



Volume L111 No. 2 MELBOURNE, APRIL—MAY, 1970 Memorial Participation

IN reviewing Mark's Gospel, chapter 14, verses 12 to 16, we find detailed instructions from our Lord to two of His disciples to prepare for the important Passover at the close of Jesus' earthly life, in response to their request-- "Where wilt thou that we go and prepare that thou mayest eat the passover?"

We see at once this was the annual Jewish Passover that the disciples of the Lord asked about and for which they prepared. They could have asked the same question and prepared similarly on previous Jewish Passovers, for this would be the fourth Passover since Jesus began His ministry. The first Passover would have been about six months after Jesus had entered upon His ministry. The second would have been one and one-half years later; and the third two and one-half years after He commenced His ministry of laying down His life for Israel, for His Church and for all mankind.

We call to mind that the prophet Daniel stated that Messiah would be cut off "in the midst of the week." That was in the midst of the seven-year prophetic week, a year represented by a day. (Dan. 9: 26, 27.)

In Mark 14: 17, 18, we read—"And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me." This would be a terrible shock to the disciples, except to one, the betrayer himself, who had previously entered into an agreement with the Jewish chief priests to deliver Jesus to them, as shown in Matt. 26: 14-16. These verses read, "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him."

Previous to this, on more than one occasion our Lord had tried to prepare the disciples for the time when He would be betrayed and put to death, but they seemed unable to grasp this even when told so plainly, as in Matt. 17: 22, 23—"And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry." Again, in Matt. 20: 17-19, we read—"And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again." There was one consolation in both these Scriptures, and that was, "the third day He shall rise again." But even this failed to register with the disciples. The Lord's efforts to condition the minds and hearts of His little band to His death seemed to fail. They could not grasp it; or perhaps they thought He was talking in parables. They did not wish to hear it anyway, to think that the Master would be treated as He described.

But why do we think the Lord needed to reveal beforehand that Judas would betray Him, as verses 20 and 21 in Mark 14 seem to show? The reason seems to be fully explained in John 13: 26-30,—"Jesus answered, he it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spoke thus unto him."

We understand the words, "Satan entered into him" to imply that Satan entered fully into Judas then. Satan had been working in his mind for months at least along the line of betraying his Master. But now, when the Lord gave him the sop at the Jewish Passover and he was about to depart from the little group, it says Satan entered into him, meaning Satan fully captivated the life of this man at that time. The record continues,—"He then having received

the sop went immediately out; and it was night.” This means that the power of darkness and Satan entered into this man fully; he went out to actually betray the Lord, as he had covenanted before with the priests.

From this record we see that it was necessary that Judas leave the company of Jesus and the eleven Apostles before our Lord gave them His memorial. In John 13 where we read that Jesus washed the feet of His disciples, verse 11 states, “He knew who should betray him; therefore said he, Ye are not all clean.” Then in verse 18 of this same chapter Jesus said, “I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me.” Our Lord was quoting from Psa. 41: 9, where we read prophetically, “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.” Obviously God had put into the mind of the Psalmist those very words that would be fulfilled when the betrayer went out to actually betray our Lord on that fateful night.

How pathetic are the words of Psa. 55: 12-14, describing prophetically our Lord’s feelings towards His betrayer. “For it was not an enemy that reproached me: then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company.” Then verse 16, “As for me, I will call upon God; and the Lord shall save me.”

When Judas departed on his mission of actually betraying his Master, the Lord proceeded to institute the Memorial of His death, which was to take the place of the annual Jewish Passover in the minds and hearts of the true disciples of Jesus from that time onwards. And so we read in Mark 14: 22, “And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.” This unleavened bread is a beautiful symbol, depicting the purity and perfection of our dear Lord, and was a picture of putting away sin. The Jews were instructed to have no leaven in their homes for seven days. These seven days depicted completeness. Now the Lord took this bread, saying, Take it, this represents my body. It depicted in the minds of the disciples the perfection of Christ Himself. Heb. 7: 26 says, “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” “Take, eat”—appropriate the merit of Christ, bringing justification by faith; appropriating His complete perfection; appropriating it by faith means justification. As we have it stated in Rom. 5: 1, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

When our Lord gave this Memorial of His death to His disciples, He did not at that time explain the deeper meaning of the emblems. This He gave through the Apostle Paul later, by revelation.

Mark 14: 23 reads, “And he took the cup (of wine) and when he had given thanks, he gave it to them; and they all drank of it.” Here again the fruit of the vine pictured our Lord’s life, His blood shed for us. His disciples again appropriate the merit of Christ by faith in His shed blood, and this brings justification by faith. When the Lord gave the understanding of this Memorial to the Apostle Paul in 1 Cor. 11, we notice both in respect of the bread and the cup His words were, “This do in remembrance of me.” (Verses 24, 25.) These words of information were given to the Apostle Paul by revelation. It is wonderful how God gave so many of the deep secrets of His Word to the Apostle Paul directly; God revealed them to him in a miraculous way. *We* need to keep in mind that primarily this Memorial is in remembrance of Christ, as a Memorial of Christ our Passover -Lamb, as Paul states in 1 Cor. 5: 7, 8—“For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

“Keeping the feast” here refers to the whole of the Christian’s life, pictured by the seven days of unleavened bread which Israel observed from the time they were given their Passover in Egypt and which was kept annually as a memorial of their great deliverance from Egyptian bondage.

Thus far we have seen that our Lord’s Memorial, which He intended should take the place of the Jewish Passover each year, once a year, was to be kept in remembrance of Christ. “This do in remembrance of me” were our Saviour’s own words. Many people throughout the world do keep the Lord’s Supper in memory of Christ’s sacrifice on their behalf, and receive a measure of blessing by so doing. However, after the Day of Pentecost, when the holy spirit came upon the Lord’s followers, a deeper insight into Christ’s Memorial was given. This is found in the words of 1 Cor. 10: 16, 17. “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread.” The word “communion” means “common participation”. By giving the bread and wine to His followers, Jesus impressed the privilege to partake or participate in the very things those emblems symbolised. Participating in the broken bread means to be also broken with Christ. As His life was broken and sacrificed completely, so He says, Be also broken with Me as My followers. It is a common participation. The cup of blessing which we bless, and the bread which we break, are both emblems

picturing our participation in the experiences through which Christ passed. This is for His little band of consecrated followers only, those who, by His grace, are invited to walk in His steps of sacrifice. Writing to the saints in Christ Jesus in Philippi, Paul says, “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” (Phil. 1: 29.) This is the deeper meaning in the Memorial for those whom the Lord is drawing unto Himself now, to be members of His body, His own Church, in glory. Here we see clearly the thought of participating with Christ in the experiences which brought about His broken body and shed blood.

It may be asked, How is this possible? Our Lord’s words in Luke 9: 23 show how this is not only possible, but the Master issued this invitation as being essential to accept for all who would be His faithful followers—”If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” We realise that the Lord is not giving a command. He is presenting an invitation to those who delight to walk in His steps. Comparatively few of mankind have accepted this invitation. Comparatively few have been called of the Father to Jesus for this very purpose. These are the privileged ones who gladly walk in the steps of Christ. All others of humanity are to be blessed as subjects of the wonderful kingdom of Christ, for which we also thank God. But this Memorial is given only to His own little band, His body members, His church, His Bride who shall share in His heavenly glory.

“If any man will come after me,” if any human being will take up his cross daily and follow Him. This means fellowship in Christ’s sufferings. Paul explains this in Phil. 3: 10, 11—”That I may know him (Christ) and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.” He is speaking here of the chief resurrection, the first resurrection. We know all mankind will have part in the general resurrection, but this is the First Resurrection, the chiefest of all resurrections by knowing Christ, His power, fellowship in His sufferings, being made conformable unto His death. It means even being accounted a fool for Christ’s sake. “We are made as the filth of the world, and are the offscouring of all things unto this day”, Paul declared in 1 Cor. 4: 13. Our Lord was treated as such, mocked and scourged and railed upon, when He was on the cross. The very One who was saving the railers and mockers from death suffered thus. We see in 2 Cor. 4: 10, 11, the example of the Apostle Paul, who was such a devoted and faithful disciple when he walked in the steps of Christ —”Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our body.”

From Rom. 8: 18, 17, we read—”I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” “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.” We see what a privilege it is of being invited into the fellowship of Christ now, to use up our strength now for Christ’s sake.

After our Lord gave the Memorial of His death, we read in Mark 14 from verse 27, “And Jesus saith unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow, thou shalt deny me thrice. But he spoke the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.”

Then came our Lord’s crucial Gethsemane experiences, His apprehension and mock trial. Then came also Peter’s testing of his own assurance that though all should be offended at the Shepherd being smitten, he never would. As Jesus predicted, the once brave Peter who sought to defend his Master with the sword, when asked quietly if he were not one of Jesus disciples, denied that he was three times. What a situation for Peter, what a dilemma to be in! However, Peter’s true repentance restored him to the Lord’s favor following the resurrection of his Lord and Master.

Peter’s denial and overcoming has meant victory to many Christians since, who have also denied their Master. We have all surely denied the Master, haven’t we? Because his heart was right, Peter’s victory was complete, by the Lord’s grace and strength. Jesus forgave him in His commission to “feed His lambs and feed His sheep”, at almost the last appearance of our Lord before His ascension. Godly sorrow indicated his repentant heart and greater suitability henceforth for service in the Master’s footsteps. No doubt he proved faithful unto death, in accord with his own words to us in 1 Pet. 5: 10—”But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” As with Peter, so shall it be with everyone who depends fully on the Lord’s grace and strength in the days ahead. As Christ our Passover is sacrificed for us, let us keep the feast with the unleavened bread of sincerity and truth.

Adelaide Easter Convention

The Adelaide brethren are arranging for their Easter Convention this year from Good Friday to Easter Monday (D.V.), in Manchester Unity Building (2nd Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mrs. R. Jordan, 14 Newark Road, Torrens Park, South Australia, 5062.

Oxford Teachers' Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, with Oxford Helps, Subject Index and Concordance, \$11.50.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM *Australia, 3101.*

Eventide

"Abide with us . . . for the day is far spent." (Luke 24. 29)

WHAT a change that Stranger's conversation had made in the demeanour of those two down-cast men who had left Jerusalem for the quieter scenes of their village home. Hopes dead, faith shattered, expectations gone—a melancholy state of heart and mind indeed! "We trusted"—despondent words! not "we trust"! "We trusted that it had been He which should have redeemed Israel" (Luke 24: 21). And now all the fair hopes of Israel's redemption lay dragged in the dust, decayed, withered, dead! The glorious dawn, at one time deemed so near at hand, was now enshrouded in deepest midnight gloom, and none could give assurance now that Israel should at any time be redeemed. And if **He**, of all the sons of Israel, had failed to bring deliverance, who, among her waiting hosts could hope to break the foreign yoke?

He in whom they had trusted had been laid away in a borrowed tomb, and there their shrivelled hopes lay too. Even the excited words of some womenfolk in Jerusalem, that they had seen Him alive again, had not rekindled the spark of expectancy and hope—for them the disappointing affair was over and done with, once, and for all!

With an Eastern freedom and courtesy that stranger had joined Himself to their company, and for a while had listened silently to their tale of woe. Then in a quiet re-assuring way He insinuated Himself into the conversation to make their grief-shocked minds begin to work again. Slowly His "Whys" and "Ought nots", interspersed with reasoned explanations, began to take effect, as emotion and understanding began to "burn" within. As He walked and talked with them along the way the miles rolled by and their journey was all but at an end. At the fork of the road that lay just ahead He would bid them a friendly adieu, and go on alone, for "He made as though He would go further."

Had they tired of His company? Had His searching words probed too deeply and left a wound, or a sting? Had He dominated them too long? No! not a bit of it. The burning fires within their souls had kindled goodwill to such a traveller and made them long for more such conversation. Would He come and stay the night with them? At least He should not go forward without an invitation to their abode!

He did go in with them to their quiet home—then came the Revelation—and He was gone! Withered hopes revived again, a new joy gripped their hearts, as their travel-stained feet began the journey back to Jerusalem again. Wonderful journey—and yet more wonderful Guest!

Not alone on life's pilgrim journey was that walk from Jerusalem. We too have had our melancholy walks. We too have felt the chill of withered hopes, of disappointing expectations, and of over-powering frustration. And there may be amongst us some who made as if to withdraw to some distant "Emmaus" home, and let the whole thing go by. It is so easy to go aside, like some wounded animal, and there in loneliness lie down and die.

But we were precious in His sight. He, "watching over Israel", saw our melancholy plight, and came out upon our outward way to revive our withered hopes, to fan anew our flickering love, and to make our hearts burn within us by the way. How? By some word spoken to us in loving confidence, by some good word in a re-assuring article, or by some sincere warm-hearted clasp of a welcome hand. Some dear servant of the Lord, himself at rest in God, walked out on His behalf and talked with us, and that was all! But it was enough. And then the invitation went forth again—"Come in to me, dear Lord. Abide with me, as the evening shadows fall." Let the sweet-voiced poet give tongue to our desire:

"Abide with me, fast falls the eventide,

The darkness deepens, Lord with me abide,

When other helpers fail and comforts flee.

Help of the helpless, oh abide with me.”

In the maturing experience of every true child of God there comes at last—sometimes earlier—sometimes late—a deepening sense of Christ-consciousness. It is the expression of a deep inborn desire for Someone on whom to rest implicitly and with confidence. In the earlier years of life, when one’s mental powers are at their prime, the need for this arbour of repose may not be so keenly realised. It is only when the brain with its reflective and retentive faculties begins to fail, and to function less capably, that the desire for something that is central to every element of Truth begins to assert itself. It is then that the maturing saint begins to feel his need of the abiding Presence of the Lord. Thenceforth the need is more for “Him” than “It”. The constant prayer of such a heart will be:

“I need Thy Presence every passing hour;

What but Thy Grace can foil the tempter’s power?

Who like Thyself my guide and stay can be?

Through cloud and sunshine, O abide with me.”

And as the last shadows of the eventide begin to fall across the way, surely he can sing:

“I fear no foe with Thee at hand to bless,

Ills have no weight and tears no bitterness,

Where is death’s sting? where grave thy victory?

I triumph still, if Thou abide with me.”

But the Lord awaits the invitation to enter in and be our abiding Guest. He will not thrust Himself upon us unso-
licitated. He “waits” to be gracious—but He awaits our solicitation.

“In life, in death, O Lord abide with me”—be that our “evening” prayer.—(From “Bible Study Monthly”,
England.)

One Solitary Life

HE was born in an obscure village, the son of humble people. He grew up in that small town and worked with His father in a carpenter shop until He was thirty. Then for three years He was an itinerant preacher. He was only thirty-three when the opinion of the tyrants and ill wishers turned against Him. Some of His friends deserted Him.

He was turned over to His enemies and went through the mockery of a trial. He was nailed to a cross between two thieves. While He was dying His executioners gambled for His clothing. When He was dead He was laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone and He is the worshipped figure of the human race and the leader of mankind’s progress.

All the armies that ever marched. All the navies that ever sailed. All the parliaments that ever met. All the kings and rulers that have ever reigned put together, have not affected the life of man on this earth as much as that ONE SOLITARY LIFE.—Selected

“I Pray for Them.”

(John. 17: 15-26.)

ON the night of the institution of the Memorial of His death, our Lord, so far from being concerned wholly with Himself and His approaching crucifixion, was specially thinking of and praying for His disciples. The closing verse of John 16th chapter records His words of admonition, “These things have I spoken unto you that in me ye may have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.” These words spake Jesus and lifted up His eyes to heaven in prayer for His disciples, saying, “I pray for them; I pray not for the world, but for those whom Thou hast given me; for they are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep

through thine own name those whom thou hast given me, that they may be one, as we are.” John. 17: 9-11.

Our Lord’s entire life furnishes an illustration of what the Apostle commends to all the church in the words, “Pray without ceasing.” Our Lord evidently was always in that prayerful attitude of heart, which was filled with thankfulness to the Father in respect of all of life’s affairs, which recognized His guardian care, which trusted Him, confided in Him, and in every distressing circumstance looked to Him to over-rule and to cause all experiences to work for good. But our Lord’s constant attitude of prayer without ceasing did not hinder His more particular devotions when He turned aside from the affairs of life to speak to the Father in secret—sometimes briefly and sometimes spending a whole night in the mountain solitude. Though He loved His disciples they were not yet begotten of the holy spirit and could not fully understand matters from His standpoint. The Father alone was able to comprehend the full situation, and hence the very isolation of our Lord from all human help drew Him the nearer and the oftener to the Father in prayer.

So it is or should be with the Lord’s followers. Proportionately as we grow in His character likeness we will similarly pray without ceasing, and in everything give thanks, singing and making melody in our hearts to the Lord, realizing Him as the center of all our hopes and ambitions and joys. And similarly we will avail ourselves of the privilege of more formal approaches to the throne of grace, to obtain mercy and find grace to help in time of need. Similarly also, in proportion as at times we may find that our dear ones either of earthly or spiritual relationship are unable to sympathize with our experiences, we may be profited by such lack of earthly sympathy in that the experiences will send us the more frequently to the heavenly Comforter from whom we will derive the greater blessing and joy.

In this prayer, as elsewhere throughout the inspired Word, a sharp line of distinction is drawn as between the church and the world. A great loss is sustained by those who do not see this, for it wonderfully assists in the “rightly dividing of the Word of Truth.” “God so loved the world;” Jesus “by the grace of God tasted death for every man,” and was a “propitiation for the sins of the whole world”, yet He is not of the world, and those who become His disciples are not of the world. “Ye are not of the world even as I am not of the world.” The losing of the clear line of distinction between the church and the world has been a serious injury to true Christianity.

The world has appropriated some of the promises and customs and ceremonies which more or less resemble or counterfeit the graces of the church, and this is called civilization, and thus a large proportion of the world are today mistakenly recognized as part of the church. This is to their disadvantage, for not discerning that, those who are of the church must be begotten again, that in the resurrection they may be born again, they are merely deceiving themselves. It is a disadvantage also to the true church, the true followers of the Lord, whose new nature must contend with the weaknesses of the flesh, and whose flesh seeks to justify itself by common custom, and to claim that to go much beyond the common standard is to be fanatical, extremists. The Lord’s people need to remember that, judged from the standpoint of the world and the nominal church, they must be extremists if they would come up to the standards set for them by the Lord and the Apostles—standards illustrated in the lives of Jesus and the Apostles, in their self-denials even unto death.

Our Lord prayed not for the world, because the Lord’s time for dealing with the world had not yet come—would not come until after the selection of the church, the body of Christ. He prayed for the Apostles especially, because they would be His special representatives in the world, and His prayer included also all of the five hundred brethren who up to that time had believed on Him with sincere hearts. Not only so, but (verse 20) He extended the petition so as to cover all of a similar class even to the end of the Age—all who should believe on Him so thoroughly, so sincerely, that their faith would separate them from the world to be His disciples, His followers in the narrow way in very truth.

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” We are not to say that the evil is good, we are not to say that the world has become saintly; it is still evil. Christendom is practically in the same condition today that Judaism was in when it crucified the Lord and persecuted His followers. There is an outward gloss or veneer that in many cases is hypocritical, an outward form of worship, a drawing near with the lips while the heart is far from Him, busy with fashion and dress and pleasure and money-making idolatries, if not with grosser sins. Our Lord prayed that His true followers might be kept by heavenly power free from such conditions—out of sympathy with them, not of them. And we believe this has been true all down throughout this Gospel Age. We believe that the Lord’s prayer has been fulfilled, and that His scattered little flock, the branches of the true Vine, have flourished in heart, spiritually, keeping up a separate life entirely, from the nominal system, which is only a part of the world. We believe that the same is true today, and that these in the world but not of it are now, in the harvest time, being called out of Babylon, “Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues.”

The prayer, continuing, points out two things—first, how the Lord’s followers will be kept, and, secondly, why they will be kept. (1) They will be kept because they are not of the world, because they have reckonedly died to the world and sin and been begotten again of the spirit to newness of life. (2) They will be kept in the world, but not of it, by the power of the truth in their hearts. The truth will sanctify or separate them. Not any truth, but the truth of the divine revelation respecting the divine character and the divine plan, and their relationship to these. Summing this all up the Lord declares, “Thy word is truth”—the truth which alone sanctifies and separates my disciples from the world.

The truth has a sanctifying power in the heart because it fills the longings of the heart. Every heart has talents and appeals which demand operation, activity. Something must be supplied to meet the hungerings and thirstings of these various talents and qualities of the mind. If the exceeding great and precious promises of the divine Word be not received into the heart to satisfy its cravings or longings, it will feed upon other things; and the world, the flesh and the devil are all crowding upon it, offering various attractions, some of which will be received if the heart be not filled and kept filled. Thus our Lord’s parable represents a heart swept and garnished, with the devil cast out, and then that heart, still empty, is represented as being re-entered by seven devils. Our hearts need not only to be cleansed from sins of life, through faith in Christ, but they need also to be filled with the Lord Himself; and our Lord, who calls Himself the truth, furnishes to our hearts various truths as foods, as nourishment, as filling our hearts and satisfying our cravings, and by thus filling He sanctifies those who hunger and thirst after righteousness, and thus separates them completely and keeps them separate from the world, its spirit, its hopes, its aims, its ambitions.

Have we love for righteousness? We cannot hope to find it in the world, nor hope to establish it here under present conditions. We are obliged to admit that nothing short of God’s promised kingdom can establish righteousness; hence our hearts as Noah’s dove, return to the Lord as the center and fountain of righteousness. Have we a desire for peace and joy? Our past experience in the world convinces us that, while the whole world is seeking for happiness, it has not found it. We who have found the Lord have found the secret of happiness, the Christian’s secret of having every day a happy one. Do we long for power and influence that we may exercise them for good? The Word of Truth assures us that it is impossible to find them in present conditions, but that we shall, if faithful, attain to power and glory, honor and immortality, in the first resurrection, and that then our grandest hopes and ideals will be realized in the kingdom blessings that will come to all the families of the earth. Do riches seem attractive to us? The Scriptures hold out the true riches, and assure us that in following the Lord all things are ours by faith now, and shall be actually ours by and by, when we become our Master’s associates in the heavenly kingdom.

Our Lord declares “As thou hast sent me into the world, even so have I also sent them into the world.” It is evident enough how the Father sent the Son, who left the glory which He had with the Father before the world was. He was made flesh and dwelt among us; but in what sense are we sent into the world? Of course the apostles were specially sent ones, but all the Lord’s followers are sent in a sense or degree. We are not sent until we are separated from the world to be His in heart and mind and in truth. Then He gave us a commission or a message, a work to do in the world in His Name and for the cause which He represents, namely, the cause of righteousness. So, then, the true followers of the Lord are ambassadors for God, representatives for Jesus. As He was in the world so are we in the world; hence He calls upon us to walk as children of the light, to oppose sin in ourselves, and to use our influence in all proper ways in opposition to sin and in favour of righteousness and truth and right.

(To be Continued)

Thoughts on Genesis 6:3

THE following from England appears in the “Reprints, page 6323, and will no doubt be of good interest to our readers.

At a Berean Study here recently an explanation of Gen. 6: 3 was asked for. Not finding it explained in the Volumes we investigated with the help of Strong’s and Young’s Concordances and Professor Bush’s notes on Genesis, and found that the Hebrew word “ruach”, translated “spirit” in this instance, is the same word translated “spirits” in Psa. 104: 4 and has the same thought as the Greek word “pneuma”, translated “spirits” in 1 Pet. 3: 19 and applied to the angels. Would we be justified in using the word “spirits” (plural) in Gen. 6: 3? Especially seeing that the word “strive” from the Hebrew word “dun”, is only once thus translated, and has the thought of to rule, in the sense of to control as a sovereign, and that the word translated “for that he also” is from the Hebrew “be-shag-gam”, which as a primitive root means to stray or to sin with more or less apology, is also used only once.

If this is so, would it not corroborate the inference of Heb. 2: 5, that the first dispensation was under the control of angels? A suggested rendering therefore would read thus: "And the Lord said, My spirits shall not always rule man: for they have strayed away (while being) in flesh; yet their days (of ruling) shall be one hundred and twenty years (longer)."

Understanding that God does not strive with sinners and that the words "he also" imply others than man being flesh, together with the fact that the one hundred and twenty years referred to evidently did not apply to the age limit of man, since Noah, his sons and even Terah lived after the Flood much longer than this period, would this not tend to support the suggested interpretation? It seemingly is in complete harmony with the context. Additionally, as it stands in the Authorized Version the text gives no real reason for what God was about to do; for it merely says, "For that he also is flesh", a statement which appears superfluous if applied to man, but which if applied to the sons of God on account of what they had done by straying away or leaving their "first estate" as Jude says, would be a real reason.

Question Box

Question—Acts 12: 15, "It is his angel." Spiritualists quote this text in support of their theory that the personality still continues to live in the spirit world after death. What is meant by the expression?

Answer—The thought would appear to be that Peter may have sent a messenger (Aggelos) with a message to the saints gathered at the house of Mary, the mother of Mark. The word angel simply means messenger; it may be a human messenger, or a spirit messenger, like the order of angels. The angels on the spirit plane of existence were in existence long before man was created. Man was never made to be an angel, but he was made to dwell on this earth, and it is only a superstition of the dark ages that at death man changes to be an angel.

There is another thought that possibly may have been behind the expression "it is his angel." The angels are spoken of as being "ministering spirits sent forth to minister to those who shall be heirs of salvation," and again, in line with this are the Lord's words concerning His saints, "their angels do always behold the face of my Father in heaven."

If the thought had been that Peter's spirit was there, the word "aggelos" would not have been used, but "pneuma," or "phantasma"; the word "aggelos" could never be used to refer to the spirit of man.

Question.—What is the best answer that one can give to those who claim that the early chapters of Genesis are not to be taken literally but allegorically (i.e., that there was no Adam and Eve)?

Answer.—The Scriptures are so plain on this matter that it seems impossible for anyone to accept them as the Word of God and doubt the actual existence of our first parents. The 5th chapter of Romans is sufficient reply in itself, to any who recognize Paul as an inspired Apostle of the Lord. Verse 12 reads, "As by one man sin entered into the world and death by sin, and so death passed upon all men." Verse 14. "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," and every verse down to the 19th contrasts the sin of Adam and its universal effect upon the race, with the righteousness and death of Christ, by which means justice is to be satisfied, and all accepting such means of grace are to be justified. A similar statement occurs in 1 Cor. 15: 21-22. "For since by man came death, by man comes also the resurrection of the dead, for as in Adam all die, so all in Christ shall be made alive again." It is an absurdity to suppose that the whole race of mankind could be condemned to death in a supposititious man. It is absurd to think that a supposititious man could sin and that justice could condemn all men to death because it was supposed that a supposititious man had sinned. No one can doubt the fact that all are born in sin and under condemnation to death—"by sin came death and death passed upon all men."

There is no doubt regarding the existence of Jesus Christ, and that He died for all. It is unreasonable to suppose that Paul was placing a real Jesus in opposition to only a fancied Adam. As certainly as there was the one man on whom was laid the iniquity of us all, there was also the other man, Adam, by whom all were born sinners. Only because all were included in the sin of Adam can all be included in the redemption affected by Christ.

Paul corroborates the reality of our first parents, 1 Tim. 2: 13, 14. "For Adam was first formed, then Eve. Adam was not deceived, but the woman being deceived was in the transgression"; also 1 Cor. 15: 45, "The first man, Adam, was made a living soul." That is surely again quite sufficient for any Christian.

In Jude 14 we read Enoch was the 7th from Adam. In Luke 3: 38, tracing the genealogy of Jesus back to Adam, we read, "the son of Seth, which was the son of Adam, which was the son of God."

In the fifth of Genesis we have the statement that Adam lived and had a son named Seth, when 130 years of age, and also that he lived for 800 years after that, and died, being 930 years old.

Surely no Christian believer can for a moment doubt such plain inspired testimony. Those who cast doubts on such definite truths may be “Higher Critics or Evolutionists,” but they can have no claim to the name of Christian in the New Testament sense, for if they were not included in the one man’s sin they cannot be saved by the perfect Man’s sacrifice; they cannot then have exercised faith unto salvation.

Regarding other matters in the early chapters of Genesis,—In what possible way could the statement of creation be an allegory? The very order of creation is recognized now by scientists, being corroborated by Geology, etc. Then also the deluge is a known fact, also attested to by Geology and ancient history.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$9.50.

MEETING THE MASTER FACE TO FACE

I had walked life’s way with an easy tread,
Had followed where comforts and pleasures led;
Until one day, in a quiet place,
I met the Master face to face.

With station and rank and health for my goal,
Much thought for my body, but none for my soul,
I had entered to rise in life’s big race,
Till I met the Master face to face.

I met Him, and knew Him, and blushed to see
That His eyes, full of sorrow, were fixed on me.
I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place,
Nought else could I see but the Master’s face.
And I cried aloud: “Oh, make me meet
To follow the steps of Thy wounded feet.”

My heart’s now fixed on God’s Plan for men,
I lost my life to find it again;
Because one day, in a quiet place,
I met the Master, face to face.
Anon.

Passover Memorial 1970

The anniversary of the Memorial of Christ’s death falls this year on the evening of Sunday, 19th April. It is the privilege of the Lord’s people to observe this memorial at this season “In remembrance of Christ.”

Memorial Services

Melbourne—Sunday, 19th April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide—Sunday, 19th April, at 6.15 p.m., at Manchester Unity Building (2nd Floor), 16 Franklin Street, Adelaide.

Perth—Sunday, 19th April, at 6.45 p.m., at 7 Harvest Terrace (opposite Parliament House).

Sydney—Sunday, 19th April, at 6 p.m., at Masonic Hall, 280 Dalhousie Street, Haberfield.

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