

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

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Please send all communications and manuscripts to the Editor—

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

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SUBSCRIPTIONS: U.S. & Canada \$2.50; Sterling area 12/-. Send direct to bro. G. Growcott, 12954 St. Marys, Detroit 27, Mich., USA. Failing this, to bro. Gibson, or bro. A. Jeacock, 10 Garden Close, Wellington, Surrey, England.

Please write bro. Growcott if you miss an issue or receive imperfect copies.

EDITORIAL

“Examine Yourselves”

Among the things written for our instruction, there are none greater than the exodus of Israel from the land of Egypt. In the third month, they came into the wilderness of Sinai. Here, they entered into a covenant with the Lord, saying—

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

Following this, they were established as a nation and, under the guidance of Moses, received a system of religion *designed to govern them individually, and eventually to lead them unto Christ.*

Instead of remaining faithful to their Sinaitic covenant, their history reveals a gradual decline in spirituality until at the end of 40 years only 2 adult members of the race that came out of Egypt were permitted to enter the land of promise.

During the process of receiving the Law, the Lord (Yahweh) addressed Moses in these words—

"I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him"—Deut. 18:18.

The latter days of Israel's commonwealth heralded the arrival of this Prophet, but only a remnant had sufficient faith to recognize the days in which they lived. Only a remnant had waited and watched for his appearing; to the rest, Jesus applied Isaiah's words:

"This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men"—Matt. 15:8-9.

To these people the Gospel was preached in all its fulness: but in their warped attachment to Moses they failed to observe the fulfilment of the Law in Jesus. Therefore, said Paul (Acts 13:46)—

"It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Thus the way of salvation was opened to the Gentiles, and now we find ourselves in the latter days of our own people. As Israel blindly cohered to the teachings of the scribes and the Pharisees, so the Gentiles cling blindly to the teachings of the clergy, who also teach for doctrines the commandments of men.

But *there was a faithful remnant to welcome Jesus at his first appearing* and, likewise, there will be a faithful remnant who will be waiting and watching for his second appearing. If Jesus is to find the Faith when he comes, it will depend upon the action of that remnant in giving heed to his teachings, and not only giving heed, but walking in his steps as well.

If anyone has the courage to anoint his eyes with the eye-salve provided in the Word of God, he will have no difficulty in seeing that there has been a gradual decline in the spirituality of the brotherhood since the days of our pioneer brethren. All one has to do is to scrutinize the robust exhortations of bro. Roberts, and compare them with present day palliative effusions where truth is withheld to avoid offence, and a smoothing-over policy prevails.

Oh, that one might come from God in these latter days, and cry aloud, spare not, and lift up his voice like a trumpet and show the people their transgressions! This the prophets did; but we have no prophet in our midst, nor have we a Paul, John or Peter, but *we do have their words*, and (Prov. 15:31-32)—

"The ear that heareth the reproof of life abideth among the wise, but he that refuseth instruction despiseth his own soul."

The Scriptures reveal that a character of great humbleness, simplicity, faithfulness and obedience, is a treasure in the eyes of the Lord and, of such, He will choose His jewels for the Name He has appointed. To attain unto that Name, our Father in heaven has set a standard before us; and its foundation is expressed by Paul:

"Wherefore come ye out from among them, and **be ye separate**, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty"—2 Cor. 6:17-18

The application of this standard is also set forth by Paul in an imploring and heart-searching manner.

"Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that **Jesus Christ is in you?**—unless indeed you fail to meet the test"—2 Cor. 13:5.

If, following such an examination, we find that our faith is sound, and our way of living is such that would meet with the approval of Jesus, we have nothing to fear. If, however, we fail to meet the test, then let us listen to the voice of wisdom, and cast off the works of darkness, and let us put on the armor of light, and—

". . . be afflicted, and mourn, and weep: let our laughter be turned to mourning, and our joy to heaviness. Humble ourselves in the sight of the Lord, and He shall lift us up."

John says that the man who holds the hope of seeing and being like Christ, purifies himself as Christ is pure. That is, *he does not live as other men live*. Having been begotten by the Truth, he will discover that he has been changed by it. Therefore, he will love the Truth and all things connected with it. If we hold a similar lofty or ambitious desire, then let us demonstrate by precept and example, and show our young people, as they enter the Household of Faith, that we are not only separated from the world in the matter of *doctrine*, but in our *conduct* as well.

During the past year, we have cried aloud in these monthly messages, not from an holier-than-thou viewpoint, but from the aspect of brotherly love, in an attempt to *arouse one another* to great watchfulness, that we all may awake to the duty laid upon us by our acceptance of the Gospel. Let us, therefore, stand fast and strengthen that scriptural comprehension of the Truth which develops a faith that works by love, and purifies the heart in the obedience it commands.

If we are wisely busy watching daily at the gates of wisdom, our minds will be filled with divine ideas, principles and affections set forth in the Scriptures, and the fruits of the Spirit will find expression in our daily lives. We will then be prepared for the messenger of Jesus and, when he comes and places his hand upon our shoulder, and announces that the Lord is here, we will be found in a position of confidence. —Editor

The Diabolos

By brother John Thomas

The Saints are not strangers to tribulation, for where the Gospel of the Kingdom is believed and obeyed for remission of sins and the hope of resurrection from among the dead to inherit that Kingdom with the glory of the Millennial Aion, or Olam, tribulation of some sort from Jew or Greek, or both, is sure to follow, even in this day of so-called liberty and light, for all the apostles in word and example testified that—

"It is through **much tribulation** we must enter the Kingdom."

The Saints' righteous "works," being manifest in the presence of "*the Satan*" and of "*the Diabolos*," are sure to bring upon them frequent renewals of their malignant and dangerous attacks.

Their repudiation of "the Satan's" claim to the Christian name secures to them the enmity of Satan's synagogue, whose members are scandalized at an earnest and uncompromising contention for the Faith as originally delivered to the Saints by the apostles (Jude 3).

They call it "uncharitable" and calculated to "do harm" and to drive away "respectable people" from the Truth, who—except for the extremism of Antipas (which destroys the popularity and endangers the position of all connected with him—would embrace the Truth, swell the numbers of its adherents, and make it respected by the wealthy and honorable of the world.

This has been "the Satan's" desire from the beginning until now. They are not so much opposed to the Truth as an *abstraction*; but the consequences of a *bold, straightforward and uncompromising statement and advocacy of it* they hate and detest.

This state of mind and policy with respect to the Truth on the part of the Satan's synagogue of "all Christendom" establishes and develops "*enmity*" between the Seed of the Woman (the true apocalyptic "Jews," the Christians) and the Seed of the Serpent (the apocalyptic "liars" who "say they are Jews—or Christians—and are not, but do lie").

This enmity existing between true and spurious Christians caused the Satanists to "*betray*" the others, as Jesus foretold they would (Matt. 24:10). But then, *to whom* should the Satan betray the Saints? The letter to the Smyrneans (in the Spirit's messages to the ecclesias) answers: To the "*Diabolos*," commonly styled the "Devil," as it is written (Rev. 2:10)—

"Behold, the Diabolos will cast of you into prison, that ye may be tempted."

But to *what sort of a "Devil" is this* that the saints were to be betrayed? A devil that could apprehend flesh-and-blood men and cast them alive into prison? Is it the immortal, fireproof, orthodox Devil to whom the jails of "Christendom" belong? If so, how comes he to admit the clergy to convert his prisoners? Would he imprison saints on account of "the Faith," and appoint genuine Christians to be chaplains of his jails? Must there not be some alliance between the clergy and the Devil, seeing they are in official service under him, and that he pays them salaries for indoctrinating his prisoners?

The prisons of the world, and the police of the world, and the executioners of the world, manifestly belong to the Devil. This is proved by the passage before us, which testifies that *the Devil casts into prison*. In order to do this, the magistrates must be in his service or they would not issue orders of arrest at his dictation. The police also must be in his service, and the jailors, or they would not put the saints in ward. All these things, therefore, are the Devil's—whoever, or whatever, he may be. What, then, do we see? We see the clergy his willing and official tools!

But in regard to their patron and father, the Devil, we may profitably enquire: *Is he the hideous and sooty monster generally supposed by "Christendom," or is he altogether something else?*

I answer that all that can be known about the devil is revealed in the Scriptures; and that *in these writings there is no such devil as is preached by the clergy and believed in by the world*. The clerical devil is the devil of heathenism, introduced into the "synagogue of Satan" by the apocalyptic "liars." They introduced him into their theology as the great terror of their system, which was designed to work upon the fears—rather than upon the admiration and nobler affections—of mankind.

The old heathen devil, and an "eternal hell of fire and brimstone" have been the basis of the clerical "gospel" from that day to this. They abandoned the "*goodness of the Deity*," and consequently could no longer make use of it to "*lead men to repentance*" or change of mind and disposition (Rom. 2:4). They had therefore to introduce another agent; and as the clerical system of doctrine is merely heathenism in a new dress, they adopted the old god *Pluto*, tricked out with the appendages of another called *Pan*. These heathen deities—combined into one who they call "the Devil," surrounded by all the furies of *Tartarus* of horrid shapes and appalling aspects—they exhibit to their dupes as the Devil's officials in the regions of the damned, waiting to clutch their immortal souls at the moment of death. Separate the Devil from their system and their occupation would be gone, for apart from hell and the Devil the clergy have no power to excite the mind.

But while we repudiate the *clergyman's devil* as a mere phantasma of disordered brains, we by no means deny the existence of what is styled *diabolos* in the Scripture. Our proposition at this point is that *the Devil of the clergy is not the diabolos of Scripture*.

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

Zealous of Good Works

By brother Robert Roberts

The ways and doings of men which go to make up the circumstances of the times cease to have much interest for those whose longings are fixed upon the Kingdom of God. The world and its actuating principles, those things which center in flesh, and end in flesh, become less and less tolerable to a Scripturally developed mind. This lack of harmony with what is around has not, in our individual cases, always pertained. The incongruities of which we are conscious were not always incongruities to us.

The change is in ourselves, not in the things around us. The surrender of our affections and impulses to God has thrown us into warfare with our fellows.

Is human life to be a perpetual simmering in fire, as it is to most of us in some form or other? If the present conditions of life—turmoil, trouble, and death—are always to prevail, then is life a nullity. Where shall we seek for light upon this subject? In vain shall we go to poets, philosophers, or shrines. They tell us nothing. There is a source of information, and an only one—*the Scriptures*. We take these Scriptures in our hands and we lift up our eyes and look around and what do we see?

They speak of a *people*, the people from whom these Scriptures emanated, and who were contemporary with their production, and we behold this people scattered to the four winds of heaven.

They speak of a *land*, whose prosperity was also contemporary with the production of the Bible and we see it lying desolate.

They speak of a *system of Truth*, the truth as it is in Jesus, which is yet another Scripture contemporary, and we see this system in the dust, and a false Christianity usurping its place.

What is the explanation of these things? It is impossible for any competent mind to attentively read the Bible, and not to feel that there is something in it, and he alone who humbly and diligently studies that Book can solve the problems of existence, and find a solution for his perplexities—"*All the ways are plain to him that understandeth.*"

Those who come to understand will know that the evil that is upon the earth is *of God*, that it will be taken away by *a plan which He had from the beginning*, a plan that has never been abandoned, but has been working all down through the ages.

The present condition of the Jews, and their land, and of the Truth, are evidences of the Bible's divinity. The Jews, according to the Scriptures, were to be scattered and to be in the power of their enemies, *but only for a set time*, and already we see the shackles, to an extent, falling from off them.

The land was to be trodden under foot by the Gentiles, *but only for a given time*, and now marvellous changes are taking place in that land, and there is every indication that before long, it will be again inhabited by its own people.

The saints were to be given over for an allotted period to the persecuting power of the man of sin. It is seen and known of all that the Pope's power is now at an end, liberty prevails, and the Truth is again received and openly proclaimed in the earth.

We find ourselves in this curious position, that although all the evidence is on our side we are yet running counter to the aims and aspirations of the whole of humanity; everything is against us. We have this comfort—that however much the world may ignore or oppose us *it cannot overthrow our evidence*. It is only *seemingly* that appearances are against us, and that through the numerical vastness of mankind and the multitude of its affairs.

The world now holds the power, and we are weak, but God will give us power by-and-by. He is preparing for Himself administrators who will ultimately be both God-like in mind and God-like in strength. *Government by the voice of the mob is an excrescence upon the plan of the universe*. God's method is an absolute autocracy. Christ will rule all nations with a rod of iron.

This, perhaps, seems at first an unlovely figure, but when the mind reflects upon what man is, and what is really needed to secure his greatest well-being, God's method is seen to embody the highest wisdom.

"Him that overcometh will I give power over the nations, and he shall rule them with a rod of iron" (Rev. 2:26-27).

In whose hands would we care to entrust a rod of iron? Is it to be marvelled at that the preparation of those who are to wield this rod of iron should be so severe? First, we are called upon to believe God in the face of unbelief; secondly, we are called upon to honor God in the face of dishonor, for the man who serves God is looked upon as spoiled.

Then there are other forms of severity, such as: Do not return evil for evil; do not avenge yourselves, wait for God; patiently take wrong, even fraud; be kind to the unthankful; seek not every man his own things.

Is any man fit to be trusted with a rod of iron who does not come up to the standard which these commands determine?

The ordeal of Christ's principles acting on our daily life—*that is* where the thing scrapes into the bone. It is the greatest trial to hear brethren say, "I can't do it; it is against flesh and blood." *Of course it is against flesh and blood.* Immortality is contrary to flesh and blood. What can flesh and blood do for us but give us a heap of corrupting matter to be put into a box?

"HE THAT OVERCOMETH, and keepeth My works unto the end."

* * *

"*Be kind to the unthankful.*" Some day the unthankful will come along, and we shall have the power to help them. What will we do? Let us not refrain from showing kindness, and say that they do not deserve it. What discipline! *Those who do not cultivate self-restraint cannot be happy.* True satisfaction lies in the exercise of those parts of the brain that are universally neglected.

It is nice when we can see that godliness is profitable, nevertheless we must obey God whether we can see this or not. In this particular connection, consider Abraham. He has a son, an interesting lad of sixteen. The command comes: "*Offer him up.*" Abraham sees no reason for the command, nevertheless he obeys. What weighty issues rested upon his obedience!

"**Because** thou hast done this thing, and hast not withheld thy son, thine only son."
—then follow the promises.

God will bring us into trouble, and how are we going to behave then? Job affords a special lesson upon that particular point. He is brought to ruin and disaster, through the instigation of an evil man. What is Job's attitude to God throughout?

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

We have this special testimony, that "in all this Job sinned not, nor charged God foolishly." Job's God is our God, and shall He not put us through similar trials? "Glorify God in the day of visitation"—and will He not give us the chance to glorify Him?

God wants men and women whose lives are governed by the Truth, by Divine principles, people of righteous actions. *HE DOES NOT WANT DEBATERS MERELY.* Paul expounds Christ's mission as bearing very particularly upon this subject:

"Who gave himself for us that he might redeem us from all iniquity and purify unto himself a people **zealous of good works.**"

Christ is no less practical than Paul. His teaching is that the reception of the Truth, unless we are mere abortions, *must find an outcome in godly actions.* Christ in his very last message keeps this thought to the front:

"He that keepeth my works unto the end to him will I give power over the nations."

By-and-by the ecclesias will be gone, the Christadelphian books will be gone. The kingdom of God will remain, Christ will remain, and we shall remain, if we keep the Truth as Christ first sent it forth by the hands of his apostles.

WHAT WAS CHRIST "PURIFIED" FROM?

Under apostolic guidance, we see Christ in the bullock, in the furniture, in the veil, in the high priest—in brief, in all these Mosaic "patterns" which Paul says were "a shadow of things to come" (Heb. 8:5; 9:23; 10:1; 3:5). All were both **atonement** and **atoned for** (Lev. 16:33).

There is no counterpart to this if Christ is kept out of his own sacrifice. He **cannot** be so kept out, if place is given to all the testimony—an express part of which is that as the sum-total of the things signified by these patterns, he was "**purified**" with a better sacrifice than bulls and goats—namely, his own sacrifice (Heb. 9:23, 12).

If he was "purified," there was something to be purified from. What was it? Look at his hereditary death-taint, as the son of Adam, through whom death entered the world by sin—and there is no difficulty.

As the anti-typical bullock without the camp, Jesus was a **sin-offering**— an offering to be burnt, consumed—to be which he had to be the very nature cursed by sin, that "the body of sin might be **destroyed**" (Rom. 6:6).— **Bro. Roberts, 1897.**

The First and Second Adams

"The first man Adam was made a living soul; the last Adam was made a quickening spirit"
—1 Corinthians 15:45.

When we come to consider the *nature of man*, it is necessary to appeal to the only reliable source of information available—the *Bible*—a revelation from the Creator to mankind, teaching him his origin and the purpose which the Deity had in mind when He placed him upon the earth.

All Scripture being given by Divine inspiration (2 Tim. 3:16), we need only to ascertain what the writer intended to convey, which can best be found by "searching the Scriptures" as Jesus counselled, and—by comparing all quotations—arriving at the correct understanding. Since our Savior quoted it as convincing proof, we must—if we accept him—agree that—

"Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."

The Apostle, writing to the Hebrews (1:1-2), says that God in times past spake by the prophets, but "in these last days" of Israel's commonwealth "hath spoken unto us by His Son." Now the same Apostle in his epistle to the ecclesia at Corinth makes a comparison between Adam and Christ (whom he calls "*the last Adam*"). His description of the "last Adam" corresponds with that in Hebrews—

"The brightness of His (God's) glory and the express image of His person" (Heb. 1:3).

Surely this agrees with the statement that he is a "quickenning Spirit," for no mere son of Adam the first could be so described. The statement in 1 Cor. 15:45 that—

"The first man, Adam, was made a living soul."
—is a brief but accurate statement corresponding with v. 47—
"The first man is of the earth, earthy."

—while the second man, Jesus, "*is the Lord from heaven*," for as plainly told in the Gospels, his origin was Divine—God was his Father.

In describing the second man, Jesus, the Apostle gives the substance of what Jesus told the Jews while disputing with them as to his origin and mission—

"The Father raiseth up the dead and quickeneth them: even so the Son of man quickeneth whom he will" (John 5:21).

—thus agreeing with the declaration that the last Adam was made a *quickening Spirit* (1 Cor. 15:45). While Jesus disclaimed being God, saying—

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

—he nevertheless declared that power and authority had been conferred upon him to not only raise the dead and give them natural life, but also to "quicken" them with *eternal* life, for he repeatedly promised immortal life to all his faithful followers—John 3:36; 4:14; 5:26; also Rev. 7:17, where we read—

"The Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

The contrast between the first and second Adams becomes even more evident when he enters into an exposition of what the first Adam conferred upon his posterity, and what the second Adam will bestow upon all those of whom he is the federal head. This he does thoroughly and logically in his epistle to the Roman brethren. In 5:12 we read—

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

This contrast is developed through vs. 15-19, tersely summed up:

"For as by one man's disobedience many were made (constituted) sinners, so by the obedience of one shall many be made righteous" (v. 19).

Thus instead of the curse of death with its long train of evils, the second Adam bestows a rich legacy of blessings inconceivable and honors far beyond the comprehension of mortal man.

Then in the closing verse he gives us the reasons for each condition. Death came as the result of *sin*, and life came by grace or the favor of God; for while it is true that life came by obedience, still the life is not paid as just compensation, for it far outweighs the value of the services rendered. Hence he says "grace abounded" rather than sin, which "abounded" when Law entered (v. 20).

This teaches us that it is something more than the first Adam's offence which makes men guilty, for the Mosaic Law—to which the Apostle refers as "entering that the offence might abound"—certainly was never delivered to the first Adam, who had long since died as the result of the curse placed upon him for his individual transgression. This, of course, includes Eve, for they were "one flesh"—"male and female created He them" (Gen. 1:27), and she was thus in the "first Adam" that sinned. She was deceived by the serpent's cunning, carnal reasoning.

This saying that "*death came BY sin*" excludes the theory held by some that Adam's nature was a dying one before transgression. However some are confused by the profound reasonings of the apostle concerning the law of sin and death inherent in Paul's nature, of which he speaks in Rom. 7, and which causes him (or any other man) to transgress, for as Peter says he (Paul) wrote—

"Some things hard to be understood, and which some wrest (distort from their true meaning)" (2 Pet. 3:16).

"Why then did Adam sin," they ask, "seeing you affirm he was not then cursed with this defiled, mortal nature which is prone to do the things which the mind can discern are sinful?"

This is a very important question and should not be lightly brushed aside. Can it be logically answered? Most certainly it can if we, like Paul, set aside preconceived ideas and purely human or fleshly reasonings. The plain, simple account of the manner in which transgression came supplies the answer.

For the purpose for which it was created, "everything was very good," as stated in Gen. 1:31, Adam being endowed with reasoning faculties far transcending those which the beasts possessed. This is why the man was, and could be, placed under law as a responsible being, whereas the serpent was an irresponsible creature naturally carnal in its reasonings.

Coming then to the temptation, we find Eve confronted with this wily tempter which was wholly incapable of elevated spiritual reasoning but endowed with reasoning powers superior to the other beasts of the earth. From the serpent's carnal suggestion Eve developed inordinate desire, or *lust*, beyond what was lawful. She required temptation from without, for her nature was yet "very good." Gen. 3:6 tells us—

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and gave also unto her husband and he did eat."

Those who have never read the profound exposition of bro. Thomas in *Elpis Israel* may be inclined to construe the Mosaic account as a mere allegory, and thus destroy the type of which the apostle speaks so beautifully in 2 Cor. 11:3. By refusing to accept the reality of the defilement of those espoused to the second Adam they are accepting the teaching of "another Jesus," "another spirit," and "another gospel," as Paul continues to illustrate (2 Cor. 11:4). The apostle further declares (1 Tim. 2:14)—

"Adam was not deceived, but the woman being deceived was in the transgression."

While Eve was first in the transgression, Adam was persuaded and also sinned. Having eaten of the Tree of Knowledge, Eve's eyes were opened. Gone was her innocent simplicity as she became in turn a temptress to her husband. The alluring power of a woman as described in Prov. 7:21 comes to mind—

"With her much fair speech she caused him to yield."

The apostle James declares (1:14)—

"Every man is tempted when he is drawn away by his own lust, and enticed."

We can now discern how this lustful condition of mind was developed by an outward tempter's suggestion—by the serpent's lie, "*Ye shall not surely die.*" No wonder then that the serpent became the symbol of all evil seducers and deceitful workers. Jesus said of such false teachers—

"Ye **serpents**, ye generation of vipers!" (Matt. 23:33).

In the "war in heaven" (Rev. 12) the pagan Roman power is called "The great dragon, that old serpent, the Devil and Satan."

Jesus tells us to be "wise as serpents but harmless as doves" (Matt. 10:16), which is advice not to be beguiled into the serpent reasoning which caused the downfall of the "first Adam." Paul feared that this would befall in his time (2 Cor. 11:3)—

"I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

The second Adam resisted and overcame all temptation. His sword was the sword of the Spirit, the *Word of God*—"It is written . . . It is written again . . . Get thee behind me, Satan." Wiser was he than to accept the serpent reasoning, yet he was pure and harmless as a dove. Can we rise to this lofty pinnacle of righteousness? We are admonished to—

"Consider him who endured such contradiction of sinners, lest ye be weary and faint in your minds" (Heb. 12:3).

When we look unto him we shall live, though bitten by the serpent sin. In Adam (the first Adam) is death; in Christ is life. Let us choose life—

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order—Christ the firstfruits; afterward they that are Christ's, at his coming" (1 Cor. 15:22-23).

We have not sufficiently stressed the "*righteousness*" of him—Christ Jesus—

"Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

He held the honored position of becoming in himself the *exhibition of the Eternal Creator* his Father, Whom he ardently loved and unflinchingly obeyed, even unto the cruellest of deaths. The attributes and characteristics of God were shown forth so evidently by him that he could say—

"He that hath seen me hath seen the Father" (John 14:9).

The entrance of the Law multiplied the offences of the descendants of the "first Adam" who were "from beneath." But the "Lord from heaven," in the manner related by the evangelists, through begetting by God his Father, "*put away sin by the sacrifice of himself.*"

The Law being kept perfectly by one in defiled mortal nature still could not confer eternal life without a sacrifice being offered for the defilement. This the second Adam accomplished, so that "*the Law was for life*" (Rom. 7:10), and in Christ it could bring life to him; and through him and by faith in him "grace did much more abound" unto life. His offering of himself being the crowning act of his obedience, he can be said to have obtained life by his perfect obedience.

Those who sing, and sincerely believe, that—"In him the tribes of Adam boast more blessings than their father lost"—should strive earnestly, not only to understand all the glorious things testified concerning him, but also to *follow faithfully* in his footsteps—

"Who did no sin, neither was guile found in his mouth. When he was reviled, he reviled not again. When he suffered, he threatened not, but committed himself to Him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we—being dead to sin—might live unto righteousness; by whose stripes ye were healed" (1 Pet. 2:22-24).

—H.A.S.

The World's Friends: God's Enemies

A brother writes:—"Should brethren and sisters attend the theater? If not, why not?"

No, they should not. And as to the "Why not?"—one reason is because they "are not of the world"; the theater emphatically IS.

You could not well find a better center of "the lust of the flesh, and the lust of the eyes, and the pride of life" (John 2:10), than the theater. In ages gone by, many of the brethren and sisters were **forced** to "attend the theater." They "fought with beasts at Ephesus" and in the great Coliseum at Rome.

This they could not help, and will not regret in the day of Christ. But imagine some "attending" as **spectators** and the incongruity of the situation at once appears. If it be replied: Truly, but there is a great difference between "the theater" then and now; it must be rejoined: Granted, but the **essence** of the thing is still the same, and the theater is not less "of the world" than formerly, only "the world" has a thin veneer of righteousness in professing Christ.

A glance at the billboards and newspaper advertisements is surely sufficient. Do brethren and sisters want initiation into the follies and tragedies there emblazoned? Is it in vain that the Spirit of God labels "the Great City" as "Sodom and Egypt"? What do we want with the intrigues, divorces, murders, and so forth with which we are continually insulted in the posters?

Many years ago our beloved predecessor, bro. Roberts, made passing reference to the theater in an excellent passage in *The Trial* (p. 21), a portion of which we reproduce below. Those who do not feel that their walk and conversation square with the description given, might do worse than examine themselves "whether they be in the faith."

In the *Trial*, "Paul Christman and others" are proceeded against by "The Incorporated Scientific Protection Society" to restrain them from propagating a doctrine alleged to be hurtful to the public interest, namely, that one, Jesus of Nazareth, rose from the dead.

In this, "Second Sitting"—before "Lord Penetrating Impartiality and a special jury"—Counsel for Plaintiffs is urging the hurtfulness on the ground of the **separateness** of these peculiar people: whereby it is alleged that they are quite spoiled as good citizens:

His Lordship: Do you mean they have retired to monasteries?

Sir Fossil Coldsharp Partialfact Unbelief: No, my lord, they have not given up the world in that sense: but they might as well have done so. They have ceased their connection with the world in a variety of ways. They used to take a prominent part in public affairs; now they are never to be seen at public meetings of any kind. They used to be useful men at election times—nobody more useful.

They would be met with in the committee rooms, or in the streets hunting up voters, and doing all that in them lay to secure the return of the candidate who, in their enlightened judgment, was most calculated to benefit the country by his services. Now, they simply stay away and leave all the hard work to those whom they vulgarly style "the Gentiles."

They used to be seen at entertainments of all sorts with their fellowmen—those many innocent recreations by which the overwrought and jaded minds of men in various ways are relaxed and reinvigorated. Now they make it a virtue to refrain. You never see them on the race-course; you never meet them at the club meeting, you never see them at the lodge; you cannot get them to the social glass; **and as for the theater—an institution, my lord, which I need not observe has done more than anything in our day to teach virtue by example—you might as well expect to meet them at the bottom of the Atlantic as expect to meet them here.**

They actually go so far as to refuse to vote, or to serve as special constables. They even refuse to join their fellow townsmen in the commonest civic duties, and it is with them a settled principle that even in the case of the invasion of her Majesty's dominions, they would refuse to take up arms. They are, in fact, in as complete isolation in the community, as it is possible for a man to be, without absolutely retiring to the desert. —**Christadelphian, 1908**

"Poor Yet Making Many Rich"

"As unknown, and yet well known; as dying, and yet we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich"—2 Cor. 6:9-10.

The Apostle Paul in 2 Cor. 6 has epitomized the characteristics necessary in those who have been called to be ministers of God. These qualifications are set out in remarkable contrasts, contrasts designed to impress us with their importance to our lives. We do not normally group these adjectives together because of their extremes of meaning. And yet here the Apostle tells us that their relationship to one another in our lives is absolutely necessary.

The association between the words *poor* and *rich* have been selected for closer examination. "Poor" and "rich" are the most extreme qualities as they relate to man's position in this life. They determine his station and generally his acceptability among his fellowmen. It is difficult for us to think of these qualities associated together. Are we sure that we understand exactly the mind of the Spirit in the use of those terms?

In Luke 16 the same Greek words of "poor" and "rich," used by Paul in 2 Cor. 6:10, were used by Christ. Here we are given the parable of the Rich Man and Lazarus. In v. 20, we read,

"There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day."

The Greek word "rich" in this verse, as in 2 Cor. 6:10, is "*plutos*." This is the original Greek from which our word "plutocrat" is derived. The meaning is, to make rich, to be wealthy, whether in money or possessions; or figuratively, abundance, or riches. The Greek word "*plutos*" comes from the basic root "*pletho*," which signifies, to fill, imbue, supply or furnish. Christ's description of the rich man in his parable tells us exactly its meaning. In vs. 20 and 21 we read,

"There was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores."

The Greek word *ptokos*, in this case translated "beggar," is the same as translated "poor" in 2 Cor. 6:10. The basic meaning of this word is directly opposite to "rich" or *plutos*. It simply means "destitute and in want." It is always rendered as "poor," except in Luke 16:22 (already quoted as "beggar"), and in Gal. 4:9,

"How turn ye again to the weak and beggarly elements?"

Paul is speaking of *spiritual* values, using the words of natural meaning to impress more forcefully this lesson. Richness or poverty, as we use the expression daily, enter the consideration only as types. Indeed the quotation we are considering could not be understood if we applied the terms naturally. James put these words in their scriptural setting when he said—

"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love him?" (James 2:5).

Humility and contriteness are more likely to be developed in humble circumstances. Dependence on God rather than on self is engendered more readily in simple surroundings. Pride and confidence are usually the products of worldly attainment. Yet bro. Roberts, writing in Nazareth Revisited, stated,

"Though poverty is usually more conducive to the training of the spiritual man, **poverty by itself is no recommendation.**"

Neither poverty nor riches should enter the picture; only *humility of spirit*, manifested in our reactions to the circumstances of every day existence. Christ laid his finger on this point—

"Blessed are the poor (**ptokos**) in spirit for theirs is the Kingdom of heaven" (Matt. 5:3).

Note that this was the first point that he made in this his most notable (and earliest) recorded address. *Its importance cannot be over-emphasized.*

"*Poor in Spirit.*" Without this we cannot be "workers together with God;" we cannot "approve ourselves as the ministers of God." This must be cultivated *regardless of our position in life.*

Paul's epistles are full of godly counsel. *But they are just so many words if they fall on dull, unreceptive hearts.* Where his words are put into daily practice his epistles become alive and vital. Said Paul to the Corinthians (2nd: 3:2)—

"Ye are my epistle written in my heart, known and read of all."

The most forceful way of preaching the Word of God is to put the teachings of Christ into daily application. We become living stones, bearing an inscription, clearly setting forth a message for all men to see:

"Write the vision, and make it plain upon tables, that he may run that readeth it" (Hab. 2:2).

Isaiah, foretelling the ministry of Jesus, said (61:1)—

"The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted."

When Christ quoted this prophecy he used the word 'poor' for 'meek', showing the real meaning of the word.

Christ, speaking to the faithful ecclesia at Smyrna, referred to their endurance under tribulation in a meek and humble manner. Because of their attitude under trial he tells them they are *rich*:

"I know thy works, tribulation and poverty—**but thou art rich.**"

While to another ecclesia, that of Laodicea, where worldly attainment and riches were in evidence, he interpreted their state in relation to God. To their outlook,

"I am rich, and increased in goods, and have need of nothing."
—Christ replied—

"Thou knowest not that thou art wretched, and miserable, and poor and blind, and naked" (Rev. 3:17).

Here was a class of people who trusted in their riches. In consequence, in the eyes of God they were destitute. Note that the order of poor and rich is reversed by the Master. And the only remedy for such a condition is that they—

"Buy gold that has been tried in the fire."
—refined gold, faith in God developed by affliction, and care for others. We read of another rich in this world's goods, but with an entirely different outlook. In Gen. 13 it is recorded,

"Abram was very rich in cattle, in silver and in gold."

We find that Lot likewise had great possessions. *The result was difficulty between their respective herdsmen.* Abraham said—

"Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee? If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left"
(Gen. 13:8-9).

Here we see the humble frame of mind exercised in the man of Divine approval. Though abundant in this world's goods, his dependence was not on them. His concern was for the welfare of his fellow man.

In Abraham's case *riches brought a trial, a testing and a refining.* Was not the land, which was before him and wherein he wandered as a stranger, his by promise? Who had a better right to turn in any direction and claim the location he desired? And was he not older than Lot and as such had the right of eldership?

But these would be the promptings of the flesh (though from *that* point of view, legitimate considerations). But they are not legitimate points according to the mind of the Spirit. *The fact that Abraham answered Lot as he did has given him an eternal right of inheritance to the land.* He was poor in spirit, he was humble in his own eyes, and though rich, became poor for the sake of another. To such, Christ said, God will give the Kingdom.

Lot chose the plain of Jordan, externally the best from a natural point of view, but *fatally the worst from the Divine outlook.* He pitched his tent over against wicked Sodom, soon to be found sitting in the gate of the city. But a different prospect was before the eye of Abraham, mirrored in Paul's letter to the Hebrews—

"Abraham looked for a city which had foundations, (Sodom had none) whose Builder and Maker is God. He desired a better country (than Sodom), that is an heavenly, wherefore God is not ashamed to be called his God: for He hath prepared for him, (and for all of like character) a city."

Such then is the principle of being spiritually poor or humble. It applies equally to him who may be rich in cattle and goods and to him who sits at the gate of the rich man. *It is a necessary and primary characteristic in all of God's true servants.*

Moses, the great leader of God's people through the wilderness, is another outstanding example of the poor of this world. Here was a life of devotion to a Divine cause, working the will of God, amongst a disobedient and complaining multitude. He did not aspire to prominence or riches. But we notice that this frame of mind was developed in the solitary confines of Horeb as a shepherd, for 40 years, preparing him to lead God's sheep for another 40 years. Notice his humility and poverty when God would have destroyed Israel and proposed making a great nation of Moses—

"If Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy book which Thou hast written" (Ex. 32:32).

The good and true shepherd of the sheep will not climb up some other way. He will only enter into the sheepfold by the door, *by the example which has been set and required of abasement of self,* in order that others may be enriched thereby.

Is this not a lesson to those of the Household in this day also. There is only one door. To assume to enter in any other way into the Kingdom brands the attempt as theft and robbery. Israel's leaders in the past failed in this respect. The warning stands on record for all who would approach to holy things.

We have another illustration of how one servant of God may be of service to other servants. Though we are striving toward the mark we all fail. We will recall the incident of David and Abigail, how David and his men had protected the flocks and herds of Nabal the Carmelite, and how this churlish man, unappreciative of David's care, turned away his request for food. In the heat of anger David would have taken vengeance into his own hands, but for the timely humility of Abigail (1 Sam. 25:26)—

"The Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand."

And David, in humble response which has earned the title "a man after God's own heart," replied—

"Blessed be the Lord God of Israel, which sent thee this day to meet me, and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand" (vs. 32-33).

Certainly one can make another rich by an action at the right moment, by words spoken in season, or even by the refraining of our lips when anger would drive in a wedge. "*A soft answer turneth away wrath.*" Let us apply this principle. It works wonders.

The selection of the Apostle Paul as the mouthpiece of the Divine message which we are considering is very appropriate. His pattern of life was set in the steps of the Master.

What effect would the Gospel message have had upon the Gentiles, those who were of the right stamp, if *the Saul of Tarsus had gone unto them*? This Saul, who profited "above many of his equals," would have been beating the air, for his message would have been inconsistent with his person.

This resolves the matter into a very personal vein. The preaching of the Gospel becomes the *very essence of our lives*. The Gospel is not simply a set of rules and doctrines. It is a *way of life*, it is a mode of existence, it must energize all our thoughts, and our actions. It must become the basis of our every impulse, so that we automatically and habitually react in accord with spiritual principles. Not until we arrive at this condition can we say that we have been successful.

We shall never completely attain that state, compassed as we are with the weakness and promptings of the flesh. But though the ideal is high we are urged to *press unrelentingly toward the mark*.

We find then the change in the Apostle Paul who—naturally well-to-do and of great prominence among the Jews—was caused to see the great light of the Truth. Worldly prominence and power were not the roads to Divine favor, nor service to God. He could not make real proselytes to the Creator's will by force. The role of the despot was not then, nor has it ever been, suitable for God's calling. Rather the habit of the shepherd, who gently leads the flock and patiently helps the weak ones over the rough places, never impatient, never irritated, always seeking another's welfare.

Paul became poor, he was humbled. Literal blindness impressed him with the fact of how unseeing, how *really blind*, are those who have not learnt the basic lesson of self-abasement.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3).

From the Saul that was "breathing out threatenings and slaughter against the disciples," we now find the humble utterance:

"Lord, what wilt thou have me to do?"

What was it that had such force to draw men to the Word of God? To the Corinthians he said,

"I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God."

This would have been to climb up another way. The truth of God had to be laid on a much more firm foundation than fleshly eloquence or philosophy. It was built on Paul's personal love and desire to serve God by service to his brethren and sisters. And *this required the complete emptying of himself of all things temporal, whether position, fluency of speech, or advantage of station in life*. All were necessarily put away. They stood in the way of complete access to Divine service. He declared to the Philippians—

"What things were gain for me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ" (Phil. 3:7-8).

Paul's salutations in each of his epistles instruct us as to how we should feel toward each other. He told the Romans that he *continually made mention of them and their welfare in his prayers*. And we know that "the effectual fervent prayer of the righteous availeth much." Are we fervent in prayer for each other? Paul continues (Rom. 1:9-11)—

"I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

What a way to make others rich! Night and day his concern was for their welfare. His very action was based upon how it would benefit the body of believers. Never was it concern for personal advantage. Recounting the many trials which came upon him, in what manner he bore in his body the marks of the suffering of the Lord Jesus, he added (2 Cor. 11:28)—

"Beside those things that are without, that which cometh upon me daily, the **care of all the churches**."

He made his life a sacrifice, that his children in Christ might be enriched by an example of service. *Only in degree as we permit this spirit of service to dwell in us can we be among those many whom Paul speaks of making rich*.

The pattern set by Christ, and which was copied by Paul, should be our highest mark—

"For ye know the grace (or favor) of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty **might be rich**."

When we stop and contemplate the position that the Master holds in the purpose of God we can perhaps understand to a degree the import of Paul's words, "*though he was rich*." He is the focal point of all the will of God. He is now exalted to the right hand of the Father. He is destined to rule the world in righteousness and justice. All these aspects, coupled with many more, are the riches he was heir to, as the Son of God. But for our sake he became poor, humbling himself, taking the position of a servant.

In John 13 we see the Master in the last few moments together with his disciples, before his arrest and crucifixion. He manifests the extreme of humility and washes his disciples' feet. He who was born king of the world, performing the humblest service possible. Why was this necessary? Why

did he perform such an act upon his disciples? He became poor, he emptied himself that they might be rich.

How would such an act make the disciples rich? Without this example they would have completely missed the force of the lesson. One action speaks far more impressively than a thousand words. The disciples were made rich in an understanding of their position. As the future kings and priests of the world, they were given to understand that such a glorious state could only be attained by submitting to one another and serving one another in all things. His act showed forcefully what he had done for them for 3½ years. He had said that—

"The servant is not greater than his lord; neither he that is sent greater than he that sent him" (John 13:16).

This had been his manner of life. Henceforth it was to be theirs. Perhaps the lesson was necessary due to the constant disputing among the disciples, as to which of them should be greatest.

Upon another such occasion we find the Master impressing this thought by taking a little child and calling attention to it.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:3-4).

This then would seem to be the first and foremost lesson to be learnt. *And unless it is learnt, we have not been washed; the old man has not been crucified, and we are not related to Christ.*

We may imagine the indignation arising in the heart of Peter as his Master humbled himself washing the disciples—and Peter watched the successive operation from disciple to disciple. Coming to his turn, Peter characteristically objected to such humiliation being performed for him.

"Thou shalt NEVER wash MY feet!"
But Jesus replied—
"If I wash thee not, thou hast no part with me" (John 13:8).

The effect of Christ's example must be a washing of our natures, a cleansing of our self-will, and being in a readiness to respond to service for one another. By this process we are made rich; not rich as the world understands, but rich in a far greater sense than any human plutocrat has ever envisioned. Having arrived at such a condition, we are assured of heirship of the world together with Abraham and Christ—

"All things are yours. All things are for the sake of God's elect."

But riches of a material nature even in this respect are not the highest ideal. The ideal is richness of character, richness of service. It was carried to the highest in service in Jesus' voluntary death:

"Greater love hath no man than this, than that a man lay down his life for his friends" (Rom. 5).

How far would we go in a desire to enrich our brethren and sisters? We must be willing to go *all the way*. No reservations. Without the supreme service on the part of Jesus we all would be without hope. By it we have been greatly enriched. By it we have been placed in a condition whereby we also can bring forth the true riches of service.

But again it is not the sacrifice alone which has made it possible. *There is a part required of us*. And unless we strive to copy the example the sacrifice will do us no good. Jesus was not a

substitute. He was a *representative* of a way, a way that we must follow, if we hope to be rich toward God and our brethren.

It is only in this sense that one can be poor and yet make many rich. The visible evidence of many being rich has not been seen during the ages of man. There have only been the few in any generation who have been exercised by the Spirit of God, in the fullest sense. The many will appear at the judgment seat as those on the Master's right hand, a group or body who have hated the world with all its pleasures, esteeming the reproach of Christ, the humility of being a Nazarene, greater riches than the pleasures of Egypt.

"Can any good thing come out of Nazareth?"

To natural man's estimate Nazareth was a most unlikely region. They failed to discern the gem of beauty cut from its hills without hands, the treasures and riches of the world in the highest sense.

He is still in our midst. *Do we by our actions also show that we fail to discern the treasure offered by the Father in heaven?* We do not have to seek far. The seeking is within ourselves. As we read daily from the word of God let us measure ourselves beside the various examples and exhortations which have been written with the object of imparting unto us a spiritual gift.

By another parable the Master showed us the method. It is a case of digging. The treasure was hidden in the field. We may spend a lifetime wandering around the field, and all the time be walking right over the treasure, with unseeing eyes. The treasure lies between ourselves and the Word of God.

The effect of the digging will be an understanding of what is required of us. The things of the world will seem useless and vain, a vapor that passeth away. God's true riches endure forever.—F.H.

"I Will Pour Out My Spirit upon All Flesh"

In Acts 2:19-27 Peter applies the words of Joel 2:28-32 (about the pouring out of the Spirit upon all flesh) to the outpouring of the Spirit on the day of Pentecost, whereas the apparent intent of Joel is to the **Millennial Age**.

It must be that Peter is right, because Christ said that the Spirit which he should send from the Father after his departure (which came to pass on the day of Pentecost) should "guide the apostles into ALL TRUTH" (John 16: 13).

The question is: Can we harmonize Joel with Peter's application of Joel's words. I think we can. The early part of Joel 2 describes in highly figurative language the ravages of the army of insect pests sent by God among Israel in punishment for their sins (v. 24).

The middle of the chapter (beginning v. 12) exhorts Israel to avert the calamity by repentance, and promises (vs. 18-27) blessed consequences on their compliance—which was partly realized on their return from Babylon.

Then there is the prophecy of the outpouring of the Spirit, which Peter quotes and applies to the Pentecostian effusion. This occurred "after" the Babylonian return, and in "the last days" of the Mosaic dispensation—days which are called "these last days" in Heb. 1:1.

It was after then (namely in 70 A.D.) that Israel's sun was "turned into darkness and the moon into blood."

As for "the great and terrible day of the Lord," that is still ahead. Meanwhile, and ever since the apostolic promulgation of the Gospel, the work goes on of inviting men to "call on the Name of the Lord" with a view to the deliverance, which will presently be manifested "in Mt. Zion and in

Jerusalem" for "the remnant whom the Lord shall call"—the followers of the Lamb who are "**called and chosen and faithful**" (Rev. 17:14).

"For in those days and at that time" (as Joel 3 immediately goes on to say)—that is, in the time of deliverance, when Israel shall be gathered (v. 1), and their responsible dead raised (v. 11, also Dan. 12:1)—then the Lord will enter into controversy with the armed nations (v. 2), and become the salvation of His people (v. 16) for ever (v. 20).—**Bro. Roberts, 1897.**

CORNELIUS RECEIVING THE SPIRIT BEFORE BAPTISM

Some think this strange, but the impression of strangeness vanishes if we have in view the object to be accomplished. It was **that God might stamp with His own approbation the offer of life eternal to the Gentiles**, with whom, as Peter said, it had been till then unlawful for the Jews to mingle.

That this is the view Peter took is evident from what he says in Acts 11:17.

The outpouring of the Spirit on these Gentiles did not displace their water baptism, for **THAT WAS THE VERY FIRST THING THAT PETER COMMANDED THEM (10:47)**: And it was not intended to deny the hopelessness of their position **as Gentiles**, which Paul affirms (Eph. 2:12)—it was to **sanction their invitation** INTO the way of hope (Acts 11:14).

And God foreknew their entrance therein—it was an anticipatory act, like Ananias addressing Paul as "brother" before the act of immersion (Acts 9:17).—**Bro. Roberts, 1897.**

"This Is My Beloved Son"

"Remember me" has been the request of many a dying man, but only one after expressing the wish has been raised from the dead to witness the faithfulness of his friends toward it. And that one is the Lord Jesus Christ. He is alive, and can say, "*I know thy works,*" and this applies to all who claim to be his friends.

Although his person and work are grossly misunderstood, yet nevertheless they are the theme of adoration and praise throughout the world, for people exhibiting the widest diversity of creed and character acknowledge his authority and claims, showing that his influence is by no means a spent force. Rather it widens and deepens with the advance of the years, and we can all profitably ask ourselves this question—"*What think ye of Christ? Who is he?*"

* * *

Our present objective is to focus attention upon his trial and crucifixion—truly a sad and touching picture to contemplate.

That he was a being just like ourselves is abundantly testified in the Scriptures—"bone of our bone and flesh of our flesh"—yet he had that glorious distinction of being in character without sin.

"God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin the flesh" (Rom. 8:3).

Though it may be easy for us to use these words without much thought, yet we should rather deeply meditate upon all that is written concerning him while in sin's flesh, that we may enter more and more deeply into the feelings of this just person in the trials that he bore, and the victory that he gained.

The Scriptures tell us that he hungered, he thirsted, he was faint and weary, sad and sorrowful, persecuted and despised. In such experiences Jesus was like unto his brethren; yet though like them he was also *unlike* them, for while his life presents many impressive comparisons it also exhibits unique and significant contrasts.

No display of miracle distinguished his actual birth from all similar domestic events, yet the child so born presents the unparalleled features of a perfect, stainless life, as from youth to manhood he was about his Father's business. Not that in his early years his wisdom and knowledge were complete, for his mental development kept pace with his physical growth, the record being:

"And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52).

He grew in wisdom—his growth was like the unfolding of a perfect flower, or like the soft radiance of the dawn which expands into the effulgence of the noontide. In his life there was nothing to correct or amend. There was a character to form, but he knew no remorse and required no penitence.

Yet truly he knew the struggle of the flesh and Spirit, for he was tempted in all points like unto his brethren, but never sinned. He needed no pardon or reconciliation in his character. He presents the one and only example of a spotless, perfect life which in every act of every hour was altogether lovely, so that the voice of God was heard to say—

"This is My beloved son, in whom I am well pleased" (Mat. 3:17).

Jesus' face is now henceforth set toward Calvary and the cross, yet how often as he trod the vale of tears must the thoughts of that Voice have encouraged him in his journey along that dark and bitter path.

Even in the midst of his enemies he could ask (John 8:46)—

"Which of you convinceth (RV: convicteth) me of sin?"

Let us think of him as he goes forth preaching the Gospel; as he healed the sick, caused the blind to see, the deaf to hear, the dumb to speak, and even raised the dead. Yet with all his goodness his enemies were ever present, watching his every move and word. How pathetic are the words of John—

"He came unto his own, and his own received him not" (John 1:11).

Christ is that glorious, perfect character that we all do well to copy, though his beauty is not such as would answer to the world's ideal—moral, artistic or religious. Yet he is more than kind, he is holy; he is more than forgiving, he is just and with wickedness is angry; he is more than gentle, he is exacting of supreme affection; he is more than good, he is zealous of the Father. As Paul wrote—

"For the joy set before him, he endured the cross" (Heb. 12:2).

True it was of Jesus in his ordeal that, had he so desired, he could have called for legions of angels, as he gently told Peter (Matt. 26:53), but rather his faithful decision was—

"Not my will, but Thine, be done."

Let us then "*Consider him,*" meditating deeply upon all the elements of his beautiful and perfect character, which constitute him one by himself in all the history of the world. Yes, he stands alone. In his great and towering dignity of holiness, his intense and single-minded earnestness for the things of his Father, and his unwearying patience in his submission to his Father's will, he has shed a great light upon the world already.

Yet infinitely greater will be that light when he returns to this earth to “see the travail of his soul, and be satisfied.” How stirring is the prospect presented by these prophetic words of Isaiah concerning the rejected Messiah! The prophet says that on account of his sadness his countenance was marred more than any man's. And we know the reason for the sadness which made him “*a man of sorrows and acquainted with grief.*” It was the realization of the gravity and responsibility of his mission, the great weight of evil and misery in the world, the great shadow of distress and disease and death—which he alone was to overcome and remove, and he himself under the burden of the weak, sinful nature of mankind.

"Touched with the feeling of our infirmities, and in all points tempted like as we are"
(Heb. 4:15).

His mental and physical sufferings are referred to by David—

"Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none."

As it is written: “*They all forsook him and fled.*”

Christ's life was one of incessant distress, by the cruelties of enemies and the lack of faith and discernment on the part of friends. Day by day he encountered wicked and hypocritical men in reputation who sought to catch him in his words, as they plotted and schemed to destroy his Divine influence and to murder him. Yet in spite of all his sympathetic heart was wrung by the sight of weak and erring human nature. At the grave of Lazarus he was overwhelmed, and wept.

What a depth of meaning there is in the words of Matt. 8:20—

“The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.”

Thus dark, awful and crushing must have been the shadow of the cross, for the ordeal of Calvary seems to have been always present with him—

"I have a baptism to be baptized with, and how am I straightened till it be accomplished!"
(Luke 12:50).

On another occasion he said—

"The Son of man must be lifted up."
"I lay down my life for my sheep."

And sometimes he spoke very plainly, as when he said—

"The Son of man shall be betrayed unto the chief priests and scribes, and they shall condemn him to death."

Such then was his life—a life of bitter trial and anguish; but he did it not for himself alone, but for his brethren—

"God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Christ put away sin by the sacrifice of himself, and became the Author of eternal salvation to all that might believe in His Name. As the supreme moment neared the intenseness of his grief can be gathered from what is written (Matt. 26:37-38)—

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceedingly sorrowful, even unto death: tarry ye here, and watch with me."

Jesus then went a little farther on from his disciples, and prayed to his Father, and the sorrow of his soul is apparent in the earnestness of the prayer that he spoke—

"O, my Father, if it be possible, let this cup pass from me!"

The cup of grief and pain almost beyond endurance, still he said:

"Nevertheless not as I will but as Thou wilt."

And how vividly and deeply the anguish of Christ's suffering is again seen in what Luke records (22:44)—

"And being in agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground."

"*Gethsemane, can we forget, or there thy conflict see, thine agony and bloody sweat, and not remember thee?*" For did ever man suffer like Christ, bearing the sorrows of all the world? What resignation, what patience, what unselfishness, what nobility of mind, what a confidence in God his Father!

"And when they were come to the place which is called Calvary, there they crucified him" (Luke 23:33).

Such is the record of the awful climax of the Lord's suffering and trials, and the name of the spot is known around the world, in all languages, and through all ages. Never was a head like his laid low in death; the noblest of the sons of men, the purest, the greatest, the meekest of all the sons of Adam.

Jesus was the highest type of the human race that ever lived. His words have enriched the literature of the world as none others have or will, for they are the precious words of eternal life. His teachings are the most elevating of any that can be found.

Yet his life was violently taken away, and he—the "light of the world"—was hidden away in the darkness of the tomb. And what a death!—cruel, shameful and unjust in the extreme.

Think of the guilt of those who compassed his destruction—through whose streets he had walked, pitying their miseries, healing their diseases and sharing their sorrows. Yet, alas, they clamored for his blood. No wonder at his death the sun refused to shine or shed a ray of light upon the scene; no wonder that the earth quaked and the rocks were rent, and an unnatural darkness turned day into night over all the land.

And so he died, amid the scoffs and jeers and blasphemies of those whose good he had ever sought and whose highest interests he had tried to serve.

In the feast of memorials that Christ has left us to observe, the apostle Paul warns us against crucifying the Son of God afresh and putting him to an open shame. Let us note that *he warns the professed believers against following a course that will put them—in God's eyes—in the same category with the murderers of Jesus*. Let us beware lest by worldliness we fall into this class.

In the vivid picture that is before us, and the anguish and suffering that can well nigh be felt, what a call there is for us to take up his cross and follow him. The apostle Paul fellowshiped and participated in the sufferings of Christ, as he says (Phil. 3:8)—

"Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Paul speaks of his own sufferings as—

"Filling up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1:24).

And Paul's experience applies in a measure to ours, and although Christ was called upon to endure so much more than we, still we are not to be exempt. We are members of Christ's body, and as with the Head, so with the members—suffering and patience must precede the promised glory.

Let us then brace up our minds to the fact that Christ was victorious, and he overcame as the result of struggle and endurance and seeking earnestly for help and strength from God. If we would share the fruits of his conquest, we must be prepared to suffer patiently in the smaller work that God has given us to do.

As in our Lord's case, so in ours—the momentousness of our mission, coupled with the disabilities and limitations of our evil nature, makes it at times very sad, yet it is no new or strange experience, for many have been the afflictions of the righteous.

Still, "for the joy set before us," let us never grow despondent because we often fail and come below the standard of our Lord's setting; let us not forsake our duty for ease and comfort, but press onward—looking forward to that time when the redeemed of the Lord shall be endued with almighty strength, wisdom and power. Let not our hearts be troubled, neither let us be afraid.

Christ suffered and died, yet how sweet the calm of that resurrection morning, as the angel said to the visitors at his tomb—

"Why seek ye the **living** among the **dead**?"

Jesus steps forth from the grave into that sweet morning air; his trials are now over; his many sorrows are at an end. Let us rejoice with him at the empty tomb, at the angelic declaration—

"He is risen! He is not here! Behold where they laid him."
—at the bodily appearances of Jesus to his disciples after his resurrection, showing them his hands, his feet, and the spear-mark—

"Now is Christ risen from the dead and become the firstfruits of them that slept"
(1 Cor. 15:20).

The burden of the apostolic testimony was *the bodily resurrection of the Lord Jesus*—a testimony not based upon hearsay or "cunningly-devised fables," for they had been eye-witnesses to the fact that Jesus had risen from the dead—a fact confirming and fulfilling the abundance of testimony in the Old Testament Scriptures concerning the coming, rejection, and final glorious victory of the long-promised Messiah of Israel and great work among the Gentiles unto the ends of the earth.

So truly we have no need to be "troubled or afraid in heart," but rather to continually "Sing praise, for the tomb is void where the Redeemer lay!" For when Jesus made known unto John what is written in the Revelation, he said—

"I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death" (1:18).

And the apostle wrote to the Roman brethren (6:9)—

“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.”

In the same place Paul brings the lesson home to us (v. 4)—

"Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Thus we have the searchlight of truth turned on ourselves, for—

"**IF** we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (v. 5).

How much depends upon that little word "if"! There *must be* the dying to the world and the flesh, and the walking in "newness of life," if there is to be the glorious likeness to his resurrection. To such Jesus said—

"Because I live, ye shall live also."

—W.J.P.

"The Spirits of Just Men Made Perfect"

There are several things to which Paul alleges the Hebrews had "come"—

"Ye are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem and to an innumerable company of angels, and to the general assembly and church of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. 12:22).

The Hebrews had not come to any of them in the literal sense. They had "come" to them in the sense which they had "not come unto the mount that might be touched and that, burned with fire, etc." (v. 18)—that is, in the **relative** sense.

The faith they embraced in Christ had no relation to the literal Mount Sinai at which Moses received the Law, but had relation to the Mt. Zion and Jerusalem of the heavenly order of things on earth to come when—

"The Lord of Hosts shall reign in Mt. Zion and Jerusalem, and before His ancients gloriously" (Isa. 24:23).

To most of the things enumerated we are only related by faith. To perceive the meaning of this in relation to "the spirits of just men made perfect" we must keep in mind that it is introduced with the others **in contrast to what obtained under the Law of Moses**. With this in view, we get a ready solution. Paul says in an earlier part of this same epistle (7:19)—

"The Law MADE NOTHING PERFECT."

It accomplished nothing effectually for those who served it. It did not procure the remission of sins unto life eternal. A righteousness capable of elevating the sinner above the operation of the established law of death was impossible under it. Righteousness could not come by the Law (Gal. 3:21). Paul distinctly says (Gal. 2:21)—

"If righteousness come by the Law, then Christ is dead in vain."

The Law could not make just men perfect in their spiritual relations—

"Under it were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience" (Heb. 9:9).

If perfection could have come by the Law, we should have had no dispensation through Christ—

"If the first covenant had been faultless, then should no place have been sought for the second" Heb. 8:7).

But the first was entirely faulty, as a means of healing the breach between man and his Maker. **It was never designed to accomplish this object.** It was a purely provisional arrangement of things to pave the way for the real work.

It only **typified** the real work which is now in progress. It contained no arrangement by which the law of God might be upheld in the death of Adam's race and yet in the goodness of God made effective in resurrection and eternal life—nothing by which He could be "just, and yet the justifier" of those who were under condemnation (Rom. 3:26). It pointed allegorically to the way in which this was to be done—and that was **Christ**, who is the substance and end of the whole matter.

Under the **New Covenant**, the "spirits of just men" ARE "made perfect"—whether they lived under the Law of Moses (in faith), or live now, or are yet to live. Christ's sacrificial and mediatorial work (which is the basis of the New Covenant) removes the weight of the law of sin and death, from which none of the just men of ancient times could deliver themselves by their own righteousness (Rom. 8:1-3)—

"How much more shall the blood of Christ—who through the Eternal Spirit offered himself without spot to God—purge your conscience from dead works to serve the living God.

"And for this cause he is the mediator of the New Testament (or Covenant) that by means of death, FOR THE REDEMPTION OF THE TRANSGRESSIONS THAT WERE UNDER THE FIRST TESTAMENT, they who are called might receive the promise of eternal inheritance" (Heb. 9:14-15).

To this glorious arrangement the Hebrews (who were formerly—in a legal sense—under the "mount that might be touched") had "come" by the faith of Christ. And the hope of realizing the substance of it, in the glory, honor, and immortality of the Kingdom, was the anchor on which their minds rested.

—**Bro. Roberts, 1892.**

The Tabernacle in the Wilderness

PART NINE

We now ask special attention to God's testimony through the prophet Ezekiel concerning Israel's deliverance from Egypt and sojourn in the wilderness, and its typical connection with and bearing upon their *second exodus and wilderness sojourn* under the prophet like unto Moses—testimony which involves the *preservation through all the ages* of the same nation and people, and the ultimate realization of the promises to Abraham, which constitute the Gospel.

Now let the reader realize that God Himself is the speaker in the case, and the survivors of the nation which He brought out of Egypt are the people addressed by Him. Certain of the elders of Israel had approached Ezekiel in the 7th year of Jehoiachin's captivity, to enquire of the Lord. Whereupon the Lord said—

"Speak unto the elders of Israel, and say unto them, Thus saith the Lord God: Are ye come to enquire of Me? As I live, saith the Lord God, I will not be enquired of by you . . .

"Cause them to know the **abominations of their fathers**; and say unto them, Thus saith the Lord; in the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt,

"To bring them forth into a land that I had espied for them, flowing with milk and honey, which is THE GLORY OF ALL LANDS: Then said I unto them. Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt, I am the Lord your God."

"But they **rebelled against Me**, and would not hearken unto Me: they did not every man cast away the abominations of his eyes, **neither did they forsake the idols of Egypt**: then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of the land of Egypt.

"But I wrought for My Name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made Myself known unto them, in bringing them forth out of the land of Egypt.

"Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them statutes, and showed them My judgments, which if a man do, he shall even live in them."

"Moreover, also, I gave them My sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctifieth them. But the house of Israel **rebelled against Me** in the wilderness; they walked not in My statutes and they **despised My judgments**, which if a man do, he shall even live in them; and My sabbaths they greatly polluted; then I said, I would pour out My fury upon them in the wilderness,

"But I wrought for My Name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them . . . because they despised My judgments and walked not in My statutes, but polluted My sabbaths; for **their heart went after their idols**."

"Nevertheless Mine eye spared them from destroying them, neither did I make an end of them in the wilderness" Eze. 20:1-17

The reader will observe that this Divine testimony brings us down to the events referred to at the commencement of this writing and the chasm in Israel's history which extends from hence to the 40th year of their sojourn in the wilderness. Their moral delinquencies during this period are of frequent allusion by Moses in his stirring addresses and recapitulations just before his death (Deut. 31:27G9:7-24)—

"I know thy rebellion, and thy stiff neck: behold while I am yet alive with you, ye have been rebellious against the Lord."

"Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: **from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord.**"

"Ye have been rebellious from the day that I knew you."

Whilst, however, these allusions are of a general character, they enable us to discern that the children had followed in the footsteps of their fathers of the "evil generation" which God had assigned to destruction. But we shall gather *more definite ideas* of the nature of their rebelliousness during this hidden period from the Divine record of Ezekiel from which we are quoting:—

"But I said unto their **children** in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols; I am the Lord your God; walk in My statutes and keep My judgments, and do them; and hallow My sabbaths; and they shall be a sign between Me and you, that ye may know (experimentally) that I am the Lord your God.

"Notwithstanding, the **children** rebelled against Me; they walked not in My statutes, neither kept My judgments to do them . . . they polluted My sabbaths; then I said, I would pour My fury upon them to accomplish My anger against them **in the wilderness**.

"Nevertheless, I withdrew Mine hand, and wrought for My Name's sake . . . I lifted up Mine hand also **in the wilderness**, that I would scatter them among the heathen, and disperse them through the countries; **because** their eyes were after their idols.

"Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, **to the end that they might know that I am the Lord**.

"Therefore son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; yet in this your fathers have blasphemed Me, in that they have committed a trespass against Me.

"For when I had brought them into the land for the which I lifted up Mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered their sacrifices, and presented the provocation of their offering . . .

"Wherefore say unto the house of Israel, Thus saith the Lord God, Are ye polluted after the manner of your fathers? And commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with your idols even unto this day; and shall I be enquired of by you, O house of Israel?"

"As I live, saith the Lord God, **I will not be enquired of by you**. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone."

What a dark picture is here Divinely sketched of the Chosen People of God from their deliverance from Egypt unto the 7th year of Jehoiachin's captivity! From this we learn that the "children," or "little ones"—whom their fathers said should be a prey, but of whom Jehovah said to their wicked parents—

"Them will I bring in, and they shall know the land which ye have despised"—
—even this Divinely-preserved remnant proved their utter unworthiness of such favor, incurring again and again the threatened fury of God's anger for their rebellion against Him; and but for the pity He had for His Holy Name which they had profaned, they must have perished as God's nation from the earth.

But this precious testimony presents us with *another picture*, also Divinely drawn, concerning the same nation and people, the contemplation of which gladdens the heart when we remember its connection with the promised blessing of all nations in Abraham and his seed at the Divinely appointed time for the realization of the hopes and aspirations of the true Israel of God (in the *individual* sense of that term) which has been slowly developing during the ages on whose behalf and for whose sake are all things.

Mark, now, the connection between what follows and the preceding Divine resume of Israel's history as GOD'S NATION, and let it be written in indelible characters upon the heart of every reader, that he may know assuredly that *the purpose of God formed in the beginning has not failed*, and cannot fail; and that Jehovah did not choose Israel for any virtues which they possessed above others, but with *Divine aims and objects* in which they were ever faithless to believe, and out of all sympathy with.

It is impossible otherwise to solve the problem of Israel's deliverance from Egypt, and the exercise of such merciful forbearance towards them under the circumstances which have passed under review. The rebellious nation has been Divinely preserved, though severely punished, and it exists before our eyes in these *latter days* in circumstances of bitterness and distress under their Divinely imposed chastisement, which must continue until—

". . . they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against Me, and that also they have walked contrary unto them, and have brought them into the land of their enemies . . .

"If, then, their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember My covenant with Jacob, and also My covenant with Abraham will I remember; and I WILL REMEMBER THE LAND" (Lev. 26:40-42; with Deut. 30:19).

Are not these "latter days" upon us? See we not in the Zionist movement the evidences of returning (national) life; and hear we not in Israel's bitter wailings the confessions of iniquity, and expression of their desire that God in His mercy should remember His holy covenants, and the land of His promise, that they may be reinstated therein, and their wanderings in the Gentile wilderness of nations come to an end?

One of the leading mouth-pieces in the early days of the current national rebirth—Max Nordau—in giving expression to the national movement which took possession of the scattered outcasts at the end of the 1290 years of "the abomination that maketh desolate," thus describes the revolution which manifested itself in Israel's midst—

"It seems as if we are witnessing a miracle which affects ourselves and all around us. We feel ourselves part and parcel of a fairy tale in which we see our brethren, thousands of years buried, AGAIN BECOME FLESH AND BLOOD.

"We want, in the joy of this reunion, to rehearse the sad history of the hundreds of years in which we have been DEAD IN OUR TOMB, IN A GRAVE WHICH LACKED THE PEACE OF A GRAVE."

Is not this representative voice of the nation one of many premonitions that the "miracle" of the living again of Israel's dry bones is about to be realized, and the consequent return of him whose mission it is to perform before the eyes of a godless world the wonder which only omnipotence can perform of giving to the downtrodden nation of many ages that position of pre-eminence and glory among the nations assigned to it in the Scriptures of truth, in the day when it shall have been made the willing instrument in the hand of God for the accomplishment of His oath in connection with it to "fill the earth with His glory."

With these thoughts in view, we return to the testimony of God through the prophet Ezekiel (ch. 20), which presents us with another side of the picture to that which we have been contemplating—even the glorious sequel to these latter-day evidences of returning favor when the "fury poured out" upon them shall have run its course (Eze. 20:33-44)—

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you (among the nations): and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out (upon the nations who refuse to let them go).

"And I will bring you into THE WILDERNESS OF THE PEOPLE, and there will I plead with you face to face. Like I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God."

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will **purge out from among you the rebels**, and them that transgress against Me: I will bring them forth out of the country wherein they sojourn, and THEY SHALL NOT ENTER INTO THE LAND OF ISRAEL: and ye shall know that I am the Lord . . .

"For in My holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

"I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered and **I will be sanctified in you before all the heathen** . . .

"And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed."

* * *

We now return to the narrative of Israel's first sojourn, as we may now term it, in the wilderness, and we behold the shrouded nation emerge into full view. The historian (Moses himself) tells us that, having compassed Mount Seir many days he was instructed of the Lord to turn "*northward*" in the direction of the coast of their brethren the children of Esau, who dwelt in Seir; and with whom they were not to meddle in passing through their coast, because God had given Mount Seir unto Esau for a possession—*O, the faithfulness of God, even to His enemies!*

Accordingly Israel proceeded through the way of the plain from Elath, and from Ezion-gaber to Kadesh-barnea, from which they were lost to view for the 38 years—

"Then came the children of Israel, even the whole congregation into the desert of Zin in the first month (of the fortieth year); and the people abode in Kadesh; and Miriam died there, and was buried there.

"And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying,

"Would God that we had died when our brethren died before the Lord: and why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die?"

"And wherefore have ye made us to come up out of Egypt, to bring us into this place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water."

This is a sad picture to gaze upon, but from what we have already seen, it was no new experience for Moses. The lapse of time and their *miraculous environment of holiness* had not changed them into obedient children. They were *powerfully exercised by worldly considerations to the exclusion of God from their thoughts*; and thought, felt, or hoped, for nothing beyond the gratification of their carnal minds, their great problem being:

"What shall we eat, what shall we drink, and wherewithal shall we be clothed?"

In addition to the grief of mind which Moses must have experienced by the loss of his sister, the companion of his childhood, we behold him once more, with his brother Aaron, making his way towards the door of the Tabernacle, and there falling upon their faces in the distress of the situation, when—

"THE GLORY OF THE LORD APPEARED UNTO THEM . . .

"And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall bring forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give them and their beasts drink."

Here, then, at Kadesh (which means "*sanctified*"), we have before us a similar incident to that of Rephidim on Israel's approach to Mount Sinai. At Rephidim, Moses was commanded to *smite* the rock with his rod, in order that it might give forth water for the people to drink; whereas, at Kadesh, he was commanded to *speak* to the rock for the like purpose.

Now there must have been a reason for the difference between smiting in the one case and speaking in the other; and we think that reason may be discerned in the different aspects of the smitten rock—"that Rock was Christ"—which was representative of him in his being smitten and with whose stripes we are healed, and the same rock subsequently to the *budding of the rod* of Aaron which

typified the risen Christ, and the consequent *outflow of the healing stream* of which all are invited to freely partake; and so needed not to be *smitten*, just *spoken to*, as Moses was told.

But, besides this, the incident of the second smiting of the rock finds its equivalent in those who "fall away," as Israel had, and—

" . . . crucify to themselves the son of God afresh, and put him to an open shame" (Heb. 6:6).

Thus viewed, the lesson is of paramount importance, and emphasized by Jesus' words (John 6:49)—

"Your fathers did eat manna in the wilderness, and are dead."

It is also the lesson of the Spirit in David (Psa. 95:11; Heb. 3:11),

"So I swear in My wrath they shall not enter into My rest."

We will now briefly glance at the consequences of this outburst of rebellion on the part of Israel, as affecting their Divinely-appointed leader. We read that—

"Moses took the rod from before the Lord as He commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels, must we (Moses and Aaron) fetch you water out of this rock?

"And Moses lifted up his hand, and with his rod smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

"And the Lord spake unto Moses and Aaron, Because ye believed Me not to sanctify Me in the eyes of the children of Israel, therefore **ye shall not bring this congregation into the land which I have given them**" (Num. 20:6-12).

The Spirit in David comes to our aid in the true understanding of the indictment against Moses and Aaron on this occasion. We are told that—

"They (the people) angered him (Moses) also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips" (Psa. 106:32-33).

The words of God's indictment, as given by Moses himself, are—

"Ye believed Me not to sanctify Me."

Putting the two statements together, we may conclude that the non-sanctification of Jehovah consisted (1) in smiting instead of speaking to the rock; and (2) in the association of himself and his brother with the power which brought forth the water for the people, as expressed in the word "*we*."

But now let us note that *this also was written for our learning*; and that therefore we may be placed in similar circumstances in the discharge of our duties to God. We are not commanded, as was Moses, to speak to the literal rock; but we are commanded to speak to the (metaphorically) rocky hearts of the people in the name of Jehovah, in the presentation to them of the Gospel, which is God's power unto salvation, and its accompanying invitation to drink of the water of life which has resulted from the smiting of the rock, Christ Jesus.

It is possible to do this in an angered spirit created by the attitude of those rocky hearts to whom the message is delivered, and thus hide from view the love and mercy which that Gospel reveals.

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

Ecclesial News

BOSTON, Mass.—581 Boylston St.—Bible Study 10:30 a.m.; Memorial 11:45 a.m.

We would like to express our appreciation to all who attended our Fraternal Gathering on Oct. 8, and cooperated with us to make it a source of spiritual pleasure and upbuilding. The subject was "Workers Together With Him," and was divided into 3 parts—

"Sorrowful, yet always rejoicing"—bro. Mammone.

"Poor, yet making many rich"—bro. Higham.

"Having nothing, yet possessing all things"—bro. Baines.

This was the program for the afternoon. After we had lunch, bro. H. Gwalchmai, of London, Ont., spoke to us on the subject: "Members of His Body." On Sunday morning bro. Growcott, of Detroit, exhorted on the daily reading (Phil.3), analyzing the whole chapter. Each speaker supplied us with rich spiritual food, strengthening and encouraging us in these last days of our probation.

We had with us on this occasion: from London—bre. & sisters H. Gwalchmai, J. Cartlidge, C. Clubb, R. Philip, sisters Martin and Joliffe; from Toronto—bro. & sis. J. Jackson; from Montreal—bro. Baines and sis. Irene Baines; from Detroit—bro. & sis. F. Higham, bro. Fabris, bro. Growcott, sis. Mae Styles; from Jersey City—bro. N. Mammone; from Hawley—bro. & sis. H. Sommerville; from Houston—bro. & sis. J. Packer; from Miami—bro. & sis. T. Lumley; and from Worcester—bre. & sisters Brierley, Marshall Sr., Marshall Jr., W. Davey, bre. Stanhope and Hanna, sisters Jones and Rankin.

It is such occasions as these that stimulate us and give us courage to "press toward the mark for the prize of the high calling of God in Christ Jesus."

The signs distinctly tell us—by the conditions of the world and also in the ecclesias—that we are at the threshold of Christ's appearing for he said:

"When the Son of man cometh, will he find faith on the earth?"

May we have courage and strength to "hold fast the profession of our faith without wavering, firm unto the end"; that we lose not those things which we have wrought, and that our labors be not in vain.

—bro. Edgar A. Sargent

A Letter to Our Children

Hello Dear Children, The last time we were together we were just beginning our trip in South America. We have been absent for a few months but this will give you time to finish writing on your essay about gold.

While we are in South America we hear of the trouble up in Argentina. The president has been sent to exile, this means stripped of all his titles and powers, and sent to another country. The man that was put in power in the place of Mr. Peron has now been taken out of his responsible place in the government. This reminds us of many things in the history of the world that have happened. We read of kings being overthrown, presidents overthrown, yes, and even rulers killed.

We can see from this that all down through the ages of history, mankind has—the majority of times—made a complete ruin of what they started to do. We can even see this happening when we do our daily readings. You all know the wicked Sisera, captain of the host of Jabin king of Canaan—how that Jael killed him with the tent peg. Saul was foolish, and did not remain good in the sight of the Creator. Then you will remember the Kings of Israel and Judah, how often we find that they went

astray and tried to rule without the help of God. Look how often they went wrong and were finally punished. See how the nation of Israel was punished because of their continual backslidings.

Turn to the history of the world after the death of Jesus and see Rome and her empire, how they were powerful but for only a short while, then the iron went into clay and they were never mixed. Some nations that came from that iron and clay have been powerful for a time but they have not ruled the whole world, but rather have gone to their destruction. Some that have not been completely destroyed are in a very weak state now. Russia and United States of America are now the two main factions in the world. They are, like the rest, like the flower called the "Morning Glory." It blooms in the early morning and at the beginning of afternoon it has folded up. These powers are very much like this, they (Russia and U.S.A.) are now blooming. The morning is fast drawing to a close and the afternoon is coming when the sun will have become the main beauty of the day.

These governments are preparing for the war that will bring the Government of Christ that will cover the whole face of the earth and peace such as never was in the world. This Kingdom is that stone taken from the side of the mountain without hands that we find Daniel (in ch. 2) tells us will strike the image of Nebuchadnezzar so that it falls. This stone then proceeds to grind the Gold, the Silver, the Brass, the Iron, and the Clay-and-Iron so that when the mighty wind comes it scatters them, so that they could not be found anymore.

This, Children, is what I want you to do. I want all of you to write and tell me about the overthrow of the governments of this world and the setting up of that Government that will be worldwide and everlasting.

Next month we will continue our trip in South America, God willing.

When you write please note change of address. It is now 20 Denvale Rd., Toronto, Ontario,
Canada. —Uncle Joe

The coincidences of chronology are interesting, but they are not to be recommended as a supreme study. Types or times as the staple diet are liable to bring on spiritual indigestion. "Love, joy and peace"—these are the fruits by which every man is to be judged.—**Bro. Roberts, 1897.**

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