PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM
UNDENOMINATIONAL
A RELIGIOUS NEWSPAPER

Volume XLI No. 5 MELBOURNE, MAY, 1958 Price—Fivepence

The Binding of Satan.

THE vision of the conflict between good and evil in the Book of Revelation comes at length to a time when a mighty angel is seen descending from heaven with a great chain in his hands, and having arrived on earth he takes forcible hold of the great red dragon which alone survives of the enemies of righteousness, binds him with a chain, casts him into the abyss, and seals the entrance with the sign of Divine authority that the nations should be deceived no more throughout the thousand years—the Millennium. Ardent longing for that day has led many to watch earnestly the signs of the times, and the questions "Is Satan now bound ? Is he in process of being bound? Is he yet to be bound?" are common.

What is this binding? Quite evidently it is closely connected with the restraint of evil which is a feature of the Millennial Age. Revelation 20:1 indicates clearly that its fulfilment is at the commencement of that Age. This does not necessarily mean, though, that the binding must take place simultaneously with the commencement of the Second Advent. The dragon of Rev. 20 is apparently the last enemy of righteousness to be dealt with after the other great enemies, the "Beast" and the "False Prophet" have been cast into the Lake of Fire. Now, since Rev. 19 dealing with the warfare between the Rider on the white horse and these two enemies, is evidently a phase of the Second Advent, the binding of the great red dragon, coming next in order, would seem to belong to a later phase of that Advent. That binding also coincides with the commencement of the reign of the saints, and since that reign does not commence until the saints have been "changed" and the marriage has been completed, and the Lord must return "for" His saints before the marriage feast and His subsequent revelation to the world "with" His saints, it would seem clear that the "binding of Satan" is to occur after all these things, at the time of the establishment of Christ's kingdom in power in the earth. That time has not yet come.

From that time onward, the practice of evil shall be restrained. "Nothing shall hurt or destroy in all my holy mountain." (Isa. 11:9.) Men will not be prevented from thinking evil thoughts or harbouring evil desires; some will yield "feigned obedience" (Psa. 18:44, marg.); but the power to inflict evil or harm, physical, mental or moral, upon another will be lost. We do not know how. Divine power will be exercised here in a fashion of which we have little, if any, conception today. But it will be true that although a man may formulate an intention to do evil to another, he will find himself physically or mentally powerless to put that intention into effect. That restraint will operate throughout the Millennial Age.

A little thought suggests that the same restraint must of necessity be placed upon Satan. He must be rendered powerless to influence the minds of men by evil suggestions. Hence the "binding of Satan" will be a restraint upon his power, at present enjoyed by Divine permission, of instilling evil thoughts and influences into the minds of men. His personal freedom of movement need not be limited any more than is the personal freedom of evilly disposed men on earth during that Age, but he will find himself quite powerless to reach men's minds in any way.

A glance at daily events should make it clear that the binding of Satan has not yet taken place, and is not yet even in progress. The powers of evil have greater control today in earth's affairs than they have ever had, except. perhaps, in the early days at the period of the Deluge. Many of the devices and acts of certain classes of men are characterised by a cold-blooded ferocity and disregard for human suffering which can quite literally be said to be devil-inspired. The fearful experiences through which so many of earth's peoples must pass today are evidences that the archangel of evil is still the god of this world, and that his subjects still render him service. It is sometimes suggested that these facts are the results of Satan's struggles to resist his binding, and are evidences therefore that the binding is actually in progress, but this idea is built upon a purely human conception of the binding, as though the Most High God finds it necessary to wage war and use the heavenly equivalent of physical force to achieve His end of rendering Satan powerless. Nothing of the sort, God is always master of the situation, and when in His wisdom the time comes for Satan to be bound and

his influence to be restrained, one word from the Almighty and it will be done. It will not require battalions of angels drawn up in martial array, archangels in command of detachments and some spiritual equivalent of carnal weapons, with which to wage an invisible conflict with the hosts of Satan in the fashion in which fallen man wages war, today.

Against this view it is sometimes argued that the 12th chapter of Revelation does contain a very vivid description of war in heaven, Michael and his angels fighting with the devil and his angels, resulting in the devil being cast out of heaven to the earth, and that this surely constitutes a detailed description of .he binding or partial binding of Satan at the end of this Age.

It is suggested in this connection that Revelation 12 has nothing in common with Revelation 20, except that the same red dragon is a figure in the symbolism. The time of fulfilment of Rev. 12 is clearly much earlier than the end of the Gospel Age—the anal verses show that much, the picture closing with the dragon going forth to make war with the remnant of the woman's seed, which is quite opposite to the idea of binding and restriction. Whatever the teaching behind this symbolism of war in heaven between Michael and the dragon, it has no connection with the descent of the angel to bind Satan at the commencement of the thousand years. By some this vision in Rev. 12 has been made the basis of a view of the "binding" which declares that at some specified time in history the Lord Jesus Christ did engage in combat with Satan and expel him from heaven, in consequence of which the latter has come down to earth and is continuing the warfare against his opponent with this earth as the battleground. Whilst this view springs from a very sincere desire to explain the apocalyptic imagery of the Scriptures in terms of present-day events and expectations, it is none the less a form of interpretation which debases rather than enhances our understanding of the spiritual world to which we aspire and which we hope one day to enter. And Christians who believe in the propriety of war and conflict between spiritual beings for the suppression of evil forces can hardly complain if the powers of this world demand similar services in earthly armies, for the principle is the same.

It is important to realise that God is omnipotent. "He spake, and it was done: He commanded, and it stood fast." Although He allows His ends to be achieved by means of orderly development, "first the grain, then the ear, then the full corn in the ear," and although He permits the continuance of evil up to a predetermined limit for a wise purpose, yet -when God's time to act against evil and evildoers has come, there is none that can resist His will. The fortunes of war—in earthly or spiritual realm—have no place in the Divine order. He brought the evil of the antedeluvian world to an end instantly without calling upon the help of Noah. He destroyed the Cities of the Plain without using His heavenly messengers other than to convey the news to Abraham of what He himself was about to do. When the hosts of this world converge upon the Holy Land in the last great day of trouble it is to be God Himself, alone, who will act. As in the days of Jehoshaphat, "Ye shall not need to fight in this battle"; "For the battle is not yours, but God's" (2 Chron. 20:15-17). So with the binding of Satan. The vision is a picture of the power of God operating from the seat of His government to end, in one instant of time, every scrap of power and influence Satan may possess over men and spirit.

But, one may ask, is it not likely that Satan foresees this catastrophe, and is making preparations to resist his fate; and does this not imply something very much like war between him and the forces which will effect his binding? It may very reasonably be asked in reply whether Satan, a fallen being separated from God by millenniums of sin, really believes in his heart that he will be bound.

Consider man. Men today, in general, do not believe in God. They have lost this knowledge of God, and with it any vital belief in the power or at least the care of God. How common it is to hear—"If God does exist, He either does not care or has not the power to alter things, or He would have done so and put the world right long ago." That sentiment fairly expresses the considered judgment of the natural man who has been separated from God's presence by sin for many thousands of years.

Yet man at the beginning knew God, walked with God, talked with God, and believed in the power of God. That is clear from the Genesis story. What has wrought the difference? The separation wrought by sin ! "Even as they did not like to retain God in their knowledge, God gave them over . . . " (Rom. 1:28.) So that today man does not believe that God can or will put things right!

Is it not reasonable to think that the same principle must hold good in the case of Satan ? He, too, had the privilege of knowing God, walking with Him, talking with Him, and appreciating His mighty power. He, too, fell into sin, and since nothing that is of sin can stand in the Divine Presence, he, too, from that day must have been banished, separated from God just as truly as was Adam. "Thou art of purer eyes than to behold evil!" For thousands of years, then, Satan has been as far from God as has man, and through all that time has enjoyed full liberty to work out his evil designs. It is true he witnessed the resurrection of the Lord Jesus Christ from the dead, and knew that He at least had escaped his power—but it is in the highest degree unlikely that Satan has any nearer access to the resurrected Christ than has man, and two thousand years have passed since the Lord passed out of man's, and Satan's ken into the heaven of heavens from which He had come. Would it be surprising therefore, if Satan, like man, blinded by sin, has concluded that God

cannot or will not complete His work on earth, and that Satan's rebellion will, therefore, continue its apparently successful course?

If this be the right conclusion, the great enemy of man will be busy with his plans, continuing still to wage war against all that is holy and true and lovely on earth, unbelieving until the hour has struck. In the heyday of his power, attendant angels carrying out his dark orders, men on earth busy about his fallen designs, the cry of his suffering prisoners going up to heaven, his powers will vanish as one snaps off the electric light. Like a certain modern dictator whose edifice of twenty years vanished overnight, he will stand bereft of power, of influence, of servants, of an empire—alone. Too late he will realise that the omnipotence of God has waited for this moment; that right has prevailed, and as the shades of the abyss close around him he will enter into the terrible solitude of an evil mind left entirely alone with its evil.

Can one picture that lonely spirit through all the thousand years of earth's jubilee? Free to roam through the vast spaces of God's creation; free to observe, to meditate, to scheme, but powerless to affect or influence in any way the mind or the heart of the weakest or humblest of God's creatures. A being apart, seeing all, hearing all, unable to interfere. The seal of Divine authority marks him out and sets him apart like Cain—an outcast, an exile, one upon whom is the judgment of God.

Perchance his presence will linger around this earth until the knowledge of man's happiness under the Messianic kingdom, and the renovation of the once desolate earth, becomes unendurable, and drives him off to far recesses of our universe, where, other worlds in the making, other instances of Divine creative energy, recall to his dark mind the earlier history of our own planet when, a happy and righteous being, he may have been one of the morning stars who "sang together" (Job 38:7). He may translate himself from this material universe which glitters around us every night into that spiritual sphere which is beyond the scope of human sense or understanding, and wander through the celestial land as alone and as remote from the presence and the knowledge of God as when he presided over earth's destinies. He may come back, out of eternity into our realm of time and space, to find the thousand years of restitution still in progress; but wherever he goes and whatever he does, Satan will be bound, altogether unable to interfere further in the plans of God for His creation.

Of the loosing again at the end of the Age we cannot write; we know so little. It would seem that the thousand years of opportunity does not profit the Evil One, for a time is to come, when, freed from the restraints for a "little season," he attempts once more to deceive and enslave humanity. There is apparently no repentance, nothing but an irrevocable determination to fight against God.

And that determination, in God's due time, brings about the only possible sequel. "I will bring' thee to ashes upon the earth .. . . and never shalt thou be any more." (Ezek. 28:18,19.) (From "Bible Students Monthly"-1944.)

The right temperature is maintained in the home by warm hearts and not hot heads.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 5/- (60 cents) per annum, post paid.

Published by the Berean Bible Institute, Ermington Place, Kew, E.4, Melbourne, Victoria Australia

Convention News.

THOSE who were privileged to meet together at the Easter Convention in Adelaide received a rich blessing from the Lord. It is always good to meet together with those of “like precious faith,” and we found the four days of fellowship a very happy and blessed occasion. True to His promise the Lord was “in the midst,” and the blessing of His gracious spirit was much in evidence in the hearts of His people.

It was a pleasure to welcome to our Convention a number of brethren and sisters from Victoria, and one sister from Perth, W.A.; also a brother from a country centre in S.A.

The portions of Scripture chosen for our Bible Studies were much appreciated and proved helpful and profitable; these were as follows—Eph. 1:3-10; Psa. 37:1-11; 1 Cor. 13:1-8, and Rev. 20:1-6.

The topics of the addresses given by various brethren were “The Kindness, Humility and Patience of Love”; “Children of the Promise”; “Paul’s Conversion and After”; “Let This Mind be in You”; “Blood Atonement was Necessary”; “Will We Know Our Loved Ones in the Resurrection Day ?”; “Heirs of God”, “At the Turning of an Age,” and “Retrospection.”

The hour devoted to “Hymns We Like and Why” was well spent, and so also was the time taken for the Praise and Testimony session. It was a pleasure to receive messages of Greeting from Classes and individual brethren, and at the close of the Convention the greeting sent to the brethren is found in Psa. 37:3-7.

The Convention closed with the singing of “Blest be the tie that binds our hearts in Christian love,” and “God be with you till we meet again,” followed by the closing prayer of thanks and praise to God for all blessings received. So ended another very profitable and blessed Convention. “Praise God from whom all blessings flow.”

Memorial Observances

Melbourne.

THE brethren in Melbourne gladly gathered to observe the Memorial of Christ’s death on the anniversary of its institution, in response to our Lord’s request that this celebration be continued throughout the Gospel Age. The attendance was very good, though some members were hindered from attending by sickness and other causes.

Preceding the Memorial two studies in John 12:20-28 were very helpful in impressing the full devotion of our Lord Jesus to the will of His Heavenly Father. At no time did He consider any deviation from the supreme purpose for which He came into the world—to give His life a ransom for the fallen human race. While so doing, He also commenced the calling of a band of disciples to walk in His steps of sacrifice during this Gospel Age, as He declared—”If any man serve me, let him follow me, and where I am, there shall also my servant be; if any man serve me, him will my Father honour.” (John 12:26.)

It was a solemn remembrance as the appropriate hymns were sung, the prayers were offered up to God and the Scripture readings covered the eventful and tragic last hours of our Lord’s life on earth. The address also brought clearly to our attention the great condescension of our Lord Jesus in becoming the “Lamb of God” to take away the sin

of the world, special emphasis being made of the favoured position of the “church of the firstborns” who are privileged to keep this Memorial, not only in remembrance of Christ’s sacrifice, but also as signifying their willingness to suffer with Him, if so be that they may reign with Him.

The emblems, picturing our Lord’s broken body and shed blood, were partaken of with thankful hearts for the gift of our dear Redeemer, and with prayer that our loving Father in heaven may bless and sustain all His dear children world-wide as they seek to “keep the feast” throughout the earthly pilgrimage, to His praise and by His grace. *Geelong, Vic.*

A small group of friends met together, as in previous years, to again obey our Lord’s request—”This do in remembrance of me.” With the knowledge of what was accomplished that night so long ago, there is everything to rejoice the heart of the Christian—Hallelujah! What a Saviour. However, as we gather on such occasion to remember and meditate upon the cost to our dear Lord, it is becoming that we meet with solemnity.

Four suitable hymns were sung, prayer was offered, and Scripture passages were read. One brother conducted the meeting generally while three others shared the readings from Psalm 22 and Matt. 27:27-50, and another gave the

discourse preceding the partaking of the emblems. In the discourse we were reminded that we have not yet "resisted unto blood striving against sin" and of the constant need to "consider him." (Heb. 12:3,4.) Surely we discern from our Lord's words to His disciples, just prior to the culmination of His great sacrifice, and as they are enlarged upon in the Apostolic writings, that it is the "inner circle" of those who appreciate His ransom sacrifice who are especially precious to Him just now—those who see the privilege of "sharing" His experiences, both now and in the kingdom.

In a pre-memorial study in John 12 we saw the "corn of wheat falling into the ground" to bring forth a fruitage in due time, to be a beautiful illustration. Surely it is a privilege to be "planted together in the likeness of his death," and know already that we have been raised "to newness of life." Just as the grain of wheat is not actually dead when sown, but continues to house and nourish the life of the plant until it assimilates its own life from the soil, so our "old man" is sown unto death, though still housing the "new creature" walking in newness of life. When our consecration "to be dead with him" is consummated in actual death of the human, the Lord will raise us up too with new bodies to share His glory. May we never forget the throne of grace to renew our strength, that we may come off conquerors through Him that loved us and gave His life for us, to participate with Him in the joy of drinking the cup anew with Him in the kingdom.

Adelaide.

In accordance with our Saviour's request, "Do this in remembrance of me," the Adelaide Class kept the Memorial of Christ's death.

This service is always a blessed one because it reminds us that all our hopes of future life and blessing are dependent upon the ransom sacrifice of our Lord and Saviour Jesus Christ. It also becomes an occasion to revive and renew our consecration to be dead with Christ. Only if we "suffer with him shall we reign with him"; only if we "be ,dead with Christ shall we live with him."

When we consider the great love of God which prompted Him to give His only-begotten Son for our redemption, and also when we think of Christ's great love which endured the cross and despised the shame, we feel constrained to bend before Him in love and adoration, and we say in the words of the Psalmist —"What shall I render unto the Lord, for all his benefits toward me?"

Gladly we yield our hearts to Him in grateful appreciation, realising that we are not our own, but we belong to Christ. We want to be found "abiding in Him" more trustfully, and allowing Him to "abide in us" more fully, so that we may daily grow into His blessed likeness. "Thanks be to God, for His unspeakable Gift."'

Perth.

A group of ten brethren gathered together on the evening of the 3rd of April, to remember our Lord's death and admonition to partake of the emblems as He showed the apostles.

With appropriate hymns and an address we had our minds exercised in that great sacrifice of our Lord's, culminating at Calvary. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) "Jesus Christ, by the grace of God, tasted death for every man." Our Lord's sacrificial offering was perfect, satisfying God's justice, but when our Lord invites His followers to sacrifice with Him they realise the grace by which they stand, and wish that their offering were not so small.

By the service we realised again what it is to be "dead with, Christ," and that our sacrifice must be on the altar at all times, never to be taken back. May we be ever ready to have our bodies presented as living • sacrifices, holy and acceptable to God, which is our reasonable service.

Sydney.

Although the largest city in Australia the attendance was not large; however, it was a privilege indeed to attend the Memorial Service held in Sydney.

The reading of suitable Scripture by the chairman and a lucid address by another brother contributed to the solemnity of the occasion.

Several brethren travelled long distances to be present, and doubtless were well repaid, as with others present they meditated upon the antitypical Lamb whose sacrificial death will deliver the "groaning creation" from their pitiable plight.

With joy we learn this lesson of the cross,
And tread the toilsome way which Jesus trod;
And counting present life and all things loss,
We find in death to self the life of God.

Queensland

The Lord, through His goodness and mercy, gave us strength to travel 127 miles to hold this sacred feast with our brethren. There were eleven of us who took the emblems, two brethren conducting the service. We used a special tape recording for the talk on the Memorial that was received from the "Dawn" and which was enjoyed by all. In the afternoon we played a tape on "God's Great Gift", or as Paul puts it, "God's unspeakable Gift." It is a wonderful talk and just the thing to direct our thoughts to what was to take place at night.

Pilgrim Way Ended.

Word has been received of the passing of our elderly Sister Haynes of Christchurch, New Zealand, some weeks ago, after having been laid aside for some months with a dread disease.

Our dear Sister Haynes had corresponded for many years, having appreciated the truth for at least thirty years, and had first been contacted through our late Brother Nicholson during one of his pilgrim visits to New Zealand.

Sister Haynes gave evidence of a truly Christian life, having developed largely of the Christian graces, and while somewhat isolated in New Zealand was always cheerful and ready to serve the cause of truth at every opportunity.

In recent years our Sister Haynes had resided at a nursing home, and when unable to write herself had received assistance in doing this, so that she may continue to assist in the work, as unto the Lord. With the trials and pains of the earthly way in the past, we can rejoice that our dear Sister Haynes will have entered into her reward, by the Lord's *grace.* "Precious in the sight of the Lord is the death (daily dying) of his saints." (Psa. 116:15.)

"Rest in the Lord."

"If Thou art mine, Eternal God,
Let fraud or malice, storm or flood,
Bear all besides away.

The soul's best treasure lies too deep
For spoiler's arm or fortune's sweep,
Or time's more sure decay!

"Death, that all meaner bliss destroys,
And if his stroke can sever
Robs not the spirit of its joys,

The fleshly zeal, 'tis but to bring
The living waters from their spring,
And bid them gush for ever."

—Selected.

Pleasing God.

(Convention Address)

IN the natural world if one loves other persons or has high regard for them, there is always a desire to please them. We observe the same with a child and its parents; when love is genuine there is always a desire to please. Conversely, we notice how children will often shrink from strangers. A person may try all kinds of persuasion to gain a young child's confidence, but until it has learned something of the person, has gotten to know their manner etc., it will exhibit varying degrees of aloofness.

There is a kind of creed taught in the professing churches that "all men are brothers, and that all are children of God," but that is not so, as yet. We can look forward to the day when it will be true, but many changes will need to occur. Proportionally few people now regard God as their loving Heavenly Father and seek to please Him. A somewhat greater number may regard Him as the great supreme Being and seek to pay allegiance to Him, but it could hardly be said that they are motivated by love. They seek to serve Him and hope to please Him because they fear certain consequences to themselves if they do not. These are well described in Isa. 29:13 as people who draw near the Lord with their mouths; the lips honor Him but the heart is far from Him. The verse further reveals that this condition of feigned worship arises from false philosophies taught by men whom the following verses imply ought to have known better.

Further verses in Isa. 29, as well as other passages in God's Word, suggest that He looks down with a certain amount of pitying regard upon those who are wrongly taught regarding His character, and in verses 14-19 of this same chapter they go on to tell how, after the Lord has caused upheavals that will uncover the falsity of man-made theories and doctrines, men will have their ears and eyes opened so that in a general way they will rejoice in the Lord as they had never done before, verse 24 showing that then, those who had previously erred shall come to a proper understanding.

The result will be, that, beginning to know the true God, men will desire to please Him as never before—to please Him because they love Him, not because they fear Him. That will be a wonderful time, the culmination of God's purpose or plan to reveal His great love to men, evidenced in the sending of His beloved Son, Jesus Christ, in two advents, to be their Redeemer and Deliverer.

More particularly, now, let us consider those who have learned about the true God during this age, the noble ones who have cleaved to God's Word, doing resolute battle with the forces of evil, and who are able to attest God's faithfulness in assisting them in their struggles, so that the light of Truth has continued, and is continuing to shine more and more for them each day. We have learned to love God; to love Him so much that our daily, yea, hourly desire is to please Him. We have tasted (merely tasted) the blessedness of fellowship with Him when we have done the things that please Him; it has whetted our appetite and we yearn to please Him more and more that our fellowship with Him may deepen and increase.

How can we best please Him? In Heb. 11:6 we read, "Without faith it is impossible to please God." Whatever else may be needed, this is an essential requirement. This chapter of Hebrews is one long narration of how the ancient worthies exercised faith in God, and how Christians were meant to be profited by their examples. As the Apostle says, in Heb. 12:1, that they are a great cloud of witnesses to us.

Let us refer briefly to one of them. Read Heb. 11:24,25. We remember how Moses was miraculously spared when Pharaoh's decree went out to destroy all male infants. He was brought up as the son of the daughter of Pharaoh in a position of luxury in the king's palace. During his childhood, youth, and young manhood he would want for nothing. He was in a position to receive the very best education that it was possible for one of that time to have, and being a very capable and sensible young man Moses seems to have availed himself of it to the utmost. Josephus, the historian, says of Moses—"He was a man of extraordinary mental powers, and quickness of apprehension." His outstanding education is summed up in a few words in Acts 7:22.

Heb. 11:24 takes up the story at a period "when Moses was come to years"— about 40 years of age. What lay before him in the way of worldly advancement we can only imagine; the adopted son of the king's own daughter, he doubtless could have had a high position of state, a life of ease and luxury, with wealth untold. He refused it all and threw in his lot with the despised, down-trodden people of God —his own countrymen by actual birth. He knew that trial and danger, want and care might follow his course; that it meant the sacrifice of all the honor and comfort he enjoyed in the king's court. He was not driven away from royal circles and its aggrandisements, he deliberately chose to leave because he loved his God and His righteousness and the people who were the friends of God. He believed that this God would supply all his need once he elected to serve Him.

How does our faith measure to the test in this our day? Can we learn any lessons from Moses? If we are true Christians, endeavoring to learn of, and follow Jesus, close watching unto prayer, and are diligent students of God's Word, we will sooner or later be apprised of "present truth," i.e., truth particularly revealed by God for His people in the last days of this Gospel Age.

This truth will reveal denominationalism, with all its conflicting creeds etc., for what it really is—Babylon—and we will be required to make a choice. If we stop in Babylon we can enjoy its emoluments of the hour—social standing, many friendships, luxurious appointments, etc., for Babylon is not lacking in a worldly way; verily, she is rich and increased with goods and has need of nothing (Rev. 3:17.) But if we see Babylon as the Lord **sees** her (Rev. 18:2,3) and heed His voice to come out of her (verse 4), what will be our lot on earth? Will it not be similar to that of Moses — trials, hardships, dangers, persecution, scorn? It will mean identifying ourselves with a despised people. Instead of a stately cathedral to worship in, we will likely find the bare boards of some upstairs room.

Here we would quote what one has said of Moses—"Moses deliberately made his choice, and in all the trials which succeeded it; in all the cares he shouldered as a result of it; in all the ingratitude and rebellion of his people as he led them towards the Promised Land, he never once wished himself back enjoying 'the pleasures of sin' in Egypt."

We would ask, Has any Christian, coming to the knowledge of truth and acting upon it in faith in these last days, repented of throwing in their lot with the Lord and His people? No, indeed! Each of these has learned to say with the psalmist—"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." (Psa. 84:10.) Not that the initial step of faith is all that is necessary; like Moses, situations will repeatedly arise calling for the exercise of faith, and like him we must endure as seeing Him who is invisible.

According to scholars, the literal rendering of Heb. 11:27 is— "For he looked away from that which was before his eyes toward the reward." In other words, we are to look away or beyond our present circumstances and conditions to that which is to be—to exercise faith in what God has told us.

Paul expressed the matter another way, saying we should count any hardships as light afflictions which are only momentary in the working out of eternal glory. If Moses had chosen the court of the Egyptian king, its honor and glory according to worldly standards could have endured at the best for this short life only. He chose instead present worldly disadvantage, and has secured the "better resurrection" which will bring satisfying life forever.

What of our reward; does not God's Word testify that He has prepared some better thing still, for as (Heb. 11:40)

? Yes, the spiritual reward must be a wonderful one. As the Apostle John expressed it—"It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." That is a wonderful thought—"we shall be like him." John goes on to say (1 John 3:3), that every man that has this hope in him, purifieth himself, so that he may be truly like Jesus.

Undoubtedly this pleases God more than anything, that we become like Jesus, for that means becoming like God

Himself. No man has seen God at any time, but Jesus declared Him or manifested forth God's true character. We Christians who live now, have not seen Jesus either, but from His recorded life and teachings, and from the examples of those who followed Him, and particularly as all this is made real to us by the power of God's holy spirit, we do know Him.

There are many Scriptures that tell of the great reward that Christians will receive; of reigning with Christ as kings; of joint heirship with Him in a wonderful rule; of crowns to be worn; of clothing of kingly array; of cities with streets of gold and so on—symbols no doubt to illustrate to terrestrial minds the King and the kingdom's glory. However, none of these things enthuse so much as the thought and desire simply to become like Jesus. To be able more and more to put away the earthly, fleshly traits that mar the image of His likeness in us — fleshly desire, the selfish spirit, the hasty temper, the ill-considered word, impatience, and love of this world's empty glories—and instead, find these replaced with an ever increasing godliness and contentment, this is the only "gain" worth seeking. Can anything be compared to it; the truly spiritual mind knows that there is nothing. "0, happy Zion; what a favored lot is thine." Verily, we can say with the Apostle Paul that "we preach not ourselves, but Christ Jesus the Lord."

Why do we love Him so much and preach His name so enthusiastically ? Because as Paul answers in the next verse (2 Cor. 4:6) "God . . hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." To become like Christ, therefore, is to become God-like. There is not one of the divine perfections which is not revealed in Jesus. If the divine character is to be seen at all, it is to be seen in and through Jesus Christ our Lord. Did

not Jesus so explain it to one who asked Him, “Show us the Father and it sufficeth us.” Jesus replied (how we can rejoice in its meaning), “Have I been so long time with you, and yet hast thou not known me, Philip? If ye had known me, ye should have known my Father also; and from henceforth ye know him,”—simply because it would be impossible to know Jesus and not know the Father. Verily, how true were Jesus’ words—”I am the way, the truth and the life.”

How full are the Apostle’s words in 1 Thes, 4:1, 3. “We beseech you, brethren, and exhort you by the Lord Jesus ... how ye ought to walk and to please God, so ye would abound more and more . . . . For this is the will of God (that which pleases Him above all else) even your sanctification.” God-likeness in the absolute is not possible this side of the vail, but the Scripture teaches that we can approach unto it more and more; that seems definitely to be the Apostle’s intimation when he said—”That I might know him and the power of his resurrection.” Our resurrection life begins on earth, and will be consummated in heaven, when we shall be partakers of the divine nature itself. (Phil. 3:10; 2 Pet. 1:4.)

The thought of rewards to a truly spiritual mind is not like the earthly; we find no special delight in anticipating power to rule for its own sake; our joy will be in being with Jesus and made fully like Him, assured that whatever work we perform, when thus associated with Him, will be so God-like as to satisfy us to the full, nothing more could we then desire; we will be pleasing Him in entirety. Finite minds cannot gauge the immensity of the rewards of joy in having part in bringing the whole human family to a knowledge of the glory of the Lord, and seeing the majority of men respond to the desire to live and walk pleasing to God.