

# The Berean Christadelphian

*A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.*

**Edited and Published by:**  
**G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada**

*“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed.”—Acts 17: 11.*

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**CHRIST IS COMING AND WILL REIGN ON EARTH**

# *The Berean Christadelphian*

Please send all communications and manuscripts to the Editor—

G. A. Gibson, 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

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## EDITORIAL

### “I Will Be Sanctified”

When a person travels by automobile, he is constantly aware of danger signals that appear along the highways by which he is warned regarding steep hills, narrow bridges, rough roads and many other hazards that lie in his path. If he is a cautious driver, he will exercise good judgment by observing these signs and thereby protect himself from injury, or even death. Statistics, that are published frequently, show that there are a great many drivers who pay little, or no attention, to these warning signs, and thereby suffer a just retribution.

Reflecting upon these things in the light of the scriptural principle of "First that which is natural, and afterward that which is spiritual," one cannot fail to see the force of the apostle's words when he said (Heb. 2:1-2)—

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?"

If there should be any difficulty in identifying what the apostle was referring to when he said "the word spoken by angels," our minds can be set at ease by turning to the words of Stephen when he stood before the council and said, "Who have received the Law by the disposition of angels;" or as we read in Gal. 3:19, "The Law was ordained—or instituted—by angels."

The unyielding, or inflexible, character of the Law is well known to Bible readers. Paul speaks of it as "a ministration of death," and Peter, "a yoke which neither our fathers nor we were able to bear." Because "*every transgression and disobedience received a just recompense of reward,*" and the things relating to them are a part of that which was written for our instruction, it is our urgent duty to familiarize ourselves with the written Word.

One of the first examples to produce a vivid impression upon our minds is that of a man who was found gathering sticks on the sabbath day. This seems to be a comparatively harmless act, and one that might well be overlooked in human affairs, and perhaps might be. But *we are dealing with divine*

*matters*—not human—therefore we must search out and understand what God requires of man. In this case, the Lord said,

**"The man shall be surely put to death:** all the congregation shall stone him with stones without the camp.

"And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses"—Num. 15:35-36.

On the face of it, this looks like a rigorously severe penalty, and *so it is*. But we must remember that it is part of the Mosaic administration which Israel had accepted at Sinai when they said:

"All that the Lord hath spoken, we will do"—Ex. 19:8.

Among the things spoken, was the sabbath law, the terms of which were not ambiguous. They were *clear and unmistakable*—

"Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people"—Ex. 31:14.

Therefore it was not a question of *degree*. The Law had been broken, and the lawbreaker must abide by the statutory provisions.

During the administration of the Law, there were numerous instances where severe penalties were imposed on those who either disregarded the commandments, or deliberately disobeyed them. There is none more strikingly noticeable than that of Nadab and Abihu. From among the people of Israel, Aaron and his four sons were selected to minister unto God in the priests' office. Their consecration, the clothing they were to wear, and their various duties are all recorded in elaborate detail. One of the chief duties assigned to them was the burning of sweet incense which had been compounded according to an exacting formula. The regulations regarding the altar of incense were that—

"When Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.

**"Ye shall offer no strange incense thereon" (Ex. 30:8-9).**

The violation of this commandment met with swift retribution—

"Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded not.

"And there went out fire from the Lord, and devoured them, and they died before the Lord"—Lev. 10:1, 2.

We should have no difficulty in discerning why this was left on record, for it is one of the most prominent features of God's dealings with man, and is comprehended in Moses' comment:

"This is it that the Lord spake, saying, **I will be sanctified in them that come nigh Me**, and before all the people I will be glorified"—Lev. 10:3.

Shortly before those momentous and unequalled transactions at Mount Sinai, Israel experienced their first war when Amalek came out against them in the wilderness. After Israel had defeated them under the leadership of Joshua, God said to Moses:

"Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven"—Ex. 17:14.

We pass on quickly, covering a period of about 400 years, and find ourselves in the company of Samuel and Israel's first king, Saul. At this stage in their history, God is about to fulfil His prophecy through Moses, and He instructs Saul to—

"Go and smite Amalek, and utterly destroy all that they have, and spare them not"  
—1 Sam. 15:3.

But Saul disobeyed and spared Agag, and the best of the sheep and oxen. The next morning, Saul met Samuel and said he had—

". . . performed the commandment of the Lord, but the people spared the best of the flocks to sacrifice unto the Lord thy God."

Samuel's response is extremely notable—

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.  
"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."  
—1 Sam. 15:22-23.

The downfall of Saul is a lesson to be absorbed and heeded by all who hope to be in the Kingdom of God.

In the first chapter of the letter to the Hebrews, the apostle shows the greatness of the angels, and the character of their work, and reminds us that "the word spoken by them was stedfast, or firm." But he also shows that *we are dealing with one greater than the angels*, and we must be doubly careful, submissively attentive, and obediently watchful. Therefore, he entreats,

"How shall we escape if we neglect so great salvation?"

There is only one way by which we shall escape, and that is by *giving the more earnest heed to the things we have heard*, or as Paul expresses it in another place,

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord"—1 Cor. 15:58.

If we continue so doing—putting on the whole armor of God, pressing toward the mark for the prize of the high calling of God in Christ Jesus, being grounded and settled in the faith, being knit together in love, holding fast the faithful Word with confidence and rejoicing, esteeming the reproach of Christ greater riches than the treasures of this world—we *shall* attain unto "so great a salvation."

But, if we offer God the truth which has been mutilated with error, either openly or held in reservation; or if we present to Him our lives which have been saturated with the pleasures of the world, or deeply involved with aliens in social clubs and "cultural" societies, *we shall, in effect, be offering strange fire* which, in the day of the manifestation of Jesus Anointed, will react upon us as it did with Nadab and Abihu, and we shall be punished by exclusion from the presence of the Lord, and from the glory of His power.  
—Editor.

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## "The Israel of God"

*By brother John Thomas*

### PART TWO

We have shown what it is to get into Jesus Christ; and we proceed to remark, that no one can get into him without being the subject of "*The Faith*;" for Paul says,

"Ye are all the Sons of the Deity in the Anointed Jesus, **through the Faith.**"

—and he tells us, that there is "*One Faith*," and not two or more; and that without this Faith "it is impossible to please God." It is evident, then, that those Satanists in Smyrna, and in Philadelphia, "who say they are Jews," but who had either not embraced the Faith, or having embraced it, had, afterwards, made it void by their traditions, or had denied it in any way, "are not Jews, but do lie;" they were not in Christ Jesus, nor he in them by faith, and therefore, whatever their pretensions, they were not Christians.

"*Through the Faith*," then, Gentiles become "Jews;" and natural Hebrews become "Israelites indeed." "*Through the Faith*" expressed in "the Obedience of Faith," men and women get into Christ; and in getting in become citizens of "*the Polity of the Israel*," to be planted as "*the Wood of the Life*" in the Paradise of the Elohim, where it will flourish unfadingly during the Olahm.

"The Polity (*ho politeia*) of the Israel"—styled in the English Version, "the Commonwealth of Israel," is at present in the formative state—Eph. 2:12. It is being formed by the process of "taking out a people from the nations for the Name"—Acts 15:14. This Name is the Polity; and when the Gospel of the Kingdom preached has separated all required for the purposes of God, the Name, or Polity, will be complete; and, as it is a *Hebrew* Polity, by which the Jewish nation, and all other nations, are to be governed, all who share in its Commonwealth, must become "Inward Jews," or "Israelites indeed"—Phil. 3:20, where Paul says,

"Our **politeuma** subsists in heavens, out of which also we wait for the deliverer, the Lord Jesus Anointed."

The citizenship begins there, by true believers on earth being immersed into him now in heavens at the right hand of Power.

But *the Land-Covenant requires that all the members of this Divine Polity be circumcised.* When the Millennial Sanctuary is set up in the Holy Oblation of Paradise, the law is, that—

"No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My Sanctuary of any stranger that is among the children of Israel"—Eze. 44:9.

This is the principle—*there must be circumcision.* Israel and foreigners that come to sojourn there, must be circumcised in heart and flesh.

"And the uncircumcised man child, whose flesh is not circumcised, that soul shall be cut off from his people; he hath broken My Covenant"—Gen. 17:14.

Circumcision is therefore indispensable. Now females partook of the circumcision of their fathers, even as Levi before he was born paid tithes to Melchizedec, being, as it were, in the loins of Abraham: so after a like arrangement, "the Bride, the Lamb's wife," springing as Eve from the side of Adam, *partakes of the circumcision of Jesus' flesh*; and does no more therefore need to be circumcised individually in the flesh of their persons, than the female half of Abraham's posterity.

This necessity being thus obviated (yet circumcision being indispensable), it is evident that the members of the Divine Polity of Israel must be the subjects of "the circumcision of the heart." There is no other alternative—circumcised of flesh by imputation; and circumcised of heart through the faith. Paul says to the saints:

"We are the circumcision, who worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

The Saints, then, are "the Circumcision" in the *true spiritual import of the institution*, and not the rejectors of Jesus, or those who are too ignorant from whatever cause, to get into him.

But in the primitive institution, there is a *putting off of flesh*—a bloody cutting off, which makes it a covenant, or *berith*. When, therefore, true believers—that is, believers of The Truth, are circumcised, there must be in their case "a putting off of the flesh." This is actually so, as expounded in the words of Paul, who says—

"In Christ ye are circumcised with the circumcision made without hands, **in putting off the BODY OF THE SINS of the flesh** by the circumcision of the Christ."

That is, when Jesus was circumcised on the eighth day according to the Law, the flesh cut off from his person was representative of the flesh and its lusts which were to be put off by all who should be constituted the righteousness of God in him—who should put off their sins, and afterwards, put off their flesh, as he had done in its transformation into Holy Spirit Nature.

All the sins of a man, previous to his putting on Christ, in their totality, are styled "a body;" and as they result from the uncontrolled operation of the inherent lusts of the flesh, the embodiment is styled, "the body of the sins of the flesh"—"the old sins"—"the Old Man, which is corrupt, according to the deceitful lusts"—"the Old Man with his deeds" (Col. 3:9; Eph. 4:22).

Now this Body of Sin must be crucified, that it may be circumcised, or cut off, even unto death; and there is nothing that can do this but "the Truth as it is in Jesus" heartily believed and obeyed. *When this is intelligently and heartily received, it works a thorough and complete transformation of the man.* His eyes are opened, he is turned from ignorance to knowledge, and from the power of Satan to God. The lust of the flesh, the lust of the eyes, and the pride of life, are put to death; and he lives for a better, higher and nobler state of being.

Thus prepared in heart and understanding, he is ready for circumcision. Not as the "*Concision*" would prescribe, who first immersed, and then circumcised the flesh of their dupes; nor as the Anticipation of after times, who teach that water-sprinkling came in the room of circumcision: but in the way the apostle indicates,

"Ye are circumcised in putting off the body of the sins of the flesh in the circumcision of the Christ, buried with him in the immersion; with whom also ye are risen through the faith of the energy of the Deity Who raised him from among the dead: and ye being dead in your trespasses, and in the foreskin of your flesh, he hath made alive together with him, **having forgiven you all trespasses**"—Col. 2:12.

Hence to be circumcised with the true circumcision is for a genuine believer of the Truth "as it is in Jesus," to be "immersed for the Name of Jesus Anointed into a remission of sins"—Acts 2:38. Such a circumcised believer is *in Christ*, and being "in him" is an Inward Jew; in other words, *a Christian*.

In Smyrna, then, and Philadelphia, there were Satanists, who said they were Jews—that is, Christians; but, saith the Spirit, "*They are not, but do lie.*" The world is full of such to this day. Their "names and denominations" are Legion. "They say they are Christians, but are not, but do lie." They are water-sprinkled Nikolaitans, and nothing more; uncircumcised Gentiles of the unmeasured outer court, which is theirs; in which also they tread under foot the Holy City during forty and two months—Rev. 11:2.

Our contemporaries, who say they are Christians, are ignorant of God, are destitute of the Faith, and without even the form of baptism. Neither sprinkling, pouring, nor immersion, came in the room of circumcision. Immersion, the only true action of the "*one baptism*," is not a substitute; but the means by which the believer of the Truth gets at, and partakes of, the circumcision of Christ. If a man be ignorant of the Truth, all the dipping and sprinkling in the world cannot circumcise him; and without "circumcision of heart in spirit," he can have no part in the Paradise of the Elohim.

Lastly, upon this point we remark, that for an unqualified man to affirm that he is an apocalyptic Jew, or, by interpretation, a Christian, is "*blasphemy*." This is manifest from the Spirit's words:

"I know the **blasphemy** of them who say they are Jews, and are not."

"Blasphemy" is from the Greek, and signifies "defamatory, calumnious, abusive language." To blaspheme is to hurt one's good name, to speak ill, or to the prejudice, of one. The Blasphemy of saying we are Jews, when not, is defamatory and injurious to the Name of Christ. For men to affirm that they are Christ's, when they are not, is to injure the reputation of Christ with those who believe it, and to impede the progress of the Truth. Thus, when men say they are Christians, but are really nothing else than Judaizers of the Concision, Gnostics, and sprinklers of the Anticision, or Nikolaitans all, they are blasphemers; for in proportion as their criminal foolishness rises in public estimation, "the Truth as it is in Jesus" falls, and becomes the subject of ridicule and contempt.

This is the relative position of things at the present time. All ranks, orders, and degrees of the clergy of the Nikolaitan Names and Denominations can stand up before the world and utter the most ridiculous and wicked blasphemies, which their flocks receive with all-satisfied and pietistic grimace.

They can take a crying baby, and sprinkling water into its face, tell their audiences, with a grave countenance, that they thus baptize it by Divine Authority for its regeneration and membership in the church of Christ, and that, this sorcery accomplished, it is a Christian. If shortly after, it dies, they "preach its funeral," and tell their deluded followers that its "precious immortal soul has gone to glory," and is now one of the angels around the throne!

This, and much more of the same sort, they retail as religious consolation to a deluded world, which responds in tuneful and glorious instrumental and vocal harmony, "Glory, hallelujah!" while the annunciation of the Gospel of the Kingdom would either be submerged in shouts of ribaldry, or met with the imprecations of infuriated pietism.

Shall it stand on record, that it is blasphemy for one to say he is a Jew, when he is not; and that all these unscriptural and antichristian traditions are *not blasphemy*? Truth and candor forbid it; and therefore, with our loudest voice we say, "He that hath an ear let him hearken to what the Spirit saith" to the Smyrneans, who in effect proclaims, that the darling pietism of "the religious world" is mere bald, unmitigated blasphemy!

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## Request to Correspondents

Please send all communications except subscriptions to the Editor. It is much more convenient for typesetting if articles and ecclesial news are double-spaced and on one side of the paper.

(We are always glad to receive material to be considered for insertion. Contributors will realize that for various reasons not all that is submitted can be used—this is always a difficult problem in editing a magazine and the editor must just do the best he can. He asks your forbearance and understanding. It will lighten his work if you keep copies, rather than request return of material.)

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### FREE MASONRY AND THE TRUTH

Free masonry is an institution of the world in the strictest sense of the phrase. It represents the "friendship of the world" more directly than almost any other contrivance of unjustified man, and offers that friendship distinctly on the basis of the flesh.

As such, it is a profession **incompatible with the brotherhood of Christ**, which has the doing of the will of God for its foundation, and which distinctly enjoins on its subjects that they **COME OUT FROM THE WORLD** (2 Cor. 6:17), and love it not (1 John 2:15), because the "friendship of the world is ENMITY WITH GOD" (James 4:4), and that "If any man love the world, the love of the Father is not in him" (1 John 2:15).

A faithful Christadelphian would not join the Masons; and if a Mason, he would resign his connection with the fraternity.—**Bro. Roberts, 1897.**

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David says, "I am a companion of all them that fear thee, and of them that keep thy precepts." Is this a description that applies to us and our companions?—**Christadelphian, 1908.**

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## "The New Covenant in My Blood"

*By brother Robert Roberts*

When Jesus instituted the memorial supper which we have met this morning to observe, he was surrounded by his disciples in an upper room in Jerusalem, where he had met them by appointment to keep the feast of the Passover. That feast was part of the Mosaic appointments. The meeting was on the basis of the Law of Moses; for Jesus and the disciples were all Jews, born and bred under that Law, which had been in force for 1,400 years.

*It was the last time they met together on that foundation, but not the last time they will eat the Passover together, for he said—*

"With desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof until it, be fulfilled in the kingdom of God."

The feast had been observed on countless previous occasions, and with an ostentation not to be found in that upper room among those quiet thirteen men; but *never had there been such a momentous celebration of it*. The whole Law, of which the Passover was a part, was converging for its finish in the one sorrowful man who was the center of that group—

"Christ our Passover, sacrificed for us . . ."  
—was about to absorb in himself the significance of all that Israel had observed for ages in obedience to the Law of Moses, and therefore of the Passover which he was now about to eat for the last time as a mortal son of Abraham.

The Passover was instituted on the eve of Israel's deliverance from Egypt. It was not merely a *celebration* of deliverance, but a *means* of it, which it is well to bear in mind in judging of its fulfilment in Christ. The angel of Jehovah was about to pass through the land for the purpose of destroying the first born in every Egyptian house, that the Egyptians might be made to consent to Israel's departure.

But there was a possibility that this destroying visitation might extend to the houses of the Hebrews as well. To avert this possibility (we need not stay to inquire in what way), every family in Israel were required to slay a lamb, sprinkle its blood on the door post, and eat its flesh before the morning. The destroying angel seeing the sprinkled blood would *pass over* the household so protected, for which reason it was called "Passover," as we know. Afterwards Israel were to keep the same Passover in their generations, in celebration of their deliverance, first from the destroying angel and next from the Egyptians.

Before the sacrifice of "Christ our Passover," we have here himself eating the Passover with his disciples, in token of the fact that *he was involved with them in all their woes*, from which his own blood—the blood of the anti-typical Passover—would deliver them all, for though it harmonizes not with orthodox conceptions of the sacrifice of Christ, it is the *truth* that the—

"God of peace brought again from the dead our Lord Jesus, the great shepherd of the sheep, **through the blood of the everlasting covenant**" (Heb. 13:20).

The passover was a *memorial* of the deliverance effected in Egypt, and a typical *foreshadowing* of the deliverance to be effected in Christ. It looked back, and it looked forward. In both, Jesus was concerned. As the "son of David, the son of Abraham" (Matt. 1:1), he was as much interested retrospectively in the Egyptian deliverance as his disciples, who were to be considered as having come out of Egypt in their fathers. As the son of Mary, partaking of their common sin-caused mortality (for death entered into the world by sin—Rom. 5:12), *he stood in as much need as they of that redemption from death*, which he finally attained through the shedding of his own blood, as the anti-typical lamb of Jehovah's passover—(Heb. 9:12—omit italic "for us"; also 5:7).

Where he differed was in the *mental state* resulting from the fact that God was his Father in the generative sense. He was God's well-beloved son, in whom God was well pleased, because he abode in His commandments, and did always those things that were pleasing unto Him—John 15:10; 8:29.

He also differed in the *Father's abiding presence*, in the fulness of the Spirit in the vessel so prepared. He was the Father's human manifestation in the midst of Israel for the purpose of laying the foundation of human salvation in harmony with the principle of the Father's supremacy which required—in the blood-shedding of such as partake of human mortality—the *declaration of the Father's righteousness* as the basis of the remission of sin unto life eternal to those recognizing and submitting to it. This work was accomplished in his death and resurrection, by which he became—

". . . the first begotten of the dead" (Rev. 1:5).  
—and the Name by investiture with which men may be saved—

"The only name given under heaven for this purpose (Acts 4:12).

When Jesus observed the Passover, the time was at hand for his own offering up by which the significance of the typical feast would be superseded. He, therefore, takes occasion to appoint another institution by which the anti-typical accomplishment itself would be kept before the minds of believers "*until he come.*" Beautifully enough, he finds the elements of the new type in those of the old, for both had their ultimate significance in the same thing. He took bread from the remains of the Passover feast and broke it and said,

"This is my body which is given for you: this do in remembrance of me."

This saying, which must have been enigmatical to the disciples at the time of its utterance, was illustrated on the following day, when Jesus surrendered himself to the cross on which his body was cruelly and publicly impaled, underneath an accusation which was no disgrace, but the utterance of the simple truth:

"This is Jesus, the King of the Jews."

This agonising Tragedy, so far as the human aspect of it was concerned was the Divinely-arranged *public condemnation of sin in the flesh*—the declaration of the righteousness of God in the offering of the body of Jesus once for all—a body which was at once the condemned nature of Adam and the sinless Son of God, in whose death the righteous law of God had its execution, and in whose resurrection, the perfect righteousness of Jesus had its vindication; and by which double event, a man was provided through whom came the resurrection of the dead without any nullification of any of the ways of God.

All this was involved in the words of Jesus,

"This is my body given for you."

The whole arrangement was "for (or on account of) those who shall be saved," but of course *included in its operation Jesus himself*, who is the "first-born among many brethren" (Rom. 8:29). By his accepted offering, all are sanctified who come unto God through him, confessing their sins, humbling themselves in the obedience of baptism which ceremonially introduces them to the death of Christ.

The same glorious lesson comes out with equal clearness in connection with the *cup*, which he took after the bread, saying—

"Take this cup and divide it among yourselves . . . this cup is the New Covenant in my blood, shed for the remission of the sins of many."

If this must have been a strange saying to the disciples at the time of its utterance, it did not remain so, for it was the topic of conversation after his resurrection. And it is not strange to those in our day who scripturally understand the Truth, for it has been the subject of exposition in the apostolic writings.

But put it to the common run of Christians: "The New Testament (or *Covenant*) in my blood." What understanding have they of its meaning? Ask them a plainer question: What *is* the New Covenant? What are the "covenants of promise" to which believers are no longer strangers? (Eph. 2:12). What are the promises made unto the fathers which Christ came to confirm? (Rom. 15:8).

To these questions there is no response on the part of the common run of Christians, or on the part of their teachers, the so-called "Rev." gentlemen of all denominations. If the new covenant itself is not known, how can its relations in the blood of Christ be discerned?

We have learnt from the Scriptures what the "New Covenant" is. Its name, as the *New Covenant*, involves an allusion to the *old* one that was established at Sinai when God, by the hands of Moses, promised to bless Israel in the land to which they were going, on condition of obedience; and Israel, on their part, undertook to submit to whatever was required of them.

This old contract, or agreement, or covenant (ratified by the sprinkling of the blood of sacrificial animals), pronounced a curse on every one who should not observe its obligations in every particular; and these were very numerous and entered into every relation of life. Such a rigid and absolute observance being impossible in the infirmity of human nature, Peter styles it—

"A yoke which neither we nor our fathers were able to bear."

No one rendered the exact obedience it required but Christ. It served its purpose however. *God did not make a mistake in appointing it.* It was "a schoolmaster:" it established the *first principles of godliness* in the midst of Israel, namely, that obedience to God was the first law of human well-being, and that man was unable to bless himself. Still, so far as practical results were concerned, it cursed all who had to do with it, since none but Christ could fulfil its requirements in the perfect manner required.

This old curse-bringing covenant was about to be done away when Christ ate the Passover for the last time with his disciples. It was about to be done away in him by his dying under it after having perfectly obeyed it, and rising again from the dead because of his righteousness under it; and in him, thus triumphant over the Old Covenant, the New Covenant was to be established and offered—a covenant, says Paul—

". . . established upon better promises (Heb. 8:6).  
These promises, he styles—

"The promises made to the fathers."

What these are we have learnt. They are contained in the writings of Moses and the Prophets. They are promises of future blessedness on earth to Abraham and his seed (Gal, 3:16)—a blessedness connected with the *inheritance of the land of promise* and involving the *bestowal of everlasting life*.

The New Covenant is based upon these. It is a more beneficial covenant than the old. It is an agreement that if we have faith in what God has accomplished in Christ, and bring ourselves into connection with it in a humble, loving, obedient disposition, our sins will be forgiven, and we ourselves made heirs of the blessedness promised to Abraham and his seed.

But why should this covenant be offered in *blood*? Why should Jesus, taking the symbolic cup of wine, say—

"This is the New Covenant IN MY BLOOD"?

There is a simple meaning to this, which we shall get at by a few questions. In what character is *blood* brought forward in the Mosaic shadow from which much of the phraseology of the New Covenant is derived? Lev. 17:12-14 answers this question:

"The life of the flesh is in the blood thereof: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement for the soul."

*Blood* then, is sacrificially employed to represent *life*, which it is: for withdraw the blood and you withdraw the life of any creature. If blood represents life, then the shedding of it represents *death*. To pour out the blood of any thing sacrificed, was to cause its death. When a worshipper approached God with blood of a slain animal (having placed his hand on the head of the animal before it was slain), it was a confession that before God, as a sinner, he had no right to live, seeing that "Death is the wages of sin," and that death hath passed upon all men through Adam.

It was in fact a *typical declaration of the righteousness of God*, with which God was pleased to be approached; but only typical, because there was no natural connection between the slain animal and the consequences of sin; consequently—

"The blood of bulls and of goats could not take away sin."

The type pointed to the purpose of Jehovah to provide a perfect declaration of His righteousness in the blood of an actual wearer of the nature condemned in Adam, who should be acceptable to Him in all things, and whose resurrection could therefore follow his blood shedding. This anti-typical lamb, as we know, was the Lord Jesus, who though made in all things like unto his brethren as regards mortality of nature on account of sin, was himself absolutely free from sin in his own character.

Here was the Lamb of God without spot or blemish, and yet a suitable sacrifice in the possession of the very nature which had come under condemnation because of sin in the beginning. In the shedding of his blood, there was a—

". . . declaration of the righteousness of God" (Rom. 3:25-26).

He was not destined to return to dust; it was necessary that his blood should be spilt and that death should follow, as the ceremonial declaration of Jehovah's righteousness in the public condemnation of *sin in the flesh* (Rom. 8:3) as a basis for the offer of free pardon to all who should recognize the declaration, and identify themselves with it, and come unto God with confession and faith in the Name of the crucified Jesus, as the one great sacrifice through which alone man can acceptably approach God.

In view of all these things, it is evident what force there is in the words with which Jesus introduced the memorial cup to the notice of his disciples—

"This is the New Covenant in my blood, shed for the remission of the sins of many."

The New Covenant, or agreement, which ensures coming blessedness to the fallen sons of Adam, is *in the blood of Christ*, and nowhere else.

There can be *no blessedness without covenant*, because, apart from the addition of special covenant on the part of God, Who only has the power to bestow blessedness, we are shut up to what we have by nature, and that is, a *poor mortal body that will wear out in due course and disappear in death*.

And there can be *no covenant without sacrifice*, for so has God willed; and we can no more get past His will in this matter than we can in the constitution of heaven and earth.

And there is *no sacrifice but one* with which we can approach God for covenant, and that is the one great sacrifice accomplished in Christ.

And there is *no way of becoming associated with that sacrifice* but by enlightenment in the Promises on which the Covenant is established, and faith in the blood in which it is offered, and legal contact with that blood in baptism, which is the Divinely-appointed mode of association with the death of Christ.

The root of the whole matter lies first in the *greatness*, and then in the *goodness*, of God. God is a great and dreadful Majesty, to whom the earth and all flesh belong, for He has made them out of His own energy. He is not only great, but He is *holy*, and jealous of His supremacy. He has been disobeyed on earth, and has in consequence given us over to death; and will not be approached by us except in the manner He had appointed.

But He is good, and He will forgive and bestow everlasting life *if we humble ourselves and come to Him in the way appointed*. The way appointed is through the shed-blood of a perfectly righteous wearer of our nature, in whom sin was condemned on our account. He will forgive us if we come in this way; not because that blood shedding pacifies Him or gives Him any thing or pays any

debt—for then it would be no forgiveness—but because *His righteousness is declared, and His prerogative recognized, and our position acknowledged* in accepting the lamb of His appointing.

We endorse and proclaim all these glorious things every time we take this cup into our hands and drink it, and say "Amen!" at the giving of thanks for the—

" . . . New Covenant in Christ's blood shed for the remission of sins."

This breaking of bread signifies our acceptance of God's way, and is a testimony to the world that they have no hope outside of this way.

We find great comfort in that way ourselves, and we would extend that comfort on the right hand and on the left. But we find many obstacles in the imaginations and *high thoughts that exalt themselves against the knowledge of God* (2 Cor. 10:5). We have even earned the bitterest odium it is possible for men to bear—the reputation of being illiberal and uncharitable and narrow minded and bigoted—because we maintain the teaching of Christ and his apostles on this most vital matter.

What can we do but accept the result with resignation? It is a result that has always more or less attended the testimony of the Truth. It is no new thing for "the preaching of the cross" to be productive of offence. Paul speaks of it in his letters. He says the preaching of the cross was—

". . . to the Jews a stumbling block and to the Greeks foolishness."

He accepted the reproach incident to such a situation; he refused to glory in anything save the cross of our Lord Jesus. We are in the best of company when we are in the company of Paul, and we are undoubtedly in his company when we are accused by the modern Greeks (the "scientists" of every grade) of being behind the age and badly informed, and old fogey and sectarian; and by the Jews of being worse than the Christians in the rigidity of our insistence on the original teachings of Christ, and by Christians, of being gloomy retrogressionists, the slaves of a dead letter, and strangers to the "broad life" and "charity" and the "true spirit of the Gospel." To each and all, we can but say,

*"We accept Christ because he rose from the dead: and we accept the apostles; and we challenge you all to deny that the conclusions which we maintain are the teachings of these writings. It would be pleasant to come on to your broad platform and to join in your charitable spirit and to share your freedom from the narrownesses and restraints that undoubtedly hamper the profession of the Gospel, as originally delivered, as regards the present evil world. We should have your pleasant society, and your encouraging recognition, and your advantageous patronage, and your general enjoyment of the broad fields of human culture, and pleasure, and good fellowship.*

*But wherein should we be the gainers in the day when Christ arrives to sweep away the present order of things, and to reorganize affairs in harmony with Divine principles only, and to give glorious place in his house to those only who do the will of his Father, as written in His revealed Word of truth?"*

We should have a poor staff to lean on, in a respectable world which will then dissolve in terror before his face. NO: we have made Christ our portion, and for better or worse, we will accept the isolation and the odium that result from the consequential exclusiveness, confident that experience, shortly to be apparent, will justify an uncompromising adherence to the written Word as the only enlightened policy that can be pursued.

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## **No Peace without Purity**

Search the Scriptures and see if the thoughts in these paragraphs are in harmony with the Truth. If so, then search thine own heart and see if thou art in harmony therewith.

The Truth can beget and bring forth only love and obedience in and from the heart, if permitted to do its perfect work. False views may abide in an ecclesia under concealment, but no ecclesia can harbor them when once they become known, or are open, without becoming a partaker therewith.

The Lord is the cleanser of his own Household, it is true, but it is in the matter of secret sins and doctrines and personal character, since the ecclesia must purge itself of OPEN sins whether in doctrine or practice; for if the ecclesia fails to purge itself thereof, it is living in sin before the Lord. Whoever sees his brother walking in sinful ways and hideth the matter in his heart, hath sin lying at the door of his own heart.

**The character formed in this life must be in complete harmony with the order of things in the eternal world**, else unalloyed love and joy and peace could not fill the heart and mind in the presence of a pure God. The Lord looks at the heart, and the heart that is right in His sight can rejoice before Him; for—

**"A broken and contrite heart the Lord will not despise."**

—since He—

**". . . looks to him who is poor, and of a contrite spirit, and trembleth at His Word"**

**(Isa. 66:2).**

There can be no contrition of heart where chastisement is not patiently borne, and evil ways forsaken. Whoever rebels at the chastisement of the Lord may well tremble when called to the judgment of His Household. There can be no ecclesial peace where purity does not precede the peace. There can be no ecclesial purity where the bond of love does not bind every heart with sound doctrine and fellowship.—**Christadelphian, 1892.**

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## **"Filled With All the Fulness of God"**

*"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy"—Jude 24.*

Let us, in this quiet period of meditation together around the Word of God, endeavor to extract, in as full measure as we can, the transcendent comfort and deep spiritual adventure of these wonderful words.

Let us not, like so many, struggle to wring all the meaning and inspiration out of them in an effort to pull them down to our own natural, mundane level of thought and experience. Let us rather let their full impact flood over us and fill us with awe and reverent fear in the contemplation of the marvellous, eternal purpose to which we, by the grace of God, are related.

"Now unto him who is able to present you **FAULTLESS . . .**"

With God all things are possible. The only salvation for the Berean body, and for the Christadelphian movement as a whole, is—by the transforming inspiration of such heavenly promises—to develop generally an exalted frame of mind and habit of thinking that dwells on a far higher plane than the natural mind.

This **MUST** be the *general condition of the membership* if we are to be a part, in our day and generation, of the true, holy Bride of Christ developed through the travail of the ages. Otherwise we are, as a body, just deceiving ourselves—pretending to be completely different from all the rest of the perishing world, when actually we are not.

"The natural man receiveth not the things of the Spirit of God . . . He that is spiritual discerneth all things . . . **We have the mind of Christ.**"

Here is the key. On this we stand or fall. "*We have the mind of Christ.*" There is no use just trying to talk people out of various foolish, worldly things—alien associations, following worldly sports, television, smoking, the literature, entertainments, activities and unclean habits of the heathen world around us.

The glorious Gospel of God is a positive, not a negative, thing. If we are to have any justification for separate existence as a body from the various Christadelphian sects and the world around us, we must generally develop and inhabit a spiritual plane of thought that will make an indulgence in godless habits and empty pastimes utterly unthinkable to us.

If we do not set ourselves to strive to attain to this general condition as a body, we might just as well give up the struggle and drift down the broad and easy way with the rest. "*We have the mind of Christ,*" says Paul—the fervent, devoted, spiritual viewpoint that Christ had. *Can we say it with him?*

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

Are we boldly taking advantage of the ecstasy of these glorious, heavenly things? Or are we blindly endeavoring to be content with natural poverty and gloom while within reach of unsuspected, limitless spiritual riches and light? Are we vainly, frustratingly laboring to lift ourselves by inches, when we could—if we would only believe it possible—be carried away by the Spirit to the limitless heights and grandeur of the "heavenlies in Christ?"

\* \* \*

"God hath chosen us in Christ that we should be holy and without blame before him in love" (Eph. 1:4).

Do we comprehend the testimony of such Scriptures? Do we, in fact, attach any deep meaning to them *at all*? Or do we just dutifully plod over them in our Daily Readings—*wholly oblivious to their stupendous import*?

\* \* \*

"Not of works, lest any man should boast. For we are **His** workmanship, created in Christ Jesus unto good works which God hath ordained that we should walk in them" (Eph. 2:9).

We do nothing of ourselves. Even Jesus himself, who rendered perfect obedience in every respect to his Father's will, said—

"I can of mine own self do nothing" (John 5:30).

But those few who, like him, completely give up their own will and desires, and submit themselves to the Divine Hand, are shaped by God into glorious vessels of beauty and honor—"We are *His workmanship.*"

\* \* \*

"That he might sanctify and cleanse it with the washing of water by the Word: that he might present it to himself a glorious ecclesia, not having spot, or wrinkle, or any such thing, but that it should be **holy and without blemish**" (Eph. 5:27).

Are we afraid to face and analyze the import of these teachings, and to compare ourselves with them? The great purpose of God—and this is a most vital point—the great purpose of God

through Christ is to purify and perfect, *not just in type and shadow and imputation like the purifications of the Law* but in LIVING REALITY.

His eternal purpose is to develop for Himself a glorious community of holiness and spiritual beauty, cleansed from all the unloveliness of the flesh; a community wholly, joyously and unitedly dedicated to "good works"; a community with no other interest in life than the worship and service of God, and the love of the brethren; a community that have put away everything that is of the benighted, perishing world, and who—*not of themselves but by the operation of the mighty power of the Spirit*—can stand exultantly before God HOLY AND BLAMELESS IN LOVE.

Do we, individually and collectively, correspond to this Divine image of the beautiful, sanctified Bride of Christ?

\* \* \*

"That ye might be filled with all the fulness of God" (Eph. 2:19).

*What does it mean?* Surely a more comprehensive and sublime statement could not be made! Consider the magnitude of the thought! "*Filled with all the fulness of God*"!

How all our smallnesses and pettinesses and impatience and foolishness and selfishness and thoughtlessness stand naked and ashamed before it! How mean and sordid does every fleshly thought seem under the brilliant light of its transcendent glory!

What would it do to our characters and our course, of life from moment to moment if we could but keep this glorious conception constantly in the forefront of our minds? We *must* keep these things before our minds. It is only those rare few who make these things their constant meditation who are the subjects of this marvellous Spirit transformation.

\* \* \*

"According to the power that **worketh in us**" (Eph. 3:20).

*IS that power working in us?* ARE we being (as the Spirit through Paul says we must be) gradually changed into the image of Christ, from glory to glory, by the Spirit of the Lord? Do we find ourselves—by this Divine power (for if it is happening it is certainly not of our own natural, evil selves)—gradually becoming gentler, kinder, more patient, more zealous in the service of God, of deeper spiritual understanding, sensing more fully the overpowering beauty and loveliness of the Divine Word, bonded more and more closely to those who are undergoing the same glorious, exciting transformation, freer from the empty foolishness of the natural mind and passing things, more able to detect and overcome the deceptive motions of sin within us, more keenly hungering and thirsting for the spiritual food of the Word of God, more anxious to put away all that is of the world?

If not, *the fault lies with ourselves*. If this Divine power of the Holy Spirit is not working these things in us from day to day, then it is the most important and urgent thing in the world to find out why we are being left out of this great Divine operation, for the time will soon come when the Bride will be assembled in all her beauty of holiness, and if God has not been working in us by His Spirit, *we shall not be there*. James says—

"Draw nigh unto God, and He WILL draw nigh unto you."

It is a definite promise, an absolute guarantee. It is entirely up to us. We draw near to God by conscious, mental effort, by turning the mind and attention and affections toward Him, by constant prayer, by consistent, persevering study of His Word which He has glorified above all His Name, by endeavoring to serve and please Him in all we do, by striving to realize and comprehend the height and depth of His great purpose in Christ.

This latter aspect—the key to the whole—is why it is so *indescribably sad* when some concede defeat and failure before they really begin at all, by saying that parts of God's glorious message to His children are "too deep" for them to *try* to understand.

In all these things we must clearly realize that *natural ability and natural education mean nothing*, that none of our own efforts mean anything—except that it is such efforts that draw God to work within us by the mighty power of His Holy Spirit.

Our feeble and puny efforts to seek Him merely establish the contact. It is the limitless power that flows freely from Him that accomplishes the transforming marvels within us—that all the glory and accomplishment may be clearly of God alone.

\* \* \*

"He gave himself for us that he might purify unto himself a peculiar people, zealous of good works" (Tit. 2:14).

"*Zealous of good works.*" Are we joyously eager and anxious to be about our Father's business, in season and out of season, or do we find that other things draw our desires? Are the opportunities of assembling to strength one another, and to enjoy one another's companionship in the Truth, and to proclaim the way of the Lord—are they looked forward to with thanksgiving and anticipation? Do we avail ourselves of, and enjoy, daily feasts on the Daily Readings? Are the ecclesial activities the center of our lives and of all our planning and arrangements? *Such only* are God's jewels. Such only are the ones in whom this glorious power is working to bring forth spiritual fruit unto life eternal.

\* \* \*

"That ye might be filled with the knowledge of His will in all spiritual understanding . . . fruitful in every good work . . . increasing in the knowledge of God . . . strengthened with all might, according to His glorious power, unto all patience and long-suffering **with joyfulness**" (Col. 1:9-11).

This is a description of the only proper and acceptable condition of the true saints of God. It rests entirely with us whether or not we set ourselves to comply with it. We note particularly the word "*with joyfulness.*" Without that the rest is meaningless and dead. These spiritual characteristics of patience and longsuffering are, in the true Bride, always manifested—not in cold resignation—but, as this passage tells us, in warm, enlightened joyfulness and thanksgiving, based on the consciousness of being the blessed subjects of the operation of the Holy Spirit.

In the true Body of Christ, "patience and longsuffering *with joyfulness*" are primary characteristics, for all members are filled with a fervent mutual love, each conscious of his own natural weakness, and each helpful and forbearing toward the weaknesses of others—but still each keenly realizing and confessing that *there must be a real and progressive "overcoming"* of these things. The promise of life is only "to him that overcometh" by drawing on the great power of God.

\* \* \*

"Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure" (Phil. 2:13).

To the natural mind, this may appear to be a contradiction, but actually it is the beautiful expression of a great Divine mystery. Just how this merger of our efforts and God's power is accomplished we cannot know, but the Scriptures teach us that in some strange and glorious way we are privileged to be "*workers together with God*"—working out our own salvation with fear and trembling, and yet all the while recognizing that the accomplishment of that salvation is wholly God willing and working in us.

What could be more beautiful and inspiring than this triumphant, loving partnership of the pitifully weak and the infinitely strong!

\* \* \*

"The God of peace make you **perfect in every good work** to do His will, WORKING IN YOU that which is well-pleasing in His sight" (Heb. 13:20).

Are we justified in seeking, with childlike simplicity, the marvellous comfort and consolation that a full, literal acceptance of this verse affords—*and never resting till we find it*?

Or must we reinterpret it to fit the dictates of what the many may consider "reason" and "commonsense"?—sadly but realistically reinterpret it to fit the actual conditions we find among those claiming to be the children of God?

Is it unreasonable to have faith in the declared purpose and power of God to make His elect "*perfect in every good work to do His will*"? Is not rather a thoughtless contentment with anything less but a dreadful, slumbering delusion?

If there *is* such a power of God at work among men today as these verses say there is—(though wholly unsuspected by the world and apparently even by many who claim to have come out from the world to become the children of God)—then do not we want, *above everything else*, to be among the hidden few who come under this great Divine operation?

\* \* \*

"The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5:5).

"*By the Holy Spirit which is given unto us.*" To what extent are we entitled—to what extent are we *expected* and *required*—to appropriate that promise to ourselves, and to adjust ourselves to the staggering magnitude of that promise?

Is the apostle just speaking of the miraculous Spirit-powers of the first century—the especial and specific external Spirit-gifts of miracles, prophecy, tongues, etc., which ceased with that generation—or is he speaking of *something far deeper and more marvellous and of vital concern to us individually today*?

A careful consideration of the whole verse, and its spirit and context, and similar verses of similar revolutionary import elsewhere, will make manifest that the *latter* is unquestionably the glorious and overwhelming meaning, for Paul is clearly speaking here of the *general inward experience* of all believers in their vital relation to God their Father—not just of some incidental, outward, bestowed power on the part of just *some* of the believers, as the possession of an external Spirit-gift.

The whole sense of his reasoning requires—to give it any meaning—that what he says should be an *essential part of every* believer's experience—

**"The love of God is shed abroad in our hearts** by the Holy Spirit which is given unto us."

Is this love of God that is shed into the hearts to be restricted just to those who happened to be given the Spirit-gifts for the development and edifying of the early church? Is not the love of God shed into the hearts of all true believers? Surely: and it is done, says the apostle, "*by the Holy Spirit which is given us.*"

The miraculous gifts of the Spirit did not affect the heart or character of the possessor, nor did they have any direct bearing on his salvation or his relation to God. It is apparent that Judas, in

common with other apostles, was given these powers when sent forth to preach (Mark 3:14-15). The Galatians had received the gifts of the Spirit, but were astray from the Faith (Gal. 3:5). The Corinthians had to be instructed to use the Spirit-gifts for edifying and not for vainglory and confusion (1 Cor. 14).

But *here is a completely different aspect* of the operation of the Spirit. Here is an operation that relates to the *heart and character*, and that is spoken of in terms that require us to apply it to every true believer as an essential element of the development and preparation of the purified Bride. To the Corinthians Paul said:

"He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit **in our hearts.**"

"*In our hearts*"—there is the key. It is an essential operation of God upon the hearts of His elect. This becomes even more manifest in the apostle's words to the Galatians (4:6)—

"That we might receive the adoption of sons. And **because ye are sons**, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant but a son."

Here the Spirit sent by God into the heart is related to, and resultant upon, the sonship of the believer. The Spirit-operation is the result, evidence and intensification of the sonship. It creates that sense of unity with God that finds expression in the heartfelt ecstasy of the cry: "*Abba, Father!*"

But the thought is even clearer still in Rom. 8, There, in several verses, this indwelling of the Holy Spirit is described as the *deciding factor* as to whether the individual is in the way of life or death, as in vs. 8-9—

"They that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit—**IF so be that the Spirit of God dwell in you.**"

V. 11—"IF the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies **by His Spirit that dwelleth in you.**"

This cannot just mean "spirit" as disposition and frame of mind; there is manifestly more to it than that for it is the *power by which God shall "quicken your mortal bodies."*

Nor can it possibly relate to the special Spirit-gifts of the first century that passed away, because it is spoken of as something that *has to happen in and to every accepted believer*—something their salvation depends on. It is the very means by which they are transformed and saved.

Vs. 15-16 contain the same thought concerning the inseparable relationship of the Spirit-indwelling to the sonship as we have noted in Galatians—

"Ye have received the Spirit of adoption, whereby we cry, Abba, Father! The **Spirit itself** beareth witness with our spirit that we are the children of God."

*How* does the Spirit of God bear witness with our spirit that we are God's children? John answers that when he says—

"He that **keepeth His commandments** dwelleth in Him, and He in him. And hereby we know that He abideth in us—**by the Spirit which He hath given us**" (1 John 3:24).

Note that it is related to the keeping of the commandments, and it is the evidence of the God-abiding which is promised in John 14:23 to "him that keepeth my commandments" (v. 21).

In this passage again the whole tenor of the words show that they necessarily relate to all God's children, not just to those who had Spirit-gifts. John further says, in the next chapter (4:12-13)—

"If we love one another, God dwelleth in us, and His love is perfected in us. Hereby **know** we that we dwell in Him, and He in us, **because He hath given us of His Spirit.**"

The essential connection between this Spirit-operation and the believer's redemption and transformation is further revealed in Rom. 15:13. There Paul prays—

"The God of hope fill you with all joy and peace in believing, that ye may abound in hope, **through the power of the Holy Spirit.**"

We cannot escape the clear teaching of this passage—it is God Himself that fills His elect with the joy and peace of belief, *through the power of the Holy Spirit*,

This intimate inter-abiding of God and the believer by the Holy Spirit, dependent upon the eager obedience of love, is the glorious theme throughout the entire New Testament. And it is described in terms, and connected with conditions, quite different from the first century Spirit-gifts.

Perhaps the distinction between the two aspects of the Spirit's working is most obvious in Paul's first letter to the Corinthians. In ch. 12 he speaks of the Spirit-gifts. (In his later remarks—ch. 14—it becomes clear that they were not using these gifts in an orderly way or to general edification). He concludes ch. 12—

"Covet earnestly the best gifts; yet show I unto you a more (Diag. 'much more') excellent way."

—and then in ch. 13 he speaks of Faith, Hope and Love as this "much more excellent way" (the Spirit-gifts being merely external instruments for general instruction and edification).

Now this is the point:—the references to the indwelling of the Spirit of God *in the heart* (which we have just been considering) we find to be inseparably connected with—yea, the *very life and motive power* of—this more excellent way of Faith, Hope and Love. That is, this operation of the Spirit is the evidence of the indwelling of God, which in turn—as we have just read from John—depends upon the mutual relationship of pure love.

To Titus Paul said (3:5)—

"Not by works of righteousness which we have done, but according to **His** mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit **which He shed on us abundantly through Christ** (RV: the Holy Spirit which He poured out upon us richly)."

The saving, says Paul, is by the pouring out of the Holy Spirit upon us—no pouring out, no saving. To the Corinthians he uses this marvellous truth of the indwelling of the Holy Spirit in strong words of exhortation and warning—

"Know ye not that ye are the Temple of the living God, and that **the Spirit of God dwelleth in you?**" (1 Cor. 3:16).

Let us particularly note that the way in which he applies this argument to emphasize and illustrate the great responsibility of the children of God shows that he regarded this indwelling of the Spirit as a universal privilege and characteristic of *all* elect believers generally—not just something (like Spirit-gifts) that just applied incidentally to *some* of them. Was it just the possessors of the Spirit-gifts who were the Temple of God, and to whom this argument of holiness applies? Later in the same letter he repeats the question with even stronger emphasis (6:19)—

"What? Know ye not that your body is the Temple of **the Holy Spirit which is in you**, which ye have of God, and ye are not your own?"

Your bodies, he says, are holy, sanctified vessels to irradiate Divine, spiritual light to the world. Was it just those with Spirit-gifts who were "the Temple of the Holy Spirit" and "not their own"? No, that applies to *all in Christ*.

We must strive, by constant meditation upon these things, to reach a point where they are a fixed, continuous part of our character and consciousness—a point where these exalted conceptions set the pattern of all our acts and thoughts: "*Ye are the Temple of God—by His Holy Spirit He is dwelling and working in you, creating something for His eternal use.*"

How essential, then, is the awed and reverent reaction of Peter—

"What manner of people ought we to be in all holy conversation and godliness!"

"*What manner of people ought we to be!*" We recall the words of Jude with which we began—

"Now unto Him who is able to keep you from falling, and to present you **faultless** before the presence of His glory with exceeding joy."

Let us let our minds dwell for a moment on this beautiful thought of faultlessness. It is a human and almost irresistible tendency of the natural mind to cut everything down to fit the puny limits of its own conceptions. That is why the revolutionary and transforming power of these teachings are so universally missed.

But let *us* not make that sad mistake. Let *us* humbly and reverently set ourselves to try to lift *our* minds to this Divine level, rather than pulling *it* down to ours. These words of Jude do not stand alone. They but express a glorious Divine principle that is common to all the apostolic writings:—

"We should be holy and without blame before Him in love" (Eph. 1:4);

"To present you holy, unblamable and unreprouvable in His sight" (Col. 1:22);

"A glorious ecclesia, not having spot, or wrinkle, or any such thing, but holy and without blemish" (Eph. 5:27);

"The God of peace make you perfect" (Heb. 13:20);

"That He may establish your hearts unblamable in holiness" (1 Th. 3:13);

"The God of all grace, Who hath called you to His glory, make you perfect" (1 Pet. 5:10);

"That ye may be blameless" (1 Cor. 1:8);

"That your whole spirit, soul and body be preserved blameless" (1 Th. 5:13).

"That ye may be blameless . . . the sons of God, without blemish" (Ph. 2:15).

"That ye may be found of him in peace, without spot and blameless" (2 Pet. 3:14);

A continual, eager, affectionate exposure of the mind to these Divine conceptions is the key to the process of which Paul speaks:

"We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

Let those who will decry this as an impossible fantasy. Let them struggle and wrestle with words and definitions in an effort to explain away all the transforming power of these deep things of the Spirit of God. Wisdom and love will not fight against these things, but will rather revel in the glorious immensity of the prospect, and will struggle to elevate themselves to the exalted level of the revealed Divine Will. Would the eternal Creator of heaven and earth use half-measures in working His glorious plan?

The final thought to which we are led is the most marvellous:

"We are **His** workmanship" (Eph. 3:10);

"The power that worketh in us" (Eph. 3:20);

"It is God which worketh in you, both to will and to do" (Ph. 2:13);

After 3 fervent appeals for relief from the constant distress of his "thorn in the flesh," the Lord said to Paul—

"My grace is sufficient for thee, for My strength is made perfect in weakness" (2 Cor. 12:9).

Surely this is the most beautiful and satisfying explanation of tribulation in all Scripture! And how beautifully Paul in turn expresses the proper answer and attitude—

"Most gladly therefore will I rather glory in my infirmities, **that the power of Christ may rest upon me.** THEREFORE I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, THEN am I strong!"

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Continuing our review of the passages that speak of the marvellous mystery of the direct working of God in us—

"The God of peace make you perfect" (Heb. 13:20);

"He that hath wrought us is God. Who hath also given us the earnest of the Spirit"

(2 Cor. 5:5);

"The God of hope fill you with all joy and peace in believing" (Rm. 15:17);

"The God of all grace make you perfect" (1 Pet. 5:10);

"The God of peace sanctify you wholly" (1 Thes. 5:23);

"**FILLED WITH ALL THE FULNESS OF GOD!**" (Eph. 3:19).

What can we take from these teachings but that the great, all wise Creator is taking out for His eternal glory a few from the passing multitude of the children of men, and is presently shaping their minds and characters to the heavenly pattern of the beauty of holiness; and that, in His incomprehensible mercy, the call has come to us to give up everything else and surrender ourselves completely to the operation of this Divine workmanship—to accept the incalculable grace and privilege of being "*filled with all the fulness of God!*"

Let us then try to constantly maintain, as the background of all our thoughts and actions, the broad and vast perspective to which Paul refers (Rom. 8:32)—

"He that spared not His Own Son, but delivered him up for us all, how shall He not with him also freely give us **all things?**"

"*All things are yours—the world, life, death, things present, things to come—all are yours, and ye are Christ's, and Christ is God's!*"—1 Corinthians 3:23.

—G. V. G.

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## "THE NAME OF THE FATHER, SON, AND HOLY SPIRIT"

Jesus commanded baptism into the Name of the Father, Son and Holy Spirit (Matt. 28:19). His Apostles, in executing the command, baptized into one Name, the Name of the Lord Jesus (Acts 8:16; Rom. 6:3; Gal. 3:27).

There is no difficulty about this when we realize that Jesus is "the Name of the Father, the Son, and the Holy Spirit." Peter says (Acts 4:12)—

**"There is none other Name given under heaven whereby we must be saved."**

What made the Name of Jesus the Name of salvation? The answer to this reveals the identity between Christ and the triple Name under consideration. We have the answer in the fact that **he is the manifestation of the Father in a Son by the Holy Spirit**. To be baptized into him is to be baptized into all three.—Bro. Roberts, 1892.

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**"WORSHIP THE LORD IN THE BEAUTY OF HOLINESS"—Psalm 29:2.**

Beauty is that attribute which gives pleasure simply by its existence. It is perfection of form or quality. Holiness, or divine eternal perfection, is therefore the only true beauty.

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## **The Tabernacle in the Wilderness**

### **PART EIGHT**

With the saddening incidents of Israel's encampment at Kadesh-barnea, where they abode "many days," and their removal from thence into the wilderness by the way of the Red Sea (Deut. 1:1), the curtain falls upon their history for a whole generation.

We have no account of their wanderings in the deserts of Paran, from which we might discern the moral effect of the Divine chastisement which their evil ways had brought upon them at Kadesh-barnea. Indeed, there is a perfect blank in their history during the 38 years of their wilderness sojourn.

But while their history during this period is thus withheld from us, the object of the training and temptation to which they were Divinely subjected is pointed out in the clearest possible way. We are also informed that in conjunction with their moral discipline and humiliation, they were the recipients of many temporal blessings in the works of their hands, so they "lacked nothing."

In his address to them in the eleventh month of the fortieth year of their wilderness experience, Moses, in his endeavor to inspire them with confidence in God in their coming conflict with the nations which were in possession of the land which God had given to their fathers, and towards which He was leading them for the purpose for which He had brought them out of Egypt, said:

"Dread not, neither be afraid of them. The Lord your God which goeth before you, He shall fight for you, according to all that He did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went until ye came into this place.

"Yet in this thing ye did not believe the Lord your God, Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day" (Deut. 1:29-33).

And in reviewing their long experiences of the Divine dealings with them intended for their humiliation before God, and their education in His ways of holiness, with a view to their elevation in the eyes of all the people of the earth as the sons and daughters of the Lord God Almighty, Moses says: (Deut. 8:2-6)—

"Thou shalt remember all the way which the Lord thy God led thee these 40 years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no.

"And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; **that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.**

"Thy raiment waxed not old upon thee, neither did thy foot swell these 40 years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore, thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him."

Do we not here perceive the good hand of God in this exhibition to all generations of the Divine object with Israel in the wilderness—the development of faithful and obedient children unto Himself? The principles of God change not. It is in the perception of these, and the *rigid application* of them, that our salvation largely depends. The mere locality of the scenes and objects under consideration does not interfere with or lessen their importance in our own individual cases.

As constituents of the true Israel of God we shall do wisely in pondering well over the object lesson thus Divinely presented and preserved for our benefit. Truly they—

“. . . were written for our admonition" (1 Cor. 10:11).

And before dismissing this matter from our minds, let us call to remembrance the Son of God himself, who was driven of the Spirit into the wilderness to be tempted 40 days of the devil. These 40 days were the prophetic equivalent of 40 years. He fasted 40 days and 40 nights, and was hungered, as Israel was also suffered to do, and for the same purpose, that he might know that—

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

This was the great lesson of his life, upon the learning of which hung the tremendous issue of redemption from sin and death. Israel in the wilderness failed miserably, but the Son of God and Son of Man, whom Jehovah had made strong for Himself, fulfilled every jot and tittle of the Law that he might take it out of the way in the nailing of it to his cross, and the spoiling of the principalities and powers thereof in his triumph over them by resurrection from the dead on account of his absolute sinlessness and conformity to every precept and word which had proceeded out of the mouth of his "Holy Father" since the world began. What a superhuman task was this! And what a glorious result has accrued to the sinful race in the successful performance of it!

We have Christ's own warrant for the application we have made of the type in his answer to the appeal of the tempter to the lust of the flesh, and the pride of life (Matt. 4:4)—

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The only other possible vulnerable point of his moral nature, the lust of the eyes, was also successfully resisted in the same way—

"IT IS WRITTEN."

—leaving us an example that ye should follow his steps—

“. . . who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously" (1 Pet. 2:21-23).

We need only to suggest to those in whom the infused disposition to obey God exists, *the impossibility of doing so without familiarity with His Word*. All experience negatives any such achievement in default thereof. The all-important lesson of the *wisdom of our daily readings* is therefore before us. If we fail to attend to this, our greatest interests are dangerously imperilled. God has placed the manna which He has provided for our spiritual sustenance within the reach of all; and

He has opened the rock from which has gushed forth the water of life that we may drink in the waterless desert of life's pilgrimage.

Need we not, therefore, to exhort one another to eat and drink of these antitypical equivalents in view of the fact that without them we must perish in the wilderness probation upon which we have entered? In view of the gracious offer of God to extend "the sure mercies of David" to all who—

" . . . hearken diligently unto him, and eat that which is good, and let your soul delight itself in fatness." (Isa. 55:1-3).

—shall we refuse the "wine" and "milk" so replete with spiritual nutriment, which He has so amply provided, and without partaking of which we must surely perish?

We may now enquire whether any and what allusions are contained in the Word of God which throw light upon the *moral status of the nation* during the Paran sojourn under Moses, or that may supply us with a reason for the historical blank to which we have referred. It will be both interesting and instructive in this enquiry to note such references in the scattered form in which they exist, as they have a special bearing, in their true relations, upon ourselves.

The first of these will be found in the book of Joshua (5:4-9), the successor of Moses, wherein we are informed that *the indispensable rite of circumcision was neglected in the case of all the people that were born in the wilderness*; and that, as a consequence, Joshua had to circumcise them before they were permitted to proceed on the mission of conquest of the nations, and enter the land.

This recorded fact in Israel's history is not without vital signification. If we turn to the institution of this rite as enjoined upon Abraham and his seed (Gen. 17), we shall find that Israelitish citizenship began with circumcision on the 8th day after birth, and that negligence to comply with it involved the cutting off of all such from any benefits of the covenant made with Abraham. It was, therefore, of vital importance to every son of Abraham. Its anti-typical import is to be found in the true—

"Circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: **buried with him in baptism**, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:11-12).

By this we are enabled to see that, apart from the circumcision of Christ in the operation without hands in the appointed way—*baptism* into Christ for the remission of sins—there is *no hope of participation in the things covenanted of God to Abraham*; in other words, no salvation for Jew or Gentile.

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(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

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## **"Judge Not That Ye Be Not Judged"**

*Matthew 7:1*

This command, like all other parts of the Holy Scriptures, can be easily misapplied if we do not study its meaning carefully. Jesus not only taught the law of God, but also exemplified the way it should be obeyed, so he not only issued the command but was very careful to observe it as well. He told the Pharisees—

"Ye judge after the flesh; I judge no man" (John 8:15).

It may seem to us as we read the debate between Jesus and the Pharisees that he judged them when he told them that they would die in their sins, that they were from beneath and from this world, that they were not true children of Abraham, that they were children of the adversary and not children of God; but believing that the words of Jesus were both true and inspired, we are forced to accept the

fact that he was not judging the Pharisees when he told them of their sins and fatal error in rejecting him.

When Jesus was teaching in the Temple, the Pharisees tried to get him to pronounce judgment against an adulterous woman. If he had done so and had ordered the woman to be stoned, he would have assumed the role of a judge. Jesus did not come as a judge but as a Savior (John 12:47), so he did not condemn her, but he did command her to *sin no more*. The Pharisees not only overlooked mercy and forgiveness—they overlooked the divine source of Jesus, so they judged him, as well as others, after the flesh.

The example and lesson for us in the words and deeds of the Master relating to judging is this: *we are not to sentence anyone to death or any other penalty, or inflict any penalty on anyone*. We are rather to be kind to the evil as well as the good. This restriction from judging is often erroneously applied to stop brethren and sisters from speaking out against the misdeeds of evil doers. Here it is necessary to call attention to the fact that there is more than one meaning conveyed by the word 'judge.' While Jesus judged no man, in the day of his mortality, in the sense of *penalizing, condemning, or sentencing* them, he judged in the sense of discerning. In John 5:30 he said,

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

What a wonderful explanation is contained in the Master's words, if we can grasp it! *The fact that he sought to do his Father's will rather than his own, according to Jesus, made his judgment just*. Let us pause for a moment to consider how it would, if he sought to do his own will, he undoubtedly would want to inflict some penalty upon his adversaries, or work against them in some way, but in his fervent zeal to do his Father's will, he would hold all such impulses in restraint. His judgment would not therefore be malignant or harmful. Instead, *it would be his discernment between good and evil produced by examining the words and deeds of others in respect to the righteous will of God*. Selfishness would not enter into it at all.

Although there may appear to be a contradiction of terms when we find Jesus saying in one place that he didn't judge, and in another place that he did judge, it is all very understandable when we take into account that *he judged in the sense of reaching a decision but not in the sense of sentencing or penalizing anyone*. The vast difference between these two is this: one merely calls attention to the fact someone is sinning, whereas the other punishes him for it.

To call attention to someone's sin is a kindness both to the sinner and to others who might be made to fall because of that sin, besides being a duty toward God. For example, Jesus said that he came not to call the righteous but sinners to repentance. He vigorously denounced the misdeeds of many of his contemporaries which made them hate him, but *he did it for their benefit if they could have only realized it*. He beheld the city of Jerusalem and wept over it as he meditated upon the awful judgment or punishment, that would soon befall it because it had unjustly judged him and the prophets, and would not listen to his reproof.

Knowing as we do that Jesus was perfect, that he was the sinner's friend, that he was the Son of God and spoke the words of inspiration—we readily perceive the necessity for *his* reproofs and the responsibility of those to whom he spoke to mend their ways. But when a brother of *our time* points out the misdeeds of others, a cry goes up that "Jesus forbids us to judge one another," that "We must cast out the beam from our own eye before attempting to cast out the mote out of our brother's eye," and that "We should put away all strife and envy and live in peace."

What the people who raise this cry do not seem to realize is that *there is nothing in these Scripture quotations which should keep us from speaking out against another brother's misconduct*. If, as Jesus, we seek not to please ourselves but God, we will not reprove in the spirit of envy or hatred

but will faithfully object to deeds and teachings which are not in conformity with the divinely inspired and revealed Word of God.

For a moment let us see where it would lead us if we took the position that we dare not reprove a brother or disfellowship him when unfaithful. Some take the position that when Paul said—

"But let a man examine **himself** . . ."  
—that it is "none of our business" what kind of a life someone else leads; that we should confine our examination to ourselves and not speak about others' sins.

If this is truly the meaning of the Scripture, then to be consistent we would have to stand ready to break bread with anyone who will break bread with us, regardless of what he believes or what he does. Some might not see the ridiculousness of such a stand as they practically teach this, although many would not go quite that far. It would mean that we would be totally helpless to preserve the purity of the Truth because a brother could depart as far as he wished from any or all of the Truth, and we would be prohibited from reproving him or disfellowshipping him.

Interpreting the Scriptures to teach that we may not judge whether the brother is sound or unsound, we would not even be in a position to fortify our own minds against his pernicious teachings, and so the Christadelphian body would soon sink to the level of the churches of the world. Our statement of faith would become a meaningless claim to sound doctrine and conduct, since we could not enforce it. Our claim to be the same as the pioneer brethren would have to be dropped, since they were so careful to contend earnestly for sound doctrine and conduct.

While this sad state of affairs is bound to develop where no restraint is placed upon those who would corrupt the way of God, many feel that it is not our place to try to correct it. Of course they know that Jesus sharply rebuked the Pharisees for their faults, but they reason that Jesus, being perfect, had a right to do so where we have not. Jesus' words are quoted to support this view—

"He that is **without sin** among you, let **him** first cast a stone."

Plausible though this argument may sound, it is based upon a misapplication of Scripture texts. The stones that the Pharisees were asking Jesus' permission to throw were real stones. Jesus not only prevented the Pharisees from stoning the accused woman but did not cast a stone at her himself. As Isaiah prophesied (53:9)

"And he made his grave with the wicked, and with the rich in his death; **because he had done no violence**, neither was any deceit in his mouth."

Jesus could and did find fault with people, but **he cast no stones**. If we dare not find fault as he did, how is he our example or pattern to follow? What point would there be in Jesus' warning against the danger of copying the works of the Pharisees if we are not supposed to do what he did either but only follow his commandments? In Matt. 23:1-3 we read,

"Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."

Of himself, Jesus said—

"For I have given you an example, that ye should do as I have done to you" (John 13:15).  
And Paul said,

"Be ye followers of me, even as I also am of Christ."

So, brethren and sisters, there is no distinction to be drawn between Christ's commands and example in relation to judging. We must be careful to observe *both*. For us to object to someone's sins, is not to cast stones. It is our *duty*, and the duty of every brother and sister in the Truth. Jesus said in Luke 17:3—

"Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him."

Paul writing to Timothy (1 Tim. 5:20) says—

"Them that sin rebuke before all, that others also may fear."

And when writing to Titus, he said—

"For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said,

"The Cretians are always liars, evil beasts, slow bellies.

"This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith" (Titus 1:10-13).

In a manner, Paul was judging the Cretians; not judging them in the sense of penalizing or condemning them, but judging that their works were so bad that they needed to reform to *avoid* being judged, or condemned at the appearing of Christ. We have to harmonize the apostles' actions with their commands also that we should not judge. James wrote (4:11)—

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" (—James 4:11).

Since we have already found that criticisms of our brother's sins are both proper and necessary, what are we to make of James' words? Or Paul's words in Rom. 14:10.12?

When Paul spoke against judging in Rom. 14, he was speaking against *requiring the observance of unnecessary things and condemning someone for not doing those things*. When James spoke against judging in James 4, he was pointing out the sin of speaking against a brother who is faithfully performing his service in the Truth. To speak evil of a man who is obeying the law of his God is to speak evil of that law and to judge that law.

Judging righteous judgment requires caution to avoid reproving anyone for doing righteousness, while at the same time reproving those who commit wickedness. Once we *err as to what is right and wrong in a given situation*, our judgment of what should be done about it will automatically become affected as well as our own attitude toward those who have dealt with the situation. When we cast out *this* beam out of our eye, our vision improves so that we can see clearly to deal with the minor defects we were so concerned about on the part of those who have been judging the matter rightly all along.

When Paul spoke to Felix, he reasoned of "righteousness, temperance, and judgment to come," which made Felix tremble. The reason why Felix trembled was undoubtedly because of the punishment that would come upon him for his lack of righteousness and temperance. Paul was trying to save him from this fate, trying to *save him from being judged*, not judging him.

*All of us* are to be judged in the sense of having to appear before the judgment seat of Christ to receive according to what we have done whether it be good or bad, as Paul tells us in 2 Cor. 5:10. So Jesus' warning against being judged in Matt. 7:1, must relate to the *danger of punishment*. Punishments are many times referred to as judgments in the Scriptures as the following passages

illustrate—Prov. 17:1, Eze. 14:21, 2 Pet. 2:3, and Rev. 17:1. The punishment of the wicked is no doubt called their "judgment" because it is the destiny which God judges they deserve.

Although Jesus said that he judged no man, we understand his remarks to refer to the days of his humiliation, because God has appointed him to be Judge of the whole earth—John 5:22, Acts 10:42, 2 Tim. 4:1. Even so, Jesus explained that it was his *word* that would judge a man in the last day—John 12:48. It is by his word that we must determine what course we must take and whom we should fellowship today. As we, in obedience to his word, guard against deception, worldly entanglements and the relaxation of any of his commands, we must separate from those who have gone astray, and from all who are joined to them.

Some observe that Paul remained in fellowship with the large congregations of his day in spite of the fact that many faults existed among them, both doctrinally and morally. This is true, up to a point, in the formative days of the ecclesias, but he warned them night and day with tears to amend their ways. He also gave orders for the brethren to refuse the company of any who would not obey his word. In 2 Thes, 3:14, he said,

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

In writing to the Corinthians, he warned them about fellowshipping a certain brother who had sinned. This warning was heeded as we learn from his second epistle, and the brother was withdrawn from. The fact that the ecclesias were willing to listen to Paul and to *separate from transgressors*, left him under no obligation to depart from them.

But if they had upheld the man, excused his action, and brought counter charges against Paul rather than deal with the man, Paul would have had no alternative but to withdraw from the whole ecclesia. We are all familiar with the messages to the seven churches of Asia, and how the Spirit *praised* those who would not tolerate false teachers, or evil workers regardless of their claims; but *rebuked* those who had not done anything about them to the extent of threatening to remove their lightstand out of its place.

These facts, when carefully weighed and considered, make it evident that if we are to be among that group to whom the judgments of the future age are to be committed, we must *judge* righteous judgment now without *inflicting* judgments.

In the matter of rearing children, it is understood that a righteous desire to bring the children into conformity with the divine will sometimes requires us to chasten them. Since a man is divinely given the duty of ruling his family, and commanded to chasten his son while there is hope (I Tim. 3:5, Prov. 19:18), such chastening falls in a different category from infliction of vengeance on brethren and sisters. Even though we might have a good motive in punishing brethren for their own benefit, we dare not do so for we are not permitted to rule over one another (Matt. 20:25).

In disciplining children, however, there is the danger of doing so *for our own convenience and revengeful pleasure*. Let us endeavor to direct them in the ways of the Lord and only chasten them with this motive to prevent them from being condemned with the wicked.

God is now pouring out His judgments upon the world and holds still greater judgments in store in the near future. Let us therefore heed the words of Christ in Luke 21:36—

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." —D.S.

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## Ecclesial News

**DETROIT, Mich.—12954 St. Marys—Memorial 10 a.m.; Sunday School 11:30.**

Through the love, mercy and blessing of our Father in Heaven we continue our labor in the Master's vineyard. Our memorial meeting is followed by assembly with the children around God's Word. Sunday evening is devoted to the fruit of the labors of bro. John Thomas in Eureka. Again on Wednesday evening we meet as a body to consider the Daily Readings.

Our summer months have been filled with many spiritually profitable occasions, amongst our brethren and sisters. These occasions have incorporated visits from those of other ecclesias to our midst and journeys on our part to other cities of the brotherhood. We have enjoyed the fellowship and comfort of the following brethren and sisters: bro. & sis. Beauchamp (Pomona); sis. Hatcher (San Saba); bro. & sis. C. Banta and sis. M. Banta (Houston); bro. & sis. Cartlidge, bro. & sis. Clubb, sis. C. Clubb, and sis. M. Hudson; (London); bro. & sis. M. Russell (Boston), and bro. & sis. W. Phillips (Canton). Bre. Beauchamp and Cartlidge gave us words of exhortation.

We journeyed as an ecclesia to gatherings of the brotherhood in Buffalo on July 2-3, and to Boston on Oct. 7-8. These occasions were most beneficial to us. They served, not only as another source of spiritual food, but also to encourage us with the realization that there are yet brethren and sisters laboring diligently to maintain the Truth in its purity. The united effort necessary to the success of these assemblies of the Household speaks of the power of God's Word to draw us together, to build us up, and to give us an inheritance among all them which are sanctified. They were a reflection of those joyous occasions in Judah's history, when the Passover was kept with singleness of heart to the praise of God. It is an earnest of the gathering of the elect in the ages yet to come.

Our bro. Growcott in company with bro. Gibson journeyed to the Texas gathering, sending us glowing accounts of the daily activities in the camp under the sky and trees. The Feast of Tabernacles could not have rejoiced Israel's hearts to a greater degree.

These larger assemblies do not dim our memories of association with the ecclesia of Hamilton, Ontario, where we found our brother and sisters continuing faithfully the assembly in the appointed manner. God's Word is a source of comfort among the many or few. To those who seek it with a pure heart it is suitable for all occasions.

Our nearest neighbor, the London ecclesia, has provided us many occasions of spiritual benefit and affectionate hospitality, as we have journeyed to the meetings there and have discussed together with them the daily spiritual food so necessary for our well-being.

We extend our united love to all of like precious faith.

—bro. F. Higham

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**HOUSTON, Texas—8008 Junius St.—Sunday School 10 a.m.; Breaking of Bread 11; Public Lecture every first Sun. 7:30 p.m.; Wed. Eureka Class 8 p.m.**

Greetings of Fraternal love to all those of like mind:

The week following the Fraternal Gathering at Hye, we were encouraged and uplifted by the presence of the following visitors: bro. and sis Braden T. Edwards, Canton; bro. G. V. Growcott, Detroit; bro. G. A. Gibson, Toronto; sis. Rose Petrowsky and sis. E. Sargent, Boston; and sis. Anne Hill of Lampasas.

Thur., Aug. 11, bro. Gibson lectured, his subject being: "In the Lord's Day." Bro. and sis. Braden Edwards, sis. Anne Hill and bro. Growcott were with us for this event. There were no strangers.

On Sept. 4, bro. Oscar Beauchamp of Pomona, Cal., lectured on the subject, "God's Kingdom on the Earth." Four strangers attended.

Following the Memorial Meeting on Oct. 9, the brothers and sisters enjoyed an outing in Herman Park, after which an hour or so was devoted to touring the zoo with the children.

Bro. and sis John Packer returned from the Boston Gathering on Oct. 15. The day following, many of the brethren and sisters met at the hall to hear the first two talks of the Boston Fraternal. Although denied the pleasure of being with the brethren there, we felt that God had indeed blessed us in being able to hear these inspiring messages. We met again Oct. 23 to hear the remainder of the Gathering.

The Sunday School scholars were entertained on Oct. 30, at the home of bro. and sis. Packer. After Bible games and a wiener-roast, we were especially privileged to hear two inspiring messages from the Newport, England ecclesia—brethren H. Hodge and D. K. Williams speaking by way of tape recording. We have been fortunate too, in receiving exhortations from bre. William Blacker and W. J. Pickford of Lethbridge.

Bro. and sis. H. G. Caldwell and sis. Glenda Joe Caldwell visited the Denver ecclesia the second week following the Hye Gathering. The association of those of like faith is of much mutual benefit in the narrow way that leadeth unto life, and is cause for real rejoicing in all the brotherhood when such opportunities present themselves.

Nov. 6, at 7:30 p.m.—God willing, bro. R. H. Carney will lecture. The subject he has chosen will be "Believers and Unbelievers."

Present interest in ecclesial activity is encouraging. Part may be due to the increase of S.S. students who take an active interest in our Elpis Israel class. We feel greatly blessed in having these two classes of basic training in the Truth's principles—Elpis Israel and Eureka. Those taking advantage of these classes often mention how enriched they are, and that their perception and understanding of the Truth's requirements has deepened with their studies.

May we stand perfect and complete in all the will of God is our earnest prayer for all Christ's brethren.  
—bro. Chas. Banta

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### **"RESIST NOT EVIL"**

The words are Christ's—and they are plain—

**"Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39).**

The commands of Christ may be difficult, but they are binding upon all who would find Christ's approbation in the day of his great work. This great work requires great instruments in a certain sense, and therefore they are prepared, like well-tempered blades, in furnace heat

—**Bro. Roberts, 1897.**

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