

# The Nazarene Fellowship Circular Letter No. 279

## 3<sup>rd</sup> Quarter 2017

### In this Issue:

Page 1	Editorial	Brother Russell Gregory
Page 4	No 3 of Eight Bible Essays – The Carnal Mind or The Spiritual Mind	Brother Fred Lea
Page 6	No 4 of Eight Bible Essays	Brother Fred Lea
Page 9	The Heart of Man	Brother Phil Parry
Page 11	When My Love to God Grows Weak	Poem
Page 12	Answer to AIDS	Pastor Sidney Arthur Wicks.
Page 12	Further Comments	Brother Phil Parry
Page 13	Humility – Fruits of The Spirit	Author unknown
Page 14	The Kingdom of God	J.B.
Page 15	The Federal Principle	Brother Earnest Brady
Page 16	Exhortation	Brother Leo Dreifuss
Page 18	Questions	Brother C. A. Howells
Page 19	Answers to above	Brother Earnest Brady
Page 19	“Except A Corn Of Wheat Fall Into The Ground And Die, It Abideth Alone.”	Brother O.E.H.Gregory
Page 20	Our Opinion Of Creeds.	Brother Edward Turney

---

## Editorial

Dear Friends, Brethren and Sisters, Greetings in Jesus' Name.

We find recent translations of the Bible contradict older and long accepted versions in reference to the story of Adam and Eve in the Garden of Eden where we read of the Serpent and the temptation of Eve.

In the Tanach, which is the Jewish Scriptures from which we have our Old Testament, we read, “Now the serpent was more subtle than any beast of the field which the Lord God had made.” This is the same as we find in Genesis 3:1 in the King James Version of the Bible, but many modern versions of the Bible now tell us that “The serpent was more subtil than any other beast which the Lord God had made.” No doubt these modern translators are trying to help us understand the Bible but these more recent translations state that God made the serpent while older ones do not. We ask which is true and does it matter?

There has been much speculation as to who or what was the serpent. For example one writer asks: -

“Was it literal, or allegorical? There are difficulties with either of these two extremes in harmonising with other relative scriptures. If the literal view is taken we are faced with the unlikely phenomena of a beast of the field with apparent equal intelligence in conversation with the woman. Nevertheless, the presence of a literal serpent cannot be ruled out if any sense is to be made out of Eve's excuse “the serpent beguiled me” etc. Or was she deceived by what she saw the serpent do? In their natural habitats snakes can often be seen in trees where they have a vantage point in catching their prey. It is a possible explanation that the serpent was in the tree, and noticing no harm came to it, Eve was emboldened to approach the tree and pick the fruit. The seeming conversation with the beast was nothing more than the reasonings of her tempted mind - it would be as though the serpent had said ‘thou shall not

surely die' etc., although its part in the event was entirely passive as it was only doing that which came naturally to its kind. No outside tempter was necessary to cause the first sin."

A correspondent, believing it must be a literal serpent, goes over the top with his explanation of the events in Eden when he writes : -

"We discern that it was into the receptive mind of Eve that the words of the Serpent were injected. Like a virus, these words began their corrupting influence in the working of her brain, which then began to produce thoughts quite foreign to her previous experience. They were of a corrupting moral order. The plausible words of the Serpent were devious, false but powerful to an innocent mind. They were firstly an appeal to the vanity of Eve; a form of flattery very telling in its effect. Then, its words aroused in her brain a mode of thinking which was altogether contrary to anything she had before experienced. The pure thinking which was previously hers by nature was perverted by the introduction of an alien element into her thinking processes. The reality is that it turned her brain, and contaminated her thoughts. It was an addition to her very being, and reduced her "very good" condition to one which was obnoxious to God and was sin in itself - a fact which is so easily overlooked."

But would God really create a serpent with such powers as to be able to 'inject words, like a virus, to corrupt Eve's brain, contaminate her thoughts, and reduce her very good condition in which she was created to one which was obnoxious to Him? I say with all confidence God would not create such a beast. The first of these two views makes better sense and can be developed further

When studying the Bible it is a wise rule that if there is uncertainty as to the meaning of any part of scripture then let later scriptures explain earlier ones; this is what we shall do here.

So let us go straight to the end of the Bible, to the last reference to the serpent; and we find this in Revelation 20:1 and 2, which reads, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Here we learn that the serpent, satan, and the devil are "the dragon." It is obvious the Book of Revelation uses much symbolic language and most will see this dragon, which is that old serpent, the devil and satan as metaphor, or allegory. Let's look at these and see what the devil and satan each mean:

**The Devil**, is from the Greek: διάβολος or *diabolos*, is a slanderer or accuser. In Christian, theology it is one who opposes God.

**"Satan"** - Hebrew שָׂטָן, means 'adversary' or 'opponent', or 'to withstand.' Satan can be seen as either good or bad by reference to two accounts of the same event; in 1 Chronicles 21:1 we read, "And Satan stood up against Israel, and provoked David to number Israel" whereas this same event is recorded in 2 Samuel 24:1, where we read, "And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." In each case it was David who was in the wrong and God was his adversary, or his satan. Right and wrong are satan to each other.

In Mark 8:33 we read, "But when he (Jesus) had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men." Jesus called Peter Satan because Peter did not like the idea of Jesus being put to death by the chief priests and scribes, but Jesus knew it was the will of God that He should die, not for Himself but for sinners - "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" - Peter 3:18.

Again we turn to the temptation of Jesus in Matthew 4:1 to 11- "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. . . And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in

their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.”

Near the start of the above quotation we read that Jesus was tempted of the devil and then the devil is referred to as ‘the tempter.’ Jesus said, “Get thee hence, Satan” and “Then the devil leaveth him.” Once again we see that the devil and satan are the same – the tempter..

These thoughts are not new and here I wish to paraphrase a small portion of an article written nearly one hundred years ago in which the writer says,

“The only Tempter is the lust of the flesh. The personality of the Devil has been more than ridiculed; it has been proven to be a blot on Divine goodness, wisdom, and power. Attention has been specially directed to the words of James – “When a man is tempted he is drawn away of his own lust and enticed.” Our inner temptation holds full sway and needs neither rival not helper. If the lusts of the flesh were sufficient for all others why were they not also sufficient for the first pair in Eden and for the Son of God in the wilderness?”

We conclude then that Satan, the Devil, the Serpent and the Dragon are the tempter, or the personification of our thoughts or lusts which are opposed to the will of God.

We go back to Genesis 3:1 and read again - “Now the serpent was more subtle than any beast of the field which the Lord God had made” and realise that it was not God who made this subtle serpent but it is our own temptation within us whenever we desire to break God’s laws.

“Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you” (James 4:7).

With love in Jesus’ Name, Russell.

---

## **Philippians 4: 8 and 9**

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.”

---

**Continuing our series of Eight Bible Essays:**

**ESSAY NO. 3**

## **The Carnal Mind or The Spiritual Mind**

In this third essay we wish to consider the Bible teaching concerning the mind of the flesh, compare it with the Bible teaching concerning the mind of the spirit.

The word ‘carnal’ means fleshly, or, according to the thinking of the flesh - in other words, “the mind of the flesh.” This mind is prompted by the feelings or sensations of the flesh such as pain, hunger, anger, jealousy, love, hatred, and all the other feelings associated with our mental make-up.

The word ‘spiritual’ describes the mind of God, who is a Spirit. This mind is revealed to us in the Bible; it is cultivated by a study of the precepts and examples of those men of God of whom we read in the Bible.

Now let us explain at the outset that not one of the various feelings or sensations of the flesh is evil of itself. Let us take the last mentioned of these - hatred. This is a quality which God Himself has implanted in the human mind. Let us also make quite clear that it is also a quality or attribute of the Divine mind, for we read that God “hates every evil way.” The same can be said of jealousy, “I the Lord your God am a jealous God.” If, then, the feelings of the human mind have their counterpart in the Divine mind, how is it that we read of “the carnal mind” being a mind of death? It is because the mind of man left to itself, seeks its own gratification without any concern for what is right in the sight of God.

The question of right and wrong depends on the acknowledgement of a standard by which to determine the appropriateness of any action. If we take a human standard we shall have the mind of the flesh gratified. Yet that standard will differ in different localities. That which is right in one country is prohibited in another.

The exercise of the emotions is quite legitimate so long as it contravenes no law. It is only when an accepted prohibition is ignored and set aside that an action is judged to be wrong. In the life of a community laws are introduced to govern the dealings of man with man. In heathen lands God is ignored. In lands professedly Christian we also find different standards of justice according to the prevailing standard of Christian teaching. The Apostle Paul, when speaking of all those not guided by Christian principles, says, “These, having not the law, are a law unto themselves... their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another” (Romans 2, vv. 14 and 15). He is speaking, of course, in this instance, of the Law of Moses.

Paul, in his Epistle, puts the matter very clearly when he says, in the 7th chapter of Romans, at verse 7, “I had not known sin, but by the law; for I had not known lust, except the law had said, thou shalt not covet.” And at verse 8, “Without the law sin was dead.” Or again, in another place, “Where there is no law there is no transgression.”

In this 7th chapter of Romans, Paul is considering himself as a natural man without law, exercising the mind of the flesh, or the carnal mind. In this state a man gives unbridled rein to his natural mind and lusts. Whilst he is without law he does not and cannot transgress. Now when law enters, a definition of right and wrong is made and established. Transgression invokes a just penalty. Human law is enforced by human measures, and punished by humanly designed penalties. Disobedience to such laws is called lawlessness.

Disobedience to, or transgression of Divine law is called sin. For sin is the transgression of law. Now when the Apostle Paul speaks of law he means God’s law, unless he specially defines the law to which he refers as human law. The carnal mind, the Apostle tells us, is at enmity against the law of God. Why so? Because it does not submit itself to the law of God; it chooses its own way, and pleases its self. No man can reward another with eternal life, therefore the end of the best and most law-abiding man is the grave, if his righteousness accords to human standards only.

The 8th chapter of Romans gives us the contrast between the carnal mind and the spiritual mind. And so the Apostle says, to those who have chosen to serve and obey God, “Ye are not in the flesh, but in the spirit.”

The expression “in the flesh” in verse 9, and many of the other passages we have been considering, is used in the figurative sense; to be prompted and guided by the motives and minding of the flesh - to be carnally minded - is to be “in the flesh.” Therefore, says the Apostle, “They that are in the flesh cannot

please God.” Again, “When we were in the flesh the motions of sin which were in our members did bring forth sin unto death.” The motions of sin are the impulses which (guided by the flesh) lead to sin; those same impulses Spiritually directed also lead to righteousness.

The Apostle further explains, that the believer in Jesus “is not (now) in the flesh.” This, as we have seen, does not mean the physical flesh. It means that they are not in that state or condition in which the natural mind is allowed uncontrolled expression.

Let it be emphasised that Paul, in Romans chapter 7, is speaking of his experiences as “Saul of Tarsus” and not of his new state as “Paul of Christ.” In the former state he was a persecutor of the followers of Jesus; in the second he could say, “Be ye followers of me, as I also am of Christ” - the same physical man, but in a totally different state of mind.

Let it be further clearly understood that the terms “in the flesh” and “in Adam” are the opposites of the terms “in the Spirit” and “in Christ.” The former relates to that state or condition in which a man is “without hope and without God in the world,” as the Apostle says, “as natural brute beasts.” The latter state indicates that a change of outlook and of disposition has taken place - a change of mind, and of relationship.

In the former state a man becomes condemned when the Word of God enlightens his mind to the Divine requirements; he is condemned and convicted of his sin, and is called upon to repent.

The latter state is that which a man enters when he responds to the Divine invitation, and complies with the Divine requirements, by belief and baptism. In this state there is no condemnation, nor will he come into Judgment, for he has passed from death unto life. The 8th chapter of Romans describes this new state - a state in which a man begins to develop a character which will be acceptable to God; a character built upon Divine principles.

We would like to close this essay with a few words from the pen of the Apostle Paul from his Epistle to the Colossians, where, in chapter 3, beginning at the 1st verse, he writes, “If ye then be risen with Christ, seek those things which are above... Mortify therefore your members which are upon earth...” (here follows a list of some of the works of the flesh), verse 8, “but now ye put off all these... seeing ye have put off the old man with his deeds; and have put on the new man...” verse 12, “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind,” etc., etc., to verse 17.

In these verses Paul enumerates several characteristics of the mind of the Spirit. If these characteristics of the Spirit are developed in a man who has accepted the Word of God in its purity, the result will be a Spiritually minded man. Thus the Apostle exhorts us to develop the Spiritual mind, and to reap Life and Peace; Life Eternal in the Kingdom of God, and Peace with God.

The whole of this chapter is specially recommended to the reader.

Brother Fred Lea.

\* \* \* \* \*

## Essay No. 4

**Please note:** We feel it is right to publish Essay No. 4 as originally written. However, many people recognize not four births but two i.e. natural and Spiritual. Confusion in part is caused by the Greek word “*gannao*” being translated both “*begotten*” and “*born*.” Nevertheless, big changes will take place in the lives of Christians at the resurrection whether we call them births or not, the valuable teaching remains.

## Ye Must be Born Again

The above title is taken from the words of Jesus to Nicodemus, as recorded in the third chapter of the Gospel according to John. Those words are, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” Then, in answer to the question, “How can a man be born when he is old?” – “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God...” Born of water and of the Spirit; that is the key. Let us consider some of the ways in which birth can take place. First of all we have the natural order in which like begets like; this is a form of birth which we have all experienced.

The second idea which we have before us is a birth of water, this is a typical birth; it is symbolical - some of us have been the subjects of such a birth.

Thirdly is a birth of the Spirit, concerning which Jesus says, “That which is born of the Spirit is Spirit.” None of us has been the subject of such a birth, for Jesus again tells us, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit.” Jesus Himself has been the subject of such a birth for He was able to enter a room “the doors being shut,” we are told by John in his twentieth chapter, at verse nineteen. Thus He is called “The Lord the Spirit.”

Another idea is brought to our notice by Peter in his 1st Epistle, chapter 1 verse 23. It is stated in the following words:- “Being born again, not of corruptible seed, but of incorruptible, by the word of God.” John expresses the idea as being “born of God,” and he says, “He that is born of God overcometh the world,” “He that is born of God sinneth not.” Thus we have:-

- (1) A natural birth.
- (2) A birth of water, or typical birth.
- (3) A birth of the Spirit, none the less real than natural birth.
- (4) A mental or moral birth; born of the word of God.

Natural, Typical, Spiritual, Moral. These four are here in the order in which they have come to our notice, but not in the order in which they take place. We will consider them more fully in the order in which they take place.

(1) Paul tells us (1 Corinthians 15:44-56) that the natural is first; that is corruptible; that is earthy; that it is flesh and blood, and cannot inherit the kingdom of God; that it is in need of a change; that all die. Genesis explains how this comes about. In Genesis 2:7 we read, “And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life. and man became a living soul.” Here we have the first man made, from whom all other human beings have been born. There is no suggestion here of incorruptibility, or of everlasting existence. All we read here is that God created a body of dust, a body composed of the elements of which the earth is so full, and filled with the breath of life from God just as the beasts of the field. The breath of life we still breathe through the nostrils; it still passes into the blood as we read in the Scriptures, “The life is in the blood thereof.” This breath of life is so necessary to our existence that we die if we are deprived of it.

In order to inherit the kingdom of God one must be born of the Spirit, but before this can take place the other two births to which we have referred must have taken place, but in the following order:- The Moral birth, then the Typical birth.

(2) The moral birth must precede the typical birth and prepare for it. One statement of Philip the Evangelist will clear that point for us. It is to be found in Acts 8:16-40. It is in connection with the baptism of the Ethiopian Eunuch. They came to a “certain water: and the eunuch said See here is water; what doth hinder me to be baptised? and Philip said, If thou believest with all thine heart, thou mayest.” Baptism, or birth of water, can take place only after belief, Philip here tells us. In connection with belief, Paul says in Romans 10:14,15, “How shall they call on Him whom they have not believed? and how shall they preach, except they be sent?” And in verse 17, “So then faith cometh by hearing and hearing by the word of God.”

In Psalm 119 we read, "The entrance of thy word giveth light; it giveth understanding to the simple." And so the reading of God's word prepares the mind for the moral re-birth. It is according to how we read and understand God's word that we shall be renewed in our minds, and be born again, "not of corruptible seed, but of incorruptible by the word of God." The result of this rebirth is that we shall have a desire to please God; to obey Him; to be like Him. His word, having sunk into our hearts and minds, will bring forth a God-like disposition. A desire to learn more of His word and being thus born again, not of corruptible seed, but by the word of God, we will not sin (wilfully) because we are born of God. This attitude of mind is a necessary preliminary to the birth of water, "if thou believest," said Philip, "thou mayest."

(3) After an acceptance of the Divine doctrines and precepts as laid down in God's word, a believer is led to seek the forgiveness and mercy of God by repentance and change of life. How can this change be most acceptably expressed? Has God revealed His mind on this most important subject? Most assuredly He has. It is very clearly expressed in His word. Under the Mosaic Law a man who contracted any ceremonial uncleanness must wash in water before he could hope to be accepted by God.

Accordingly, when John the Baptist came preaching in the wilderness as the forerunner of Jesus, it was the Baptism of Repentance for the remission of sins which he preached. Since the death of Jesus, baptism into His name has been preached. The question now arises, what is baptism? How is it performed? Under what conditions can it take place?

The first essential to make baptism valid is, according to Scripture, belief; the knowledge must precede belief. What is it that we are expected to believe? "Believe on the Lord Jesus Christ and thou shalt be saved" is a Bible expression.

Now in order to believe on Jesus Christ one must know what He taught; one must be acquainted with the gospel He went about preaching during His ministry when upon earth. The word 'Gospel' means Good Tidings, and the good tidings which Jesus preached had reference to two things in particular:- The Kingdom of God, which is to be established upon earth; and the means by which men and women were to be accepted into it.

Very briefly, the gospel of the kingdom of God is that God is going to establish a kingdom upon earth; that this kingdom is to be the ancient kingdom of Israel restored; that Jesus is to be the King and return from heaven; (Jesus of Nazareth, the King of the Jews) that the apostles will sit on twelve thrones judging the twelve tribes of Israel; that the saints of all ages will be resurrected to take part in this Millennial reign; that all earth's wrongs will be righted; that the believers of all ages will enjoy endless life in glorified bodies of Spirit nature; and that peace will extend from end to end of the earth's surface.

The means by which men and women are to be admitted into that kingdom of righteousness and peace are briefly; baptism by immersion in water upon recognition of their position in the sight of God as being estranged from Him; this estrangement is the result of sin (as we have seen in earlier essays); mankind has been sold to Sin by their first parent, Adam; that man is in need of redemption; that Jesus is the Redeemer; that He died the death for sin for all mankind; that as he that is dead is free from sin, so baptism into Jesus is baptism into His death and frees us from sin; that such an association with the death of Jesus assures a rising with Him to a new life (in the present time, to a life of well-doing, and to the age to come to a life of incorruptibility and life everlasting); that participation in the resurrection of life eternal is dependent upon a continuance in well-doing, and abiding in Him, as He said.

How does baptism achieve this? And how can baptism be regarded as a re-birth?

Birth is a bringing forth - a bringing to light, or into existence, a revealing. Now Bible baptism is just such a thing; it is a burial in water as an answer of a good conscience towards God. So we are told in the words of Scripture. Burial signifies death, death to the old order, the old way of life, the old man. Death and burial then precede resurrection, or new birth. And thus the subject of baptism rises again to a new life; born of (or out of) water, thus being dead to the old order and alive to the new; they are new creatures "in Christ Jesus," reconciled to God. And as He said, "Ye must be born again... born of water..."

(4) Now as baptism signifies, or typifies, death, burial and resurrection, so also there must be an anti-typical. The anti-type is Jesus; He was “dead and buried and He rose again.” Now when Jesus rose again He rose to die no more, He was now “the Lord the Spirit.” Not a mere phantom, such as the disciples thought they saw. Jesus told them “Spirit (phantom) hath not flesh and bones as ye see me have.” His was a Spirit body, just as God is a Spirit. This introduces us to the next re-birth; that of the Spirit, which all who inherit the Kingdom of God will experience.

“Born of water and of the Spirit” said Jesus. The apostle Paul makes this aspect of our subject very clear in 1 Corinthians 15. This chapter is commonly called the burial chapter and also the resurrection chapter. He makes the comparison when he says “As in Adam all die, even so in Christ shall all be made alive.” Those who remain “in Adam” will all die, but he goes on to say that those “in Christ” shall all be made alive.

But as he tells us in his letter to the Thessalonians, “Every man in his own order, Christ the first-fruits, then they who are Christ’s at His coming, and we who are alive and remain shall be caught up together with them in the air, and so shall we be for ever with the Lord.” What does he mean by this? Simply that when Christ comes the “dead will be raised, as Paul says, incorruptible, and we shall be changed.”

This is the birth of the Spirit. “It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown a natural body, it is raised a Spiritual body.” Only these who have been baptised into Christ have “put on Christ,” only these are “in Christ;” all others are “in Adam” and Paul says they “all die.” Those who are “in Christ” have come out of Adam and so are associated with Christ, and will rise again, to die no more. They are equal unto the angels dying no more, said Jesus, being the children of the resurrection.

So then, we have considered four different kinds of birth:-

Of the first we have all been subject.

Of the second we may become the subjects

Of the third only if we have already been subject to the second

Of the fourth only if we have remained faithful to the implications and responsibilities of the third, i.e. if we have remained “in Christ,” otherwise we shall “be cast forth as a branch and be burned, as Jesus said.” So we must abide “in Him” if we would be saved.

May God grant that those who read these notes will be wise and take advantage of the Divine invitation “while it is called to-day” and remain “in Christ” and thus be accounted worthy of that Age, and the “resurrection of the dead.”

Brother Fred Lea.

**To be continued**

---

## **THE HEART OF MAN**

### **Use and Misuse of its Biblical application.**

The Hebrews look upon the heart as the source of wit, understanding, love, courage, grief and pleasure. Hence are derived many ways of speaking. An honest and good heart; that is, a heart studious of Holiness, being prepared by the Spirit of God, to entertain the word with due affections, dispositions, and resolutions. (Luke 8:15). We read of a broken heart, a clean heart, an evil heart, a hardened heart, a liberal heart, a heart that does an act of kindness, freely, voluntarily, with generosity. To incline the heart to God; to beseech him to change our stony hearts into hearts of flesh; to love with all ones heart etc.

Indeed the first and great commandment to Israel included One God, and loving Him with all the heart, soul, mind and strength.

There are hundreds of references and applications concerning the heart of man in the Holy Scriptures, but sufficient has been said to show that the heart is not to be considered as the brain and mind of the body in the physical sense, but in the sense of its importance, as the pump which continues the supply and circulation of the blood wherein is the life of the flesh, and without which the brain and other parts or members of the body cannot function. When the mind is exercised by the indwelling word of the Spirit a person becomes transformed by the renewing of the mind, and the disposition of that person is love toward God and a desire, to please Him. In the Hebrew 'idiom' this implies to have a good heart, and the opposite in the case with the person opposed to Gods' Will, and this is said to be an evil heart, therefore we should discriminate when we are reading the scriptures in their reference to the heart of man and realise that they are not describing a physical quality of this very important organ of the body, but the fact that it is the source of supply and life to a person of evil disposition or good disposition.

As an organ of the body the heart is designed to cope in the supply and demand of the body under its various stresses and strains and it does so automatically in its best and healthy state, through the design of the Creator, as the Psalmist declares, "Fearfully and wonderfully made", but the brain also controls the nervous system, sending out its messages, so that every member does its work. We submit then that the brain is the source of intellect, and will not function if the heart ceases to beat, so we conclude that the scriptural allusions to the heart of man are merely figurative language and that it is not the source of intellect and cannot be styled in the physical sense, "deceitful and desperately wicked." The latter words of the prophet Jeremiah were not used to describe the quality of man's flesh and heart in the physical sense, but he was describing in the figurative sense a nation whom God had chosen for Himself and who were rebellious and stiffnecked, deceitful and desperately wicked in their ways. A similar description of men devoted to wickedness is found in Genesis chapter 6:5 and 6, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart". In other words "It vexed His Holy Spirit" – (Isaiah 65:10).

When there are alternatives for good or evil according as a man thinketh in his heart, it is shameful to quote indiscriminately and out of context the ninth verse of Jeremiah chapter 17 as complete and positive proof that the Prophet is describing man in general and without any control over his disposition and free-will, making him the man with a tendency only to sin; but sadly this is the quotation most often used by the believers of sin-in-the-flesh to the exclusion of the words of Jesus Himself whom they profess to believe, and of the prophets and apostles, through the Spirit of God that gave them utterance. One of the latter believers quoted Jeremiah's words to me while in conversation in order to justify mans so-called bias towards sin; I asked him why Jesus who was of our identical nature and possessing a similar heart, could not be convicted of deceit and wickedness? I also quoted some of the sayings of Jesus, i.e. "Come unto me ye that are weary and heavy laden, take my yoke upon you and learn of me for I am meek and lowly in heart" Matthew 11:28 and 29. "Blessed are the pure in heart, for they shall see God" (Matthew 5:8). "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit", (Matthew 12:33-35). If we are asked to accept that human nature is wholly evil and the heart deceitful above all things and desperately wicked, with no reservations or discriminations, then why should Jesus the great teacher of divine things make such a statement or ask such a question in verse 48 of this chapter? "Why call ye me Lord, Lord, and do not the things which I say"? Did not Jesus say also, "My yoke is easy and my burden is light, if ye choose to take it upon you"?

I have learned not to study the Bible upon the basis of other people's indiscriminate and dogmatic assumptions, but as the Apostle exhorts "Prove all things and hold fast that which is good," and this means to discriminate and rightly divide the word of Truth, not make it fit pre-conceived theories. The Biblical and figurative use of the heart is derived from the fact that all the members of the body are dependent upon it for active life, intellect and movement; it is therefore considered as the central force behind the

brain and all activities of the person whether good or evil, depending on the state of the mind, and when our minds are Spiritual, in harmony with the mind of Christ, then our hearts are considered to be good and pure in the sight of God. When we read, "God hardened Pharaoh's heart" it does not mean that He altered or changed its composition but that He created circumstances whereby Pharaoh changed his mind by refusing to let the people of Israel go, and here is portrayed to us the Biblical meaning of a heart of flesh and a heart of stone. So Paul says in Corinthians to the believers "Ye are the Epistle of Christ ministered by us with the Spirit of the Living God, not in tables of stone, but in fleshy tables of the heart" 2 Corinthians 3:3.

The lesson we must learn then from the Biblical and figurative use of the heart is that all we do in God's service is with our whole heart and not half-heartedly which is a common English everyday expression. Thus Paul could say to the Romans now in Christ' "But God be thanked that ye were the servants of Sin (PAST TENSE), but ye have obeyed from the heart that form of doctrine which was delivered you." This is to say that they had imbibed the true doctrine and message of Paul and being transformed by such renewing of the mind and all it involved for salvation, it could rightly be said in the figurative language of the Scriptures, "Ye have obeyed from the heart." Paul continues his discourse in Romans 10:6 to 11 "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above:), or who shall descend into the deep? (that is to bring up Christ again from the dead:) but what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shall confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shall be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed." This is what Paul considers positive belief and faith, from the heart of those whose minds, have been regenerated and activated through the word of faith preached by Jesus and his apostles. Alternatively the prophet Isaiah uttered by the spirit the words of God concerning those of Israel whose heart was not right with Him. "This people draweth nigh unto me with their lips, but their heart is far from me."

We are told in connection with a successor to Saul king of Israel, that man looketh on the outward appearance but God looketh upon the heart, and this was why he chose David. Out of all the descriptions of people whose motives were in opposition to the Will of God and where the heart is used in the figurative sense, the scriptures also abound with the opposite case, so why take an isolated statement and description, which must of necessity be figurative, completely out of its context and make it a physical description of the heart of every living person? There can only be one answer. Those who do so have an axe to grind, but they have certainly picked the wrong stone to sharpen it. When Jeremiah says "The heart is deceitful above all things and desperately wicked, who can know it? We have the answer from the man to whom God imparted wisdom, and from Jeremiah himself. Proverbs 12:20. "Deceit is in the heart of them that imagine evil" and "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jeremiah 17:10.

If a wicked and deceitful heart is a physical compound of the body it would be well for those who believe it to consider Ecclesiastes 10:2 and find out also if medical surgeons have found this to be so in the literal and physical sense, it may also help to prove that sin is not a literal and physical element of the flesh, "A wise man's heart is at his right hand; but a fool's heart at his left." How important then it is, when reading the Bible to discriminate, whether it be to so with the heart or any other subject, for we must be sure that we are quoting the inspired word spoken by Holy men of God as they were moved to do so by His Holy Spirit Power, and that what is recorded and written is what they said, and is considered to be the scriptures profitable for doctrine, for reproof for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works.

Take for example the book of Job; Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite; these men were not speaking by the spirit of God and they were not God's prophets so that anything of their utterances must be read with discrimination, for though it is recorded in the Bible as we know it, it is not the inspired word of God. The fact it is recorded in Job 42:7 "The Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job." Yet the words of these three men whom Job describes as

forgers of lies and physicians of no value, have been used in an indiscriminate manner past and present in contending and defending erroneous theories as though they were the inspired word of God and merely because they are found written between the covers of the book we call the Bible.

We are told there is a time for everything that is done under the sun. The judge standeth at the door. This is a time for self-examination. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil. Those with good treasure in their hearts and those with evil treasure. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. (I John 5). "Let not your hearts be troubled" said Jesus. "Be glad in the Lord and rejoice, saith the prophet, all ye that are upright in heart." And may the Lord direct our hearts into the Love of God, and into the patient waiting for Christ. "The Lord is faithful, who shall stablish you, and keep you from evil" (2 Thessalonians 5). Amen.

Love to all who love our Lord Jesus Christ in Sincerity, Brother Phil Parry.

---

## When My Love to God Grows Weak

When my love to God grows weak,  
When for larger faith I seek,  
Then in thought I go to thee,  
Garden of Gethsemane.

There I walk amid the shades  
While the lingering twilight fades;  
See that suffering, friendless One  
Weeping, praying, there alone.

When my love for man grows weak,  
When for stronger faith I seek,  
Hill of Calvary! I go  
To thy scenes of pain and woe.

There behold his agony  
Suffered on the bitter tree;  
See his anguish, see his faith,  
Love triumphant still in death!

Then to life I turn again,  
Learning all the worth of pain,  
Learning all the might that lies  
In a full self-sacrifice.

---

**An item from 40 years ago:-**

## Answer to AIDS.

"It is most distressing to read of the terrible scourge of AIDS which is spreading to all parts of the country. However there is no need to research for a remedy, for there is already a remedy - it is over 4,000 years old and an old man leading the 12 tribes of Israel in a wilderness journey provided the infallible REMEDY:- Exodus, chapter 20, verse 14, "Do Not Commit Adultery." Another 30 year old preacher in AD31 said:- "Go and Sin no More."

We have had marchers on the Greenpeace movement: marchers because of the unemployment situation: marchers for this cause and marchers for that cause. But I have yet to see marchers marching because of the moral decline of our nation. Britain must wake up before we are all engulfed in disease that is the result of a sinning people. Clean living provides a far greater thrill, than stolen intercourse. Jesus honoured marriage and still does.

We have lived the greater part of our lives and have seen the erosion of Old truths. You preach the theory of evolution, and, hey presto, our young people begin to live like animals - the hooligans in the football stands prove it. Our clever politicians and, sad to say some preachers, are setting aside the well-proved truths of scripture, and have substituted so-called modern ideas, which are detrimental to our national life. I heartily recommend to any, who are disillusioned with narcotics, alcohol, cheap thrills and drugs, that there is a happy and fulfilling life in Christ, who can forgive your past and give the power to live decent lives.”

Pastor Sidney Arthur Wicks.

### **And further comment by Brother Phil Parry . . .**

I commend and wholeheartedly accept all Mr Wicks said on the subject relating to AIDS and while complimenting him for his comments on this terrible disease affecting, I might say, the innocent as well as the guilty, I feel he should have used the word prevention rather than remedy, in respect and reference to Moses 4,000 years ago and to Jesus Christ later on. Jesus Christ’s injunction to the woman taken in adultery, “Go and sin no more” also equally applied and does today, to the male participants in adultery and more serious still to male and female homosexuals, a practice on account of which Sodom, Gomorrah, and the surrounding cities were destroyed; Lot, a righteous clean-living man being saved; Jude ch. 1 vs 1-8. This abominable practice is also spoken of by St. Paul in Romans chapters 1 and 2, from which I will briefly quote, beginning ch.1 v 22 “Professing themselves to be wise they became fools - and God gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves and through these vile affections even their women did change the natural use into that which is against nature; and likewise also the men leaving the natural use of the woman, burned in their lust one toward another men with men working that which is unseemly and receiving in themselves that recompense of their error which was meet...”

It is a shameful state in which a so-called Christian civilization finds itself. Atheism, idolatry, adultery, homosexuality, lesbianism, and promiscuity on an expanding scale and treated as a butt for music hall jokes, T.V. and radio entertainment. Now the lesson has come in the form of a disease for which medical science believes they have the antidote. It is no more a joke, and Lot’s exit from Sodom no more a fairy-tale to the serious minded. It is a time for self-examination and re-assessment of the position.

The British Government has decided to send out the advice-leaflets and spends enormous amounts of money. What effrontery! Was not Parliament responsible for legalising homosexuality amongst consenting adults despite perhaps knowing what God and His ordained prophets had already stated in opposition? Should it not therefore in admission put on sackcloth and ashes of repentance and rescind such a law before advising anyone, much less including those people who regard and observe a higher Divine law?

It needed ten plagues to cause Pharaoh to release Israel from bondage, and Pharaoh’s final unbelief was destruction in the Red Sea. God is not mocked - there is no respect of persons with God. “For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ.” Romans 2. verses 12 and 16,

Brother Phil Parry.

## Proverbs 8: 32 to 36.

Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

-----

## Humility - - Fruits Of The Spirit - - Sincerity

Jesus said: "Love the Lord your God with all your heart..." It is the same heart out of which proceed evil thoughts. Any evil thoughts must be suppressed and replaced with good thoughts. We read in Phil. 4:8. "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things". Constant and persistent determination to do good, speak good, and to think good is one of the first necessities.

We do not drift into a likeness of Christ. A casual desire to improve, if not linked with a painstaking determination will fail, no matter how optimistic we may be. In Luke chapter 15 v 24 Jesus says "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able". Each fruit of the Spirit has an ideal (the same), although all emphasise a different phase of it to varying degrees; remember an ideal is essential to the development of a genuine character. An ideal gives direction or purpose to effort, it co-ordinates energies. One ship drives east while another drives west, in the same sea and wind:

By the self-same gale that blows,  
Tis the set of the sail and not the gale,  
That determines the way she goes,  
Like the winds of the sea are the ways of God:  
As we voyage along through life,  
Tis the set of the soul that decides its goal,  
And not the calm or the strife.

Our lives in Christ begin when we are baptised. We have a clean start in the sight of God, but what of all those influences which are the results of our parents training: all those habits which have been forming unavoidably? It is an inexorable law that what one sows that shall we reap. Galatians 6:7. We begin with an unfinished article which is very awkward in shape and difficult to mould. "But speaking the truth in love, may grow up in Him, in all things, which is the head, even Christ". Eph. 4:15. In the course of our progress are many and varied characteristics - the fruits of the Spirit - they are not only essential but extremely helpful. Two of these are at the head of this article. Humility and Sincerity among many others.

A brief, look at these two. Humility. The human mind is sometimes born with an ability to excel. When developed it is in the world described as having a high I.Q. from birth; in some children this is encouraged by spoiling, and in some it is repressed by unnecessary thwarting, scolding and neglect. In the one case the child grows up to be selfish and overbearing and in the other case the child is nervous; retiring and frightened. Humility in one sense is not a virtue. Humility is the recognition of the simple fact of how far off I am from the standard set before us in Jesus Christ. Children tend while drawing to think, mine is better than yours, not how far off the copy am I. Humility should be real, not simulated. "Whosoever will be great among you let him be your servant: even as the Son of man came not to be ministered unto, but to minister and give his life a ransom for many." Jesus in this quotation from Matthew 20: 26-28, knew he was touching a weak spot. Nevertheless the command is plain. Sincerity. - without wax - genuine, being what it appears to be. This does not mean be natural, if you are normally

abrupt and plain speaking the result may be taken as rudeness. We must be courteous, which is Scriptural, but be sure to see your courtesy is genuine and sincere, sincerity is most needed with oneself. The human heart is deceitful above all things. It is not only others who are deceitful; it is a well-established fact that often oneself is the subject of deception. "LORD, who shall abide in thy tabernacle" "Who shall dwell in thy holy hill" " Psalm 15: 1 and 2. Only the humble minded man can be truly sincere in himself, for pride may stand in the way - Consider Proverbs chapter 15.

---

## **THE KINGDOM OF GOD.**

THE kingdom of heaven is the key of the parables; the key of the Bible itself. It is the theme of prophet and priest and king of the Hebrew race; and were we to take from the Bible all that has relation to Jehovah's kingdom, the glory of the book would be gone, its grandeur would cease, its magnificent predictions would be removed, the life and vigour of its poetry would vanish, the anticipated joy and gladness and triumph, which have nerved many a man and many a woman to live and to die for right and truth, would have no basis - yea, no hope would remain to inspire a single soul to struggle for a life to come and a crown to wear. The Bible is a book concerning the kingdom of heaven - not, mind you, a kingdom in heaven, but of heaven; a kingdom that is to come on earth, heavenly in its origin, heavenly in its government, and heavenly in its aims.

The purpose of God has been to establish this kingdom from the commencement of his dealings with the human race. The first promise relating to it - dim and obscure though it may be - dates as far back as Eden; and from that time, those who study their Bibles can see Jehovah's purpose unfolding itself as the ages roll on, becoming clearer and more defined, the objects, and triumph, and glories of that kingdom being in prophetic times plainly portrayed, until at length - in the fulness of time - the very king himself appeared, destined to sit upon the throne of the universe; to wield the sceptre of universal power, and sweep away as with a whirlwind all the petty and mighty thrones and governments of the kingdoms of men; to trample the oppressor in the dust; to banish all the barbarisms of the present age; to uproot the hoary-headed iniquities that prevail the wide world through; to scatter those who delight in injustice, and cruelty, and crime; to rule the nations with a rod of iron ; to destroy such as delight in war; and to inaugurate a reign of peace and plenty and universal wellbeing among men, and all-prevailing adoration to God, such as the highest, the most benevolent natures hope for, but can scarcely - by the utmost stretch of their imagination - conceive.

Such, in its ultimate state, is the kingdom of heaven (or kingdom of God) to which Jesus, and other inspired men, made such frequent reference - a kingdom misunderstood by the clergy, few indeed of whom (comparatively) know anything about it, and hence are ignorant of the gospel or glad tidings which Jesus proclaimed; for those glad tidings related to the kingdom of God, being an announcement of God's purpose to establish it upon earth, and an invitation to such as believed, and were willing to obey him, to become partakers with him in the exceeding glory, and honour, and the immortality connected with it when it should be revealed.

J. B.

---

## **THE FEDERAL PRINCIPLE**

It is generally agreed by those who accept the Bible as the Word of God that according to Romans 5 all the posterity of Adam are in some way involved in the sin of Adam and are affected by the penalty of death incurred by him.

It is when it comes to deciding exactly how we are involved and affected that the differences arise. The majority understand that it was man's physical nature that was affected. Before the sin Adam is supposed to have been in some way superior to what we are now, but that either the sin, or the sentence

which followed, caused his nature to deteriorate and made him a dying creature. This is equivalent to a kind of process of slow poisoning which ultimately brings death.

There has been in recent years a lot of debate about the death penalty for murder;\*(see note below) should it be abolished or retained, or should some other method than hanging be used to end the life of one who has destroyed life? What would have been the reaction of the public if anyone had suggested the kind of slow drawn-out punishment for murderers which religious people put upon God in the view they hold that all mankind are slowly dying - not for murder but for the sins which they are supposed to be unable to help? If any judge or M.P. or journalist had had the temerity to make such a proposal, he would have been denounced as inhuman and merciless, yet this is what is attributed to God in the common interpretation of how death passed upon all men, for that all sinned.

How much more seemly and in accord with the true attributes of a just God is the Federal Principle; that we the members, are accounted parts of the federal Body of which Adam is the federal Head. Under this principle we become included in the sentence of death for Adam's sin only when we become enlightened; and the sentence is not executed because we can be instantly extricated from it by rendering obedience to the provision for redemption, which was effected prophetically in Eden by the slaying of the sacrificial lamb and antotypically at Calvary when our Saviour died. This understanding of the purpose of God excludes the unenlightened, leaving them under the natural law to die as do the beasts from the operation of natural laws.

The reason behind the institution of the Federal Principle appears to be the desire of God to develop in men a faith in Him and His promise to provide the ransom price and to exhibit His wonderful love and mercy, not only toward Adam, His first created son, but also towards his offspring, because if Adam had been slain in Eden, as he deserved, we should have perished with him in effect, since we should never have had existence. Understanding and applying the Federal Principle shows us that the perfection of the plan of God lies in the fact that only one ransom sacrifice was necessary to extricate the one Adam(ic) Body with all its millions of members from the effect of sin, because the one sin in Eden represents all sins and this being made the ground of condemnation instead of individual sins, having been atoned for by the sacrifice of Christ all who come under Him are delivered from death.

Thus we see why, without the shedding of blood (Christ's) there is no remission of sin, and we see the stretched out arm of a loving and merciful Father who so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting Life.

Brother Ernest Brady.

\*The death penalty in the U.K. was abolished in 1998 – Editor.

---

### Psalm 98:1 to 3

“ O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.”

## Exhortation

We are all acquainted with the incident in which Moses and Elijah appeared in a vision to Christ and two of His disciples on the mount of transfiguration. Moses and Elijah occupy two special positions in the Word of God. They are symbolic of two dispensations, Moses' service introduced the dispensation of the Mosaic Law which was to be observed by the Children of Israel and the tabernacle which was then the centre of worship. Elijah is a typical example of the ministration of the prophets although it must not be overlooked that Moses, too, was a prophet.

At the time of Elijah's ministry, the tabernacle had been superseded by the more permanent temple. At that period, the prophets were the only messengers of God apart from the angels, among the children of Israel.

At the time of the vision on the mount of transfiguration, the third dispensation was about to start, the one that has gone on to our day and will continue up to Christ's return. The "Gentile dispensation" as it is called, because all believers, Gentiles as well as Jews, have now the opportunity to have a part in the blessings of faithful Abraham. Here I want to consider one incident in the lives of each: Moses: Elijah and Christ. They were different incidents, but the circumstances under which they happened were somewhat similar. In each case, there was some crisis at which God openly intervened in order to show that the servant whom He had sent did the miracles not on his own account, but that it was God who worked through him. The first incident happened in the wilderness of Sin (Numbers 20), during the 40 years of wandering of the children of Israel in the wilderness. They were 40 hard years. Many sorrowful things had happened before. Repeatedly the children of Israel had shown their discontent, they provoked God, questioned the authority of Moses and Aaron. They had been severely punished on many occasions. Yet they had not learnt their lesson. This time there was a lack of water. Although on so many previous occasions God had provided them with food and drink. He sent them Manna and quails, yet they strove with Aaron and Moses. Here was a climax: once and for all God intended to show that His hand was not shortened, that it was He who provided all their needs. And Moses was His chosen servant. God commanded Moses to speak to the rock. He did not command him to smite it. On a similar occasion previously (Exodus 17), shortly after they had come out of Egypt, Moses was indeed commanded to smite the rock. But on this occasion, he was to speak to it. However Moses smote the rock twice, as well as speak. It appears that Moses was very angry and that in his anger he failed to acknowledge God when he spake. He said "Hear now ye rebels; must we fetch you water out of this rock?" And God answered "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Yes this was Moses sin; he failed, to sanctify God and, to show forth His power and His might in the sight of the congregation. Instead he gave the impression that it was he himself and Aaron who "brought the water out of the rock. Failing to acknowledge God, especially at a moment of crisis, is a grave sin in His sight. And of this Moses was guilty on this occasion.

We now move in our thoughts a few centuries further forward, to the time of king Ahab of Israel, and the ministry of Elijah. There was a great falling away at that time from following the Lord God. The children of Israel had gone after Baal, and only Elijah with a small remnant of faithful people served the Lord. God, as a punishment, withheld rain. The drought had by then become unbearable. But the children of Israel still would not recognise that all this was of God, that they themselves were the cause of the trouble. So it fell to Elijah to bring them back to God. As always in God's dealing with man, God does not expect a blind faith from anybody, but He manifests His power by signs and wonders wrought through His chosen servants, the prophets. This time it fell to Elijah to show before all people who was God: Jehovah, and not Baal. We all know what happened on the mount of Carmel, and need not dwell on that in detail. But let us just look at Elijah's prayer and compare it with the words of Moses under somewhat similar circumstances. Here are Elijah's words (I Kings 18:56-57), "Lord God of Abraham, Isaac and Israel, let it be known this day that thou art God in Israel, and that I am thy servant and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." How different from Moses' words!

First he said "Let it be known this day that thou art God." Yes the first thing in any prayer is to recognise God as the supreme Lord and power. Then he requests Him to let this fact be known, Elijah as a faithful servant wanted to manifest God's presence before all people. He did not want to glorify himself. He wanted it to be quite clear to all people that it was not he, but God, whose servant he was, who did the works. It was God in whose power is the sun and the rain who withheld rain all these years in order to bring the children of Israel back to Him, and who was shortly to send rain in great abundance. And then in his last words Elijah, a man of faith, looks into the future and sees his prayer already fulfilled. He closes with the words "that this people may know that thou art the Lord God and that thou hast turned their heart back again." We know that God had indeed turned their heart back again. Elijah, Abraham, and all other men of faith look to the future with a certainty of God's will being fulfilled. Abraham in faith

saw himself in the future kingdom with Christ in the land in which he was a stranger. "Abraham rejoiced to see my day," Jesus said, "and he saw it and was glad." David in prophesying of Christ's resurrection saw himself raised bodily to everlasting life. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption." Job had the same strong faith when he said "and though after my skin worms destroy this body, yet in my flesh shall I see God." And here we have Elijah speaking of a future event as though it were already accomplished (like God Himself speaks of future events) "hear me that the people may know that thou hast turned their heart back again". Another few centuries later, at the time of Christ's ministry, there was another crisis. This time not a crisis which affected the whole nation of Israel, but only one family: Martha and Mary had just lost their brother Lazarus. And Jesus was sent by God to raise him. That God had sent Jesus we gather from the conversation between Him and His disciples, for He said "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Like Elijah before him, only this time not before a large congregation, but only before a small circle of friends and relations of the dead-man. Jesus prayed to God to manifest before all people that it was God who through His Son wrought all these miracles. He said, "Father I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe thou hast sent me." The prayer is rather similar to Elijah's prayer. It is a prayer of supreme faith. He said: "I thank thee that thou hast heard me," speaking of the future as if it was already past. And then like Elijah, He prays that God may manifest that He had sent Him.

With these two prayers of Elijah and Jesus before us, what lesson can we derive therefrom? Well, although we are not likely to be called upon to do as great things as Moses, Elijah and Christ, we have nevertheless to recognise God first in all our prayers. One thing that stands out in the case of Elijah and Christ, and also in the case of Moses apart from this one failure, is that as they were standing in front of a great crowd, knowing that some unusual event was about to happen, they did not fail to acknowledge God as the prime cause of the miracle. Suppose some of us would have been in their place. Would we have declared in front of a faithless crowd with that certainty that God was about to perform a great miracle? or would we have tried to give the impression that at least in part, our own ability in a certain direction, played its part as well. Part of our emotions which may be used rightly or wrongly is vanity. We all like to be respected by our fellow men. We all like to be patted on the back, and we all dislike to some extent our faults and failures pointed out. But it is when we stand in front of a crowd that if we don't guard ourselves, our vanity may become most apparent. When we go in front of a congregation to speak, it is right for the audience to look upon us as the centre, for the time being; it is right that while we speak all the attention of the audience should be centred upon us. But let us beware lest this concentrated attention play on our vanity. Let us make it clear to the congregation that what we preach is not our own wisdom, but God's wisdom as recorded in His Word. Let us make it clearly understood, that while we speak, we do so as the ministers of God. And let us be clear about the motive of our speaking. It should be with the aim of proclaiming the word of God, and not of making ourselves seen and heard, and occupying the centre of everybody's attention.

I think it a good idea that when we speak to let the prayers of Elijah and Christ serve as examples. Their action did not show the least sign of vanity. They did not fail to let it be known that they were merely the Divine tools used for the work in hand. Moses, on the occasion mentioned, acted unwisely. He said "must we (Moses himself and Aaron) fetch you water out of this rock? But let us not judge harshly. Moses only failed on this one occasion, and then it was in a moment of being overwrought and in great anger. As far as Moses was concerned, it was certainly not vanity. Both these incidents are recorded for our learning. And the lesson to be learnt we have already stressed: To glorify God and not ourselves; to recognise God as the doer of all the works.

This applies of course not only when speaking, it applies throughout our lives. Let us then follow the example of Noah, Abraham, David, Elijah, Daniel, and of course, Jesus Christ, and walk with God to glorify Him in all our actions and utterances. So that people may look upon us as God's ministers.

Bro. G.L.Dreifuss.

# Questions:

Dear Bro. Brady,

Herewith are few questions which I think may be suitable for including in your Circular Letter They are written in the form of questions, (a) for the sake of brevity; (b) to refrain from expressing my own opinions which usually antagonizes, (c) to allow your readers, if they so wish, to work out their own conclusions.

Here they are :-

- 1). Do you agree that if Jesus had not died in obedience to the command of God he would have perished? and assuming this to be true, would not unwarranted pressure have been brought to bear on Jesus? And would He have had any choice in the matter? Which law would He have transgressed?
- 2). Was Jesus during His ministry under the Law of Moses? If so how could a man under the Law of Moses be "Lord of the Sabbath"?  
b) Was He at this time under the constitution of Sin? How could a man "under Sin" have authority over sin"?
- 3). Have you failed to realise the implication in the statement :- "This is my beloved Son in whom I am well pleased"? Is a son a slave?

"A wealthy landowner had vast estates and innumerable slaves but he lacked one thing - a son and heir. Finally he decided to beget a son by one of his slave girls. This he did allowing the mother and child to live in the slave camp till the son came of age. Then gathering all the leaders of his slaves together he publicly acknowledged the young man as his son"

If you consider this little story carefully – the legal and social position of the son after acknowledgement, the bitter antagonism of the leaders among the slaves, the love shown by the slaves of low degree and so on – then you may obtain a better understanding of Jesus' position during His ministry.

- 4). Romans 8:3 reads, "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 for sin, condemned sin in the flesh." Do you really believe that the law could not condemn sin? What on earth might I ask, is the law for?
- 5). Do you agree that God placed Adam under law? If so how do you differentiate between God and law in relation to Adam's sin? Does the Law condemn sin or does God condemn sin? Does God forgive sin or does the Law forgive sin? Will the Law pardon sin? Does God pardon sin? Does the Law give life or does the Law take life away?

I hope these few questions may prove of some interest to you and your readers.

With kind regards, I am, Yours sincerely, C. A. HOWELLS.

## **Brother Brady's answers: -**

1. It is not my opinion that Jesus would have perished if he had not sacrificed Himself in obedience to the will of God. Jesus certainly had the choice of laying down His life or not without breaking any law.

2). I should say, yes, Jesus was under the Law of Moses - "Made of a woman; made under the Law", but I can see the force of the question. In fact, as Paul says, the Law was made for sinners not for the righteous. I do not believe Jesus was under the constitution of Sin.

3. I do not think I have failed to realise the importance of Jesus' Sonship; in fact our whole fabric of faith is founded upon the belief that a son could not be a slave, unless like Adam he sold himself into slavery. This Jesus never did.

4. I do believe the Law condemned sin. I do not believe it condemned Sin-in-the-flesh.

5. I agree that God placed Adam under Law and I have never thought of the necessity to differentiate between God and the Law. The Law can condemn but God only can pardon.

I find no fault with Bro. Howells' points and I thank him for his thought provoking contribution.

Brother Earnest Brady

---

## **“Except A Corn Of Wheat Fall Into The Ground And Die, It Abideth Alone.”**

**- John. Ch. 12 V 24.**

All will undoubtedly agree that Jesus used this figure of a corn of wheat to represent Himself and His mention of it falling into the ground had reference to His approaching death.

There are a number of interesting points which arise out of this statement of Christ's. First, He realised that He had a life which none could take from Him without His consent second, the life He had He had received direct from His Father and not from Adam. He also knew none could convict Him of sin for He was without any. His perfect obedience to all God's laws entitled Him to ever remain in possession of life and so “abide alone”

So we see when Christ voluntarily submitted to the death on the cross He was conscious of surrendering that which was His to give - His own life and could say, “My life I give for the sheep.” That is, His natural life which He gave for the sheep; it was His right to eternal life which He never gave up through sin.

In Psalm 49:7 to 9, we read that “None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever:) that he should still live for ever, and not see corruption.” But this did not include Jesus for this is the very reason Jesus came into the world that we should be redeemed by the blood of The Lamb of God, for God so loved that He gave. For Christ to be in possession of a life of which He could truly say, “abide alone,” implies that He was in no sense under the sentence of death like Adam was before he was provisionally redeemed.

Adam by transgression was under sentence of death; if Christ were ever under this sentence it could not be said by Him if He did not fall into the ground and die He would “abide alone,” consequently we see that Christ was in possession of a life not belonging to ‘sin,’ and this is how He could offer His life to buy us back so we see much is conveyed through the phrase if a corn of wheat fall not into the ground and die, it abideth alone.

How is it that by falling into the ground and dying it bringeth forth much fruit?

The death of Christ meant that He poured out His soul (or life) unto death; it was the blood or the life of Christ that bought us from sin's possession; hence we are no longer the possession of ‘sin’ but we are now bought with the precious blood of Christ and are become God's adopted sons and daughters which Christ will raise up at the last day and glorify together.

Herein we see that the dying of the “corn of wheat” indeed bringeth forth much fruit, even all those who have “passed from death unto life” and others too who may yet believe.

## **OUR OPINION OF CREEDS.**

HAVING received several printed forms of creeds, we take occasion to express our opinion upon such documents in general, wherever they come from.

No form of faith was ever printed that was not found fault with, either as containing too much, or not enough, to say nothing about the endless disputes upon the wording of this or that proposition. And nothing is more objectionable than repairing and revising a form of faith. Whatever needs this is imperfect or incomplete.

Creeds have been, and are still, among the curses of ecclesiastical experience. History abundantly shews that a form of faith is a bone of contention, and generally fares like a political treaty - is torn up and burnt after much disturbance.

All printed forms of faith are like water, coloured more or less with the channels through which they pass; some are tinged and impregnated with one element and borne with another, the clearness and parity being thereby affected.

If men are not content with the Scriptures, nothing else will please them long, and if they are, nothing else is needful. As disputes will arise, let them be upon the original itself, not upon some secondary and man-framed basis.

To make a separate form of faith insensibly lowers our esteem for the Bible, while it cannot give that reverence to it which we all feel for that great Book. Popish Breviaries, Imitations, Protestant Prayer Books, and Catechisms, are all the out-growth of the creed-concocting propensity, and the prime end of all these is the enforcing of their own diverse notions rather than a search of, and an abiding in, the Inspired Word alone. Business rules are more or less necessary; but give us no form of faith but the Bible. This is sufficient "for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God be perfect, thoroughly furnished unto all good works."

Brother Edward Turney

---

### **Matthew 11:28 to 30,**

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

---