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## Passover in Type and Antitype

“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.”-1 Cor. 5:7, 8.

THE Passover ceremonies, the first institution of Divine favor with the nation of Israel, prefigured the first institution of Divine favor inaugurated by our Lord Jesus Christ in the Holy Communion. As the Apostle indicated in our text, the Jewish Passover was a foreshadowing, typifying, of the better things, the real Passover, with which we Christians have to do. We are not wholly dependent upon the Jewish type for our information, however; for we have clear, Divine statements by our Lord and His Apostles respecting the relationship between Christ and His Church and respecting the special salvation of the Elect. Nevertheless, we find in the Passover type many details which assist us greatly in the understanding of the Antitype.

First of all we should notice that the Passover directly affected only the first-borns of Israel, although it indirectly affected all the remainder of Israel. That is to say, the last plague upon Egypt was the death of all their first-borns; and the Passover celebrates the fact that the first-borns of Israel were spared, or passed over, by the destroying angel in that night. As the younger children of the Egyptians were not endangered, neither were the younger children of the Israelites. Hence the latter were not passed over. Yet they were certainly interested in the passing over, or sparing, of the first-borns, not merely because of their relationship, but because in the Lord's providence those first-borns became leaders and deliverers of the people on the next day, as they went forth from Egypt—Num. 8:17, 18.

Furthermore, those first-borns of Israel, exchanged by Divine direction for the entire tribe of Levi, were thereafter represented in them; and they, as the sacrificing priests and the teaching Levites, became the ministers of the Law Covenant for that nation. The antitype of this was distinctly pointed out by the Apostle Paul; namely, that the elect Church of this Gospel Age is “the Church of the First-borns, which are written in heaven.” These are to be the “able ministers of the New (Law) Covenant.”—Heb. 12:23; 2 Cor. 3:6.

These first-borns alone are being dealt with during this Gospel Age, or “night.” These alone are in danger of a death penalty. As the Apostle declares, if we sin wilfully after we have received the knowledge of the Truth, there remaineth no more sacrifice for our sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour us as the adversaries of God and of righteousness. (Heb. 10:26, 27.)

Nevertheless, the whole world of mankind is

certainly interested in this Church of the First-borns, in its successful passing over, its attainment of everlasting life; for these are the Royal Priesthood and the instructors of the New Covenant, which is shortly to be sealed, and by the terms of which all the families of the earth are to be blessed. All mankind will receive the blessing of reconciliation to God through the knowledge of the Truth and through the blessings of the Millennial Kingdom, associated with the New Covenant.—Jer. 31:31-34.

### Jesus the Passover Lamb

Having noted the first-born class, we should discern clearly also the Passover lamb, through the merit of whose blood the passing over of the firstborns was effected. The lamb is a peculiarly innocent animal, wholly unprepared for defense or resistance, and thus a suitable picture, or type, of our Lord, who was non-resistant and who fully and freely surrendered His rights and His earthly interests on our behalf—on behalf of the First-borns. True, others than the Firstborns will ultimately profit by His sacrifice, but these especially and peculiarly so. Thus far God's only dealings during this Gospel Age are with this class. These alone have an Advocate with the Father—Jesus Christ the Righteous. (1 John 2:1, 2.) These alone thus far are reconciled to God.

All of God's blessings to the unbelievers must come in the future, under the New Covenant; for only believers can be justified by faith and receive the blessings of the Faith Covenant—the Abrahamic Covenant. "The Lamb of God, which taketh away the sin of the world," first saves, or passes over, the Church of the First-borns, and later in the Millennium will bless all who become Abraham's seed.

There are pictures of the Church which represent her as participating with the Lord in His sacrifice; but this Passover type is not one of them. The Passover lamb represented our Lord Jesus Christ as "the Lamb of God which taketh away the sin of the world." (John 1:29.) But the sin of the world has not yet been taken away. Our Lord has not yet applied His merit for the world, but only and expressly for the Household of Faith. In another sacrifice, which represents our Lord and the Church conjointly sacrificing, as Head and members, the body of the animal was cut into various pieces and laid with the head upon the altar, thus typifying Christ Jesus as the Head and the Church as His members. (Exod. 29:15-18.) But provision was made that the Passover sacrifice was not to be divided. It was to be eaten whole—not a bone was to be broken. It represented, not Christ and the Church, but Christ alone in His sacrifice.—Exod. 12:46; John 19:36.

### "In That Night"

Be it remembered that the passing over took place in the night, not in the daylight. When the morning arrived, the Israelites went forth out of the land of Egypt to liberty, to freedom from bondage. But during the night they were still in bondage, waiting for the deliverance which could come only after the passing over of the first-borns. That night of the type represented this Gospel Age.

This same thought is given by our Lord when He says, "Let your light so shine before men"; again, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (Matt. 5:15, 16.) The Apostle Peter expresses the same thought, saying, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the Day dawn and the day star arise in your hearts." (2 Pet. 1:19.) Again, the Prophet, speaking of the Church, says, "Thy Word is a lamp unto my feet, and a light unto my path."—Psa. 119:105.

Numerous other Scriptures refer to the new Millennial Dispensation as the Morning in which the Sun of

Righteousness shall arise with healing in His beams, and in which the shadows of superstition and works of darkness shall all be driven away. The appropriateness of this figure must be evident to every reasonable mind. God's people are children of the Day in the sense that their hopes and sentiments belong, not to the darkness of sin, not to the nighttime, but to the Day, to the Reign of Righteousness, for which they are praying, "Thy Kingdom come; Thy will be done on earth, even as it is done in heaven."

Over nineteen centuries ago our Lord said that He had come as a Light into the world, but that men loved darkness rather than light. (John 8:12; 3:19-21). Only a few yet recognise Him as "the true Light." But eventually He will "lighten every man that cometh into the world." (John 1:9.) Indeed, His Church are invited to become associated with Him as lamp-bearers; and if faithful in permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness which shall heal the world with its beams. Our Lord pointed this out in the parable of the Wheat and the Tares. He declared that in the end of this Age He would gather the wheat into the barn; and that then should "the righteous shine forth as the sun in the Kingdom of their Father." (Matt. 13:43.) Alas, that so few have "an ear to hear" and accept the wonderful teachings of the Divine Plan!

### Blood on the Doorposts all Night

The Israelites were instructed that the blood of the lamb must be sprinkled on the doorposts and the lintels of their houses that night. This indicated that all who would belong to the Household of Faith must believe in the precious blood of Christ, and thus be "justified by faith" irrespective of denomination. To believe thus would make us members of the Household of Faith; but it would not determine whether or not we would be of the First-borns. The Very Elect, the Saints, the Royal Priesthood, have this place of seniority in the Household of Faith—not by reason of natural years, but by reason of spiritual development. They are priests, elders, in the sense of their primacy of development in the character-likeness of their Redeemer, which also indicates their faith and obedience.

We cannot emphasize too strongly the fact that this is the Scriptural teaching. We are not merely to believe that Jesus lived, that Jesus died. We are especially to believe that He died SACRIFICIALLY, "the Just for the unjust," and are to accept our share of the redemption which He secured by His precious blood. The sprinkling of the blood upon

the doorposts in the type implied public confession of the precious blood of the Lamb of God, in His death and in its efficacy for us, which is thus signified.

It will be remembered that the Israelites were enjoined against going out of the house during the night; for when the Lord would pass through to smite the Egyptians, He would see the blood upon the lintels and doorposts, and would not suffer the destroying angel to come into their houses. (Exod. 12:1-13.) The injunction that those under the door sprinkled with blood should not go out from under it during that night had special application and force with respect to the first-borns. Antotypically it signifies that if any of us who are of the First-borns should go out from under the blood, in the sense of denying the merit, the efficacy, of the blood of Jesus, the penalty of such a course would be death—the Second Death—hopeless extinction.—Heb. 6:4-6; 10:26-31.

### Eating the Lamb

As the blood of the lamb marked the household of faith, not merely the first-borns of that household, so the eating of the lamb was not merely for the first-borns, but for all the household. So our Lord said, "My flesh is meat indeed"; and again, "This is the Bread which came down from heaven; he that eateth of this Bread shall live forever." (John 6:55, 58.) In other words, not only was it necessary that Jesus should die, a meritorious Sacrifice, but it is also necessary that all who would have profit through His sacrifice must

feed upon Him—must appropriate the merit of His sacrifice.

The eating of the lamb pictured, or typified, the appropriation, by the Household of Faith, of those earthly rights and interests which were forfeited by Adam's disobedience and redeemed by Jesus' death. In other words, it signifies our appropriating justification from sin. We eat by faith, and therefore are said to be "justified by faith." By faith we are permitted to count ourselves as fully reinstated in God's favor through the merit of Christ's sacrifice, even as we were debarred from Divine favor through the demerit of Adam's sin. The eating of the lamb signifies the appreciation of these things and the appropriation of them to ourselves. The more we eat, the greater is our feeling of satisfaction in respect of our freedom from condemnation and our reinstatement in Divine favor through the merit of our Passover Lamb.

### The Blood of the New Covenant

Year by year for more than sixteen centuries the Jews kept the Passover by Divine decree—not merely the sacrifice of the lamb and the eating of it on the some night, after the doorposts had been sprinkled with blood, but additionally a feast of seven days following. That Passover feast represented the joys and rejoicings, the blessings and favors of relationship to God, based upon the merit of the Passover lamb—its sacrifice and the eating thereof. Yet the Jews understood not the meaning of what they did. It was not necessary that they should understand. When God's due time came, the explanation would be granted.

That due time came on the night in which our Lord was betrayed—the night of the fourteenth of the first month, the very night of the killing of the Passover lamb. The Master gathered about Him His twelve Apostles. They had their usual Passover supper of roast lamb; and after-wards our Lord introduced what we familiarly term "The Lord's Supper"—a new symbolization of the antitypical Passover.

What our Lord introduced was to take the place of the Jewish ceremony with His followers, to carry out the same thought, but on a higher plane, as representing a clearer, better understanding of the matter. Instead of the lamb would be the unleavened bread, representing our Lord's flesh. This He distributed to His Apostles, saying, "This is My body, which is given for you; this do in remembrance of Me." (Luke 22:19.) The eating of that unleavened bread represented their appropriating to themselves of the merit of Christ's sacrifice—their justification by faith.

Then our Lord added a new feature—"the cup." For while all believers might partake of the bread, might realise justification through the merit of His sacrifice, yet only a certain class of believers were invited to partake of the blood. The cup represented death. Ordinarily, under the Jewish Law, the partaking of blood would represent blood-guiltiness, or responsibility for the death. (Lev. 17:10-14.) But our Lord gave His disciples fruit of the vine as symbolic of His blood; and He urged upon them its appropriation, saying, "This cup is the New Testament in My blood, which is shed for you," and "for many." "Drink ye all of it."—Luke 22:20; Matt. 26:27, 28.

This invitation to drink of His blood signifies a participation with Christ as His members in a sacrifice of earthly life, earthly interests, hopes, aims, ambitions—everything. All who accept this invitation to drink of His blood thereby pledge their lives in the same service for which He gave His life. This thought is entirely additional to any-thing in the Jewish Passover type. There is no intimation that any of the household were to par-take of the blood of the slain lamb. Nevertheless we who now accept our Lord's proposition to share in His blood and lay down our lives with Him in defense of the Truth, thereby mark ourselves as elder brothers in the Household of Faith, members of the First-borns with our Lord, our Redeemer, and as prospectively the Royal Priesthood.

“As Ye are Unleavened”

Therefore whoever intelligently partakes of the Memorial Supper thereby indicates two things: (1) His faith in Jesus as the Passover Lamb, and his appreciation and participation in the merit of Jesus —his justification by faith; and (2) his membership in the Body of Christ, all the members of which agree to be broken—membership in that “little flock” whose faithfulness is manifested by drinking of the Master’s cup-sharing with him in his sacrifice, suffering with Him in order to reign with him.-1 Cor. 10:16, 17; 2 Tim. 2:11, 12.

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## “The Lord is Risen Indeed”

(Luke 24:34-53.)

ALTHOUGH the disciples had been informed concerning our Lord's resurrection, they seem to have but imperfectly comprehended His words. At all events, they evidently were not expecting Him to rise from the dead, and hence, when He appeared in their midst, they were greatly affrighted and troubled. Our Lord foreknew how they would regard the matter, and had chosen the most favorable manner for manifesting Himself, and communicating to them the wonderful fact of His resurrection. He could have appeared to them as the angel appeared to Moses in the burning bush. They would then have seen a flame, as Moses did, and could have heard His voice, and could have been impressed with the dignity of His presence by being commanded, as Moses was commanded, to take off their shoes because the ground was holy. This would have made a deep impression upon their minds, but it would not have made the kind of impression the Lord desired to make. It would not have convinced them that their Master, whom they had seen crucified and buried three days before, was no longer dead, but risen and alive.

Our Lord could have chosen another method. He could have appeared as a glorious angel and have manifested something of His spiritual glory, as He did later to the Apostle John on the Isle of Patmos (Rev. 1:13-18), and as He did to Saul of Tarsus on the way to Damascus. He was just as truly a glorious spirit being all this time as He was afterward, and as He will be to all eternity. He had been put to death in the flesh, but, as the Apostle assures us He had been quickened (made alive) in spirit. (1 Pet. 3:18.) This change had come to Him in His resurrection, just as it is promised that a similar change will come to His faithful church—"sown in dishonor, raised in glory, sown in weakness, raised in power; sown a natural body, raised a spiritual body." (1 Cor. 15:43, 44.) But had He appeared to the disciples a glorious, shining being, as He appeared to Saul, the effect upon them no doubt would have been similar to the effect upon Saul. They would have fallen before Him, and perhaps also have lost their sight as Saul lost his. This might have impressed them powerfully, but it would not have led their inexperienced judgments to accurately connect this glorious being with the man Christ Jesus whom they had followed for three years.

The manner chosen by our Lord for revealing Himself was much more favorable for the disciples. He wished to gain their attention, and to avoid anything that would unnecessarily excite them, and hinder them from learning the lessons which He wished to impart. Hence He appeared as a man on several occasions—once as a gardener to Mary, again as a stranger to the two who went to Emmaus, and on another occasion; and in each case, He revealed His identity by His conversation or by His manner so that they recognized Him as their crucified Master,—Jesus. But on the occasion mentioned in our text He appeared in a body of flesh and bones, similar to that which had been crucified. The body which they saw was not He for He had been “changed” in His resurrection and was now a spirit being with a glorious body such as John and Saul saw. But He appeared to them in a body of flesh and in ordinary garments specially prepared for the occasion, just as angels (using the same power) had appeared as men previously. He appeared as a man because this was the best means of communicating to the disciples the grand truths which He wished to communicate. Hence also He assured them, to allay their fears, that what they saw was not a spirit. He at that time was a spirit (1 Cor. 15:45; 1 Pet. 3:18; 2 Cor. 3:17), but they did not see Him, but merely the body of flesh which veiled yet represented Him; and which, as He intended, helped their imperfect faith and knowledge to grasp the important lesson that He was no longer dead but alive for evermore.

Then He reminded them of His own previous utterances on the subject of His resurrection; He quoted to them and expounded the prophecies which bore the same testimony, and showed them the necessity for the great transaction which He had accomplished, saying, “Thus it is written, and thus it behooved Christ

to suffer and to rise from the dead the third day.” All of this discourse probably is not given, but we may presume reasonably, that He explained to them particularly the necessity for the ransom-sacrifice, and something concerning the wonderful results which must yet flow therefrom to all the families of the earth.

He was present with them for forty days before His ascension, yet was invisible to the “brethren,” except during the few times of His manifestation; and these manifestations were brief; during all this period of forty days none except the “brethren” saw Him; and, as we have seen, they saw Him only by reason of the miracle which He performed, appearing in their sight as a man; because human beings cannot see spirit beings. In this our Lord fulfilled His statement made before His death- “Yet a little while and the world seeth me no more.”

Those who hold the view that the flesh of our dear Redeemer given for us (John 6:51) was resumed by Him, and constitutes His resurrection body, miss the real lesson taught the disciples during those forty days preceding his ascension. The lesson of the occasional appearances, and then in different forms or bodily appearances, and of His vanishing after each manifestation was (1) that He was no longer dead but risen; (2) that His resurrection conditions were totally different from those of the man Christ Jesus.

To imagine the care-worn, thorn-marked features and the wounded hands and feet, of “flesh and bone,” to be Christ’s resurrection body would be thoroughly inconsistent every way. If His marred, fleshly body is His resurrection body, why did the Apostle so carefully explain that “there is an animal body and there is a spiritual body”? (1 Cor. 15:44.) And why tell the saints that “it doth not appear what we shall be” in the resurrection? (1 John 3:2.) If we shall be like we are now, with all of our present blemishes and scars, then it doth appear and surely would be very disappointing to those who have believed the Lord’s word that flesh and blood (human nature) cannot inherit or enter the kingdom of God, and that therefore we, who are alive and remain unto the second coming of our Lord, must be “changed”—that we may “be like him and see him as he is.” Originally a spirit being, our Lord humbled Himself and was changed to our nature and was “made flesh” “for the suffering of death” as our ransom price. He then was “made like unto his brethren;” but now, having redeemed us, He has been glorified with the glory which He had with the Father before the world was created, and now His promise is that the “brethren” shall be “changed” and made like unto Him and share His glory.—1 John 3:2; 1 Cor. 15:41.

#### Eleven Appearances at Most

For forty days our Lord was with His disciples before his ascension, yet He revealed Himself to them, according to the records, not more than eleven times in all—and some of these instances are probably duplications. His interviews with the disciples lasted but for a few moments each, and were surrounded by circumstances and conditions which said to them very clearly that a great change had occurred to Him—that He was no longer the same being, although He evidently had the same loving interest in them as before. He was still their Lord and Master, this same Jesus, although no longer Jesus in the flesh. He was “the Lord, that spirit,” a “quickening spirit.” To bring the matter more clearly before our minds let us note the records covering these manifestations or appearances, as follows:

#### On the Day of Resurrection

- (1) Sunday morning early—to Mary Magdalene
- (2) Sunday morning—to the women returning from the sepulchre—near Jerusalem—Matt 28:9, 10.
- (3) Sunday—to Simon Peter alone—near Jerusalem—Luke 24:34.
- (4) Sunday afternoon—to the two disciples going to Emmaus—between Jerusalem and Emmaus—

Luke 24:13-21.

(5) Sunday evening—to the apostles excepting Thomas—at Jerusalem—John 20:19-25.

All five of these were on the first day, the resurrection day, the remaining six appearances being scattered through the remaining thirty-nine days of our Lord's presence, as follows:

The Next Sunday—the Eighth Day

(6) Sunday evening, a week after the resurrection—to the apostles, Thomas being present—at Jerusalem—John 20:26-29.

Following this was a long interval apparently in which there was no appearance whatever, and the disciples, discouraged, perplexed, resolved to go back to their homes in Galilee and there to re-engage in the fishing business, considering that the Lord and His mission had been a failure. Our Lord evidently expected just such a process of reasoning on their part, and His delay was undoubtedly to help them over the difficulty and to start them afresh as servants of the kingdom of God on a higher and still grander plane than their previous ministries had been—under the ministration of the holy spirit.

Appearances in Galilee

Quite probably three weeks intervened without the slightest communication. Meantime the apostles had reengaged in the fishing business, when our Lord appeared to them on the shores of Galilee.

(7) As a stranger on the shore Jesus called seven of His disciples who were fishing — John 21:1-13.

(8) Shortly after the manifestation on the shores of Galilee Jesus appeared to the eleven disciples on a mountain in Galilee—Matt. 28:16-20.

(9) Very shortly after this He again appeared to a general company of His followers gathered together by previous appointment, “above 500 brethren at once”—in Galilee—1 Cor. 15:6.

Last Appearances in Jerusalem

(10) At the close of the forty days our Lord appeared to the Apostle James only, probably at Jerusalem—1 Cor. 15:7.

(11) At the end of the forty days our Lord appeared to all of the apostles at the time of His ascension. This was at the Mount of Olives—Luke 24:50, 51; Acts 1:6-9.

It was years after this that Paul wrote, “Last of all he was seen by me also, as of one born before the time.” He was seen of the other apostles as the gardener, as a stranger, as the Crucified One, etc., but when Paul, the last of the apostles, saw Him it was not so, but as we shall see Him by and by when we are changed to His likeness—he saw Him as one of premature birth. The church of the first-born are at the resurrection changed to be like their Lord and see Him as He is. Any special revelation of the Lord might have been withheld from the Apostle Paul until the same time except that it was necessary that the apostles should be “witnesses,” testifiers to the fact that Christ had not only died but had also risen from the dead; and in order that Paul as an Apostle might thus testify he was granted the vision of the glorified one. He saw Him as we shall see Him in that he saw Him in the brightness of His excellent glory and not as the others, veiled in the flesh. Thank God that the time is not far distant when, those who sleep in Jesus

having been changed to His image, we who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, to be made like Him, to see Him as He is, to share His glory. Not all in the same moment, but each of his own moment, changed instantly-until gradually, thus being changed by passing from death to life, the full number of the very elect shall be completed and the reign of glory shall begin.

#### Adelaide Easter Convention

This announcement is made to the effect that the Adelaide brethren are arranging to hold their Easter Convention this year from Good Friday to Easter Monday, April 8th, 9th, 10th and 11th, in the Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mr. J. Jordan, Box 47 P.O., Lower Mitcham, South Australia.

#### Passover Memorial 1966

The anniversary of the Memorial of Christ's death falls this year on the evening of Sunday, 3rd April. It is the privilege of all appreciating our Lord's request—"This do in remembrance of me"—to keep the observance at the appropriate season of the year.

#### Memorial Services

Melbourne—Sunday, 3rd April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond (near Church Street).

Adelaide—Sunday, 3rd April, at 6.30 p.m., at Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide.

Perth—Sunday, 3rd April, at 7 p.m., at 7 Harvest Terrace (opposite Parliament House).

Sydney—Sunday, 3rd April, at 7 p.m., at 53 Bennett Street, West Ryde.

"Israel in History and Prophecy" is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/8 post paid.

Wish always and pray that the will of God may be wholly fulfilled in thee. What is it to thee whether that man be such and such, or whether this man do or speak this or that. Thou shalt not need to answer for others, but shall give an account for thyself.—Thomas A. Kempis.

# Cast Out the Beam

(Matt. 7:5)

THESE words are contained in Matthew's record of the Sermon on the Mount, in which the Lord seemed to give instructions concerning the principles which must operate in those who would be His disciples, and this matter of fault-finding and judging others is much emphasised. How well our Lord understood frail humanity and its weaknesses. He had been interested in man even prior to man's creation. He had superintended the work of the preparation of the earth and the production of such things as would supply every human necessity, and give scope for the pleasurable exercise of every faculty along the righteous lines. "His delight was with the sons of men." He had seen the fall through disobedience, the entry of sin and its consequence-death. He had seen how soon the image of God had been impaired, how selfishness instead of love became the ruling passion, and how quickly envy, jealousy, pride and ambition had developed and lust, theft, murder, and all the abominable deeds of the fallen flesh resulted. It was such a "world of sinners lost and ruined by the fall" that the Saviour undertook to come and rescue. It was from such a world that the Church was to be taken. He came not to call the righteous but sinners to repentance.

The Apostle has put it, "Christ Jesus came into the world to save sinners, of whom I am chief." It would be well if every one who professes consecration to "walk in His steps"- to be "dead with Christ,"- would as truly realise as did the Apostle how utterly unworthy we are of being favoured by the call of God to enter this race for the prize of the high calling in Christ Jesus. There seem to be many somewhat like the Pharisees. From a standpoint of respectable birth and good training they have been favoured more than others. They are outwardly the best living people, good, honest, moral, religious and perhaps liberal givers to the poor, interested in good works. They are well represented by the man that went to the temple to pray, "I thank Thee that I am not as other men are. . . . I fast twice in the week, I pay tithes of all I possess," etc. He was not like the poor sinner who was standing afar off behind him, saying, "God be merciful to me a sinner." Ah! is it not just there that this miserable "holier than thou" spirit gets possession of one; instead of looking unto Jesus the Captain of our salvation, the perfect One, the One we must copy-whose character likeness is the "Mark for the prize,"- the critical eye rests on one whose faults are more open to view, and self satisfaction grows by comparing outward appearances. Without just uttering the words, the attitude is assumed, I do not drink, I do not smoke, I do not attend theatres, I abstain from worldly pleasures, I give my time to religious work,

I give to the church and to the poor, I read my Bible and am regular in prayer and in attendance at worship and study classes, and lead an honourable life, and so the Lord has called me to be a joint-heir with Christ. And there enters a spirit of judging, and, thinking of others, as, for example, that this one may possibly be of the "little flock" or that one of the great multitude, and another is not a consecrated Christian at all. There seems to be more pleasure for such people, in looking for faults in others, than in observing the brave fights that may be in course in their hearts and wills, battling against their inherited weaknesses and striving to reach the "mark."

The self-complacency and pride reminds one of the Laodicean Church condition. Sad, miserable condition, to think themselves so rich, in need of nothing when, in reality, they lack everything that matters most; and though the Laodicean Church of the present-day have seemed to think that they were the very gate of heaven they have been cast off by the Lord, who looks not on the outward appearance but on the heart. "Thou knowest not that thou art miserable and blind and naked."

It was the Pharisees, the best living—the holiness people, the self-righteous, — who despised the Lord because He went and did eat with publicans and sinners, who were so denounced by Christ that He said that the publicans and sinners would go into the Kingdom before them. It was these Pharisees who were the fault finders. They made long prayers to be seen and heard of men, but they made the Word of God

void by their own traditions and by-laws.

There appears to be a similar class to-day who are well satisfied with their own attainment. They glory in their respectability; their outward appearances command the respect of others, and they seem to think that they can shine the brighter by holding up to view the deficiencies of others. Some glory in their sense of good order, and surely all should endeavour to have all done “decently and in order.” All should try and so observe order, do the right thing at the right time in glad obedience to the arrangements of either the church, home, office or workshop. Those, however, who are the better balanced along this line should not expect others to find it so easy to comply. They must exercise patience and make allowances for such, and rejoice if they can observe any attempt to overcome the natural weakness; while at the same time trying to assist all towards a proper conduct. If, on the other hand, they should become impatient and by word or gesture they should wound or offend one of the Lord’s little ones theirs would surely be the greater sin. They would be those represented as saying, “Let me take the mote out of your eye,” while they had a beam (or splinter, as the word might be better translated) in their own. The Lord, who looks less upon the outer man than on the heart, may see the greater effort towards perfection in the one from a natural sense, the less perfect.

The fault-finding, judging spirit, is a mean, abominable thing. It is conceived in pride, selfishness, ambition, jealousy, envy and strife, and when the little “unruly member,” the tongue, is once set going in the service of such a spirit, who can tell where it will end? It leads to destruction; as James says, “It is set on fire of Gehenna.” How often is envy at the root of the matter, and the works of the flesh so quickly press the tongue into their service.

Some one aspires to a position for which he or she has little or no qualification, while another is seen to possess the required talent. Envy quickly seeks to defame by exposing some weakness, or seeming wrong transactions or connections; or anything to discredit the person who stands in envy’s way. How small, how foolish, how wicked must such a course appear in the sight of Him who seeth not as man seeth, for the Lord looketh not on the outward appearance of a man but upon the heart. “Take out the beam,” take away these abominable defects—the works of the flesh—jealousy, envy, malice, bitterness, etc.; cleanse the heart from secret faults, make the inside of the platter clean, and out of the good treasure of the pure heart will proceed, not jealousies, envies, thefts, murders, fault-findings, slanders, imputations, evil surmisings and evil speaking, but words of grace, of sympathy, encouragement and helpfulness to all fellow travellers in the straight and narrow way, beset by so many foes. The obstacles are so great, the standard of the mark for the prize is so high, that the most nearly perfect of all in the race would utterly fail if they depended only on their own ability. All need the office of our great Advocate, for all are so weak and sinful by nature, so that none can glory in his strength above others. Some who appear so strong and are looked up to as so respectable and good and zealous are, maybe, very weak on points not discernible to human eye, but manifest to Him with whom we have to do.

The Lord Jesus knew what was in man, and, therefore, how much there is, in His words, warning us against this evil of wanting to take out the mote from a brother’s eye—”Take out the beam.” That is, attend to your own faults, look to your own conduct, purify your own vision.

Do we find ourselves apt to think evilly of others —do we find that we seem to look more for their faults than for their virtues—are we paying more attention to the outward man than to the heart’s intentions—the new creature in Christ? Then let us pray with the Psalmist, “Create in me a clean heart, Oh God, and renew a right spirit within me.”

We should be happy to put the best possible construction on the conduct of others. We should be anxious to find excuse and to defend each fellow member in Christ, or indeed any one even of the world. We should be glad that we are not required to judge others. The Lord is the Judge and He is a kinder Judge

than man, so that David was wise when he said, "Let me fall into the hands of the Lord, but not into the hands of man."

How solemn are the repeated words of Christ, "With what judgment ye judge ye shall be judged. With whatsoever measure ye mete, it shall be measured to you again."

What sympathy and tenderness was expressed by the Master in all His contact with fallen humanity, even in their sins and weaknesses. The one thing more than another that called forth His indignation was hypocrisy and hard heartedness. "If ye from the heart forgive not those who grieve or hurt you, yes even your enemies, neither will your heavenly Father forgive you." Such instruction seems to run throughout His teaching in parable and example, as well as in plain language. How miserable does the prodigal's brother appear in his complaint regarding the welcome given his returned penitent brother, beside the father's pitying heart which took him along the way to meet the erring son.

What indignation is pictured in the parable of the two debtors. The one who had been forgiven the great debt sought out a man who owed him a small sum. He pressed him and had him put in jail until he should receive his value. So if we will remember how much we owed, the debt of sin, the penalty, death, and how God willingly forgave us all, on account of Christ's sacrifice, can we be hard on any even in the world who may have injured us, and could we withhold a free glad forgiveness from any who showed sorrow or regret for wrongs done? How often, says Peter, shall I forgive an offender in a day, "seven times?" Nay, saith the Master, I say not seven times, but if one shall offend seventy times seven and seventy times seven shall repent, thou shalt forgive.

How far is all this from the fault finding, busy-bodying, defaming disposition. The very fact of trying to belittle another by slander, evil speaking, evil imputations, or of holding up to view another's weakness for correction,

generally indicates that the fault-finder has a similar fault himself, just as in the parable it was not the man with the small mote in his eye who wanted to take out the splinter from the other. It was the one with the greater defect who wanted to put the other right.

It would seem, then, that when we see faults in others, it would be the wisest thing to examine our own hearts and minds, words and actions, and see whether or not we are in a position to "cast the first stone." In most cases such a personal examination will reveal the fact that we have enough to do to mind our own concerns, to make straight paths for our feet, and cleanse our hearts and minds, that we may be vessels prepared and sanctified and made meet for the Master's use.

We may depend upon it that the Master will not require a service of us other than to encourage every fellow member in the Body, and to carry the glad tidings of peace and salvation, bringing comfort to the sorrowing, binding up the broken hearted, bringing strength to the weak and weary, for "A broken and a contrite heart, Oh God, Thou wilt not despise." Let us see that we have no beam in our own eye, before we begin to complain respecting another's fault or weakness.

The great Head of the Body will seek to assist each and all toward perfection, and we all need His advocacy, for if any man say he is without sin he deceiveth himself, but if any one sin we have an Advocate with the Father who does not hold up our weaknesses before the great white throne, but, on the other hand, He pleads with His own blood in the presence of God for us. Surely, then, every member in Christ, immersed into His spirit, will also seek not to criticise and judge one another, but to have an overflowing love that will cover a multitude of sins. It is the great enemy of the Church, the "accuser," who would find fault and accuse and discourage, but "How happy are we who in Jesus agree," and rejoice in the glorious hope of being one day able to encourage the whole race of mankind to walk up the

highway of holiness step by step, overcoming all inherited weakness. What patience will be needed, then, and it is needed now. Let patience have her perfect work that ye may be perfect and entire and wanting in nothing. The first essential is our personal progress towards the mark for the prize of the high calling of God in Christ Jesus. This is the will of God concerning you, even your sanctification—Cast out first the Beam.

“How shall we gauge the whole, who can only guess a part?  
How can we read the life when we cannot spell the heart?  
How can we measure another, we who can never know  
From the juttings above the surface the depth of the vein below?

“Even our present way is known to ourselves alone—  
Height and abyss and torrent, flower and thorn and stone;  
But we gaze on another’s path as a far off mountain scene,  
Scanning the outlined hills, but never the vales between.

“How shall we judge their present, we who have never seen  
That which is past for ever, that which might have been?  
Measuring by ourselves, unwise indeed are we;  
Measuring what we know, by what we can hardly see.”

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