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“TYPES AND ANTITYPES” (Shadow and Substance)

The words ‘types’ and ‘anti-types’ are quite often used in Bible Students’ discussions but these words are not found in the Concordance or Vine. The Word Book Dictionary, however, has this to say about these words among other descriptions: ‘A type is something having symbolic significance; a setting; an emblem; something that foreshadows something to come...a prefigurement; a person, object or event in the Old Testament regarded as foreshadowing a corresponding reality in the new dispensation.’ The Word Book Dictionary also says of the word ‘anti-type’: ‘A person, thing or idea represented by an earlier type or symbol such as a New Testament event prefigured in the Old Testament.’

The Apostle Paul in his writings in 1 Cor. 10 says: ‘¹Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea: ²And were all baptized unto Moses in the cloud and in the sea.’ Then he goes on: ‘⁴And all had the same spiritual nourishment ⁵but God was not pleased with many of them and they were overthrown in the wilderness. ⁶And these things were our examples...¹¹Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.’ This word ‘ensamples’ is interesting because in the margin of the KJV it has ‘types’ so they are types for our learning, the anti-type. Ferrar Fenton’s translation of 1Cor.10:11,12 reads: ‘And all these came upon them typically but were written for our instruction upon whom the perfection of the ages has come, so that whoever imagines he stands should take care not to fall.’ We note that this translation uses the words “upon whom the perfection of the ages has come”. Just think of the greatness of that! There is a similar thought in Ephesians 2:7: ‘That in the ages to come he may show the exceeding riches of his grace (which is His undeserved favour) in his kindness toward us through Christ Jesus.’ It is the gift of God. The Manual lists 104 pictures of Christ and the church, but only three pictures (types and anti-types)

will be considered now. These not only include Christ and the church but also the good things to come, the blessings also for all mankind. They are the promise to Abraham, the Passover and the Law, and their relation to the New Covenant. Hebrews Chapter 8 speaks of our High Priest. Every high priest is to offer gifts and sacrifices, and in verse 5: ‘Who serve unto the example, a shadow of heavenly things.’ Now, as Jesus made an acceptable sacrifice, He sits on the right hand of the Majesty of the heavens. Hebrews 10:1 reads: ‘For the law having a shadow of the good things to come and not the very image of the things, can never with those sacrifices which they offered...make the comers thereunto perfect.’ Paul, in writing to the Colossians in Chapter 2 warns those in Christ: ‘⁸Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ...¹⁶Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: ¹⁷which are a shadow of things to come; but the body is of Christ.’ Verse 17 in the R.S.V. reads: ‘These are only a shadow of what is to come but the substance belongs to Christ.’ Ferrar Fenton has: ‘Which are a forecast of the future, but the substance belongs to Christ.’ So Christ is the substance or the reality. He has the honour and the power to accomplish all the good things promised in the past in types or shadow.

The Promise to Abraham

In Genesis 12 God said to Abram: ‘¹Get thee out of thy country and from thy kindred and from thy fa-

In This Issue	
Types and Antitypes	1
The Will to Do Right	4
The Hope Within	8
The Christian Life	11
Fruits of the Spirit-Goodness	12

ther's house, unto a land that I will shew thee: ²And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.³ And I will bless them that bless thee and curse him that curseth thee; and in thee shall all families of the earth be blessed.' St. Paul quotes this in Galatians 3 and shows how it was of faith and how important faith is. In Genesis 13, after Abram and Lot parted, God said to Abram: ¹⁴Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward: ¹⁵For all the land which thou seest, to thee will I give it, and to thy seed for ever. ¹⁶And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.' In Chapter 17, verse 1, the Lord appeared to Abram and said: I am the Almighty God; walk before me and be thou perfect' In the margin it has for 'perfect' 'upright or sincere', and how important these traits of character are.

Abram's name is then changed to Abraham and in verse 7 God establishes His covenant with Abraham and his seed for an everlasting covenant, and circumcision is instituted as a sign or a seal. Also in Genesis 17, Abraham's wife's name is changed from Sarai to Sarah, and she was promised she would bear a son, whose name was to be Isaac and through whom the promise was to come. St Paul deals with much of this in Galatians 3:8: 'God preached before the gospel (the good news) unto Abraham saying In thee shall all nations be blessed' and in verse 16: 'Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.' So Christ, anointed, is the seed. Isaac was only a type or picture of Christ, who was the substance. Continuing on from verse 26 Paul speaks to the followers of Christ by faith, saying: 'Ye are all the children of God by faith in Christ Jesus.'²⁷For as many of you as have been baptized into Christ have put on Christ. ²⁸Whether Jew or Greek, bond or free, male or female: ye are all one in Christ Jesus. ²⁹And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.' This shows the oneness and unity of the body members with the head, Christ. See also Romans 8: ¹⁷And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him that we may be also glorified together.' St Paul carries on: ¹⁹The earnest expectation of the creature waiteth for the manifestation of the sons of God.²⁰For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, ²¹because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God....²⁴For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?²⁵ But if we hope for

that we see not, then do we with patience wait for it.'

The Passover

When the children of Jacob went into Egypt there were 70, and in Exodus 1:7 it reads: 'The children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.' When a new king arose that knew not Joseph, he put hard taskmasters over them and made them slaves. In time, Moses was born and raised up in special circumstances under God's providence. The first few chapters of Exodus make interesting reading of the experiences of Moses up to the first plague in Chapter 8:21. There were eight more plagues and the tenth plague was the death of the firstborn. In Exodus 11:4&5 Moses said: 'Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and the firstborn of all the beasts.'

In Chapter 12 we are told how all the firstborn of the Israelites were to be passed over. They were to take a lamb without blemish on the tenth day of the first month for each household or with a neighbour, keep it until the 14th, kill it in the evening and put the blood above the door and on the two sideposts of the door. They were to eat it that night roasted with fire and with unleavened bread and bitter herbs; nothing was to remain until morning, any remnant being burnt. ¹¹Ye shall eat it with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.' They were also to keep the Passover in the future generations as a memorial as a seven-day feast with unleavened bread. On the night of the first Passover when death passed through the land, all the firstborn of Egypt were slain, from the king's house down, but not those in the houses with the blood on the doorposts. There was a great cry throughout Egypt that night, and Pharaoh called Moses and Aaron. Aaron was Moses' brother and his spokesman, and later he became the high priest. Pharaoh told them to leave it in all haste with their people and flocks and herds. So Israel left Egypt after 430 years.

There are many types in these experiences which have their anti-types in the Israel of God in this age and the age to come. The Lord Jesus on the last night of His life on earth kept the Passover with His disciples and instituted the Memorial of His death with the bread and the vine in the cup. St Paul refers to this in 1Cor.5: ⁷Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is slain for us: ⁸Therefore let us keep the

feast, not with old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.' Leaven represents sin or wrongdoing, as it says – malice and wickedness. The Israelites were to eat unleavened bread for the seven days of their feast and from the first day to take leaven out of their houses. We remember how God said to Abraham to be perfect, that is, upright and sincere.

In our scripture we have unleavened bread, sincerity and truth. Christ is referred to as our Passover and sacrifice for us. In Hebrews 12:23 His followers are called the church of the firstborn. Colossians 1:18 reads: 'He, Christ, is the head of the body, the church: who is the beginning, the firstborn from the dead: that in all things he might have the pre-eminence.' He is also said to be the firstborn among many brethren. 1Cor.15 verses 20 & 23 read: 'But now is Christ risen from the dead, and become the firstfruits of them that slept... But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his appearing.' (Diaglott). James 1:18 reads in part: 'That we should be a kind of firstfruits of his creatures.' The firstborn under the blood in Egypt was spared, and all the people left Egypt from their taskmasters, a very complete deliverance. The promise to Abraham to have a special son by Sarah through whom all the families of the earth were to be blessed, Galatians shows is fulfilled in Christ.

The Law and the New Covenant

As the promise to Abraham was so comprehensive, with a blessing for everyone, why was the Law given to Israel and the prophecy of a new covenant given later? In Galatians 3:19 Paul poses the question: 'Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made.' The people in general did not have the faith of Abraham, so transgressions abounded. The Law acted as a schoolmaster to show them the right way, but none could keep it by works to gain life. When Christ came, those who had the right faith were those taken out of the Gentiles and immersed into Christ who became Abraham's seed and heirs according to the promise. (Gal.3:22-29).

The firstborns spared on the first Passover night were exchanged for the tribe of Levi (Num.3:12) who were to carry out the Tabernacle services with Aaron as high priest. Every high priest was ordained to offer gifts and sacrifices. In Abraham's example we have no sacrificing priest, but he was asked to offer his son of promise, Isaac. This he did, full of faith, believing God could raise him up even from the dead. But he did meet Melchisedec of Salem, priest of the Most High God, King of Righteousness, after that King of Salem, which is king of peace; without father, without mother, without descent. In the margin it has 'without

pedigree' for 'without descent' so there is no record of where he came from as we have pedigrees of animals these days. Hebrews 7:13,14 speaks of the evidence that our Lord sprang out of Judah, which was another tribe of which no man gave attendance at the altar or of which Moses spoke nothing concerning the priesthood.

In Hebrews 5 St Paul speaks of Jesus being made perfect in the days of His flesh, and 'called of God an high priest after the order of Melchisedec' as prophesied in Psalm 110:4, and also stated in Hebrews 6:20 where Jesus is presented for us, the heirs of promise, which God confirmed by an oath, that we may lay hold upon the hope set before us (from verse 18, in part). Hebrews 9:24 reads: 'For Christ is not entered into the holy place made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.' In 1Peter 2:9 we are told: 'Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar (or purchased) people; that ye should shew forth the virtues of him who hath called you out of darkness into his marvellous light.' And in verse 5: 'Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.' 'Spiritual' here in respect of sacrifices is not in the oldest manuscripts. It is human rights, privileges, etc. that are offered in the interest of spiritual attainment and for those who are like-minded. Hebrews 7:12 reads: 'For the priesthood being changed, there is made of necessity a change also of the law.' There are different laws for different occasions, just as laws to drive on the road are different from those for building a house. Jesus said that if any one would follow Him, let him deny himself and take up his cross and follow Him, and those that lose their life for His sake shall find it.

On the very last night of Jesus' earthly life He said, in John 13:34 & 35: 'A new commandment I give unto you, that ye love one another as I have loved you, that you also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.' What an example Jesus gave, instructing them all along the way, and now He was to lay down His life for them and also for all mankind. In Psalm 40:7 it is written of Jesus: 'Then said I, lo, I come, in the volume of the book it is written, I delight to do thy will, O My God. Thy law is within my heart.' For those who follow in His footsteps, in 2Cor.1:21 & 22 it says, 'Now he which stablisheth us with you in Christ, and hath anointed us, in God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.' In 2Cor.5:18 & 20 Paul speaks of God having 'reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation....we are ambassadors for Christ.' An ambassador represents the

kingdom of one nation in another nation, even a hostile one. In Ephesians 6:20 Paul says he is an ambassador in bonds, yet in 2Cor.3:5 & 6 he says: 'We are not sufficient of ourselves... our sufficiency is of God, who also has made us able ministers of the new testament (meaning covenant), not of the letter but of the spirit: for the letter killeth but the spirit giveth life.' The word 'minister' is the Greek word 'diakonis', translated deacon, minister, servant, labourer.

As the New Covenant is made with the house of Israel and the house of Judah (Jer.31:31), how are we servants of it? Perhaps a good illustration would be when before the GST was to be brought into this country some time ago, meetings were held to explain the new tax, with special meetings to instruct accountants, employers, trades people, etc. who had need of special information on how it would work before it actually started. Perhaps you have seen the New Covenant written as New Law Covenant and wondered whether it was correct to insert 'Law' there, but in Jeremiah 31:33 where God speaks of making the covenant with Israel, He says: 'I will put my law in their inward parts and write it in their hearts.' So that might be the answer. These ambassadors or servants labour not with the letter of the law but with its spirit. St Paul speaks about the law to those who know the law in Romans 7:1, and in verse 12 says: 'The law is holy and the commandment holy, just and good' and in verse 4: 'Wherefore, my brethren, ye also are become dead to the law by the body of Christ' and also part of verse 6: 'that we should serve in newness of spirit and not in the oldness of the letter.' He could not do the

things he wanted to do but he delighted in the law of God after the inward man (v.22). In 2Cor.3:18: 'But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the spirit of the Lord.' Each one is being transformed as the Spirit guides in life but will not be perfect until the resurrection change, as Paul says in 1Cor.13:12: 'Now we see through a glass darkly, but then face to face; now I know in part, but then I shall know even as I also am known.'

Conclusion

In the beginning we saw how many things which happened to Israel of old were types for Jesus and His followers of this age. Even God's dealings with Abraham and his family were examples of things to come. Then there was the Passover experience and Israel's exodus from Egypt after the saving of their firstborn from the death angel, who were then exchanged for the Levites who made up the Tabernacle servants with Moses' brother as the head of the priestly class to deal with the Law Covenant which Israel was given. In Hebrews 8, it says this priesthood was an example or shadow of heavenly things and all things had to be made by Moses according to the pattern. In Hebrews 10:1 we read: 'For the law having a shadow of good things to come, and not the very image of the things' and 'The substance (the reality) belongs to Christ.' Through Christ's perfection He was raised after the order of Melchisedec and with all His body members will be able to administer the reality of all the types and shadows with eternal blessing for all the obedient of mankind to God's glory. (HG:03/04)

"THE WILL TO DO RIGHT"

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." (2 Cor 5:17)

Spirit begetting occurs once we have made the decision to consecrate our lives, following fully the will of God. The new creature, thus spiritually begotten, thereafter develops during this lifetime so that eventually in the first resurrection the begotten new creature is actually born on the spiritual plane of existence. The church aspires to this special resurrection, the exanastasis, the first resurrection. The developing embryonic new creature has certain qualities such as an intellect and emotional mind and, of course, a will. This talk focuses on the will of the new creature and the key verse is Romans 7:18, which reads: 'For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to per-

form that which is good I find not.' It arose out of a desire to clarify and harmonize certain scriptures relating to our development as Christians that appear to be somewhat contradictory. Looking at the scriptures, we will look at the various characteristics of the will, hopefully answer why it is so important, and also clarify how it is related to our position of grace.

Firstly, we need to clarify somewhat some of the terms to be used. In our key verse 'to will' is a translation of the Greek verb *thelo*, which is used to convey a number of meanings ranging from 'a determined intention' to a mere 'wish or desire', at the same time suggesting a positive emotional component such as 'to have pleasure and take delight in'. The context of Romans 7:18 shows that *thelo* here means 'to determinedly intend' since it relates to Paul's determined struggle to carry out the good that he wills. The associated noun, there-

fore, refers to the mental powers associated with determined intentions, and it is this definition that will be used.

Next, we need to clarify what is meant by 'new creature'. In 2 Cor.5:17-19 we read: '¹⁷Therefore, if any man be in Christ, he is a new creature' (which can also be translated 'a new creation') 'old things are passed away; behold, all things are become new. ¹⁸And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; ¹⁹To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.' This new creature is begotten by God when we voluntarily subject our will, called figuratively 'beheading', completely to the will of God. We externally show that this process has occurred to one another by physical water baptism. This act of physical baptism also symbolises the death of the will of the old self and the begetting and newness of life of the will of the new creature. This transformation occurs by a renewal of our mind. Since two minds cannot co-exist, the old worldly mind conformed to the way of the present evil order has to die. This allows a new mind with all its characteristics to be moulded by God according to His will. This we call the new creation or new creature.

Addressing the main points, there is a large body of scripture that shows the inability of man to be perfect. We all sin. We are all familiar with such verses as Romans 3:10-12 '¹⁰As it is written, There is none righteous, no, not one. ¹¹There is none that understandeth, there is none that seeketh after God. ¹²They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.' Also Psalm 51:5 - 'Behold, I was shapen in iniquity; and in sin did my mother conceive me.' And also Romans 5:12 - 'Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned.' And finally 1 Cor.15:22, a very familiar verse - 'For as in Adam all die, even so in Christ shall all be made alive.' These verses have also been used to prove there is no true free will since we cannot actually do good and be perfect. We also note that the covenant God made with Israel through Moses promised to give life if it could be kept fully, the Law was a measure of a man's perfect ability. The fact that no fallen descendant of Adam gained eternal life under the Law Covenant shows that none were able to keep it actually perfectly. This fact was a primary and inescapable lesson of the Law Covenant. To those who learned the lesson, which was only a remnant of Israel, the Law Covenant became a school master leading them to Christ. It is clear that no descendant of Adam can be perfect.

And yet there is another body of scripture which appears to say the opposite. We read in Matthew 5:48: 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' And also 1 John 3:6: 'Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.' And also in 1 John 3:8: 'He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil.' And there are many other such verses, so how does one harmonize these two bodies of scripture?

It has been suggested that once one has become begotten of the Holy Spirit, as a new creature, then anything is possible with God, including being actually perfect. 1 John 3:9 seems to support this suggestion: '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 verse, of course, we understand that 'born', the Greek word *geneo*, should be translated 'begotten' since the context does not refer to the actual birth of the spiritual creature, which occurs at the first resurrection. The above verse suggests that we no longer commit sin once we are begotten as new creatures. The problem with the suggestion is that other scriptures show that even once we are begotten as new creatures, we do commit sin. Romans 7:18,19 reads: 'For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.' For the good that I would I do not: but the evil which I would not, that I do.'

Paul was, of course, begotten of the Holy Spirit at this stage, he was a new creature at that time. This point is emphasized in 1 John 1:8: 'If we say we that we have no sin, we deceive ourselves, and the truth is not in us.' Here we are told clearly that if we have the truth then we recognise our own sin, and in the presence of sin perfection is impossible even after spirit begetting and enlightenment with the truth. Paul again points out this fact that we cannot do the things we would because the new creature resides in the body of sin which we have at present. We read in Galatians 5:17: 'For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.' So the suggestion that once we are begotten as new creatures actual perfection becomes possible is not consistent with the testimony of the scriptures and does not harmonize our two seemingly contradictory bodies of scripture.

The answer, of course, lies in the distinction made between the body of sinful flesh and the renewed or regenerated mind of the new creature. This distinction

leads to the desired harmony. Paul outlines this distinction clearly in Romans 7:21-23: ²¹'I find then a law that, when I would do good, evil is present with me.

²²For I delight in the law of God after the inward man:

²³But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.' Paul's new mind dwelling in the inner man delights in the law of God, but at the same time the flesh continues to be subject to the necessity of sin inherited from Father Adam. Therefore the body of scripture which refers to the inability of sinful man to be perfect refers to the body of sinful flesh that the new creature continues to inhabit during this lifetime until it decays and finally dies. This, of course, does not mean that the new creature is able to survive independently of the body for the new creature will only exist again in its new spiritual body at the first resurrection. The body of scripture that refers to being perfect and sinning not refers to the inner man, the new mind, and specifically to the will of the new creature.

We note in our key verse that Paul tells us that to will the good is present with us and this is always possible. In other words, perfection of intent is always possible and, in fact, required. In Romans 7:18,19, as we have read, 'to will is present with me', the Greek word translated here 'present' means 'to be alongside of', that is, it is right next to each and every one of us and can be grasped and followed with every intention of the will. The New Revised Version is particularly good here. It says: 'I can will what is right.' In reality we are still actually imperfect, for in this life we still have a body of sin, and yet God only looks at and deals with the new creature. This state of affairs is, of course, the case because our imperfect flesh has been covered over by the imputed righteousness of Jesus' meritorious sacrifice. Therefore, our standing in the sight of God occurs only because of imputed righteousness and not actual righteousness. Therefore, perfection of the flesh is impossible but perfection of the will of the new creature is possible and, in fact, necessary and required. We also note the fundamental teaching that this relies on is imputed righteousness by faith. This harmonizes our seemingly contradictory bodies of scripture.

There are a number of important points that follow from the above harmonization. Firstly, it explains freedom of will and how it is possible and just for the church to be on trial for eternal life now. We have already noted the above verses which show that any descendant of Adam cannot be actually perfect. Because of this fact, it has been suggested by some that true free will does not exist, for what use is free will if it cannot lead to perfection since this is impossible in our sinful flesh. If the church was judged on the basis of a requirement of righteous acts or works, then there would be none who would pass, of course. However, we are

not judged on that basis. Our flesh and sins are covered over as if they did not exist. This is the essence of imputed righteousness. Therefore, what God looks at and deals with is the inner man and in particular its will. Our key verse shows that to will good is possible, and this is why the new creature is on trial now, and this is why we are told to be perfect. But as already mentioned, perfection is of the new creature and in particular its will. If it wasn't possible, it would of course be meaningless. Our will has to be perfect and our intentions are always to be in line with the royal Divine Law. This shows how important it is for the will to be able to will the good. Our ultimate destiny relies on this.

Realising this important fact makes us keenly aware of our responsibility in keeping our will perfect, hence we are told to be perfect. In Philippians 2:12 we read: 'Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.' We are told to work out our salvation with fear and trembling. Why? Because we are on trial for eternal life now. If we take care and quench not the Holy Spirit, God will work in us to will and to do His pleasure and shall keep our hearts and minds. An adverse judgment can only occur if we sin wilfully because this is what is being judged. In Hebrews 10:26 we are told: 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin.' Intentional, wilful sin leaves us exposed and in peril since this is not covered by our imputed righteousness. Note the importance of the phrase 'sin wilfully'. It is clear that the new creature, and especially its will, is highlighted here. Why? Because it is free, under our control, and it is what God deals with and judges justly. If we are aware and continue growing in grace and knowledge, we will not fall from our steadfastness and thereby not neglect so great a salvation. Therefore, seeing that our will is free and that it needs to be kept perfect in order to attain salvation, we appreciate its importance. We need to be meticulous that every thought pleases to our Heavenly Father. This is a much stricter requirement than an action.

Looking at some of the consequences of the fact that God deals with the new mind and particularly the will of the new creature, it is worth examining what this means in relation to our relationship with God, which necessarily is based purely on grace. In Romans 4:5-8, we read: ⁵'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. ⁶Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, ⁷Saying, Blessed are they whose iniquities are forgiven and whose sins are covered. ⁸Blessed is the man to whom the Lord will not impute sin.' It has already been outlined that for God

to relate to the new creature, the sinful flesh that we carry around has to be covered or hidden. This occurs as a result of our faith in Jesus, leading to the blessed state of imputed righteousness. David foresaw this and dreamed of it. We understand that since we are progeny of Adam, we are all tainted by sin. This means that we cannot make ourselves clean without help, for as Job says, 'Who can bring a clean thing out of an unclean thing?' It also follows that no other fallen descendant of Adam could redeem or pay the ransom because all are unclean and undeserving. It therefore required an unmerited gift on behalf of God to give each one of us an opportunity for eternal life.

The fact that all members of Adam's race could do nothing to extricate themselves from sin and its consequence, death, necessitating a gift from God, is worth emphasizing. It is worth emphasizing because it explains why we are under a covenant of grace rather than works. We read in Romans 3:24: 'Being justified freely by his grace through the redemption that is in Christ Jesus.' 'Grace' here means 'unmerited favour'. It is free because we have paid nothing for it, and in fact could never pay for it. It is unmerited because we have done nothing to deserve it, and it is a favour because it allows us to come into communion with God by hiding our sins. Someone may say, however, that we earn this righteousness by faith. This is not actually accurate since even though faith is desired by our Heavenly Father, it has no intrinsic righteousness value. Faith is not a work producing righteousness in and of itself. Faith is required to receive unmerited and imputed righteousness, but does not earn it. The grace of God, therefore, is truly free, unmerited favour, and necessary if we are to have any relationship with our Heavenly Father at present. This thought of grace being free is also important. As already outlined, it is free because it is independent of anything that sinful man could do and therefore pay for. Because it only depends on God, it is sure.

This unilateral, dependable grace is to be contrasted with the slavery of the covenant by law, which could produce no righteousness because of sinful flesh, and therefore no true life. It also contrasts strongly with the new covenant since this also is a covenant based on works rather than purely on grace. Jeremiah tells us that even though all the imperfections of Adamic condemnation will be removed, as we read in Jeremiah 31:29: 'In those days they shall say no more the fathers have eaten the sour grape and the children's teeth are set on edge', it will be a covenant based on works. We note in verse 30: 'But everyone shall die for his own iniquity. Every man that eateth that sour grape, his teeth shall be set on edge.' This means that each individual will have to achieve actual perfection. This is quite different to our position of grace where sins are covered over due to imputed righteousness. We read in

Galatians 4:27: 'For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.' Like Sarah, Abraham's first wife, the promise that she would produce a seed came many years before Hagar produced children, so the Abrahamic promise and covenant was in place before the Law Covenant became active in producing slave children, figuratively. Also in Galatians 3:19,20 we read: '¹⁹Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. ²⁰Now a mediator is not a mediator of one, but God is one.'

We notice the parallelism that exists between our position of grace and God's unilateral promise that there would be a seed of blessing for all nations. A unilateral promise does not require a mediator since there is only one party, that is, God. This is why the Abrahamic covenant or promise is sometimes called the grace covenant. It depends in essence on no-one but God. In Hebrews 6:18 we read: 'That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.' Because this covenant depends on God, who cannot lie, and because God again confirmed it by an oath, it is as sure as anything can be and a true reason for glad tidings and therefore the apt qualification as **the** gospel. In Galatians 3:8 we read: 'And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.' And this gospel was, of course, preached unto Abraham. So we see then that the corollary of God dealing with us according to our perfect will is that the sins of the flesh are covered, which in turn requires imputation of righteousness by faith, which is of an act of grace by God expressed in full by God's promise to Abraham that there would be a seed of blessing that would bless all the nations of the earth.

Conclusion: It seems that the two bodies of scripture in relation to the flesh and the possible and necessary perfection of the will of the new creature can be harmonized. Also, by focusing on the will of the new creature, we see that it must be free in a deep and true sense. Lastly, it seems that for God to relate to us on the basis of this new mind, including the will, we need to be in a position of grace which provides for the covering of our fleshly sins. This suggests that we, that is, the seed of blessing, are being developed under an arrangement or covenant according to grace, accessed by our faith rather than works. (ES:03/04)

"Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ". 1 Thes 5:23

“The Hope Within”

We are all familiar with the concept of cause and effect. In fact, we are so familiar with it that in the majority of cases we don't even stop to think about it as cause and effect. For example, if we want a drink, we turn on the tap. If it's getting dark and we want more light, we flick the switch. When we're driving the car and want to go left, we turn the wheel. If we wish to go faster, we push down the accelerator. If we wish to stop, we put on the brake. When we think about it, all of those instances and many more are really examples of cause and effect. In each of those examples we wanted some outcome, and so we took some action which we believed would bring about the effect we wanted. We call that 'pro-active' cause and effect relationship. There are other instances in our daily lives where we are subject to the effect without us taking any action. For example, this evening it will get dark. Why? Because (be-cause, there's the cause) the sun goes down, and there is an example of cause and effect where we are inactive, or passive, and are nevertheless subject to the effect.

All of those examples, both active and passive, of course relate to the physical world, but this relationship of cause and effect also applies in the spiritual world. In John 2:23 we read: 'Now when he was in Jerusalem at the Passover in the feast, many believed in his name when they saw the miracles which he did.' There is a cause and effect relationship. They believed in Him when they saw the miracles. The cause was the miracles and their observation of those miracles. The effect was their belief. Likewise in Act 11 we read where some believed when they heard the Apostles preaching - another example of cause and effect, the cause being the preaching of the Apostles, the effect being their belief. Now, of course, we don't have the privilege of seeing Jesus perform physical miracles in our day, we don't have the privilege of listening to the Apostles preaching today, but nevertheless this relationship of cause and effect still applies to our lives. We can see this in the First Epistle of John, 1John 3:1 where we read: 'Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore, the world knoweth us not because it knew Him not.' There is a cause and effect relationship. What a privilege it is to be called a son of God, but because we are sons of God the world knows us not, just as it knew Him not. It is a passive cause and effect relationship as far as we are concerned. We don't take any particular actions that would make the world not want to know us but purely as a consequence of us being the sons of God the world knows us not.

If we consider the admonitions of Scripture, it really is quite surprising that the world does not want to know

us. Let's just take a few moments to consider the writings of the Apostle Paul in Romans 12 where he says: ¹⁷'Recompense to no man evil for evil.' That is a very demanding requirement, recompense to no man evil for evil. In other words, no tit-for-tat. 'Provide things honest in the sight of all men.' What a challenge! ¹⁸'If it be possible, as much as lieth in you, live peaceably with all men. ¹⁹Dearly beloved, avenge not yourselves but rather give place unto wrath for it is written, Vengeance is mine; I will repay, saith the Lord.²⁰Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. ²¹Be not overcome of evil, but overcome evil with good.' When we take those admonitions to heart, it is really difficult from the natural perspective to understand why the world does not wish to know us, but because we are the sons of God the natural consequences, the natural effect, is that the world will know us not.

In 1John 3 there is a second example of cause and effect, beginning at verse 2: 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. ³And every man that hath this hope in him purifieth himself, even as he is pure.' And there is a cause and effect relationship. Everyone who has this hope in him purifies himself, even as He is pure - the cause, having this hope in ourselves; the effect, to purify ourselves just as He is pure. We should spend a few moments reflecting upon this cause and effect relationship, stirring up our minds to remember those things we already know.

The Cause

Let us consider, first of all, the cause. 'Everyone who has this hope in Him' has two components. First of all we need the hope, and secondly it must be in Him. Thinking of these two aspects - 'everyone who has this hope in Him'. What a tremendous privilege it is to have that hope. As the verse itself says, we don't yet know what we shall be but we know that we shall be like Him because we shall see Him as He is. I don't believe any of us can fully appreciate that privilege and that promise. Revelation 3:21 with the rewards to the Laodicean church reads: 'To him that overcometh will I grant to sit with me in throne, even as I also overcame and am set down with my Father in his throne.' You and I - weak, frail, fleshly mortals - have this promise, if we are able to overcome, to sit down with our Master in His throne. That is the hope that is held out before us. Of course, it is only a hope at this stage, but hope at this stage of our Christian life is absolutely essential. We read in Romans 8:24 that we are saved by hope. We are saved by hope! That is a very chal-

lenging statement.

If we were asked to list the factors by which we are saved, one of the first things that would come to mind would be 'we were not redeemed by corruptible things but by the precious blood of Christ'. The ransom sacrifice is the primary means of our salvation. But this verse here in Romans 8:24 says we are saved by hope. The secret of this verse is, of course, to realise that 'saving' here in Romans 8:24 does not mean 'ransom'. It doesn't mean redeemed, it means we are kept safe. We are kept safe by our hope. We understand the ransom, we understand restitution, we understand resurrection, but the Devil is walking around seeking to defile and destroy. What will keep us safe is our hope, this glorious hope that we will be like Him and we will see Him as He is. Some might say that surely faith is a critical part of being kept safe, and, yes, it is. We read in 1 John 5:4 that 'This is the victory which overcomes the world, even our faith.' This is the victory that overcomes the world, and to him who overcomes will I grant to sit on my throne. So why isn't faith the critical issue? Well, there is a very simple relationship between faith and hope. We are given the relationship in Hebrews 11:1 – 'Now faith is the substance of things hoped for.' The Authorised Version says 'The evidence of things not seen'. What does evidence do? Evidence will either convict or dismiss.

From Strong's Concordance, we learn that the real meaning of 'evidence' in 'the evidence of things not seen' is the conviction of things not seen, so faith is the substance of things hoped for, faith is the conviction of things not seen. We therefore cannot have a faith without having a hope. It's like driving along in a car and we wish to pull up, what we are really doing is not just hoping that the brakes will work but convinced that they will work. So faith and hope have innumerable applications in our everyday life. There is a very real relationship between faith and hope. Hope keeps us safe and faith will give us the victory, which is what Paul says in Romans 8: ²⁴'For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?' ²⁵'But if we hope for that we see not, then do we with patience wait for it.' And that's where we are today. We have this hope. We don't see it yet, but we have this promise that we will see Him as He is, that we will sit down in His throne just as He sits down on His Father's throne if we are overcomers. That is the prospect, the hope, and if we keep that hope before our minds at all times it will keep us safe.

Let us look at one more text about this essential nature of keeping this hope clearly before us. In Hebrews 3 we read: ⁵'And Moses was verily faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; ⁶'But Christ as a son

over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.' The same concept as faith, although we don't find the word 'faith' in this verse, but the concept is the same – 'whose house are we if we hold fast the confidence of the hope' – if we are convinced or convicted and it is held firm unto the end, then we are indeed of Christ's house.

The second part of this causative element is not just to have the hope but 'he who has this hope in himself'. Some years ago at an evangelical meeting the speaker enunciated or expressed a thought which has remained with me since. He said anybody can preach the gospel, anybody can hear the gospel, but nobody else can believe for you. Nobody else can believe for you! And so the second part of this causative factor is that if we have this hope in ourselves we should not just think of it as 'what the Bible Students think' or indeed what 'we' think, whoever 'we' might be. The critical essence is what do I think, what do you think is the hope within me and the hope within you. In Hebrews 3:12 the Apostle goes on to say: ¹²'Take heed, brethren, lest there be in any of you an evil heart of unbelief.' We can go to all the meetings, all the Bible studies, all the conventions, but take heed unless there should be in any of us an evil heart of unbelief 'in departing from the living God', examining ourselves that we are indeed of the faith. ¹³'Exhort one another daily while it is called Today; lest any of you be hardened through the deceitfulness of sin.' And probably we, today, are experiencing the deceitful experiences and deceitful influences like there has never been in the world before. We are continually and continuously confronted with deceitful influences. ¹⁴'For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;' If the hope in Him is in us, if we are convicted of the things we hope for, that will keep us safe and these elements of deceit will not impact upon us.

We have those beautiful words of the Apostle Paul in Hebrews 4: ¹²'For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' Piercing even to the dividing asunder of soul and spirit! If we had time to analyse what the Apostle was saying there. And is a discerner of the thoughts and intents of the heart! ¹³'Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.' And so we see the exhortation of taking this hope unto ourselves, making sure that the hope is in front of us and that we are convicted of the truth of this great hope. Again we read in Hebrew 6: ¹⁸'That by two immutable things, in which it was impossible for God to lie, we might have

a strong consolation, who have fled for refuge to lay hold upon the hope set before us: ¹⁹which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: ²⁰Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.' Yes, our forerunner has entered, He has been resurrected, our hope is not vain. Let us hold onto that hope we have of being like Him, of seeing Him as He is and sitting with Him in His throne.

The Effect

There is the causative factor. What is the effect? 1John 3 tells us the effect is that those who have this hope purify themselves, and as we all know, that is not an instantaneous task, it doesn't happen overnight. It takes a lifetime to work out. But let's take just a few moments to reflect on the words of the Apostle Paul about what purifying ourselves really means. This effect is an active one. It is also a passive effect, but we will just concentrate today on the active one. Where we have this hope, we want to be overcomers, we want to see Him as He is, we want to sit with Him in His throne – that's the effect that we desire, so we have this great causative factor of hope. How do we get from the hope to the realisation? We have to purify ourselves. Reading from Ephesians 4: ¹⁷'This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk' That is an active factor. We have to consciously not walk as other Gentiles walk, and then Paul goes on to describe how the other Gentiles walk. We aren't left to guesswork, the Apostle Paul tells us 'in the vanity of their mind', puffed up when they are nothing, independent, demanding their rights, asserting themselves but worthless. Don't do that. ¹⁸'Having the understanding darkened' Our call is to enlightenment, our call is to study the word, to take on all the wonderful words of life. 'being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.' We, brethren, are not of the night but of the day. ¹⁹'Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness'.

The more I get, the more I want is the way of the world. Don't we see it everywhere? But it's not for us. ²⁰But ye have not so learned Christ: ²¹If so be that ye have learned him, and have been taught by him, as the truth is in Jesus. ²²That ye put off concerning the former conversation (or conduct) the old man, which is corrupt according to the deceitful lusts; (we learned before about the elements of deceit) ²³and be renewed in the spirit of your mind; ²⁴And that ye put on the new man, which after God is created in righteousness and true holiness.' Not as the scribes and Pharisees sitting on the sides of the Temple. ²⁵Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. ²⁶Be ye angry (and the

Greek here is 'forthright', not compromising your stand) and sin not: let not the sun go down upon your wrath: ²⁷Neither give place to the devil. ²⁸Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. ²⁹Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Not abuse, not denigration, not ridicule, but that it may minister grace unto the hearers. ³⁰And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. ³¹Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. ³²And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.' What a demanding charter! But that's what we have to do in order to do our part to purify ourselves.

In his letter to the Philippians, the Apostle Paul put it rather more simply or rather more concisely, a verse we know so well, Philippians 4:8 – '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.' A positive statement. Yes, whatsoever things are true. Don't get waylaid by things that are deceitful and untrue. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely and of good report. If there be any virtue or any praise, think on these things because they will edify us to the saving of the soul.

Brethren, my prayer is that each one of us will take this great hope to ourselves, that the hope will indeed be within us, and that hope will keep us safe so that we will, in fact, see Him as He is, and sit with Him in His throne, and we will be able to answer this challenge just as the Apostle Paul was able to answer the challenge in Romans 8:35 – 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?' Who shall separate us from the love of Christ? Will any of those things? See how confident the Apostle Paul was, ³⁸'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ³⁹Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' My prayer is that we shall be able to answer that challenge with the same confidence. (GS:03)

“Christ in you the hope of glory”
Colossians 1:27

"THE CHRISTIAN LIFE"

The Christian life is a life of getting to know more and more each day of the love of God expressed in His grace and mercy and goodness toward us. In all our studies, private or among the brethren, in our daily dealings with our Lord and His people, this is what we should be seeking at all times. For truly, -- "This is life eternal, to know Thee, the only true God and Jesus Christ whom Thou hast sent." (John 17:3) This is not just the knowledge of a passing acquaintance but the widening and deepening experience and appreciation of God's character in all its grandeur and wealth. "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out!" (Rom 11:33)

Unless our study of God's word teaches us an ever-growing **appreciation** of His graciousness to us, it will be of little profit. But if as we meet, we can by the aid of His Holy Spirit help one another to grasp something more of the magnanimity and lavishness of God, how rich will be the blessing, how fully we shall be lost in wonder, love and praise! How much better shall we all be able to pass on by word and by example something of the love and mercy we ourselves have received and enjoyed.

And what of our **response** to the richness of His grace and favour toward us? Thankfulness is always appropriate for every gift, however small, and we recall the account of the ten lepers healed by Jesus, only one of whom was evidently touched enough to come back to thank the Lord. We recall too the parable of the two servant-debtors. Their master had freely forgiven one a very large sum but despite this he nevertheless proceeded to harass his fellow-servant who owed him a trifling amount.

Surely there are two basic responses we should make to the grace we have received -- the response of genuine **gratitude** and the response of **communicating** the same gift and the same spirit to others. "Freely ye have received, freely give" should be the principle for each believer. It is not hard to say "thank you" but this alone is not really what gratitude to God (or to man) consists of. It is the attitude of heart that wants to love God in return, that out of experience of His grace, desires to serve and obey Him, that out of appreciation of His gifts, wants to pass them on to others.

If we have really valued and imbibed the richness of God's grace to us, the depth of His love and mercy and goodness, we should not want to treat others in any other way. Yet we are apt to do so and we need the reminder in our Lord's prayer that **forgiveness** is a two-way matter -- the forgiveness we seek must be

matched by a willingness to forgive, recalling that God in His mercy has "called us with a holy calling, not according to our works but according to His purpose and grace, which was given us in Jesus Christ before the world began." (2 Tim 1:9)

So we too, need to look beyond the frailties of the flesh and to extend the same spirit of forbearance we have received to others, particularly to the Lord's people. "Let us not judge one another any more (in the sense of passing judgments when we cannot know all the facts) but judge this rather that no man put a stumbling-block or an occasion to fall in his brother's way." (Rom 14:13) Let us see always the better possibility, let us judge kindly, avoiding harsh thoughts or stands which invariably aggravate rather than ease problems.

"Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. Be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you." (Eph 4:31,32) By such means we shall help to preserve that **unity** of the spirit within the Church of God which the apostle commends. By such means also, we shall present a witness that may bless those around us, if not now, in the due time of their visitation in the coming age.

This then is the sort of response we may make to the riches of His grace which we have found and which we daily experience, and in which we trust for the ages to come. Such richness we must never take for granted, rather as we comprehend more and more of the love and mercy of God, our thankful hearts should respond in increased love, service and obedience to God and in richer love and gentleness towards others.

"And they shall not teach everyone his fellow citizen, and everyone his brother, saying, 'Know the Lord,' for all shall know me, from the least to the greatest of them. For I will be merciful to their iniquities, and I will remember their sins no more." Heb 8:11-12

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THE FRUITS OF THE SPIRIT-GOODNESS

In Galatians 5:22-23 the Apostle Paul lists nine fruits of the Spirit. A superficial reading of the verses might lead one to think that there is some repetition of the characteristics of the fruits, and particularly if the fruits are paired - peace and longsuffering, gentleness and goodness, meekness and temperance. While the fruits listed in each pair are similar in nature, each fruit is different from the other and there is great benefit in identifying precisely the characteristics of each fruit.

The Fruit of Goodness

The definition of *goodness* given in Strong's Concordance is (#19) "*goodness, i.e. virtue or beneficence*".

The Oxford Dictionary defines "*virtue*" as "*moral excellence, uprightness, goodness*". The Christian must be morally excellent and upright as stated in 1 Peter 4:15-16: "*But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.*" Christians are to be good in the sense of being upright in character, virtuous, such that they will not suffer because of any misdemeanor on their part.

The second aspect of goodness is *beneficence*. The Oxford Dictionary defines "*beneficence*" as "*doing good, (showing) active kindness*". In present day terms this quality of goodness might be called "**proactive**" in doing good. Being proactive means using one's initiative to help someone, rather than waiting until one is asked or directed. Galatians 6:9-10 gives clear instruction regarding active kindness: "*And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*" The instruction is to do good unto all men as we have opportunity. Opportunity is to be our cue for action; we are not to wait until we see another in desperate plight, or until we are asked, but rather we are to assist another whenever we perceive that we can be of assistance. We are to do good deeds voluntarily, willingly. We are to use our initiative; as we have opportunity.

Galatians 6:10 also tells us that there is an order of priority in our doing good. The first priority is to do good to the household of faith. The second priority is to do good to all men.

Doing good unto the household of faith includes doing good in things that might not be 'pleasant'. It requires us to be involved in some tasks that we might prefer to avoid. One such responsibility is expressed in Galatians 6:1 "*Brethren, if a man be overtaken in a fault,*

ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." The obligation of restoring such a one involves recognising and acknowledging the 'fault' [Strong #3900 – *paraptoma* – a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression] and then taking action. Further, this responsibility is not reserved for the elders but is incumbent upon all brethren, the only qualification required is that the restorer be "spiritual".

While the *responsibility* of restoring each other is incumbent on all brethren, Romans 15:14 links the *ability* to do so (specified as "spiritual" in Gal. 6:1) to goodness and spiritual knowledge: "*I myself am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another*". It is unclear from this verse alone whether being filled with all knowledge is a prerequisite of goodness or whether the two qualities are simply complementary. Either way, the qualities constitute a consistent whole, and the admonition (instruction or correction) of another is not to be done without spiritual knowledge. So important is this facet of Christian discipleship that the Apostle Paul reminded the Colossians of the requirement: "*Let the word of Christ dwell in you richly in all wisdom; teaching and **admonishing** one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord*" (Colossians 3:16).

The fruit of goodness is a manifestation of spiritual maturity – virtue within and beneficence without, to all with whom we fellowship and have to do.

OUR PRAYER

Dear Father we would lift our hearts in prayer to thee
With thankful lips proclaim thine ever endless love.
O may our lives each day more perfect be—
Reflect the image of our Lord above.
We would proclaim thy truth to every man,
Reveal the glories of thy wondrous plan

Forgive, we pray each wrong or idle word.
Help us to purify our inmost heart.
May we resist all evil powers,
O Lord, With words of truth repel each fiery dart.
Not in our own frail strength alone we go,
But by thy grace Lord, we can all things do.

We would encourage all thy saints today.
Help lift the burden that they have to bear.
We pass but once along this narrow way,
Thus help us all thy fruits and graces wear.
We thank thee Lord that we are sons of thine,
Called in one hope to gain that prize divine!

Alice M. Ripper