

# The Berean Christadelphian

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

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

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

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

# *The Berean Christadelphian*

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

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## EDITORIAL

### Keeping in Memory

Things to be kept in memory play an immeasurably important part in all phases of life. The success of any vocation, whether it be in the trades or professions, depends upon keeping in memory the fundamental principles upon which it was established. If a basic standard for measuring, regulating or guiding conduct or practice, is so essential in things pertaining to the affairs of this world, how transcendently greater it must be in things relating to the way of salvation? If we are open to conviction, this becomes self-evident as we read and study the Bible. In his letter to the Romans, Paul informs us that—

"The gospel is the **power of God unto salvation** to every one that believeth"—Rom. 1:16.

Belief is, therefore, only the first step, and by it the power of God is made available. But faith, says James, without works is dead. *Therefore the power of God must be permitted to operate in our lives in order to bring about salvation.* This could be likened to a new house which has been wired for electrical purposes, and connected with the source of electrical power; but the power is useless until a switch is operated, and the electricity is permitted to pass through the lamps and by this action a room is filled with light. This is not a striking analogy, but it possesses an analogous relationship which becomes obvious when we return to Paul, and the subject of the gospel, for he says—

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, **if ye keep in memory what I preached unto you**, unless ye have believed in vain."

The keynote of Paul's statement is found in the phrase "keep in memory." The natural man requires no exhortation to keep in memory the things of this life because he is surrounded by everything that goes to make up what the Scriptures define as "the world," and they are ever before him. The things concerning the Kingdom of God, and the Name of Jesus, are multifariously different: they are not outwardly visible. They are hidden in the history of the past, and concealed in the prophetic writings relating to the future. To bring them into the mind, in the first place, requires an effort generated by our own interest as to the outcome of life. If that interest is strong, we will turn to

the Word of God and, through a diligent application of the mind to the divine ideas and principles revealed therein, we will become wise unto salvation through a faith which works by love.

At first, the believer may conclude that his efforts are over, and all he has to do is wait for the Kingdom of God to appear. But, alas, this is not true; and he discovers, like Paul, who said:

"I find then a law, that, when I would do good, evil is present with me"—Rom. 7:21.

The things of the world begin to clamor for attention, and he becomes conscious of the fact that, although an effort was required to learn the Truth, *an even greater effort is required to keep it in memory*. If he becomes mentally exercised, and acutely conscious of the challenging problem facing him, he will recall that, among the things written for our instruction, there is none more appropriate than the instructions given to the people of Israel by Moses. First, he reminds them of their exalted position in relation to other members of the human race:

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"—Deut. 4:7-8.

Then he warns them that it is vitally essential to keep certain things in memory—

"Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

"And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage"

—Deut. 8:11-14.

The lesson is obvious. What people in all the earth occupy such a lofty position as we do because of our belief and obedience of the Gospel—*Abraham's seed and heirs according to the promise*? Or, as Peter expresses it—

"Ye are a chosen generation, a royal priesthood, an holy nation, a purchased people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light"—1 Peter 2:9.

*To maintain such a relationship, there is something to be done, and much to be kept in memory.* Israel did not forget that God existed but, because of their prosperity, their hearts were lifted up, and they failed to keep in memory all that God had done for them. They were so busy with the affairs of this life, they forgot how He had freed them from Egyptian bondage, and how He fed them with manna, and supplied them with water, while they were passing through the wilderness. In the letter to the Hebrews, the apostle reminds us of the similarity of our position when he says—

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it"—Heb. 4:1-2.

If it were possible for the people of Israel to forget God because of their prosperity, it is just as possible for us to do so. We, too, can forget our first love: that point in our lives when we discovered the great salvation revealed to us in God's Word. Our hearts seemed ready to burst with pent-up emotion when we became aware of the joyous comfort that settled upon us. Have we held fast this confidence, and the rejoicing of the hope, or have our hearts been lifted up because we have prospered,

and built goodly houses in which to live? If that be true, then a lukewarmness has developed within us, without our being conscious of it, and all because we have failed to keep in memory certain things.

What will be our feelings in the day of resurrection when we discover that all of our personal possessions have perished, and the only element that is left is the character we have built up during our probation? If we have kept in memory the priceless heritage that has come into our possession through our belief and obedience of the gospel, and have done our very best to live a life of holiness by keeping ourselves separated from the pleasures of this life, we may have confidence, and not be ashamed when we stand before our great judge. If he bestows upon us the gift of God, what unspeakable joy will fill our hearts as we enter the kingdom of God clothed in a glorified nature, made equal unto the angels, having partaken of the tree of life which is in the midst of the paradise of God.

—*Editor.*

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## The Memorial Name

By BROTHER JOHN THOMAS

"*I (am) Yahweh: this is My Name*"—Isa. 42:8.

This Name signifies "*He shall be*": and in the form *ani Yahweh* signifies:

"I (the Spirit) am He Who shall be."

The individual who was to be—he who was promised to Eve in Gen. 3:15; to Abraham in Gen. 15:4; 21:12; to Judah in Gen. 49:10; to David in 2 Sam. 7:12-14, and Isa. 9:6-7—was the personage indicated by YAHWEH *He shall be*, styled in Hebrew "the Messiah," in Greek "the Christ," and in English "the Anointed." Now, the Spirit said by the prophets, "I shall be he," in Revelation we find the Spirit and Jesus speaking as one.

Now, the "Seed of Abraham," genealogically considered, must partake of flesh and blood. The Spirit, therefore, in effect said, *I shall become flesh and blood*. But how could this be?

The answer to this is, that the fact depends not upon our ability to explain the mode in which spirit may be elaborated into flesh and blood. The Bible testifies that *all things are out of Deity, Who is Spirit*. The Eternal Power formed Adam out of dust. Spirit is the basis of all created things and, according to the will of the Creator, becomes rock, dust, sea, vegetable, and animal, in all their diversity of form and beauty. All the resurrected who shall be approved shall become Spirit, for—

"That which has been begotten of the Spirit is Spirit."

—begotten subsequently to their post-resurrectional appearance at Christ's tribunal. If, then, flesh and blood thus become spirit (and some flesh and blood will become spirit without tasting of death, Paul says), why may not spirit become flesh and blood? It is but a reversal of results from a change of process.

The Name, then, in connection with the testimony of the prophets, indicates *a conversion of Spirit into flesh and blood*, developed by the formative power of the Eternal, independently of and apart from the will of man.

In the case of the first Adam, spirit—as it were leaven—mingled formatively with dust, and a flesh and blood man was developed, styled "Son of God"; but in the case of the second Adam, spirit acted upon the nervous system of Mary, as it had previously done upon Sarah and Hannah, but to a further degree (for in these it had only imparted strength for conception according to nature), and caused an ovum, or "seed of the woman," to be deposited in her womb. Here, as the spirit-germ of the second man, it remained the usual "set time," subject to the laws of the animal economy.

At the appointed time it was born the babe of Bethlehem, and duly named JESUS, or *He shall be who shall save*—both "Son of God" and "Son of Man," which the first Adam was not. Adam was Son of God and Son of the Dust; Jesus was Son of God and Son of Man, being a creation of the Eternal Power from the substance of David's daughter.

Such was the babe Jesus in preparation for the Sacrificial Man. His germination was irrespective of the lust of the flesh, the propensity excited in the first Adam by his guilty companion, and of which Cain was the fruit-

In this particular, the generation of Jesus was different from that of all other men. If Joseph had been his father, he would have been born of blood, of the will of the flesh and of man, instead of the Spirit. He would have been son of man only, and not Son of God, and consequently would not have answered to the testimony of the Name.

The *Yahweh-Name*, then, presents itself to us in prophecy and in history. To Israel it is incommunicable as long as they reject Jesus; for he is the historical and practical personal illustration of it. The *Yahweh-Name* in prophecy comprehends the things concerning the Christ in his birth, life, sufferings, resurrection and glory. *To understand the Yahweh-Name, as exhibited in the writings of the prophets, is to "know the joyful sound"—to believe—*

"The Gospel of the Deity which He had promised before by the prophets in the holy Scriptures "Concerning His Son the Christ, made of the seed of David according to the flesh, and constituted Son of Deity in power according to spirit of holiness" (Rom. 1:1-4).

And to understand the same Name doctrinally and historically expounded, as it is in the New Testament, is to understand:

"The things concerning the Kingdom of the Deity, and the Name of Jesus Anointed" of the Spirit (Acts 8:12).

In the teaching of Jesus, "the Name," "the Gospel," and "the Kingdom of the Deity" are interchangeably used. Thus in Matt. 19:29 he says that everyone who forsaketh anything—

". . . **for my Name's sake** shall receive an 100-fold, and shall inherit aion-life."

In Mark 10:29 he says that no man hath left anything—

". . . **for my sake and the Gospel's**, but he shall receive an 100- fold in this time with persecutions, and in the coming Aion, life aionian."

And in Luke 18:29 he says no man hath left anything—

". . . **for the Kingdom of the Deity's sake**, who shall not receive manifold more in this time, and in the Aion to come life aionian."

So, to hold fast the Spirit's Name and not deny his faith, is to be:

". . . rooted and grounded in the Faith, and not to be moved away from the hope of the Gospel."

The "Satan" did not hold fast the Name, and did deny the Faith. They denied that Christ had come in flesh: the consequence was that they logically rendered the *Yahweh-Name* ineffectual to the remission of sin; for if Christ did not come in the flesh and blood nature common to all mankind, the

condemnation of sin in the flesh which had sinned (as represented in the lambs slain from the foundation of the world) could not have occurred when he was crucified.

And, moreover, *if his body had not been identical with ours, he could not have borne the sins of his brethren, the saints, to the cross.* The denial of his true and proper humanity made him logically unfit for a sacrificial man, by whose stripes obedient believers should be healed.

The sin-covering efficacy of the Yahweh-Name depended upon the person bearing it being a flesh and blood Messiah, for:

"Without the shedding of blood there is no remission."

The Spirit plainly testifies this in the prophets and apostles—

"I have given the blood to you upon the altar **for a covering upon** your souls; for the blood itself shall cover the soul."

The reason given for blood being thus used is—

"Because the soul of the flesh is in the very blood."

The soul, *nephesh*, or life, is in the blood. The blood contains, or "covers" it, as it were. And as it is a question of life or death—life forfeited for sin, the wages of which is death—that is appointed to cover sin which covers life, namely, the blood. In this sense—

"The life, or soul, of all flesh is the blood thereof . . ."  
—because the vitality of all animals is in the blood. Hence, a bloodless man could not, upon the principles of the Divine law, be a covering for sin.

Now the blood of Jesus was more precious than the life-blood of any other man. If it had not been so, it would have been inadequate to the purchase of life for the world. The Spirit testifies in David, that there is no man rich enough to redeem his brother, nor to give God a ransom for his soul that it should live forever, and not see corruption, "for," he says—

"The redemption of their soul will be costly, and it ceaseth to the Olahm" (Psa. 49:6-9).

If the wealthiest be impotent for the redemption of one soul, how precious must the blood of the Yahweh-Name be, seeing that it can ransom "a great multitude which no man can number"! (Rev. 7:9). The blood of Jesus was the only blood of all the generations of Adam, that had not been generated by the lust of the flesh, and which had not energized a man to the commission of sin.

This precious "blood of sprinkling, which speaks better things than the blood of Abel"—the sanctifying blood of the Covenant shed for the remission of the sins of many (Heb. 12: 24, 10:28, 22; Matt. 26:28)—is the principle which makes the Yahweh-Name sin-cleansing, or a covering for the hiding of sin, so that the believer upon whom the Name is invoked may have "no more conscience of sins," or, as Peter expresses it, may have,

"The answer of a good conscience toward God" (1 Pet. 3:21).

The purifying or sanctifying property of the Yahweh-Name being connected with blood-shedding, as prefigured in the Law, necessitates the death of him who became the medium of its manifestation. The prophetic testimony is direct upon this point,

"Thou (O Serpent)," saith the Spirit, "shall bruise the heel of the Woman's Seed" (Gen. 3:15).

And this Seed was to come out of Abraham's son, as it is written,

"In Isaac a Seed shall be chosen for thee."

And to show that he was to be a *sacrificial* man, the Elohim told him to—

"Offer him for a burnt offering upon one of the mountains of the land of Moriah which should be shown" (Gen. 22).

In obedience to this command, Abraham travelled with Isaac a journey of *three days*, until they arrived at the mountain where the Temple afterwards stood. He laid upon Isaac the wood upon which he was to be bound, and led him as a lamb to the slaughter.

Having erected an altar, he laid him thereon upon the wood, and took the knife to slay him. This he would have done, but for the interference of heaven. God ordered him to spare Isaac, and to finish the offering by slaying a ram in his place.

The release of Isaac was a *resurrection to life*—a type of the future literal resurrection of the Seed to descend from him (Gen. 21:12; 22:6-13). This was the death and resurrection of the Yahweh-Name bearer—represented to Abraham dramatically. It taught him that the Seed to be chosen for him, who was to—

". . . possess the gate of his enemies, and in whom all the nations of the earth shall be blessed."

—should suffer a violent death, and then *rise again* to fulfil his destiny. Abraham saw this, and therefore named the place of the offering YAHWEH-YIREH, *He who shall be will provide*—

"In the mount Yahweh shall be seen" (v. 14).

The prophets are full of testimony illustrative of this remarkable representation. "The Songs of Zion" treat largely of the sufferings of the Spirit's Name. The Spirit in David says—

"They pierced my hands and my feet" (Psa. 22:16);  
"He shall be filled with iron and the shaft of a spear."

And in Daniel 9:26—

"Messiah shall be cut off";

In Isa. 53, the Spirit saith of the Deity's righteous servant—

"Yahweh has caused to lay upon him the iniquity of us all . . . For the transgression of My people was he stricken.

"When thou shalt make a trespass-offering of his soul (**nephesh**, or life) he shall see a seed . . .

"Through his knowledge shall My righteous servant make justification for many; and he shall bear their iniquities. Therefore I will apportion to him among the great and the mighty; he shall divide the spoil; because he hath poured out his soul (**nephesh**—contained in the blood) unto death."

Such was to be the Name of the Christ in fact and doctrine— a personage, the descendant and antitype of Isaac, in his sacrifice and resurrection, who should be the Sin-Bearer and Justifier of his people, through their belief of the things, or knowledge concerning him.

When Jesus appeared, and was crucified and rose again, the Yahweh-Name was no longer absolutely a testimony to be fulfilled. It became a *living reality*—the Truth Incarnate and "the Name of

Christ" became "the Name of Jesus Christ;" and all that is predicted of the Spirit's Name is to be fulfilled in Jesus and his brethren.

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

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### **THERE IS A POINT TO WHICH CONSECRATION MUST COME**

The Divine mensuration of love is obedience. A "love" that is barren of action is useless sentiment, having no value in God's appraisalment—

"**This** is love, that we walk after his commandments" (2 Jn. 6).

"Let us not love in word, neither in tongue, but in deed and in truth."

"Ye are my friends if ye do what I command" (John 15:14).

Consequently, the deeds of our life will be the index of our hearts. If those deeds, written as a whole, are deeds of conformity to the expressed will of Christ, our part of the covenant will be declared performed: not that there will be a **perfect** performance in any case, for the congregation of the accepted are a forgiven congregation, a blood-washed throng. Their Judge is their compassionate High Priest, who occupies the interval of his absence in making request for his house in his own Name.

Still, there IS a point **to which obedience and consecration must come** before the benefits of the priesthood will be extended. Jesus is the judge of this point in each case, at which he will say, "Thy sins are forgiven," and invite the blessed recipients of his favor to enter into life.—Bro. Roberts.

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### **The Fulness of the Godhead**

*"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth"*—John 1:14.

**BY BROTHER ROBERT ROBERTS**

Christ was more than man. We may overlook this in the efforts which have rid us of the false conceptions derived from "the vain traditions of our forefathers." He was a man, but a man who was the vehicle of a manifestation of God, and that, God the eternal God, even the Father.

The manifestation was a progressive one, but *real at every stage*—fainter at the beginning than at the end, but *as real at the beginning as at the end*. A rose in the bud is as really a rose in nature as when it is full blown. The babe that received the adorations of the wise men of the east, and whose birth was that same night angelically signalized on the plains of Bethlehem, was as really *the manifestation of the Name of the Father* as the glorified man who felled Saul of Tarsus to the earth.

The difference was a difference of degree. The Holy Spirit overshadowing Mary gave the impress, which laid the foundation of the manifestation to be made. But for this impress there never would have appeared in Israel such a man as Jesus of Nazareth. There never would have come the Lamb of God without spot. Poor Adamic flesh, in which "dwelleth no good thing," never could have yielded such a perfect character as that of Jesus, unless the Father had *taken hold of it and wrought it for us* into such a pattern. It is "*of God*" that—

"He (Christ) is made unto us wisdom, and righteousness, and sanctification, and redemption"  
(1 Cor. 1:30).

This in no way excludes the fact that the perfect man so made for us was of the same physical nature, and put to the proof, and in all points tempted like as we are. Without temptation, the perfection of the result would not have been manifest.

The best of characters, even among men, are not pronounced or seen to be the best till they have come through the fire. And it was needful for the perfection of this most glorious of the works of God upon earth, that in suffering, its excellencies should be tested and made manifest. But though put to the proof, it was in itself the excellent thing God had made it—a pattern of His *Own* character, the exhibition of His *Own* excellence, the interposition of His *Own* power and kindness for the salvation of His people from their sins.

At thirty years of age, with the maturity of developed manhood and the anointing of the Holy Spirit in abiding fulness, the manifestation entered upon a fuller phase; but it was the same manifestation: the manifestation of God among men: the exhibition of the Word made flesh—a man who was one with the Father—sanctified and sent forth into the world by the Father, for the manifestation of the *Father's* Name and the accomplishment of the *Father's* work.

When his work in the flesh was accomplished; when—having, through the Eternal Spirit, offered himself on the cross without spot unto God (Heb. 9:14)—he was raised from the dead and glorified, and transformed into luminous and powerful spirit-substance, the manifestation of the Father's Name was complete, with the result of giving to mankind such a head as their every need calls for—a head that appeals to every sympathy and strikes the chord of our deepest admirations, and evokes our highest praise. Talk of "heroes"! They are mostly figments of the imagination. The Gentile gods are stucco when you come close to them. The excellencies of Christ are such as grow in brightness in proportion to our contact and acquaintance.

They cannot be exhausted: they cannot be exaggerated. "*The fulness of the Godhead bodily*" is the only description that at all approaches an accurate description. The Divine origin of Christ supplies an explanation of every phase in which the Gospel narratives exhibit the Lord Jesus Christ, and every utterance that came out of his mouth. They give the key that is beyond the reach alike of those who consider him to have been a *mere man*, and those whose theology compels them to describe him as *eternal God*.

They account to us for what appear otherwise to be contradictions. They explain to us why, in a *man*, the deportment of *God* is visible; why in sinful flesh, a sinless character was evolved; why in the impotent seed of Abraham, the power of Abraham's God should be shown; why a man born as a babe in Bethlehem should speak of having come down from heaven; why a man not forty years of age should speak as if he had been contemporary with Abraham; why a man should at once be David's son and David's lord; why a man of our own flesh and blood should assume the authority that belongs to God only, saying, "Ye call me Master and Lord: and ye say well, for so I am;" why of a man it should be said that the world was made by him, that he dwelt in the bosom of the Father, and that he was the image of the invisible God, by whom and for whom all things had been created.

*They explain, at the same time, why such a man should say:*

"Of mine own self I can **do nothing**";

"My Father is **greater than I**";

"I have kept my Father's commandments and abide in His love";

"My God, why hast Thou forsaken me?"

They show us that there is only one God, even the Father of our Lord Jesus Christ, and that *whatever in Christ's sayings seemed to indicate another God, was referable to the Father in him, Whose Son and medium and power he was, and in no way inconsistent with the fact that Jesus was but His Son, in loving submission to all His commandments.*

Christ is glorious to us in the converging of all these elements. He is not only our brother; he is our God, as Thomas greeted him (John 20:28). He is not only the first-born among many brethren, but he is their Head, their Redeemer, their Savior, their Lord. He is not only a son of Abraham saved,

but the God of Abraham, incarnate in such a son. Not a forgiven sinner himself, he has power to forgive sins. Without sin himself, we are washed in his blood, though it was blood drawn from our poor sin-cursed stock.

Clothed with strength, crowned with glory and honor, he has known the weakness of human exhaustion, and the bitterness of ridicule and insult. Anointed with joy and gladness, he has a history of sorrow and grief as a perpetual background to his everlasting glory. Loving friend and powerful God, compassionate Savior and sinless example, saved man and embodied Godhead, a sympathetic high priest and devourer of the adversary—there is no element wanting to the charm of his Name.

Not only in power and legal status, but in the intrinsic attributes of his character and nature, Christ stands in that relation to man which justifies the ardent declaration of his servant Paul that he counted all things dross and dung by comparison.

Excellent men are universally admired for what they are in themselves, even though the excellence is not rooted in them, but is a mere *organic phenomenon*, like the beauty or the fragrance of the rose. But in Christ the excellence we see is *rooted in himself* by reason of the indwelling of God:

"In him dwelleth all the fulness of the Godhead bodily."

And what *is* this excellence? It is *every* excellence. There is no excellence that was ever seen among man that is not to be found in him in superlative degree and there are excellencies in him that were never shown by any man. These words of the psalm are apposite, as they never were to Solomon:

"Thou art fairer than the children of men; grace is poured upon thy lips, God hath blessed thee for ever."

Consider his *dignity*. This comes in all cases with the strength of conscious power and security, and the sense of the lawfulness of supremacy. Men accustomed to power show it in measure, though they are but as the worm in their ephemerality, and have no right to authority. But here is one who is *rooted in the Eternal Father*, and who is "the same yesterday, today and forever"—one everlasting as God, and to whom it is commanded that every knee should bow; and one, therefore, mantled with the dignity of unapproachable and ineffable power.

He showed it all through his mortal days—creating astonishment and commanding obedience by the authority with which he spoke. What must it be now—in strength of immortal life and power? What an unspeakable delight it will be to be permitted to observe the movements and wait upon the commands of such an august Master, to whom all power in heaven and earth has been accorded, and at whose beck glad legions of the angelic host wait submissive!

Realize, too, that this unspeakable kingliness of carriage is blended with a *grace of purity and a sweetness of kindness* never seen in the haunts of men. We get a glimpse occasionally of the beauty of goodness in man but *how mixed with inferior elements!* And even if approximating for a moment to the grace of the divine original, how incapable of continuance!

*The human organism cannot long stand the combustion of the heavenly flame.* The power of corruptible man soon burns out, and through sheer weakness of nature, the Divine phenomenon collapses. Understand here why royal courtesies are so brief, and the genialities of public men so transient and intermittent. But here is one in whom the springs of power and grace are inexhaustible: in whose wise kindness there is no flaw: and in the stream of which there is no check or failure from exhaustion or fatigue.

The perfection of the character of Christ is seen in every view we take of him. His kindness and sympathy are a healing ocean in which the world will yet bathe to the healing of all their woes. *This* phase of his character is naturally attractive to all.

But *there is another side*—a stern side—which might seem inconsistent with his meek and lowly side, and yet which is one of the chiefest glories of his character. How defective would that character be if it had not this other side! How lamentable if his kindness and sympathy were not counterpoised by the *faithfulness and firmness essential to justice!*

The popular conception of Christ mars him in this respect. He is considered all love—nothing but love. This would be moral weakness, and would fail to constrain the adoration evolved by the perfect blending of *all* the excellencies. The attitude of Christ, when he was upon the earth in the days of his weakness and submission to evil, ought to be sufficient of itself to correct this one-sided idea of him. His brusque setting aside of domestic relationships and obligations when they come into competition with duty towards God; his unsparing denunciation of Peter as "Satan," when his thoughts ran counter to the Divine plans; his condemnation of the rulers and teachers of the people, in language which could not be exceeded for heat and severity, are all illustrations of a vigor outside the modern ideal of the character of Christ.

But when we go forward to the day of his appearing, how immeasurably is this consideration strengthened! Look at the judgment seat, before which are gathered the multitudes of responsible men and women of all generations, of whose destiny he is the sole appointed arbiter. Consider what is involved in his *rejection of the bulk of them:*

**"DEPART FROM ME ... I NEVER KNEW YOU!"**

What inflexible faithfulness! What judicial vigor and stern executiveness implied in his sentence of a vast, wailing crowd to everlasting death, and their dismissal from his presence!

And when this scene is over, follow him with the phalanx of his loved and loving brethren—accepted and glorified: follow him to the waiting conflict with the nations of the earth. Contemplate "the war of the great day of God Almighty." Behold the scenes of violence and carnage. Consider the deeds of war and judgment by which he overcomes the confederate hostility of all the world, and treads the winepress of Yahweh's anger, in preparation for the spreading of his imperial pavilions in the midst of men for their blessing.

Pondering these scriptural exhibitions of the work that waits him, we get even a more vivid view than is yielded by his attitudes when upon earth, of the *mighty and majestic will-power that dwells in the midst of his kindness.*

If we are for a moment overborne by the sternness, we are reassured by the recollection that it is exerted on behalf of righteousness, and that none will feel the terrible kindlings of his wrath but those who refuse to "kiss the Son" in implicit and revering and obedient trust.

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### **SEVEN SHEPHERDS AND EIGHT ANOINTED MEN**

"He shall be the peace when the Assyrian shall come into our land; and when he shall tread our fortresses, then shall we raise against him 7 shepherds and 8 anointed men. And they shall lay waste the land of Nimrod (Mic. 5:5-6).

What the names of these 15 personages may be who are to conduct the military operations of the Jews against the entrances into the land of Nimrod cannot be stated with certainty. They will rise up among the Jews:

"WE will raise them against him when he treadeth in **our fortresses.**"

"Shepherds" is used in Scripture for the **rulers of nations**, who are supposed to take care of the people as shepherds do their flocks. God says:

"My flock was scattered, because there was no shepherd."

This is their condition at this day, and will continue to be until the crisis of the Assyrian's fall. But concerning them at **that** time we read:

"I will set up shepherds over them who shall feed (or rule) them; and they shall **fear no more, nor be destroyed**" (Jer. 23:4).

They will be powerful shepherds who can remove all cause of fear from the Jews. Now of these we know that the Chief Shepherd is "the Shepherd, the Stone of Israel" after the type of Joseph (Gen. 49:24), which Stone is Jehovah's "Shepherd" and "Associate;" who was to be smitten by the sword (Zech. 13:7; Matt. 26:31).

This Shepherd associated with Jehovah is named "David," because he is "beloved," and descended from David according to the flesh (Ez. 34 & 37)—

"I will set one Shepherd over Israel, and he shall feed (or rule) them; My servant David shall feed them, and he shall be their Shepherd . . . a Prince among them . . . and King over them . . . for ever."

Of this Associate of Jehovah, and Ruler in Israel, Micah says he should—

Be born in Bethlehem Ephratah;  
Be smitten with a rod upon the cheek;  
Stand and feed in the Majesty of the Name of Jehovah his God, and  
Deliver Israel from the Assyrian (Micah 5:1-6).

Jesus, the great Nazarite of Israel, was born there, and smitten on the cheek (Matt. 26:67), which is an earnest that the rest of the prophecy will be as literally fulfilled in him. Jesus, then, is one of the 15; **who are his 14 associates?** Twelve, we would answer, are those to whom he said—

"Ye shall sit upon 12 thrones judging the 12 tribes of Israel, when the Son of Man (the Chief Shepherd) shall sit on the throne of his glory in the regeneration" (Matt. 19:28).

Paul and John the Baptist, it is probable, may be the other two. Here are altogether 15 shepherds of Israel, who will certainly not be "idle shepherds" at a time when the Holy Land to the entrances into Nimrodia has to be delivered from the armies of the Assyrian.— **Bro. Thomas. 1856.**

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## "He Healed Them All"

There are many theories which attempt to explain away the miracles of Jesus of Nazareth. The Jews of Jesus' day, while not denying his miracles, argued against them. They did not charge Jesus with being an impostor or pretender as far as *having miraculous power*. They recognized his power, but accused him of casting out devils "through Beelzebub, chief of the devils."

They certainly believed he was performing miracles, but not from God but from Beelzebub. Therefore they wanted from him a sign *from heaven* to prove that he was casting out devils through *God's power*.

In attempting to explain away the miracles of Jesus, there are some who say that they were not miracles at all, but cases of diseases and illnesses happening to be cured in the natural order of things—the fact that Jesus was appealed to in these cases being only coincidental.

Others theorize that the cases cured were "psychologically" caused (perhaps by what they term a "sin-guilt complex"), so that on having faith in Jesus the cause was removed and the illness consequently cured.

Still others say that Jesus did surely perform "miracles," but not by any supernatural power, but only by inspiring the diseased to faith, love and hope within themselves toward God.

And still others have various further theories to explain away the miracles of the Nazarene, without actually openly rejecting the Scriptures or the historical reality of Jesus. But let us turn to the Bible, wherein these miracles are recorded, to refresh our minds by noting and studying some of the facts connected with them, that our faith and belief in God and Christ may be strengthened, encouraged and comforted with Truth, and that we may see how inescapable is the evidence of miracle to all who have any regard for the Word of God.

\* \* \*

First, let us realize that while a few of the miracles of Jesus are on record, "infinitely more" are the things which have not been recorded, as we read in the last verse of the Gospel of John,

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

Some may ask, "If Jesus performed so many miracles, signs, wonders and works, why haven't more of them been put on record so as to be overwhelming testimony against the unbeliever?" The answer seems to be, "If one is not persuaded by what *has* been put into the record, neither will he be persuaded if the record were multiplied a thousandfold." The number of miracles recorded with a few of their facts and details stated, have been considered by God to be sufficient for a witness to His Name and for the faith of those who have ears to hear and good and honest hearts in which the Word, as incorruptible seed, can take root and grow and bring forth fruit. Besides, did not he who performed these miracles say: —

"If they hear not **Moses and the prophets**, neither will they be persuaded though one rose from the dead" (Luke 16:31).

Many miraculous works of Jesus were performed during the same time and are merely alluded to in groups, such as—

"All that were diseased . . . were made perfectly whole."  
"Blind, dumb, maimed, and many others . . . he healed them."

These multitudinous miracles were alluded to in a general way, with no specific details given concerning the many cases cured. Since no details are given in these and other recorded cases, some find cause to charge that the physical or mental condition cured was only of a temporary or psychological nature.

But in some of the miracles on record we are told many facts and details. No doubt God, our Heavenly Father, has seen fit to put on record these details for just such a purpose—to answer such theories that attempt to overturn the divine record.

Of course, there are many unbelievers who would not accept such reasoning from the Scriptures. That is, they would not accept evidence from the Bible itself that the Bible is true. But if the truth of the Bible is questioned ("Thy Word is Truth"), then the Bible should be permitted to give its own answer in defence of itself. A reverent study of the Bible has convinced many all through the ages of its truth and divine origin—all those "whose heart God has touched." There is no stronger evidence of the Bible's truth than itself—if people cannot be persuaded to study it with reverence and

love, then nothing can be done to convince them. No matter what others may do or say, brethren and sisters of the Lord will confidently and with implicit faith reason out of the Scriptures—"proving all things and holding fast to that which is good."

\* \* \*

One case containing particular details and facts is that of the mad man cured of a "legion of demons," which subsequently entered the swine (Mk. 5). There we read that when Jesus came into the country of the Gadarenes—

"There met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him."

Luke 8:27 adds that he had been in this condition "a long time." The "temporary" or "psychological" theories do not satisfy all the facts of the case and therefore do not explain away the miracle of healing this man. The facts in the case plainly reveal the man as being insanely mad, and that he had great physical strength, for "no man could bind him"—that is, no man could bind him so that he could not break loose, for though "often bound with fetters and chains, the chains had been plucked asunder by him and the fetters broken in pieces." And, as Luke tells us, he had been this way "a long time."

Just as he could be bound by no man, neither could he be trained or taught to be gentler or less violent. He was (Mt. 8:28):

"Exceeding fierce, so that no man might pass by that way."

We are plainly told—

"Neither could any man tame him."

It seems they tried everything, but all had failed. Man was helpless in every respect to cure him. With man there was no hope. But Jesus cured him with a word.

Now, as the man is cured, another interesting fact is recorded—even 2,000 swine running violently down a steep place into the sea where they were choked. Did the people of the city believe in Jesus as a messenger of life and salvation from God when they saw this miracle performed?—

"They began to pray him to depart out of their coasts."

\* \* \*

Next let us consider the healing of the woman with an issue of blood. We read in Mark 5:25 that she—

". . . had an issue of blood 12 years, and had **suffered many things of many physicians**, and had spent all that she had, and was nothing bettered, but rather grew worse."

First we note that her issue was not temporary, having had it *12 years*. Second, it was real and severe enough to cause her to "spend all that she had" trying to get relief. And this did not involve seeing only *one* physician, but *many*. And it did not involve only one or a few types of treatment, but "*many things*," which she had "*suffered*" in seeking a cure. And thirdly, after all this, do we find her cured? *No*. At least relieved? *No*. She was not only "nothing bettered," but rather "*grew worse*."

Now all these details are recorded for a purpose, and they teach us many things. They show us the severe nature of her malady; the long and wearisome efforts she had exerted seeking healing from men; the powerlessness of men to help her (for they took all her money and but added to her misery);

*the great and unquenchable faith of the woman in Jesus*, in spite of the long record of the failure of men; and finally, the reality of the miracle and the power of Jesus.

The woman's faith is indeed remarkable in the circumstances. Regardless of all her previous disappointments—

"She came in the press behind, and touched his garment; for she said, **If I may but touch his clothes, I shall be whole.**"

She did not think it necessary to consult with the Great Physician to have her case diagnosed and to receive of him a prescription of medicine and treatment. She believed if she could but *touch his clothes*, she would be cured. Where man had failed and was helpless, the Son of God was successful and all-sufficient. Jesus told her—

"Daughter, thy faith hath made thee whole."

Now we turn to a brief consideration of the feeding of the 4,000 in Matt. 15. One cannot explain away this miracle by saying the multitude was not hungry; or that they did not all eat, but only some of them; or that each one took only an extremely small portion. Nor yet could it be said they had their own food with them to eat, for they had been with Jesus 3 days (v. 32), and of the food they might have had with them at the first very little, if any, would be left. They were, therefore, indeed hungry (Jesus would not let them go away "fasting") and could each one of them eat a goodly portion of food (there were 4,000 men, *beside* women and children—v. 38). And so we read in v. 37—

"And they did **all** eat, and were **filled**: and they took up the broken meat that was left **7 baskets full.**"

Remembering that they had been 3 days with Jesus, we note:

1. They **all** ate, not just some of them;
2. They were **filled**, each eating enough to satisfy hunger;
3. The left-over fragments of food filled **7 baskets**—far more than the "7 loaves and few fishes" which were the nucleus of the miracle.

Was this merely "psychological" or any such thing? Surely here we behold something which man alone could never begin to do! Here was a situation in which man would be helpless to satisfy a hungry multitude, on the spot, in a short time. But the Divine Spirit-power that was manifested in Jesus was more than equal to the occasion.

\* \* \*

The raising of Lazarus from the dead is recorded in John 11. It contains a number of noteworthy facts and details of great interest to us, though some would try to explain away the resurrection of Lazarus as an "allegorical fiction"; or as being based on *some* trustworthy facts and information without quite admitting he was really raised from the dead; or there is the "swoon" theory which claims that he was not actually dead. But none of these explain away the miracle here unfolded for our faith and belief, if all the recorded facts are properly considered.

When Jesus told his disciples—

"Our friend Lazarus sleepeth, but I go that I may awake him out of sleep."  
—the disciples thought Lazarus was taking a rest in sleep, so Jesus had to clarify their mistaken impression, saying plainly:

"LAZARUS IS DEAD."

When Martha met Jesus, she said to him—

"Lord, if thou hadst been here my brother had not **died**."

Then when Mary *and the Jews* which came with her brought him to the cave-grave where Lazarus was laid, and he commanded that the stone be taken away—

"Martha, the sister of him that was **dead**, saith unto him, Lord, by this time he stinketh, he hath been **dead four days**."

So Jesus—after thanking his Heavenly Father for the Spirit-power he possessed to be able to raise Lazarus from the dead (so that those who stood by might believe he was sent from God)—

". . . cried with a loud voice, Lazarus, come forth. And he that **was dead** came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin.

"Jesus said unto them, Loose him, and let him go."

Nothing could be plainer than that this was indeed a resurrection from the dead, a standing in life again (though not a resurrection to eternal life). Man could not do this. He is helpless in the presence of death. All man can do is bury his dead. There is no hope in man, in the arm of the flesh.

But in Jesus—the Son of Man *and* the Son of God, possessing Spirit-power and authority for the purpose—dead Lazarus was raised to life, for Jesus is "the resurrection and the life," and "he that believeth on him, though he were dead, yet shall he live."

After that Lazarus was raised from death—

"Many of the Jews which came to Mary, and had **seen the things which Jesus did**, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done."

And the Pharisees themselves were forced to confess (v. 47)—

"This man doeth **MANY MIRACLES**."

\* \* \*

Now these 4 miracles spoken of are representative or typical of a number of others recorded in the Bible, many of which are given in considerable detail. But there are many who would not accept such miracles, but seek a miracle of mere wonder or astonishment—some spectacular phenomenon.

Why did not Jesus perform such a miracle to convince them of the divinity of his mission and the limitlessness of his power? Because his miraculous works were not for the purpose of merely producing wonder or exciting astonishment.

His miracles were for *faith and life*, redounding to the glory and honor of his Heavenly Father, by Whose Holy Spirit he was enabled to perform such miraculous works for the benefit of sinful, perishing mankind. As it is expressed in the Scriptures,

"The Spirit of the Lord God is upon me, because He hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to preach the acceptable year of the Lord."

So his miracles—rather than being grotesque, odd, freakish, ludicrous or strange—included *every vital function of life*, such as sight (Mk. 8:22), speech (Mk. 9:32), hearing (Mk. 7:31), hands (Mk. 17:11), legs (Mk. 15:30), correcting deformity (Lk. 13:11), cleansing leprosy (Lk. 17:11), healing diseases (Mk. 5: 25), restoring reason to the mind (Mk. 1:23), and raising the dead (Mk. 9:23).

And his miracles were not only performed on people, but also concerned other elements and natural laws, such as walking on the sea (Jn. 6:19), turning water into wine (Jn. 2:1), the coin in the mouth of the fish (Mt. 17:24), passing unseen through the multitude (Lk. 4:30), stilling the storm (Lk. 8:22), feeding the 5,000 (Jn. 6:5), and the draught of fishes (Jn. 21:1). All were to accomplish useful purposes and to teach and illustrate Divine lessons. Only two reveal the possible forces of judicial destruction that were bound up in the power of his word—the destruction of the swine (Mt. 8:28) and the cursing of the fig tree (Mk. 11:12). It was necessary that this aspect be illustrated, and its lessons applied.

Miracles were performed in his absence, from a distance (Jn. 4:50), as well as in his presence. And they were performed "immediately" (Jn. 5:9), "at the same hour" (Jn. 4:53), without pause or delay.

Many times there is *faith and thanksgiving* manifested by those on whom the Son of God performed his healing miracles, and by those who had loved ones healed. They are examples to all who would have faith in Jesus as *The Christ*, the Promised Seed and "Prophet like unto Moses."

But it was possible in Jesus' day for some who had witnessed his miracles to be *void of faith*, and some on whom miracles were performed to be *void of thanks*. It is for us to continue in Christ faithfully and steadfastly unto the end, so that we too will be the subjects of miracles—first, *morally and spiritually in character and disposition by the Word of God* believed and obeyed in this life; and then physically at his second coming, when the bodies of our humiliation shall be fashioned like unto his glorious body of spirit flesh and bones (Lk. 24:39).

With man all would be hopeless and lost, and sin would end in death; and in death man is helpless. The name and works of man are vain to save. So as we read and re-read of these miracles of Jesus Christ, the Son of God, let us realize in full assurance of faith that the Word of God will perform a miracle in our individual lives, in our characters and dispositions, by being "dead to sin but alive unto God through Jesus Christ our Lord."

*Is this miracle taking place in every vital function of our life?*—in our sight, speech, hearing, mind and heart, and the work of our hands, and the path of our feet? If this be our happy lot in this present life, then we shall be partakers of that miracle that will be performed in a moment, in the twinkling of an eye, at the last trump.

So let us not put our trust in man, or listen to his false philosophy on life and the miracles of Jesus. But let us hearken to John, who says—

"And many other signs truly did Jesus **in the presence of his disciples**, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that **believing** ye might **have life** through his Name." —N. M.

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## "Bless the Lord, O My Soul"

*"David blessed the Lord before all the congregation; and David said, Blessed be thou, Lord God of Israel our father, for ever and ever . . . Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads and worshipped the Lord"*

—I Chron. 29:10.

We are so used to receiving blessings from God that it appears out of order for us to bless God. We who are but dust and ashes, how is it possible for us to give unto the Creator of all things?

But if we look at the basic purpose of God in the highest sense, then we will clearly understand how it is possible, and not only so; how *absolutely essential for us to bless God*.

"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and **for thy pleasure they are and were created**" (Rev. 4:11).

It is interesting to note that Webster in defining "bless" gives as one meaning the following:

"To praise, or glorify; to extol for excellences."

And he then quotes Psalm 103:1 as an illustration—

"Bless the Lord, O my soul; and all that is within me, bless His Holy Name."

The original Hebrew word for bless, used always in the Old Testament is *barak*, which primarily means "*knee*." This would seem to be the origination of the attitude of prayer: the position of kneeling in humility before God—a recognition of Him as the Creator and we as the created. To kneel before another is to subject one's self unto the authority and position of the other. This then is the position of those who would thank and praise God for all His goodness unto the children of men.

"O come, **let us worship and bow down**: let us **kneel** before the Lord our Maker" (Psa. 95:6).

Here again the word is *barak* in the original Hebrew. In the beautiful picture of the kingdom, given by the Spirit through David, we read in Psa. 72:15—

"Prayer also shall be made for him continually; and daily shall he be praised."

In this case the same Hebrew *barak* is translated "praised."

There is an incident in the life of Jehoshaphat, king of Judah, which illustrates clearly the application of blessing God. Where it is truly applied, it is a reciprocal force and brings about the bond of love and mercy between God and His children. They are blessed by putting their trust in God; and the true heart, responsive to the Divine provision, blesses God by thanksgiving and praise for His care and help. God is in control of all the circumstances in the lives of His saints, and their trials are designed to develop characters in accord with those beautifully illustrated in Jesus, the manifestation of the Father. We read in Heb. 12:6-11—

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

There appears to be a play upon the idea of kneeling in v. 12—

"Wherefore lift up the hands which hang down, and **the feeble knees**."

This seems to revert to the idea of our not fainting when we are chastised or rebuked or developed by God under trial. Perhaps there is wrapped in this expression the thought that *we should not be feeble in our recognition of, and thanksgiving for, the Divine hand upon us for good*, regardless of the appearance of circumstances.

So it was in the case of Jehoshaphat in 2 Chron. 20. The children of Moab and Ammon gathered a great host against Judah and were preparing to invade the land and destroy the people of the Lord. The king recognized that these events were not chance, that they were the overruling hand of the

Father in heaven, bringing about a set of circumstances, designed to bring glory, praise, and honor unto His Name. First we notice the godly mind of Jehoshaphat:

"He set himself to seek the Lord, and to proclaim a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord" (vs. 3-4).

They recognized that God could provide the necessary aid and assistance; which in itself is an ascription of blessing or praise to God by His creatures (v. 6)—

"Art not thou God in heaven, and rulest not Thou over all kingdoms of the heathen? And in Thine hand is there not power and might, so that none is able to withstand Thee?"

They were seeking a blessing from God in the required manner. They recognized their absolute dependence upon His care and sovereign aid—

"For we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee" (v. 12).

One of the most interesting military engagements is then portrayed in the following verses. Judah would not have to fight against the great host of Moab and Ammon; that is, fight in a literal sense. The battle was to be the Lord's. The evidence of trust in the overshadowing arms of God had been manifested, and therefore God, through the priest Jahaziel, assured Jehoshaphat of the outcome of the conflict—

"Be not afraid nor dismayed by reason of this multitude; for the battle is not yours, but God's" (v. 15).

"Ye shall not need to fight in this battle; set yourselves, stand still, and see the salvation of the Lord with you" (v. 17).

The name *Jahaziel* is interesting in its appropriate meaning. It comes from two Hebrew words, meaning "behold" and "the Almighty," signifying a relationship between God and His servants. The people of Judah under the faithful guidance of the king had beheld the Almighty and confessed His power to save, and thus placed their reliance on Him alone. In such a manner the Father was being praised and blessed, for the Hebrew "*chazah*, a portion of the name *Jahaziel*, means, "see or contemplate with pleasure."

Thus in the blessing of God, by trust and honor in Him, God would return a blessing upon their heads. It is comprehended in the scripture,

"Draw nigh to God and He will draw nigh to you" (James 4:8).

We see then the close relationship between the two blessings. Without our blessing of God, we cannot expect to be looked upon favorably by the Father in heaven. As the army of Judah went forward the king declared unto the people,

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper" (v. 20).

The response of the people was whole-hearted—one of those few times in Israel's history when due to wise counsel they served the Lord with gladness. They appointed singers as a vanguard to Judah's hosts, who should lead the people in singing praise to God. What army on earth could stand before such a force? The power of the Almighty was on their lips.

"That should praise the beauty of holiness, and to say, Praise the Lord; for His mercy endureth for ever" (v. 21).

We recall how at the words of Jesus in the Garden of Gethsemane the Temple guard, who came to take him, fell backward to the ground. The full exercise of this protecting power is reserved for the day of God's judgments upon a wicked world, exercised by the glorified servants of God, in cooperation with the Son:

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And **out of his mouth goeth a sharp sword**, that with it he should smite the nations" (Rev. 19:14-15).

Certainly the events in the days of Jehoshaphat are a type of the salvation and destiny of the righteous of all generations. *Jehoshaphat* means "God has judged." The class of people for whom he stands, are those who, when the judgment is complete, shall stand on the Arbitrator's right hand, of whom it is said,

"Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

This name Jehoshaphat again appears in the prophecies of Joel (3:2, 12), again as a type, this time of God's judgments against those who afflict the natural seed of Abraham. All nations are gathered into the valley of Jehoshaphat, outside Jerusalem—

"Let the nations be awakened and come up to the valley of Jehoshaphat, for there will I sit to judge all the nations.

"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."

The effect of these judgments will be the ascription of praise and honor to the God of heaven. These judgments, though bitter in their outpourings, are sweet unto the taste of God and His elect, for they bring about the purpose of God of—

". . . filling the earth with the knowledge of the glory of the Lord as the waters cover the sea."

For Joel continues, speaking of the glorious outcome—

"Ye shall praise the Name of the Lord your God, that hath dealt wondrously with you, and my people shall never be ashamed" (Joel 2:26).

Returning then to 2 Chron. 20, we find that the armies of Moab and Ammon fought against the Edomites who came with them against Judah. The result—they completely destroyed one another. The Lord was fighting for Israel. And this event is, in itself, a foreshadowing of God's hand against the Northern host upon the mountains of Israel, when He sees that it is the time of Jacob's trouble, when their strength and confidence in themselves is gone. Do we not read from Eze. 38:21?—

"I will call for a sword against him throughout all My mountains, saith the Lord God: every man's sword shall be against his brother."

And again the glorious result, the blessing of God by all the world:

"Thus I will be known in the eyes of many nations, and they shall know that I am the Lord" (Eze. 38:23).

Jehoshaphat and the army of Judah spent 3 days in gathering of the spoil of the enemies of the Lord—riches, and precious jewels.

“On the fourth day they assembled themselves in the valley of **Berachah; for there they blessed the Lord: therefore the name of the same place was called, The Valley of Berachah**, unto this day” (2 Chr. 20:26).

*The blessing of God*—the desired result of God's blessing of the people—was manifested. It brought forth the peaceable fruits of the Spirit. The people returned to Jerusalem with joy and thanksgiving in their hearts for all that God had done for them.

"And they came to Jerusalem with psalteries and harps and trumpets **unto the house of the Lord**" (2 Chr. 20:28).

Certainly this is a type of the overthrow of Israel's enemies upon the mountains of Canaan in the time of the end. Do we not see the enflaming again of the old hatred of Arab against Jew, as Russia re-arms Egypt and the Arab League? We are living in the days of the antitype of Jehoshaphat's time. We should not lose confidence in what God is doing. We should realize that *“the whole disposing of the matter is of the Lord.”*

As a further indication of the relationship of the type to the coming of God's kingdom on the earth, we find that the wealth of Israel's enemies was brought to Jerusalem, and all nations feared the Lord because they realized that God was fighting for His people. This of itself would cause others to reverence and bless the Name of God. The desired end for mankind after 6000 years of trial and conflict is foreshown by v. 30—

"So the realm of Jehoshaphat was quiet; for his God gave him rest round about."

In the fullest sense peace shall flow to the ends of the earth as a river. War and conflict, both between individuals and nations, *shall cease* (Isa. 65:25)—

"They shall not hurt nor destroy in all My holy mountain."

Turning to the New Testament we find exactly the same aspect of people "blessing God." The point we have been speaking about is not limited to the Old Testament. The apostolic words teach that the blessing of God by His creation is not only desirable, but absolutely *essential for salvation*.

Again we must bear in mind that our conception of the meaning of "bless" may be rather limited. The Greek word translated "bless" in the A.V. is *eulogeo*. This comes to us as a compound word, being made up of two basic Greek words, *eu* meaning "good," and *logos* meaning "word." *Logos* comes from the Greek *legeo* which means "to write." We observe that our words "ledger" and "legible" come from this original Greek. We can also pick out our English word "eulogy," praise, or "eulogize," to speak well or highly of a person, in the Greek word "bless." *Eulogeo* also means "to speak well of." Let us look at a few New Testament passages where *eulogeo* appears in the original. James referring to the tongue (3:8-9) tells us of the great power resident in this little member—

"The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless (**eulogio**) we God, even the Father; and therewith curse we men, which are made after the similitude of God."

The elaboration of James' argument shows that this condition of blessing and cursing cannot go together. We cannot bless God and curse men, any more than a fountain can send out sweet water and bitter. *The tongue is the outward manifestation of the condition of the heart*. We must make the waters of the heart sweet and pure. Pure and sweet words will follow. John adds in the same line of reasoning—

"My little children, let us not love in word, neither in tongue, but in deed and in truth"  
(1 John 3:18).

And he shows the relationship of our actions the one with the other to our blessing of God when he states (1 John 4:20-21)—

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen? This commandment have we from Him, that he who loveth God love his brother also."

The same Greek word *eulogeo* is used by Luke when speaking of the disciples after the ascension of Jesus (Luke 24:51-53)—

"While he (Jesus) blessed (**eulogeo**) them, he was parted from them, and carried up to heaven. And they were continually in the temple, praising and blessing (**eulogeo**) God."

Here we have in close proximity Christ blessing his disciples and the disciples blessing God. The true heart in response to the calling and mercy of God will respond with thankful praise and words of gratitude to the Creator and Provider of all.

The joy and rejoicing in the hearts of the disciples were due to the ultimate prospect of God glorified by all men; when the purpose of God in their call to preach the Gospel to all creatures should be manifest from one end of the earth to the other. It was only a prospect in their day, but it is certain of fulfilment.

The events of 2 Chron. 20:30 are a type of the kingdom age, when the mortal inhabitants of the earth give praise and thanks unto God, blessed as they will be by the Divine government in the hands of Christ and the saints.

But the highest prospect of blessing is far above the peaceful reign of Christ, while mortality is still on the earth. The prospect of immortality and Divine service for the Creator for the countless ages is the ideal and hope of all the elect. The attainment of that condition brings from their hearts that expression of blessing to the Creator which was the purpose in creation in the highest sense. Thus they are foreshown in Rev. 5:13 as singing to the Father—

"**Blessing**, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Again in Revelation 7:12—

"**Blessing**, and glory, and wisdom, and thanksgiving and honor, and power, be unto our God for ever and ever. Amen."

If we aspire to be among that throng, redeemed from every tongue, kindred, nation, and people, it becomes imperative that we bless God in this our day of pilgrimage. It must not be with tongue or in word only. It must be "*in deed and in truth*." Clearly we are called upon to bless God with a life of service to our Heavenly Father. If we continue constant in this respect we shall be accounted worthy to do so in the ages yet to come. —F.H.

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### "IN ISAAC SHALL THY SEED BE CALLED"

Paul's quotation of what was said concerning Isaac is a similar example of a truth having two applications easily made to appear inconsistent one with another. He proves his assertion that the mere seed of Abraham after the flesh are not necessarily his children, by the words addressed to Abraham when he was distressed about sending Ishmael away—

"In **Isaac** shall thy seed be called" (Rom. 9:7 from Gen. 21:12).

This might be thought a strange way of disproving the standing of those who were actually **descendants of Isaac!** It would seem to have the opposite effect, for if in Isaac, as contrasted with Ishmael, the seed were to be called, surely the Jews had a right in claiming sonship as the descendants of Isaac.

Go deeper, however, and we find Paul's argument right. WHY in Isaac and not in Ishmael were Abraham's seed to be called? It was for a reason which, when applied to the subject of Paul's contention, established his argument that "all were not Israel who were of Israel." The reason is in v. 8—

"They who are the children of the **flesh**, these are not the children of God, but the children of the **promise** are counted for the seed."

Ishmael as the mere offspring of the mechanical law of generation was not a suitable foundation for a work of God in the earth which was to be His Own direct work and for His Own glory. This foundation was to be a son which had to be given outside the power of nature. This was a distinct enunciation of the principle Paul was contending for. Ishmael was a seed of Abraham according to the flesh, yet he was excluded from the covenant because he was no MORE than this.

—**Bro. Roberts**

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## The Tabernacle in the Wilderness

### PART ELEVEN

Compliance with the reasonable request of Moses on behalf of Israel to grant them a passage through the territory of the Edomites, had it been conceded, would have been a great boon to the children of Israel, inasmuch as it would not only have shortened considerably the route, but greatly facilitated the realization of their hope, and added much to their convenience.

Of this, Israel appears to have been cognizant. But this request was stoutly resisted by Edom; and (as a probable result) journeying from Mount Hor "to compass the land of Edom"—

"The soul of the people was much discouraged because of the way. And the people **spake against God**, and against Moses: Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread" (Num. 21:4-5).

It seems to be evident from this that they were grievously disappointed at being compelled to submit quietly to the inconveniences which the refusal of Edom had entailed upon them, when—with the Divine aid in that behalf—they could readily have enforced the passage. (The reason for non-interference with Edom in the matter will be found in Deut. 2:1-6, the righteousness of which Israel did not comprehend.)

Moses had stipulated that they should buy meat of the Edomites that they might eat, and water also, that they might drink. This was what they anticipated, and the denial of the luxury was too much for their poor humanity to bear without manifesting its disapproval of God's way.

*"Our soul loatheth this light bread."*

In this contemptuous expression we perceive the nature of the enmity rankling within, and fermenting to the rebellion-point at which they had almost arrived. They were neither without bread nor water; but they wanted to exchange the manna upon which they had lived healthily during the past 40 years for the ordinary bread of Egypt and the nations. The great majority of the people had never tasted that bread. It would appear, therefore, the murmuring did not originate with these, but with those elders of the people who were born before the Exodus and who had lived some time in Egypt.

God could as easily have fed them with the one bread as the other had He chosen to do so, but His object in giving them manna, in addition to the typification which it presented to the enlightened eye, was to *humble them*, that He might teach them:

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

Neither would His hand have been as visibly manifest in the provision of ordinary bread as it was in that which He gave them to gather for themselves daily from under the significant sparkling dew, the meaning of which they could not penetrate.

The very object of the Law which they had received at Mount Sinai was to *teach them obedience*, and to *enlighten them as to the inherent tendencies of human nature to transgression*, or sin; and—in the enforcement of its lessons of man's subordination to God and utter incapacity of his own will to attain to the promised salvation—to *proclaim the supremacy of Him who had chosen them to be His people*, and declared Himself their God.

And we may readily conclude, too, that the food with which they were fed and preserved in the barren wilds through which they passed was of a nature more calculated to favor the development of a condition of mind in harmony with their calling of God than the indulgence of their appetites with riotous flesh and inflaming drinks would have been.

But in their infantile ignorance, both of themselves and their all-wise God, Who had adopted them as His children, they lusted after grosser momentary gratifications, to their own hurt, and thereby brought upon themselves the rod of Divine chastisement in such manner as was best fitted to bring home to them the nature and desert of their waywardness.

In this family of adopted children, some were more amenable to the regulations of God's household than others; some more susceptible to Divine impressions, sorrowing for their own sins and those of their brethren. Many instances might be cited illustrating this, such as Nehemiah and Daniel, and it was for the sake of this class in Israel that God endured with much longsuffering the vessels fitted to destruction. His purpose with man is to fill the earth with His glory; and how otherwise could this sublime object be accomplished than by the *subordination of the mind of His creatures to His own revealed will*?

It is this purpose that underlies all that God has done in the choice of Israel, and in the history of His Own people, whom He foreknew. He has preserved the nation and multiplied it; and filled the earth with peoples, nations, and languages. *From these He is evolving His firstfruits, or firstborns.*

The existence of Israel and the nations is subordinate to this purpose; and they will be continued until, a sufficient number of the true children of God have been developed from among them for the peopling of the earth with an immortal population equal to the angels, when they will be no longer required, and will be put away as the debris out of which will have been fabricated through the ages the *habitation of God by the Spirit.*

Such is the destiny of flesh and blood. It will disappear forever; and the earth, redeemed from the curse which rests upon it, will abide as the everlasting inheritance of the righteous sons of God, to whom He has given it. Meanwhile we are invited to a place among the firstborns—a place of honor, and glory, and immortality, with power over all nations, which will be subjected to their righteous rule. Oh, how great is the goodness and mercy thus to be displayed! Who will despise it?

Such was the object in view in subjecting Israel in the wilderness to the trials involved in their separation from the rest of the peoples of the earth, but they did not perceive it. The flesh savors not of

the things that are of God—it is a rebel, and is doomed to destruction. The carnal mind is, as we know by experience, enmity against God.

"It is not subject to the law of God, neither indeed can be."

But while this is so, there is in it, in some cases, capacities which may be developed in the operation of sowing "the good seed of the kingdom," and—as the "good soil" into which it is sown—be caused to germinate the resultant—

". . . New Man (mental), which is renewed in knowledge after the image of Him that created him."

—who will be able to discern and realize for himself what is that good, and acceptable, and perfect will of God, and so take delight in those things that give God pleasure.

The accomplishment of this is however a *very slow process* even now, with all the experience of the past at our command, and the light of the knowledge of the glory of God in the face of Christ, as apostolically set forth, streaming into our hearts.

If, therefore, with all the sources of knowledge, and experience, and observation, within our grasp, the assimilation of our minds to the Divine will is of such tardy growth—(and realizing the precious truth that in the infinite wisdom and mercy of God, the grace that separated Israel for the unspeakably glorious purpose to which we have referred has fallen upon us through Israel's blindness and stubbornness of will)—what should be our attitude toward that people but that of Paul's as in his prayer to God for Israel that they might be saved, especially remembering that *our salvation is bound up with theirs*.

With these facts before us in our study of the history of Israel, whether in the wilderness or in their own land, we shall be moved in a godly direction towards the nation "beloved for the fathers' sakes," who will yet come to perceive the beneficence of the glorious Being with Whom they have had to do, and looking back upon their sad experiences will recognize in them the hand of loving chastisement; and, filled with the ecstasy of loving adoration for His unspeakable goodness in their preservation and unmerited restoration to His favor, will show forth His praise, and delight themselves in the absolute power, wisdom, and goodness which made choice of them as vessels of honor, and under whose constant guidance and care they shall have emerged from the darkness of Egypt into the light of the knowledge of the glory of God in the face of Jesus.

We have endeavored to point out the class with whom the murmuring of Israel, on the present occasion, originated, and we shall now look at the consequences which accrued to them:

"And the Lord sent fiery serpents among the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us.

"And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:6-9).

We may take it that the class to whom reference has been made were, at least, among the "much people of Israel" that "died" from the bites of the serpents sent of the Lord as a punishment. It should be noticed in this relation that the wilderness in which Israel had sojourned abounded in venomous creatures as is testified in Deut. 18:15, where it is styled—

"The great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought."

What is, therefore, the inference but that the children of Israel had been *miraculously*, or *providentially, protected hitherto* from this and other dangers of the way. Perhaps Israel had not even seen such things before; or, if they had, we have no record of the fact.

However this may be, their Divine Protector did not suffer Israel to be hurt by them, for the sake of the Daniels that were among them; and possibly would not, even under the present provocation, have suffered it to have happened, but for the *use which He was about to make of it in the enforcement of the lesson of lessons*—the impalement upon the cross of the sin-nature in His own guileless and sinless Son, that whosoever should look upon him with an enlightened understanding of the cause which made it necessary that he should thus suffer, might be saved upon the principles of faith and obedience as divinely brought to bear upon the matter of salvation.

We need not, therefore, take up time in discussing the various kinds of serpents which abounded in certain localities of the desert through which Israel passed. The great thing before our minds in the wonderful narrative which we are considering is to *discern the hand of God in all Israelis history*—to discern that God was with Israel; and that, therefore, His purpose with that people is unchangeable, and cannot be set aside by the wickedness of the human heart as portrayed in their past history.

This is the lesson we have to learn, that our faith may be in God, and that, profiting by Israel's bitter experiences, we may so order our steps before Him, that He may find pleasure in us and exalt us to His Kingdom.

As we have already intimated, in this very suggestive incident now before us is found the material for a very forcible representation of the Truth as it is in Jesus. The people were bitten by serpents, and died; and upon the confession of their sin, and solicitation for mediatorial intervention on their behalf, the Lord commanded Moses to make a fiery serpent, and set it upon a pole, with the assurance that everyone that was bitten, when he looked upon it, should live.

The material used in making the serpent was *brass*, which doubtless had a special significance, representing *flesh*, and was in accordance with instructions given. And it was the speech-endowed animal of this class under whose carnal inspiration Eve was induced to disobey God, and thus it became the inceptive cause of all the evil that has afflicted humanity; and was Divinely chosen as the symbol of sin in all its forms of subsequent manifestation.

This symbolic use of the serpent primarily appears in the sentence passed upon the literal serpent (Gen. 3:15)—

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

The "enmity" here spoken of is that which has been the distinguishing characteristic between the two classes of mankind into which the world has been divided ever since to this day, namely the *children of sin* (or, as characterized by Christ, the "Devil"), and the *children of God*; and whose respective characteristics are illustrated in the Divinely historic allusions to Cain and Abel, to which we refer the reader, in Gen. 4, with Heb. 11:4; 1 John 3:1; and particularly to the use of the words of the sentence as applied to the Abel-class in Rev. 12:17, where they are expressly mentioned as the woman's seed, those—

"Which keep the commandments of God, and have the testimony of Jesus Christ."

The reader need not be told that it was on account of sin that Christ was nailed to the cross, and that he identified himself with this dramatic illustration of his crucifixion, saying—

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish but have eternal life" (John 3:14-15).

Again (John 12:32)—

"I, if I be lifted up from the earth, will draw all men to me."

In this lifting up of the serpent of brass, then, was typically illustrated the crucifixion of Christ as the representative of the sin, or serpent-bitten race, the initial bruising of the serpent's head, and the bruising in the heel of the personal Seed of the woman, whose bruise was healed on the morning of the third day, when he was raised from the dead.

The crucifixion was also the condemnation of sin in one who inherited the sin-nature from his mother, but—whose paternity being Divine—was enabled to overcome the tendencies of that nature in the direction of sin, and evolve a spotless character; so that in suffering himself to be crucified, death could not hold him in its power, and he rose triumphantly from the grave to that eternal life which is invested in him as the reward of his perfect obedience to his Father's will for bestowal upon all who believe and obey him.

The sin-nature in which he suffered the consequences of sin was represented by the serpent of *brass*. It is thus connected with the brazen altar of the outer-court upon which the sin-offerings were consumed. This altar represented Christ, as also the sin-offering represented him. We all know that, colloquially, this metal is used to represent *brazenness* or impudence, and thus a fitting symbol of human nature, of which Christ partook in order that he might destroy the Devil instead of being destroyed by him.

This he did in the successful conquest achieved in his combat with the nature which he possessed in common with us all, which is the sin or devil-nature, for these terms are synonymous, having the same meaning. Sin is scripturally defined as "transgression of the law;" and the word translated "devil" signifies the inherent tendency of human nature in the direction of transgression, and which no man, save Christ, has been able to overcome in the working out of a sinless, spotless, holy life.

"All have sinned and come short of the glory of God."  
—is the testimony of the Word of inspiration.

We see therefore in Christ, God's remedy for all the evil that has come through sin. His righteous law, which consigned sinners to death, has been vindicated in the subjection of His own spotless Son to the consequences of sin. He has endured those consequences, and survived them in resurrection by reason of his sinlessness, and has thus opened a door whereby we may escape the consequences of our sins without any compromise of God's righteousness. He has laid upon His Son the iniquities of us all, and all He asks is that we believe the Word of faith, apostolically proclaimed, and confess the Lord Jesus Christ in baptism, believing that God hath raised him from the dead. Thus, and thus alone, can men escape the consequences of sin, and inherit eternal life.

The brazen symbol made by Moses was long preserved, and was regarded even with veneration in the days of Hezekiah, by whom it was destroyed (2 Kings 18:4).

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

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Who among men in general would make it a crime that a man or a nation should be **proud**? And that they should reproach the people of the Lord of Hosts? Why, this is the characteristic of all polite society in our day! They are proud—oh, so proud!—and it is considered one of the cardinal points of a true civilization to have and to cultivate pride.

As for Divine things and Divine people, whether you understand the Jews nationally or the poor who are rich in faith, there is no richer theme of jest among them. The characters of Scriptures,

and their imitators among the living, alike come in for their mirth, and they are not considered to sin in having their joke on such topics. Yet scripturally viewed, they are "sinners before the Lord exceedingly."  
—Bro. Roberts

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## The Treasures of Egypt

"With many of them God was not well-pleased for they were overthrown in the wilderness"  
(1 Cor. 10:5).

They never reached the promised rest, and never will. The R. V. says, "With *most* of them God was not pleased." They were a nation under divine sentence of death. For 40 years they wandered with the sentence hanging over them, each waiting his turn to die. On the average, 100 bodies were left behind every day for 40 years. "With most of them God was not well-pleased," though they had done just what was natural and human in the circumstances. "Natural" and "human" are not qualities that please God. In the next verse the Spirit through Paul gives the reason for dwelling on these matters—

"Now these things were **our examples.**"

And, like as he had mentioned 5 ways in which they had been divinely blessed, he now lists 5 ways in which they betrayed the blessing and brought destruction upon themselves. The 5 were: lust, idolatry, fornication, tempting and murmuring.

### LUST

The *lust* was for the good things of Egypt. It was quite natural for them to desire the pleasing things of the world they had come out from. Truly there were many pleasant and desirable things about Egypt, which at that time led the world in all the arts and sciences and flesh-pleasing contrivances of man. Forty years is a long time to wander in a hot, dry, barren wilderness, partaking of the same monotonous, unchanging food day after day.

But if they had been able to rise to the broader, *spiritual* view of the matter, they would have seen things differently. Egypt, with all its pleasures, was a land of futureless death. *They* were on the Divine road of life and promise. If they only had had eyes to see, the manna, the smitten rock, the tabernacle, the pillar of fire, the plagues of Egypt, the Passover, the crossing of the Red Sea, the miracles of Moses—all these things were concrete evidences that they were part of a marvellous, history-making divine operation that linked them to eternity.

Viewed in the proper perspective, what were the poor, passing pleasures of benighted Egypt? But they forgot the glory of God that had lifted them up, and could think only of the garlic and onions of Egypt. It is very easy to let food and animal pleasures monopolize much of our thoughts and conversation—to forsake spiritual food in the interest of natural food. Of such Paul sadly says, "Whose god is their belly, who mind earthly things" (Phil. 3:19). Moses had the proper outlook. The apostle records of him (Heb. 11:26) that he—

"Esteemed the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward."

He weighed up all that Egypt had to offer and he could see through its empty deceptiveness and its inevitable end. Doubtless he too, naturally speaking, would have enjoyed some of the pleasures and comforts of Egypt, but HE realized that there were more important things in life than babyishly catering to the flesh. He had a work to do, and a goal to reach.

## IDOLATRY

And what of idolatry, and fornication, and tempting, and murmuring—the other examples of failure that Paul calls to our attention? As to the first, it is hard to draw a clear dividing line between lust and idolatry. All lust is a form of idol-worship and voluntary slavery, but the Apostle's distinction seems to be that by idolatry he refers to the placing of *faith, trust or dependence* upon something, as upon money or insurance. The commonest form of this idolatry is *self-confidence* or *self-reliance*—depending upon the arm of the flesh. Perhaps too he has in mind the angle of *service, devotion or worship*, as when he says—as previously quoted—"Whose *god* (or idol) is their belly."

## FORNICATION

Fornication is a general term for a wide range of activities of which divorce is at present the most pressing and dangerous problem in the ecclesial world. Only a high, scriptural standard, firmly and faithfully applied, will save the brotherhood from the undermining infection of the modern Midianites and Balaamites. The slightest relaxing of scriptural restraint is fatal when such forces are involved. This plague is raging with unrestrained and mounting fury in the godless world of today. Uncompromising vigilance is essential to keep it from invading and destroying the Temple of God. "Marriage" into the world is another very serious aspect of this general evil of which Paul speaks. In fact, *the specific instance he gives is of this particular sin.*

## TEMPTING

And the sin of "tempting"—what is that? The example Paul gives is when it is recorded (Num. 21:5)—

"The people spoke against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness?"

They "*spoke against God*"! What unutterable folly! But is it not an easy thing to fall into, when the presentation to us of God's commandments is irksome and restrictive? Of course we would not admit we were speaking against God. It is safer to appear to be directing our annoyance against man, as they did against Moses. But when the people in the days of Samuel clamored for a king, God put His finger on the heart of the matter. "They have not rejected *you*," He told Samuel, "they have rejected *Me*" (1 Sam. 8:7). God told Samuel they were running true to the rebellious pattern they had always followed from the time He brought them out of Egypt. They had said then, "Let us make a captain, and let us return unto Egypt" (Num. 14:4).

They pretended it was on account of Samuel's sons. This gave them a handle. But really they lusted after a worldly setup of splendor and magnificence. They wanted to be like the world—to have all its flashy tinsel, in all the latest models. God warned them, but still they blindly persisted in their headlong way.

We tempt God when we set our judgment and opinion against His. When, instead of casting aside the deceptive reasoning of the flesh and seeking to learn from Him, we rather attempt to find something in His Word that we can interpret to justify our own views and desires. If our scriptural judgment in any matter corresponds with our *natural* feelings, then we should examine both very carefully, for they are probably wrong. The commands of God are usually plain if we are anxiously seeking to understand and to always be on the safe side in any matter of doubt. Jesus said—

"The Word that I have spoken, the same shall judge you in the last day" (John 12:48).

He will have a Bible there, and it will only be necessary for him to open it and point silently to some passage to put many to confusion and shame. Let us try to take every precaution not to be among them.

## MURMURING

And finally, says Paul, "Let us not *murmur*, as some of them murmured, and were destroyed of the destroyer." The basic frame of mind of the godly man should be *calm, contented gratitude and praise*. Anything else is a reproach against God. Restlessness and dissatisfaction are basic evils of the flesh. "Keep your life free from covetousness, and *be content* with such things as ye have" (Heb. 13:5) is a *command* of God for the free development of the spiritual mind—a clear, plain *command*—that will loom to far greater importance at the judgment-seat than it does today. And the Apostle concludes this portion of his exhortation:

"Wherefore let him that thinketh he standeth take heed lest he fall."

As he says in the next chapter in relation to the partaking of the memorial supper—"Let a man *examine himself*." Let him take the searching spotlight of the Spirit-Word and turn its full glare upon the inner workings of his fleshly mind. What he sees if he looks carefully will move him to exclaim with Paul, "Who shall deliver me from this body of death?" But if the whole counsel of Scripture is eagerly and unreservedly accepted and applied, he will be able to also say with the apostle—

"I strain forward toward the mark for the prize of the high calling of God in Christ Jesus . . . I can do all things **through Christ which strengthened me.**" —G. V. G.

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## "THOROUGHLY FURNISHED UNTO ALL GOOD WORKS"

We must have the glory of the promises, the beauty of holiness, the sweetness of love, the tenderness of compassion, the brightness of hope, the vigor of good sense, faith in the mysteries, intelligence in the signs, taste for the first principles, skill in strong meat.

All these will combine to make a lovable, interesting, and useful man in Christ Jesus. But this can only be reached by continual presence in the Word, a daily picking up over the breadths of its richly-furnished fields, neglecting no corners, giving no preference to any part, but honoring and studying, and treasuring all alike. Thus will the man of God be thoroughly furnished unto all good works.  
—**Bro. Roberts**

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## Ecclesial News

**LETHBRIDGE, Alta., Can.—633 7th St.—Memorial 11 a.m.; Sunday School 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wednesday 8 p.m.**

To our brethren and sisters scattered throughout the world we send loving greetings in the Name of our Lord Jesus Christ.

We have arrived again at the close of another year in the Master's service, full of hope, joy, and faith that we shall soon be united together in the coming Kingdom of our God. If during the year ahead the Lord Jesus whom we love should appear, and we brethren and sisters be found ready to meet him, it will be our best "Happy New Year."

Our labors in our Master's vineyard have again been blessed by our Heavenly Father in giving us another increase. On Sun., Dec. 18, SIDNEY EDWARD BENNETT and his wife, JULIET COOPER BENNETT, were immersed into the Saving Name of Jesus Christ. At their first breaking of bread in remembrance of Jesus their Master, they were exhorted to "Go on to Perfection."

Our new brother is a brother in the flesh to our bro. Arthur Bennett, and now they are united in the Lord Jesus, and we hope and pray it will be for ever.

We are living in the fourth watch of the Gentile night, and the morning cometh, yes, Zion's glad morning. O, what joy it will be when the Master returns to hear him say, "Come ye blessed of my Father, enter into my Kingdom"! —bro. Blacker

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MASON, Texas— Christadelphian Hall, Highway 386.

It is with much sorrow we report the following:

Bro. Alva Stewart of the Mason ecclesia was killed in an explosion while working on a water well near his home on Jan. 5, 1956. Many of the Texas brethren were present as he was laid to rest at Voca, Texas, on Monday, Jan. 9. Bro. E. W. Banta spoke at the service and bro. H. A. Sommerville offered the closing prayer at the graveside. Bro. Stewart's death will be a sad loss to the cause of the Truth in Texas, as he was ever ready to do what he could to help.

Bro. M. H. Bostick, of West Lake, La., after a prolonged illness of several months duration, died at his home on Dec. 30, 1955. He was immersed by the Houston ecclesia on Oct. 20, 1950, but soon afterwards returned to his home in West Lake, where he lived in isolation till the time of his death.

Bro. & sis. J. F. Packer, sis. Rhoda Armstrong and bro. R. H. Carney made the trip to West Lake to be present at the interment. Bro. Carney spoke words of comfort and hope, suitable to the occasion, to those assembled. Sis. Armstrong is a sister in the flesh to bro. Bostick, and sis. Packer a niece.

May their sleep be short, and the call soon come:

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."

"Precious in the sight of the Lord is the death of his saints."

—bro. E. W. Banta

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**MONTREAL, P. Q.—YMCA Bldg., 1000 Gordon Verdun—Memorial 11 am.**

Bro. Baines desires to express his appreciation for the many messages received in connection with his recent illness. He was greatly comforted and encouraged by the thoughtful care of the brethren and sisters.

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## **London Fraternal Gathering**

(If The Lord Will)

**TO BE HELD ON FRIDAY, MARCH 30**

Please tell bro. Dan Gwalchmai, 173 Devonshire, London, Ont., if you plan to attend.

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