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## The Jewish Law and Early Christianity

MANY Christians do not realise the conditions which existed in the Church in the beginning of the Gospel Age.

The Jews as a nation had been typically justified by typical sacrifices, from the Adamic curse, or condemnation, and put under the Law given at Sinai, as a Covenant under which, if obedient, they were to have life. But the Law proved valueless to them so far as giving them the hoped-for life was concerned, though it taught them some good lessons.

All the other nations, known as Gentiles (heathen), were still under the original condemnation of Eden. Consequently when our Lord came, both Jews and' Gentiles were under condemnation to death, the Jew by the Law from which he had expected so much, but with which he was unable to comply, because of depravity, and the Gentile by the original sentence upon father Adam, from which he had in no sense escaped, not even typically as the Jew had. But the Redeemer whom God provided was sufficient for both; for in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross.— Eph. 2:16.

The Jewish converts (and they composed the majority of the early Church) could scarcely realise the greatness of the change from the Law Covenant to the new arrangement in Christ, and were continually adding Christ's teachings and His law of love to their Mosaic Law, thus adding to their already heavy burden, instead of accepting the sacrificial death of Christ as the atonement for their sins under the Law, and as the end of the condemnation of that Law Covenant. (Rom. 10:4; 3:20, 28.) It is not surprising when we remember their early prejudices in favour of the Law, that the spirit of truth was able to guide them but slowly into the full truth on the subject. Even the Apostles were slow to learn, and we find St. Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews, and to conform to the Law of Moses before they could' share divine favour, but that they had access to God through Christ regardless of the Law Covenant.

The Jewish Law Covenant not Ours.

Some complained to the other apostles and brethren about St. Paul's recognition of Gentiles, and this brought the question before them all, and led to an investigation of God's dealings in the matter. "When

they heard these things they held their peace and glorified God, saying, then bath God also to the Gentiles granted repentance unto life.” -Acts 11:18.

St. Paul, most easily led of the spirit, got clear views on the subject earliest, and had to oppose others among the apostles less strong and less spiritually clear-sighted. (Gal. 2:11.) Jerusalem was long considered the centre of the Christian religion, the largest number and oldest believers and apostles living there; and as St. Paul’s views of the changed condition of things became clearer and clearer, and he did not hesitate to preach boldly what he saw to be dispensational truth, some prejudiced ones desired to know whether the brethren at Jerusalem would concur in the advanced views, and St. Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report.

A great debate and examination of the question on all sides followed. St. Peter and St. James, finally agreeing with St. Paul, influenced the entire council. St. Peter reminded them of God’s wonderful dealing with Cornelius, who was justified and made acceptable to God through faith in Christ, and not through keeping the Law, and urged: “Now, therefore, why tempt ye God, to put a yoke (Moses’s Law) upon the neck of the disciples which neither our fathers nor we were able to bear?” St. James said: “ My sentence is that. we trouble not them which from among the Gentiles are turned to God. Then the Council so decided, and sent a written message to the confused Gentile believers, saying: “We have heard that certain ones who went out from us (here) have troubled you with words subverting your souls (destroying your faith), saying: Be circumcised and keep the Law’—to whom we gave no such commandment . .

It seemed good to the Holy Spirit, and to us to lay upon you no greater burden than these necessary things: that ye abstain from ‘meats offered to idols, and from blood, and from things strangled, and from fornication.” (Acts 15:9-29). And even these suggestions were given as advice, and not as so much of the Mosaic Law, with penalties attached.

The Law Covenant a Ministration of Death.

The Apostle Paul’s epistle to the Galatians (who had been Gentiles) was written expressly to counteract the influence of the Judaizing teachers who mingled with the believers of Galatia, and endeavoured to subvert the true faith in Christ by pointing them away from the cross of Christ to a hope of acceptance with God by keeping the Law of Moses in connection with faith in Christ: thus making Christianity merely an addition to the Law Covenant and not instead of it. This He calls “another gospel,” yet really not another, for there can be but one; hence it was a perversion of the real Gospel. (Gal. 1:7-9). And here St. Paul indicates that he knew that the Apostles at Jerusalem had at first only a mixed Gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmingled Gospel which he already had been able to receive, and which he had been teaching; and, he says, he communicated it to them privately, lest their reputation should hinder them from receiving the truth— and even then some false brethren spies, sought to compel Titus (a Greek) to be circumcised.—Gal. 2:2-5.

It is further along in this same epistle that St. Paul tells of St. Peter’s vacillation on the question of the Law (chap. 2:11-16) and his words of reproof to Peter—We who are Jews by nature, knowing that a man is not justified by the works of the Law, but on account of faith in Christ, even we have believed in Christ that we might be justified by faith in Christ, and not by obedience to the Law. Why, then, should we attempt to fetter others, or longer bind ourselves, by that which has served its purpose, in bringing us to Christ.

O foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or curse. “Christ hath redeemed us (Israelites) from the curse of the Law, that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we (Israelites) might receive the

promise of the spirit through faith.” And surely God’s Covenant with Abraham, made four hundred and thirty years before the Law was given, cannot be annulled by that Law.—Gal. 3:1, 10, 13, 17.

Next, the apostle answers a supposed inquiry as to what was the object of the Law, and why it was given, if not necessary to the attainment of the Abrahamic promises. He says the Law was added because of sin, to manifest sin in its true light—that sin might be seen to be a great and deep-seated malady. The Law was a pedagogue, or servant, to bring to Christ all Israelites who desired to learn the true way of life.—Gal. 3:24. Matt. 11:28-30.

As children are under nursery laws and subject to teachers until an appointed time, so were we (Israelites) under the Law, and treated as servants rather than as sons. We were kept under restraints, though we were the heirs through whom, according to the promise, others were to be blessed. But in the fullness of time God sent forth His Son, made of a woman, made under the Law, to redeem that were under the Law that we (Israelites), being liberated, might receive the adoption of sons. And also “because ye (who were not under the Law, but were Gentiles or heathen) are sons, God hath sent forth the Spirit of His Son into your hearts.” We were under tutelage, and you were aliens, foreigners and strangers, but now you and we, who are accepted of God in Christ, are fully received into sonship and heirship, and neither of us is subject to the Law.—Gal 4:1-7.

Tell me, you that desire to be under the Law Covenant, do you not understand what it is? It is a bondage, as allegorically shown in Abraham’s two sons. Abraham, here, is a figure of God; and Sarah, the real wife, is a figure of the real Covenant of Blessing, out of which the Christ should come as heir of all, to bless the world. For a long time Sarah was barren; so, too, for a long time the original Covenant of God, made with Abraham—”in thy Seed shall all the nations of the earth be blessed”—brought forth no fruit, until Christ Jesus. Hagar, the servant of Sarah, in the meantime was treated as Sarah’s representative, and her son as the representative of Sarah’s son. Hagar represented the Law Covenant, and fleshly Israel was represented by her child, Ishmael. For the time they represented the true Covenant and the true seed of blessing, though they were always really servants—child, as well as mother. When the true son of the real wife, the heir, was born, it was manifest that the son of the bondwoman was not the heir of promise. And to show typically that the Law Covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac, but in his interest was dismissed entirely.—Gal. 4:21-31; Gen. 21:10.

The Apostle’s argument, based on this allegory, is that we, brethren, as Isaac was, are the Seed to whom the promise was made; we are not children of the bondwoman, the Law Covenant, but children of the original Abrahamic Covenant (the Sarah Covenant) born free from the slavery and conditions of the Law Covenant. And not only so born, but the Law is entirely put away from us, and has nothing whatever to do with us—”Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage”—the Law Covenant. “If ye be led of the spirits ye are not under the Law (Covenant).”—Gal. 5:1, 18.

But Paul asks—”Shall we continue in sin (wilfully), because we are not under the Law (Covenant)?” (Rom. 6:15.) Shall we take advantage of our liberty to break away into more sin—because we are sons and heirs, and no longer commanded as servants—Thou shalt and thou shalt not? No, no; as sons, begotten of the spirit, partakers of the spirit of holiness, the spirit of the truth, we delight to do our Father’s will; and the law of obedience to his will is deeply engraven upon our hearts. (Heb. 8:10; 10:15, 16.) We gladly sacrifice our all, even our lives, in opposing sin and error, and in forwarding righteousness and truth; hence we answer emphatically, “God forbid.” We Will not take advantage of our liberty from the Jewish Law Covenant, to commit sin. But if any man should think to do so, let him remember that only those led by the spirit of God are the sons of God.—Rom. 8:14,

We are not under the Law Covenant, but under divine favour, and not only, so, but being justified and reconciled to God in Christ, we have gone further and accepted the “high calling,” the “heavenly ‘calling,’” and consecrated our justified lives—’even unto death”—and been accepted as members of the Body of Christ, and are thus heirs of the Abrahamic (Sarah) Covenant. (Gal. 3:29.) Hence, so far from desiring to use our liberty to indulge in sin, we, having God’s spirit, detest sin and love righteousness and delight ourselves in the “Law of Christ”—Love. Christ’s Word is our Law—not a law of bondage, but of Liberty. Whoso looketh into the perfect law of liberty and continueth therein (free), being not a forgetful hearer, but one who exercises his liberty, this man shall be truly blessed thereby. Such fulfil the royal law, the law of love.—Jas. 1:25.

### The Law of Love.

If we have proved that the Ten Commandments were given to Israel, and to Israel only, and that as the basis of a Covenant made only with that nation, and if we have hewn that the other nations of the world have been left by God without any Law except such traces as yet remain of the original Law, written in the nature of the first perfect man, who was created in God’s image, and that to the Church our Lord gave the Law of Love, then we have proved that the Ten Commandments should not be recognised by the Gospel Church, except as they are in harmony with the law of Love.

Our Lord has a standard for all who accept Him, as Moses, the Mediator of the Law Covenant, had ten commands for a standard. The Master said: “A New Commandment I give unto you, that ye love one another, as have loved you.” (John 13:34.) It is the same law that was expressed in the Ten Commandments, but a more refined and more comprehensive statement of that Law, designed for a more advanced class. The people put under the Law Covenant and baptised into Moses were a household of Servants, while the people of the Law of Love are a household of God’s sons. Thus we read “Moses verily was faithful as a servant over all his House (of Servants). but Christ was faithful as a son over His own House (of sons), whose house are we, if . . . .”—Heb. 3:6.

The expression of the Divine Law given at Sinai was exactly suited to the House of Servants to whom it was given; it was a series of instructions—Thou shalt, and Thou shalt not. The expression of the Law of Love is very different, and implies much more liberty. It simply tells those who are God’s sons, and who therefore are begotten of his spirit, You may do or say anything in harmony with love. Pure love for God will lead not only to obedience to His will, but to the study of His Will, in His Word. Pure love governing our conduct towards our fellow-men, and the lower animals will seldom work to their injury. It will come more and more under the guidance of the Lord’s Word, and thus we shall be perfected in love. But from the first it is a safe Law; it is a “Law of Liberty,” in that it requires us merely to act out, according to our own judgments, that which we voluntarily consecrate ourselves to do, our own wishes as New Creatures

Since this Royal Law of Love is made only with those whose desires are changed, who no longer love sin but are seeking escape from it as well as from its penalty, who now love God and His righteousness, it would be manifestly improper to give these “sons of God” the statement of God’s Law or will in the same form that it was expressed to the House of “Servants.” The sons are granted a Law of Liberty, the servants a Law of Bondage. The servants were told what they might and might not do; because they were servants, not sons, not begotten of the Father’s spirit; hence they needed positive commands, restraints and penalties. This is forcibly expressed by the Apostle in his exposition of this very subject in Galatians 3.

But the Law of Love, while it is a Law of Liberty and an “easy yoke” to such as have the Lord’s spirit, is nevertheless a most searching Law — discerning, scrutinising, judging the very thoughts and intents of our hearts, as well as our actions and words. In that one word Love is expressed the very essence of the Divine Law. Love to God implies full obedience, full recognition of divine character—wisdom, love,

justice, and power— full harmony with God in His service, and the exercise of those qualities of character in all our thoughts, words, and deeds.

The “Law of the Spirit of Life in Christ Jesus.”

This Law of Love to God and our fellow-men, which we delight to obey to the extent of our ability, not of compulsion, but of a willing mind, as partakers of the spirit of Christ, is the only Law with which we have to do. While it entirely ignores the Mosaic Law, its “thou shalt,” and “thou shalt not,” it really accomplishes far more than the Mosaic Law; for, with his heart ruled by love, for God, and man, who would desire to dishonour God or to injure his fellow- man?

But as of the Mosaic Law it was true that its utterances were only to those under it—Israelites—for “whatsoever the Law saith it saith to them who are under the Law” (Rom. 3:19), so it is true of the Law of Love; it speaks only to those who are under it, and these are only the consecrated believers in Christ. It is a law of liberty, in that all who are under it are under it from choice. They came under it voluntarily, and may leave it when they please. In this it differs greatly from the Law put upon fleshly Israel as a nation, in which they had no individual liberty or choice, being born under bondage to that Law Covenant. Our Law is the Royal Law; because the “little flock,” developed under this Law of Liberty and Love, is the Royal family—the divine family, selected under their Lord and Head to be heirs of God, joint-heirs with Jesus Christ, partakers of the divine nature.—Rom. 8:17; 2 Pet. 1:4.

Those now being selected as members for the Body of Christ, are only such as delight to do God’s will, sons of God and “brethren of Christ,” having this likeness to Christ. And at the close of the Millennial Age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, and when the obstinate are cut off as incorrigible, wilful sinners, then the Law of Love and Liberty will again be virtually in force over all God’s creatures. All who shall be permitted to enter upon that grand age of human perfection, following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they delight to do God’s will, and that His righteous law is continually their heart’s desire.

Alive Without the Law Once.

In his letter to the Romans (chapter 7), the Apostle reasons with Jewish converts to Christianity: “For,” he says, “I speak to them that know the Law.”

He then represents the Law Covenant as a husband, and Israelites bound by it as a wife, to a husband. He shows that as it would be a sin for the woman to unite with another man while her husband lives, so it would be wrong for Israel to leave Moses and His Covenant of the Law, and to unite with Christ unless released by death—either the death of the Law Covenant or their death to the Law Covenant.

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It still lives; and all the children of Jacob are still bound by it, unless they have died to it. Only those who realise that they could not gain everlasting life through their union with Moses (the Law Covenant) are ready to abandon all hope of saving their life by that union with Moses, to become dead to all such expectations, and to accept the death of Christ, the ransom for Adam and all his race, as the basis of a new hope of a new life. Hence, only such Israelites as by faith reckoned themselves hopelessly dead under the Law Covenant, and as risen with Christ to a new life secured by His sacrifice, and who in will are dead to sin—only such could be united to Christ as the New Husband. Thus, according to the Apostle’s reasoning, the thought of blending the two Covenants and being united to both Moses and Christ, was wholly out of the question.—Compare Rom. 6:2.

The text, “Christ is the end (or fulfilment) of the Law (Covenant) for righteousness to everyone (under it) that believeth” (Rom. 10:4), does not conflict with the above. because only believers are specified. (Compare Rom. 3:

31; Gal. 2:19.) Eph. 2:15 should be read: “Having abolished in His flesh the enmity of the law of commandments contained in ordinances,” . Col. 2:13, 14 refers to “quickened” Jewish believers for whom the handwriting of ordinances is blotted out. Verse 20 refers to the Gentile converts who had to become dead to the “rudiments of the world,” before becoming members of Christ, the heir of the original Abrahamic Covenant typified by Sarah. even as the Jews must become dead to the rudiments of their Law Covenant, typified by Hagar.

The Law Covenant Not Dead.

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ they were nationally blinded until the end of the Gospel Age (Rom. 11:7, 25), and that God declares that He has “not cast away His people,” but that under the New Covenant He will yet open their eyes to see Christ as the only door of hope, and that of a new life purchased with His own. (Rom. 11:2, 27, 29; Jer. 31:31.) Meanwhile, we have the evidence that their Covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very “curses” specified under their Covenant. —See Deut. 28:15-57. Verses 49-53 describe the Roman siege, &c.; verses 64-67 describe the condition of Israel since, (Isa. 59:21). The Lord in Leviticus (26:18, 34-45) declared the symbolical “seven times,” 2,520 years, of Israel’s subjection ‘to the Gentiles. Thus their experience that Covenant we learned so much about sin?

What was defective in the old or Law Covenant? Was it sinful or bad? No. How came it then that under that Covenant we learned so much about sin?

Because, previous to receiving the Law, Israelites were like the remainder of the world—dead in trespasses and sins; and, being already under sentence of death, we were like the remainder, unrecognised of God, and without any special commands; and hence we could not disobey or increase our sin by disobedience, until the Law Covenant began to command us.

But, notwithstanding that death sentence under which we and all the world rested, we Israelites were “alive” before the Law Covenant came, because God had promised our father Abraham that somehow and at some time He would bless His Seed, and through it all the families of the earth. Thus, in God’s promise to Abraham, a future life was assured to us all, before the Mosaic Covenant was made; but just as soon as that Law Covenant went into force, and required that we must obey its every command, in order to secure life, that soon we found that we could not absolutely control our poor, fallen bodies, however much we willed to do so with our minds. And, as sin developed, we died— our hopes of life expired, because we could not keep that Law Covenant. I speak for, or as representing, our whole nation. Thus we found that the Law Covenant, promising life to the obedient, really sentenced us to death, because we could not obey its requirements.

Thus we acknowledge that the Law and the Covenant were good in themselves, but not helpful to us, because we were fallen beings. But God intended that it should show us how imperfect we really are. (Verse 13.) For the Law is adapted to all who are in full harmony with God’s Spirit—perfect beings—and this we Israelites were not; we were and are by nature, carnal, depraved, even .as others. And if our hearts be right, we can and will admit that are unable to obey God’s perfect law, and that perfection is not to be found in our fallen flesh, even though in our mind we approve God’s Law and would gladly obey it.

This is the wretched condition in which we find ourselves (verse 24), wanting to obey God’s Law, and to

have His favour and the everlasting life promised to them that love and obey Him, and yet unable to do so because of our dead bodies—fallen and sentenced through Adam’s transgression. Oh! How can we get release from this, our difficulty? We cannot obey God’s Law, and God cannot give us an imperfect Law to suit our fallen condition. Oh, wretched, hopeless condition.

But no, brethren, there is hope in Christ! Not a hope of our fulfilling the Law Covenant—no hope of doing those things commanded, and living as a result; nor any hope of saving anything out of the wreck of Adam’s fall and sentence. That must all be abandoned. We! Israelites must die under the Law Covenant, as unsaved by it as we were before it was made, as unsaved as the Gentiles who never had a share in it. But as we realise ourselves dead under the terms of the Law Covenant, we see that Christ has died for Adam’s sin, paid his penalty and thus redeemed him and all—lost through his disobedience—Jew and Gentile, bond and free, male and female. And this relieves us Jews, because Christ was a Jew, “born under the Law” Covenant, that He might redeem those who were under it. (Gal. 4:4, 5.) In consequence, therefore, God can be just and accept all who serve His Law in their minds and wills, and whose only hindrance from perfect obedience is the weakness of the fallen flesh.

Thanks be unto God for His unspeakable gift—Christ through whom we become heirs of the chiefest of God’s blessings on the divine plane and members of the Mediator of the New Covenant (typified in Keturah, Abraham’s third wife), by which many will be blessed with, Restitution during the Messianic Age.—Acts 3:20, 21.

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While it is our intention that these columns be used for teachings strictly in accord with the Lord’s Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported.

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## Taking Heed to God’s Will.

THE Press report of the Tenth \\Todd’s Christian Endeavour Convention, held recently in Melbourne, quotes one of the principal speakers as follows

“Rev. Dr. Stanley Jones, India, urged the 20,000 people present at the evening convention to accomplish three things —blot out the stigma in regard to aborigines; to help China, not by hating Japan, but by non-violent economic boycotting Japan as long as China was invaded, and to send men and women to help India, particularly as 60,000,000 untouchables’ were on the verge of turning to Christianity. He appealed for a united Church in Australia, as a divided world would not turn to a divided Church for guidance.”

How disappointing the above statement -must have been to those longing to hear of the Gospel message of hope, both for the Church and the world. While expressive of a desire for social reform, etc., which is also advocated by many who do not claim to be Christians, it is nevertheless devoid of the Lord’s plan of salvation and His will concerning the activities of His followers throughout this Gospel Age, as revealed in His Word, and shows how little the Bible is understood by present day ministers and missionaries the world over.

The Scriptures clearly indicate that the present is not the time for the conversion of the world to

Christianity, nor of 60,000,000 in any country, but rather that God is “taking out a people for His name” (Acts 15:14), in all “a little flock,” to be His Church, the Bride of Christ; and that the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God’s witness to the world; and to prepare to be the kings and priests of the next age—Eph. 4:12; Matt. 24:14; Rev. 1:6, 20:6. The hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ’s Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed. Acts. 3:20-23; Isa. 35.

How sad is the position of those claiming to be Christian leaders who would seek to “reform” the present order of things when this is definitely not the Lord’s will. At our Lord’s first advent He showed that the “old bottles” (the religious systems of that time) could not be entrusted with the new wine, the Gospel message (Matt. 9:17). So, at the close of this Gospel Age, there is a corresponding casting off of present day systems of religion (Rev. 3:14-17), because they are out of harmony with God’s will and plan of salvation through Christ, accepting instead the worldly spirit and desire to perpetuate that which the Lord sees good to destroy. (See 2 Pet. 3:10; Heb, 12:26, 27.)

Instead of endeavouring to combine the churches of to-day to present a united front, the Lord’s people are exhorted to leave these systems of Babylon—“Come out of her my people, that ye be not partakers of her sins.” “And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee.” (Rev. 18:4, 23.) Jeremiah also prophesied concerning the present time--“Babylon hath been a golden cup in the Lord’s hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed; howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her . . . The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God.” (Jer. 51:7-10.)

## In His Presence.

“My Presence shall go with thee, and I will give thee rest.”—Ex. 33:14.

“My Presence shall go with thee;” Even so,  
I know, dear Lord, that Thou with me wilt go:  
The way lies dark before, unseen, unknown,  
Perchance it leads through deserts drear and lone,  
Or valleys dim, but whatsoe’er it be  
It will be well if Thou dost go with me.

“My Presence shall go with thee.”  
All the way Thou wilt be near to keep me day by day;  
Thou wilt perform for me Thy perfect will  
And in Thy care I shall be safe from ill:  
Thus Lord, I onward go without a fear  
For Thou art all I need, and Thou, art near.”  
—Ruth Thomas.

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## The Christian Pathway.

(Contributed)

“Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator” (1 Pet. 4:19).

GENERAL teachings of our day largely omit mention of suffering as regards Christian faith and practice. But because the Bible in a number of places tells us to “rejoice in the Lord,” and “sing praise unto His name,” etc., it does not follow that no suffering is entailed. On the contrary we read that “All who will live Godly in Christ Jesus will suffer persecution.” This has been fulfilled in the past, and so it must continue until the great millennial dawning, when Christ shall take unto Himself His great power to reign.

It would seem that the reason why so little is heard now of suffering and persecution, is because there are so few who are living “Godly lives in Christ Jesus.” There appears to be rather large numbers of professing Christians who have not to contend with any persecution or suffering, in their so-called Christian walk. All such, if they are honest, would be compelled to admit that the reason is because their godly life is only profession, and that their real attitude is “Be at one with the world,” instead of “Coming out and being separate.” Probably they realise quite well that it is the coming out and being separate, that brings the persecution.

Therefore, when we seek for truth of Scriptural teaching, it is most important that we distinguish sharply between nominal Christianity (Christians in name only) and truly consecrated Christians; because those who are nominal only, often teach doctrines and live lives that give an altogether wrong impression of Christianity and real discipleship. One longs to expose these errors, not fit-the sake of sitting in judgment upon any, but in order to warn and help those who desire to be true, and who are in danger of being led into the confusion which falsity produces.

The first happening in a Christian’s life is conviction of Sin. When one becomes convicted of sin, that is, realises and is ready to admit that the life he or she has been living estranges them from God, then the Gospel message to such is “Repent and believe on the name of the Lord Jesus Christ that ye might be saved that your sins might be blotted out.” Christ died upon the Cross for all men. ALL men have at one time been unsaved sinners, for all have sinned and come short of the glory of God. There has not been one exception, except of course our Lord, Christ Jesus. And He, the one exception, the sinless, perfect man, died upon the cross, “The just for the unjust,” that He might reconcile us again to God. His life offered up at Calvary blots out the sin, and all who gain such understanding and gladly accept the salvation offered, find peace with God.

Now, all who have gone that far, find cause for true rejoicing. It is a happy day for the one/ who can be brought, to see that Christ was the propitiation for his or her sin, as it was indeed for the sins of the whole world. The dictionary rendering of propitiation is “ act of appeasing,” or “ atonement.” Sin produces enmity with God, but the Christian’s sins are appeased or atoned for by the shed blood of Jesus at

Calvary. They are blotted out; the enmity is thus destroyed and we are at peace with God. Having come to that point we are justified by faith in the blood of Jesus Christ.

Too often the preaching of God's Word stops at this point. Most certainly we must have a good understanding of all this first; but it is far from all; indeed, it is only the beginning. Now begins the real Christian life and the test as to just how much we appreciate God's love for us. Now is presented unto us the opportunity of presenting our bodies living sacrifices, holy, acceptable unto God, which the Apostle Paul says is our reasonable or proper service. Our life is' no longer our own; it has been bought with a price. It must be laid down now, consecrated to the Master's service and the call is to infinitely higher things than we have been concerned with hitherto. Old things pass away: all becomes new. As we hear the call of God to seek' "the prize of the high calling in Christ Jesus," our chief hopes and ambitions become spiritual, heavenly, instead of carnal—worldly.

We are specially exhorted to make our calling and election sure, being reminded that not all the called are finally elected or chosen, but only those who are diligent in obeying, and remain faithful unto death. Many are called but few are chosen and given the prize of the high calling. We cannot say that there is not a lesser prize to be given to many, but now the way of the high calling is the special call and we stand as it were at the crossroads.' Now assuredly is the time to stop and count the cost of setting our hand to the plough without looking back.

Many esteem the cost too great even to heed the call. They may hear it, but instantly suppress it, giving it little consideration. Others hear and heed and begin to tread the narrow way, but when persecution arises because of the Word, they halt. Some turn quickly back: others halt so long, that often the call loses its clearness and almost without realising it, their steps are retraced back to the broad way of the world. But for those who go on in the face of all, having set their hand to the plough, determined by the grace of God never to look back, to these are the comforting- words of our text applied.

History shows us what dreadful, torture and persecution many of Christ's disciples have had to endure for a witness to the truth, especially in the days of the power of Rome. Countless numbers were burned at the stake, others were thrown into a playground to be mauled by wild beasts, their dying agonies making entertainment for thousands, who gathered to watch and gloat over the victims because they would not bow the knee to the regime of a church which professed to be "The Church of God," but which we now recognise as a part of the great system of Anti-Christ.

We can be thankful to God that we have not in our day to face the same physical torture in adherence to our faith.

But persecution has not ceased. He who will be true to the Word of God will still face persecution in some measure. The true Christian, as of yore, must be still a stranger and pilgrim upon earth. Here below he has no abiding city (the treasures of his heart are not earthly things) but he seeks one to come. The so-called joys and pleasures of this world find nothing in him (though prior to the call he may have been interested in them to 'some extent) and as his spiritual sight increases he is able so to visualise heavenly things that those of the world begin to term him peculiar, just as they did with Paul when they cried, "Thou art mad, much learning hath made thee mad," or as we have it in the 4th verse of our chapter, "Wherein they, think it strange that ye run not with them to the same excess of riot speaking evil of you." As the worldly find the truly consecrated running not to the same excess of riot as themselves, they begin to separate him from their company, speaking evil of him; taunting him as being old-fashioned, or narrow-minded, or a selfrighteous hypocrite or something similar. But what say the scriptures, "Blessed are ye when men shall revile you and say all manner of evil against you falsely for my sake, for great is your reward in Heaven" (Matt. 5:11).

Of the multitudes who have come to some understanding of justification by faith in the shed blood of Jesus, quite a few appear to make the mistake of seeking to find all the blessing of such salvation in this life. They enter very largely into all the world's pursuits, interpreting the message of salvation in the nature of a licence to better enjoy the worldling's pleasure. To know Christ means much to us here below but "If in this life only we have hope in Christ we are of all men most pitiable." Thank God our chief hope is centred in that "to come." To follow Christ truly now, will probably bring many more persecutions, heartaches and sufferings than warm hand claps and expressions of good cheer. But our trust is not to be in men but "hope thou in God." Just as Peter, one of our Lord's closest followers would have hindered our Lord from the path of duty (Matthew 16:21-23), so often our well-meaning friends would hinder us from the full consecration and we must be ever on guard against the easy world conformity, the seeking to serve both God and Mammon, the impossible.

We are not, however, to suffer as evil doers and count it Christian suffering. Many times impulsively we do or say things which we ought not, and afterwards besides feeling sorry or repentant, we may have to suffer as a consequence of our action. Under such circumstances we can but admit our fault and seek to make the best of it, praying God so to guide and counsel that we might be more thoughtful again. On such occasions we should guard against hardening our hearts, and refrain from attaching any blame to God for allowing something that was entirely our own fault. We can learn along this line from the 20th verse of the 2nd Chapter of this Epistle "For what glory is it, if when ye be buffeted for your faults, ye take it patiently, but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God."

So, we learn from this Epistle of Peter, that to follow our Lord fully, as He commanded when he said, "He that would come after me let him deny himself and take up his cross and follow me," presents no easy road whilst we dwell or tabernacle in the flesh. It is a way in which, without doubt, we will encounter the opposition of the world, the flesh, and the devil and to such an extent that it will entail suffering for righteousness sake. It is impossible to enumerate all the ways in which that suffering might come, for the various circumstances of Christ's followers give rise to differing experiences; but when we humble ourselves beneath the mighty hand of God, casting all our care upon Him, through Jesus, remembering that He will not suffer us to be tempted above that which we are able to bear, we can rest assured that He will work all things together for our ultimate good.—'Wherefore, let them that suffer according to the will of God commit their lives unto him in doing good, as unto a faithful Creator.'

## Kingdom Cards.

It is pleasing to report some good results from the distribution of Kingdom Cards. Enquiries have been received from all the Australian States, and it is hoped that the message contained in the free literature may be helpful to many.

It is by faith that such witness work is undertaken, knowing that the Lord will grant the increase as He sees good and also add a blessing to those engaged in the work. Possibly others of our readers would desire some of these cards for passing out where good may be done; a postal request will bring a supply to all willing workers.

## "A New Dictator" in tract Form.

Requests having been received that the booklet, "A New Dictator" be printed as a tract, a quantity is now available in this form, as well as the booklets, for the use of the brethren. When ordering please state the number that can be wisely used.

Other tracts also on hand—"Upon the Earth Distress with Perplexity," "When Christ is King," etc.

## Deliverance—Type and Anti-Type.

“And it shall come to pass that every soul shall be utterly destroyed from among the people, which shall not harken to that Prophet.” Acts 3:22, 23.

IN the words of this text the apostle calls a attention to the fact that all these coming blessings were intimated in the words of the Prophet Moses, and that. Moses himself typified the coming great deliverer. We call to mind how great was the deliverance which God effected for the people of Israel at the hand of Moses, bringing them out of Egypt and through the Red Sea, making them his covenant people. Great and wonderful as all that was, it was merely the shadow of the much greater and much better blessings God intends to bestow. Moses was a type — a greater than Moses is the antitype; a typical servitude to a Pharaoh under hard conditions and a deliverance therefrom, was a type a severer bondage under Satan and a grander deliverance for the world of mankind, is the anti-type.

A grand man, the meekest man in all the earth, Moses was the typical leader at whose hands as mediator the Law Covenant was instituted, offering blessings and curses to the people according as they would obey or disobey it. This was the type; the antitype must be much larger, much greater than Moses; and the:New Covenant which He as Mediator will establish will be a much grander covenant, offering not temporal blessings but eternal ones, and not temporal punishments but everlasting ones. We pause here to remark that none of the punishments under the Mosaic law were torturous—death was the extreme penalty.

But death inflicted for violation of Moses' law did not effect the opportunities for an everlasting life secured not only for the world but also for Israel through the great sacrifice at Calvary; hence all those cut off from life for disobedience to Moses' law will nevertheless have a blessing, an opportunity for life eternal under the antitypical Moses. But the death sentence which will come upon the disobedient of mankind under the ministrations of the antitypical Prophet, the Christ, will not be a never-ending torture, but a never-ending death; not a never-ending dying, but a death condition from which there will be no awakening, no resuscitation, no resurrection—the annihilation of being as described by the Apostle Paul, saying, “They shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.”

“Well, God loves patience!  
Souls that dwell in stillness,  
Doing the little things, or resting quite,  
May just as perfectly fulfil their mission,  
Be just as useful in the Father's sight.”

—From “At the Beautiful Gate.”

”A Review of The Doctrines.”

This book of 92 pages by Brother H. J. Shearn, of England, previously sold With a cloth cover at 1/6, is now available in paper binding at 6d. per cony, post paid.

While not agreeing with all the thoughts expressed, it will be, found a useful book, especially as a Class study. The brief statements on the various doctrines leaves scope for additional expressions by individual members, and Classes interested are invited to send for samples.

### “Daily Heavenly Manna”

Another edition of the above book is found necessary at this time, as our stock in cloth binding is exhausted. The work is to commence right away and the new books should be ready late in October.

A slight increase in price is unavoidable for the new books on account of higher production costs, but being of the same high quality in every way, we feel sure they are still very good value. These well-known books of nearly 200 pages, in the handy pocket size, will be supplied in first class cloth binding, black or dark green, with red edges and gold lettering embossed, at 1/10 (45 cents) per copy, posted. Orders for these books may be placed for delivery towards the end of October, D.V.

These “Daily Heavenly Manna” are still available in fine leather binding, with red edges, round corners and title embossed in gold, at 2/6 (60 cents) per copy, post paid.

### “Poems of Dawn.”

Friends interested in a reproduction of the book of selected poems, “Poems of Dawn,” are asked to communicate with us.

Containing over 230 very helpful poems expressive of the Christian life and hopes to come, as well as numerous page fillers this little hook has been sought after quite often by the brethren since it has been out of print. While it would seem that the demand would not warrant a printing in the usual way, it is thought that it could be produced in handy size, with clear type suitable to all (not -capital letters), at reasonable price, by duplicator, should sufficient be required.

All desiring copies are asked to state if possible the number they could use should the work be undertaken.

### Bibles at Low Cost.

A supply of two very reasonably priced Bibles is now in stock, and can be recommended to give good service. Collins' Clear-Type Bible, with Concordance new Brevier type, bound in strong imitation leather. Size,

7 x 11; weight, 1 lb. 12ozs. Price, 7/, Cambridge Concordance Bible, Minion type, bound in strong imitation leather. Size 7 x 5 x 1; weight 1 lb. 4 oz. Useful everyday Bible. 8/6.

### Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—O. B. I. Hall, Wakefield Street, Sundays 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth - Druid's Chambers, (The Basement), 450 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

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