

The Berean Christadelphian

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

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

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

CONTENTS

| | |
|--|--------------------|
| ECCLESIAL DIRECTORY | Inside Front Cover |
| EDITORIAL: "All in Christ" | 97 |
| "THE HIDDEN MANNA" (Bro. Thomas) | 99 |
| "WHO ART THOU, LORD?" (Bro. Roberts)..... | 104 |
| CHRIST OUR PASSOVER | 109 |
| THE TABERNACLE IN THE WILDERNESS (Part 13)..... | 116 |
| THE ESSENCE OF ACCEPTABLE WORSHIP | 120 |
| THE VINEYARDS OF ENGEDI..... | 121 |
| JERUSALEM WHICH IS ABOVE | 123 |
| 78TH ANNUAL TEXAS FRATERNAL GATHERING | 128 |
| ECCLESIAL NEWS: Birmingham, Buffalo, Houston, Worcester | Inside Back Cover |

CHRIST IS COMING AND WILL REIGN ON EARTH

The Berean Christadelphian

Please send all communications and manuscripts to the Editor—

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

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WEST AFRICA

ACCRA (Gold Coast)—James Neal, Box 136.

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

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EDITORIAL

“All in Christ”

“I pray not for the world, but for them which Thou hast given me out of the world... The world hath hated them because they are not of the world”—John 17: 6, 9, 14, 16.

A friendly correspondent, writing regarding a statement made in our March 1956 editorial, protests about what we said—

"That he (Jesus) 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."

In support of this, we quoted these words of Jesus—

"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, 20.

Although the above are the words of Jesus, our correspondent objects to our statement, and says that “It is straightly against Scripture.” In support of his own views, he enclosed a pamphlet titled “ALL” in which universal salvation is taught. Special mention is made regarding Paul's statement (1 Cor. 15:22)—

"As in Adam all die, even so in Christ shall all be made alive."

The writer of the pamphlet has the following to say about this:

"Many freely admit that all in Adam die, but when it comes to all in Christ being made alive, they begin to limit the all."

As we are among those who do not believe that the "all in Christ" are the same as the "all in Adam," let us explain here that we do so on scriptural grounds alone. Immediately following this passage, Paul, speaking of the "all in Christ," adds—

"But every man in his own order: Christ the firstfruits; afterward **they that are Christ's** at his coming"—v. 23.

It will be noted here that Paul defines the "all in Christ" as "they that are Christ's." Now, if we can determine *who are Christ's*, we can, at the same time, decide who the "all in Christ" are. We will let Jesus and Paul define it for us. Jesus says:

"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.

"And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but **he that believeth not shall be damned**"

—Mark 16:15-16.

From the passage in John, we learn that the purpose of God in giving His Son was not for every person in the world; but for those who should believe into him. This is confirmed by the above quotation from Mark. If salvation were to come to the human race in total, these words of Jesus would be meaningless.

Here is how *Paul* deals with the subject (Gal. 3: 16, 27, 29)—

"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."

The apostle makes it plain that belief of the Gospel, and obedience in baptism, place a person "*in Christ*" and constitute him an "heir according to the promise." From this point on, he must "walk in newness of life" (Rom. 6:4), or as Paul says in another place—

"That ye would walk worthy of God, Who hath called you unto His kingdom and glory"

—1 Thes. 2:12.

It is plainly evident that the "all in Christ" are those who hear and believe the Gospel, and are baptized into Christ and who, during the rest of their lives "walk worthy of God."

In arriving at any conclusion, based upon the Word of God, we must be extremely careful not to set scripture against scripture. For example, if we conclude that the "all in Christ" signifies every person who ever lived, or will live, what are we to do with the following?—

"Man that is in honor, and understandeth not, is like the beasts that perish"—Ps. 49:20.

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead"—Prov. 21:16.

"If our gospel be hid, it is hid to them that are lost."

It is also essential that we be consistent in our claims regarding the application of any particular word. That we must be careful with the word "all" is convincingly evident regarding the baptism of John—

"Then went out to him Jerusalem, and **all** Judea, and **all** the region round about Jordan, and were baptized of him in Jordan, confessing their sins"—Matt. 3:5-6.

If we used the principle employed by the writer of "ALL," we would be defeated by what Luke says—

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being **not baptized** of him"—Luke 7:29-30.

That we are not justified in defining the word "all" as applying to every human being, is conclusively evident from a statement made by Jesus in the parable of The Good Shepherd—

"Verily, verily, I say unto you, I am the door of the sheep. ALL that ever came before me are thieves and robbers: but the sheep did not hear them"—John 10:7-8.

What confusion would encircle us if we took the "all" in this passage to include Moses and the prophets! It is just impossible. That the entire human race will not be saved, is obvious from what appears in the written Word, as Isa. 26:13-14—

"O Lord our God, other lords beside Thee have had dominion over us: but by Thee only will we make mention of Thy name. They are dead, they shall not live; they are deceased, **they shall not rise**: therefore hast Thou visited and destroyed them, and made all their **memory to perish**."

"Straight is the gate, and narrow is the way, which leadeth unto life, and **few there be that find it**"—Matt. 7:14.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death"—Rev. 21.

Salvation is conditional, and will only be conferred upon those who meet with the requirements of the gospel. In the book of Revelation, Christ's last message to his servants, he gives emphasis to the fact that only those who overcome will inherit eternal life.

"To **him that overcometh** will I give to eat of the tree of life, which is in the paradise of God"—Rev. 2:7. —Editor

"The Hidden Manna"

By brother John Thomas

"The Manna which hath been concealed" is a form of speech to be understood by comprehending the signification, first, of "the Manna"; and secondly, of its concealment; the latter of which will be found intimately connected with the gift of it to him that overcomes.

When the twelve tribes had arrived in the Wilderness of Sin, they murmured against Yahweh, because they apprehended that they would perish there from hunger (as if, had that been His intention, He would not have left them to die in Egypt!) But the Spirit had heard their murmurings, which showed their want of confidence in His promises; for He had promised to plant them in the land of Canaan, a land flowing with milk and honey: but they let go this hope in saying to Moses and Aaron:

"Would to God that we had died by the hand of Yahweh in the land of Egypt, when we sat by the flesh-pots and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

These murmurings being heard, Yahweh said to them—

"Behold, I will rain bread from heaven for you."

Having made this promise, before it was fulfilled—

"The Glory of Yahweh appeared in a cloud,"
—as they looked toward the wilderness; and the congregation saw it. And the Spirit said—

"**At even** shall ye eat flesh and **in the morning** ye shall be filled, with bread; and ye shall know that I, Yahweh, am your Elohim."

And it was so. But when the morning came they at first saw only "*the Dew*," sparkling in the light of day. But—

"When the dew that lay **was gone up**, behold upon the face of the wilderness a small round thing, small as the hoar frost."

The people had seen nothing of the kind before deposited by evaporation of the dew; therefore they inquired of one another:

"**Mann hu** (what it)? For they knew not what it was."
And Moses said unto them,

"This is the bread which Yahweh hath given you to eat."

And at this point it may be worthy of note and emphasis:

1. That Israel saw the glory of the Eternal before they received either flesh or bread;
2. That they received flesh **first**, that is, "at even;"
3. That they received bread the **succeeding morning**; so that there was an **intervening night**;
4. That they beheld the glory, and received the food **in the wilderness**, and 40 years before they received the land."

Now, as we are taught in the New Testament, the signification of the things that happened to Israel in the wilderness was not confined to that generation. Their baptism into Moses, their eating of the Manna, their drinking of the Rock, their overthrow in the wilderness, the apostle Paul says, "were types of us." Read what he says in 1 Cor. 10:1-10. After this enumeration, he adds (v. 11)—

"Now all these things happened unto them for types, and they are written for our admonition upon whom the ends of the Aions (the Mosaic Aions) are come."

The Flesh and the Manna then, according to Paul, were "*spiritual meat*." In regard to the manna, it is styled in Psa. 78:24, "the corn of the heavens," "the bread of mighty ones"— "man did eat the bread of mighty ones." This and the flesh, by which the life of Israel was sustained, was "Spiritual meat"; it was, nevertheless, material and corruptible flesh and bread; for under certain conditions, it stank and bred worms. But it was "spiritual" in the sense of representing something else than its own material constituents; in other words, the flesh and the bread were *types of something* that was afterwards to descend from the heavens, and to become the life-sustaining principle of all that should receive it. *What was that something?* This question has been answered by Jesus in John 6. The Jews said:

"Our fathers did eat manna in the desert; as it is written, He gave them bread out of the heaven to eat."

But in reply to this, Jesus said,

"Moses gave you not the bread out of the heaven; but my Father giveth to you the **true bread** out of the heaven. For the bread of the Deity is he who, descending out of the heaven, and giveth life to the world (**kosmos**)."

This was as much as to say, that *the manna was representative of a life-imparting agent from heaven*; even the Logos speaking by Jesus. "In him," the Logos, "was *life*," says John; "and *the life* was the light of men." The Logos, or Spirit of Deity, was the manna, or true bread. It was this Logos who said—

"I am the Way, the Truth, the Resurrection, and the Life."

"I am the Bread of Life (or the Manna);"

"I came down from heaven;"

"This is the bread¹ which descendeth from heaven, that a man may eat thereof, and not die . . . if any man eat of this bread he shall live in the Aion: and the bread that I, the Logos, will give is my flesh, which I will give for the life of the world (kosmos)."

Thus spake the Logos, who was in the beginning the Deity. He promised to give "His Flesh" for the sustenance of the *kosmos*. This flesh was the Son of Mary and David, named Jesus; and the Logos appointed that Jesus should be eaten, and his blood drunk, *in the even*, by all who would become the subjects of resurrection to the life of the Aion—

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

This saying is fatal to the heathen dogma of an immortal soul in Sin's flesh; for they only eat the flesh and drink the blood of Jesus, who "discern the Son and believe into him;" and this is true only of an almost Noahic few in this evil generation.

He that believes the written testimony of the Logos concerning Jesus, set forth in the prophets and apostles, and becomes the subject of repentance and remission of sins in his name, eats his flesh and drinks his blood, and "hath aion-life" in the sense of Rev. 22:14—

"Blessed they doing God's commandments, that they may have the right to the Wood of the Life."

"And I will raise him up at the last day" (John 6:54).

Thus, "he that eateth me, even he shall live by me," and *none else*. The Christ, then, or the Logos flesh, is the "spiritual meat" represented by the flesh and manna in the wilderness. Hence, the apocalyptic Manna is representative of the last Adam, whom Paul styles "a life-imparting spirit;" and to eat from this manna, is to be the subject of incorruptibility of body and life, which together constitute "*immortality*," in the thousand years' Aion; which deathlessness is imparted by the Spirit which raised up Jesus from among the dead.

We may here recall the attention of the reader to the four points already before him. These were typical conditions, the antitypes of which may be thus stated in a corresponding order:

1. It was typically necessary that Israel see the Glory of Yahweh before they eat heaven's flesh at even, and eat from the Manna in the morning;
2. That they eat the flesh **first**;
3. That they eat the bread **afterwards**;
4. That they eat **both** before they obtain Aion-possession of the land promised to Abraham and his Seed.

Under the first head I remark that Jesus Anointed was the Glory of Yahweh. This is proved by John's testimony, that—

"The Logos became flesh, and dwelt among us (Israelites), and we beheld his **glory**, the glory as of the only begotten of the Father, full of grace and truth.

"And of his fulness have all we received, and grace for grace: for the Law was given through Moses, the grace and the truth (represented by that Law) came through Jesus."

This Glory of the Father was seen by "Judah and his companions" in the evening of the Mosaic Aion; and he was seen in the wilderness, as Isaiah had predicted, saying—

"The Voice of him that proclaimeth in the wilderness, Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim . . . and the Glory of Yahweh shall be revealed, and all flesh shall see together" (Isa. 40:3-5).

This was partially fulfilled in the evening of the Mosaic Aion, as related in regard to John the Baptizer. He was that voice; the Spirit descending in the form of a Dove was Yahweh, or the Logos; and Jesus, the Eloah of Israel, who, when anointed, became, as the voice of John proclaimed, "*our Elohim*," or the Logos, the Eloah from heaven, become flesh in Jesus, the other Eloah of the house of David. These two Elohim dwelt among the Jews, as "the Only Begotten of the Father"—Son of Power and Son of Man—who hath declared the Invisible Deity to men.

But "all flesh" have not yet "seen together." Judah and his companions have seen; but Israel and his companion-tribes have not. Multitudes of the former have eaten the flesh, and drunk the blood, of the Son of Man; and are now sleeping out the intervening night, *that in the morning they may come forth as dew and, when it hath gone up, he as manna upon the ground.*

But the Ten Tribes did not see the Glory of Yahweh in the days of John. It is, however, typically necessary that they do see it *in the wilderness before the morning*, that they also may eat the flesh and drink the blood of the Logos, *before* they eat of the manna hidden in the dew, preparatory to their admission into the covenanted land. The whole congregation of Israel must see the glory together; and, as Jeremiah saith—

"Thy **words** were found, and I did eat them."

So Israel has to come to the knowledge of "the Truth as it is in Jesus," inwardly to digest it, and to feed upon it in the wilderness-probation that awaits them at their restoration.

In the morning, they who have seen the glory, and eaten the flesh "at even," or *believed the Gospel of the Kingdom and Name of Jesus Anointed*, will behold "the Dew" before "it is gone up." The bread to be eaten was concealed in the dew, and did not appear until the fluid matter in which it was suspended was evaporated by the action of the sun.

Now, the manna in dewy suspension is apocalyptically styled "the manna that hath been concealed." *The manna concealed in dew is a type of the resurrection of the Spirit's first-fruits.*

When they that now dwell in the dust awake and sing, they are at their awaking the *Spirit's Dew*; which the prophet saith is as "the Dew of herbs (or *lights*)"—Isa. 26:19. They remain in this Dew state until the Sun of Righteousness acts upon them, and transforms them into Manna; that is, makes them corporeally like himself—transforms the body that comes out of the grave into a like form to that with which he descends from heaven—Phil. 3:20. To be the subject of this transformation is "to eat of the manna which has been concealed."

But the concealment of the manna has also especial reference to Jesus who is himself the type of his companions. In the historical type, the manna appears in two forms—first, as susceptible of corruption; and secondly, as incorruptible. If left until the morning it "bred worms and stank." Ordinarily it would not keep from morning to morning; but in the manna gathered upon Friday this tendency was restrained, and it remained perfectly good; and "did not stink, neither was there any worm therein."

Now Jesus, as we have seen, being the Logos become flesh, was both evening quail and morning bread. He was gathered by the nation on Friday, or the sixth day, when they crucified him. They gathered him in the morning; but they did not leave him on the cross till the following morning;

still, they kept him laid up in the sepulchre on Saturday; nevertheless, he did not stink, neither was there any worm in his body. The Spirit "would not permit his Holy One to see corruption"; for the tendency natural to the flesh was restrained.

Israel gathered a double portion on Friday so that when they went out on Saturday to look for it, "*they did not find it in the field,*" as Moses said: so when they gathered the bread of heaven, and laid him in the tomb of Joseph of Arimathea, those who might go out to look, could find the Son of Man no longer sowing the words of eternal life in the field.

But *some of the manna was incorruptible for a longer period than the sixth and seventh days.* It was made to last for generations. Moses was commanded to put an omer of manna into a pot, and to lay it up before the Testimony, to be kept.

Every day this was preserved (and it was kept for centuries) evinced the *presence of the Spirit in the Most Holy*; for ordinarily it would not keep. It was deposited in the chest, called the Ark of the Testimony, which was overlaid with gold; whose lid was termed the *Caphporeth*, propitiatory, or Mercy seat; and upon which the Cherubim were based.

This Ark of the Covenant contained the Tables of the Law, the pot of Manna, and Aaron's Rod which budded; things all representative of the Logos in his incarnate manifestation.

Now as Aaron laid up an omer full in a pot, and concealed it from view within the Ark of the Testimony there to remain for centuries; so the Eternal Spirit concealed in Jesus (the antitypical Ark of his Testimony) that deposit of Manna, from which it shall be given to those who overcome to eat.

We feed upon this manna from day to day in feeding upon the Truth. But *what we eat today will not suffice for the morrow.* We must keep it in memory. But though we thus feed, and rejoice in "the right to life," yet it is life-manna concealed; for—

"We are dead, and our life is hid with Christ in God. When Christ our life shall appear, then shall we also appear with him in glory" (Col. 3:3-4).

The night, then, of the Life-manna's concealment in the Spirit's Ark, is far spent; and the morning of its manifestation at hand. Jesus Anointed, who is the Glory of the Eternal, has been "*hid in God*"—concealed from human ken "at the right hand of Power," for many generations and centuries. Though once like the daily manna, corruptible, during that long period he has been, and will ever continue to be, like the Manna in the Ark, incorruptible.

We look for his appearing, that we who are dead, who are corruptible and mortal, and also by nature "dead in sins;" but pardoned, and therefore dead to the world, and buried with Christ in baptism, and risen with him out of its waters in hope of being planted in the likeness of his resurrection—we wait for his coming, that the spirit may be in us as in him; and that being made like him, we may eat of the manna that hath been so long concealed.

"Who Art Thou, Lord?"

By brother Robert Roberts

It might not appear, at first sight, that there is anything particularly edifying to be derived from the account of Paul's shipwreck. We may find the fact different from the appearance when we look into it. It has to be remarked first that this is one of those sort of chapters which could not have been written except from the circumstance of its being true.

It is a plain account of incidents of travel, such as there could be no object in narrating, except on the score of their having happened. Every surrounding circumstance confirms the fact of its truthfulness. It has been in the hands of the Christian community ever since there were Christians upon earth.

There have been communities in the earth professing faith in Christ ever since the second half of the first century; and during all that time, they have had the Acts of the Apostles in their hands, containing this account of Paul's journey to Rome by sea. It was the most natural thing in the world that such an account should be written. It relates to a leading man among them at the beginning—the man who had most to do with their beginning; the man who was God's instrument in establishing them in the first case—a man who labored and travelled much, well-known among all the brethren, and the object of personal affection to many of them; a man who at last sealed his life's work, at Rome, by giving his head to the executioner there at Caesar's command, on behalf of the testimony he had delivered.

Here, then, we have a ship sailing from Caesarea, on the Syrian sea-board, and touching at various points on the eastern Mediterranean, and finally caught in a storm which buffets her for days, and hurls her a wreck into a creek in the island of Malta. On board this ship is a Roman centurion with soldiers. *How came he there?* He was there by the orders of his superiors at Caesarea. *What was his business?* He was en route for Rome. *On what errand?* With prisoners.

Now, among his prisoners was one in particular, to whom the centurion showed himself specially courteous. This was Paul. *On what charge was he in custody?* Accused of what, was he on his way to Rome? To this we have a very special official answer; and it is this answer that brings to light the immense storehouse of edification not at first visible in the chapter.

Festus, the Procurator of Judea, who was forwarding his prisoner from Caesarea to Rome, had a difficulty about the charge-sheet in the case. When he came into office as the successor to Felix, he found Paul in custody, and he was applied to very importunately by the Jews to have judgment against this Paul, who however—possessing the status of a Roman citizen—could not be given up to judgment without a proper hearing and satisfactory evidence against him.

Festus could not give up a Roman citizen to judgment without a well-founded and definite charge; and having no knowledge of the charge against this prisoner, he appointed a special hearing, without, however, any very satisfactory result. The Jews, at the special hearing, had enough to say against him, but nothing of the sort that Festus expected to be brought against a prisoner in custody. "Against whom," said he afterwards to King Agrippa, in open court, at another special hearing—

". . . when the accusers stood up, they brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus which was dead, **whom Paul affirmed to be alive**" (Acts 25:19).

Now, we know, as a matter of fact, from other sources, that this was the matter at issue, and the cause of offence between Paul and his Jewish accusers. The Jews had crucified Jesus; the disciples of Jesus afterwards testified to the fact of his resurrection, to the chagrin and intense displeasure of the rulers who had compassed his death. The rulers strove by might and main to gag the apostolic testimony. This Paul was, at the first, their willing servant, and while in the height of his activity in this direction, he suddenly stopped being a persecutor, and became himself a proclaimer of the fact of Christ's resurrection. He went here and he went there, with all the energy he had previously shown against Christ, affirming, as Festus said, that Jesus, who was dead, was now alive. "For these causes," said he to Agrippa, "the Jews caught me in the temple, and went about to kill me."

The question to consider here is, *the ground on which Paul joined in this testimony to Christ's resurrection*. He states the grounds in his address before Agrippa. His address was prefaced by

introductory remarks by Festus, that bring out Paul's remarks into very distinct relief. Paul having been brought into court, Festus, addressing the court, said—

"King Agrippa, and all men who are here present with us, ye see this man (I wish **we** could! We shall by-and-by) about whom all the multitude of the Jews have dealt with me, both at Jerusalem and also here (Caesarea), crying out that he ought not to live any longer.

"But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him, of whom I have no certain thing to write unto my lord.

"Wherefore, I have brought him forth before you, and specially before thee, O King Agrippa, that, after examination had, I might have somewhat to write."

Paul, invited by King Agrippa, then addresses the court. He began by referring to his education among the Jews, at Jerusalem, and his entire concurrence at the first, in their opposition to Jesus at Nazareth. Then he described his own ardent participation in their measures of persecution, in the course of which—while engaged on a journey to Damascus—*Jesus of Nazareth himself* appeared before him in blinding glory.

There could be no mistake about it. The occurrence was surrounded by every circumstance that could make any occurrence certain. It happened in the open air, in the brightness of noonday. It took place in the presence of witnesses—namely, the company of officials who were accompanying him on his mission. These witnesses saw and heard what transpired. They were all physically affected by it, though none of them so much so as Paul. They were thrown to the ground, Paul himself was struck blind, and had to be led by the hand into Damascus.

No circumstances could more effectually guarantee the actuality of the event, or more entirely exclude the possibility of deception or hallucination. There was publicity and tangibility. As Paul said to Agrippa—

"This thing was not done in corner, as thou very well knowest."

This is so far as regards the *outward* aspect of the occurrence. When we look at the *heart* of it as regards the words spoken to Paul on the occasion, Paul's justification is complete in the overpowering evidence of the correctness of his testimony. From the midst of the glory, a voice addressed him—

"Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks."

As much as to say, "You are only hurting yourself in fighting against facts and truth." *But who was the speaker?* This was Paul's question—the inevitable question under the circumstances: "*Who art thou, Lord?*"

Paul recognized the Lordship of one who could appear to him thus, but had no idea he was persecuting such a Lord. He knew Jesus of Nazareth; he designedly persecuted him; but he had no idea that he was alive. He knew that he had been crucified—probably witnessed the event—and saw in the fact of his crucifixion sufficient evidence on his non-Messiahship and sufficient reason to labor in the suppression of a movement connected with his Name, which, he imagined in his ignorance, was directed against Moses and the God of Moses.

He persecuted none other than the disciples of a dead pretender, as he supposed; but *here was a personage in glory accusing him of persecuting him!* His question, therefore, was most natural—

"WHO ART THOU, LORD?"

And the answer, what volumes it contained!

"I am Jesus of Nazareth, whom thou persecutest."

What a revelation to Paul! The words were brief, but sufficient. The sight of his eyes and the hearing of his ears convinced him that he was on the wrong track altogether. It was specially confounding that the revelation would be made to him on an actual journey of persecution, and just as he was nearing the city which was to witness his supremest effort as a persecutor. What was the next thought natural to such an embarrassing situation but the one Paul expressed?—

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

As much as to say,

"Here I am in the very act of persecuting the resurrected Messiah of the God of Israel, whom I imagined in my darkness to be a deceiver in his grave. I am dismayed utterly at the discovery. What shall I do? Shall I go back to Jerusalem? Shall I go forward to Damascus? Shall I disband the officers who are with me? **What shall I do?**"

It did not beseem the purpose of the Lord of glory to answer the question in the practical way that was asked. It was sufficient to direct Paul to a source of information—

"Go into Damascus, and there it shall be told thee what thou must do."

Before leaving him, however, the Lord explained to him the reason of his appearance thus to him—

"Rise, stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou has seen, and of those things in which I will appear unto thee, delivering thee from the people (the Jews) and from the Gentiles, to whom now I send thee to open their eyes, and turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them, which are sanctified by the faith that is in me."

And the interview ends, and Paul is led blind into Damascus; and here he receives the promised information. He had not to seek for it. To whom could he have applied? The Jews could tell him nothing, and the Christians would have been frightened to have any dealings with him, knowing he had arrived as their enemy.

The Lord had prepared the information. He appeared to a leading brother, named Ananias, and ordered him to go to the house of Judas, in the street called Straight, and enquire for Saul of Tarsus. Ananias was astounded at the idea. He said—

"Lord, I have heard by many of this man how much evil he hath done to thy servants at Jerusalem, and here he hath authority from the chief priests to bind all that call on thy Name."

What was the answer to this most natural demur?—

"Go thy way, for he is a chosen vessel unto me, to bear my Name before the Gentiles and the children of Israel, for I will show him how GREAT THINGS HE MUST SUFFER FOR MY NAME'S SAKE!"

(Extraordinary proposal! In human schemes it is always some BENEFIT that is held out.) Ananias, thus entirely disarmed, went his way; found Saul; ascertained all that had happened; cured him of his blindness, and baptized him.

Now what follows, for us, from this whole recital? Why, that if Paul saw Christ on the road to Damascus, Christ lives now. And if Christ lives now, Christ will come again at the appointed time. And if Christ comes again at the appointed time, the dead will be raised, as he has declared; the Kingdom established; and salvation gloriously manifested in all the earth in accordance with the

covenants which from the beginning have assured the blessing of all the families of the earth in Abraham and his seed.

It means, therefore, *that we have now a glorious hope in the midst of the darkness*: a hope founded on facts; not built on plausibilities; in no way resting on speculation; depending in no degree on man's incompetent theorizings on the nature, origin, and destiny of the universe; having *nothing to do with philosophy* (though in harmony with the highest efforts of the philosophic faculty.)

It is as Peter, who was an eye-witness, said—

"We have not followed cunningly-devised fables."

No, they are words of demonstrated *truth and soberness*, that will at last yield well being and glory beyond the highest imagination of man to conceive.

Dear brethren and sisters, let us be brave and consistent in the case. Deciding that Paul's testimony is a true one, let us recognize that it is worthy of *all the enthusiastic appreciation and service which it is in our power to yield*.

If it is true, it calls for nothing less than all the consecrated and energetic endeavor which Paul himself threw into its service during a life-time of nearly forty years, in which he hath left us an example which Christ himself has set us to copy.

Christ Our Passover

"Christ our Passover is sacrificed for us"—1 Cor. 5:7.

We approach this subject with deep and grave humility, and an ardent feeling of awed reverence generated by a burning desire to apprehend the divine wisdom that underlies it all. Truly we do not expect to fully comprehend the depth of the riches both of the wisdom and knowledge of God, but there is a degree of perception of the divine ways to which we are expected to attain; and when we are invited to partake of the fountain of the water of life freely, it is our duty and wisdom to respond. And where could we find a more pressing invitation than that sent out by the prophet Isaiah—

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price . . .

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David"—Is. 55:1 & 3.

The word "thirsteth" is wonderfully expressive. It does not refer to those who come out of *curiosity*; but to those who have an eager desire, or a craving for divine knowledge. It is beautifully expressed by Solomon—

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God"—Prov. 2:3-5.

We must not be satisfied with the mere knowledge of the first principles of the Truth. But having established ourselves upon a rock, let us "go on to perfection," as Paul has said. To reach perfection in this life is impossible. Only Jesus could do that. But it must be our constant *aim* in life. There must be an undeviating *pressing forward*, so that we will be transformed by the renewing of the mind.

We are wasting our time talking about purity of doctrine and fellowship, unless we are *walking in the Truth*. There must be a close contact with the living and transforming power of godliness so that we will show forth the praises of God among the people of this world—all being knit together in holiness and brotherly love. Therefore, in all sincerity and reverence, let us:

"Behold the Lamb of God that taketh away the sin of the world."

When sin entered into the world, through transgression in Eden, it is stated that "God made garments of skins and clothed them." As to what animals were slain for that purpose, we are not informed; but animals of some kind must have been sacrificed in order to provide an appropriate covering.

Abel offered of the "firstlings of his flock," but the first specific reference to a *sacrificial lamb* is found in the record of Abraham's great test of faith. As he and Isaac approached the appointed place, Isaac turned to his father and said,

"Behold the fire and the wood: but where is the lamb for a burnt offering?"—Gen. 22:7.

Abraham's answer is remarkably significant—

"My son, God will provide Himself a lamb for a burnt offering."

In that particular case, God did provide a lamb; but the allegorical significance of this statement is transcendently greater.

The years passed by, one by one, until we find the descendants of Abraham seemingly helpless on that anxious and eventful Passover night in Egypt, 3500 years ago. But the blood of a lamb—a male of the first year without blemish—protected them from the power of the destroying angel as he smote the firstborn throughout all the land of Egypt.

But this was not all *mechanical*; it was based on *faith*. They had been commanded to slay the lamb, and sprinkle some of its blood upon the entrance, or the door posts of their homes.

"And the blood; shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt"—Ex. 12:13.

For this cause, the lamb was termed "the Lord's Passover." Had they not displayed faith and obedience, they would have been subject to the destroying power of the angel, and their firstborn would have died in the same manner as the Egyptians'. Paul, speaking of these things, says they were "a shadow of *things to come*." Therefore, it was not to continue indefinitely; but only "till the day break, and the shadows flee away." To the beginner in Christ, these shadows are but faintly seen; but as we grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, the shadows slowly grow dense until they merge into the substance.

In the Law of Moses, Jesus is typified by the ram, goat, lamb and bullock. These are beautiful figures; but among them the lamb excels in prominence and beauty. It was not a grown-up lamb, but a creature in its early life, as will be noted by the phrase "the lamb of the first year." In the symbology of the Apocalypse, Jesus is referred to 28 times as "*the Lamb*." Hence the term represents the only name under heaven, given among men, by which we must be saved.

As a means of refreshment, let us walk among the shadows for a short time and "open our eyes that we may behold wondrous things out of the law of God." As we approach the Tabernacle, we see the priests slay a bullock, and take some of its blood and put it on the horns of the altar. Following this, the blood of a ram was sprinkled on the altar, as was also the blood of a second ram.

This was repeated for seven days, after which the altar was considered cleansed and sanctified. They were then commanded:

"To offer upon the altar two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even.

"This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord"—Ex. 29:38-42.

While we stand there in wonderment, we see the High Priest leading an innocent lamb to the slaughter. It is killed, and laid upon the altar, where it begins to burn. Then we see the people bring their sin offerings to the High Priest, and watch them as they place their hands on the head of the bullock. Thus they transfer their sins in figure to the animal.

But if the blood of bulls and of goats could not take away sin, *why were these animals slain?* Because everything of this nature under the Law was part of the shadow of good things to come. Therefore it was a figure for the time then present for the "one offering" that *could* and *did* take away sin, even the offering of the body of Jesus.

As these slain animals were placed on the altar, they came in contact with the burning lamb. One by one they came until the lamb was completely covered and it alone bore the sins of the people in figure. As we gaze upon this scene, a voice is heard—

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath made the iniquity of us all to meet on him"—Isa. 53:6.

But these figurative sin-bearers rest not only on the lamb, but on the altar as well, for both share in this beautiful symbol in the taking away of sin. While we still stand in awe, we hear another voice speaking, and as he speaks the shadows become dim, and when the day breaks the shadow and substance merge as Paul speaks of Christ—

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself"—Heb. 7:24-27.

Here we see the "continual burnt offering" of the lamb, and the *continual High Priest* of the order of Melchisedec brought together in this beautiful divine plan.

But we go back to the shadows, and view the lamb again. What a beautiful creature; but how defenceless, and helpless! Its only protection is the shepherd. Other animals will fight in self-defence; but the lamb is always gentle, mild and meek. No other animal could equally foreshadow "The Lamb of God that taketh away the sin of the world."

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth"
—Isa. 53:7.

It is notable that not a bone of the slain lamb was to be broken; nor was any stranger, or uncircumcised person to eat of it. This was one of the greatest allegorical transactions recorded in the Scripture of truth. Although it was founded upon facts, and efficacious for the "time then present," it

was only another shadow of greater things to come. It pointed forward to the Lamb of God who should take away the sin of the world. Therefore, says Paul,

"Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us"—1 Cor. 5:7.

While Israel kept the feast of the Passover with literal unleavened bread, Paul exhorts the believer to—

"Keep the feast . . . with the unleavened bread of sincerity and truth"—1 Cor. 5:8.

To keep the feast with the unleavened bread of sincerity and truth would seem to indicate that our life after belief and obedience of the Gospel, should be a *life of consecration*—not in word, but in deed; that is, an active, joyful work of righteousness. In view of what Paul says in another place, there seems to be no other conclusion—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"—Rom. 12:1.

Think of it—reasonable—not excessive, but agreeable to sound judgment.

Jesus was the anti-typical Lamb of the feast provided by the Father. Like the typical lamb, not one of his bones was broken; but his blood was sprinkled—not literally but figuratively—upon the doors of the believer's heart. As in the type, so in Christ, only the heirs of the kingdom may eat his flesh—

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him"—John 6:53.

To "eat his flesh" is to fill our minds with the things concerning the Kingdom of God, and the Name of Jesus. By digesting these things mentally, we assimilate the mind of Christ, and it becomes a part of ourselves. We are, therefore, no longer our own; for we are "bought with a price," and that price is—

"The precious blood of Christ, as of a lamb without blemish and without spot"—1 Pet. 1:19.

Now the word *precious* means "of great price or value," and what word could describe it better? Literally, of course, the blood of Christ shed upon Calvary would be useless to anyone. It fell to the ground, and dried up in the same manner as the blood of the lambs did in Egypt.

How, then, can it be called precious? Let us go back to the type. When the people of Israel killed the lamb, and sprinkled the blood on the doors of their houses, it was truly "precious," or "of great *value*." But literally, it was of no value, because it would leave a stain on the door. Wherein, then, lay its value? Was it not in what it signified and accomplished? *By all means*:

"The blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt"—Ex. 12:13.

Therefore, it was a symbol of faith; and, as it was in the type, so it is in the anti-type Jesus. The people of Israel were *saved through faith* by the blood of the Passover lamb in Egypt; and so will the believer in the Kingdom of God, and the Name of Jesus, be saved by his blood when he shall come to be glorified in his saints.

When the angel of Yahweh comes to take vengeance on them that know not God, and upon those who know Him but do not obey the requirements of the Gospel, he will see the precious blood of Jesus sprinkled on the entrance of the hearts of those who have been faithful in all things, and will *pass over* them, and they shall be saved.

Another essential feature of the sacrificial lamb was that it must be "*without spot or blemish.*" That is, it was to be complete or in perfect condition. If it had a blemish, it would not be accepted. Like all other features of the Law, there could be no substitution, nor any excuses.

The allegorical significance of this is unmistakable. Peter likens Christ to a lamb without blemish or spot; and Paul says:

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot (or fault) to God, purge your conscience from dead works to serve the living God"—Heb. 9:14.

In the type, the perfection must of necessity be a perfection in nature for, in an animal, it could not be otherwise. But in Jesus the words "blemish," "spot" and "blameless," could only refer to character, because of the nature he bore.

Before we have anything to say about Christ's nature, let us be certain that we do not view the subject from a cold scholastic or merely controversial stand-point. We want to keep ourselves conscious of the *gravity of our theme*, and not forget that our inquiry is based upon our love for the Truth. We have seen some who would discuss the nature of Christ at great length, while at the same time they seemed to have a disregard for some of his commandments. This is dangerous, for if we have all knowledge, and have not love, it will profit us nothing.

We are convinced that the flesh of Jesus was identically the same as ours. We make this statement on the strength of evidence appearing in the Scriptures. In the first place, John says:

"The Word was **made flesh**, and dwelt among us"—John 1:14.

Now John does not enlarge upon this to show us what *kind* of flesh Jesus possessed; but Peter does when speaking of David:

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, **according to the flesh**, He would raise up Christ to sit on his throne"
—Acts 2:30.

Here is Jesus brought before us as a direct descendant of David, and this is confirmed by Paul, when he said,

"Concerning His Son Jesus Christ our Lord, who was made of the seed of David **according to the flesh**"—Rom. 1:3.

This *should* be sufficient, but in the epistle to the Hebrews, the apostle goes further, and makes it undeniably plain when he speaks of Jesus—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil"—Heb. 2:14.

This signifies that the flesh of Jesus was, as we said, identically the same as ours; but if there should be some who could not quite grasp such a truth, the apostle adds—

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham"—Heb. 2:16.

Paul puts this plain truth beyond any doubt when he says—

"There is one kind of flesh of men"—1 Cor. 15:39.

To fully realize what that means, let us look at ourselves as portrayed by Paul—

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. Now then it is no more I that do it, but sin that dwelleth in me"—Rom. 7:15 & 17.

What does the apostle mean when he refers to "sin that *dwelleth in me*"? We will let him answer in vs. 18 and 23—

"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 . . .

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

We all experience the same trial and mental struggle after we come to a knowledge of the Truth. Therefore we can easily understand James when he says—

"But every man is tempted, when he is drawn away of his own lust, and enticed"—James 1:14.

Referring to Jesus, the apostle, in Heb. 2:18, says—

"For in that he himself hath suffered being tempted, he is able to assist those who are tempted."

And again in Heb. 4:15 (Diaglott)—

"For we have not a High Priest unable to sympathize with our weaknesses; but one having been tried in all respects like ourselves, apart from sin."

As we look at ourselves and realize how we suffer from temptation; and then look at Jesus, we begin to understand clearly the magnitude of his victory, when he said—

"I have OVERCOME THE WORLD."

To overcome the world is to overcome "the lust of the flesh, the lust of the eyes and the pride of life," which things, says John, comprise "*all that is in the world.*"

In John's day, some maintained that Jesus did not come in the flesh. Of them he said they were "deceivers and antichrists."

There have also been some in our day, and there are some now, who claim that Jesus did not have the sin-principle in his flesh. They say that his flesh was the same as ours, except that it did not contain the sin-principle as ours does. Therefore, according to them, the sacrifice of Christ was for purging from moral defilement only, and not from sinful flesh. Here is the way it was presented—

"When Paul said that Jesus 'was made sin for us' he did not mean that he was made a bearer of our sinful nature, but that he was made a transgressor of the Mosaic law, in being brought, by his Father's contrivance, under its course. When Peter says (who his own self bare our sins in his own body on the tree) he means that sins were symbolically laid upon him, in the same way as they were laid upon the goats in the sacrifices made under the Mosaic Law."

This is the doctrine that made it necessary to form the Berean fellowship in 1923, and it has never been repudiated to this day. The issue was real—not a "misunderstanding," because it is a positive and emphatic denial of what Paul has written—

"For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh"

—Rom. 8:3.

There has been a lot of quibbling over the word "likeness" in an attempt to avoid the force of this passage. Brethren and sisters, if the principle of corruption had not permeated the flesh of Jesus, as it does in our flesh; and if there had been no *diabolos* there, he could not have been tempted in all points, like his brethren, nor could sin have been condemned *in his flesh*. This has been made brilliantly plain in Rom. 8:3, just quoted, and concretely confirmed in Heb. 2:14. Bro. Roberts in Nazareth Revisited concisely summarizes the whole matter—

"In this condemnation of sin in the flesh, the **sinning nature** had to be representatively nailed up to death in the eyes of all the world, in one who, without sin himself, was a partaker of the nature that had come under death by its power.

"Had he been a sinner, he would have been as other sinners, and resurrection could not have come by him: for sin would have held him in death as all others. But Jesus was without sin.

"Had he possessed any other than the very nature of condemned man, he would not have been a suitable sacrifice for man. And his blood would have been like the blood of the animals shed under the Mosaic system of things, which **could not take away sin**. Hence, the emphasis with which John insists on the importance of receiving the fact that he came in the flesh.

"In crucifixion, he gave his flesh for the life of the world, and poured out his blood for their sins—that is, for those who believe in him, and have faith in his blood as the Passover sacrificed for them."—(Naz. Rev., p. 289.)

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

The Tabernacle in the Wilderness

PART THIRTEEN

"Lodge here this night, and I will bring you word again, as the Lord shall speak unto me."

It is not at all unlikely, as a result of the knowledge Balaam had of Israel and their God, that this crafty and covetous arch-magician conceived that the profession of a prophet of the God of Israel would prove to him a new source of celebrity and emolument; and this view receives support from the fact that on the visitation to him by the elders of Moab and Midian he assumed this dignified position.

We can imagine the surprise of the messengers at this change of tone on the part of Balaam! This would indeed heighten their expectation of success, and considerably enhance the value of such a powerful intercessor.

And now let me beg of the reader particular attention to this Divinely preserved and apostolically applied narrative, which brings before our notice so fully and forcibly the ways of Providence in relation to the people of God's choice, and exhibits His care and constant supervision over Israel. By it we see that the private consultations of Moab and Midian for the effectuation of Israel's destruction, and every movement in that belief, were all known to their and our God, Whose prescience and care is so visibly manifest in this wonderful narrative.

Little did Balaam know that the angel of God was in his presence, and heard all that the messengers communicated to him from their august sovereign, and was cognizant of the wicked thoughts and intentions of his heart, remaining with him until he had sent away his visitors with the deceptive promise to report to them on the morrow the Lord's message to him.

Whatever incantations Balaam may have resorted to after his visitors had left we know not; but this is certain, that the angel of God saw and heard all that he did; and suddenly permitted himself to be seen by Balaam. What surprise and trepidation must have seized this princely soothsayer, until strengthened by the angel to speak with him upon the momentous question upon which Balaam's heart was engaged—we mean not momentous so far as his actual ability to harm Israel in the least by his impotent curses, but having regard to the ultimate consequences to Israel of his wicked heart—all known to the angel.

Imagine, dear reader, the sensations of this wicked man confronted by an angel of God in the act of bargaining for the sale of God's holy people by an hypocritical profession of being His representative! In the absence of this angelic visitation, Balaam would doubtless have forged a "word" from the Lord for his visitors, and would have carried off the rewards of divination which they had in their hands. All this, however, was prevented by this timely intervention, and, perhaps, the attendant results, for the superstitious belief in the (feigned) power of Balaam might have induced action on the part of Moab and Midian to their own destruction, and the undesired perturbation of Israel.

Now let us consider the question put to Balaam by the angel:

"What men are these with thee?"

—and his answer. We need not again advert to the angel's knowledge of them, and their wicked errand. He was fully acquainted with these things, yet he would have Balaam's own version of them.

"And Balaam said unto God (the angel), Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth; come now, curse me them; per adventure I shall be able to overcome them, and drive them out" (vs. 10-11).

There is no mention here of "the *rewards of divination*" which the messengers had brought with them. This was purposely concealed from the angel by Balaam; nevertheless the fact was perfectly known to the angel.

"And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed" (v. 12).

It is evident from the Divine prohibition that its object was the prevention of the effects of a curse from such a man on the mind and action of Balak and his ally in the direction already noticed; the emphasis of the angelic denial is to be laid rather on the words "thou shalt not curse" than those which had reference to his *going with them* for such purpose. There could be no possible harm in his simply going back with the messengers—it was the *object in view* in that connection that was to be frustrated, and which was effectually accomplished in a perfectly natural way.

Taking this view of the matter, there is no inconsistency between the present prohibition, and a subsequent contingent and qualified permission to go, which we shall presently notice.

After this angelic interview Balaam had time for reflection. He had not yet realized that the Keeper of Israel neither slumbers nor sleeps, and is both a sure and secret Friend. Perhaps he thought that no further notice would be taken of his action in the matter; or that the whole phenomenon was a vision. However this may have been, he appears to have been strengthened in the estimation of his position and assumption of the prophetic office. And, after a night's repose,

"Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for the Lord refuseth to give me leave to go with you" (v. 13).

Observe the use which he makes of the prohibition, confining it to the going with them. He does not say, "He charges me not to curse them, for they are blessed." This concealment betrays the

fraud he hoped still to carry out, and insinuates his own desire to comply with their wishes, casting the blame of his not doing so upon God, and thus leaving the matter open for further negotiations on a larger scale of emolument, which the dignity of his heightened position would now command.

This "error of Balaam for reward" exhibits the frailty and proneness of our common humanity. Balaam tells only half the truth with an ulterior object concealed thereby. How frequently is dissimulation of this sort practised for unlawful purposes! Thus did Balaam insinuate that he wished to be sent for again; and so the princes on their return interpreted Balaam's answer—

"Balaam **refuseth** to come with us."

Had not Balak been fully persuaded of the reality, or verity, of the claim made by Balaam to possession of divine prerogatives and powers, he would not have persisted in his endeavor to procure the services of that wicked impostor, whose power of enchantment he was more ready to trust than the united forces of Midian and Moab, to bring upon Israel "the curse causeless." But Balaam was no true prophet of Him—

"That confirmeth the word of His servant, and performeth the counsel of His messengers,"
—and—

"Frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward and maketh their knowledge foolish" (Is. 44:26, 25).

It would rather appear that he belonged to the professors of the "black art" of divination, in which he occupied a high position, and was held in great reputation by a superstitious world.

So Balak resolves to send "yet again princes, more, and more honorable than they" whom he sent on the former occasion when Balaam was placed under Divine interdict not to curse Israel, but which interdict he had carefully concealed from Balak.

The object of this concealment we may discern in the subsequent use which Balaam made of the angelic interview, which was, we believe, altogether unexpected and beyond and above any conception of his mind, and utterly without the range of his knowledge or experience; and which, in the wickedness of his heart, it would appear he determined to utilize to the furtherance of his reputation in sorcery, by the assumption of Divine honor as the representative of the God of Israel—a claim, which, considering the situation developing before the eyes of the nations with whom Israel was about to come into hostile contact, he conceived would carry with it—in the minds of his deluded admirers—the idea of promotion to largely increased honor from the great God Who presided over Israel's destiny.

How wonderful are the ways of God, Who, instead of preventing any such foolish attempt as that concocted by Moab and Midian in connection with the sorcerer Balaam, chose rather to *make it the occasion of blessing upon Israel*, and to use the unhallowed instrument of the intended evil as the channel of the communication of His beneficent purpose as exhibited in the sublime utterances which, by the Spirit, He caused this rank impostor to declare concerning the people whom Balaam had desired to curse for the mammon of unrighteousness!

And thus was created an opportunity for His children to take cognizance of those wonderful ways of His providence in the working out of His purpose (which will ultimately prevail, notwithstanding the outward appearance of things to the contrary), and of "building up themselves on their most holy faith."

We now behold Israel unwittingly abiding still in their tents, little thinking of any intended mischief such as that contemplated by Moab and Midian against them. But no plotting and scheming could escape Israel's God and Protector, whose eyes behold all the sons of men. Not even a thought could enter the mind of Israel's enemies without His knowledge. The counsel chambers of Balak and

his princes were all invaded by His presence without the slightest fear of detection; and all their ways were under His Almighty scan and scrutiny.

The secret mission of Balak's princes to Balaam was under Divine supervision, and permitted to proceed without let or hindrance; and the journey was entered upon with hopefulness of success. In due course, the princely embassy arrived at Balaam's sanctuary, without, it would seem, his having any previous knowledge of the fact of its existence. Nevertheless it would be a pleasant surprise; and we can picture the princes being courteously received, and ushered into Balaam's sanctum with the customary ceremonies attending such occasions.

When all the members of the embassy were seated, the King's message was read in the ears of Balaam (Num. 22:15-17):

"Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me, for I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me: come therefore, curse me this people."

It was then doubtless pointed out to Balaam how that Moab and Midian were in constant danger by the encampment in their immediate neighborhood of the children of Israel, who, having come out of Egypt amid great signs and wonders, had recently destroyed by the sword the two neighboring kingdoms of the Amorites, and that consequently Moab and Midian were in imminent danger of sharing the same fate, thus urging the necessity for immediate action on the part of Balaam, whose power to curse was the confidence of the king; and indeed the only means within their reach to save the two nations whom they represented from utter destruction.

Balaam having listened with rapt attention to their address, expressed himself equally anxious with them to comply with their wishes; but stated that he should be compelled to claim their indulgence while he communicated with his God, which he promised to do after their retirement, adding *significantly*—

"If Balak would give me his house full of silver and gold I cannot go beyond the word of the Lord my God to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more."

And having thus fed with the hope of success who fed him with the hope of recompense, he dismissed his august visitors for the night with the promise to use all his power in their behalf, and to communicate to them the result on the morrow.

With consummate skill and adroitness were thus laid his schemes to possess himself of the offered riches and honor so that no blame might fall upon him in the event of the impotence of his power to accomplish their purpose being manifest, but upon his God; well knowing what waste wind his curses were, and the necessity of self-defence that would arise if, under the delusion of his power, the forces of Moab and Midian were induced to attack Israel unsuccessfully; while on the other hand, in case of success, all the honor, and power, and glory, would fall upon the head of this prince of soothsayers.

By his adoption of this course of procedure Balaam was also secured against the existing possibility of his design being thwarted by a repetition of similar experience to that which befell him on the former occasion. The contingency thus provided for is contained in his speech, and was doubtless the outcome of the forebodings which dictated this course.

He would therefore reason with himself, that if, on the present occasion, the phenomenon should be renewed, it would demonstrate beyond doubt that he was in the hand of superhuman agency; while on the other hand, if no such phenomenon was presented to him, he might reasonably conclude that he had been the subject of optical and oral delusion on the first occasion; or that, even if real, he

might consider that the interdict had been withdrawn, and that consequently, he was free to engage in the nefarious transaction.

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

THE ESSENCE OF ACCEPTABLE WORSHIP

"Let us, therefore, fear."

It is possible for us to be like Israel in their **outward** zeal for the divine ordinances, and to have a liking for the Gospel only theoretically. We may attend and enjoy the meetings, and in a manner be as strongly in love with the Christadelphian position as the Jews were with their Temple, and yet be lacking in the spiritual element that makes these things acceptable to God as part and parcel of a faithful service.

They are good in their place; divine in their place; indispensable in their place; but if unaccompanied by the sentiment toward God which sincerely offers **all** to Him, and that disposition toward man which prompts to **deeds of blessing and mercy**, it may be in vain, for on these two commandments hang all the law, and the prophets, and therefore, all the Gospel, and all the meetings, and the whole machinery of the Divine service of our day. —**Bro. Roberts.**

The only book we study on theology is the Bible; and the more comprehensive our knowledge of this becomes, the more intense our opposition to all the dogmas and "names" of the "religious world." We undertake to interpret Moses and the Prophets in harmony with Jesus and the Apostles; when we succeed in this we have "full assurance of faith" that we are right. —**Bro. Thomas.**

"The Vineyards of Engedi"

"My beloved is unto me as a cluster of camphire in the vineyards of Engedi"—Song of Solomon 1:14.

Our attention has been directed to this quotation from Solomon by a recent article in the paper, "Israel Speaks." This town, which was situated on the shores of the Dead Sea—having receded from history from the days of the Roman conquest—has recently come back to life.

In the days of Abraham, the Amorites lived there. It was in the vicinity of this town that David took refuge from the persecutions of Saul. Here also, it is believed, were the vineyards of Solomon, providing the literal background for this figure.

In the days of Jehoshaphat, king of Judah, Edom, Moab and Ammon, nations typical of the sin-powers of the world, came against God's people and encamped there. It was identified with its former name in this connection, which was Hazazon-Tamar. Upon this occasion, because of faithful trust in their Creator, God wrought a great victory for His people.

With the death of the nation in a political sense, when the Roman legions executed the wrath of God, Engedi faded from the pages of history. *Hazazon-Tamar* means "the division, cutting or piercing of the palm tree," while *Engedi* means "the fountain of the kid." These thoughts—associated with the Savior, Jesus Christ, the righteous man, upright as the palm tree, who was pierced, whose life was cut off from the land of the living for the salvation of his brethren—coincide with the dispersal of Israel, the cutting down of the Jewish fig tree.

"The fountain of the kid," speaks to us of the way of life, the living waters issuing from the lips and life of example illustrated by the Master. The word for "kid" is that associated with the young of that species and again draws attention to the Savior, as an offering for sin, a burnt offering, the complete consumption of sin, by perfect obedience to the will of His Father. He was cut off in his prime of life—

"He was brought as a **lamb** to the slaughter" (Isa. 53:7).

So our lives are to illustrate a similar pattern, as Paul exhorts—

"Present your bodies, a living sacrifice, wholly acceptable unto God, which is your reasonable service" (Rom. 12:1).

The appropriateness of this town as a type of Christ was also its location on the shores of the Dead Sea. This speaks of the relationship of the Master to his brethren and sisters. He was bone of our bone, and flesh of our flesh—

"In all things it behoved him to be made 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" (Heb. 2:17).

Being related to death, being situated over against the dead sea of nations, he has shown a way of life, a fountain of living waters, unto which all may come; and to those who partake of the waters of life in faith, he will remove the sting of death—

"The sting of death is sin" (1 Cor. 15:56).

It was the sin of the nation which took Engedi down into the Dead Sea of nations, together with all her sisters.

But as God took them away in His wrath, so He is in great mercy bringing them back to life again. The prophecies of Isaiah, Jeremiah, and Ezekiel are opening to our view. The visible hand of God moves clearly across the stage of world events. Along with natural and national life returning to the barren wastes, the miracle of our age, a nation being born in a day under the watchful care of the Creator, Engedi again takes its place on history's page. Quoting from "*Israel Speaks*:"

"A miracle took place. Three years ago a Nachal group settled in Engedi and started to work the land. Fortunately the place has abundant sweet water. Fresh water and sunshine combined to cover the bleakness with lush green.

"Tomatoes, bananas and tropical fruit were planted, and the vineyards of King Solomon blossomed again . . . Grapes, dates and papaya grow in abundance in Engedi, out of season, while the rest of the country is waiting for the first spring crops . . . Hot springs, sulphur springs, ice-cold sweet water springs are plentiful. Scenically the Dead Sea area is alive with beauty. Engedi is in bloom again."

"So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand."

As these natural changes are taking place, they are a harbinger of the return of the Son of God, the spring of the New Year of God's coming Kingdom on the earth. These events will come with blessings for those to whom our opening quotation applies. Christ Jesus is their beloved. All through the night of trial and tribulation the Master has lain in their bosoms, in their hearts. The fragrance of the things of God has appealed to them above the sensual delights of the world.

Their lives in turn have been as a sweet smelling savor, and their prayers as the odor of incense, rising unto the Father. They have been associated in the vineyard of the Father; they have been faithful husbandmen, bringing forth the fruits unto the Master of the vineyard. The vineyard speaks of grapes, of wine, of the poured-out life-blood of the Savior, and of relationship to the death of Christ.

But the picture is now of resurrection and life. The land is in bloom, the voice of the turtledove is now heard in the land, the vineyards of Engedi now send forth their fragrance.

"Lift up your heads; for your redemption draweth nigh."

—F.H.

If you want to be of service to a man in trouble, put yourself in his place and speak sensibly and sympathetically. A man in this position doesn't want to listen to a flood of unfeeling, unpractical utterances; he needs wise counsel and comfort. Take pains, therefore, to enquire into the ins and outs—the drawbacks and trials that surround his case, and then advise the brother.

—Christadelphian Treasury.

Jerusalem Which Is Above

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”

The Jerusalem referred to was, of course, not the literal buildings of the city, but the Israelitish *people* who constituted the city, while the city itself represented or symbolized the *nation* as a whole, even Israel. Many times in the Scriptures the capital city Jerusalem is used to represent its people and nation, as for example in Isaiah's prophecy—

"Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?"
(Isa. 10:11).

The judgment here spoken of was to be inflicted upon the people of the nation—though the literal city itself would also be affected (Jer. 26:18). The city lying in heaps and ruins only served to reflect the judgments of God on its people.

Now there are two Jerusalems or two peoples spoken of in God's Word, as in Gal. 4:22-26:

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

"Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

Here we have two women and two seeds representing two Jerusalems and two peoples. This allegory is the story of these two: *first*, Hagar, a bondwoman, and he that was born of her, being born after the flesh, and symbolizing Jerusalem which is in bondage by the Sinaitic covenant which begets or breeds bondage; *second*, Sarah, a freewoman, and he that was born of her was born by promise, and symbolizing Jerusalem which is free by the Gospel which gives birth to freedom and liberty.

We, brethren and sisters, are of this second Jerusalem: free; heavenly; new; holy; which is above, the mother of us all. Bro. Thomas, in "Elpis Israel," speaking on this beautiful Scripture subject, remarks: "*Now, the children in Isaac become the children of the Heavenly Jerusalem by believing the exceeding great and precious promises set forth in the manifold wisdom of God. They have to see Canaan and Jerusalem under the New Covenant, which will constitute them both heavenly. They are even now said to have come to Mount Zion, and unto the city of the living God, and to the heavenly Jerusalem, but it is as yet only in spirit, that is, by faith and hope: and as the city and land will be made heavenly by the Lord from heaven, their glorious attributes are in truth 'above'; to believe, then, in what will be brought down to the city from above, is for the children of the promise in Isaac to stand related to 'Jerusalem which is above, the mother of us all'.*"

The time is coming when all the faithful of all ages and nations will be gathered together to constitute the new, heavenly Jerusalem, gathered from the dead and living. They will then be

"consolidated" into one Divine Municipality, though they will be reigning over all the nations and cities of the world.

But as yet the vast majority of them are asleep in Christ in the dust of the earth, with only a remnant few among the living. Nonetheless, they are Free Jerusalem, as surely as Abraham is to be raised from the dead. Abraham displayed great faith in the Living God during his sojourn on earth as a stranger and pilgrim including the testing of his faith in being commanded to offer up Isaac as a sacrifice. Yet he looked forward to this Divine Municipality on earth, for it is written of him:

"He looked for a city which hath foundations, whose builder and maker is God."

Likewise with Isaac and all the faithful—they died in faith looking forward to the same city, as it is spoken of them—

"They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city"—(Heb. 11:16).

The Psalmist expresses some loving thoughts and an attachment for Jerusalem which is typical of all the faithful. He says:

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy"
(Psa. 137:5-6).

So David, in this spiritual frame of mind, looked forward in faith to this time of glory and joy. The Deliverer would come and remember the literal city as well as remembering all those who pray for its peace.

But Jewry as a whole has not accepted him. Even to this day the Jew has not accepted Jesus as the Christ and their deliverer. In a conversation with two Jews they claimed they could not accept Jesus as the Christ because his birth was supposed to be super-natural—from God—and they could not believe that. They were of course rejecting Jesus on the strongest point that would characterize the Christ—that he was the Promised Seed of God born of a virgin. But it was pointed out to them that if they rejected Jesus on such grounds, what of Isaac? Was his birth quite ordinary, seeing Abraham was 99 and Sarah 90 *and childless* at the time of promise? These Jews had to admit that Isaac's birth wasn't exactly ordinary. Certainly Abraham was his father and Sarah his mother, but he was born by promise.

If we be in Christ, whether Jew or Greek, bond or free, male or female, we are all one in Christ Jesus. And if we be Christ's, then are we Abraham's seed, and heirs according to the promise (Gal. 3:28-29). In fact, we are more Jewish than the Jews themselves, for Paul says of Spiritual Israel (Rom. 9:6-9)—

"They are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. This is, they which are the children of the flesh, these are not the children of God: but **the children of the promise are counted for the seed.**"

But in reviewing Free Jerusalem we must first keep in mind *that from which she has been freed*. This involves the story of Jerusalem in bondage. It is concerned with the bondswoman Hagar. It is permeated with the spirit and mind of Ishmael. By Hagar and her seed the allegory of this Jerusalem is of mount Sinai and the Law which points to sin and bondage thereto. The Law taught of man's sinfulness, it gave knowledge of sin, or, "by the law is the acknowledgment of sin," for we read—

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore

by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:19-20).

To which we may well add Jesus' words (RSV)—

"Everyone who commits sin is a slave to sin."

Now, all the world—Jew and Gentile—commits sin and is therefore sin's slave: and so every mouth (opened with self-righteousness) is stopped (closed shut) and the whole world stands condemned before God.

It is to the natural Jew in particular, however, that the Law is a yoke, as Peter said. And none of them could keep the Law perfectly. For though the Law was "holy, just and good," still it was a *stern teacher teaching them of sin*. Thus it is written:

"The Law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

The Law being a schoolmaster meant that the children of Israel were wards in discipline—under a custodian or pedagogue. The Diaglott renders this verse:

"The Law has become our **pedagogue** to lead us to Christ."

Pedagogue is from two Greek words—"child" and "leader"—

". . . which among the Greeks properly signified a servant whose business it was constantly to attend on his young master, to **watch over his behavior**, and particularly to lead him to and from school and the place of exercise. These pedagogues were generally slaves, impervious and severe, and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by Paul."—**Diaglott footnote**.

The Law taught of sin, though of course it taught and pointed to salvation from sin and death according to God's plan and instruction. But *bondage to sin ending in death* is the background against which Free Jerusalem should be viewed. And once we have been freed we must never forget what we were once in bondage to—for it will not be forgotten even in the immortal state—we will ever lovingly remember God's grace and mercy in providing us with eternal deliverance in Christ.

So we focus our attention on what it is to be *free*. To be free in the sense of buying one's freedom means to *ransom*. To be free in the sense of freeing from the consequences of sin means to *redeem*. To be free means to be *released* or loosed from restraint, oppression, bondage: to be *set at liberty*: no longer subject to a custodian, guardian, teacher or pedagogue.

As with freedom, so with *liberty*. Liberty is opposed to bondage, slavery, oppression. One set at liberty becomes a freeperson, free-man, or citizen. So to be set at liberty means to be released, ransomed, redeemed, freed, loosed or delivered.

We, brethren and sisters, having received deliverance from God through our Savior, are no longer to be slaves in bondage to sin which ends in death; but we are now citizens with the saints and of the Household of God, citizens of that commonwealth looked forward to in faith by all the faithful and spoken of in Phil. 3:20 (RSV)—

"Our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ."

Our *commonwealth* or *citizenship* is in the Heavenly Jerusalem which is Free. We have our freedom and liberty set forth in certain portions of Scripture, such as the following:

"Stand fast therefore in the **liberty** wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

"For, brethren, ye have been called into **liberty**; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13).

"As free, and not using your **liberty** for a cloke of maliciousness, but as the servants of God"
(1 Pet. 2:16).

This is the freedom and liberty obtainable in and through Christ Jesus only, and is associated with Jerusalem which is above, the mother of us all.

The old Jerusalem, which is natural because of the flesh, is characterized by its bondage to sin ending in death. But the New Jerusalem is heavenly and of promise, and is characterized by service to God and service in love.

But the warning is for Spiritual Israel besides the natural Jew who accepted Jesus as the Christ, when the admonition is given, "*Be not entangled again with the yoke of bondage.*" The yoke is of the Law and is associated with the bondwoman and her seed. The Jew, by works of the Law, sought to establish his own righteousness, while the same time being void of faith.

But we, too, must beware lest we vaingloriously try to gain salvation by our own personal works. True, faith, without works, is dead, being alone. But works—which we must individually manifest if we are to receive the gift of life eternal— are not manifested for their own sake. Works manifest *faith*, or, faith is manifest by works which give it life. *To boast in any way of works, not having the childlike and all-trusting faith the Scriptures require, is to be deceived by sin and slip under its bondage again.*

We are given further admonition when we are warned to—

"Use not liberty for an occasion to the flesh";
—or, as the RSV puts it—

"Do not use your freedom as an opportunity for the flesh."

Similarly we are warned to not use our "liberty for a *cloke of maliciousness*," while the RSV expresses it as a "pretext for evil." Here the deceitfulness of sinful flesh, which enslaves, can be easily seen. The flesh says, "We are no longer restrained, under a pedagogue, but are now free and at liberty." Thus the flesh takes occasion or opportunity to please itself, using liberty as a cloke or pretext for doing evil.

But liberty and freedom is not to be so used in Christ Jesus. If so, we are not freed, but still enslaved to sin. We are Free Jerusalem by faith and hope in Christ Jesus the Seed of Promise, enjoying this freedom *so long as we abide in him*, so long as our faith is manifested by works, so long as we bring forth fruit meet for repentance. This should characterize us as the children of the family of God as distinct from the slaves of Sin.

And so the exhortation to each one of us is that we "by love serve one another," which is strongly put by Goodspeed—

"In love be **slaves** to one another."

Also, "servants of God" he translates as—

"Be **SLAVES** of God."

These are related expressions—"in love be slaves"—"be slaves of God." In truth, then, we have but *changed masters*, changed service, in changing our characters to be conformed to the Divine Image in Jesus, the Son of God. As we read in Rom. 6—

"Know ye not, that to whom ye yield yourselves servants (slaves) to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto life?" (v. 16).

The choice is ever before us: slaves of Sin, slaves of unrighteousness, whose *wages* is death; or, slaves of *God*, slaves of righteousness, whose *gift* is life eternal in Christ Jesus our Lord.

The figure of bond-slaves (the literal term used by Paul), is to *emphasize the service of servants*. For we are even now the children of God. But to remain in the Family of God let us receive in our hearts the exhortation to serve one another in love, to be servants of obedience unto righteousness and so be the servants of God.

The great example before us is the Promised Seed of Abraham, who, though the Son and Heir, came to do his heavenly Father's will obediently, willingly and lovingly. We must strive to give service to God and one another in this same spirit and mind—not the spirit and mind of Ishmael— but the spirit and mind of Christ. We must walk in the faith of faithful Abraham that we might indeed be his multitudinous seed.

We must, then, have faith and hope in God, in order to be free. We must love one another in deed and truth as well as in word, if we are to be at liberty. We must manifest that faith which works by love in believing the Truth and *becoming enslaved to it with all our heart and soul and mind and strength, that we may truly rejoice in freedom and liberty in Christ Jesus*.

That Jerusalem which is in bondage with her children will soon be inflicted with further judgments from God. But Free Jerusalem will be provided refuge and deliverance when the Lord Jesus is revealed from heaven in power and great glory. If we walk in his steps we will share in the glories that shall then be revealed, and when it is proclaimed:

"Break forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people, He hath redeemed Jerusalem."

—N.M.

Texas Fraternal Gathering

(If the Lord Will)

At Hye, Texas, from Monday, July 30 to Sunday, August 5

The 78th annual Texas Fraternal Gathering of the Berean Christadelphians will be held, God willing, at Hye, Texas, again this year. The Gathering begins at 11:00 A.M. Monday, July 30, and closes with the 11:00 A.M. Breaking of Bread Service on Sunday, August 5.

A total of sixteen lectures and exhortations are planned, besides a daily period of reading and discussing the Bible lesson for the day. It is expected that children's classes will also be held daily, as in previous years.

Arrangements have been made for serving meals to all present. A kitchen and dining room have been built on the grounds large enough to accommodate all who may attend. This will give the brothers and sisters the opportunity of devoting their time fully to the associations and comforts of the Truth.

Speaking brothers from several states and Canada are expected to be present so that, during the six days of the Gathering, we may hear a comprehensive presentation of those principles of our

faith, and their application to our daily living, that will build us up and give us strength and courage to press on with zeal to the end. Those who love God's Truth in all its beauty and holiness, will find the utmost delight in this season of refreshing, as the family of God come together to rejoice in His mercy and love, and to speak one to another of His wonderful works.

God willing, programs will be mailed out to all brothers and sisters, listing speakers, subjects, etc., about June 1. We would be glad to know as far in advance as possible of any from out of Texas who plan to attend. Rooms or cabins can be arranged for in advance if you want them. Please write to E. W. Banta, 7012 Sherman Street, Houston 11, Texas.

Ecclesial News

BIRMINGHAM, England—174 Edmund—Memorial 11 a.m.; Lecture 6:30 p.m.

A word of greeting to all of like precious faith in these closing days of Gentile times, of which the signs of the times speak so eloquently.

During the past year, we have been encouraged by two visits of brethren and sisters from Newport, Mon., ecclesia, namely, bro. and sis. K. Williams, sis. Williams Sr. and bro. H. Hodge. Bro. Williams brought a tape recorder with an address by bro. Pickford of Lethbridge, Alberta, which was fully appreciated by all present. On the previous visit, bro. Williams gave the word of exhortation. We appreciate their assistance.

As the years of our pilgrimage seem to gather swifter flight, we say, then, Haste!—and bring that bright unclouded morn, when from the east the sun of righteousness shall rise with healing in his wings; and as the sun of nature to the pendant dew imparts a beauty all unseen before, so he will with his presence beautify the meek, and with resplendent glory clothe his Saints. —bro. T. Phipps

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BUFFALO, New York—O. F. Temple, Kenmore & Myron Aves.—Memorial 10:15 a.m.; Sun. Sch. 11:45; Bible Class Wed. 8 p.m.; Public Lecture 3rd Sunday of month, Nov. through April.

We extend greetings and fraternal love to all of like precious Faith. It is with much pleasure and rejoicing in the Truth that we report the visit to our Ecclesia of bro. and sis. W. D. Gwalchmai of London, Ont. Our hearts were made glad by their presence around the Table of the Lord. Though few in number here we have been greatly encouraged and strengthened in our faith and works by the stirring exhortation given us by our bro. Gwalchmai.

It is by such association together with those of like precious Faith that we are encouraged to continue in our race for the inestimable prize our Heavenly Father has promised to those who hold the beginning of their confidence steadfast to the end.

In our humble effort to set forth God's Word to the stranger in Public Lectures, there is apparently little result. In this we are not discouraged for it is our duty to sow the precious Seed and await with patience the Divine will and wisdom of our Heavenly Father to give the increase.

Meanwhile, awaiting our Lord and Master's return, our time can be profitably spent in strengthening one another in our most Holy Faith by exhortation and example. —bro. G. A. Kling

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

Greetings of love to all those of like Faith,

Through the love and mercy of our heavenly Father, we have been allowed the joyful privilege of assisting two more of Adam's race in putting on the Saving Name of Christ in baptism. Mrs. BEAULAH SISSON and her daughter JOYCE, after a good confession of their faith in the eternal truths of the Kingdom and the Name, were immersed on Thurs., March 22. Both Mrs. Sisson and Joyce were members of our Sunday School.

May they continue steadfast in the love of the Truth, and may their labor in the vineyard be to the glory of the merciful Creator who has called them out of the darkness into the light of the Truth. May their affections be steadfastly set on things above, that they may with single vision, love the appearing of our Lord and his Kingdom, that an entrance may be granted them when he appears, whose right it is.

On Jan. 5, we were privileged to witness the progress of our Sunday school students in their end of the year program.

We have had a few strangers attending each lecture and have had opportunity to discuss the Truth with some of them more fully in their homes. The lectures scheduled since our last intelligence, have been as follows:

Dec. 4: Bro. R. H. Carney—"Israel's Return—Great Sign of the 2nd Advent."

Jan. 8: Bro. H. A. Sommerville—"A Remnant Shall be Saved."

Feb. 5: Bro. J. F. Packer—"The Kingdom of God."

Mar. 4: Bro. B. J. Burkett—"The Three Classes of People in Relation to The Judgment."

Mar. 18: Bro. Beauchamp—"God's Purpose in the Restoration of Jews."

Mar. 25: Bro. Beauchamp—"When Jesus Comes on Earth to Stay and Reign."

During this time we have welcomed the following visitors around the Table of the Lord: Bro. and sis. H. A. Sommerville, Lake Ariel, Pa.; bro. and sis. Oscar Beauchamp of Pomona, California; and sis. Jessie Hatcher of San Saba, Texas.

—bro. Charles Banta

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WORCESTER, Mass.—Grandview Hall, 21 Grandview Ave.—Sun. Sch. 10 a.m.; Memorial 11; Lecture 7 p.m. twice a month.

We held our Annual Sunday School program on Sun., Dec. 18. A good number of our brethren and sisters from Boston were present: bro. and sisters J. Davey, Russell, Sargent, bro. Sargent Jr., sisters Hilda. Davey, Esther Lancour & Agnes Strong.

Bro. Russell gave the words of exhortation for our comfort and edification, dealing with the words of the prophet Haggai. Dinner was served at 1:30, and the program for the S. S. scholars began at 3 p.m., followed by the distribution of prizes for marks received during the year. It was a very enjoyable day in the varied activities of the Truth.

Our hearts go out to our Heavenly Father in prayer and thanksgiving in that He has blessed us in taking out another of Adam's race into the marvellous light of the Truth—one of our S. S. scholars, NORMA RANKIN, daughter of our bro. and sis. James Rankin. Our new sister has always been a constant attendant at the Sunday School. She passed an excellent examination, and was immersed into the Saving Name on March 14. We pray that our Heavenly Father will bless our new sister in her start

in newness of life, and lead her on to win that crown of life that awaits all who faithfully work in His Vineyard.

We are holding our lectures twice a month, but the response is very poor. It seems almost an impossibility to arouse people to the events that are taking place before their very eyes—events which foreshadow the return of our Lord Jesus Christ to take unto himself his great power and reign.

With love in the Truth to all, —bro. R. Waid.

DANCING

The Scriptures enable us to discriminate between dances and dances. Only those desirous of taking part in the devil's pleasures will cite the one as a reason for indulging in the other.

We are told that when the Ark of God was brought to Zion, David "danced before the Lord" (2 Sam. 6: 14). Again, when Jerusalem is rebuilt, the people "shall go forth in the dances" (Jer. 21: 4). And, in the day of Zion's rejoicing, the order will be, "Let them praise His name in the dance" (Palm 149:3).

No Bible enlightened, person would associate "the Name of the Lord" with modem dancing. They will rather associate such dancing with the one that ended in the murder of John the Baptist (Matt. 14:6-12).
—**Christadelphian Treasury.**

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