

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.

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

“What Is Truth?”

The reader will at once recognize the heading of our remarks as Pilate's question addressed to Jesus as he stood before him. It was the fourth question asked by Pilate, and it was prompted by the answer to his third request for information, "Art thou a king then?" Jesus answered,

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice"

—John 18:37.

It is evident that Jesus was not speaking of truth in a *general* way, because it is only those who are of the truth that hear his voice, or give profound attention to what he says. In the parable of The Good Shepherd, we get a strong lead to our quest through certain statements made by Jesus regarding those who hear his voice—

"But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

"I am the good shepherd, and know my sheep, and am known of mine. My sheep hear my voice, and I know them, and they follow me"—John 10:2, 3, 14 and 27.

From this parable, we learn that Jesus laid down his life for those who hear his voice and follow him. That he did not lay down his life for the entire human race, is evident from what he said in that majestic prayer constituting John's 17th chapter—

"I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine. Neither pray I for these alone, but for them also which shall believe on me through their word"—John 17:9 and 20.

This leads us back to the early days of his ministry and, in particular, the night of his conversation with Nicodemus. It was on this occasion that Jesus made one of his remarkable and ingenuous statements; a declaration that has become more familiar than any other verse in the Bible, and is equally, and pathetically, misunderstood.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—John 3:16.

A careful reading of the New Testament will soon reveal what is comprehended in the term "whosoever believeth in him." To scripturally believe in Jesus, one must know and understand—

1. The prophecies in the Old Testament concerning him.
2. Who he is.
3. Why he came.
4. The gospel he preached.
5. The nature he bore.
6. The object of his death.
7. His present mission.
8. His second advent and kingship.

During his ministry "Jesus went throughout every city and village, preaching and showing the glad tidings (good news) of the *Kingdom of God*" (Luke 8:1). "For," said Jesus, "therefore am I sent" (Luke 4:43). This subject was paramount with Jesus as will be noted in the address on the mount. "Seek ye *first* the kingdom of God" (Matt. 6:33). After his resurrection,

"He was seen of the apostles 40 days, during which he spoke to them of the things pertaining to the kingdom of God."

After the ascension of Jesus, the apostles went forth on their mission of preaching the same gospel as Jesus had done—

"Then Philip went down to the city of Samaria, and preached Christ unto them. When they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women"—Acts 8:5 and 12.

"There came many to him (Paul) into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the prophets, from morning till evening"—Acts 28:23.

Two highly important features are revealed in these quotations from the Acts. First, after Jesus had departed, *the things concerning his Name were added to the gospel* by the apostles and, secondly, *their teaching was based upon the writings of Moses and the prophets*. Therefore, it is conclusively evident that a person cannot obtain a saving knowledge of Jesus from the New Testament alone. This fact is demonstrably manifest from the teaching of Paul in his letter to the Galatians. Speaking of Abraham and the promises, he says (Gal. 3:8, 16, 27, 29):

"And the scripture, foreseeing that God would justify the nations through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. . .

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . .

"For as many of you as have been baptized into Christ have put on Christ. . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"

—Gal. 3:8, 16, 27 and 29.

But why did the apostles add to the gospel the "things concerning the Name of Jesus"? Because of the fact that when he was with them they did not know that he was to die, especially through the means of crucifixion—

"For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But **they understood not that saying**, and were afraid to ask him"—Mark 9:31, 32.

It was not until after his death and resurrection that Jesus made known to them the things concerning his Name. He said

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

"Then **opened he their understanding, that they might understand the Scriptures**, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem"—Luke 24:44-47.

The foregoing is, briefly, the answer to Pilate's question. Paul speaks of it as "the truth of the gospel" (Gal. 2:14). John has much to say about the truth. His second letter is addressed to those "whom I love in the truth." But a mere knowledge of the truth is not sufficient; there *must be action*, and so John continues "I rejoiced greatly that I found of thy children *walking in truth*." And again, "I have no greater joy than to hear that my children walk in truth."

John further says, "He that saith he abideth in him ought himself also so *to walk, even as he walked*" (1 John 2:6). There is no need to ask how Jesus walked. The gospel records show that in all its beauty and grandeur. To follow in his steps, it is vitally essential that we walk in newness of life; and that we be holy in all manner of conversation. That can only be accomplished by keeping separate from the ways of the world.

In our religious services, we are separate from all sects and denominations; but *that separateness cannot be justified unless we walk in the truth in such a manner that we will be worthy of the Name we bear*. It is not sufficient to know the truth; we must understand and love it, so that we will create within our hearts a thirst for God, that can only be quenched by daily and systematically drinking from the pure fountain of truth—the wells of salvation stored up in the hallowed word of God.

To go a step further, *we must develop and inhabit a spiritual level of dignified thought that will bear the odor of the sanctuary, and clothe our words with the majestic ideas of the Spirit*. We will then be filled with an irresistible interest in the worship and service of God, and become a glorious community of holiness unto the Lord, and valiant for the truth. —*Editor*.

"THE HEART OF THE WISE IS IN THE HOUSE OF MOURNING; AND THE HEART OF FOOLS IN THE HOUSE OF MIRTH"—Ecc. 7

Who ever was helped by the "song of fools" to "Fear God and keep His commandments"? Experience speaks here with no uncertain voice. "Pleasure deadens all moral perceptions and inclinations, and leads its votaries downward in the path that leads to death.

No one is ever helped to the Kingdom of God by theatre-going or novel-reading. By these the present life, which is a shadow, is stamped on the imagination as a reality; and the purpose of God, which is a reality, is made to appear as a myth.

Human life divorced from God, as it now is upon the earth, is the unhappy thing depicted in this book of Ecclesiastes, and not the beautiful and noble thing represented in all sorts of human philosophies.

Therefore, enlarged knowledge is enlarged sadness. This was Solomon's case, and it is written that we may learn the truth of the matter, and verify it in our actual experience. There is great advantage in knowing the truth of the matter, because we adjust ourselves to fact all the way along, and find ourselves not disappointed, but enabled rather to turn the days of our vanity to the best account.

—**Bro. Roberts.**

The Memorial Name

By brother John Thomas

PART TWO

The New Testament treats very largely of *the Mystery of the Name*. After Jesus rose from the dead, and before his assumption to the right hand of Power, the Kingdom and the Name were the especial topics of conversation between him and his disciples. They understood the doctrine of the Kingdom better than the Name, until he opened their understandings that they might understand the Scriptures of the prophets—Luke 24:45. These, in regard to the death, burial, resurrection, and assumption of the Name-Bearer, and the doctrinal use to be made of them, had been hid from them—Luke 18:31.

But when he had risen, the time had come to remove the veil, which still remains upon the understandings of all who do not comprehend "the Truth as it is in Jesus"*—

"O fools" (he said to two of them) "and slow of heart to believe **ALL that the prophets have spoken**. Ought not the Christ to have suffered these things and enter into his glory?"

"And beginning at Moses and all the prophets, he expounded unto them in **all the Scriptures** the things concerning himself" (Luke 24:25).

On a subsequent occasion, when all of them were convened, he said that, according as it was written in the prophets—

"It behoved the Christ to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached **IN HIS NAME** among all nations, beginning at Jerusalem" (vs. 44-47).

"*In His Name*" is here an all-important phrase, for apart from this great Name there is no repentance nor remission of sins for Jew or Gentile—

"There is salvation in no other, for" (continues the Spirit in Peter) "there is **none other Name under heaven** given among men, whereby we must be saved" (Acts 4:12).

And again, he said (Acts 10:43)—

"To him give all the prophets testimony, that whosoever **believeth into him** shall receive remission of sins **THROUGH HIS NAME**."

The Name is expressive of a personal existence "among men." In its first sojourn here, though it was the Deity's Name, it was a Name of no reputation; it was without rule, being the Name of a servant, of a humiliated, oppressed, and afflicted man, absolutely obedient to the will of the Deity, even unto the death of the cross. Wherefore, says Paul in Phil. 2:9—

"God also hath highly exalted him, and given him a **Name which is above every name**: that at the Name of Jesus every knee should bow of heavnlies, and of earthlies, and of subterraneans; and every tongue confess that Jesus Anointed is Lord, to the glory of Deity the Father."

In this highly exalted Name are repentance and remission of sins alone to be found. A man may be ever so intelligent in the Scriptures, ever so excellently and piously disposed, ever so firmly convinced of "the Truth as it is in Jesus"—*still, if he have not been added to this Name*—if he have not

laid hold upon it according to Divine appointment (and in no other way can it be laid hold of)—he is the subject neither of "repentance" nor of "remission of sins."

And, furthermore, if after having laid hold of it he follow not the example of the faithful in Pergamos, and *hold it fast*, the Spirit will "fight against him with the sword of his mouth."

By grace are men saved, *through faith that works by love, and purifies the heart*—Eph. 2:8; Gal. 5:8; Acts 15:9. Assuming, then, that a sinner "believes the things of the Kingdom of the Deity and of the Name of Jesus Anointed"; and that he has *fallen in love with them*; and that, loving what he believes, the effect of this *affectionate belief*, or "believing with the heart," has been to alienate his affections from the "pleasures of sin" and "earthly things," and has caused him to set them upon the things anew, or exalted, where the Christ is on the right hand of the Deity sitting—assuming this to be the state of his mind and disposition, he is then in a condition to receive repentance, and to be saved from his past sins, and to obtain a right to eternal life, through the Name of Jesus Anointed, who is "the Lord the Spirit."

But if the sinner have not this *affectionate belief*, he can receive nothing through the Name; because he has no faith for justification, and disposition such as Abraham had, to be reckoned for repentance. *Without the faith that works by love and purifies the heart, it is impossible to please the Deity.*

On the day of Pentecost, in the 36th year from the birth of Jesus, Peter addressed 3000 Jews whose understandings and affections had been thus prepared by the things they believed. When they asked Peter, saying, "*What shall we do?*"—he replied, not knowing as yet what their convictions were—

"Change ye your mind, and every one of you be immersed upon the Name of Jesus Anointed INTO remission of sins."

They were to be immersed "*upon and for the Name*" of Jesus Anointed; because the Gospel of the Kingdom was preached to them to separate them from that evil generation of Israel "*for the Name*"; as it was afterwards preached to the Gentiles for the same purpose (Acts 15:14)—

"To take out of the nations a people for the Name of him."

They were immersed "*for*" this Name that they might constitute a part of this Name; for it is a *Name of multitude*, all of whose constituents are "IN Jesus Christ"; in other words—

"In Deity the Father, and the Lord Jesus Anointed" (1 Thes. 1:1).

For a sinner, then, affectionately believing the Truth, to be "*immersed for the Name*," is for him to be *added to the Name of the Deity*, that—when that Divine Name is complete—he with Jesus may be manifested in power and great glory—

"The righteousness of God through Jesus Christ's faith is FOR all and UPON all the believing"
(Rom. 2:22).

This manifestation is the *ultimate* purpose of his addition to this Name; but there is also a *present* reason and advantage resulting therefrom—

"Be every one of you" (said Peter) "immersed upon the Name of Jesus Anointed INTO **remission of sins.**"

When added to the Name, the immersed believer is *IN the Name* (Acts 10:48) as a man is in a robe when he has put it on. The Name is regarded as a *covering* by which his "*sin is covered*"—

Psa. 32:1-2.

Now, *immersion* is the divinely appointed action by which a true believer is (and a *true believer* only can be) united, added, or married to the Name. And in order to this—that he may be "*in the Name*"—it is appointed for him to be immersed—

"INTO, or **for**, the Name of the Father, and of the Son, and of the Holy Spirit."
—a formula which is equivalent to the phrase: "the Name of Jesus Anointed;" for *Jesus Anointed* is the Father manifested in the Son, Jesus, by Holy Spirit; in other words, DEITY MANIFESTED IN FLESH.

The believing and rejoicing sinner, then, who has followed the example of the Samaritans in faith and practice (Acts 8:12) is immersed in water "*upon*," "*for*," and "*into*" the Name, which is the same as being immersed into remission of sins.

The Spirit, the water, and the blood are the three witnesses on the earth that are convergent into the One Name—1 John 5; 8. "*The Spirit*," which "*is the Truth*," works in him who understands it, to believe, to will, and to do.

"*The water*" is the medium of induction into the Name; and no one since Pentecost, A.D. 35, can prove he has been added to the sin-covering Name who has not passed through the water,

"Except a man be born out of water and spirit" (said the King of Israel) "he cannot enter into the Kingdom of God."
The water will not bear witness in favor of the unwashed.

The third witness is "*the blood*." By faith in the testimony concerning the sin-covering efficacy of the blood of Jesus, the sinner who believes the covenanted promises is brought into sacrificial relation thereto. By faith in the testimony of Jesus he believes that *sin was condemned in his flesh* when he was crucified; that his blood is the blood of the New, or Abrahamic, Covenant by which it was dedicated, shed for the remission of the sins of the many, whose sins Jesus bore *in his own body* on the Cross.

Believing that without the shedding of the blood of Jesus there would have been no remission through the Name, the blood becomes to him an important and indispensable element of the Name, which he embraces for its purifying efficacy imparted to it thereby.

He goes into the laver of the water that he may approach the altar, Jesus, and be sprinkled by faith with his blood. This done—and he is "justified by faith," "by grace," "by his blood,"

". . . washed, sanctified, and justified in the Name of the Lord Jesus and in the Spirit of our God."
—the truth, the water, and the blood all testify to his justification "through his Name."

Lastly, upon this subject we would at present remark, that there is a *precise and definite point of time* at which a sinner's disposition and faith are granted to him for a change of mind and heart, and for remission; and this is *in the act of obedience*. Ananias said to Saul—

"Arise, be baptized and wash away thy sins, attaching thyself to the Name of the Lord"
(Acts 22:16).

In the act of doing this, in rising from the water, Saul's state of heart was granted to him for repentance, and his belief of the Truth was counted to him for remission of sins—both in the act which effected his attachment to the Name.

The Power of Tradition

BY BROTHER ROBERT ROBERTS

"No form of disobedience is so dangerous as that which is proposed under the plea of 'doing good'."

It is profitable to remember that the basis of our meeting this morning, and of all the meetings we hold, and the basis of our hope concerning the future, is *the work of the apostles in the first century*. Keeping this distinctly in view, we are able to judge our position Scripturally and to conform it to the right model on points where it may lack. As an ecclesia, or assembly of the called, we are acceptable to God through Christ, *only insofar as we are what Paul labored to make the ecclesias in his day*. He gives clear expression to his aim in 2 Cor. 11:2—

"I am jealous over you with a godly jealousy, for I have espoused you to one husband that I may present you a chaste virgin to Christ."

Let us try to imagine ourselves members of the community to which Paul addressed these words, and it will help us to realize our true position as brethren and sisters of the Lord Jesus. There was no drying Euphrates in those days; there was no Eastern Question engaging the universal thoughts of men, and stirring actively the hopes of those looking for Christ.

The hope of Christ's appearing was before the minds of the brethren, but not as a matter of imminent expectation. Paul told them plainly, in writing to the Thessalonians (2 Thess. 2:2), that that would *not come until the development and manifestation of the Man-of-sin Power*, symbolized by the little horn of Daniel's 4th beast. They had therefore none of the excitements that belong to the hope of Christ's speedy appearing. Their position was one of fidelity to Christ, based upon *deeper and more lasting considerations*.

The question we must address to ourselves is—Do we participate in their standing in this respect? Is our position one of "repentance towards God, and faith towards our Lord Jesus Christ," without reference to the sensationalism of public events? It is to be feared that in some cases at all events, the true answer would not be a satisfactory one.

The nature of the times we live in exposes men more or less to the liability of being absorbed in the signs of the times from a merely *political* point of view, to the sacrifice of the *real and lasting claims of the Truth on their affections*. These are, doubtless, cases in which the withdrawal of the political aspect of latter-day expectations, connected with Christ's appearing, would leave the mind destitute of all interest in God's purposes.

It is for us seriously to examine ourselves on this point. Mere prophetic politicianism would be no qualification for association with Christ in the day of his appearing. *The preparation of the Bride for union with her Lord, consists of something much higher than knowing signs the political of his approach*.

This acquaintance is, of course, a characteristic of true disciples living in our period of the world's history; but it is *outside the essence of true discipleship*. True discipleship existed vigorously in the days of the apostles, when as yet the signs of the times in some of their details, had not been revealed.

It is to this class of discipleship that we must conform, if the advent of Christ is to be of any advantage to us. This discipleship, while greatly interested in the signs of the times, is independent of them for its existence. Its life is drawn from sources deep and lasting as the universe itself. It depends not for its warmth and activity upon the transient phases of God's political work among the sinners of the earth.

The basis of its vitality and its love is broad as the whole work of God, from the day that Adam left the garden in sorrow. It is substantial and deep as the history of Israel spread over the centuries to our own day. It is lively and real, as the power and wisdom of the God of Israel. And true and permanent as the Lord Jesus Christ, who is the only abiding fact in human history, though men see him not yet.

There is a present life in true discipleship which contrasts strikingly with the state of mind which lives only on the sensations of expectation. We see the features of this life reflected in all the writings of Paul and David by the Spirit. *God is an every-day fact in such a life; to thank Him, and praise Him, and trust Him, are its every-day exercises and luxuries.*

Christ is a reality in such a life, as the Priest who ever liveth to make intercession for us, and who is able to save to the uttermost all those who come unto God by him. His mastership is recognized every moment, and wisdom sought in doing his commandments. Joy is experienced in the contemplation of his excellence, and sobriety and purification acquired in the realization of his holiness. *Prayer and meditation in solitude, are the natural reliefs of a life based on these foundations,* and the work of the Truth its congenial expression. All pleasure-following and politician-mongering are alike foreign to its vital bent. It finds adequate sphere in the jog-trot monotony of every-day life, enduring as seeing Him Who is invisible, and—

" . . . choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

The signs of the times, to a mind modelled thus after the image of the New Man in Christ, afford gratification, but do not supply motive. The motive exists independently of them. It is drawn from the fact of God's proprietorship of all things, and His purpose disclosed in the Gospel, to glorify His name on the earth and abolish all curse by Christ.

Indications of the near approach of the fulfilment of this purpose, are reviving and stimulating to those who are the subjects of this motive, but they are not essential to its life or continuance. Abraham and all the prophets walked acceptably before God under its power, while seeing the day *afar off*; consequently, their true children are everywhere characterized by a patient and warm-hearted continuance in well doing, without respect to the tokens in the political sky.

In our conceptions of well-doing we must beware of being guided by popular standards, whether in religious or secular circles. *Polite society embodies the mind of the flesh in its precepts and practices,* and religious society, where it is to be found, is, as a rule, but the *organic manifestation of superstition,* originating in the first century apostasy from apostolic principles.

We must draw our inspiration from one source only. There is no safety outside the Oracles of God. The well-doing that is acceptable to God, consists of the *doing of those things He has required,* and we cannot in our age learn what these things are otherwise than by study of the Book where they are recorded.

We cannot learn them from the common talk and the current thoughts of society. Men have long since gone away from the Bible in this matter. In fact the world at large never have at any time received and practised Scripture principles. The beginning of things was barbarism, and *the present situation of things is but the adaption of barbarism to the new circumstances created by the State adoption of a form of Christianity.*

Some Bible principles are to be found in contemporary recognition; but these are only such as are common, more or less, to all forms of civilization. Not to steal and not to lie, are maxims which even the pagans delighted to honor. True Bible principles go much higher and deeper than the so-called morality of popular discourse. They are scattered thickly all over the surface of Bible

composition, and *many of them are such as the most cultivated morality of the natural mind cannot receive.*

The keeping of the commandments of God, *because they are His commandments*, is a rule of action out of the reach of the natural man: yet it is the simplest rule in the Household of God, one of the first of first principles. There is no safety for any of us apart from the adoption of this simple principle.

There is however, one peculiar danger which has to be guarded against in the matter. It is illustrated in what has been read this morning from the words of Christ to Israel after the flesh. He told them they had made void the commandments of God through their tradition. He makes his meaning plain by giving an illustration. Moses had enjoined the reverence and support of father and mother.

To this the Jewish Rabbis had not a word of objection. They boasted in the Law, and therefore in all parts of the Law. They did not dare to say parents were not to be honored and maintained by their children. Nevertheless *they took the pith out of the precept by adding to it a notion of their own on the subject.*

They taught that a man by a large gift to the Temple, might redeem himself from the obligation to maintain his parents, and thus they made void the commandment through their tradition.

This is a danger to which we too are exposed. Jesus said,

"Ye are my friends IF YE KEEP MY COMMANDMENTS."

—and he gives us to understand that by these commandments he means those delivered by his apostles as well as those spoken by himself. Now there is not much danger of our objecting to any of the commandments of Christ in a direct and formal way.

We may, as the Scribes and Pharisees did with Moses, make a boast of Christ and our submission to him; at the same time like them we may *make void the commandments we confess by the traditions we invent.*

This is not an imaginary supposition. Christ has forbidden us to resist evil, or recover again the goods that may be taken away from us (Luke 6:30). To this the traditionists do not object *directly*; but they say, duty to society requires the prosecution of the thief. The application of this doctrine makes it impossible that there can ever come a time for Christ's commandment to be obeyed. Consequently, it is a tradition making void his law.

Christ has commanded the relief of all need that may come under our notice, and the Samaritan-like interesting ourselves in the distress of those who have no claim on us. The traditionists say, "Very good, a noble percept;" but *in practice they hold that it is encouraging pauperism to entertain the cry of the needy*, and that "Every place should maintain its own poor." Consequently, when the opportunities arise for obeying the commandments of Christ, their tradition comes in to make it void, and they shut up the bowels of their compassion, and shutting their ear to the cry of the poor, depart to their inglorious comfort; forgetting to fear the time when it may be said—

"Thou in thy lifetime hadst thy good things, and thy brother his evil things; but now he is comforted, and thou art tormented."

Again, Christ has forbidden the encouragement of friendship with the world, and declared the *impossibility of retaining the friendship of God and the friendship of the world at the same time.* The traditionist who loves the present world, comes in with a tradition to the effect that too much isolation of society narrows a man's opportunities of serving the Truth, and that if the world can see that we are good fellows, they will be more likely to listen to what we have to say for Christ.

The obedience of this tradition draws a man into association with the lovers of pleasure, and a participation in their pursuits, with the result of a friendship which takes away all meaning from the words of Christ, making void his commandment.

Illustrations might be multiplied, but these must suffice on the present occasion. *No form of disobedience is so dangerous as that which is proposed under the plea of "doing good."* It is an old doctrine, "Let us do evil that good may come." Paul himself had to oppose it in his day, and his verdict on its advocates is vigorous and unmistakable, "whose damnation is just."

Such apologists for disobedience are *far more dangerous than those who oppose Christ out and out*; for they may beguile the unwary to their destruction. A knowledge of Christ, and a profession of subjection to him will be of no ultimate value to us if it turn out that through the power of our traditions we are living in daily disobedience of his commandments.

The course of obedience may be trying to the flesh and blood. *It is intended to be so.* No test of our faith could be more complete or beneficial than the command to do things contrary to our natural inclinations, and which there is no reason for doing but the simple one that *they are commanded.* But if the trial is heavy, the prize of victory is beyond our power to estimate. And our trial is only short at the longest. It will soon be over, even if we live the full age of man. A human life time is not even a tick on the clock of eternity, and when past, it is past never to return.

Well, therefore, may we accept whatever portion of the suffering of Christ comes to us through the obedience of his commandments. Well may we say with him,

"The cup which my Father has given me to drink, shall I not drink it?"

If we suffer with him we shall reign. Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory.

"A Body Hast Thou Prepared Me"

"The Law having a shadow of good things to come."

In the first seven chapters of Leviticus, we have the law which regulated the various offerings for the priests, the rulers, and the people. Concerning the latter, Moses is directed to—

"Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, of the herd, and of the flock.

"If his offering be a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the Tabernacle of the congregation, before the Lord; and he shall put his hand upon the head of the burnt offering, and it shall be accepted to make atonement for him.

"And he shall kill the bullock before the Lord, and the priests, the sons of Aaron, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation," etc. (Lev. 1:2-9).

The same arrangement on the part of the people held good in respect of peace offerings, offerings for sins of ignorance, and for sin offerings in general.

We are here taught that he who brought the offering was the offerer, it was his sacrifice. And that he had to offer it at the door of the tabernacle of the congregation before the Lord.

After it was slain, the priests received both the blood and the animal, and it was accepted for the man to make atonement for him. In the case of a voluntary burnt offering, the offering had to be wholly burnt; but in the case of a sin-offering, the law was,

"The priest that offereth it for sin shall eat it, in the holy place shall it be eaten, in the court of the tabernacle of the congregation" (Lev. 6:26).

And the reason for this is stated in chap. 10:17—

"God hath given it you to bear the iniquity of the congregation to make atonement for them before the Lord."

Paul says (Heb. 10:4) that it was—

"Not possible for the blood of bulls and goats to take away sins."

So we find that under the law, it was used to transfer sin from the sinner to the altar and through the flesh of them, to the priest. In laying his hand on the head of his offering, it became sin for him, for he must, of necessity, tell the priest what he had brought it for. After this confession, he shed its life's blood and gave it to the priest, along with the carcase. The priest presented the blood at God's altar; but he ate the flesh in the holy place, and thereby did eat up the sin of God's people, and bore it for them *in his own body*. As the Lord had said to Aaron,

"Thou and thy sons, and thy father's house with thee, shall bear the iniquity of the Sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood" (Numb. 18:1).

"I also have given thee the charge of Mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing" (v. 8).

It was "by reason of the anointing" that the priests did eat the flesh and bare the iniquity of the children of Israel.

Aaron was anointed with the holy oil God had directed Moses to make (Exod. 30:23-33), after he had been washed in the laver, and dressed with the holy garments and mitre, described in Exod. 28. This mitre had upon it, fastened with blue lace, a plate of gold, on which was engraved, "HOLINESS TO THE LORD."

"And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord" (v. 38).

And concerning the garments of Aaron and his sons, it is said:

"They shall be upon Aaron and upon his sons, when they come in unto the Tabernacle of the congregation, or when they come near unto the altar to minister in the holy place, that they bear not iniquity and die; it shall be a statute for ever unto him and his seed after him"

(Exo. 28:43).

These anointed holy garments were, therefore, a *sin covering* whereby the priests could bear the iniquities of the nation before the Lord and live. Were they to appear before the Lord without them, they would "bear iniquity and die." With these on them "the holy things of Israel would be accepted before the Lord."

From all this it will be seen that for the priest, God required a *human sin-bearer*, who should be *clothed with anointed garments*. He bore the sins *in his own body* through eating the flesh of the sacrifice, to which sin by a figure had been transferred; and he made atonement for the sinner by presenting the blood of the flesh shed by the sinner at the altar. The Law was—

"The priest shall make atonement for him, and his; sin shall be forgiven."

The blood being the life, it was offered as an atonement for the sin of the sinner; that is, through the blood and flesh of the offering being made sin for the sinner; by the laying on of his hand, its blood was reckoned as *his* life's blood; and as "he that is dead is freed from sin" (Rom. 6:7), he thereby became free from the condemnation of the law. The blood had all to be poured out at the bottom of the altar under the fire; the fat had to be burned by the fire of God upon the altar, and the flesh had to be eaten by the priest that offered it for sin in the holy place.

By eating the flesh, the priests put it under the sin-covering garments. By pouring out the blood under, and burning the fat upon the altar, the sinner became representatively dead to the law, but alive to God through the life of the priest. His sin was forgiven, therefore, through the atonement made by the priest, so that he might, in his real flesh and blood, live acceptably in God's sight.

God arranged the yearly atonement, in order that the priests might put away from themselves the accumulated sins and iniquities of the nation. Here again the imperfect and typical blood of bullocks and goats had to be offered to God, the former for the priests, the latter for the people (Lev. 26).

Aaron had first to offer for his own sins and then for the people's and also with the blood of both offerings, he had to make atonement for the holy place, the tabernacle of the congregation and the altar;

"Because of the uncleanness of the children of Israel and because of their transgressions in all their sins."

This done, he took the live goat, laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and then sent him away by the hand of a fit man into the wilderness; and the goat bore upon him all their iniquities into a land not inhabited (margin, a land of separation—v. 22). These "iniquities," "transgressions," and "sins" Aaron had taken unto himself as the nation's sinbearer during the year; hence he had to lay on hands and confess; and accordingly he had to kill both sacrifices. Thus sin bearing and sin putting away went on from year to year, because of infirmity and death in the priesthood.

"The Law made nothing perfect."

A perfect arrangement for the putting away of sins was accomplished in Jesus the anointed. Of him Paul says in relation to the yearly atonement under the law, and its insufficiency as a permanent means of putting away sin (Heb. 10:5)—

"Wherefore when he cometh into the world he saith, Sacrifice and offering Thou wouldest not, but **a body hast Thou prepared me.**"

Paul had already shown what the nature of that "body" required to be. Under the law God required, and provided, a human sin-bearer, covered with holy garments and anointed with oil. Both garments and oil were made according to His directions, and were not to be used for any other purpose on pain of death. So it behoved Jesus to be qualified in the same way for his priestly work. He must be human, and provided with a sin-covering from God, with which He shall be satisfied.

That the "body prepared" was human, Paul says (Heb. 2:14-17):

"Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy that having the power of death, that is the diabolos. . .

“Wherefore it behoved him to be made in all things like unto his brethren: that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”

No argument can explain away the force of these words. Jesus was of the seed of Abraham, and because he was so, necessarily partook of the same flesh and blood as his brethren who were of the same "stock." And it behoved him to be so under the law, else he could not be a merciful and faithful high priest; nor could he be otherwise, a sin-bearer.

One only point of difference existed, and that was in having the God of Abraham for his Father. But that was in addition to the other points. He had all the other "things like unto his brethren." True, he was not a personal *transgressor*, but this does not interfere with his being in all things made like his brethren; for transgression is an act and not an element of the constitution.

The one peculiarity he had besides was his relation to the Father in his conception and anointing. This was an addition.

Some curiously make *subtraction* of it, and they argue that it subtracted from his flesh its relationship to Adam and Adam's sin, inherited through his mother. If that were so, Paul's argument that it "behoved him to be made in all things like unto his brethren" loses its force because *it was the sin of Adam that brought sin and death into the world; and our relationship to him brought us all into the position of requiring to be delivered from sin and death.* This relationship to Adam is the "likeness of sinful flesh," out of which all the characteristics of the race have been developed.

This "likeness," says Paul, "it behoved" the Son of God to have, in order to fit him for being a priest, and "to make reconciliation for the sins of the people." His brethren were under the Law of Moses as well as under condemnation through Adam. So Jesus—

“. . . was born of a woman, born under the Law, to redeem them that were under the Law"
(Gal. 4:4).

The fact that Enoch and Elijah, though of the race of Adam, did not die, proves that a way of escape from the penalty of Adam's sin *was possible.* The Law of Moses provided that "he that doeth it shall live by it." This Jesus did—

"He did no sin, neither was guile found in his mouth."
On that account he claimed life for himself—

"He asked life of Thee, Thou gavest it him, even length of days for ever and ever" (Psa. 21:4).

So "God loosed him from the bonds of death (his voluntary death) because it was not possible that he should be holden under it" (Acts 2:24). His perfection was not that of a free life, free from any law, but a perfection wrought out by obedience to God under the law of his brethren in the flesh (Heb. 2:10 & 5:8)—

"For it became Him for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their Salvation perfect through suffering."
"Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him."

This perfection accomplished through suffering was obtained by doing the will of God—

"By the which will we are sanctified through the offering of the body of Jesus Christ once"
(Heb. 10:10).

The faith of Jesus laid hold on the will of God, for the doing of which he was anointed with Holy Spirit and power. His anointed obedience, up to his death on the cross, was accepted by God as a sin-covering to sanctify, or separate from their fellowmen, all who should come under it. His blood having been shed under this covering of righteousness, it availed as an atonement for all who were under it through the faith of him (Rom. 3:22-25).

The blood of Jesus is, therefore, not a payment of the penalty of sin—death; but for a *reconciliation* on behalf of the living, in order that, with its accompanying sin-covering, they might render acceptable service to God, to fit them for the life of the age that will come to them through the resurrection of Christ.

"For if when we were enemies we were reconciled by the death of His Son, much more being reconciled, we shall be saved by his life" (Rom. 5:10).

So Paul says

"I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for (**huper**—in behalf of) me" (Gal. 2:20).

The death of Jesus had to fulfil the law of the sin-offering made by the high priest for the putting away of the people's sins from himself. For the latter, Jesus offered himself to God,

". . . that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance."

For the former, the people of Israel, the priests, Herod and Pontius Pilate, with the Roman soldiers, laid wicked hands upon him, crucified, and slew him (Acts 2:23, 4:27, 28). In condemning him to death on the cross, they placed him passively under the curse of the law of Moses, which cursed every one who hangeth on a tree. Jesus gave himself up to God. And then God delivered him up to these wicked hands, to crucify and slay him, through His determined counsel and foreknowledge. As Jesus said to Pilate,

"Thou couldest have no power at all against me, except it were given thee from above."

In this position, under the curse of the law, God laid upon him the iniquities of the nation (Isaiah 53:4-8). Under that load he died, and with his death, the law, its curse and its transgressions, all end together (Dan. 9:24; Gal. 3:10; Eph. 2-14-15; Col. 2:14).

He was the Lamb of God, who bore away the sins of the *kosmos*, or Mosaic arrangement. His death occurred at the time of eating the Passover lamb. Paul said,

"Christ our Passover is sacrificed for us, wherefore let us keep the feast," etc. (1 Cor. 5:7-8).

All Israel had to partake of the paschal lamb, so it was necessary to eat the flesh and drink the blood of the Son of Man (the Lamb of God) in order to obtain the life of the age. The sense in which this is to be done, Jesus explained in John 6:63:

"It is the Spirit that giveth life; the flesh profiteth nothing; the words I speak unto you, they are Spirit, and they are life."

The flesh profited as an offering for sin but "profited nothing" as a means of giving life.

"We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14).

But not the Christ according to the flesh.

"Though we have known Christ after the flesh, yet now henceforth know we him no more"
(2 Cor. 5:16).

And why? Because we are—

". . . dead to the law by the body of Christ; that we should be married to another, even to him who is RAISED FROM THE DEAD, that we should bring forth fruit to God" (Rom. 7:4).

The Gentiles were not under the law, and, therefore, not under its curse, and did not need redemption in the same sense as the Jews. The "redemption" that Gentiles need is "the redemption of the body" (Rom. 8:23). But we become partakers of "the redemption that is in Christ" for the Jews, by being united to him, and thereby becoming "Jews inwardly" (Rom. 2:29; Eph. 2:12-19) and, therefore, Abraham's seed and heirs according to the promise (Gal. 3:29). —W. G.

The New Commandment

"With desire I have desired to eat this passover with you before I suffer"—Luke 22:15.

On the night that Jesus was betrayed, we find him with his 12 disciples seated at a table in a large upper room in Jerusalem. He had met with them to keep the feast of the Passover—instituted on the night that God put forth His mighty hand and slew all the firstborn in Egypt.

Doubtless Jesus and his disciples had met on previous occasions, but at this time there was a special solemnity. Although the Passover had been observed by Israel down through the centuries, there was especial significance attached to it at this particular time. And Jesus, the Man of Sorrows, was the center of that assembly.

"And when the hour was come, he sat down, and the 12 with him."

Jesus was eating the Passover with his disciples to show them that he was one with them in all their trials and troubles and hardships, from which his own blood—the blood of the antitypical Passover—would set them free. The time was nigh when he was to be offered up. He was almost ready to give up his life, that all who were his faithful followers might have life eternal. What a wondrous example of love, for—

"Greater love hath no man than this, that a man lay down his life for his friends . . . Ye are my friends, if ye do whatsoever I command you" (John 15:13-14).

While he and his disciples were still around the table, Jesus gave unto them a new commandment—a commandment that embraces all others—

"A new commandment I give unto you—that ye love one another. As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-5).

It will be to our profit to consider for a brief period some of the things that come under the heading of love. The word occurs many times in the Scriptures, and is of great significance in the purpose of God, and the relationship of God with man, and the relationship of men with one another.

Divine love must have implicit trust, devotion without thought of itself, and an ever ready desire to make a full surrender to the will of God; it can be noted in a person by their Christlike character. Spiritual love is the highest spiritual quality, and very different from the worldly, selfish, so-called "love" that seeks self-gratification.

In 1 Cor. 13, Paul gives his definition in these words—

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. Though I have faith so that I could remove mountains, and have not love, I am nothing . . . Now abideth faith, hope, and love, these three; but the greatest of these is love."

The apostles lay great emphasis on spiritual love, as:

"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law" (Rom. 13:10).
"**Above all**, have fervent love among yourselves" (1 Pet. 4:8).

If we are obedient to the wonderful attribute of Divine love, then we keep all the old commandments in the full depths of their spirit. By exercising Divine love we fulfil the whole law.

There is no mystery as to how the principle works. If we take the command, "Thou shalt have no other gods before Me," we see that such a command is quite unnecessary to the person who truly loves God. Nor do we have to tell him to "Take not the Name of God in vain." No man, if he loves God, would ever think of taking His Name in vain.

Would a person filled with pure, Divine affection ever need to be instructed: "Honor thy father and thy mother"? Such things follow naturally upon a true love and reverence for God. Could a man imbued with Divine love *steal*?—or bear false witness?—or enviously covet the things of others? It is unthinkable. So we see how much meaning there is in Paul's statement:

"Love is the fulfilling of the Law."

Could we apply any better or surer measuring line to our lives? We know from our study of God's Word that it is useless and hopeless for us to sit back and say to ourselves: "*How can I follow such a difficult example as that which Christ has given us? How can there be any ray of hope for us that we come up to that standard?*"

Of course it is not an easy task. Nothing really worthwhile is ever easy. And this is the only thing that is truly worthwhile and worth the effort. Without God's help it is impossible. Jesus says this in Matt. 19, in answer to the disciples' despairing exclamation: "*Who then can be saved?*" It was on the occasion of the rich young ruler's question—

"Good Master, what good thing shall I do that I may have eternal life?"
Jesus reproved him for calling him "good," saying—

"There is none good but one, that is God; but if thou wilt enter into life, keep the commandments."

And the young man said that he had kept all the commandments from his youth up—what could he lack? It would appear that he lacked many things. Like the multitudes of that day, and of our day, that young man had read the commandments without understanding, or he would not have so confidently asserted his obedience to all the commandments. Jesus showed him the spirit of Divine love the commandments were to teach:

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

We remember how Jesus described the love generated by the Gospel of the Kingdom in the true heart—as treasure in a field, as a pearl of great price, for the joy of which the finder "*selleth all that he hath.*"

But the young man was greatly grieved at that saying, and went away sorrowful! In his pride of life he would like to obtain the Pearl of Great Price, but the lust of the eye and the lust of the flesh were too strong for him to give up the temporal things of the world; its pleasures and treasures were too much to give up for eternal life in the Kingdom of God. Jesus recognized the plight of the young man, for he said to his disciples, as he watched him depart—

"A rich man shall hardly enter into the Kingdom of Heaven . . . It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

If that young man thought he knew, and had kept, the commandments from his youth up, then he could not have listened with understanding to the wonderful words uttered by Jesus on the mount, which began—

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

Had the young man understood the commandments, then he would have understood the words of Jesus when he said—

"Blessed are the pure in heart, for they shall see God."

Had he understood the commandments, he would have understood the words of Jesus when he said—

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

No, it is not easy to attain anything of value. Did Paul find it easy after he had been stricken on the way to Damascus, and had acknowledged Jesus as Lord and Master? When the Truth of the Gospel was revealed to him by Jesus, all the hatred and resentment he had had left him, and he gave first place in his life to Christ, and his great new commandment of love.

All acknowledge that Paul was one of the most outstanding examples of faith recorded in Scripture. Is it supposed to be any easier for us today to practice fervently faith in the Gospel? True, we may not be committed to stripes, or condemned to chains and bonds. Nevertheless, if we are not continually on our guard, we can find ourselves in bondage to some worldly things that can chain us as securely to evil as Paul was chained for his obedience to the Gospel which he received from Christ by revelation.

There are different kinds of bondage, although we may not be able to perceive them in ourselves. We say such a one is given to gossip, and such a one to misrepresentation; another may be rude and contentious, or hasty of temper, or sharp of tongue; another may be envious of the things of his neighbor, or have his heart and interests in worldly things, or be a slave to worldly habits.

These are all evils, and contrary to the Truth, and *everyone that is addicted to evil in any form is in bondage*. Paul makes it very clear when he said—

"For I know that in me—that is, in my flesh—dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not" (Rom. 7:18).

We, as Paul, may delight in the law of God after the inward man. But there is another law in our members warring against the law of our mind and bringing us into captivity to the law of sin which is in our members. But if our hopes are to be realized of participating in the glorious things of

the future age, it is very necessary that we build on a sure foundation. *And what better foundation can there be than the love of God* being established on the earth. Paul says—

“For we are all laborers together with God; ye are God's husbandry, ye are God's building. But let every man take heed how he buildeth thereupon" (1 Cor. 3:9).

Much is said in the world about brotherhood and love, but can you find it? Preachers of every kind are crying to the people to foster those qualities of life and character, that men and nations may live together in peace and harmony. How much more is it incumbent upon Christadelphians—the brethren of Christ—to manifest those qualities in superlative degree among themselves, and to others!

"For if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:11-14).

Keep ever in our minds the words of the Master—

"If ye love me, KEEP MY COMMANDMENTS."

And Paul says—

"The greatest of these is Love."

And if we agree with Paul—if we really believe that love of God, and love of Christ, and love toward others, is the greatest attribute we can possess—the most valuable and desirable and joyful thing we can acquire—then let us ask ourselves: "Do we possess it? Does it control all our actions? *If not, why not?*"

Surely we should make it the first principle governing our lives—the first thing in our mind in the morning and the last thing at night. We dare not be content until we can truly say that the commandments of Christ and the love of God thoroughly rule our lives from day to day and moment to moment.

What are the wonderful characteristics to which Paul gives so much attention? In 1 Cor. 13, Paul lists in unmistakable language the various elements that make up that quality of which we all stand so much in need—that one vital thing we should "sell all to possess."

Paul says that though he had the ability to understand all mystery, though he had faith to move mountains, if he had not love he was "nothing." In the verses following, the quality of love reflects the characteristics of Jesus Christ, who—of all men—manifested to the world the spirit and nature of true love.

"*Love suffereth long.*" Patience is the virtue of enduring and waiting, not always of necessity when there is no other choice, but by a determined will for a godly reason. We should not feel that adversity has come upon us because God has withdrawn His love from us. Chastisement is many times proof of the presence of Divine love—

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth"
(Heb. 12:6).

Then Paul says: "*Love is kind.*" This quality of kindness will lead people to "do unto others as they would wish to be done by." Consider our heavenly Father's love for His children,

"His merciful kindness is great toward us."

"*Love envieth not; love vaunteth not itself, is not puffed up.*" Here is the humility Jesus exemplified throughout his life.

"*Love seeketh not her own.*" Here we have the unselfishness of Jesus. And Paul exhorts us—

"Let nothing be done through strife or vainglory; but in lowliness of mind each esteem other better than themselves."

"*Love is not easily provoked.*" A calm, even disposition, not easily upset or angered—that is worth striving for. What a comfort and strength is such a one! Jesus admonishes us that anger is evil, and unbecoming to all who are making an earnest effort to be worthy of eternal life in the Kingdom.

"*Love rejoiceth in the Truth.*" Here is the element of sincerity, guilelessness, and consistent, joyful earnestness in the things of the Truth, stressed by Paul in his epistle to Titus—

"In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity . . .

"A lover of good men; sober, just, holy, temperate."

These are the elements that make up the quality of love. We have all read them many times, but they never lose their interest and charm to those who search the Scriptures daily; and they are always worthy of our attention and discussion. Within them lie the issues of life and death. All else is passing, but these things are eternal.

We bring them again to our attention this morning, that our minds may be centered upon them for a few moments—that our minds may be refreshed, that we may assess ourselves anew and intensify our determination to incorporate them into our lives.

This is our most pressing task in life. We fail, and fail, but we must try again, seeking in faith the power that comes from above. There is no use "beholding our face in a glass" and then passing on and forgetting—diverted from our great task by the absorption of the present. We *must* be among the very, very few of all ages who have made this the beautiful pattern of their lives.

We must all agree with the Divine verdict—that love is the greatest attribute we can possess, the highest goal, the supreme accomplishment of life. All else is failure; here alone is achievement and success.

That true, spiritual love is indeed the "bond of perfectness"—the "beauty of holiness." If we can truly possess it, then the peace of God will rule in our hearts and guide our daily behavior toward our fellowmen.

* * *

We return to that large upper room where Jesus and his disciples are eating the last supper. Here Jesus appoints another ordinance—one by which his death, burial, and resurrection would be kept before the minds of believers "*until he come.*"

The meaning of these things was at the time very uncertain to the disciples, but the events of the following day must have brought very vividly to their minds what Christ had been preparing them for.

By submitting to the death of the cross, with all its shame and cruelty, Christ fulfilled the plan and purpose of the Father—to condemn sin in the flesh—for he bore the sinful nature of Adam, yet he was holy and undefiled. Thus he opened a way of salvation to whosoever will be obedient to his commandments. He was the "one Name given under heaven whereby we must be saved." All this was indicated by the words—

"This is my body broken for you."

By being baptized into his Name, we can approach God and His throne of grace through the mediator Christ Jesus, confessing our sins, and humbly asking forgiveness. And the same lesson can be seen when he took the cup after partaking of the bread, for we read—

"After the same manner also he took the cup, saying, This is my blood of the New Covenant which is shed for many for the remission of sins . . . this do ye, in remembrance of me."

We all know what this New Testament or Covenant is. But the words "*New Covenant*" carry an allusion to an Old Covenant, which was given to Israel by God through His servant Moses at Mount Sinai, for the Lord called unto Moses, saying—

"Now, therefore, if ye will obey My voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine" (Exo. 19:5).

"And Moses took the Book of the Covenant, and read it in the audience of the people: and they said, All that the Lord hath said we will do, and be obedient" (Exo. 24:7).

That covenant carried severe punishments for any who did not observe its obligations. It was so rigid that Peter said it was:

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

Jesus Christ was the only man that could render perfect obedience: though he was tried in all points like as we are, yet he was without sin.

The Old Covenant, which had been established about 1450 years earlier, was now replaced by the New Covenant—brought into force by the complete obedience of Jesus Christ unto death. Jesus triumphed over death and the grave, and the New Covenant was established and offered, and, Paul says—

"It was established upon better promises."

Those promises we know as the "promises given unto the fathers." They are the promises of future blessedness unto Abraham and his seed forever.

The New Covenant was an agreement that, if we will believe the Word of God and have faith in Him, He will perform all that He has promised and established in Jesus. We, who have been baptized into his Name, and have put on Christ, are no longer aliens, but members of the "commonwealth of Israel," and will, if faithful, inherit the blessings promised to Abraham.

But why was all this accomplished through the shed blood of Christ?—

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

Blood represents life. Under the Mosaic Law the sacrifice of an animal by shedding its blood was the acceptable approach to God. But it was not *in itself* a means of forgiveness for sins, for we read in Heb. 10:4—

"For it is not possible that the blood of bulls and of goats should take away sin . . .

"Then said I, Lo, I come to do Thy will, O God . . .

"He taketh away the first (covenant), that he may establish the second . . . By which will we are sanctified through the offering of the body of Jesus Christ once for all . . . By one offering he hath perfected forever them that are sanctified."

Brethren and sisters, let us hold fast the profession of our faith without wavering, "*For He is faithful that promised.*"

We assemble ourselves together on the first day of the week to show forth our allegiance to Jesus Christ by the observance of the memorial supper. And as we meet around the table of remembrance each week, may we understand and appreciate to the fullest extent that fervent love Christ had for us—

"Greater love hath no man than this—that a man lay down his life for his friends."

May we be worthy of such love, and show *our* love by being obedient to his commandments, for—

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

With the knowledge we have, we have every incentive to live earnestly, and to remember and obey the commandments which the Lord has given us for the guidance of his House while he is on a far journey. We look forward to that day of glorious cleansing, when we shall be delivered from our sinful nature and made to stand in the "*robe of righteousness,*" pure and white, in the glory of incorruptibility, and join in joyful praise:

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."

May God grant us the help of His countenance in all our endeavors to prepare ourselves for the coming of the Prince of Peace, for the day draws near when he shall stand upon the earth with all the holy angels. —C.H.T.

Led by the Spirit of God

"For as many as are led by the Spirit of God, they are the sons of God"—Romans 8:14.

The Apostle Paul in some of his epistles discourses on "some things not easy to understand, which Peter says (2 Pet. 3:15-16) they that are unlearned and unstable wrest." The subject of the entrance of sin into the world by one man (Adam), of which Paul speaks in Rom. 5, is carried forward into succeeding chapters in which he discusses at length the effect upon the whole race of being under sin's dominion, while striving to be obedient to God.

The saving grace coming from the sacrificial offering of Christ had its origin in the love of God, as seen from Rom. 5:8—

"But God shows His love for us in that while we were yet sinners Christ died for us" (RSV).

That the result of this exhibition of Divine mercy is not a *mechanical* or *legal* transformation (as believed by some) is seen from his labored exposition of the *necessity of constant vigilance and continual labor in Christ's service*, lest the effects of this saving grace be abortive.

The transfer of service from one master, Sin, to our new master, Christ, carries the warning note (Rom. 6:16)—

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto life?"

This is followed up with the conclusion that now that you have changed masters you realize that the *wages* of sin was death, but "the *gift* (not wages) of God is life eternal," bestowed through Christ.

This might appear to be the conclusion of the discourse, but in ch. 7 the apostle goes even deeper into the discussion of the difficulty of abstaining from serving the old master, Sin, and of overcoming the almost irresistible proneness of the flesh nature to yield to its own carnal desires.

Bearing in mind what he has written in Col. 1:20-23, we see this honored position we now occupy in God's favor is *conditional* on our—

". . . continuing in the Faith, grounded and settled and not being moved away from the hope of the Gospel."

This apparently simple formula comprehends a vast amount of strict adherence to duty in the matters of obedience to Christ, as well as of "holding fast the form of sound words" which were delivered as Gospel.

The basic thought which seems to pervade the discussion of the whole subject of being truly followers of Christ and sons and daughters of God is that there are *two opposing forces*. These are mentioned in 8:2 as "the law of the Spirit of life in Christ Jesus" and "the law of sin and death."

These two "laws" must be kept in mind, for one or the other will overcome. Which one, we are to decide, for it pleases God that we exercise our own free will, because a compulsory service would be merely mechanical, and not the result of loving reciprocation of the love God has shown to us through Christ.

Sin is so surely the bestower of death that Paul says—

"I was alive without the law once; but when the commandment came, sin revived and I died"
(Rom. 7:9).

This occurred because of his being unable (without Christ's aid) to overcome his fleshly promptings, or desires, as shown in succeeding verses of this chapter and in chapter 8. The struggle for mastery over these natural longings to throw off restraint and obey the "lusts of the flesh," and his loftier spiritual desire to serve Christ in obedient love, is so true to our own experiences that we cannot fail to realize how "wretched" indeed we would be, were it not for the help afforded us through prayer to our heavenly Father.

After describing the difficulty of obeying the law of God because of an opposing law in the members of his own body, he exclaims (7:24)—

"O, wretched man that I am! Who shall deliver me from the body of this death?"

This he declares Christ Jesus is sent of God to perform. Then he draws attention to what he has already pointed out — that the conflict which rages between the "law of the flesh" (v. 21) and the "law of the mind" (v. 22) *allows of no compromise*— one or the other will reign over him.

Assuming then that the true servant of Christ has followed the law of God, and has changed from carnal-mindedness and acquired the mind of Christ, the apostle continues in ch. 8 to elucidate the matter by saying—

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

He then asserts that this "law of the Spirit" has triumphed over the fleshly law, conquering it and enabling him to fulfil the righteousness of the Law by walking after the Spirit instead of the flesh.

Although the (Mosaic) Law was a ministration of condemnation (2 Cor. 3:9), Paul asserts here in Rom. 8:3 that the Law could not do this which God did in "condemning sin in the flesh." If the condemnation were *moral* merely (as claimed by many, in that they say it was the "obedience" of Christ that condemned sin), *then the Mosaic law effectually condemned sin.*

But if, as plainly stated in Heb. 2:14, the destruction of the devil (*diabolos*, or sin in the flesh) was "through death," then it was indeed more than what the Law accomplished, for the Law could only *typically* destroy sin and the Law of sin, while through Christ's death the law of sin—the rule or dominion of sin—was destroyed when his offering was accepted by change to a nature having no law of sin within it, but energized and controlled by Spirit-power.

Some have taught that man has *inherited* alienation from God, which cannot be true in view of Paul's statements, as—

"Being alienated . . . because of the blindness of their heart."

"And you that were sometimes alienated and enemies in your mind **by wicked works**, yet now hath he reconciled."

What we inherit from Adam is a *sinful nature*, a sin-producing nature, which—as the apostle has abundantly demonstrated in Romans—can be conquered and controlled by the mind of Christ combating it. *If we have not this mind, we are "none of his"* (Rom. 8:11).

Those who aspire to be "sons of God" must follow that perfect pattern set by the "only begotten Son," and be *led by the Spirit*, instead of the fleshly inclinations. This means to control, restrain and subdue the innate desires for carnal pleasures.

Our beloved pioneer, bro. Thomas, has written much about this carnal condition of nature we possess, but now we hear of a new theory concerning the law of the flesh of which Paul speaks in Rom. 7. Some now say this is a description of one who has repeatedly sinned until "habit" has become a law in his nature, and that Jesus never had this law in his nature.

Bro. Thomas in Elpis Israel has given a much different exposition which is in harmony with apostles' other teaching, as well as with that of other pioneer brethren. Elpis Israel, ch. 3, pg. 76, last paragraph—

"This enemy within the human nature is the mind of the flesh which is enmity against God; it is not subject to His law, neither indeed can be. The commandment of God, which is 'holy, just and good,' being so restrictive of the propensities which in purely animal men display themselves with uncontrolled violence, makes them appear in their true colors. These turbulent propensities the apostle styles 'sin in the flesh,' of which it is full; hence he also terms it 'sinful flesh.'

"This is human nature; and the evil in it, made so apparent by the law of God, he personifies as 'pre-eminently a SINNER.' (Rom. 7:12-18). This is the accuser, adversary, and calumniator of God, whose stronghold is the flesh.

"It is the devil and satan within the human nature; so that 'When a man is tempted, he is drawn away of his own lust, and enticed.'

"If a man examine himself, he will perceive within him something at work, craving after things which the law of God forbids. The BEST OF MEN are conscious of this ENEMY WITHIN THEM. It troubled the APOSTLE so much that HE exclaimed, 'O wretched man that I am! Who shall deliver me from the body of this death (or this mortal body)?' He thanked God that the Lord Jesus Christ would do it; that is, as he had himself been delivered from it, by God raising him from the dead by His Spirit."

Here, instead of this cry coming from a "depraved sinner," bro. Thomas accepts it as it reads, as coming from Paul concerning his own mortal, sinful-flesh body, and attributes this feeling to "*the best of men.*"

To deny that this fleshy law resided in Jesus is to teach that he could not be tempted, or, if he could, it was very easy to resist, seeing there was no opposition from within his nature.

—H. A. S.

If we have been privileged to hear more wisely, let us remember that we sustain responsibility more largely. Having known, loved, and espoused ourselves to Christ, failure of his favor at last will be worse than if we had never heard of him. Be it ours, then, with modest but determined diligence, to get ready for the marriage in the preparation of that "fine linen, clean and white" in which the Bride will be arrayed, by which the Spirit of God tells us we are to understand the righteous actions of the saints.

—**Bro. Roberts**

The Tabernacle in the Wilderness

*"The mystery which hath been hid from ages and from generations,
but now is made manifest to His saints."*

PART TWELVE

After the instructive incident of the brazen serpent, Israel resumed their march northward, skirting the eastern frontier of Edom, eventually encamping near the willow-shaded brook or valley of Zered (see Deut. 2:13, 18). This valley ran into the Dead Sea, near its south-east corner, and formed the southern boundary of Moab. Here the Lord spake unto Moses, saying,

"Thou art to pass over through Ar, the coast of Moab, this day and when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them; for I will not give thee of the land of the children of Ammon any possession; **because I have given it to the children of Lot.**

"Rise ye up, take your journey, and pass over the river Arnon; behold, I have given into thine hand Sihon the Amorite, King of Heshbon, and his land; begin to possess it, and contend with him in battle.

"This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble and be in anguish because of thee" (Deut. 2:17-19, 24-25).

What words of encouragement! What an inspiring address! Never was the like uttered by a general to his army on the eve of battle. No room for doubt as to the result of their coming conflict with the nations, however numerous and well-equipped their armies might be—God was with Israel, and this was all-sufficient for the accomplishment of the purpose for which He had brought them out of Egypt. How eager then for the fray they must have felt! And with what confidence they would cross the fords of Arnon and pitch their tents! They were now—

"In the wilderness that cometh out of the coasts of the Amorites; for Arnon is the border of Moab, between Moab and the Amorites.

"Wherefore it is said in the book of the wars of the Lord, What He did in the Red Sea, and in the brooks of Arnon, and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab" (Num. 21:13-15).

We can very readily imagine the delight the children of Israel would experience when they first beheld the rushing stream of the Arnon (which signifies "swift, noisy") as it dashed through a

deep defile of rocks. This was the first river they had seen since leaving the Nile; and the vast majority of the people had never before set eyes upon a river.

Jubilant, therefore, and elated with the words of assurance addressed to them by Moses, they journeyed thence to a spot which, by the name they gave to it, indicated that they believed that their weary wanderings were now ended, and that the barren wilds of nature were about to be exchanged by them for the more desirable cultivated lands of civilized communities.

At the command of Moses, the princes and nobles dug in the ground with their staves, with the happy result of the discovery of a cool, refreshing spring of water; and in grateful memory of the event they called the spot—

"**Beer**: that is, the well, whereof the Lord spake unto Moses, Gather the people together, and I will give them water. Then Israel sang this song:

"Spring up, O well, sing ye unto it: the princes digged the well, the nobles of the people digged it by the direction of the lawgiver, with their staves" (Num. 21:16-18).

Continuing their journey from thence, they came to—

"Bamoth in the valley, that is the country of Moab;"

Thence (vs. 19-20)—

"To the top of Pisgah, which looketh toward Jeshimon."

* * *

We have now reached an interesting period in the history of Israel. Its wilderness wanderings have come to an end, and the time for action has arrived. Apart from the Divine aid vouchsafed to them, there could be no prospect of ever reaching the Land of Promise. In front of them was the country possessed by the Amorites, a numerous and war-like people, who—

"Had fought against the former King of Moab, and taken out of his hand all his land, even unto Arnon" (v. 26).

Forty years previously—in the days of the spies sent out by Moses to report upon the land, its peoples, and cities—the Amorites, and other powerful nations, were described as dwelling in cities walled, and very great. We read of them as a warring people in the days of Abraham: how much more numerous, therefore, must they have been at the time we are now considering, besides being defended by the strongly built and fortified walls of the cities in which they dwelt!

Undaunted, however, by these facts, and relying upon the assurances of success, their leader sent messengers to Sihon, the king of the Amorites, whose capital was at Heshbon, requesting a peaceful passage through his territory, and promising the same respect for his land and possessions which had already been proposed to the Edomites.

The request, however, was rudely rejected. Sihon would not consent even to their passage through his borders, but assembled his forces, and prepared for battle. There was, therefore, no alternative than to accept the challenge, and prepare for war.

Sihon pushed his forces to Jahaz, and here the first encounter took place, and resulted in the total defeat of the Amorites; Sihon himself, his sons, and all his people were smitten with the sword; his walled towns, Ar and Heshbon, his capital, Nophah, and Medeba, were captured; and his numerous flocks and herds fell into the hands of the victors, who thus became masters of the entire country between Arnon and Jabbok (Num. 21:21-31).

Encouraged by their marvellous success against Sihon, Moses lost no time in seeking to extend his conquests, and accordingly,

". . . sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there, And they turned and went up by the way of Bashan: and Og, king of Bashan, went out against them, he, and all his people, to the battle of Edrei.

"And the Lord said unto Moses, Fear him not, for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon, king of the Amorites, which dwelt at Heshbon.

"So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land."

That the territories conquered by Israel on the east of the Jordan formed part of the land covenanted to Abraham there can be no doubt (see Gen. 15:18-21); but *it was not intended that Israel should occupy the whole of the land under the Law*, for the Lord had given possessions on the east of the river to the children of Esau, Moab, and Ammon, on account of their relationship to Abraham; and He commanded Moses, saying,

"Meddle not with them, for I will not give you of their land; no, not so much as a foot-breadth" (Deut. 2:4-19).

There is, however, no breach of the Divine compact in the conquests effected by Israel, for they related to territories which, though they had formerly belonged to Moab, were at the time of their conquest by Israel in the possession of the Amorites, who had extended their possessions in the west to the east of the Jordan, and so established themselves there at the expense of their weaker neighbor; and these Amorites were among the nations whose territories were promised to Israel.

It is clear, therefore, that Moses did not, at that time, anticipate any such acquisition of territory in the east, for on his approach to the Amorites he asked Sihon, their king, permission to pass through his territory upon the same conditions as those offered previously to Edom.

Sihon's refusal, however, backed by force brought against Israel, left no alternative than war, by which he was deprived of his kingdom, and Israel thus placed in possession of a fine country, full of towns and villages, and a free passage to the Jordan—a result altogether beyond their expectations.

The Amorite king Og of Bashan could not brook the presence of his new neighbors, and marched against Israel, with the like result experienced by Sihon. Thus Israel became possessed of these two kingdoms, whose united territories extended from the river Arnon to the roots of Lebanon, and formed one of the finest countries in the world, well wooded, and full of rich pastures. What an encouragement was this initial success to the faith of Israel, in the acquisition of valuable possessions apparently in addition to what had actually been promised to them!

The way of Israel having been cleared by the overthrow of these two kingdoms of the Amorites—

"The children of Israel set forward, and pitched in the plains of Moab, on this side of Jordan, by Jericho" (Num. 22:1).

Here they encamped until they passed that river on their entrance into the promised land. These plains are formed by a narrow strip of land, scarcely two leagues in breadth, lying along the eastern banks of the Jordan, opposite to the plains of Jericho. The Dead Sea lies to the south of it, Mount Pisgah on the south-east and the mountains on the east; and towards the north, as "the valley of the Jordan," even to the Sea of Tiberias. This plain, with that of Jericho on the opposite side, form together, in fact, an expansion of the valley of the Jordan. This side formed part of the territory which had formerly been taken by the Amorites from Moab; but, as usual in such cases, it still retained the name of the former possessors.

The mountains along which Israel passed before they entered the Jordan valley were occupied by the Moabites, who were—

". . . sore afraid of the people because they were many; and Moab was distressed because of the children of Israel."

They did not, therefore, venture to arrest their course, and Israel passed peaceably by their territory, purchasing food for their sustenance with money (Deut. 2:28-29), keeping along their outermost eastern border until only the territory of the Amorites interposed between them and the Jordan, and through that territory, now their own, they now march to their destination.

When Moab beheld the busy encampment firmly and securely established in their own ancient territory, and the northern kings utterly overthrown, we can understand how that their alarm became very great, although they had no real cause for distrust or fear; for the Israelites had been forbidden, as we have seen, to distress them, or to contend with them (Deut. 2:9).

In their not altogether unwarrantable apprehension of the situation, the Moabites took counsel with their Midianitish neighbors how they might best defend themselves against the conquerors of the Amorites. And—

"Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak, the son of Zippor, was king of the Moabites at the time" (Num. 22:4).

They felt that even with their united forces it were vain to attempt to contend with Israel, the power of whose God they recognized in the destruction of the Amorites; and that *unless they could by some means neutralize or withdraw that overshadowing power*, there was little chance of their escaping the fate of the Amorites.

They therefore resolved to consult some powerful magician, whose curse upon Israel might render them weak and easy to be overcome. They were aware that Israel had been delivered from Egypt amid signs and wonders, which spread terror upon the surrounding nations; and of their long sojourn in the wilderness; and, being related to the father of the faithful, it is impossible that they could be in total ignorance of the origin of the people they so greatly feared.

Jethro, the father-in-law of Moses, was a prince of Midian, and visited Moses when Israel was encamped before the Mount of God; yea, even Moses himself had resided among the Midianites forty years, and Balaam's abode was in the high lands of Mesopotamia, the country of Abraham, and the place of Jacob's refuge from the revengeful spirit of Esau. With these facts before the mind, we shall be better able to apprehend the true position in relation to the traditional knowledge which they evidently possessed of Israel's God, although worshippers of Baal.

As the result of their counsel they decided upon the hire of Balaam, and Balak (Num. 22:5-7)—

". . . sent messengers unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying,

"Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now, therefore, I pray thee, curse me this people, for they are too mighty for me: per adventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

"And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak."

The resort to divination on the part of Balak was no new procedure, for it was the custom of Orientals, in their wars, to take magicians with them to curse their enemies, and to mutter incantations for their destruction; and in case of success to attribute it to the influence of the soothsayers with the tutelary divinities. And we are informed that even in the British war with the Burmese, the generals of that people had several magicians with them, who were engaged in cursing the troops; and as success did not result from their efforts, they employed a number of witches for the same purpose.

The invocation of tutelary divinities is not, by any means, peculiar to the Orientals of past or present times, but occupies a large place in the superstition of the west under the false cognomen of "Christianity;" for, what are the anathemas and excommunications of Romish Pontifical authority but Balaamite curses and blasphemies, figments of a superstition to which no age of barbarism ever even approximated?

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

**"BY MAN (ADAM) CAME DEATH: BY MAN (CHRIST) CAME ALSO THE
RESURRECTION OF THE DEAD"—1 COR. 15:21**

Here are instruction and hope by which this oppressive dispensation of "vanity of vanities" is lightened and made comparatively easy to bear.

We know the reason why the highest form of life on earth should be the unhappiest, and how release is to come, and the double knowledge ends the terrible problem of life.—**Bro. Roberts.**

The Whole Family in Heaven & Earth

*"Thou hast given a banner to them that fear Thee, that it may be displayed because of the Truth"—
Psalm 60:4.*

"THE BELIEVERS"

This description occurs twice (Acts 5:14; 1 Tim. 4:12); and testifies to the fact that those so named were men of Abrahamic disposition towards God; as distinguished from the "unbelievers" (Luke 12:46) of His Word, and the rejectors of His claims upon human faith in His revealed purpose, and human obedience to His commandments.

"THE DISCIPLES"

This designation occurs some 120 times or more, and expresses the idea of learners (as the word means); and therefore of a teacher or instructor such as Christ was, to whom they listened, and whom they looked up to as a leader guide in Divine things, and the expositor of the principles to which they had become attached. "Learn of me," said Christ; "One is your master (or leader)."

"THE BRETHREN"

This term is applied to "the believers" some 100 times or more. It expresses the relation in which they stand one to another, and to Christ: as it is written, "He is not ashamed to call them brethren": and again, "All ye are brethren," and again, "Whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother."

"THE SAINTS"

This description is employed some 60 times or so in the New Testament. It defines the position of the disciples with respect to their surroundings. It tells them that they are holy ones, sanctified or set apart from the rest of the community (as the Levites were) for Divine purposes; as it is

written, "called to be saints." No saints, however, in the sense of the Roman Catholic calendar; but in the sense of being "holy brethren, partakers of the heavenly calling."

"THE SERVANTS OF GOD"

This (with its equivalents) is a frequent designation of the saints in the New Testament. It imports service rendered to God in His own house, and in harmony with His revealed requirements. It is therefore expressive of obligation as well, and the reward of faithfulness. It also implies the renunciation of the service of sin, in favor of the more Divine occupation of doing the will of God, and keeping His commandments.

"THE CHILDREN OF GOD"

This and its corresponding designations, "Sons of God," etc., speak of the still higher place we are invited to take in the family of God. "Now," says John, "are we the sons of God." It is the special privilege of such to address God in the endearing language of the Lord's prayer.

"THE CHILDREN OF LIGHT"

This and its equivalent, "Children of the day," tells us that the formative power in the case of the new man's generation, is the light of God's revealed purpose in Christ: and thence the "full assurance of faith," and the works of righteousness, that comes of a Divinely illuminated understanding.

"THE FRIENDS OF GOD"

Says James: "Abraham was called "the Friend of God (2:23); and so we find God referring to him in the words "Abraham my friend" (Isa. 12:8); and Jehoshaphat uses the same words in his prayer to God, saying, "Abraham thy friend" (2 Chron. 20:7). The description here applied to the "father of those who believe," is afterward applied by Christ to his disciples in the words, "Ye are my friends," "I have called you friends."

The ground of this designation, is supplied in the reason that Christ assigns for his employment of the description; "for" says he, "all things that I have heard of my Father, I have made known unto you" (John 15:14-15). This is precisely the thing illustrated in Abraham's own case, for said God, "Shall I hide from Abraham the thing which I do?" (Gen. 18:17).

"THE FLOCK"

This is a collective description that agrees with the fact that Christ is the "chief Shepherd," and that the elders of the apostolic assemblies were regarded as under-shepherds; therefore it was said to them "feed the flock," and again, that they were not to be "lords" but "ensamples to the flock" (Jam. 5:2-4). "Flock," therefore, suggests Divine tending, leading, and feeding, as illustrated in the case of Israel, who are frequently referred to in the same terms.

"THE ECCLESIA"

This is another collective designation, rendered "the church" in the common version. The term expresses the idea that those so spoken of had been "called OUT," for this is the meaning of the word. This agrees with James who tells us that God had visited the Gentiles to take OUT of them a people for His name. The "call" which these receive is the Gospel invitation to God's Kingdom and glory. Thus called, they are taken out or separated from the rest of the community for Divine objects.

London Fraternal Gathering

TO BE HELD ON FRIDAY, MARCH 30

If our Lord be willing, we plan to have our Gathering in the Orange Hall, 388 Clarence St., on Friday, March 30th, at 2 p.m.

The Subject for the afternoon address will be: "**Jerusalem—in Bondage, freedom and Glory.**" Bro. Sargent of Boston will be the first speaker and will deal with "**Jerusalem in Bondage**"—calling attention to the covenant at Sinai; Jerusalem which now is in Bondage; redemption to come through Christ as the Messiah.

Bro. Mammone of Jersey City will speak of "**Jerusalem in Freedom,**" showing them to be the children of promise; free by belief and obedience in Christ through the Gospel; the warnings issued to the free Jerusalem not to be entangled again and to watch for those who would spy on our liberty; rejoicing always because we are the children of the free woman.

Bro. W. D. Gwalchmai of the London ecclesia will speak of "**Jerusalem in Glory**"—calling attention to the exalted position obtained by having the Name of the City of my Deity, with the new Name written upon them; constituting the New Jerusalem, the Holy City descending from the Deity out of Heaven; becoming the light of all Nations as Kings and Priests.

In the evening, Bro. G. A. Gibson of Toronto will speak on "**Christ our Passover,**" calling our attention to Christ the Lamb of God's providing without spot and blemish; his great sacrifice for sin; his glorious resurrection for the justification of believers; salvation in him through his sacrificial blood; our refuge from the coming storm.

On Saturday evening the brethren and sisters will meet in the Optimist Hall on Oxford Street. Bro. Fred Higham of Detroit will speak on the subject of "**The Arab and the Jew**"—a very interesting topic in our day, calling attention to the true position of the Arab, that they are not the inheritors of the land; "in Isaac shall thy seed be called." The address will be followed with a colored moving picture film of Palestine: "A New Morning,"

On Sunday morning the Memorial Service will be held in the Orange Hall Bro. Sommerville of Hawley, Penn., will give the word of exhortation and comfort to the assembly of brethren and sisters before partaking of the Memorials.

On Sunday evening Bro. Oscar Beauchamp of Pomona, Cal., will lecture on "**What shall be the end of these things?**"—**Daniel 12:8. Bible Prophecy gives the Answer.**

We would like to have you join us and enjoy with us a delightful repast of spiritual food.

Ecclesial News

MIAMI, Florida—3428 S. W. 65th Ave.—Sun. Sch. 10 a.m.; Memorial 10:30.

We have had the pleasure of the company of the following brethren and sisters with us around the Table of the Lord: sis. Bird and sis. Fenn of Istachatta, Fla., and bro. & sis. Wayne Wolfe of Lampasas, Tex.

Our bro. Wayne gave us encouraging words of exhortation at the Memorial meeting. We are always greatly encouraged to have those of like precious Faith visit with us and meet with us around the Lord's Table. Your brother in Christ, —bro. T. S. Lumley.

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