

The Nazarene Fellowship Circular Letter No. 97

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Editorial

Dear Brethren and Sisters and reader friends. Warm Greetings in the Saving Name.

We appreciate the news we have had during the past month from Gloucester, Lincoln, Wigan, Barton-on-Sea, Halesowen & Massachusetts, U.S.A. and through our Sister Audrey Bundy from Victoria Australia Sister Edith Howells sends her love to all the brethren and sisters wherever they may be.

As a result of the distribution of New edition of Bro. Brady's booklet "Too True to be New" some interest has been shown which we hope will be followed up towards a good understanding of what the Scriptures teach concerning Christ and our salvation.

During November the media reminded the world that it is 10 years since the late President Sadat of Egypt went to Jerusalem and signed a peace treaty with Israel: But what Peace? While there have been no major wars with the surrounding Arab nations, Israel has been constantly troubled by such as the P.L.O. with its backing of other Arabs who refuse to recognise the treaty. It reminds us of the British Prime Minister of 1939; Peace in our time, here again it was merely a piece of paper. But we look forward to more than a piece of paper, the assurance of the Creator Himself as seen in Zachariah ch. 9 verse 10 "He shall speak Peace unto the heathen, and His dominion shall be from sea to sea, and from the river to the ends of the earth," when says God through the Psalmist "I set my King upon my holy hill of Zion."

In this December issue there is an article by Bro. Phil Parry entitled "Adam - Sin and Death: Jesus Christ - Life and Immortality, The Federal Principle - From Death to Life through the Gospel." An exhortation on "Repentance" by Bro. Leo Dreifuss. The final instalment of A.L.Wilsons booklet "From Eden to Gethsemane". "Thoughts for exhortation on I Corinthians 10: 1-5" by our late Bro. J.Hembling.

We pray for the welfare of you all. Our Sincere love in the Masters Service.

Harvey and Evelyn Linggood.

Adam And Jesus Christ - Sin And Death - Life and Immortality. The Federal Principle - From Death to Life Through The Gospel.

During the period of December our attention will undoubtedly yet unnecessarily be brought to focus upon the birth of Jesus of Nazareth, with most of the world of Christendom claiming Him as their Messiah in lip service and various ways rooted in Pagan origin. Whilst the Jewish world in general who boast in fleshly descent from Abraham, will be disowning the fact that unto them a child was born in the city of David, a Saviour who would save His people from their sins. It is into this confusing scene and mixture of Pagan, Jewish and Christian tradition and practice that other babies are born and nurtured to maturity, mystified by it all and wondering what it is all about and why this babe of Bethlehem is called a Saviour and perhaps asking, "What are we being saved from?" The important thing is, "Does everybody give the same reply, and does that reply harmonise with the word of Truth in the Bible?" Thus contention and controversy arises because the replies to the questions are often based on false premises which exist at the time the questions have been asked, yet people are blamed for trying to show where the Truth is to be found if the desire for it is present. This in turn brings forth the well-known retort used by certain people to Jesus as a result of what he had said about another class, "Thus speaking thou reproachest us also". By refraining from the use of sectarian names therefore (which Jesus had not evidently done), we can only resort to scripture testimony and whoever in opposition to that testimony the cap fits must be prepared to wear it. But we are preaching and teaching God's Righteousness and His Kingdom through His own Atoning Work in Christ, not manufacturing caps to fit selected people. Our subject is Adam and Jesus, - Adam a man, - Jesus a man, created and begotten yet both sons of God, and of the same physical nature flesh and blood.

There is no disputing this on our part for Paul declares "There is a natural body and there is a spiritual body - the natural one a living soul, is sown or placed in the earth but is raised a spiritual body providing it is constituted in the second man who is also the last Adam - the Lord from heaven who was made a quickening spirit at his resurrection." I Corinthians chapter 15 verses 42-49. But we are not making this a subject of the resurrection though resurrection is inevitably linked to it, and the ultimate result; our first priority is its attainment. The whole of our subject title is condensed in Paul's epistle to the Romans and we should appreciate that as one who was well versed in the Law and had been enlightened by revelation from Jesus he would not be confusing the legal with the physical in the context of his discourse concerning the two Federal Heads, Adam and Jesus. The scriptures do not even teach that when Adam disobeyed he became a body of flesh sinfully inclined and that his conduct continued to worsen so that his posterity also developed the same evilly inclined intentions, such a theory is the result of Paul's teaching in Romans regarding the Federal Principle in connection with Adam and Jesus, being misunderstood, misapplied and misrepresented. Thus his discourse on the Legal position as a result of Adamic-sin is confounded as being a physical deformity which only a change to Divine Nature can alter, thus Paul's own words are made to appear lying and void when he declares, "for the Law of the Spirit of life in Christ hath made me free (present tense) from the Law of Sin and death". Romans 8:2.

Paul is not speaking of being freed or delivered from a flesh and blood body of sinful inclinations either in application to himself, or to the converted people to whom he addressed his written Epistles, the following quotations would show this to be impossible and a correct understanding of Romans 5: impossible. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me"; Galatians ch. 2 v. 20. "They that are Christ's have crucified the flesh with its affections and lusts"; Galatians ch. 5 v. 24. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin", Romans ch. 6 vss. 6 & 7. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," Romans ch. 6 v 11. To apply to Romans chapter 5 anything other than a legal state where alternatives are explained and options are open to all on the basis of faith in the mission of Christ, is to nullify what Paul says in the above quotations, and to become guilty of wresting the scriptures to our own destruction, this is made more evident in the mistaken theory from Romans ch. 5 v. 12 that Paul is speaking of natural decay and death to which Adam was already subject at his creation

from the dust – this in fact is the death which did not come by man. Paul therefore, is speaking of a different death - one which is related to sin, therefore he declares “Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men in whom (Adam) all sinned”. Why does Paul make such a distinction between natural death and the death passed upon all men in the loins of Adam? It is because they would have died naturally even if Adam had not sinned seeing they were descendants of corruptible creatures but this could not be classed as a death by sin or as a penalty, otherwise the penalty is in operation upon the individual before the sin has incurred it. No, Paul is drawing attention to the fact that the “Death-by-Sin” Adam incurred, was reigning over them even, who had not sinned individually as Adam had in his wilful disobedience.

The reason Paul says “From Adam to Moses” is because men under the Mosaic covenant became individually responsible for their conduct and where their sin merited death they died in a judicial manner even as Adam would have died had not a substitute been found through a life given for a life forfeited so that all, even those from Adam and under Moses had to acknowledge by faith that their natural existence was on account of God’s provision of a substitute or “in-the-place-of Adam.” Thus death reigned as a deferred sentence even from Adam to Moses over them who had not individually sinned but they acknowledged that they were all concluded under or imprisoned under the one “Bondmaster-Sin” unto whom Adam had sold them as members of his body while he himself had become a servant of “Sin”. This is the Federal position which Paul is teaching in Romans and which has nothing to do with natural death which did not come by sin or by man, but by virtue of God creating man corruptible from the beginning. So, Paul points out the alternative and options which God places before men. They can choose to stay in the prison under Sin’s bondage or they can choose the release offered through the redemption God has provided through His Son, the latter choice involves dying, but not in a literal way, Jesus has already fulfilled the literal death in the shedding of his blood upon the cross, Paul shows us the legal way by symbolic death in the waters of Baptism and this is the Key of knowledge and understanding of his whole discourse in Romans describing God’s Way through His Son from under the “Constitution of Sin” or “Law of Sin and death”, into the “Constitution of Righteousness”, a passing from Death-to-Life not prospectively as some like to put it but now. This is the time to cease to be a servant of Master Sin in the way appointed, and to become servants of Righteousness - and it involves crucifixion with Christ which is a physical impossibility but not so in the way Paul has explained. To further prove the fact that Adam’s penalty or sentence for sin was not physical defilement and decay in a changed sinfully-inclined nature returning to the dust and a theory even unknown to Paul, is shown in his own words of verse 15 of Romans ch. 5 as follows, “...For if through the offence of one many be dead (present tense), much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.” So he goes on to say, “If by one man’s offence death reigned by one man; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.” In other words if all in Adam’s loins were constituted in his one sin though having not been born, not individually sinned, at the time, is not the Love and Justice of God exhibited in that by the righteousness of one His free gift came upon all men unto justification of life?

Surely Paul is showing that the reign of Sin and Death by the actions of one man is something other than the common death by physical descent? That men can transfer from this Adamic relationship to sin and death, to a relationship with Christ under the Law of the Spirit of Life, without the need for any physical change of nature? To be “in Adam” therefore is to be legally under the reign of Sin and Death, - to be “in Christ” is to be under the reign of Righteousness; these are the federal positions by Law, and Adam and Christ are the two Federal Heads. As far as the scriptures reveal, none from Adam to this day have escaped the experience of natural death through any means of their own or by Divine conditions of faith, to say so is to say none have physically died under natural causes. Therefore the things we have considered with Paul harmonise with the words of the angel to Joseph concerning Mary who would bring forth a son and call his name Yahshuah (Saviour) for he shall save his people from their sins. Nowhere does the scriptures declare that Jesus would save people from natural death - but from their sins. Matthew chapter 1 verse 21. After hearing the words of Jesus in proving his Messiahship the Samaritans confessed, “For we have heard him ourselves, and know that this indeed is the Christ, the Saviour of the world”. John ch. 4 v.42. Jesus said, “For the Son of man is come to save that which was lost”. Matthew ch. 18 v 11.

What was it that was lost? We believe it was 'life* in the Paradise of God and true relationship in harmony with God; this Adam forfeited by sin, and although his sin was typically covered through the shedding of blood, restoration to that Paradise was impossible to those outside until the antitypical life-blood had been shed. Hence the words of John Baptist, "Behold the Lamb of God, which taketh away the sin of the world - and what was told me by he who sent me to Baptise with water, I saw, and bare record that this is the Son of God." Again when John stood with two of his disciples, looking upon Jesus as he walked, he saith, "Behold the Lamb of God": What a wealth of knowledge, understanding and wisdom is contained in those five words uttered by John! What was the reaction of those two disciples of John? They did not remain with John but followed Jesus and in answer to his question, "Whom seek ye? they said Master, where dwellest thou and he said, Come and see, they abode with him that day. One of the two was Andrew, Simon Peter's brother who having found his brother Simon, said, We have found the Messiah, and he brought him to Jesus." John chapter 1.

The writer has to admit that he thought he had found the Messiah 52 years ago but a matter of 17 years later found that he had gone to the wrong dwelling place and had been given a false description of the Messiah, a description that did not and could not fit. Jesus had been knocking on the door of my understanding for a long period and I had been prevented from opening that door but when I persisted in my efforts to open it, he came in to sup with me and I with him and the eyes of understanding were opened to me and others, and we knew from then on where he dwelt, and we are sure that the message of Jesus to the Church at Philadelphia can also apply to us Revelation ch. 5 vss 7 and 8, "I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength and hast kept my word, and hast not denied my name."

We have found that what applied to Israel in Deut. ch. 29 v. 29 if mixed with faith in them who heard it, applies now, and when spoken or written. Matthew chapter 11 vss 25-50 is very appropriate and descriptive of those who were labouring under a mental strain as of a heavy burden, Jesus offering rest if they would come unto him and take his yoke upon them, his yoke being more comfortable and his burden light. See also Luke 10 v. 22: Galatians 1 v. 16: Philippians ch. 3 vss. 15-16.

We conclude then that the saving aspect of Jesus was not to save from the common death by virtue of corruptible nature but from the Bondage of Sin constituted as Alienator from God by one man Adam, to which Paul has devoted so much labour for our enlightenment and not the confusion which others have made of it. In conclusion I will sum up as briefly as possible and where a point arises that is a subject in itself and too much for this point of time I may feel disposed to deal with it later on D.V. Seeing then that through the sacrifice of the antitypical Lamb of God, the Law of Moses was superseded by the Law of Grace in Christ, we continue with Paul's teaching Romans chapter 5 verses 21-23, "But now, after the sacrifice of Christ the righteousness of God, without the law (of Moses) is manifested, having already been witnessed by the Law and the Prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: Jew or Gentile. For all have sinned and come short of the glory of God; and are justified freely by his grace through the redemption that is in Christ Jesus: whom God hath foreordained (Lev. 16 v. 15) (Isaiah 53 v. 11.) (1 John 4 v. 10) to be a propitiation through faith in his blood, to declare his righteousness for the remission (passing over) of sin that are past, through the forbearance of God; to declare His Righteousness at this time: that He might be just and the justifier of him that believeth in Jesus."

Paul says, "For all have sinned". What does he mean? Does he mean that all including the unborn, had sinned by personal disobedience? How could the unborn be said to have sinned? How could any sin in a personal sense if ignorant of the Law? How could he say at that very moment of time, "All have sinned and come short of the glory of God when there had been people who had not sinned? I will not presume to name any, other than Jesus, and I know from scripture that He did not sin or come short of the glory of God, so there must be a scriptural definition to the meaning of what Paul is quoting, and this in fact Paul goes on to explain in the epistle to Romans that God concluded all under, or constituted all in the one sin of Adam, not because of personal guilt, but so that the debt of a life lost by Adam and paid in the equivalent Ransom Price (the life of Jesus), God could have mercy upon all and justify them freely by His Grace on the principle of Redemption and faith.

Thus they are ransomed or released from the membership of the Adamic body belonging to Sin, and become members of the Body of Jesus Christ and constituted Righteous. The “All have sinned” statement cannot apply to infants even as true Baptism cannot apply, seeing they are ignorant of the Gospel of Salvation, yet some condone the false doctrine of implantation of sin in the flesh of infants and that their natural death is a penalty and result, so that the latter view is equally as monstrous and unjust, as the former view of infant Baptism is absurd.

Paul quotes David, “Blessed is the man to whom the Lord will not impute sin.” Irrespective of this, that man dies a natural death, yet we are told of Jesus, “He abolished death” - “that through death he destroyed him that had the power of death” - this being so, natural death is not meant in either quotation, neither is it the subject of Paul’s discourse in Romans.

The Angel’s proclamation of the unique birth of a Saviour of the Jewish Virgin Mary to save his people from their sins was linked to what Paul has said and referred to as “Constituted Sinners” - for obviously no one can be saved from sins already personally committed. Adam and Eve were saved from the Bondage of the Law of Sin and Death through a change of ownership from the one master to the other and if we cannot see this in Paul’s teaching and that of Jesus, we are either blind or not interested in the angel’s message.

Remember – Redemption comes before forgiveness. Deliverance from corruption is another matter

P. Parry.

Repentance

Bro. Leo. Dreifuss.

We are all acquainted from the news media with the way politicians and people in authority put themselves over to the public. One thing stands out. Their statements are evasive, ambiguous, sometimes as clear as mud. But one feature is especially noticeable. They never withdraw a statement in order to admit that they had made a mistake. They go to any length to avoid taking back what they said by covering it up with another statement, even more confused than the first, leaving the reader, or listener to draw their own conclusion.

All this is not unlike what we find in our daily readings of this season (October - November) about the Medes and Persians. Their laws were irreversible after having been signed and sealed by their sovereign. But we read on two occasions of instances where I am sure, the ruler felt very sorry after having signed it, at being unable to reverse it, and how they finally got themselves out of a nasty situation closely resembles the antics of our present day politicians.

The first instance occurred under Darius, a king of Persia, when Daniel was thrown among the lions. Darius, at the instigation of some officials jealous of Daniels position and resentful that one of the Jewish captives should be over them, signed a decree that for thirty days anybody asking a petition of any one other than the king should be cast into the den of lions. How sorry must he have been when he discovered that he had to do this to Daniel. We know what happened. God delivered Daniel. But the interesting point I want to make is how Darius finally got himself out of this knotty situation. He could not reverse the order. So he passed another edict to the effect that God must be recognised and respected. That was as far as he could go under the circumstances. The second instance happened only a few years later, as recorded in the Book of Esther. The circumstances were very similar. Again, an enemy of the Jews, this time Haman persuaded Ahasuerus, the then Persian ruler, to sign a proclamation to destroy all the Jews living in Persia. We know how God frustrated that purpose. But just think of how Ahasuerus must have felt when he found out his decree to kill all Persian Jews was going against his own wife whom, we read, he held in high regard. Again, how did he get himself out of this nasty situation? By a device very similar to the one adopted earlier by Darius, and closely resembling that of our

politicians: he issued another decree which allowed the Jews to defend themselves and to destroy all their enemies, thus making the former order of none effect without directly cancelling it.

The art of avoiding getting oneself into such a nasty situation is to try not to get into it in the first place. But few humans in authority succeed. So let us see how the king of kings. God Himself administers justice without having to recall anything He says. And we discover it from what the Bible teaches about repentance. Rather, incidentally, from two statements in apparent only apparent contradiction, used by people trying to cast scorn on the Bible. God said to Balak (Numbers 23:19) “God is not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall he not do it, or hath he spoken, and shall he not make it good” And in the book of Jonah we read (Jonah 3:10) “And God saw their (Ninevites) works, that they turned from their evil ways; and God repented of the evil, that he had said that he would do unto them; and he did it not.”

One contradicting the other? Not at all. God’s ultimate plan to fill the earth with His glory is unalterable. He does not repent of this. The repenting is done by a sinner changing his way. Then after the sinner amends his conduct. God admits him into the fold of the saved provided of course, he does not sin again. Only in this sense did God repent of the evil he intended to inflict on Nineveh. But note: the Ninevites had to take the first step. Now God’s dealings with repentant sinners is beautifully shown in two chapters of Ezekiel, the one being more or less a repetition of the other, chapters 18 and 33 verses 7-20.

To begin with the righteous is predestinated to inherit a part in the Kingdom of God (Eph. ch. 1 verses 5 and 11). This plan stands firm, irrevocable. God does not repent of this. But the sinner must do the repenting in order to get among this group of the predestinated righteous ones. This done, his former sins are no longer held against him, as explained in the two chapters in Ezekiel just mentioned, provided he abides in God’s ways. And notice also Ezekiel’s warning that it can equally go the other way. When a righteous person strays and wilfully sins, his acts of righteousness are remembered no longer. His title to an inheritance in the Kingdom is lost, as happened in the case of Esau.

So here we have perfect symmetry and consistence in God’s ways of administering justice. They always work, no need to recall anything, no need to regret as in the case of human rulers. God’s plan with the earth and man stands firm. This includes an inheritance of great blessings for the righteous. But we belong to one class or the other, and by our own conduct can get ourselves transferred from the one to the other. We all were strangers from the commonwealth of Israel once. We repented. But let us beware of Ezekiel’s warning that we turn not back again from our way of righteousness. We all sin and need God’s forgiveness which is freely given on our sincere repentance. But a great danger is our taking God’s patience with us too much for granted.

There comes to mind the warning in Romans (ch. 11 v 20) “Be not highminded, but fear.” Yes, high-mindedness, taking our high calling too much for granted, and forgetting the responsibilities it brings with it, is a great danger we must all avoid falling into. Esau failed in this respect. So did Israel as a nation. And it is for each one of us to make sure that we through our negligence or high-mindedness, or indifference, do not join those who fall away.

Let us never forget that it was entirely through God’s mercy and not by our own righteousness, that we came to be among the ones predestinated to the great blessings. This alone should cause us all to walk humbly and thankfully with God. High-mindedness and turning back is what God hates. Let us make sure that these cannot be said of us on the day of judgment.

Adam disobeyed the law given to him by God and thereby incurred the threatened penalty; there was no change in his flesh or his nature, he was simply in a position of a condemned man, under sentence of death. The command was simple. The penalty definite.

The crime was clear and the law was just. Either it must take its course and Adam be put to death or some means must be found whereby he could be delivered from his unhappy position. If he had been put to death the law would have been satisfied and God would have been strictly just. But Adam would have perished and the human race with him, since there had been no provision made for forgiveness and resurrection. On the other hand God could not simply break His law or waive it in order to let Adam live; that would be to impugn His own declared attributes. How the problem was solved is the purpose of the Bible to tell; it is the honour of kings to search it out; they are the things which even angels desire to look into; they are the arrangements whereby God is seen to be “just and the justifier of him that hath faith in Jesus.”

A snippet from the writings of E.B.

Continued from November

From Eden To Gethsemane.

“Christ hath suffered for sins, the Just for the unjust”. Why Peter? “That He might bring us to God.” What then is our duty at this stage? Shall we continue in sin that this grace might abound? Nay, O man, it is only at this stage our part, our “following in His steps”, begins. Does our “following in His steps” then procure for us, or contribute anything towards, this previous Redemption. O Editor! This would rob Christ of His redemptive work. What then, is the benefit of our “following in His steps”? O Editor! it enables us to retain that liberty with which Christ hath made us free. We, therefore submit, that Peter could not “More specifically” declare Substitution.

But the Editor says: “Clearly, if Christ’s death was the out and out discharge of our debt for us, it should not be necessary for us to be joined with Him in that death”. The Editor’s fallacy here lurks in the double use of the term “Death”; but another little question will cure it. Do we require, as Christ required, to be subjected to “literal” crucifixion? Again you see the blunder. The Editor uses two totally distinct things as if they were identical and of equal legal value, viz. Christ’s literal crucifixion with Paul’s symbol of it, confounding the literal with the figurative. It is, therefore, a destructive argument to deny substitution by trying to make it appear that we go through identically what Christ went through, when on examination we find that the symbol is all that is required at our hands.

Could more irrefutable testimony for Substitution be produced? Will the Editor, then, dare to “follow in His steps” until he recognise that Christ’s death is the out and out discharge of his debt? The New Wine would burst the Old Bottle. Again, he says: “If we are amenable to go to prison, and another goes in our stead, we do not go with him”. Now the Editor has laboured all through to refute substitution or redemption by a price by “forgiveness”, deeming the two antagonistic; but we have proved that God is not the “Creditor or Slave-owner “ as he supposed us to teach, therefore substitution and forgiveness are both from the One Divine source.

Mr. Grant says: “God offers the reconciliation, and provides the means”. On the Editor’s own theory of forgiveness therefore, we would point out that when a criminal at a court of law is “Forgiven”, neither does he go to prison. This weapon cuts equally well both ways; because if it sever substitution, it sweeps forgiveness with it. Moreover, the Editor does not put his “Forgiven” criminal in prison till he dies; whereas the records declare that the sons of Adam are born in prison.

We now approach the editor’s sixth and last chapter. With few exceptions it is the expression of our eternally settled conviction. We challenge the reader to examine our works, and expose us to the world if we have not strenuously, fought against the theory which represents the death of Christ as a payment to God to turn Him into a disposition of calmness, kindness, and grace. We have striven to prove that the Adorable God is, from eternity and in all the glorious constancy of His nature, gracious and merciful; that He requires no extraneous motive to induce Him to pity, to relieve our miserable world. We

scrupulously maintain that the death of Christ is no ransom paid to God for man's deliverance, but a Ransom paid by God to the Government of Sin for the release of man. We were sold under Sin.

Now the Editor so far admits this. His words are: "The ransom is not a price paid to God, but a ransom which God pays for man". We must therefore reject the Editor's theory of involving Jesus "Under the curse, and Sin's possession. Also his making the Accursed Death "The Avenue of Christ's own deliverance". God did not redeem us with a Confiscated Coin. Well, the Editor knows that such procedure could not preserve inviolate the Wisdom, Holiness, and Justice of the Eternal Sovereign. Well he knows that such could not maintain in untarnished lustre His Rectorial Honour, and show His Law to be supremely Just and Good.

Hence all the Divine declarations regarding a ransom being paid are said to be figurative. Did the Redeemed sing "Thou wast slain for thyself and hast figuratively redeemed us to God by thy blood"? No such jarring, discordant notes shall be heard in that song. Remove the unscriptural theorising, and submit to the world that the Keynote of that song is Substitution.

"I came to give My life a ransom (anti) in place of many" (Matt. xx. 28). "I lay down My life for the sheep."

THE AUTHOR.

"Few are the words, and softly are they spoken;
But who can tell the blessings hidden there?"

Begin Today.

Dream not too much of what you will do tomorrow,
How well you will work perhaps another year;
Tomorrow's chance you do not need to borrow. Today is here.

Boast not too much of mountains you will master,
The while you linger in the vale below;
To dream is well, but plodding brings us faster. To where we go.

Talk not too much about some new endeavour
You mean to make a little later on;
Who idles now, will idle for ever. Till life is done.

Swear not some day to break some habit's fetter,
When this old year is dead and passed away;
If you have need of living wiser, better. Begin Today.

Thoughts For Exhortation.

I Corinthians Ch. 10 Vss. 1-5

In this chapter the writer is apparently using the Jewish history as a basis for his exhortation to Jews and Gentiles which the ecclesia at Corinth would consist of. Remember Ephesians chapter 2 verses 1, 11-15 and 19-22. Aliens, not of the commonwealth, Jews and Gentiles now one, fellow citizens, the household of God, built upon Jesus Christ the chief cornerstone, a holy temple, habitation of God's Spirit. Truly as Ephesians ch. 2 v. 8 says "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

I Corinthians ch. 10 v. 1 and 2. Paul's enlightenment: "How that all our fathers were under the cloud, and all passed through the seas, all were baptized unto into Moses in the cloud and in the sea." The sea severed the old life of Egyptian bondage to a new life, represented in the cloud of protection and guidance, a wall between them and death, and a light of guidance to direct their way. They were now under obligation to act according to the Mosaic precept, and also faiths enlightenment. N.B. Rom. 6 v. 3, "Know ye not that so many of us are or were baptized into Jesus Christ were baptized into His death", verse 5 "For if ye have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Continuing in verse 16 we read "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of Sin unto death or Obedience unto righteousness. Our baptism into Christ severed us from Sin's bondage, death, to Life unto God, through Jesus Christ our Lord. "The wages of Sin is death: but the gift of God is eternal life through Jesus Christ our Lord" we are told in verse 23.

I Corinthians ch. 10 v. 3. And did all eat the same spiritual meat. We are here caused to ponder the words of Exodus chapter 16 verses 15 and 35 "It is manna" and Moses said unto them "this is the bread which the Lord hath given you to eat." Psalm 78 verses 22-25 "Because they believed not in God, and trusted not in His Salvation, though He commanded the clouds from above, and opened the doors of heaven and had rained down manna upon them to eat and given them of the corn of heaven, men did eat angels food, He sent them meat to the full. In John chapter 6 verses 32-36 Jesus says, "But my Father giveth you the true bread from heaven, for the Bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord evermore give us this bread, and Jesus said unto them, I am the bread of Life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst, but I say unto you, that ye also have seen me and believe not" and continuing in verse 37, "All that the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out". In Israels time there were the faithless yet the provision was ever present for 40 years. See Hebrews 3 v. 9. To all true believers Christ is the Living Bread, and they shall never die. But unbelief and want of true appreciation and quality of the True Bread, confounding God's purpose in Christ (truly they believe not). In the feast of remembrance let us discern the Lord's Body broken for us, not for Himself, He being separate from sinners, not defiled bread, but Living Bread sent from heaven.

I Corinthians ch.10 v. 4. And did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ. Consider Exodus ch. 17 vs. 1-7. At least a year the rock that followed them. Dr. Adam dark says "It is said that Rock here is put by metonymy, for the water of the Rock." The striking of the rock by Moses produced an abundance of water for a year (approx.) for two million personnel and their cattle, Mr. Ainsworth says, He being smitten with Moses rod, and bearing the curse of the law for our sins and by the preaching of the Gospel crucified among his people. From him floweth the Spiritual Drink wherewith all believing hearts are refreshed, see John chapter 7 verses 37-39. At the Feast of Tabernacles water was taken from the pool of Siloam and was poured out before the Altar in memory of Rephidim, thus in the last great day of the feast Jesus cried saying: " If any man thirst let him come unto me and drink, he that believeth on me, as the scripture has said, out of his belly shall flow rivers of living water, but this spake he of the Spirit, which they that believe on him should receive, for the Holy Spirit was not yet given because Jesus was not yet glorified. But with many of them God was not well pleased, for they were overthrown in the wilderness.

I Corinthians ch. 10 v. 5. Now these things were our examples (figures) to the intent we should not lust after evil things, as they also lusted, neither be ye idolaters as were some of them, as it is written the people sat down to eat and to drink and rose up to play (Exodus chapter 36 v. 6).

Neither let us commit fornication as some of them committed and fell in one day three and twenty thousand. Neither let us tempt Christ as some of them also tempted and were destroyed of serpents, neither murmur ye, as some of them murmured and were destroyed. Now all these things happened to them for ensamples and they were written for our admonition upon whom the ends of the world are come. Therefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common (moderate) to man, but God is faithful who will not suffer you to be tempted above that ye are able but will with the temptation also make a way of escape, that ye may be able to bear it.

Wherefore my dearly beloved, flee from idolatry. I, speak as to wise men. judge ye what I say: The cup of blessing which we bless is it not the communion of the blood of Christ. The bread which we break is it not the communion of the body of Christ, for we being many are one body for we are all partakers of the one bread (loaf).

May we be acceptable by frankincense (prayers) on the Golden Altar of Revelation chapter 8 verse 3. “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.”

Brother J. Hembling.

Peace on Earth.

Amid these days of fear and dread
When destruction hovers overhead,
God's word alone doth light the way
And bids us turn to Him and Pray.

For safety in that nearing hour
When all the world shall know His Power,
And nations all with one accord
Shall look to God and spurn the sword.

Then Peace shall be from sea to sea
And His King the Song shall be,
Glory to God in the Highest - then
Peace on earth. Goodwill toward men.
