever felt for Satan in his exile, was quenched in their hearts. That his envy should be exercised in such a revenge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; but to manifest such malignity toward the divine Son of God, who had, with unprecedented self-denial, and love for the creatures formed in His image, come from heaven and assumed their fallen nature, was such a heinous crime against heaven that it caused the angels to shudder with horror, and severed forever the last tie of sympathy existing between Satan and the heavenly world."-Ellen G. White, The Spirit of Prophecy, vol. 3, P. 183.

Only by the incarnation of Jesus could all doubts in the hearts of both the righteous and the wicked be answered. They will be so fully answered when the controversy is over that God's archenemy, Satan, will bow and confess that God is just. See Philippians 2:11.

Christ must needs come in the weakness of human flesh that was subject to death. Immortality cannot die, yet without the shedding of blood there is no remission of sins. See Hebrews 9:22. How could there be death by the Son of God for sins without His taking human flesh? He was "put to death in the flesh," but "quickened by the Spirit." i Peter 3:18. "When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible." - Ellen G. White, Manuscript B 280, 1904, pages 4, 5.

Jesus laid down His life as a human being. This is pointedly asserted in the following words:

"He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity. According to the law Christ Himself gave, the forfeited inheritance was ransomed by the nearest of kin. Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. He could not have done this as God; but by coming as man, Christ could die. By death He overcame death. The death of Christ bore to the death him who had the power of death, and opened the gates of the tomb for all who receive Him as their personal Savior. . . . Christ lived and died as a man, that He might be God both of the living and of the dead."-Ellen G. White, Manuscript B 97, 1898, pages 5, 6.

"Christ was invested with the right to give immortality. The life which He laid down in humanity, He again took and gave to humanity."-Ellen G. White, in The Youth's Instructor, Aug. 4, 1898.

This does not mean that we have a human sacrifice; our Savior made a full and complete divine sacrifice. "The Deity did not sink under agonizing torture of Calvary, yet it is nonetheless true that 'God so loved the world, that He gave His only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life.'" - Ellen G. White, Manuscript 140, 1903.

How can we have a divine sacrifice if divinity did not die? Part of the answer to this question lies in the fact that Christ had two distinct natures; He was both human and divine. "Christ had two natures, the nature of man and the nature of God. His divinity and humanity were combined. . . . He lived a perfect humanity, combined with Deity; and by preserving each nature distinct, He has given to the world a representation of the character of God, and the character of a perfect man. He shows us what God is, and what man may become--Godlike in character."- Ellen G. White, in General Conference Bulletin, 4th quarter, 1899, page 20.

Christ as God was immortal; but as man He was mortal. "But He humbled Himself, and took mortality upon Him. As a member of the human family He was mortal, but as God He was the fountain of life." - Ellen G. White, in Review and Herald, July 5, 1887.

However, when Jesus became flesh, He did not cease to be God. We read: "But although Christ's divine glory was for a time veiled, and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine. This is the mystery of godliness."-Ibid., Jan. 7, 1800.

"Christ was God manifest in the flesh. In Him divinity and humanity were united. In Him dwelt all the fullness of the Godhead bodily."-Ellen G. White in Signs of the Times, April 26, 1905.

Here we have a being with two distinct natures human and divine, mortal and immortal. To be a perfect

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example to man, Jesus lived in human flesh, and He took all the risks to sin that man has. "Unless there is a possibility of yielding, temptation is not temptation. Temptation is resisted when man is powerfully influenced to do a wrong action; and knowing that man can do it, resists by faith, with a firm hold on divine power. This was the ordeal through which Christ passed. He could not have been tempted in all points as man is tempted, had there been no possibility of failing."-Ellen G. White, in *The Youth's Instructor*, July 20, 1899.

"Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried."-Ellen G. White, in *Signs of the Times*, Aug. 2, 1905.

"He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss."-*The Desire of Ages*, page 131.

"While Jesus was divine, yet He did not use His divinity to work miracles to ease His sufferings. He received His strength from God by His requests, as any human being must do. He must not call His divinity to His aid, but as man, He must bear the consequences of man's sin, and the Creator's displeasure toward a disobedient subject."-Ellen G. White, in *Review and Herald*, Oct. 9, 1888.

Christ, as God, being equal to the Father, needed nothing from the Father. John 10:30. He was already equal with the Father in power and authority; but as a human being, in order that He might be an example to man, He depended on His Father and received power and authority from the Father the same as man must do. Note that the reason He had to receive authority from the Father was that He was "the Son of man." "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man." John 5:26,27.

Although Christ was divine, He laid down the independent use of His divinity, and worked no miracles for Himself. "Christ could have worked a miracle in His own behalf; but this would not have been in accordance with the plan of salvation."-Ellen G. White, *Redemption; or the Temptation of Christ*, page 39.

Christ tasted death for all men. This was possible only because God allowed His divinity to sustain the Son. When we are about to taste death, we die; but Jesus tasted death before He died, while in the Garden of Gethsemane. "Having made the decision, He fell dying to the ground from which He had partially risen.... The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. . . . Christ's agony did not cease, but His depression and discouragement left Him. . . . He had borne that which no human being could ever bear; for He had tasted the sufferings of death for every man." -Ellen G. White, *The Desire of Ages*, pages 693, 694.

In the Garden of Gethsemane, Christ suffered in man's stead. . . . Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony." -Ellen G. White, in *The Ministry*, May, 1939, pages, 38,39.

Thus, in summation, we find that God the Son became flesh-incarnate, that He might die in the flesh. As a divine One, He could not die; yet He gave a divine sacrifice. sustained by divinity. He tasted death for all men, but this could not have happened unless He had accepted humanity with all its weakness. The Lord's Supper commemorates this death.

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt."-*The Desire of Ages*, page 571.

"The administration of the sacrament of the Lord's Supper is for the purpose of making a forcible illustration of the infinite sacrifice made for a sinful world, and for us individually, as a part of that great whole of fallen humanity, before whose eyes Christ has evidently been set forth crucified among them." - In *Review and Herald*, June 28, 1898.

"The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, 'Put off thy shoes from off thy feet, for the place whereon thou stands is holy ground.' We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth."-In *The Youth's Instructor*, Oct. 13, 1898.

"All heaven was poured out in the gift of God's dear Son. Through faith in Him the sinner could be justified, and God could yet be just in justifying the sinner; for Christ had become a propitiation for the sins of the repentant soul. The only plan that could be devised to save the human race was that which called for the incarnation, humiliation, and crucifixion of the Son of God, and Majesty of heaven."-In *Signs of the Times*, Jan. 20, 1890.

"When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in heaven or earth-the incarnation of the Son of God." Manuscript 76, 1903.

"He was suffering the penalty of man's transgression (in the garden), and shuddering beneath His Father's frown. He must not call His divinity to His aid, but as man, He must bear the consequences of man's sin, and the Creator's displeasure toward a disobedient subject." In *Review and Herald*, Oct. 9, 1888.

In this ordinance, Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in Himself, the authority and foundation of all Jewish ordinances that pointed to Him as the great and only efficacious

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offering for the sins of the world. He gave this simple ordinance that it might be a special season when He Himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved.

"This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If His disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the Last Supper. It was Christ's desire to leave to His disciples an ordinance that would do for them the very thing they needed-that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah. Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving His word and doing His will."-Ibid., June 14, 1898.

"The character is revealed by the works, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. Those who would put God out of their knowledge will show a want of principle. Every man will show which master he is serving with the strength of his intellect, his skill, and his ability." - In Bible Echo, September, 1886.

"These things we are never to forget. The love of Jesus, with its convincing power, is to be kept fresh in the memory. We must not forget Him who is our strength and our sufficiency. He has instituted this service that it may speak constantly to our senses of the love of God that has been expressed in our behalf. He gave us all that it was possible for Him to give. He gave His life for the life of the world -and His appeal to our love is strikingly made in the words of the apostle Paul, recorded in 1 Corinthians 11:23-34." -In Review and Herald, June 22, 1897.

Additional reading: Christ's Object Lessons, pages 130, 131; The Desire of Ages, pages 653, 657.

WHY CHRIST SUFFERED ON THE CROSS

IN ANSWER to this question it will be said that there could be no salvation without the Savior's death. As Christians we seem to have too little light on this subject. Our discussions about it are too few, and our thinking too shallow when compared with the importance of the question.

One of the simplest reasons Christ died was that He, as the Creator, could not give man a perfect example and at the same time shift the responsibility to anyone else. Let us never forget that "God's government is a government of personal responsibility."-Ellen G. White, in Bible Echo, Aug. 13, 1900.

"Ought not Christ to have suffered these things, and to enter into His glory?" Luke 24:26. "It behooved Christ to suffer, and to rise from the dead the third day." Verse 46. Here are declarations that reveal the personal responsibility of Jesus.

Not only must Christ give His life, but the gift must be a voluntary one. "No man takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." John 10:18.

If every human being had repented of sin, God would have been overjoyed to have had it so. Then there would have been no cross; but still Christ would have had to die. Sin had been committed, and the penalty must be paid. If every human being had repented, there would have been no one to crucify Him; yet He would have laid down His life, for He had the power to lay it down and take it again. Therefore, although He was crucified, His death was a voluntary sacrifice for us.

If the Son of God had not taken His personal responsibility, He would have been ashamed to call us brethren. Now He is not ashamed, "for it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifies and they who are sanctified are all of One: for which cause He is not ashamed to call them brethren." Hebrews 2:10, 11.

Note the first four words in the tenth verse, "For it became Him." The text is also rendered: "For it was fitting that He . . . should make the Pioneer of their salvation perfect through suffering." (RSV) Because "it became Him," or "it was fitting," He accepted the personal responsibility; He is not ashamed to call us brethren.

God the Father hated sin because it had caused His creatures so much unhappiness. He could not tolerate it in His presence. Man could not understand the awfulness of sin without a demonstration, and that demonstration was given by the Son of God on the cross. The Son had voluntarily taken upon Himself the sins of the world. As He hung upon the cross He seemed to be forsaken by heaven. The Father apparently separated Himself from His Son, who had voluntarily accepted the sin of the world. He must be made to feel the Father's displeasure as the world's Sin Bearer. "Behold the Son of God suffering on the cross for three terrible hours of agony, enduring the penalty of transgression, in order that repentant, believing ones might have eternal life. And in the darkest hour, when the Savior was enduring the greatest suffering that Satan could bring to torture His humanity, the Father hid from His Son His face of pity, comfort, and love. Twice, at the baptism and at the transfiguration, the voice of God had been heard proclaiming Christ as His Son. The third time, just before His betrayal, the Father had spoken, witnessing to His Son. But now the voice from heaven was silent. No testimony in the Savior's favor was heard. Alone He suffered abuse and mockery. In this trial Christ's heart broke. 'My God, My God, why has Thou forsaken Me?' He cried."-Ellen G. White, in The Youth's Instructor, June 14, 1900.

Thus it was proved what sin would do if it were allowed to exist, even in separating the Father and His

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only Son.

Christ must, by His suffering and death, obtain the right of resurrection, not only for Himself, but for all who would believe in Him. One who becomes proficient in playing the piano, or in singing, obtains the right by long practice. A veteran general, by long experience, obtains the right to talk about how to wage a successful battle. Likewise, Christ gained the right to lead men through the grave triumphantly by entering the tomb and coming out with the keys. I am He that lived, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death." Revelation 1:18. Christ purchased the right to guide His loved ones through the grave, and He paid the ransom for the privilege of bringing them forth triumphantly. To do this He had to suffer death Himself. What a price He paid!

Jesus Christ must also prove that the wages of sin is death. Therefore He allowed the Father to impute to Him the sin of the world, and He died under its load. Thus the Son of God gave the most convincing argument that sin is not to be tampered with, and at the same time He provided a way to escape the penalty, or curse, of the law, which is death. "Christ hath redeemed us from the curse of the law, being made a curse for us." Galatians 3:13.

For Jesus Christ to be able to win man, He must prove that the worst of all things could be turned into a blessing. He took the most ignominious of deaths-the death on the cross, and redeemed man from even the fear of death, and made the cross an object of glory instead of a thing of ignominy to be feared. He delivered "them who through fear of death were all their lifetime subject to bondage." Hebrews 2:15.

Christ died not only to save lost men, but also to make the unfallen worlds secure. By His death He reconciled to Himself all in heaven as well as in earth. "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." Colossians 1:20. "When Christ cried out, 'It is finished,' the unfallen worlds were made secure. For then the battle was fought and the victory won. Henceforth Satan had no place in the affections of the universe." - Ellen G. White, in Review and Herald, March 12, 1901.

It was necessary for sin to be destroyed. To do this, Christ allowed sin, personified in Satan, to do its worst. Satan, by his own doings, eradicated the last vestige of sympathy from the hearts of all the inhabitants in the universe. Jesus Christ won His way through love, and the universe saw that it cost Him His life to save a lost world.

The wages of sin is death. If God should retreat on this point, His government would be unstable, for no government is stronger than the laws that govern it. If the laws could be changed for every emergency, the throne of God and His government would not endure. Therefore Christ must die to pay the penalty of the law and thus prove that God meant what He said in the law: "The wages of sin is death." Romans 6:23.

The universe must be sealed forever against sin. If man was to keep his freedom of choice, then man must be sealed against sin by mental conditioning instead of by merely making sin a physical impossibility. The only thing that would forever set man against sin was to allow sin to run its course. If it caused suffering and pain and even the death of the Son of God, man would cry out against it, and he would see its hideousness. Thus, by the death of Christ, the saved and those of unfallen worlds will be forever sealed against sin.

When man sinned, he required a go-between to reconcile him to God. The Father could hardly be the go between, for how could He be on the same footing with two persons so far apart as God and man? Certainly a man could not. Therefore, Christ became the mediator.

Here is One -who is both God and man. It was not enough, however, for the Son to become incarnate. He must obtain the right to be the "days man," the "umpire," as the margin reads in Job 9:33.

Jesus, our High Priest, must have an offering. Hebrews 8:1 No one else has ever brought an offering like the one Jesus presented. He bought, with the supreme price, the office of priesthood; therefore He is a faithful high priest.

In the day of final judgment all men will acknowledge that God has been just in His treatment of sin and sinners. "As I live, said the Lord, every knee shall bow to Me, and every tongue shall confess to God." Romans 14:11.

"As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outbursts of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, 'Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints;' and falling prostrate, they worship the Prince of life.

"Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, 'son of the morning;' how changed, how degraded! From the council where once he was honored, he is forever excluded. He sees another now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that the exalted position of this angel might have been his....

"Satan sees that his voluntary rebellion has unfitted him for heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now Satan bows down, and confesses the justice of his sentence." - Ellen G. White, in Review and Herald, May 9, 1940.

Only the death of Christ on the cross, and the love of God there manifested, could prove the Father just and loving, and bring even the wicked to acknowledge Him. The Lord's Supper is a reminder of the love the Godhead has for men.

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

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"It was not a dread of the physical suffering He was soon to endure that brought this agony upon the Son of God. He was enduring the penalty of man's transgression, and shuddering beneath the Father's frown. He must not call His divinity to His aid, but, as a man, He must bear the consequences of man's sin and the Creator's displeasure toward His disobedient subjects. As He felt His unity with the Father broken up, He feared that His human nature would be unable to endure the coming conflict with the prince of the power of darkness; and in that case the human race would be irrecoverably lost, Satan would be victor, and the earth would be his kingdom. The sins of the world weighed heavily upon the Savior and bowed Him to the earth; and the Father's anger in consequence of that sin seemed crushing out His life."-The Spirit of Prophecy, vol. 3, pp. 95, 96.

"The body crucified upon the cross did not distract from His divinity, His power of God to save, through the human sacrifice. all who would accept His righteousness. In dying upon the cross He transferred the guilt from the person of the transgressor to that of the divine substitute through faith in Him as his personal Redeemer."-Manuscript 84 a, 1897.

"Christ is a perfect representation of God on the one hand, and a perfect specimen of sinless humanity on the other hand. Thus He combined divinity and humanity." -Manuscript 44, 1935, Collection 6.

"The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan." - In Signs of the Times, Dec. 30, 1889.

"And the Communion is to be a constant reminder of this. Says Christ: Under a conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for My sake and the gospel's, remember that My love was so great that I gave My life for you. Will you evidence your love for Me, if required to die for Me? When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? When your heart shrinks from the trying ordeal, remember that your Redeemer lives to make intercession for you. 'Be of good cheer; I have overcome the world.'"

"The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for His church a memorial of His great sacrifice for man. 'This do,' He said, 'in remembrance of Me.' This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which He had just established, was to take its place, and to continue through all time as the memorial of His death."-In Review and Herald, June 22, 1897.

WHY CHRIST BORE OUR SINS

THERE is nothing more touching than for the innocent to take the blame for the guilty. When men are cornered by sin, they are in the habit of blaming everyone else for their difficulty. Adam blamed Eve. Saul blamed the people for his mistake in bringing home the spoils from the Amalekites. By contrast, Jesus bore all the blame Himself. "He was wounded for our transgressions." Therefore He took our sins to prove His unselfishness and that He really loved us.

Jesus Christ loved us, and He wanted us to be with Him. He could not take us to glory with our guilt; therefore He bore our sins and gained the victory over death and the grave for us. Thus the penalty was paid, the law was upheld and justified, and we are forgiven and saved.

Jesus Christ bore our sins to prove what sin would eventually do to man. He proved that sin will bring suffering and death to every human being. The Son of God took our sins to prove to the universe that sin is painful, even to God, and that if it were permitted to run its course, it would break the heart of the Son of God Himself.

Jesus Christ bore our sins that all might see the contrast between sin (which was imputed to Him by the Father) and righteousness, which was always a part of Him. The enormity of sin could never be understood except by contrast between the purity and love of Jesus and the depths of suffering to which it dragged Him.

The Son of God took our sin to prove that He could destroy sin without yielding to it-that is, He could take the weakness of men upon Himself and yet not yield to temptation. He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Philippians 2:7.

If He could take the tendencies of man without sinning, He certainly can guide us into a sinless life. Jesus Christ not only took human nature, but He took it in its degraded condition. "What a sight was this for heaven to look upon! Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation! So infinitely great that He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity and glory! He stooped to poverty and to the deepest abasement among men."--Ellen G. White, in Signs of the Times, June 9, 1898.

Thank God, Jesus took our sin because He loved us enough to secure our happiness, and there is no greater reason. When we begin to see how and why He took our sin, we begin to discern the Lord's body.

PERTINENT QUOTATION FROM THE WRITINGS OF ELLEN G. WHITE

"Christ mourned for the transgression of every human being. He wore even the guiltiness of Caiaphas, knowing the hypocrisy that dwelt in his soul, while for pretense he rent his robe. Christ did not rend His robe, but His soul was rent. His garment of human flesh was rent as He hung on the cross, the Sin Bearer of the race. By

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His suffering and death a new and living way was opened." -In Review and Herald, June 12, 1900.

"Happiness is the result of holiness, and conformity to the will of God. Those who would be saints in heaven, must first be saints upon the earth; for when we leave this earth, we shall take our character with us, and this will be simply taking with us some of the elements of heaven imparted to us through the righteousness of Christ." Ibid., August 19, 1890.

WHY CHRIST WAS MADE SIN AND RIGHTEOUSNESS

SIN is the opposite of righteousness. Christ was made our sin and our righteousness, that He might demonstrate which was the more potent force. Not until it was demonstrated that righteousness could conquer sin would man be willing to accept righteousness as a cure for sin. Jesus allowed sin and righteousness to battle in His own body until righteousness was shown to be completely victorious. As we view the battles between sin and righteousness in the life of Christ, hope is aroused in our hearts, and we are willing to accept Christ as our righteousness.

No sinner would accept a cure for sin until it was demonstrated that it was powerful enough to destroy sin forever. Therefore Jesus took all the sins of the world. The sins of each individual. When I see His willingness to be made my sin, I have no difficulty in understanding that He can and has been made my righteousness. If He has gained the victory over my particular sin, then He has by that very act become my righteousness.

Only when Christ took my sin in His flesh, and without sinning conquered it, does He have righteousness to offer that just fits me in my particular need. In Him is righteousness made especially for me. This righteousness had to be prepared, demonstrated, and made available in the flesh, or it would not have fitted the individual needs of men in the flesh.

Jesus had to take flesh to feel the weight of man's sin burdened conscience. Most of us know something of what it means to have a conscience heavy with regret. In fact, most of us have sometime had our consciences smiting us so strongly that we could neither eat nor sleep. What if we had to take our own conscience and that of our best friend? How long could we stand it? What if we should take three or ten consciences with all their guilt? The load would be more than we could stand. Jesus took yours and mine, and every other sinner's load.

It is not hard to see why His heart was broken. No human body could have stood it without divine aid. He was sustained in suffering greater than we shall ever experience, in order that we might know that there is divine sustenance for us in all our trials.

"What did He come to this world for? Why, if it had been a possible thing for us to have been brought back to keeping God's commandments, He never would have come to this world; but He came here because it was impossible for man to redeem himself, and bring himself in a position where Adam stood before the Fall. Then what was He to do? Christ came, our substitute and surety."--Ellen G. White, Manuscript 5, page 89.

WHY CHRIST ASCENDED TO HEAVEN WITH HUMAN FLESH

JESUS CHRIST took His humanity, the flesh that bore our sins, into heaven to prove to us that He is able to fulfill His promise to redeem our bodies. The apostle Paul looked forward to the redemption of the body and refers to it in this language: "For we know that the whole creation groans and travails in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Romans 8:22, 23.

Jesus is set down with His Father on His throne so that the way may be prepared for us to sit down with Him on His throne. He says: "To him that overcomes will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21.

He took His humanity to heaven with Him that we might have an anchor within the veil. The faith He gives us is the anchor chain. It gives us hope, "which hope we have as an anchor of the soul, both sure and steadfast, and which entered into that within the veil." Hebrews 6:19. The faith which brings this hope is given by Jesus Christ. The anchor is victory over sin and death, which was achieved by our Savior.

It would have been a great sacrifice if Christ had taken human flesh for only thirty-three years, but He did not stop with this; He has taken our flesh for eternity. "God gave His only-begotten Son to become one of the human family, forever to retain His human nature.... God has adopted human nature in the person of His Son, and has carried the same into the highest heaven."-The Desire of Ages, page :25.

The Father prepared the Son a body which the Son has taken forever, and it is a human body. Thus, He took our flesh into glory to prove that His love for us is eternal.

Christ is our High Priest in His human flesh, that He might present a living sacrifice through eternity. "Christ as High Priest within the veil so immortalizes Calvary that though He lives unto God, He dies continually to sin, and thus if any sin, he has an Advocate with the Father. . . . Jesus Christ is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world.... Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner." Ellen G. White, Manuscript 50, 1900.

Jesus took our humanity to heaven that He might be the undisputed mediator between God and man, for

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only a God-man could be a mediator and bring the sinner back into harmony with heaven. It would have to be an "umpire" who could make acceptable decisions to both. Job understood the need of such a mediator when he said: "For He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any days man [the marginal reading is "umpire"] betwixt us, that might lay his hand upon us both!" job 9:32, 33.

Only Christ, by His own power, could go back to heaven, because He came down from heaven, and lived here without sin. See Ephesians 4:9,10. When He returned to heaven, He took our flesh with Him, and thus He opened the way for us to be with Him in glory.

Christ descended into the jaws of death, that He might in turn give His followers the greatest gift-eternal life. Christ worked with His Father and made the universe. Thus He received the name of Creator. He worked as an angel and received the title of Michael the Archangel. He worked as a man and received the titles of the Son of man and Elder Brother. Now He has taken our flesh back to glory and is called by a new name, our High Priest. Truly the Father makes the name of the Son above all other names. See Ephesians 1:21. Not only is our Mediator in heaven, but "we shall be like Him; for we shall see Him as He is." 1 John 3:2. We shall see Him as man, as well as God, Mediator, Redeemer, Elder Brother, and High Priest. "We shall see Him as He is," and, seeing Him, we shall, to a greater degree than now, discern His body with all its meaning.

As we discern the body of our Lord and become like Him, we will serve our brother with love. Jesus will forever set an example of service before us, for even after His name has been made the highest by His Father, He will gird Himself and serve us at the heavenly table.

The discernment of the body of our Lord includes the understanding of the entire work of redemption. He who does not seek to understand this great truth does not discern the body of the Lord, and is in danger of partaking of the Lord's Supper unworthily.

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"At His second coming the scene is changed. He is acknowledged by all as the King of glory. At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus is the Christ, the Lord of heaven and earth, to the glory of God the Father. The angels bow in adoration before Him. His enemies see the mistake they have made, and every tongue confesses His divinity.

"Christ's glory did not appear when He was upon this earth. He was then a Man of Sorrows and acquainted with grief. Men hid their faces from Him. But He was following the path God had marked out for Him. Still bearing humanity, He ascended to heaven, triumphant and victorious. He has taken the blood of His atonement into the holiest of all, sprinkled it upon the mercy seat and His own garments, and blessed the people. Soon He will appear the second time to declare that there is no more sacrifice for sin. His believing ones have made their calling and their election sure."-In *The Youth's Instructor*, July 25, 1901.

"The only way in which salvation could be provided for man was through the union of divinity with humanity. Christ in human flesh alone could bridge the gulf that sin had made. With His humanity He was prepared to touch humanity. The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur; but it can only be spiritually discerned, and it increases in greatness as we contemplate it. Looking to Jesus dying upon the cross, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before Him in wonder and love. The greatness of this salvation proves the peril of its neglect."-In *Review and Herald*, March 10, 1891.

"Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."-*The Desire of Ages*, page 49.

WHAT IS CHRIST'S WORK FOR US TODAY?

JESUS CHRIST, the Son of God, is our High Priest; but what does that include? In it are set forth His deity, His incarnation, His pre-existence, His earthly' life, His death, His mediator ship, and His kingship. It comprehends His plan to return to earth for us that we may reign with Him forever.

This work of a High Priest is not simply to forgive sin, but to cleanse from sin. If we are forgiven, but are not cleansed, we will go on sinning. If we were forgiven without being cleansed, there would be no sense in forgiveness. Therefore, as important as forgiveness is, we also must have complete cleansing, and this is our Savior's work now as He ministers in the heavenly sanctuary.

Jesus has gone to open a living way for us to glory, and He is preparing a reception for us there. See Hebrews 6:20.

From the heavenly sanctuary, Jesus is sending forth His Spirit to all the world, thus endeavoring to prepare a people for the second advent. The Lord is sending out His angels "to minister for them who shall be heirs of salvation." Hebrews 1:14. He is leaving nothing undone to prepare His people, and "He will finish the work, and cut it short in righteousness!" Romans 9:28.

The Son intercedes with His Father for you and me; He shows Him His nail-scarred hands, wounded in our behalf.

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We are expecting the return of Jesus with this same body. If we are faithful we shall look up with joy and say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9. May we daily seek to discern the full meaning of our Savior's sacrifice, that we may be ready to meet Him when He comes in glory.

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"Today He is making atonement for us before the Father. 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.' Pointing to the palms of His hands, pierced by the fury and prejudice of wicked men, He says of us, 'I have graven them upon the palms of my hands.' The Father bows in recognition of the price paid for humanity, and the angels approach the cross of Calvary with reverence."-Address at camp meeting, Armadale, November, 1895; Manuscript 21, 1895.

THE SAVIOUR IN THE SANCTUARY

THE cup of the Lord's Supper is closely related to the sanctuary service, for Jesus said of the wine: "This is My blood of the new testament." Matthew 26:28. The blood stands for the life, and because of this the Israelites were forbidden to eat the blood. Christ's blood (His life) was taken into the holiest of holies and into our hearts, if we are His. He cleanses the sanctuary, and He cleanses the temple of our lives. By His blood (His life) sin is cleansed from our soul temple. To see how this is accomplished, we must look at the background of God's plan.

Our first picture of God's relation to sinners is found in the book of Genesis, where He is walking in the garden in the cool of the day, calling for Adam. God did not desert Adam because he had sinned; instead a plan had been made to save him. It was a plan of sacrifice for both God and man. God explained to Adam the system of sacrifices. It was a plan as old as the everlasting covenant, for the plan was the everlasting covenant. In the days of eternity this plan had been formed.

When sin came, there must be an explanation of salvation given to man. Therefore living pictures were devised to tell of God's love. Hence the earthly sanctuary service was established as a moving, living picture representing the workings of the heavenly sanctuary. When God was ready to make the supreme sacrifice, He sent His Son Jesus.

Some time before man was created, sin took at least a third of the angel host from their allegiance to God. We are told that "God created man for His own glory. It was His purpose to repopulate heaven with the human race, if after test and trial they proved to be loyal to Him." -Ellen G. White, in Signs of the Times, May 29, 1901.

This plan to repopulate heaven did not work out immediately, for man sinned. However, God would not be thwarted in His purpose. "God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isaiah 45:18. Again the Lord through Isaiah says: "So shall My word be that goes forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11.

Bible students are quite familiar with the earthly sanctuary and its furniture; but it must not be forgotten that this is all symbolic. The earthly sanctuary was patterned after the heavenly. There Jesus now works as Mediator to clear the records and reconcile us to God. But the heavenly sanctuary, in turn, is also symbolic of the work that must go on in our hearts. Without this heavenly work nothing would happen in our hearts; but the cleansing of our soul temples, or our hearts, is the goal of the entire plan. We are the temples of God. "Know you not that you are the temple of God, and that the Spirit of God dwells in you?" i Corinthians 3:16.

Christ wants to cleanse us and dwell with us. He is anxiously waiting to enter each human heart. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20.

When Christ comes into the heart, He leads us first into the temple-yard experience. There, before the sanctuary, I find the altar of sacrifice. As Israel offered the blood of bulls and goats, so I offer property, money, labor, even to the point of blood and sweat. As yet I have not discovered, in my experience, that ordinary blood only cleanses the flesh. It takes Christ's blood to cleanse the conscience. "For if the blood of bulls and of goats . . . sanctifies to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Hebrews 9:13, 14.

There, at the altar of sacrifice, I kneel and pray for forgiveness. Jesus looks at me and asks: "Do you really want forgiveness?" I answer in the affirmative, saying, "Yes, You have asked for sacrifice, and I have offered it."

I know," says the Savior; "what you have offered is only a symbol-the blood of bulls and goats,--which means property, money, and sweat. All this merely cleanses the flesh." Then He looks at me searchingly and asks, "How is your conscience?" "Lord," I answer, "it smites me."

Taking me by the hand, He offers to help me. He pulls back the curtain of the first apartment, and I get a glimpse of the interior. "Come," He says, "let us go together into the first-apartment experience." He leads me to the candlesticks, where the light of His word floods my heart. But the light begins to reveal my faults and weakness, and I ask, How can I ever remain in His presence?" Of a truth, who shall abide in His presence? Jesus then leads me, in my weak condition, to the table of show bread and feeds me on the bread of His promises. My

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heart is filled with thankfulness. I rush over to the altar of incense before the veil and on my knees pray and confess my sins. It is clear to me now that I need a clean conscience.

For a long time I pray before the veil. Christ talks with me there. I pray for forgiveness for unknown sins, and He grants my request. Then He adds, "But that is not enough. How about the known sins? They must be forgiven also. Do you want forgiveness for them?"

"Yes, Lord," I say.

"For what sins do you want forgiveness?" He asks.

"Well, Lord, I want forgiveness for this one."

He smiles and says, "It makes Me happy to forgive you, but I must have the habit that causes the sin."

Here is a problem. I say, "Lord, I do want You to stay with me. I want to be Yours, and I want to give myself to You; but won't You forgive me and let me keep the habit?"

"I am sorry," Jesus answers; "you cannot be cleansed in this way."

"Why?" I parry. "You have promised to forgive, haven't You? What about the promise, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness?'" 1 John 1:9.

"My promise is true." He answers. I offer abundant forgiveness; but unless you are willing to give up the sin, there will be no room for forgiveness in your heart. Besides, if I forgive you while you are doing wrong, I would be putting the stamp of approval on the wrong."

"But, how," I ask, "can I be rid of the desire, the motivation, to do wrong?"

"Let Me show you," He replies.

Forthwith He tears open the veil to the most holy place. (For the meaning of this veil, see quotation at the end of this chapter.) What a vision I see! There is God on His throne, the cherubim, and the holy law which I have broken. I look at the scene in hopeless despair.

"What can I do?" I cry. I am undone." I begin to realize how far I have been separated from God. I feel as Isaiah did when he saw the Lord. He said: I saw ... the Lord sitting upon a throne, high and lifted up, and His train filled the temple One cried.... Holy, holy, holy, is the Lord of hosts And the posts of the door moved at the voice of him that cried.... Then said I, Woe is me! for I am undone; because I am a man of unclean lips: ... for mine eyes have seen the King, the Lord of hosts." Isaiah 6:1-5.

A wave of hopelessness sweeps over me, and I hide my eyes. Christ reads my thoughts and tells me to look again. It is then that I see the throne of God for what it is—the mercy seat. An angel takes a live coal from the altar and touches my lips. Then, miracle of miracles! I am a new man. Changed! A way has been opened for me to reach to the mercy seat. I cry out, "How can there be such, mercy and love for a sinner like me?"

Christ then bids me remember Calvary. Again I am overwhelmed. "Lord," I cry, I am willing to die, and I deserve it;" but He lifts me up.

"You won't have to die for your sins," He says comfortingly. I died for your sins. All you have to do is to die to your sins."

Gladly I die to self; I die to sin and sinning. I am crucified with Him on Calvary, and we are buried together in baptism. He takes me by the hand, and we emerge into a glorious new day. New? Yes, because I am a new creature. If any man be in Christ, he is a new creature."

Corinthians 5:17.

This is the experience of the most holy place. In the holy place is forgiveness for unknown sins; but to receive forgiveness for known sins, I had to be cleansed. This led me into the most holy place.

Here is the significance of the two apartments of the sanctuary. In the holy place there is daily forgiveness. In the holiest there is cleansing from the things that cause sins to spring forth in the life.

There are the two covenants: The old covenant is my promise to keep the law, but my motives are not fortified and cleansed. I find that I am not delivered. The new covenant is my promise and decision, underwritten by the blood (the life) of Jesus. My motives are fortified and cleansed by the Savior. I gave up my life of sin and was crucified with Christ. He gave me His life of purity, and cleansed my heart and my record in heaven. But the record in heaven is only an account of what actually happened to my heart. Now I am a new creation with a clean record under the new covenant.

The old covenant was "obey and live;" but under it I was trying to obtain forgiveness without cleansing. The new covenant is also "obey and live;" but my good purposes are underwritten by the blood of Jesus. He gave me His life and His blood, and now we are blood brothers. I belong to the family of God. That is almost beyond comprehension. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

With my life of sin dead and with His life of strength and goodness filling my life and being, we are one. This is what Jesus prayed for in His benediction after instituting the Lord's Supper. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou has sent Me." John 17:21.

We have become one and have experienced the atonement, the at-one-ment. His blood has atoned for us. This is the sanctuary question in verity; this is the meaning of the day of atonement. But it is not the end; it is only the beginning.

Christ is coming again soon for those who have accepted the at-one-ment. If we have had the experience of the most holy place we will go with our Savior through the corridors of the universe that lead to the Father's house. Christ will usher us into God's presence and say, "Father, here is a man who is one of Us. He has accepted the at-one-ment, the atonement."

I don't know why He should do it, but because we open our hearts to Him here, He will open His heart to

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us in heaven through the days of eternity. Why did He take my sins and die for me? I don't fully know. But there He will begin to reveal it to me, the plan of salvation in all its fullness. Why did He love me? I cannot say, but in heaven He will begin to explain it all to me.

Now is the time to enter by faith as a penitent, seeking cleansing from Jesus. He stands ready to lead each individual into the blessed experience. Now is the time to enter by faith into the most holy place to seek the new covenant experience, that we may be ready to enter with Him then into heavenly places as "Kings and priests" and to "reign with Him."

Now we take the cup, knowing that His blood gives us hope; then He will give us the cup, in blessed reality fulfilled. What a meaning there is in His words: "This is My blood of the new testament."

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"Jesus did not design that the skeptical Jews should discover the hidden meaning of His words, nor even His disciples at that time. After His resurrection they called to mind these words He had uttered, and they then understood them correctly. They remembered that He had also said that He had power to lay down His life and to take it again. Jesus was acquainted with the path His feet had entered upon, even unto the end. His words possessed a double meaning, referring to the temple at Jerusalem as well as His own material body."-Redemption: or the First Advent of Christ, page 81.

"Early in His ministry Christ had said, 'Destroy this temple, and in three days I will raise it up.' In the figurative language of prophecy, He had thus foretold His own death and resurrection. 'He spoke of the temple of His body.'" -The Desire of Ages, page 705.

"The darkness rolled away from the Savior and from the cross. Christ bowed His head and died. The compact between Father and Son was fully consummated. Christ had fulfilled His pledge. In death He was more than conqueror. His right hand and His glorious, holy arm had gotten Him the victory.

"When the loud cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. The lamb prefiguring Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stands with lifted knife, as did Abraham when about to slay his son. With intense interest the people look on. But the earth trembles and quakes; the Lord Himself draws near. With a rending noise the veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah once dwelt.

Here God had once manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the tabernacle; and he entered but once a year, to make atonement for the sins of the people. But, lo! the veil is rent in twain. No longer is there any secrecy there.

"All is terror and confusion. The priest is about to plunge his knife into the heart of the victim; but the knife drops from his hand, and the lamb, no longer fettered, escapes.

"By the rending of the veil of the temple, God said, 'I can no longer reveal My presence in the most holy place. A new and living way, before which there hangs no veil, is offered to all.' No longer need sinful, sorrowing humanity await the coming of the high priest."-In The Youth-'s Instructor, June 21, 1900.

"When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile. The Savior was henceforth to officiate as Priest and Advocate in the heaven of heavens. From henceforth the blood of beasts offered for sin was valueless; for the Lamb of God had died for the sins of the world."-The Spirit of Prophecy, vol. 3, P. 167.

"Not a son or daughter of Adam but could lay hold on the merits of the spotless Son of God and say: 'Christ has died for me. He is my Savior. . . . The way into the holiest of all has been manifest.' "-In The Youth's Instructor, June 12, 1900.

OUR DAILY BREAD

THE cry of the world is, "Give us this day our daily bread." Millions live and die without ever once in their life having had enough food to fill their stomach. Who can hear the cry for bread, and not be touched? The weeping prophet spoke with tears of such a picture. "All her people sigh, they seek bread." Lamentations i:ii.

One little girl, during the depression, came from a poverty-stricken home. She laid her head on her desk at school and cried. The teacher inquired as to the difficulty, and the little girl said she was hungry. "Why," asked the teacher, "didn't you eat breakfast?"

"Because," answered the girl, "it isn't my day to eat." Tragic? Yes, but there is something more tragic.

The greater tragedy is when men suffer from fullness of bread but forget the Giver of all bread. Such was the case of Sodom. "Behold, this was the iniquity of . . . Sodom, . . . fullness of bread. . . . neither did she strengthen the hand of the poor and needy." Ezekiel 16:49.

Here are two extremes: hungry men with bodies starving and men who have fullness of bread while their souls are starving. This was what Jesus was speaking about when He rebuked Satan, saying: "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." Matthew 4:4. Jesus came to reveal to us that temporal bread is not enough. We must partake of the living Bread, which "came down from heaven." John 6:38.

The Father loved us enough to give us the living Bread. If He has provided so liberally for our spiritual salvation, can He forget our temporal needs? "He that spared not His own Son, but delivered Him up for us all,

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how shall He not with Him also freely give us all things?" Romans 8:32.

Jesus taught His disciples to pray for their daily bread. Would He have asked them to pray for what God would withhold? "Or what man is there of you, whom if his son ask bread, will he give him a stone?" God never asks His children to pray for the impossible. He will give ample spiritual food as well as temporal bread. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.

Jesus also likened Himself to a kernel of wheat which is planted in the ground. It dies, grows, and is finally harvested by cutting and flailing. To prepare it for food it is ground between the upper and nether millstone; it is made into dough and kneaded violently; it is baked in the fire of affliction, and then broken into fragments that we may have a portion suitable to our needs.

With this in mind, the Lord's Supper takes on new meaning, for we partake of the living Bread. Let us read the Scripture again: "The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you. This do in remembrance of Me." 1 Corinthians 11:23, 24.

It is apparent from this text that broken bread, physical or spiritual, is to remind us of the Giver. In this fashion every meal becomes a sacrament. "The cross of Calvary is stamped on every loaf.... All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament."--The Desire of Ages, page 660.

Man has been given a second chance to put and keep himself in accord with heaven, and the strength he needs is offered in the living Bread: "The very test that God brought upon Adam in Eden will be brought upon every member of the human family. Obedience to God was required of Adam, and we stand in the same position that He did to have a second trial."-Ellen G. White, in Review and Herald, June 10, 1890.

None need ever lack this living Bread, even though a famine is coming. "Behold, the days come, said the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8:11.

Is the famine partly our fault? Have we who have sat about the sacramental table done so without discerning 'the body of Jesus? Have we failed to loose the bands of wickedness, failed to undo the heavy burden, failed to let the oppressed go free, failed to break every yoke? Have we failed to deal our bread to the hungry? See Isaiah 58:6, 7.

Men are hungry. Am I personally dealing in bread or stones? Good bread can be made of wheat. Am I dealing in chaff? Have I, with Paul, died daily, been ground, kneaded, baked, and broken that men may have the Bread of Life? We are not the living Bread, but if we do not suffer with Him in service, how shall we ever reign with Him in glory? If I don't feed men, will I be able to enter into the joy of my Lord? It is only by personal experience with God that I will be enabled to feed those who are hungry.

The charming host plans good food for the table before he invites his guests. When they arrive and he eats with them, he becomes a companion to them. The English word "companion," means "together plus bread." Companions eat bread together.

Do we deal our bread to the hungry? Do we become "companions" with those who long for the living Bread? Those who are finally glorified will have dealt their bread to the hungry. Jesus will reward all such. "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and you gave Me meat.... Verily I say unto you, Inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me." Matthew 25:34-40.

The question is, Have we been companions to God by feeding hungry men with the living Bread? Even though we gather around the sacramental table, if we know not God, we have no living Bread to give to the hungry, for He is the Bread.

It is strange how ideas get from one language to another when the Bible is translated. The word "Lord" in the New Testament is translated in many instances from the Greek word kurios, meaning "supreme being." The Anglo-Saxon word "lord" is a product of the old feudal system. In those days the lord lived in the feudal castle. He controlled the food situation of his vassals, and the word "lord" means "the keeper of the bread." What a beautiful spiritual lesson when applied to the Lord of lords!

The Lord's Supper is a ceremony instituted by the Lord Jesus, "the keeper of the Bread," and He alone has the cure for soul hunger. Can we receive the living Bread to hoard for ourselves and be guiltless?

Heaven began this whole story in the right fashion. When the living Bread came down from heaven, it was born in Bethlehem. The word "beth" means "house," and the last part of "Bethlehem" means bread. Consequently "Bethlehem" means "House of Bread." How appropriate. Living Bread for hungry sinners was found in Bethlehem! The Bread is for us. Should one feel his unworthiness, he must remember that His need is his recommendation to God.

The living Bread is not for us only, but for all sinners who will accept it. However, we cannot pass it on to others until we have had the personal experience of receiving it ourselves. The only reason it was given to us by the Father is that we might pass it on to others. All we give will come back to us in joy untold. "Cast thy bread upon the waters: for thou shall find it after many days." Ecclesiastes 11:1.

"The husbandman preserves his grain by casting it away. So the life that will be preserved is the life that is freely given in service to God and man."-Education, page 110.

It was a never-to-be-forgotten day by the Sea of Galilee. Thousands were hungry, and they had no food. One small boy had a little, so the disciples sought him out. He had only five little loaves and two fishes; but he was willing to let Jesus have it, and it fed five thousand. That lad must have looked on in wide-eyed amazement as his

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gift seemed to come alive in the hands of the One who was the living Bread. The lad discovered that the supply was limited only by the need.

Is there not new meaning in the following verses for you and me? "The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you." 1 Corinthians 11:23, 24.

PERTINENT QUOTATIONS FROM THE WRITINGS OF ELLEN G. WHITE

"The reception of the word, the bread from heaven, is declared to be the reception of Christ Himself. As the word of God is received into the soul, we partake of the flesh and blood of the Son of God. As it enlightens the mind, the heart is opened still more to receive the engrafted word, that we may grow thereby. Man is called upon to eat and masticate the word; but unless his heart is open to the entrance of that word, unless he drinks in the word, unless he is taught of God, there will be a misconception, misapplication, and misinterpretation of that word.

"As the blood is formed in the body by the food eaten, so Christ is formed within by the eating of the word of God, which is His flesh and blood. He who feeds upon that word has Christ formed within, the hope of glory. The written word introduces to the searcher the flesh and blood of the Son of God; and through obedience to that word, he becomes a partaker of the divine nature. As the necessity for temporal food cannot be supplied by once partaking of it, so the word of God must be daily eaten to supply the spiritual necessities.

"By reason of the waste and loss, the body must be renewed with blood, by being supplied with daily food. So there is need of constantly feeding on the word, the knowledge of which is eternal life. That word must be our meat and drink. It is in this alone that the soul will find its nourishment and vitality. We must feast upon its precious instruction, that we may be renewed in the spirit of our mind, and grow up into Christ, our living Head. When His word is abiding in the living soul, there is oneness with Christ; there is a living communion with Him; there is in the soul an abiding love that is the sure evidence of our unlimited privilege." - In Review and Herald, November 23, 1897.

"The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the Communion table. The unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used-only the pure fruit of the vine and unleavened bread are to be used."-Ibid., June 22, 1897.

"He who opens the Scriptures, and feeds upon the heavenly manna, becomes a partaker of the divine nature. He has no life or experience apart from Christ."-Ibid., June 28, 1892.

'All who are one with Christ through faith in Him gain an experience which is life unto eternal life. 'As the living Father hath sent Me, I live by the Father; so he that eats Me, even he shall live by Me.' He 'dwells in Me.' . . . 'Because I live, you shall live also.'" -In The Youth's Instructor, Aug. 4, 1898.

"The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature, and re-creates the soul in the image of God." - Education, page 126.

"And now, with humble, subdued, and grateful hearts, they come to the sacramental service. We need to have an understanding that we are living under the dispensation of the Spirit. Our senses must be cultivated through the improvement of our God-given opportunities to lay hold, with intellect and soul, upon the mystery of godliness by obtaining a more thorough knowledge of the work of redemption. This is not to be merely the work that ministers must do. Every soul who names the name of Christ must participate in it. The members of the church who listen to the word that is preached among them are to put to a practical use that word as a God-sent message to them individually. They are to comprehend, which it is the privilege of all to do, far more intelligently and deeply than they have done, the expiatory sufferings of Christ."-In Review and Herald, June 28, 1898.

Additional reading: Patriarchs and Prophets, page 354.

CHRIST THE LIVING WATER

WITH cheerful solemnity we come to the celebration of the ordinances of the Lord's house. How wonderful it is to walk in the Master's steps and serve our brother in joy and humility.

After the washing of feet, we partake of the emblems of Christ's broken body and spilled blood. This is a time to celebrate all that Christ is to us in our salvation. "For in Him dwells all the fullness of the Godhead bodily." Colossians 2:9. Think of it! All the fullness of the Godhead in Jesus!

While on earth, Jesus was a revelation of the Father and His love. He was the Son with all the princely attributes we would expect in the Son of God, and He was also a perfect example of what a man can become under the complete direction of His Holy Spirit. In Him is the fullness of the Godhead. It would be well to stop and meditate on the words "fullness" and "Godhead." "Fullness" indicates completeness; nothing more can be added. This was all revealed in Jesus.

Jesus was our Example in all things. He lifted not up His voice in the street, yet how many times we lift up our voices in argument rather than keep Jesus in our hearts. How many times we would rather have our own way and win an argument, than to have Him. The little soul who loses takes on an injured air of martyrdom and seeks for sympathy. The little man brags about his winnings, but the greater man is glad to give credit. Little men want credit, but great souls are happy to serve. Little men want to be served, but big men are not concerned with themselves. But whether great or small, all of us, unless we are on guard, are caught in the meshes of selfishness.

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However, when we gather around the Lord's table, it is time for us to lay aside our selfishness and celebrate all that Christ is, for in Him is the fullness of the Godhead.

What is Jesus Christ? John the revelator records the words of Jesus: I am Alpha and Omega, the beginning and the ending." Alpha is the first letter in the Greek alphabet, and omega is the last. Jesus is "the first and the last." He is the first, for "by Him were all things created." He is also the last, for by Him all wickedness will be destroyed. He is not only first in the universe, but He longs to be first in every man's heart.

John also records the words of Jesus that He is the living Water. "But whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

How rich is our knowledge of Jesus as we celebrate the Lord's Supper! He is the beginning of the creation of God. He is the beginning of the creation of a new life in the Christian's heart. He is the fountain of water in the soul. To the countless worlds He is the Creator; to this world, He is also the Redeemer.

He is the "bright and morning Star." He is "the Good Shepherd," "the way, the truth, and the life," "our High Priest," "the Prince of Peace," "the living Bread," "the Elder Brother," "our Advocate," and "the living Water."

He is the "King of kings, and Lord of lords." How can He be all this? Because He is everything, "for in Him dwells all the fullness of the Godhead bodily." Around the hallowed table He would have us celebrate the Lord's Supper and remember Him as the All in all.

"SHOW THE LORD'S DEATH"

IT IS one thing to state a historical fact and another matter to give that fact significance. To the Corinthians

Paul wrote: "For as often as you eat this bread, and drink this cup, you do show the Lord's death till He come." i Corinthians 11:26. Berry's translation reads: "Announce His death." These both sound as if by eating the bread and drinking the wine a proclamation was being made. However, the margin of the King James translation reads: "Show you the Lord's death till He come." This can be taken as a command.

A command to show the Lord's death is different from a command to proclaim. It is the difference between preaching and teaching. "Preach" means "to proclaim," while "teach" means "to show." One tells the way, while the other shows the way. Jesus commanded: "Go you therefore, and teach all nations." That is showing the way. Therefore, we, as often as we eat the bread and drink the wine, are commanded to show the death of Christ till He come.

There are many things that can be proclaimed concerning the death of Christ. An exhaustive understanding of that which it is possible for us to know would take an infinite amount of study. Even then the student would not be ready to show Christ's death in the proper sense. This, however, is not a proclamation in the usual sense, but rather this is teaching by example. Such a proclamation will take complete consecration. If men are to be examples of the fact that Christ did not die in vain, then their lives will tell a marvelous story. They will have to show that Christ died to sin for them.

Let us consider some of the sins to which Christ died in man's behalf. Christ died to worldly honor for men. Judas could not comprehend that, so He separated himself from Jesus and betrayed Him. Jesus died to jealousy and worldly reputation. Paul declares: "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Philippians 2:7.

We are speaking of Christ's death in the past tense, although at the moment about which we are talking the time when He instituted the Lord's Supper-He had not yet been crucified. Nevertheless, the Savior knew it was coming, and He was willing to accept it. His daily life meant death to sin, and the cross was a culmination of His triumph over evil. He must not be deterred in giving us an example of dying daily to our sins, even though that path led to the cross, where He would die for our sins. This gives new meaning to Paul's statement in i Corinthians 15:31: I die daily." Christ gave us an example, that we might die daily to sin, and thereby show His death until He comes.

Jesus Christ, by His example, died to rid men of revenge. He knew that Judas would betray Him, yet He did not expose the betrayer. He called him "friend" unto the last hour. This is the sublime example of refusing to revenge oneself.

Our Savior died to the unforgiving spirit; He asked forgiveness for His murderers. "Then said Jesus, Father, forgive them; for they know not what they do." Luke 23:34.

He did not die in vain. Although Caiaphas rejected Him, the centurion acknowledged that He was God. Although Pilate weakly refused to defend Him, yet Pilate's wife accepted Him. Herod proudly rejected Him, but Simon of Niger, who carried the cross, became a humble follower. Annas the high priest schemed to bring about His death, but the thief on the cross found salvation.

The Son of God carried our sins with Him into the grave. He not only died to sin, but His death signaled the defeat of death and the grave. "The last enemy that shall be destroyed is death." i Corinthians 15:26.

Jesus worked for humanity until He died. He prayed for the murderers while they jeered Him as He hung on the cross. He who was accused of being in dire need, saw only their needs. He forgave as long as He had breath. He let a little of His glory shine through to the penitent thief, for when everything seemed to be hopeless for the thief, the poor sinner saw Jesus. He cried out: "Lord, remember me when Thou comes into Thy kingdom." Luke 23:42.

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Another example of His willingness to work for others is revealed in the provision He made for His mother. He gave comfort and aid to His mother. In the divine law He had given the command: "Honor thy father and thy mother." Exodus 20:12. He must give it significance even during this bitter experience. The poignancy of the picture is focused in these few words: "When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He said unto His mother, Woman, behold thy son! Then said He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." John 19:26, 27. Such unselfish acts bring health.

"The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health." - Testimonies for the Church, vol. 4, p. 56.

Christ also died to failure. At the moment when His betrayal and death seemed so needless, so futile, there was success eternal. There was the betrayal, when Jesus healed the servant's ear. There were the trials, one before Annas, one before Caiaphas, two before Pilate, and one before Herod; but they were not in vain. There was a victory for the Master in each trial.

Jesus pierced Peter's consciousness after his denial. Pilate's wife confessed Him during one trial. Simon became a humble follower while carrying the cross. The thief was converted while Christ was hanging on Calvary's cross. At His death Nicodemus and Joseph of Arimathea openly confessed Him. At his final cry, when the rocks were rent and the graves opened by the earthquake, the centurion said, "Truly this was the Son of God." Matthew 27:54. Nothing Christ ever did was in vain. There were no futile undertakings, no failures.

This is the death we are to show forth-death to worldly honor, ambition, jealousy, pride, self-esteem, controversy, revenge, unforgiving spirit, idleness, and selfishness. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead, . . . even so we also should walk in newness of life." Romans 6:4.

When we die to these things, and are buried with Him, we are then resurrected to walk in a new life of love and service. Jesus gave the crowning example of service in the washing of the disciples' feet. He gave us an example of love for His enemies in His attitude toward Judas.

When we partake of the emblems of the Lord's Supper with understanding we are greatly blessed. "All who come with their faith fixed upon Him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, 'You are not all clean.'" - The Desire of Ages, page 656.

The cup was being passed during the Lord's Supper. A little lady reached for it and then drew back. The minister saw her, and he understood. He knew that she felt unworthy, so he said, "Take it; it's for sinners."

Yes, it is for sinners, sinners who want to be clean. Those who want to be clean can, by taking the bread and wine with understanding, go from this wonderful service to "show the Lord's death till He come." 1 Corinthians 11:26.

GOD'S THOUGHTS FOR US

THE Lord would have us keep ever before us His sacrificial death and the meaning of the cross. He gave the bread and wine as a memorial of His death. Jesus would have us memorialize His death, and He, in turn, remembers us. He declares: "Behold, I have graven thee upon the palms of My hands." Isaiah 49:16.

The Savior is thinking of His children. "For I know the thoughts that I think toward you, said the Lord, thoughts of peace, and not of evil, to give you an expected end." Jeremiah 29:11. David knew that God had thoughts of love for those who obeyed Him. He said, "How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand." Psalm 139:17, 18.

Let us enumerate some of the Savior's thoughts for us. In this life we become tired and heavy-laden, but He comforts us with this invitation: "Come unto Me, all you that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest unto your souls." Matthew 11:28, 29.

Man has the fear of death, but the Pioneer of Life has a plan to end all death. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.

For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53.

Because of age or illness we become lame, dull of hearing, or dim of vision, but God has been thinking of our needs. "Behold, your God will come . . . with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isaiah 35:4-6.

Today we plan and build, but we have little time at most to enjoy the works of our hands. Illness cuts our plans short and death awaits. How different are God's Plans and thoughts for us! He plans a home for us where "the inhabitant shall not say, I am sick." Isaiah 33:24. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 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 long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isaiah 65:21-23.

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In this earth we suffer separation from those dear to us, but God plans for us to be with Him, and we shall never part again. "Let not your heart be troubled: you believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there you may be also." John 14:1-3.

No elixir or medicine has ever been found to stop the approach of age. Illness sometimes causes premature age; but God, through David, proclaims a much different plan for us. "Who satisfies thy mouth with good things; so that thy youth is renewed like the eagle's." Psalm 103:5. Pains and hurts cannot be avoided here, but in the better land they are outside of God's plans. "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9.

Tears are our common lot in this life, and sometimes grief is too heavy even for tears; but God longs for us to know peace and happiness. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10. "And God shall wipe away all tears from their eyes." Revelation 21:4.

Nothing brings complete satisfaction here, for "the eye is not satisfied with seeing, nor the ear filled with hearing." Ecclesiastes 1:8 Today we hear beautiful music that is thoroughly enjoyable; but always with the enjoyment there is a note of sadness. Tomorrow we may be deaf, or the voice may be stilled. Today we see beautiful scenery, but with our enjoyment there is the sadness of uncertainty. Tomorrow may not dawn for me, or for my loved one; therefore there is no complete satisfaction in seeing or hearing.

However, the future does hold perfect joy. David, in thinking God's thoughts, said: I shall be satisfied, when I awake." Psalm 17:15. When we awake to meet our Savior, nothing can mar our enjoyment. There will be no note of sadness, for tomorrow or a million years from tomorrow we can hear the music or see the same lovely face. Now we do not understand why trouble comes. We see things blurred and distorted, but God plans that we shall someday understand. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." i Corinthians 13:12.

Some may be tempted to believe that these promises are so far in the future that God may forget them; but have no fear, our heavenly Father remembers. "Can a woman forget her sucking child? ... yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Isaiah 49:15, 16.

The nail scars in the Savior's hands are a constant reminder to Him of our need. His arms ache to carry us; He longs to be our refuge. "The eternal God is thy refuge, and underneath are the everlasting arms." Deuteronomy 33:27.

We have been given the Lord's Supper that we may remember Him. He gave us the bread and wine. As we meditate on His promises, His thoughts toward us, and as we partake of the symbols of His spilled blood and broken body, we cannot forget His love for us. That we may better understand His anxiety to have us with Him, He says: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matthew 26:29.

What a day it will be when we gather around that long table in the heavenly home to drink with our Savior! When our goblets are filled, He will raise His own cup and say: I have kept My pledge. You are all here. Let us drink together." Will not heaven break forth in song when we realize how He has remembered us?

It may be that we will sing the song with Jesus that He sang with His disciples in the upper room. At that time they sang at least a part of the Great Hallel, or the Passover Hallel. "Before leaving the upper chamber, the Savior led His disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the Passover hallel:

"O praise the Lord, all you nations: Praise Him, all you people.
For His merciful kindness is great toward us: And the truth of the Lord endures forever.
Praise you the Lord.' Psalm 117." - The Desire of Ages, page 672.

Is there anything to equal God's thoughts of love toward us?
"One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, 'He had bright beams coming out of His side: and there was the hiding of His power.' That pierced side whence flowed the crimson stream that reconciled man to God. There is the Savior's glory, there 'the hiding of His power.'" - The Great Controversy, page 674.

THE BENEDICTION

JESUS wanted His disciples to find unity. He had only a short time to help them, for He would soon be hanging on the cross. What could He do to leave a permanent impression upon His followers? He had labored three and one-half years, and had only twelve chosen companions who were close enough to Him so He could profitably spend the last hours with them. Even one of these was unworthy of this final hour. What could Christ do to draw His disciples to Him? He had time for a final lesson, a song, and a prayer.

As Christ came to these last hours, He thought not of Himself, but of those whom He loved. What did He do? He forgot His need and thought only of His followers. They were still stained with selfishness, for each one

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wanted to be the greatest. How could He break through their false ambition?

After being cleansed of selfishness by the Savior's washing their feet, the disciples were ready for the bread, the broken body, and for the wine, His spilled blood. By these symbols Christ taught the disciples that they were to be one with Him. "For we are members of His body," writes Paul, of His flesh, and of His bones." Ephesians 5:30.

After they had received the emblems, the disciples sang a hymn and went out. When selfishness has been eradicated, and a family has eaten and drunk together, it is ready to face difficulty. Now Jesus told them that He was going away, and where He was going they could not follow. However, He was going to prepare a place for them and would eventually come for them that they might be with Him. See John 14:1-4. This was a comforting promise.

If the disciples were to succeed, they must be taught to keep in constant touch with Him. He gave the parable of the vine, that they might know what it means to abide in Him-to be one with Him. This could be possible only as they had the unifying influence of the Holy Spirit, the promised Comforter.

Jesus had eaten the Passover with them. He had washed their feet, and given the emblems of His broken body and spilled blood. He had promised them the Comforter; He had given them the parable of the vine. Now He was ready for the benediction. It is the benediction to the Lord's Supper, the benediction to the whole evening; yes, the benediction to His earthly life. "These words spoke Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son. I have given unto them the words which Thou gave Me; and they have received them. Sanctify them through Thy truth: Thy word is truth. And the glory which Thou gave Me I have given them; that they may be one, even as We are one: that they may be made perfect in one; and that the world may know that Thou has sent Me." John 17:1-23.

The meaning of that prayer is limitless. Unity, oneness! Can its import be fathomed? We can meditate on that prayer and never exhaust its meaning. Oneness with God, with the universe, with ourselves-this is the goal of all living.

God's greatest wish is to restore in man the image of Himself. That image is not static; it is dynamic. It is a moving picture of His love. God is trying to restore in man the image lost by sin. He is endeavoring to bring man into harmony with Himself and into harmony with God. Incidentally, it is impossible to be in harmony with one without being in harmony with the other. This is the oneness for which Jesus was praying. It is God's purpose to integrate men so that they will not be at cross purposes with themselves or with the universe.

Sin destroys that oneness. It splits the personality. It makes a man double-minded and double-tongued. Sin and selfishness take a man apart and make him double hearted. When a person acts foolishly or erratically, someone says, "Be yourself." Gladly would he be himself if he knew which self, but he is being pulled this way and that way.

The madmen of Gadara are good illustrations. Jesus calmed the sea and stepped out on the sand at Gadara, only to meet these madmen who lived in the tombs. Jesus asked, "What is thy name?" They answered, "Legion: for we are many." Sin and Satan had taken them apart. There was no oneness; they were many. Jesus restored unity and peace to their lives.

The Savior prayed: "That they all may be one; as Thou, Father, art in Me, and I in Thee.... That they may be one, even as We are one." Verses 21, 22. Jesus was completely integrated-at one with Himself and with His Father. In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage."-The Desire of Ages, Page 330.

How different were the disciples! Christ had awakened in them a sense of need, and they thought they had surrendered and found oneness. Yet they were, as yet, unlike Him. Peter denied Him; Thomas doubted Him. They all misunderstood His mission.

Peter could take men apart; he cut off the ear of the high priest's servant. How like him we are! We do not use the sword, but we cut with our sharp tongue. Peter could talk big; but when the crucial moment came, he with the other disciples ran away.

After the disciples came to know Jesus inwardly, they could say with Paul, "For it is God which works in you both to will and to do of His good pleasure." Philippians 2:13. God in us gives oneness. This is unity, for Christ does not work at cross purposes with Himself.

There are many persons today who know Jesus only as the historical Christ; they remain unacquainted with Him, for they do not abide in Him. Paul describes his own condition before he became acquainted with Him inwardly. He wrote: "For the good that I would I do not: but the evil which I would not, that I do." Romans 7:19. Later Paul's acquaintance with Christ grew into an abiding oneness. Then Paul could write: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death!" Romans 8:2. When Paul found this oneness, he ceased to be pulled apart. He now had one ambition, one will, one intent. In this experience he said: "This one thing I do." Philippians 3:13. While temptations were not gone ' yet the conflicting selves had been made one in Jesus Christ. Not until we can say with Paul, "Not I, but Christ," will we find that oneness and be rid of sin.

Sin is the opposite of oneness; it is disintegration. The victory over this disintegration is found only in the presence of Jesus. Victory is not in the abstract, but in the concrete-the personified. Victory is oneness with Jesus, and oneness with Him brings all other blessings. No wonder Jesus wanted His disciples to know and have this experience.

When we have oneness with a friend, we have sweet counsel together-words of joy and love, similar likes and dislikes. These are the results of oneness.

Jesus finds us, and we find Him. What is the result? We have love, joy, peace, goodness, and oneness.

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What has happened? He has taken away our selfishness by His humility. He has imparted to us His divine nature and oneness. "Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

This experience does not depend upon emotions. There is nothing wrong with having emotions, but they should not guide the thinking. It is possible to feel right and not be right. It is apparent that Jesus felt separated even while He was one with the Father, but the actual oneness produced a deeper joy than mere emotions.

How did Christ propose to bring about this oneness in His disciples? It was to be by His Holy Spirit. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth.... He shall glorify Me [Christ]: for He shall receive of Mine, and shall show it unto you." John 16:13, 14.

Jesus prayed the prayer for oneness, not only for the disciples, but for us. When we consent for God to give us oneness, there are three steps we must take:

1. We must be convinced that the experience is possible. We must be convinced that God has oneness to give.

2. We must surrender ourselves to be possessed. God made us, and He is the only One who can tune our hearts to oneness. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

3. We must believe that God has taken possession, whether we feel like it or not. It is not because of how one feels about it, but because God says it is true, that we claim the promise.

How do I receive this oneness? Simply by saying, "Dear Father, here I am. I have never amounted to anything, and never will unless You take me and give me oneness. Will you take me?" Then in the silence of that mystic companionship, Jesus will whisper, "Him that comes to Me I will in no wise cast out." John 6:37.

Then the heart, bursting with gratitude, cries out: "Thank you, Father; thank You." What happened? I don't know. How did it happen? I cannot tell. I only know that Jesus and I now walk together. His prayer and benediction after the Last Supper have been answered for me, and we have sweet counsel together. He has given me oneness, and now I confidently look forward to the fulfillment of the last part of that benediction: "Father, I will that they also, whom Thou has given Me, be with Me where I am." John 17:24.

For further reading see *The Desire of Ages*, page 680.

ONE SHEPHERD AND ONEFOLD

THE Good Shepherd was about to be invested with the insignia of His shepherd hood-the right to be Ira shepherd. What an investiture, and what a price!

True, as God, He had shepherded His own through ages past-in Egypt, in Babylon, and in Canaan. He had never forsaken them, although they had often forgotten Him. He had visited them in Egypt and brought them out with much substance. He had fought against their adversaries and delivered them at the Red Sea. He fed them with manna and brought water out of the rock for them and their children. Often He tried to shepherd His wandering sheep; yet His attempts were many times spurned, and He would voice a heartbroken lament, "What could have been done more . . . that I have not done?" Isaiah 5:4.

He rebuked kings for their sake. He delivered the faithful from the fiery furnace and the mouth of lions, and brought them again to their own land that flowed with milk and honey. Many were ungrateful for all His kindness and they spurned His offer of love and salvation. However, there were always some who loved Him, and this warmed His heart. Adam had repented, and Abel had been true even to death. There were Enoch, Noah, Abraham, and David-God loved them and promised them a place in His kingdom if they were faithful.

David knew of the Eternal's love, and in spite of his mistakes he had written the Shepherd Psalm. Only the Great Shepherd could have dictated it, and only a shepherd could have transcribed it with such feeling. The song has never lost its tender, poignant beauty, even when given a free translation in Indian sign language.

"The Great Father above a Shepherd Chief is. I am His, and with Him I want not.

"He throws out to me a rope, Ad the name of the rope is love, and He draws me, and He draws me, and He draws me to where the grass is green and the water is not dangerous. And I eat and lie down satisfied.

"Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

"Sometime, it may be very soon, it may be longer, it may be a long, long time. He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between those mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterward He gives me a staff to lean on.

"He spreads a table before me with all kinds of food. He puts His hand upon my head, and all the 'tired' is gone. My cup He fills till it runs over.

"What I tell you is true; I lie not. These roads that are away ahead will stay with me through this life, and afterward I will go to live in the 'big tepee' and sit down with the Shepherd Chief forever."

Besides David, there were many others along the way who brought the Good Shepherd cheer because of their understanding. At last the time came for Him to bring His wandering sheep into one fold. Jesus came to be one of them, and He died for all of them. He shepherded them with His love, He healed the sick, raised the dead, opened the eyes of the blind, made the lame to walk, bound up the broken hearts, and delivered from prison those who were bound. Few understood or appreciated His love. He wept over Jerusalem, and unburdened Himself in a

That They May Be One

heartbroken soliloquy:

"O Jerusalem, Jerusalem, thou that killed the prophets, and stoned them which are sent unto thee, how often would I have gathered thy children together, . . . and you would not! Behold, your house is left unto you desolate." Matthew 23:37, 38.

Now His earthly shepherding is nearly done. He saved His few last hours for His favored friends. He was with His disciples in the upper room where He washed their feet and ate the Passover. He, like every physician, pastor, or shepherd, gave of Himself.

His greatest grief is not the physical suffering He faces, but in the lack of understanding He meets. These of His own intimate shepherding do not yet understand His mission. One will betray Him, another will deny Him, and all will forsake Him. To be misunderstood by His own is the bitterest disappointment of all.

Tonight He drinks with them the fruit of the vine. He will not drink of it again until He drinks it with them in His coming kingdom.

"And when they had sung an hymn, they went out into the Mount of Olives." Mark 14:26. As they walked together, Jesus began to say to them, "All you shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered." Verse 27. At that time He must have been thinking of Zechariah's prophecy, "Awake, O sword, against my shepherd, and against the man that is my fellow, said the Lord of hosts: smite the shepherd, and the sheep shall be scattered." Zechariah 13:7. All this was a part of His investiture as the Shepherd. Of course He must gather the scattered sheep, but first He must engrave them "upon the palms" of His hands. Isaiah 49:16. In spite of the immediate prospects, by faith He sees beyond the bitter cup and says, "After that I am risen, I will go before you into Galilee." Mark 14:28. Always there was the goal of going before His sheep. This will be true in the new kingdom He is preparing, for John wrote that the saints "follow the Lamb whither so ever He goes." Revelation 14:4. What a joy that eternal gathering will be!

On that last gathering day, the Shepherd will be there with the marks of His sacrifice in His side and on the palms of His hands. Then He will again drink of the fruit of the vine, not only with His disciples but with the saints of all ages. At that great supper I imagine there will be a request program of songs, the like of which no congregation has ever heard. There will be the anthem the angel choir sang when the world was created. David will sing one of his great songs, perhaps the Shepherd Psalm. We'll want to hear the song Miriam sang when she led the Israelites after their deliverance at the Red Sea. Then all will want to hear the song the angels sang for the shepherds the night Jesus was born in Bethlehem. I will want to hear the songs Paul and Silas sang that shook the jail apart at Philippi. Of course Jesus and His disciples will have to sing the hymn of praise they sang before they left the upper room.

Haven't you ever wondered about that great supper? All of the universe will be interested, but how can they all be present? I used to think that scene would be broadcast; but now I believe it will be telecast in a fashion beyond our most vivid imagination. Can't you hear Gabriel announcing, "This is heaven. You have just heard the songs and seen the singers of ages past. Now our guests from earth will sing the song of Moses and the Lamb." What a moment! What a divine telecast! And what a song! All the universe will lend an eager ear.

And then I can hear Gabriel again say: "For our final number on this program, the Great Shepherd, who paid such a price for His investiture, the Lord Jesus Christ, the King of kings, will sing." How attentive that audience will be!

Has my imagination gone awry? No! Let's read about that song in Zephaniah 3:17: "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee With joy; He will rest in His love, He will joy over thee with singing." Yes, He sings a song of thanksgiving for those who believed in Him and who have come to be with Him. This is the day for which He has looked. This is the day He promised in the upper room. He raises the glass to drink again of the fruit of the vine. He stands there with His scars, the insignia of His shepherd hood. His shepherd's work has been accomplished; His sheep have received the atonement—they are one. How can He keep from singing? He sees the travail of His soul and is satisfied. Isaiah 53:11. His prayer is answered. There is one fold, one Shepherd, and His sheep are one-eternally.