

# The Berean

*A Christadelphian Magazine devoted to the exposition  
and defense of the Faith once for all delivered  
to the Saints; and opposed to the dogmas  
of the Papal and Protestant Churches!*

**And there shall be signs in the sun, and in the moon, and in the stars;  
and upon the earth distress of nations, with perplexity; the sea and  
the waves roaring; ...And when these things begin to come to pass,  
then look up, and lift up your heads; for your redemption draweth  
nigh— Luke 21:25, 28 .**

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**...they received the word with all readiness of mind, and searched  
the Scriptures daily, whether those things were so.”**

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

# Editorial

As 2025 draws to a close, I came across an editorial by bro. Gibson which exactly expresses the way I feel about the magazine. I thought I would reproduce it here, changing a few words to make it personal—JP.

## Few Are Chosen

As we begin to write this message for the end of December 2025, we have a great longing to be able to speak to our readers personally and tell them how gratefully thankful we are for the generous support they have given us since we assumed the post of director. To those especially who have written messages of encouragement, we want you to know that we have been stimulated and strengthened by your thoughtfulness. If time permitted, it would be a positive pleasure to privately answer each letter, but when one sets his hand to walk in the Truth, 24 hours in each day are not sufficient in which to accomplish all the things we would like to do. We hope, therefore, you will accept this as a personal response to your inspiring words.

The responsibility of directorship is a serious one and, as the months have receded into the past, we have felt it keenly. However, we have resolutely maintained the policy to which we have set our hands, for we believe we have in the Berean fellowship a basically sound scriptural foundation. Perfection is not claimed, but we are convinced that the vigorous principles to which we are directing our efforts, and the definite course we are determined to follow, are a priceless heritage that has come to us through the labors of our pioneer brethren.

Today, as we face the future—a future so certain from the divine viewpoint; but so uncertain from the human powers of perception—it is our responsible duty to strengthen the bonds of unity and fellowship throughout the body. We must build and not demolish. We must strengthen and fortify the old principles, and not attempt to construct new ones. Nor should we lower the high ideals of fellowship by careless toleration of error or exalt to first place things without practical value and unproductive of fruitfulness to God.

When a man or woman puts on the Name of the Anointed Jesus, he obligates himself to tremendous responsibilities. He does not become a

member of an ecclesia in the same manner as one joins a social club. The act is more specific and elevated, for he is then a component part of the body of Christ.

"The body is not one member, but many . . . and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it"—1 Cor. 12:14 & 26.

He now realizes that he has *something to do*—that he has to *work out his salvation* by walking in newness of life and, in doing this, he must be sober, grave, sincere, temperate, watchful and vigilant, and many other things that go to make up life in Christ. This is the position in which we stand today.

*It is the mark of wisdom, on our part, to always keep in mind what has happened to those in the past who have thoughtlessly relaxed their reverence and vigilance in God's service.* When we reflect and ponder upon the life of Jesus, and how he despised the shame and endured the cross, dare we tread him under foot by disregarding his agonized sufferings for the cause of holiness and purity by living out of harmony with his precepts after taking on his Name?

During the past seven years there has been a continuous bombardment, by the spoken and written word, in which a mental impression has been created to the effect that God's Name will be glorified by bringing all those bearing the name Christadelphian into one united body who will welcome the Lord Jesus in the day of his manifestation. The picture has many beautiful aspects; but it is not in harmony with the Word of God, because *salvation is not predicated upon sentiment, but upon obedience.* Under the Law, the requirements were repeatedly stated by Moses in the following manner—

"Ye shall diligently keep the commandments of the Lord your God, and His testimonies, and His statutes, which He hath commanded thee"—Deut. 6:17.

While the Mosaic system was in force, God spoke to the fathers by the prophets. During this time, the Law was a schoolmaster, or *pedagogue*, to lead the nation unto Christ. Therefore, it was an introduction to a better hope established by Jesus, who is the mediator of a better covenant, which was established upon better promises. Although the New Covenant superseded the Old, *the stringency of obedience was not decreased or become less in strength*, and so we hear Jesus saying,

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **doeth the will of my Father** Who is in heaven"—Matt. 7:21.

Is it any wonder then that the disciples should ask, "Who then can be saved?" No doubt they had remembered a former statement of Jesus that only a few find the way that leads to life. One cannot read the New Testament Scriptures without becoming aware of the fact that, relatively speaking, only a handful, out of the millions who have walked the earth, will finally come through the judgment seat of Christ and stand approved before God. For, said Jesus—

"Many are called, but few are chosen"—Matt. 22:14.

That handful, during their probation, will have developed highly exceptional characters. They will be those few among men who have *actually lived up to their profession of faith* and have denied themselves "all ungodliness and worldly lusts." All the rest will discover that in their careless self-service they have mocked God's holiness and brought upon themselves shame and age-lasting disgrace which will terminate in the second death.

Oh, may we now be wise, while still there's joy in future stored, and live acceptably to Him Who is our Judge and Lord.

—*Director*

## "The Letter Killeth"

By bro. G. V. Growcott

*"A minister of the New Covenant: not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life" 2 Corinthians 3:6.*

There is a great lesson in this, but it is often sadly misapplied to the detriment of holiness and encouragement of looseness. In the first place, we should note very particularly that the Scriptures never speak of the *commands of Christ* as the "letter that killeth." Rather Jesus says—

"The words that I speak unto you, they are **spirit**, and they are life" (John 6:63).

The "letter that killeth" was the *Mosaic Law*—the "law of carnal

commandments"—designed specifically to expose and manifest man's sinful, rebellious nature, and to humble him before his Almighty and Holy Maker. And even then, we must be very careful how we look upon the letter of *this* Law, for the Law was "*holy, just and good*" (Rom. 7:12). Jesus said (Matt. 23:23)—

"This (the spirit of the Law) ought ye to have done, and **not to leave the other (the letter) undone.**"

He condemned them—not for obeying the letter—but for glorifying the letter *to the exclusion and neglect of the spirit* which the letter was intended to develop and teach. To the Ephesian ecclesia, the Spirit says (Rev. 2:2-5)—

"I know thy works, and thy labor, and thy patience ... **But**—thou hast left thy first love...Repent or I will come and remove thy candlestick."

*There* is the letter without the spirit. If love is not the motive force, then works, labor, and patience are not only useless, but are *obnoxious* to God, for they just glorify the flesh. Therefore, God cannot acknowledge a candlestick—no matter how bright—that is shining by its own self-glorifying efforts, and not truly and consciously by the power of the Spirit of God.

Whatever we are doing, the moment we let slip the consciousness that God gives all the increase, and that all power, both to will and to do, is of God—then we cease to serve God or to be of any value to Him because we cease to glorify Him and begin to glorify ourselves.

We must have a viewpoint regarding the "letter that killeth" that does not do dishonor to God's holy Law given through Moses, nor to God's own eternal goodness and kindness as manifested in all His works, including that Law.

Killing, or death, is always by and through *SIN*. Therefore, the killing part of the letter must be due to man, the sinner. Paul explains clearly how the letter kills (Rom. 7:9-13)—

"For I was alive without the Law once..."

—that is before he reached the age of knowledge and responsibility—before the Law and all its lessons and implications broke upon his consciousness—

". . . but when the commandment came, sin revived, and **I** died. And

the commandment, which was ordained to life, I found to be unto death.

"For SIN, taking occasion by the commandment, deceived me, and by it slew me.

"The Law is holy, just and good. Was then that which is Good made death unto me? God forbid. But SIN, that it might appear sin, WORKING DEATH IN ME by that which is good."

*That* is how "the letter killeth." When we look into it and get the true picture of what it means, we find *no justification at all* for the very popular orthodox interpretation of this passage—that carefulness to observe the letter of God's law kills, and we can quite safely ignore the "letter of the law" if we fulfil what *we think* is the "spirit of the law."

This is a very common, but very unsound and dangerous interpretation, very pleasing to the self-will of the flesh. It is particularly dangerous because this thought is so deeply ingrained into this passage in the world's eyes that we are apt quite unconsciously to adopt the world's view.

But the true meaning does not convey this thought at all—by the letter of God's Holy Law man was and is condemned—that is the whole *purpose* of the Law, as Paul explains in writing to the Romans; then by God's grace man is redeemed from condemnation, and given the power, by the Spirit, to fulfil the required righteousness of the Law by Jesus Christ.

The Law of Moses, says Paul (2 Cor. 3:7), was a "ministration of death." Why? Because—

"Israel could not look to the end" (v. 13).

Moses' face shone with the glory of God, and Israel was afraid to look at him, and he had to cover his face—he had to *conceal the glory that was the end of the Law*—the "end" of the Law in two senses that are really one: for that glory manifested both the Law's *termination* and the Law's whole *object and purpose*.

The Law itself was "ordained to life," as we have seen from Paul's remarks in Rom. 7. In what way was a "ministration of *death*" ordained to *life*?

It *brought death* that it might *lead to life*. It brought humility that it might lead to exaltation. Paul says it was a *schoolmaster*. What were the lessons that it taught?

First of all, it taught God's infinite majesty and holiness; then it taught sin's sinfulness and ugliness, and man's helplessness because of the power of sin; and then it taught God's abounding love and mercy in the providing of the way to life through sacrifice and forgiveness. This is what Paul is endeavoring to show to the Roman brethren—the beautiful and essential place of the Law in the all-wise Divine pattern of salvation in Christ Jesus.

But they "*could not look to the end*." Because of the veil of the flesh, they could not see the glory of the Spirit. They could not see Christ, who was the end and purpose and whole living meaning of every type and ordinance of the Law.

The holy, and just, and good Law awakened in them no recognition of their weakness and helplessness and need—their need for the Saviour, the God-provided Lamb, the great High Priest, the Mercyseat (or "Place of Mercy"), the Laver of Purification, the Altar of Sacrifice and the Altar of Prayer. They felt no need—and so the beautiful Law that God had given them failed—through the self-satisfied blindness of the flesh. But it did not really fail.

*"The letter killeth, but the Spirit giveth life."*

The *law* of Christ must be applied in the *Spirit* of Christ. This holy, flesh-mortifying law, applied in any other way than the loving, humble spirit of Christ, is a terrible, destroying thing.

But still the law *must be applied*. It must be honored and upheld. We are doing Christ no service when we slur over his law in a mistaken application of what we consider love and mercy on the plea that the "letter killeth." *There is nothing killing about the letter of Christ's law*, properly understood and applied. Rather we die without it.

It *should* never be necessary for an ecclesia to enforce Christ's law. It *should* never be necessary to apply the command—

"If thy brother trespass, rebuke him."

It *should* never be necessary to apply—

"Put away from yourselves that wicked person."

The law of Christ was never meant to be applied in this way. It was meant rather to be received in every minute detail *eagerly and lovingly and anxiously* by everyone who takes upon himself the great and holy Name of Jesus.

Why is it that the transforming glories of this holy and Divine law are so often received so reluctantly among us? The answer lies in the deceitfulness of the flesh and the earthy, downward pull of the natural, animal mind.

James calls this law the "perfect law of liberty" (Jas. 1:25). A deeper and more accurate description could not be devised. Here are three interwoven and inseparable *principles—perfection, law, and liberty*. How—we may ask in our natural ignorance—how can there be *liberty* as long as there is *law*? Is not an imposed law *restriction*, and is not liberty *freedom from restriction*?

But the mind of the Spirit reveals to us that *there can never be true liberty without perfect obedience to perfect law*. Jesus said—"Come unto me; learn to be free by submitting to my yoke" (John 8:32; Matt. 11:29).

Those that heard him answered in their darkness, "We want no yoke. We ARE free. We have never been in bondage" (John 8:33). But Jesus said to them (v. 34)

"Whosoever committeth sin is the slave of sin."

All men are miserable, helpless slaves until Christ's law and power sets them free from the power of sin within themselves. What is *sin*? "Sin," says John, "is transgression of Divine law" (1 John 1:3-4)—anything out of harmony with the Divine will and way. And sin is slavery unto death.

So, there is no perfect freedom outside of perfect obedience to God's perfect law. Any deviation from that line means—to just that extent—slavery and loss of true liberty. Whenever we yield to the desires of the flesh, we are not (as we proudly fancy) enjoying our freedom—we are rather publicly confessing our miserable slavery to an evil, dominating, gloating master, who finally mocks us with the wages of death for our craven service to him. Just looking ahead a few verses in this 3rd ch. of 2nd Cor., we see that Paul says (v. 17)—



"Where the Spirit of the Lord is, there is liberty."

Liberty from law? No. We cannot have liberty without law. We cannot be free without knowing and fulfilling the law, although the more freely we accept the law and the more we absorb it within us and adjust our lives to its wisdom and light, the less it becomes law. Law, we are told (1 Tim. 1:9)—

"Is not for the righteous, but for the lawless and disobedient."

Is this a contradiction to what we have seen about the "perfect law of liberty?" No. We are *all* "lawless" to begin with—law is to *create* the righteous man. But to those who hunger and thirst after righteousness, it is not law, but wisdom; it has no penalties, but only blessings.

The ministration of condemnation was glorious (v. 9). Where was its glory? In the face of Moses, the *mediator* of that law (v. 7). But it was a fading glory; there was nothing permanent about it; it was a surface, super-imposed glory—a temporary manifestation of God's glory—a shadowy type of the eternal "*glory of God in the face of Jesus Christ*" (2 Cor. 4:6).

Why was it in Moses' face? Because he had appeared before God to plead on their behalf (Ex. 32:11), and through Moses God forgave them and accepted them and entered into a covenant of life with them (Ex. 34:9-10).

They had, by transgression, forfeited God's blessing, and had made themselves subject to His righteous and necessary judgment on sin. God was about to destroy them, but the fervent, effectual prayer of a righteous man saved them.

Someone was found for whose sake God could righteously forgive them and allow mercy to triumph over justice without destroying or violating justice. So, their glory was in the face of Moses their savior, who brought them a law from God that could lead them back to life.

But they *could not see where the glory of the Law lay*. They could not see to the end of the Law (vs. 13-14). "For Christ is the end of the Law for everyone that hath faith." That is, the discerning eye of faith. They lacked it, and therefore they failed. Whether they fought against the Law or whether they set themselves to obey every jot and tittle, still they failed.

The letter killed them, either one way or the other, because they worshipped and glorified the letter as an *end in itself*. The law was given to teach them the great wisdom of humility—to lead them to recognize their helplessness and need. They used it to feed their pride and gratify their self-sufficiency.

*They forgot the great and culminating yearly sacrifice for sin...burned "without the camp."*

Are we ever so foolish as to measure ourselves against the perfect law of holiness with even a passing flash of self-satisfaction? Let us *look to the end* and not fail like blind Israel. The end and purpose of the law is still the same—to teach us our natural helplessness and to lead us to the power of God in Christ, as Paul so beautifully describes in the last verse—

**"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as BY THE SPIRIT OF THE LORD."**

The law of Christ is given so that weak, ugly, animal man may be led to a gradual transformation by the power of the Spirit into the image of Christ.

It is only while, by constant effort, we are keeping our minds and thoughts directly focused on the Divine glory in the face of Jesus that essential process of spiritual transformation occurs. As soon as we look away, it stops.

Unhappily, it is only too possible to be in an ecclesia for years and years in a stagnant, preoccupied, self-satisfied state, and never make *any* progress in spiritual transformation. How much closer are we to this Divine image than we were a year ago? How much have we grown in godliness? How much better do we comprehend—and manifest before men—the mind of Christ? It is relatively easy to "talk the Truth" to others, but how much of its true and gentle and holy spirit do we *show* to them in our lives? That is "*preaching the Truth*" in its fulness.

What we call "doctrine" (although actually it is an artificial distinction, for all teaching and commands are doctrine)—what we call "doctrine" is truly important, yea, it is essential, but dead "doctrine" without the living spirit of holiness and love is but an ugly

repulsive, rattling skeleton.

What about those of us who have supposedly been going through this glorious, spiritual transforming process for 10, 20, 30, 40, or 50 or more years? What results have we to show? For in the end the sole test of the value and success of our lives will be—*Has this process really occurred within us?*

Paul says (v. 4, next ch.) speaking of some—

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

*Belief* is a matter of *action* and *way of life*, not of words and profession, as James so searchingly points out. Is it possible that *we* are among those unfortunates whom the god of this world (the veil of the flesh) has blinded, so that we are missing in our lives the Divine, transforming glories of Christ? —

"If our Gospel be hid (veiled—it is the same word), it is hid to them that are lost" (v. 3).

It is *so* easy to have the Gospel, but to be veiled from its power. Israel is our great lesson to teach humility and carefulness. Though exposed to the direct glories of the Law for *hundreds and hundreds of years*—though memorizing and contending about every jot and tittle—they never reached the goal to which the Law was intended to lead them, because they had a "veil upon their heart."

The veil, of course, is the flesh—the motions of the flesh—blocking off the vision of, and entrance into, the Most Holy Place. Christ alone was able to seize this veil in strong, Divinely-guided hands, and tear it from top to bottom—from *top to bottom*—the power was from above.

It was death for any but the High Priest to enter the Holy of Holies. It was death to even look with open face upon the Ark, as 50,000 men of Bethshemesh proved at the cost of their lives (1 Sam. 6:19). But Paul says (Heb. 10:19)—

"Having therefore boldness to enter into the Holiest, by the blood of Jesus."

*Boldness to enter into the Holiest!* Boldness—not presumption or brazenness, but loving, intimate confidence and assurance—to

look with open face upon the glory of God in the face of Jesus Christ, the living Ark! Paul says (v. 12)—

"Seeing then we have such hope, we use great plainness (margin: boldness) of speech."

Great boldness of speech—in two ways: first, speaking confidently and intimately of holy things that Israel hardly dared to mention, and second, speaking with great plainness and *seriousness* about the tremendous responsibilities involved.

Do we realize the great and fearful holiness of our calling? Do we forget the elaborate carefulness and sanctification in all details that was required of the High Priest when he entered the Most Holy, "that he die not?" And not only at that time, but at all times. Everything had to be *exactly as God specified*—not because there was any intrinsic importance in the ritual itself, but because of the great importance of carefulness and obedience in the realities of character that these shadows typified.

What *do* these things typify? What is the essential reality they teach? Can we "see to the end?" Or shall we, too, fail? God said, as the smoke of His anger still arose from the burnt bodies of Nadab and Abihu (Lev. 10:3)

"I will be sanctified in them that come nigh Me, and before all the people I will be glorified."

God has not changed. We have assembled ourselves into ecclesias solely for the purpose of sanctifying and glorifying God and drawing nigh unto Him in the sight of all the people.

We claim to be a genuine epistle of Christ written to men by the Spirit of God. This is the figure Paul uses in the early verses of this chapter. As such, we *must* cleanse ourselves from all filthiness of flesh and spirit—all unclean and worldly habits and ways of thought.

If our claim to be a genuine epistle written by the power of the Spirit is justified by the actual *facts*, there is no more glorious and beautiful thing than such an assembly, all knit together in love, all seeking God's glory and each other's welfare, all submitting to each other and *striving earnestly to avoid doing anything that would mar the mutual holiness, or distress one another.*

Let us dwell upon this last thought—the sincere and Christlike desire to avoid grieving or offending our brethren. There are many powerful arguments against worldly things, habits, and activities, but none more powerful than Paul's beautiful declaration:

*"While the world standeth, I will not do anything that will offend or distress my brother."*

Truly such a body of people is an "epistle of Christ written by the Spirit of the living God"—a peculiar people, a holy nation, a royal priesthood, created and ordained of God for the purpose of good works to the honor and glory of His Name.

Nothing is sadder than when—with all the *external* necessities prepared and supplied—all the "doctrine"—all the ecclesial framework and organization—this divine ideal fails to materialize in its spiritual beauty because the veil of the flesh interposes, and there is coldness and darkness and pettiness and smallness where the marvellous light of God's glory should be flooding and permeating all.

"We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (I Cor. 4:7).

The vessel exists solely to contain and display the treasure. The vessel has no value or glory or purpose in itself. *The vessel is intentionally made valueless and weak.* It was essential that Paul should be weak and poor and despised and buffeted, as was his Master before him. This was necessary to his value to God, and his fellowship with Christ, and so he "gloried in his infirmities," perceiving the Divine wisdom behind them.

No one was swayed by Paul's oratory; no one was attracted by his wealth; no one was awed by his position or worldly ability. To the natural man he carried not a spark of influence or authority. He was, as he said (1 Cor. 4:13)—

"As the filth of the world, and the offscouring of all things."

Purposely, in the wisdom of God, he possessed nothing to attract the natural man. But to those few among men who discerned real and spiritual values, this insignificant wanderer on the Roman highways brought a treasure of eternal and inestimable worth. These were the ones into whose hearts God had shined (v. 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."

No one should ever be the same again, once God has shined into their hearts the light of His glory. All bitterness and selfishness should be melted away. All smallness and pettiness and interest in present things should disappear.

For what else can be compared with the shining of God's own glory into a man's heart, relating him to a splendid and eternal order of things, and starting forces in motion within him that will lead him upward and upward until he stands in immortal and resplendent glory, clothed with the Divine nature?

Paul grasped the overwhelming reality of these things and lived every moment of his life completely saturated with this spiritual atmosphere. Little wonder, then, that he could say, quite simply and unaffectedly, even amid a life of almost unparalleled suffering and tribulation (v. 17):

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"Though our outward man perish," he says (v. 16), "yet the inward man is renewed day by day."

The outlook of Paul is always refreshingly exalted and spiritual. The great majority are so much more concerned about the welfare, comfort and appearance of the perishing outward man; but Paul had clearer vision, and he calls to all down through the ages into whose hearts the all-sufficient glory of God has shined (v. 18)—

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Let us endeavor to live wholly in this wholesome, spiritual atmosphere with Paul, viewing all things from the eternal viewpoint and keeping the cleansing glory of God shining into our hearts. There are eternal things—things that the natural eye sees not—glorious, endless things that are offered to us freely. Paul says in v. 15—

**"All things are for your sakes,** that the abundant grace might through the thanksgiving of many redound to the glory of God.

**"All things are for your sakes . . . All things are yours . . . the world, or life, or death, or things present, or things to come—all are yours, and ye are Christ's, and Christ is God's."**

Why, then, with this priceless glory of God streaming freely into our

hearts, should we sit down among the ashes and seek after empty, earthy things?

## **The Melchizedek High Priest**

In our last lecture, we saw that Jesus was ordained by God to be the High Priest after the order of Melchizedek, an order superior to the order of Aaron, or which Aaron was a mere type. The official priesthood of Melchizedek began with his baptism in the Jordan, typified under the law by the High Priest first having to wash in the laver before he could begin to dress for his duties. The following is mostly from bro. Thomas' article, "Aaron and Christ."

John the Baptizer, a "greater prophet" than Moses (Luke 7:28) but not so great as Jesus, preached and administered—

"The baptism of repentance for the remission of sins" (Mark 1:4).

Jesus came to him to be baptized of this baptism; for, as under the Law of Moses, Moses baptized Aaron and his sons, so the greatest of all the prophets was appointed to baptize Jesus and his brethren.

Now, some may object that Jesus had no sins to be repented of, and therefore had no need of "repentance," and then was not a proper subject for John's baptism. It is admitted that he had no sins of his own, having never transgressed the law. Nevertheless, as the Sin-bearer of the Abrahamic Covenant (through whom it was confirmed (Rom. 15:8)), Yahweh made the iniquity of all to meet upon him, that by his bruise they might be healed—

Isa. 53:4-6 "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Jesus, bearing the sin of the world rankling in his flesh—where it was ultimately to be condemned to death when suspended on the cross— came to John as the "Ram of Consecration," that his inwards and his body might be washed according to the Law (Exodus 29).

But these symbolismisms in the Law and the Prophets could not have found their antitype in Jesus if in the days of his flesh, he had possessed a holier or purer nature than those for whom he was bruised in the heel. His character was spotless. But he was the Seed of the Woman. And of the woman, no clean flesh can be born.

Job 14:4 "Who can bring a clean thing out of an unclean? not one."

Job 25:4 "How then can man be justified with God? or how can he be clean *that is* born of a woman?"

He was also the Seed of Abraham, which is not immaculate, be it virgin or Nazarite, his nature was flesh and blood (Heb. 2:14), which Paul styles "SINFUL FLESH," or flesh full of sin, a physical quality or principle which makes the flesh mortal, and called "sin" because this property of flesh became its law as the consequence of transgression—

"God made Jesus sin for us, who knew no sin; that we might be made the righteousness of God IN him" (2 Cor. 5:21).

It is in this view of the matter that the Sin-bearer of the world was a fit and proper subject of John's baptism of repentance for remission of sins. The holy and undefiled disposition of Mary's son was granted to him for repentance, in fulfilling the symbolical righteousness of the Law when he descended into the Jordan to enter into the antitypical robe of righteousness, with which he must of necessity be invested before he could enter into the Most Holy as High Priest after the order of Melchizedek.

In being baptized, he proclaimed the development of a character distinguished by perfect faith and obedience. This character was his holy raiment, and was without spot, or wrinkle, or any such thing. This was the "fine linen, clean and white" with which he arrayed himself—

Rev. 19:8 "And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of the saints."

It was the antitype, in part, of Aaron's holy garments. And he had to put it on in the same way that Aaron did, such as we saw in the last lecture—

"By washing his flesh in water and so putting it on."

He was baptized of John into a holiness of his own, which publicly BEGAN with obedience in the Jordan, and ENDED with obedience in death on the cross (Phil. 2:8-10)—

Phil. 2:8-10 "and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth,

Had Jesus yielded to John (supposing the thing to have been possible), he would have stood before his nation as the High Priest of Israel, claiming to officiate in the Most Holy Place, without baptism—a spectacle Israel had never seen before, nor ever will while the world stands.



But the symbolic righteousness of the Mosaic Law not only required the High Priest to put on the holy vestments by having his body baptized, but it also commanded his household to be baptized into theirs:

Lev. 8:5-6 “And Moses said unto the congregation, This is the thing which the LORD hath commanded to be done. And Moses brought Aaron and his sons, and washed them with water.” (End quoting and paraphrasing of bro. Thomas’s work.)

As the High Priest of the Melchizedek order, he was superior to the Mosaic Law in every sense. Upon his washing, he had entered upon his great role as the Melchizedek High Priest. It is for this reason that Jesus could say to those of the Levitical order when they criticized him for working on the Sabbath,

Luke 6:2-3 “And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? And he said unto them, That the Son of man is Lord also of the sabbath.”

Jesus explained it to them, though they did not understand it.

John 7:22-24 “Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.

The Jews knew from their Law, that the work of the priest was to perform his duties on the Sabbath day. In this, the Priest, doing the bidding of God, worked on the sabbath day and was blameless. Jesus, of the new and greater priesthood, explained to them that he was doing the work of the Father, and therefore was blameless.

John 5:16-19 “And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.”

Jesus tried to clarify to the Jews that he was not making himself equal to God. He stressed that of his own self, he could do nothing. But the son of God did what the Father wanted him to do and gave him the power to do. And so, after three and a half years of showing himself to Israel as the prophet greater than Moses, that prophet who under the Law of Moses, Israel was obligated to hear:

Deut. 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Jesus was now in position to finish his mortal duties as the great High Priest and make the offering for mankind which would declare the righteousness of God as the path for men to have forgiveness of their sins.

But for this great sacrifice, there would be no lamb substituted for the Melchizedek High Priest. This would not be another empty symbolic ritual that could not take away sins, but rather, it would be a very real ritual where he himself would actually, not symbolically, not metaphorically, not as a shadow; bear the very real image of the sins of the world in his body.

The apostle Paul begins the discussion of Jesus' sacrifice explaining that Jesus was called to be the great High Priest, and that he had the necessary qualities as required by Deity.

Heb. 5:1-6 "For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

We see here that the Divine requirement to be a High Priest was that he should be compassed with infirmity. This was necessary, in the Divine plan, since it was on account of this infirmity that the Priest could have compassion on the ignorant and on those that are out of the way. So, the question is, did Jesus have our infirmities? Looking back to the closing verse of the previous chapter we see this is precisely the case.

Heb. 4:14-15 "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin."

So, Jesus clearly felt our infirmities. Now Paul goes on and stresses that "by reason hereof"—by reason of these infirmities—it was necessary that the High Priest should offer for the people, and for himself, for sins. This shows that our infirmities—our sinful flesh itself—is considered sin in the Divine plan.

The apostle Paul emphasizes that this was a necessity. It was necessary that Jesus, as the great high priest, should have somewhat to offer.

Heb. 8:1-3 "Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is

ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.”

So, Paul tells us that in the plan and purpose of Deity, it was necessary that our High Priest Jesus have somewhat to offer. What was it? It was his own body. That is all he had to offer. It was not lambs or bulls or goats, for these, says Paul, could not take away sin. Nor was Jesus able to offer these things on earth for there were already Levitical Priests who offered these things. Rather, Jesus offered his own blood and took his offering inside the veil when he passed from life through death. In the type, the Levitical priest made the offering when he passed through the veil and sprinkled the blood inside the Holy of Holies on the Mercy Seat. Jesus took his offering through death, that is, when the Roman soldier pierced his side, his blood sprinkled upon the antitypical Mercy Seat of his own body, when he passed into the antitypical Holy of Holies, or Heaven itself. And there he remains, mediating for us.

Through this ritual, Jesus himself was purified from the sin Deity had made him to be. We see the type of this in the chapter of Leviticus we previously looked at, which described the work of the High Priest on the great Day of Atonement. The first offering that the High Priest made after he was washed and put on his Holy Garments was a sacrifice for himself:

Lev. 16:6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.

We are told by Trinitarians and other Christians that this was true of the High Priest because he was a sinner, but this wouldn't be the case with Christ since he was sinless. But as we have already seen, the apostle Paul disagrees with them. In Hebrews 5, we saw that the High Priest had to offer first for his own sins, and then for the peoples. In Hebrew 8 we saw that it was necessary that Jesus, our High Priest, of necessity had to have somewhat to offer. And Paul tells us plainly that this is exactly what Jesus did.

Heb. 7:26-27 “For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this *he did once*, when he offered up himself.

Here Paul is quite plain. What the Levitical High Priest did day by day, which would be the correct translation, referring to the Day of Atonement—what the High Priest did time after time with the blood of bulls and goats—he offered first for his own sins, and then for the peoples—this Jesus did once, when he offered up himself. What did he do? He offered for his own sins (his sin nature) and then for the peoples.

Now the Mosaic law gives us another type or figure that points to this, and that is the sacrifices related to childbearing.

Lev. 12:2-5 “Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.”

The male child represented Christ, and his cleansing period was thirty-three days, showing that he needed to be cleansed from sin (his sin nature) after thirty-three years of his life. But the female child was to be unclean for sixty-six days. This shows that the female, which represents us—the bride of Christ—had to be cleansed from both our physical nature and our moral transgressions by the blood of Christ.

While some find this objectionable, it can be no other way. Deity is exhibited as right and just in requiring the death of Jesus. How could that be right and just, if Jesus himself was not individually in need of the purification sacrifice he offered for all mankind? And that he was in need of such a purification is shown again in Hebrews:

Heb. 9:11-12 (NASB) “But when Christ appeared *as* a high priest of the good things having come, *He entered* through the greater and more perfect tabernacle, not made by hands, that is, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all *time*, having obtained eternal redemption.”

By his sacrifice Christ obtained eternal redemption. Redemption from what? Does his obtaining eternal redemption not require that he was redeemed from something by his own blood? And of course, what he was redeemed from was the sin Deity made him to be, sinful flesh.

To emphasize this point, Paul used a Greek tense for the word “obtained” which we do not have in English, called the reflexive tense. The reflexive tense is when you do something to yourself. The translation should really be that he obtained to or for himself, eternal redemption. He obtained his own redemption through his own blood. Paul goes on:

Heb. 9:13-14 “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

What is this “eternal spirit” offerer? The verse itself tells us. Through the eternal spirit he offered himself. The eternal Spirit then, necessarily is himself. The

eternal Spirit is the operating force related to the logos. As shown in our first lecture, the logos, or word was Deity's plan from the beginning. The execution of the plan of Deity—the logos—was through the eternal Spirit. Jesus was the logos, or plan, and he was also the execution of that plan, or eternal Spirit.

Under the Mosaic Law, the sacrifice had to be made by the High Priest before entering through the veil, into the Most Holy Place. We read of this again, in Leviticus 16:

Lev. 16:11-14 “And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

On this particular day, the great Day of Atonement, only the High Priest could make the offering. And only the High Priest could enter the Holy Place where he would gather coals from off the table of incense, put them in a sensor, and carry them through the veil into the Most Holy Place. Only the High Priest could take the offering into the Most Holy Place and sprinkle the blood on and before the Mercy Seat, which as we previously discussed, was inside the Most Holy Place. This was made very explicitly under the Mosaic Law:

Lev. 16:17 “And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.”

If Jesus was to be the High Priest after the order of Melchizedek when he entered into the Most Holy place where he would make the great offering for himself, and for his people, he already had to be the High Priest after the order of Melchizedek to perform all the duties associated with this great Day of Atonement. Otherwise, it would have been against all law to make the great sacrifice and then have entered the Most Holy through the veil, where the offering was to be made on the Mercy Seat. That veil represented Jesus' flesh—

Heb. 10:19-20 “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;”

Jesus passed into death where the one great offering was made. Jesus made the one great offering on the other inside of the veil—in the Most Holy—after the veil of his flesh was rent, and before he was resurrected to life on the third day. That

offering was the sprinkling of his own blood on his own body, the antitypical Mercy Seat. That offering was made first for himself, and then for the people:

Lev. 16:15-16 “Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

It is all a very logical and beautiful picture, symbolically expressed in the Mosaic Law, and then literally carried out through the life, death, and resurrection of Jesus.

Now that this teaching is foremost among all teachings relative to the one great offering, we see that it is an annual feature in the Kingdom Age, after Jesus returns to the earth, and rules from Jerusalem. In that last nine chapters of Ezekiel, Deity permitted us to glimpse at what things will be like in the Kingdom age, especially those things surrounding the great temple that shall be built. The temple is ruled by a great prince who enters through the east gate of the temple. And we see that the rituals in the Kingdom age are very similar to the Mosaic law, with one major difference. The rituals of the Mosaic Law symbolically—as a prophesy—expressed the things that Jesus was going to do. While the rituals of the Kingdom Age symbolically—as a memorial—express the things that Jesus did. The Mosaic Law was a prophesy of what Jesus would do. The Kingdom Law is a memorial of what Jesus did.

As we said, Jesus is the great prince of prophecy. We see this frequently in prophecy, but particularly related to the temple.

Isa. 9:6 “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

Dan. 9:25 “Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”

Likewise the apostles also, after his death referred to him as the Prince—

Acts 3:14-15 “But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”

Rev. 1:5 “And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that

loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.”

And while it is Jesus who is called the prince, it is this prince who is to build the Temple—

Zec. 6:12-13 “And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”

Isa. 56:7 “Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.”

Having shown that there shall be a temple built in the Kingdom Age, a house of prayer for all nations, and having seen that Jesus is the prince of that temple, we now look at the feast of the Passover as described in in Ezekiel 45. Ezekiel writes there—

Eze. 45:21-22 “In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering.”

This verse clearly shows that the Prince of the Temple, Jesus the Prince, shall prepare for himself a sin offering. How could this be a memorial of what Jesus had done, if in his lifetime, he had not offered for himself—for his own cleansing from sin—a sin offering? Of course he couldn’t.

This one verse is responsible for so many abandoning the truth concerning the Kingdom Age. Since they imagine Jesus to have been of the same nature as Deity—a nature too pure to even look upon sin, let alone bear it in his body—they see this verse and boldly proclaim that it can’t be talking about Jesus, or the Temple in the Kingdom Age. But as we have seen, it clearly is.

No, they say. This is the temple built by Zerubbaal, Ezra and Nehemiah. Or, this is only symbolical talk for kingdoms in heaven, they say. And because of this one verse, they throw Ezekiel’s testimony away.

This is the mystery which Paul says the prophets of old desired to look into, but could not see it, though some could see parts of it. Abraham, when he went to sacrifice Isaac, clearly understood that Isaac as the sin bearer, would have been one of us. David likewise, when prophesying of the Messiah says:

Psa. 18:20-24 “The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me. For I have kept the ways of the LORD, and have not wickedly departed from my God. For all His judgments *were* before me, and I did not put away His statutes from me. I was also upright before Him, and I kept myself from mine iniquity. [Something David did not do!] Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in His eyesight.”

David knew Messiah would succeed where he had failed. While David yielded to the flesh at times, he knew the Messiah would be morally sinless, keeping himself from his iniquity—that is, from the nature of which he was born. But how would this be accomplished. This was a great mystery, hidden from the ancients.

The apostle Paul speaks of two mysteries. He speaks of this mystery of Deity that has been hidden from the prophets from the beginning, and he also speaks of the mystery of iniquity which sends individuals into perdition, (which means the loss of hope). We touched on the mystery of iniquity in our first lecture, and we will deal with it in more detail at the proper time. But the things we have been discussing, how sin was to be condemned and how Deity’s righteousness would be exhibited is the great mystery hidden in times past, but explained by the apostle after Christ’s crucifixion.

The great true mystery, hidden until the writings of Paul is explained by Paul in Ephesians—

Eph 1:7-9 “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:”

The mystery explained, is that we have redemption through his blood by grace. The meaning of grace is “the divine influence upon the heart.” Those upon whom Deity has bestowed grace, have been permitted to understand how Christ’s blood redeems us from our sins. We have already seen, in lecture four and five, how it is that we have redemption from our sins through the blood of Christ. To go over this again, we find the answer to this question spelled out clearly in Paul’s letter to the Romans—

Rom 3:25-26 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

As we pointed out before, the word “declare” principally means “to exhibit.” It is from the Greek word “endeixis” which is from a word meaning “to indicate.”



“Endeixis” means to prove, the evident token, to declare, or to exhibit. So when we see Jesus’ blood on the propitiatory place, (what the King James has wrongly translated propitiation), we must see the evident proof exhibited, that Deity is righteous. If we can’t see that, we have no forgiveness of our sins.

Deity set Jesus forth to be a propitiation. Propitiation is from the Greek word “hilasterion” and it literally means “a propitiatory place.” It is properly translated in Hebrews when Paul is describing the items in the Most Holy Place.

Heb 9:3-5 “And after the second veil, the tabernacle which is called the Holiest of all: Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat [the hilasterion]; of which we cannot now speak particularly.”

This is the proper use of the word. A propitiation is the gift upon the altar. A propitiatory place is the place where the gift is offered. Jesus’ blood was the gift. It was offered upon the mercy seat, which was his own body when he passed from life to death. Deity set Jesus forth to be the place where the offering would be made, and the offering was made when his blood sprinkled his body, when the Roman soldier pierced him.

John 19:34 “But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.”

The sin body was destroyed. The body which bore our sins in it as Peter says, the body which God made to be sin as Paul says, was condemned, and sin was condemned in the flesh—a thing impossible if there was no sin physically in his flesh.

Now when we see this point exhibited before us, and we recognize that sin must be destroyed, even in the most perfect person ever to live; then we are recognizing the righteousness of our sin-free God Who is too pure to look upon sin: then Deity is willing to forgive us our sins.

Now the idea that sin needs to be destroyed was not hid from the ancients. They clearly understood this, as they symbolically placed their sins upon the head of the animal, and slaughtered or sacrificed it. But what they couldn’t see was how Deity would accomplish this in reality, rather than in symbols. And that reality was accomplished by Deity, in sending forth His son with our nature, but with Deity’s character so that he could overcome the temptations of the flesh. Thus sin would be condemned in the flesh of one who lived a sinless life before Deity. This is the mystery that Deity set forth in Jesus sacrifice, and explained to us in detail through the apostle Paul.

# The Tabernacle in the Wilderness

## PART SEVEN

Compliance with the reasonable request of Moses on behalf of Israel to grant them a passage through the territory of the Edomites, had it been conceded, would have been a great boon to the children of Israel, inasmuch as it would not only have shortened considerably the route, but greatly facilitated the realization of their hope, and added much to their convenience.

Of this, Israel appears to have been cognizant. But this request was stoutly resisted by Edom; and (as a probable result) journeying from Mount Hor "to compass the land of Edom"—

"The soul of the people was much discouraged because of the way. And the people **spake against God**, and against Moses: Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread" (Num. 21:4-5).

It seems to be evident from this that they were grievously disappointed at being compelled to submit quietly to the inconveniences which the refusal of Edom had entailed upon them, when—with the Divine aid in that behalf—they could readily have enforced the passage. (The reason for non-interference with Edom in the matter will be found in Deut. 2:1-6, the righteousness of which Israel did not comprehend.)

Moses had stipulated that they should buy meat of the Edomites that they might eat, and water also, that they might drink. This was what they anticipated, and the denial of the luxury was too much for their poor humanity to bear without manifesting its disapproval of God's way.

*"Our soul loatheth this light bread."*

In this contemptuous expression we perceive the nature of the enmity rankling within and fermenting to the rebellion-point at which they had almost arrived. They were neither without bread nor water; but they wanted to exchange the manna upon which they had lived healthily during the past 40 years for the ordinary bread of Egypt and the nations. The great majority of the people had never tasted that bread. It would appear, therefore, the murmuring did not originate

with these, but with those elders of the people who were born before the Exodus and who had lived some time in Egypt.

God could as easily have fed them with the one bread as the other had He chosen to do so, but His object in giving them manna, in addition to the typification which it presented to the enlightened eye, was to *humble them*, that He might teach them:

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

Neither would His hand have been as visibly manifest in the provision of ordinary bread as it was in that which He gave them to gather for themselves daily from under the significant sparkling dew, the meaning of which they could not penetrate.

The very object of the Law which they had received at Mount Sinai was to *teach them obedience*, and to *enlighten them as to the inherent tendencies of human nature to transgression*. or sin; and—in the enforcement of its lessons of man's subordination to God and utter incapacity of his own will to attain to the promised salvation—to *proclaim the supremacy of Him who had chosen them* to be His people and declared Himself their God.

And we may readily conclude, too, that the food with which they were fed and preserved in the barren wilds through which they passed was of a nature more calculated to favor the development of a condition of mind in harmony with their calling of God than the indulgence of their appetites with riotous flesh and inflaming drinks would have been.

But in their infantile ignorance, both of themselves and their all-wise God, Who had adopted them as His children, they lusted after grosser momentary gratifications, to their own hurt, and thereby brought upon themselves the rod of Divine chastisement in such manner as was best fitted to bring home to them the nature and desert of their waywardness.

In this family of adopted children, some were more amenable to the regulations of God's household than others; some more susceptible to Divine impressions, sorrowing for their own sins and those of their brethren. Many instances might be cited illustrating this, such as Nehemiah and Daniel, and it was for the sake of this class in Israel that God endured with much long-suffering the vessels fitted to destruction. His purpose with man is to fill the earth with His glory; and how otherwise

could this sublime object be accomplished than by the *subordination of the mind of His creatures to His own revealed will?*

It is this purpose that underlies all that God has done in the choice of Israel, and in the history of His Own people, whom He foreknew. He has preserved the nation and multiplied it; and filled the earth with peoples, nations, and languages. *From these He is evolving His firstfruits, or firstborns.*

The existence of Israel and the nations is subordinate to this purpose; and they will be continued until a sufficient number of the true children of God have been developed from among them *for* the peopling of the earth with an immortal population equal to the angels, when they will be no longer required, and will be put away as the debris out of which will have been fabricated through the ages the *habitation of God by the Spirit.*

Such is the destiny of flesh and blood. It will disappear forever; and the earth, redeemed from the curse which rests upon it, will abide as the everlasting inheritance of the righteous sons of God, to whom He has given it. Meanwhile we are invited to a place among the firstborns—a place of honor, and glory, and immortality, with power over all nations, which will be subjected to their righteous rule. Oh, how great is the goodness and mercy thus to be displayed! Who will despise it?

Such was the object in view in subjecting Israel in the wilderness to the trials involved in their separation from the rest of the peoples of the earth, but they did not perceive it. The flesh savors not of the things that are of God—it is a rebel, and is doomed to destruction. The carnal mind is, as we know by experience, enmity against God.

"It is not subject to the law of God, neither indeed can be."

But while this is so, there is in it, in some cases, capacities which may be developed in the operation of sowing "the good seed of the kingdom," and—as the "good soil" into which it is sown—be caused to germinate the resultant—

". . . New Man (mental), which is renewed in knowledge after the image of Him that created him."

—who will be able to discern and realize for himself what is that good, and acceptable, and perfect will of God, and so take delight in those things that give God pleasure.

The accomplishment of this is however a *very slow process* even now, with all the experience of the past at our command, and the light of the knowledge of the glory of God in the face of Christ, as apostolically set forth, streaming into our hearts.

If, therefore, with all the sources of knowledge, and experience, and observation, within our grasp, the assimilation of our minds to the Divine will is of such tardy growth—(and realizing the precious truth that in the infinite wisdom and mercy of God, the grace that separated Israel for the unspeakably glorious purpose to which we have referred has fallen upon us through Israel's blindness and stubbornness of will)—what should be our attitude toward that people but that of Paul's as in his prayer to God for Israel that they might be saved, especially remembering that *our salvation is bound up with theirs*.

With these facts before us in our study of the history of Israel, whether in the wilderness or in their own land, we shall be moved in a godly direction towards the nation "beloved for the fathers' sakes," who will yet come to perceive the beneficence of the glorious Being with Whom they have had to do, and looking back upon their sad experiences will recognize in them the hand of loving chastisement; and, filled with the ecstasy of loving adoration for His unspeakable goodness in their preservation and unmerited restoration to His favor, will show forth His praise, and delight themselves in the absolute power, wisdom, and goodness which made choice of them as vessels of honor, and under whose constant guidance and care they shall have emerged from the darkness of Egypt into the light of the knowledge of the glory of God in the face of Jesus.

We have endeavored to point out the class with whom the murmuring of Israel, on the present occasion, originated, and we shall now look at the consequences which accrued to them:

"And the Lord sent fiery serpents among the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us.

"And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he

looketh upon it, shall live.

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:6-9).

We may take it that the class to whom reference has been made were, at least, among the "much people of Israel" that "died" from the bites of the serpents sent of the Lord as a punishment. It should be noticed in this relation that the wilderness in which Israel had sojourned abounded in venomous creatures as is testified in Deut. 18:15, where it is styled—

"The great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought."

What is, therefore, the inference but that the children of Israel had been *miraculously, or providentially, protected hitherto* from this and other dangers of the way. Perhaps Israel had not even seen such things before; or, if they had, we have no record of the fact.

However this may be, their Divine Protector did not suffer Israel to be hurt by them, for the sake of the Daniels that were among them; and possibly would not, even under the present provocation, have suffered it to have happened, but for the *use which He was about to make of it in the enforcement of the lesson of lessons*—the impalement upon the cross of the sin-nature in His own guileless and sinless son, that whosoever should look upon him with an enlightened understanding of the cause which made it necessary that he should thus suffer, might be saved upon the principles of faith and obedience as divinely brought to bear upon the matter of salvation.

We need not, therefore, take up time in discussing the various kinds of serpents which abounded in certain localities of the desert through which Israel passed. The great thing before our minds in the wonderful narrative which we are considering is to *discern the hand of God in all Israel's history*—to discern that God was with Israel; and that, therefore, His purpose with that people is unchangeable, and cannot be set aside by the wickedness of the human heart as portrayed in their past history.

This is the lesson we have to learn, that our faith may be in God, and that, profiting by Israel's bitter experiences, we may so order our steps before Him, that He may find pleasure in us and exalt us to His Kingdom.

As we have already intimated, in this very suggestive incident now before us is found the material for a very forcible representation of the Truth as it is in Jesus. The people were bitten by serpents and died; and upon the confession of their sin, and solicitation for mediatorial intervention on their behalf, the Lord commanded Moses to make a fiery serpent, and set it upon a pole, with the assurance that everyone that was bitten, when he looked upon it, should live.

The material used in making the serpent was *brass*, which doubtless had a special significance, representing *flesh*, and was in accordance with instructions given. And it was the speech-endowed animal of this class under whose carnal inspiration Eve was induced to disobey God, and thus it became the inceptive cause of all the evil that has afflicted humanity; and was Divinely chosen as the symbol of sin in all its forms of subsequent manifestation.

This symbolic use of the serpent primarily appears in the sentence passed upon the literal serpent (Gen. 3:15)—

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

The "enmity" here spoken of is that which has been the distinguishing characteristic between the two classes of mankind into which the world has been divided ever since to this day, namely the *children of sin* (or, as characterized by Christ, the "Devil"), and the *children of God*; and whose respective characteristics are illustrated in the Divinely historic allusions to Cain and Abel, to which we refer the reader, in Gen. 4, with Heb. 11:4; 1 John 3:1; and particularly to the use of the words of the sentence as applied to the Abel-class in Rev. 12:17, where they are expressly mentioned as the woman's seed, those—

"Which keep the commandments of God, and have the testimony of Jesus Christ."

The reader need not be told that it was on account of sin that Christ was nailed to the cross, and that he identified himself with this dramatic illustration of his crucifixion, saying—

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish but have eternal life" (John 3:14-15).

Again (John 12:32)—

"I, if I be lifted up from the earth, will draw all men to me."

In this lifting up of the serpent of brass, then, was typically illustrated the crucifixion of Christ as the representative of the sin- or serpent-bitten race, the initial bruising of the serpent's head, and the bruising in the heel of the personal Seed of the woman, whose bruise was healed on the morning of the third day, when he was raised from the dead.

The crucifixion was also the condemnation of sin in one who inherited the sin-nature from his mother, but—whose paternity being Divine—was enabled to overcome the tendencies of that nature in the direction of sin, and evolve a spotless character; so that in suffering himself to be crucified, death could not hold him in its power, and he rose triumphantly from the grave to that eternal life which is invested in him as the reward of his perfect obedience to his Father's will for bestowal upon all who believe and obey him.

The sin-nature in which he suffered the consequences of sin was represented by the serpent of *brass*. It is thus connected with the brazen altar of the outer-court upon which the sin-offerings were consumed. This altar represented Christ, as also the sin-offering represented him. We all know that, colloquially, this metal is used to represent *brazenness* or impudence, and thus a fitting symbol of human nature, of which Christ partook in order that he might destroy the Devil instead of being destroyed by him.

This he did in the successful conquest achieved in his combat with the nature which he possessed in common with us all, which is the sin or devil-nature, for these terms are synonymous, having the same meaning. Sin is scripturally defined as "transgression of the law;" and the word translated "devil" signifies the inherent tendency of human nature in the direction of transgression, and which no man, save Christ, has been able to overcome in the working out of a sinless, spotless, holy life.

"All have sinned and come short of the glory of God."  
—is the testimony of the Word of inspiration.

We see therefore in Christ, God's remedy for all the evil that has come through sin. His righteous law, which consigned sinners to death, has been vindicated in the subjection of His own spotless Son



to the consequences of sin. He has endured those consequences and survived them in resurrection by reason of his sinlessness and has thus opened a door whereby we may escape the consequences of our sins without any compromise of God's righteousness. He has laid upon His Son the iniquities of us all, and all He asks is that we believe the Word of faith, apostolically proclaimed, and confess the Lord Jesus Christ in baptism, believing that God hath raised him from the dead. This, and this alone, can men escape the consequences of sin, and inherit eternal life.

The brazen symbol made by Moses was long preserved and was regarded even with veneration in the days of Hezekiah, by whom it was destroyed (2 Kings 18:4).

**(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)**

## The Memorial Name

by brother John Thomas

*"I (am) Yahweh: this is (My) Name"—Isa. 42:8.*

This Name signifies "*He shall be*": and in the form *ani Yahweh* signifies: "I (the Spirit) am He Who shall be."

The individual who was to be—he who was promised to Eve in Gen. 3:15; to Abraham in Gen. 15:4; 21:12; to Judah in Gen. 49:10; to David in 2 Sam. 7:12-14, and Isa. 9:6-7—was the personage indicated by YAHWEH (*He shall be*), styled in Hebrew "the Messiah," in Greek "the Christ," and in English "the Anointed." Now, the Spirit said by the prophets, "I shall be he," in Revelation we find the Spirit and Jesus speaking as *one*.

Now, the "Seed of Abraham," genealogically considered, must partake of flesh and blood. The Spirit, therefore, in effect said, *I shall become flesh and blood*. But how could this be?

The answer to this is, that the fact depends not upon our ability to explain the mode in which spirit may be elaborated into flesh and blood. The Bible testifies that *all things are out of Deity, Who is Spirit*. The Eternal Power formed Adam out of dust. Spirit is the basis of all created things and, according to the will of the Creator, becomes rock, dust, sea, vegetable, and animal, in all their diversity of form and beauty. All the resurrected who shall be

approved shall become Spirit, for—

"That which has been begotten of the Spirit is Spirit."

—begotten subsequently to their post-resurrectional appearance at Christ's tribunal. If, then, flesh and blood thus become spirit (and some flesh and blood will become spirit without tasting of death, Paul says), why may not spirit become flesh and blood? It is but a reversal of results from a change of process.

The Name, then, in connection with the testimony of the prophets, indicates *a conversion of Spirit into flesh and blood*, developed by the formative power of the Eternal, independently of and apart from the will of man.

In the case of the first Adam, spirit—as it were leaven—mingled formatively with dust, and a flesh and blood man was developed, styled "Son of God"; but in the case of the second Adam, spirit acted upon the nervous system of Mary, as it had previously done upon Sarah and Hannah, but to a further degree (for in these it had only imparted strength for conception according to nature), and caused an ovum, or "seed of the woman," to be deposited in her womb. Here, as the spirit-germ of the second man, it remained the usual "set time," subject to the laws of the animal economy.

At the appointed time it was born the babe of Bethlehem, and duly named JESUS, or *He shall be who shall save*—both "Son of God" and "Son of Man," *which the first Adam was not*. Adam was Son of God and Son of the Dust; Jesus was Son of God and Son of Man, being a creation of the Eternal Power from the substance of David's daughter.

Such was the babe Jesus in preparation for the Sacrificial Man. His germination was irrespective of the lust of the flesh, the propensity excited in the first Adam by his guilty companion, and of which Cain was the fruit.

In this particular, the generation of Jesus was different from that of all other men. If Joseph had been his father, he would have been born of blood, of the will of the flesh and of man, instead of the Spirit. He would have been son of man only, and not Son of God, and consequently would not have answered to the testimony of the Name.

The *Yahweh-Name*, then, presents itself to us in prophecy and in history. To Israel it is incommunicable as long as they reject Jesus; for he is the historical and practical personal illustration of it. The *Yahweh-Name* in prophecy comprehends the things concerning the Christ in his birth, life, sufferings, resurrection and glory. To *understand the Yahweh-Name, as exhibited in the writings of the prophets, is to "know the joyful sound"*—to believe—

"The Gospel of the Deity which He had promised before by the prophets in the holy Scriptures . .

"Concerning His Son the Christ, made of the seed of David according to the flesh, and constituted Son of Deity in power according to spirit of holiness" (Rom. 1:1-4).

And to understand the same Name doctrinally and historically expounded, as it is in the New Testament, is to understand:

"The things concerning the Kingdom of the Deity, and the Name of Jesus Anointed" of the Spirit (Acts 8:12).

In the teaching of Jesus, "the Name," "the Gospel," and "the Kingdom of the Deity" are interchangeably used. Thus in Matt. 19:29 he says that everyone who forsaketh anything—

". . for my **Name's sake** shall receive an 100-fold, and shall inherit aion-life."

In Mark 10:29 he says that no man hath left anything—

". . **for my sake and the Gospel's**, but he shall receive an 100-fold in this time with persecutions, and in the coming Aion, life aionian."

And in Luke 18:29 he says no man hath left anything—

". . **for the Kingdom of the Deity's sake**, who shall not receive manifold more in this time, and in the Aion to come life aionian."

So, to hold fast the Spirit's Name and not deny his faith, is to be:

". . rooted and grounded in the Faith, and not to be moved away from the hope of the Gospel."

The "Satan" did not hold fast the Name and did deny the Faith. They denied that Christ had come in flesh: the consequence was that they logically rendered the *Yahweh-Name* ineffectual to the remission of sin: for if Christ did not come in the flesh and blood nature common to all mankind, the condemnation of sin in the flesh which had sinned (as

represented in the lambs slain from the foundation of the world) could not have occurred when he was crucified.

And, moreover, *if his body had not been identical with ours, he could not have borne the sins of his brethren, the saints, to the cross.* The denial of his true and proper humanity made him logically unfit for a sacrificial man, by whose stripes obedient believers should be healed.

The sin-covering efficacy of the Yahweh-Name depended upon the person bearing it being a flesh and blood Messiah, for:

"Without the shedding of blood there is no remission."

The Spirit plainly testifies this in the prophets and apostles—

"I have given the blood to you upon the altar **for a covering** upon your souls; for the blood itself shall cover the soul."

The reason given for blood being thus used is—

Lev. 17:11 "Because the soul of the flesh is in the very blood."

The soul, *nephesh*, or life, is in the blood. The blood contains, or "covers" it, as it were. And as it is a question of life or death—life forfeited for sin, the wages of which is death—that is appointed to cover sin which covers life, namely, the blood. In this sense—

"The life, or soul, of all flesh is the blood thereof . ."—because the vitality of all animals is in the blood. Hence, a bloodless man could not, upon the principles of the Divine law, be a covering for sin.

Now the blood of Jesus was more precious than the lifeblood of any other man. If it had not been so, it would have been inadequate to the purchase of life for the world. The Spirit testifies in David, that there is no man rich enough to redeem his brother, nor to give God a ransom for his soul that it should live forever, and not see corruption, "for," he says—

"The redemption of their soul will be costly, and it ceaseth to the Olahm" (Psa. 49:6-9).

If the wealthiest be impotent for the redemption of one soul, how precious must the blood of the Yahweh-Name be, seeing that it can ransom "a great multitude which no man can number"! (Rev. 7:9). The blood of Jesus was the only blood of all the generations of Adam, that had not been generated by the lust of the flesh, and which had not energized a man to the commission of sin.

This precious "blood of sprinkling, which speaks better things than the blood of Abel"—the sanctifying blood of the Covenant shed for the remission of the sins of many (Heb. 12: 24 10:28, 22; Matt. 26:28)—is the principle which makes the Yahweh-Name sin-cleansing, or a covering for the hiding of sin, so that the believer upon whom the Name is invoked may have "no more conscience of sins," or, as Peter expresses it, may have,

"The answer of a good conscience toward God" (1 Pet. 3:21).

The purifying or sanctifying property of the Yahweh-Name being connected with blood-shedding, as prefigured in the Law, necessitates the death of him who became the medium of its manifestation. The prophetic testimony is direct upon this point,

"Thou (O Serpent)," saith the Spirit, "shall bruise the heel of the Woman's Seed" (Gen. 3:15).

And this Seed was to come out of Abraham's son, as it is written, "In Isaac a Seed shall be chosen for thee." And to show that he was to be a *sacrificial* man, the Elohim told him:

"Offer him for a burnt offering upon one of the mountains of the land of Moriah which should be shown" (Gen. 22).

In obedience to this command, Abraham traveled with Isaac a journey of *three days*, until they arrived at the mountain where the Temple afterwards stood. He laid upon Isaac the wood upon which he was to be bound and led him as a lamb to the slaughter.

Having erected an altar, he laid him thereon upon the wood and took the knife to slay him. This he would have done, but for the interference of heaven. God ordered him to spare Isaac, and to finish the offering by slaying a ram in his place.

The release of Isaac was a *resurrection to life*—a type of the future literal resurrection of the Seed to descend from him (Gen. 1:12; 22:6-13). This was the death and resurrection of the Yahweh-Name bearer—represented to Abraham dramatically. It taught him that the Seed to be chosen for him, who was to—

"possess the gate of his enemies, and in whom all the nations of the earth shall be blessed."

—should suffer a violent death and then *rise again* to fulfil his destiny. Abraham saw this and therefore named the place of the

offering YAHWEH-YIREH, *He who shall be will provide*—"In the mount Yahweh shall be seen" (v. 14).

The prophets are full of testimony illustrative of this remarkable representation. "The Songs of Zion" treat largely of the sufferings of the Spirit's Name. The Spirit in David says—

"They pierced my hands and my feet" (Psa. 22:16); "He shall be filled with iron and the shaft of a spear."

And in Daniel 9:26--

"Messiah shall be cut off":

In Isa. 53, the Spirit saith of the Deity's righteous servant—

"Yahweh has caused to lay upon him the iniquity of us all . . . For the transgression of My people was he stricken.

"When thou shalt make a trespass-offering of his soul (nephesh, or life) he shall see a seed . .

"Through his knowledge shall My righteous servant make justification for many; and he shall bear their iniquities. Therefore I will apportion to him among the great and the mighty; he shall divide the spoil; because he hath poured out his soul (nephesh—contained in the blood) unto death."

Such was to be the Name of the Christ in fact and doctrine—a personage, the descendant and antitype of Isaac, in his sacrifice and resurrection, who should be the Sin-Bearer and Justifier of his people, through their belief of the things, or knowledge concerning him.

*To be continued next month, Lord Willing.*

## Hints for Bible Markers

Dear brothers and sisters, as brother Jim pointed out, I had some medical issues and was unable to complete last month's Hints. I would like to thank the brotherhood for their kind thoughts and prayers and give praise, honor, and glory to our Heavenly Father for guiding the hands of the physicians and allowing many of my medical issues to come to a successful conclusion.

## Psalm 25:10

*“All the paths of the LORD are mercy and truth unto such as keep His covenant and His testimonies.”*

As this verse declares “*All the paths of the LORD are mercy and truth*” to a very specific group of people. They are styled by many names in the Scriptures of Truth viz. “the One Body” (Romans 12:5; 1 Corinthians 12:12, 13); the prisoners of Yahweh, (Zechariah 9:11 – 12, Psalm 69:33, Psalms 146:7); His servants, (Matthew 18:23, Mark 13:34, Revelation 1:1); who take pleasure in the stones of Zion, (1 Peter 2:5, Revelation 21:19); the heavens who declare His righteousness, (Psalm 50:5 – 6, Psalm 97:6); those who keep His covenant, and remember His commandments to do them, (Psalm 25:10, Psalm 103:18); the seed of Abraham His servant, (Isaiah 41:8, Galatians 3:29).

Note, dear reader, that this is the very specific group of people, “*such as keep His covenant and His testimonies.*” Do we truly understand what it means to KEEP Yahweh’s covenant and testimonies? Of course we realize that we are to believe the gospel of the kingdom and the name of Jesus Christ and to be baptized; in other words, to be united to the name of Jesus in a public declaration that we believe the Word of God and will subsequently spend the rest of our days in patient well doing, keeping the commandments of our Lord. This is something in which we need constant reminding, for we tend to absorb the ideas and notions of the world around us, in conversations with the alien and even worse, by constant barrage of the public media which surrounds us and draw our minds away from the gospel.

One of the dangerous concepts that creep into our minds and colors our thinking, from the religious world around us, concerns the catholic or universal operation of Yahweh’s mercy. The Bible brings out the operation of God’s mercy, which is most definitely not universal.

*“For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion”* (Romans 9:15).

*“And He said, I will make all My goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy”* (Exodus 33:19).

*“For as the heaven is high above the earth, so great is His mercy toward them that **FEAR** Him (Psalms 103:11).*

And we have an explanation of those that fear the Lord in Psalm 112:1,  
“Praise ye the LORD. Blessed is the man that feareth the LORD, that **delighteth greatly in His commandments.**”

Therein lies a lesson that must be learned over time, through experience. When we delight in our Heavenly Father’s commandments it soon ceases to be a commandment and becomes a loving desire to please God. As is a favorite saying in this age, “actions speak louder than words” and therefore obedience is demonstrable evidence to the world at large and to our Lord of our great delight in His “*covenant and his testimonies.*” Obedience then, is what James styles “the perfect law of liberty” the ultimate perfect merging of duty and desire.

*“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (James 1:25).*

The question we must continually ask ourselves is, are we truly delighting in his commandments, keeping “*his covenant and his testimonies*”?

### **Psalm 25:11**

*“For Thy name’s sake, O LORD, pardon mine iniquity; for it is great.”*

Although we are living in the 21st century, all the while living in a world with no concept or love of Yahweh, we can still, as the adopted seed of Abraham, understand and pray this prayer with a heartfelt desire. We have Christ who “offered himself without spot to God” (Hebrews 9:14), was crucified and rose from the dead, through whose name we can approach our Heavenly Father in confession and petition, realizing that Yahweh does pardon transgressions. If God did not pardon our sins, none could stand before Him with the exception of His beloved son, the Anointed Jesus, for all have sinned. But our LORD is very merciful and gracious to those who “delighteth greatly in his commandments.” His anger remains where sin is willfully and persistently done and no effort is made to improve; where every opportunity for redeeming the time goes unused. The time wasted in the useless pursuits of this world.

*“Walk in wisdom toward them that are without, redeeming the time” (Colossians 4:5).*

*“Redeeming the time, because the days are evil” (Ephesians 5:16).*

Continued next month should the Lord will

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