

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

GOD CONDEMNED SIN IN THE FLESH OF JESUS

By bro. Robert Roberts

You may remember that after the resurrection of Christ, he made up to two of his sorrowing disciples incognito as they walked along the road on a business errand to a distant village, and asked them why they were talking so dejectedly together. He knew well what it was that troubled them. Why then did he feign ignorance? Undoubtedly to draw them out.

It was a pleasure to him to hear them unfold their feelings with reference to the terrible events of the last three days—a pleasure because he knew how soon and how effectively he was about to apply a balm to their wounds. It is probably a pleasure to every human being to overhear himself talked about, if the communications are those of appreciation. Christ, though so immeasurably above us, shared this feeling in measure. Can we doubt, then that our meeting this morning affords him pleasure?

We have just been attentively reading together the very full account of his sufferings written by Matthew at the time. Though withdrawn from the earth, he is not unaware of what is going on, as his message to the seven ecclesias testifies. Have we not also his express statement:

“Where two or three are gathered together in my name, there am I in the midst of them.”

With the power of the universal spirit of God at his command, there is no limit to the possibility of his presence. He can fix his attention and be influentially present at any point. It all depends upon what there may be to interest him. He is interested where he is recognised and loved as the result of wisdom reigning. How can he be interested where the carnal mind is in the ascendant and men are only interested in themselves? We are assembled expressly to do what he commanded.

“Do this (break this bread, drink this wine) in remembrance of me.” It is his pleasure that we do this, and it is to our benefit. The meaning of it he has told us. It connects with and brings forward the very events that were sorrowfully engaging the minds of the two disciples on the road to Emmaus;

“My body broken: my blood shed” for you.

"It pleased the Lord to bruise him," so we read in Isaiah- "to put him to grief."

Yet the Lord loved him:

"My beloved Son in whom I am well pleased."

How apparently inconsistent are the two things! Why bruise him if He loved him? There is a full explanation, but we cannot see it unless we comprehensively take the whole system of wisdom of which Christ was the centre in relation to us. There was a history going before, necessitating his appearing. It is too simple for *"the wisdom of the world,"* but we need not be afraid, *"the wisdom of this world is foolishness with God."*

Sin had entered, and sin had prevailed, bringing woe and death. What sin is we are told: it is *"the transgression of the law"* (1 John 3:4). It is *"disobedience"* (Rom. 5:19). And what may disobedience be? It is the doing of that which is forbidden: the omission to do what is commanded. And the terrible penalty is death. It is all very simple, and it is all very reasonable. As to the simplicity, the great verities of the universe are all simple. What's simpler than letting fresh air in by a gullet to give us life? Choke up the gullet with a bit of tough beef, and where is your philosopher? Gone as clean as the meanest strangled rat or rabbit.

The high-stepping mightinesses of philosophy are absurd. The great facts of God are simple, and it is our business to *"receive them as little children."* As to the reasonableness, since God has given us a power of choice, and since this power is capable of being used with great mischief, is it not good and even necessary that His command in this case could be of an imperative obligation? Ought not His will to be the supreme law of life? And ought not insubordination to be insufferable? Is it not defensible on every ground that the wages of sin should be death?

There is only one answer to all these questions, and that answer brings the heartiest endorsement of the ways of God, and the severest rebuke of the shallow presumption that would criticise and disparage these ways.

"By one man sin entered into the world, and death by sin, and so death hath passed upon all men for that all have sinned."

Now, how was this state of things to be remedied? There were three ways of mending it. One way was to exterminate the whole human species. But this would have been a poor remedy. It would have been to confess failure- that God had set a-going an arrangement on this planet for His glory and

could not make it work. This was impossible. God has said that He has not made the earth in vain; that He formed it to be inhabited by the righteous; and that as truly as He lives, it will be wholly filled with His glory yet.

The second way would have been what might be called the toleration-of-sin method—the universal and indiscriminating pity method, by which the wickedness of disobedience should have been ignored, and mankind allowed to occupy the earth immortally for their own pleasure. But this also was impossible. It would have meant God’s abdication, and the handing over of man to eternal misery.

There was a third way—a middle way, and that is the way which has been adopted—namely, to enforce the law against sin, and at the same time leave the door open for mercy to repentant and obedient sinners. How such a method could be made consistent with itself has been exhibited to us in the birth, death, and resurrection of Christ.

There has been no operation in divine wisdom so completely misapprehended and misrepresented as this. The popular preaching of the death of Christ is a complete travesty of it. It brings it down to a level with the sacrifices of idolatrous superstition, by which wrathful deities are supposed to be placated by the blood of a victim in consideration of which, the offerer is supposed to go free. Christ is represented as having paid our debts—as having died instead of us—as having stood in our room like a substitute in military service, or like a man rushing to the scaffold where a criminal is about to be executed, and offering to die instead of him (a favourite illustration in the pulpit).

All this is a complete obscuration of the divine objects in the sacrifice of Christ. Such views are contradicted by even the most superficial facts of the case, for if Christ died instead of us, then we ought not to die (which we do); and if he paid the penalty naturally due from us, he ought not to have risen (which he did) for certainly there would have been no resurrection for us had we died in darkness unredeemed. And if his death was of the character alleged, the redeeming power lay in itself and not in the resurrection that followed; the resurrection that followed was not essential to its efficacy on such a theory of its character—which renders it impossible for us to understand the declaration of Paul to the Corinthians that, notwithstanding the death of Christ,

“If Christ be not raised, your faith is vain, and ye are yet in your sins” (1 Cor. 15:17).

Further, if Christ has paid our debts, our debts are not forgiven, for it would be absurd for a creditor to talk of having forgiven a debt, which someone else has paid for the debtor, and thus is blotted out the very first feature of the Gospel of the grace of God—the forgiveness of our sins—

“Through the forbearance of God” (Rom. 3:25).

What was the meaning of the death of Christ then? It has been defined for us in the words of inspiration and the definition satisfies all the demands of the understanding, reconciling every apparently discordant element in the case. It is defined twice in the course of Paul’s letter to the Romans—in two different forms combining to exhibit the whole case. In the first, he says it was to:

“declare His (God’s) righteousness for (and in order to) the remission of sins that are past, through the forbearance of God” (Ch. 3:25), and in the second, he says it :

“condemned sin in the flesh” (Ch. 8:3).

If we consider these two descriptions, we shall see the meaning of the whole matter.

The crucifixion of Christ as a “*declaration of the righteousness of God*” and “*a condemnation of sin in the flesh*,” must exhibit to us the righteous treatment of sin. It was as though it was proclaimed to all the world, when the body was nailed to the cross. “This is how condemned human nature should be treated according to the righteousness of God; it is fit only for destruction.”

The shedding of blood was the ritual symbol of the Truth; for the shedding of the blood was the taking away of life. Such a declaration of the righteousness of God could only be made in the very nature concerned; a body under the dominion of death because of sin. It would not have been a declaration of the righteousness of God to have crucified an angel or a new man made fresh from the ground. There would have been confusion in such an operation. This is why it was necessary that Jesus should be “*made of the seed of David according to the flesh*” (Rom. 1:3), that he might partake of the very flesh and blood of man (Heb. 2:14). It was that nature that was to be operated upon and redeemed in him. It was needful that he should at the first “*come in the flesh*.” This is where the Gnostic heresy of the first century condemned by John (1 John 4:3) was so disastrous to the scheme of God’s wisdom in Christ. They denied that Jesus Christ had come in the flesh, which obscured the lesson taught and the object aimed at in the sacrifice of Christ.

This also is the effect of the orthodox doctrine of substitution and the kindred doctrine of Renunciationism which has been ventilated in our day and still lingers in uninformed quarters here and there.

The object of this sacrificial declaration of the righteousness of God is also made clearly manifest in its practical applications. It was "*for (or in order to) the remission of sins that are past,*" that is, where men believe—"*remission,*" not as a legal right accruing, but as the gift of grace, "*through the forbearance of God.*" There would be no "*forbearance*" if a legal claim had been discharged.

God "*forgives for Christ's sake*" (Eph. 4:32). This is the literal issue of the whole matter. God's supremacy having been vindicated, a foundation has been laid on which He can offer forgiveness without the compromise of wisdom and righteousness. He does not offer it or allow it apart from submission to the declaration of His righteousness in Christ crucified.

There must be the most humble identification with that declaration. Baptism in our age is provided as the means of that identification. The believer is "*baptised into his death*" (Rom. 6:3), and "*buried with him in baptism*" (Col. 2:12) and receives the forgiveness of all his sins "*through the forbearance* (the kindness, the graciousness) *of God,*" who is pleased with our conformity to the form of humiliation He has provided. The whole sacrificial institution and our endorsement of it in baptism is comparable to a form of apology presented to the Majesty of heaven as the condition of our receiving His mercy unto life eternal. The object secured is the triumphant assertion and recognition of God's supremacy and man's abasement as a dependent beneficiary. Thus law and mercy are reconciled.

It may be asked, could not such a result have been achieved by the sacrificial immolation of any sinner? So far as the mere condemnation of sin was concerned, no doubt the lesson could have been thus enforced; but as in all the works of God, there were more objects than one. Not only had sin to be condemned, but resurrection had to come in harmony with the Law that made death the wages of sin; and this resurrection was not merely to be a restoration of life, but the provision of an administrator of the glorious results achieved, the raising up of one who should be a mediator between God and man, the dispenser of the forgiveness and the salvation of God through him, and the Judge also of who should be fit to receive these great gifts.

All these aims required that the sacrificial victim should be a perfectly righteous man, as well as a possessor of the nature to be sacrificially condemned—who should do no sin himself, while “*made sin*” and treated as sin for us; who should be just and holy, obedient in all things, while “*numbered with the transgressors and making his grave with the wicked.*” Consequently, it required God’s interposition in the way recorded by the apostles.

“The Holy Spirit shall come upon thee, Mary: the power of the Highest shall overshadow thee. Therefore also that holy thing that shall be born of thee shall be called the Son of God” (Luke 1:35).

Thus God “*sent forth His Son made of a woman made under the law*” (Gal. 4:4). Being made of a woman, he was of our nature—our condemned and weak and mortal nature, but being begotten of God and not of man, he was in character spotless “*holy, harmless, undefiled, separate from sinners.*” Sin had hold of him in his nature, which inherited the sentence of death from Adam, but it had no hold of him in his character: for he always did those things that were pleasing to his Father. When he died, “*he died unto sin once.*” But God raised him because of his obedience, and,

“Being raised from the dead, he dieth no more: Death hath no more dominion over him” (Rom. 6:9-10).

“Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. 7:25).

So we may triumphantly enquire with Paul in Rom. 8:33;

“Who shall lay anything to the charge of God’s elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

It is important to understand these things, because they qualify us for acceptable approach to God, and they work out the right result in character and daily life. In dealing even with great men, you are unacceptable if you do not enter into the spirit and aim of their etiquette; how much more with God who “*taketh not pleasure in fools*” and in men “*that have no understanding.*”

In our approaches to Him in prayer, we must understand that though He is kind and gracious He makes no compromises of the greatness of His way,

but will be “*sanctified in them that approach unto Him.*” We must also understand that we can establish no claim; this passing by of our sins is the act of His forbearance; that no debt of ours has been paid or can be paid; that what the death of Christ has done has been to declare His righteousness that we may, by taking part in it, receive God’s free forgiveness through him. Thus God in all things is glorified. The orthodox theology of the day generates an offensive spirit of presumption.

So also do wrong views on this subject interfere with a proper development of character. The idea that Christ has borne our punishment and paid our debts; and that his righteousness is placed to our credit, and that all we have to do is believe it, is demoralising. It nullifies that other most important element of the Truth, that the unrighteous shall not inherit the Kingdom of God, and that he only is righteous who doeth righteousness. It draws a veil over the truth that we have to “*work out our salvation*” by a “*patient continuance in well-doing,*” and that he only that endureth to the end shall be saved. It undermines that most important testimony of the gospel that Christ is the judge of who is fit to be saved, and that he will impartially give to every man according to his works.

These blighting results are to be witnessed in all communities where the doctrine of a substitutionary sacrifice and an imputed righteousness holds sway. Where there is any robust righteousness of character exhibited, where any true holiness of life—it is where the purifying Truth is discerned, believed, and cherished in daily Bible reading and prayer.

The Truth is a beautiful and perfect whole. The sacrifice of Christ, at first a mystery to the natural mind, becomes lucid and glorious as a sunbeam of life and light. Enveloped in the clouds of false thoughts and theories, it is hidden as entirely from view as if it had never been preached. God permits us admission among the noble and gladsome throng that will at last ascribe glory and blessing—

“To him who was slain, and who hath washed them from their sins in his own blood, and hath redeemed them to God out of every kindred and tongue and people and language to reign with him for ever.”

The Body of Life vs. The Body of Death

In lecture for March 2025 called “The True Deity of the Bible,” we looked at the way the Bible, particularly the King James version of the Bible uses the term “God,” starting from the beginning in Genesis 1:1. “In the beginning Gods, He created the heaven and the earth.” We saw the Scriptural testimony that the Deity is One Deity and source of all creation and life. But the Deity works through many “mighty ones” or in Hebrew, “*elohim*,” which the King James version has usually translated as a single entity or “God.” But the Bible teaches that the single entity, the Deity Himself, is the sole source and power behind His workers—the *elohim*— who carry out His designs.

We also saw that Deity chose many different words to be used as names, by which He described Himself. He named Himself the Mighty Power (El Gibor,) the Power of the Almighty Ones (El Shaddai) and the Highest Power (El Elyon). When He established the Kingdom of Israel under Moses, the name He chose to give Israel to describe Himself was “*Ehyah*,” or “I Shall Be.” Israel was directed to refer to him as Yahweh, or “He Who Shall Be.” Again, these are descriptions of the plan and purpose of Deity, incorporated into a name. No doubt His actual name has never been given to the children of men, that they should not be able to blaspheme it.

In our lecture for April, we continued on to the creation. We examined the importance of believing the creation was done by Deity in seven days. If this is untrue, then all the Bible is untrue.

We will now proceed to chapter one verse 26 and the creation of man on the sixth day.

Gen. 1:26 “And God (the angels) said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

Notice how the King James says that “God said, let US make man in OUR image.” Here again, the *Elohim*, the mighty ones, in this case the angels said, “Let us make man in our image.” And we know that we are made in the image of the angels. We discussed this in our first lecture. Now following the completion of the creation of man, the Bible records this:

Gen. 1:31 “And God saw every thing that He had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.”

This is the declaration of Deity concerning His creation. It was very good. How does Deity describe the “very good” condition of man? Well, we see it precisely defined in chapter 2.

Gen. 2:7 “And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

Man became a living soul. What is a living soul? Well, most modern translations use the term a living person, or a living creature. The term “living” is translated from the Hebrew “chayim,” which means “of life” and “soul” is translated from the Hebrew word “nephesh” which means “a breathing frame or body.” The best translation would be that man became a “body of life.”

This is the way man was formed in the creation, when he first came forth from the dust of the earth, and God breathed into him the breath of life. This is the very good state, as regards his body. It is not mortal, in that there is no death in it. It is called “a body of life.” But it is not immortal, in that it is not permitted at this point, destined to live forever. It is simply a body of life.

"Mortal" becomes a very confusing word in these discussions, because we have no word that adequately describes the "very good" state. The "very good" body was mortal in that it could die. But it was not mortal in the sense of dyING. Death came by sin, and Adam was not created in sin. God had taken care, through the tree of lives, that though the body was earthy and therefore could die, it would not die if Adam and Eve successfully completed their probation. The English word "mortal" is from the Latin "mors" meaning "death" and "tal" a suffix indicating "full." The "very good" body was able to die, which we would understand in English as mortal, but neither "full of death" or destined to die, which are also meanings included in our English word "mortal."

So was Adam mortal in the sense that he could die? Yes. But was he mortal in that he would die? No! Hence we might sometimes use the term "mortal" concerning the very good body, in recognition that the earthly body was not created in such a condition that it could exist forever; yet at the same time deny the mortality of the very good body, in that it was not truly dying till the transgression occurred, and apart from transgression, in the plan of God, it would not die. It would have to be changed to live forever, and that change was no doubt provided for through the tree of life.

Such was the nature of his physical body in creation. But what about his mind? What was the condition of the “very good” mind? In this initial condition, Adam and Eve had no knowledge of good and evil, only a

knowledge of the good that God had theretofore taught them. They had no knowledge of sin, just the knowledge that death was the consequence of disobedience to Deity. They knew that the goodness of Deity had forbidden them to eat from the tree of knowledge of good and evil. And they had no knowledge of death, except in the warning they had been given, that if they ate of the tree, that they would eventually die. They stood unclothed in each other's presence, and in the presence of the Angels or "Elohim," and felt no shame because sin and death had no experimental meaning to them.

God placed them in the garden of Eden to tend the garden, saying this of the man.

Gen. 2:8-9 "And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

We see the psyche, or mental condition of the "very good" man in these verses. The garden was good for food. In this we learn that man at his creation had the need to eat. With no curse on the ground at this time, and the earth also being "very good," it brought forth food from the garden for the man. This was not the toil for sustenance that came as the result of sin, but this was simply God providing to the man, the ability to fulfill the need man had to feed himself. The need to feed oneself has been defined as man's basic needs, or his "propensity." "Propensity" means "an inclination or natural tendency to behave *in* a particular way." So the natural man was created with an inclination to behave in a certain way, a way which provided for his basic necessity.

The garden also grew things pleasant to the eyes. We learn from this that in the original condition, man could produce things that he simply found pleasant, good, or desirable, and which went beyond the basic needs required for survival. This characteristic is called man's intellect. It is defined by his ability to satisfy his basic propensities with his personal likings.

And finally, we learn that God provided for man a goal beyond the simple needs and desires of this life. This was shown in the tree of knowledge of good and evil. Man was provided with a goal of achieving more than what the simple propensities and intellect by themselves could do. People sometimes ask of their earthly existence, is this all there is to life? Well, this is all there is to the satisfying of the propensities and the intellect of man in this life. But God has provided more. God has created man with sentiment, a concept of a greater purpose for life than what this world can provide. Man could come to understand divine concepts like the good and evil, and choose

good over evil, to achieve a higher purpose. That higher purpose is the ultimate experiencing of immortality. But achieving this special goal is so unique that it required close obedience to the guidance the man was to receive from the Elohim.

All animals to some degree or other have propensities, or an inclination to behave a certain way for survival. Most animals, (probably excluding things like bacterias and viruses) have the ability to achieve their basic needs in a way intellectually satisfying to themselves. But only man has the mental capacity capable of performing to a higher purpose. Only man has the wisdom to discipline himself to conform to divine principles at the expense of basic needs and desires. This characteristic is called "sentiment." Sentiment is an opinion, or attitude based on perspective which overrides what might otherwise be the fundamental needs and desires of man.

And finally, what was the "very good" body's relationship to sin nature? Sin nature, the Diabolos, or that which the apostle Paul describes as "sin that dwelleth in me" was also in the "very good" body as we shall see when we discuss the temptation of Eve. But like death, sin, which is the wages of death, had no practical reality in their bodies. We might call its condition "latent," in that it was in the body, but waiting for some external action to trigger it.

The potential for sin and death was in the "very good" bodies but was not in any practical way considered sinful by God. According to the plan and purpose of God, sin required a blood shedding sacrifice for purification and redemption of the sinner, and with whatever teaching that the Elohim had done in the garden, there is no evidence that the concept of sacrifice had been introduced to Adam and Eve.

Religion was not in existence at the formation of man, nor had it any existence till the man and woman sinned. Though it was eventually instituted in the garden of Eden, while the man continued as the *sinless* tenant of the garden, he stood in no need of religion. Religion is from the Latin "religare," and it means to be "re-bound." Until sin entered into the world, there were no breaches between the man and his Creator, and therefore there was no reason for the re-binding of any breach through what we call "religion."

Until he ate of the forbidden fruit, there was no *breach* of friendship, no misunderstanding, no alienation, between him and Deity; they, therefore, did not require any means, or system to heal any breach. But, as soon as the good understanding was interrupted by disobedience to the Eden law, the sentence of death was pronounced upon the offenders; and *religion was instituted* to bring them back to be *at one again* with Deity, that He might bring them back from the ground, no longer naked and ashamed of their condition; but clothed

with “glory and honour, incorruptibility and life, and a crown of righteousness that should never fade away.”

This is the condition that the Deity created man to be from the beginning. He was created a body of life. Yet we see Jesus refusing the title of good master, claiming there is none good but God :

Mark 10:17-18 “And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.”

And likewise, we see that the apostle Paul refers to himself as “a body of death.”

Rom. 7:24 “O wretched man that I am! who shall deliver me from this body of death?” (King James, margin)

What was the difference between Adam in his creation (being "very good" and "a body of life") and Jesus and Paul who said, "there is none good but one, and that is God; and who lamented "this body of death"? The answer is in the third chapter of Genesis. *Adam sinned.* Adam sinned and brought with his sin, death for the entire race.

Adam and Eve, following their creation in these "very good" bodies, were on their probation. While on their probation, they had been given one law to keep. That law was this:

Gen. 2:16-17 “And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Adam and Eve, following their creation in these "very good" bodies, were on their probation. While on this probation, a tempter appears in the form of the serpent. The serpent was also "very good" and a part of God's creation, but it lacked responsibility to God. It had intellect, such as we described before, but it did not have sentiment. It could not understand the higher purpose behind God's creation. When it spoke, it spoke from its observations of the world around him, and not from divine training, such as Adam and Eve were receiving. It didn't intend to lie and didn't know it was lying. But it did lie, none the less. It probably reasoned to Eve that nothing in the garden dies. It is all "very good." She wouldn't die if she ate of the tree she was forbidden to eat from, but she would become wise, like the Elohim.

In the Genesis account we see Eve contemplate eating of the tree.

Gen. 3:6 “And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

Eve saw the tree was good for food (lust of the flesh—propensity,) pleasant to the eyes (lust of the eyes—intellect,) and desired to make one wise (pride of life—sentiment.) Here is the source of transgression, previously latent but in Eve, becoming inflamed in Eve as she considered and meditated upon the serpent’s suggestions, and then again in Adam as he considered Eve’s temptations. It is what the Apostle John would later describe as all that is in the world:

1 John 2:16 “For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”

As Eve reflected on and considered the serpents reasoning, these principles heretofore latent (Latent means existing but not developed) in her body, began to become inflamed and blind her. Sin, to be avoided must not be dwelt upon. It must be rejected with God’s teachings instantly and then dismissed from our thoughts. Jesus in the wilderness following his baptism, tempted by the "Devil," is the perfect example of how to stop such temptation. Answer the temptation with Divine teaching and leave it instantly.

But the temptation of Eve was not the result of "sin in the flesh." or "sin that dwelleth in me" tempting her. Eve could not make those statements with Paul, since sin was implanted in the man with the transgression, not before. The temptations within Eve arose from a wrong opinion concerning a lawful desire. It was lawful to seek knowledge. It was lawful to desire immortal life. The way she went about obtaining this was not lawful.

The apostle Paul would say, “Sin dwelleth in me ... I see a law in my members warring against the law of my mind”...(Rom 7:23). Sin, as disobedience, arose in Adam and Eve's case from a wrong opinion concerning a matter of lawful desire, and not from what Paul calls “sin in the flesh.” It BECAME sin in the flesh when it brought forth that sentence of death that made them mortal ... and implanted in their flesh a law of dissolution that became the law of their being. As a law of physical weakness and death, it necessarily became a source of moral weakness. That which originated in sin became a cause of sin in their posterity, and therefore accurately described by Paul as 'sin in the flesh.

With the mulling over of these things—the consideration of the theory that God may be wrong, and they would not die—Eve ate of the tree and then convinced Adam to sin as well. Adam and Eve thought that eating of the tree

of knowledge of good and evil would make them wise like the Elohim. Instead, it did exactly what its name suggested. It made them aware of good AND evil; and this knowledge caused them to understand that they were now evil. They had become sinners, and they had become dyING. Now, they were truly mortal in every sense of the word. Immediately beginning with their sin, the heretofore latent potential of sin and death was now very real and fully inflamed in their bodies. Instead of being equal to the Elohim, they now felt ashamed in their presence, and they hid themselves. They were ashamed because of sin, and they looked for a way to cover their shame.

Now, the law of God is given, that the thinking of the flesh, instead of being excited by the propensities within and the world without, may be conducted according to Divine direction. So long as Adam and Eve yielded to Divine guidance, they were happy and contented. Their thoughts were the result of right thinking, and obedience was the consequence. But when they adopted the Serpent's reasonings as their own, the serpent's thoughts being at variance with the truth, caused an "enmity" against Divine principle in their thinkings, which is equivalent to "enmity against God". When their sin was perfected, the propensities, or lusts, having been inflamed by sin, became "*a law in their members*"; and because it was implanted in their flesh by transgression, it is styled, "the law of sin"; and death being the wages of sin, it is also termed, "the law of sin and death".

As we said before, God had promised Adam and Eve that:

Gen. 2:17 "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

"Thou shalt surely die" is not an accurate translation. It should be rendered, "dying thou shalt die" as it is in the margin of most Bibles. As stated before, Adam and Eve were created earthly and corruptible creatures in their novitiate but were not dyING or subject to death. But God promised them that if they sinned, then that which protected them from death would be removed, and their dying nature having been inflamed, would take over, and ultimately kill them. After eating of the tree, Adam and Eve found this to be true. Therefore, it is clear that by man came death.

That death came by Adam's sin is clear from the Apostle Paul:

1 Cor. 15:21-22: "For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

By man (Adam) came death, and death from sin. This is repeated by Paul to the Romans in chapter five:

Rom. 5:15 "...For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many."

DyING began with the transgression. Sin was inflamed by the transgression. Shame began with their new knowledge convicting them of the evil they had committed and become. To cover their sin and new found shame, Adam and Eve chose fig leaves. With sin's reasoning inflamed, they were too embarrassed, too ashamed, and probably too incapable of dealing with sin's thoughts to enquire of God what to do to cover their sin, so they chose a covering of their own devise. This decision proved fatal to them. It proves fatal to all who chose some other covering than the one God requires.

Israel chose alternative coverings. They prayed to various gods, just not the Deity of the Bible. And they found no healing in the breach between Deity and man.

Isa. 30:1 "Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:"

Adam and Eve were called to judgment by God. Having chosen to cover themselves with a covering not of God, they were found guilty of sin and not forgiven. The penalty was that the inflammation of those latent tendencies which had occurred in them as the result of sin—the inflaming of the law of sin and death in their bodies—would be permanently fixed in their body, thus defiling them and resulting in their death, and the death of all their descendants without exception. Adam and Eve had become truly mortal when they sinned. The sentence was given:

Gen. 3:17-19 "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

And there, in those first few chapters of Genesis, we have the reason why man required religion. Man sinned and was condemned to death. Death came to the man by the decree of God. Death, which was not inherent in him in the day of his creation, now became a fact of life with which he and all his descendants would have to deal. It became a physical law of his being. It was a breach between Deity and man, and Deity's chosen path to heal this breach was through a Savior that He would provide.

But the sin with its changes and results was not "Adamic Condemnation." The changes were then made permanent, and they became destined to die when the sentence of condemnation was pronounced upon them. This sentence is what we as Berean Christadelphians call "Adamic Condemnation" because it is the sentence of condemnation which destined all the descendants of Adam to die. It was the sentence which made the changes in the body permanent; and this condemned destiny is what we inherit from Adam.

The sentence we receive from Adam is described by the Apostle Paul:

2 Cor. 1:9 "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

Rom. 5:18 "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

It was a sentence. It was a law. It was a condition that became a part of each and every one of us. And its source was sin. Paul writes:

Rom. 8:10 "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

And of this body, dead because of sin, Paul makes it clear that it is not due to our own sins, but to a law, called the law of sin that existed in our members, that is, in our body:

Rom. 7:23-24 "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from this body of death?" (KJ Marg.)

So we can see that "Adam's sin" is this law of sin in our members to which Paul alludes. It was a law that made the body a "body of death." It was a law, which was not inflamed in man from the beginning, but a law that came to mankind as a result of sin. Adam's personal sin, therefore, is not transmitted to all his posterity, the law of sin was. We are not individually "guilty" of Adam's sin. We are not responsible for Adam's sin in any way.

We do, however, suffer the consequences of Adam's sin, which is this body of death we all bear. It is from both this body of death, and from our own personal sins, that we all require a Savior according to the plan of God.

We see then that the human body, while having been created a body of life became a body of death, different from the body of life as in the beginning; and this body of death requires redemption. God made it very obvious to

Adam and Eve when they were in the Garden that they, after their sin, were not able to bring about their own salvation. He rejected the covering that they sought for themselves which were fig leaves and gave them instead animal skins. These skins, we learn later in Revelations, were representative of the Lamb prophetically slain from the foundation of the world.

It is very significant that the Hebrew word for "atonement" is "kaphar" and it literally means "to cover". It was God's intention from the very beginning to provide for mankind His own covering, His own atonement for the sins of mankind. He did this, originally, by providing the animal skins (which we know from Revelations 13 were lambskins and represented Jesus). In that chapter, John refers to Jesus as the "lamb slain from the foundation of the world." And so he was, prophetically. He was the covering that God would provide, to atone for the sins of the world.

From the very beginning, man has tried to rebel against this notion that God would provide for man a covering for sin. We recall that the first murder in the Bible was committed by Cain, who refused to respect this basic principle. Cain desired to offer an atonement, a covering of his own device. God required an animal to be sacrificed, but Cain offered of the fruit of the ground. His sacrifice was not accepted: he became angry and slew his brother, who had offered the righteous, God-accepted sacrifice.

We also recall that the Children of Israel did not keep the law but always resorted to the idolatry of the nations around them. And what is idolatry, but man setting out to worship the creations of their own hands, rather than to obey the dictates of God? A man takes a stone or wood and using his own tools and his own skills he creates an image after his own imagination. He worships this image, and in so doing, he is worshipping a plan of salvation of his own device.

This same parallel can be brought into the purpose of Christ. Man decides what he himself thinks should be the proper plan. He invents snappy phrases that cannot be found in the Scripture to give his idea the appearance of being profound. He invents imaginary Christs to hypothesize on a lot of "what ifs" and "maybes". The end result is a different plan, a different Christ than that which God has provided. We must always turn to the law and the testimony for understanding. To get away from this is to invite confusion, and run the risk of creating our own idols, and to worship a plan of salvation which is not to life, but unto death.

And when we turn to the testimony to see what the Bible says concerning this body of sin and its need for redemption, we find Paul writing this:

Rom. 8:22-23 "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Phil. 3:20-21 "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

1 Cor. 15:53 "For this corruptible must put on incorruption, and this mortal must put on immortality."

So we see it is the testimony of the Scriptures that the body we bear is a body of death, quite different than the body of life which was originally created. And as a body of death it requires a healing of the breach between man and Deity. It needs redemption from its corruption, from its vile condition. All descendants of Adam bear this same body of death.

This redemption is not something that we can provide for ourselves. That is what Adam and Eve tried to do with fig leaves. The only redemption from death is that which God has provided. It is our responsibility to discover His plan of salvation and then bring ourselves into harmony with it. There is no other hope for life.

The Tabernacle in the Wilderness

PART FIVE

With the saddening incidents of Israel's encampment at Kadesh-barnea, where they abode "many days," and their removal from thence into the wilderness by the way of the Red Sea (Deut. 1:1), the curtain falls upon their history for a whole generation.

We have no account of their wanderings in the deserts of Paran, from which we might discern the moral effect of the Divine chastisement which their evil ways had brought upon them at Kadesh-barnea. Indeed, there is a perfect blank in their history during the 38 years of their wilderness sojourn.

But while their history during this period is thus withheld from us, the object of the training and temptation to which they were Divinely subjected is pointed out in the clearest possible way. We are also informed that in conjunction with their moral discipline and humiliation, they were

the recipients of many temporal blessings in the works of their hands, so they "lacked nothing."

In his address to them in the eleventh month of the fortieth year of their wilderness experience, Moses, in his endeavor to inspire them with confidence in God in their coming conflict with the nations which were in possession of the land which God had given to their fathers, and towards which He was leading them for the purpose for which He had brought them out of Egypt, said:

"Dread not, neither be afraid of them. The Lord your God which goeth before you, He shall fight for you, according to all that He did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went until ye came into this place.

"Yet in this thing ye did not believe the Lord your God, Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day" (Deut. 1:29-33).

And in reviewing their long experiences of the Divine dealings with them intended for their humiliation before God, and their education in His ways of holiness, with a view to their elevation in the eyes of all the people of the earth as the sons and daughters of the Lord God Almighty, Moses says: (Deut. 8:2-6)—

"Thou shalt remember all the way which the Lord thy God led thee these 40 years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no.

"And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; **that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.**

"Thy raiment waxed not old upon thee, neither did thy foot swell these 40 years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore, thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him."

We now ask special attention to God's testimony through the prophet Ezekiel concerning Israel's deliverance from Egypt and sojourn in the wilderness, and its typical connection with and bearing upon their *second exodus and wilderness sojourn* under the prophet like unto Moses—testimony which involves the *preservation through all the ages* of the same nation and people, and the ultimate realization of the promises to Abraham, which constitute the Gospel.

Now let the reader realize that God Himself is the speaker in the case, and the survivors of the nation which He brought out of Egypt are the people addressed by Him. Certain of the elders of Israel had approached Ezekiel in the 7th year of Jehoiachin's captivity, to enquire of the Lord. Whereupon the Lord said—

"Speak unto the elders of Israel, and say unto them, Thus saith the Lord God: Are ye come to enquire of Me? As I live, saith the Lord God, I will not be enquired of by you . . .

"Cause them to know the **abominations of their fathers**; and say unto them, Thus saith the Lord; in the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt,

"To bring them forth into a land that I had espied for them, flowing with milk and honey, which is **THE GLORY OF ALL LANDS**: Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt, I am the Lord your God."

"But they **rebelled against Me**, and would not hearken unto Me: they did not every man cast away the abominations of his eyes, **neither did they forsake the idols of Egypt**: then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of the land of Egypt.

"But **I** wrought for My Name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made Myself known unto them, in **bringing them forth** out of the land of Egypt.

"Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them statutes, and showed them My judgments, which if a man do, he shall even live in them."

"Moreover, also, I gave them My sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctifieth them. But the house of Israel **rebelled against Me** in the wilderness;

they walked not in My statutes **and they despised My judgments**, which if a man do, he shall even live in them; and My sabbaths they greatly polluted; then I said, I would pour out My fury upon them in the wilderness.

"But I wrought for My Name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them . . . because they despised My judgments and walked not in My statutes, but polluted My sabbaths; for **their heart went after their idols.**"

"Nevertheless Mine eye spared them from destroying them, neither did I make an end of them in the wilderness" Eze. 20:1-17

The reader will observe that this Divine testimony brings us down to the events referred to at the commencement of this writing and the chasm in Israel's history which extends from hence to the 40th year of their sojourn in the wilderness. Their moral delinquencies during this period are of frequent allusion by Moses in his stirring addresses and recapitulations just before his death (Deut. 31:27; 9:7-24)—

"I know thy rebellion, and thy stiff neck: behold while I am yet alive with you, ye have been rebellious against the Lord."

"Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: **from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord.**"

"Ye have been rebellious from the day that I knew you."

Whilst, however, these allusions are of a general character, they enable us to discern that the children had followed in the footsteps of their fathers of the "evil generation" which God had assigned to destruction. But we shall gather *more definite ideas* of the nature of their rebelliousness during this hidden period from the Divine record of Ezekiel from which we are quoting:—

"But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols; I am the Lord your God; walk in My statutes and keep My judgments, and do them; and hallow My sabbaths; and they shall be a sign between Me and you, that ye may know (experimentally) that I am the Lord your God.

"Notwithstanding, the **children** rebelled against Me; they walked not in My statutes, neither kept My judgments to do them . . . they polluted My sabbaths; then I said, I would pour My fury upon them to accomplish My anger against them **in the wilderness**.

"Nevertheless, I withdrew Mine hand, and wrought for My Name's sake . . . I lifted up Mine hand also **in the wilderness**, that I would scatter them among the heathen, and disperse them through the countries; **because** their eyes were after their idols.

"Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, **to the end that they might know that I am the Lord**.

"Therefore son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; yet in this your fathers have blasphemed Me, in that they have committed a trespass against Me.

"For when I had brought them into the land for the which I lifted up Mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered their sacrifices, and presented the provocation of their offering . . .

"Wherefore say unto the house of Israel, Thus saith the Lord God, Are ye polluted after the manner of your fathers? And commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with your idols even unto this day; and shall I be enquired of by you, O house of Israel?"

"As I live, saith the Lord God, I will not be enquired of by you. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone."

What a dark picture is here Divinely sketched of the Chosen People of God from their deliverance from Egypt unto the 7th year of Jehoiachin's captivity! From this we learn that the "children," or "little ones"—whom their fathers said should be a prey, but of whom Jehovah said to their wicked parents—

"Them will I bring in, and they shall know the land which ye have despised"

—even this Divinely-preserved remnant proved their utter unworthiness of such favor, incurring again and again the threatened fury of God's anger for their rebellion against Him; and but for the pity He had for His Holy Name which they had profaned, they must have perished as God's nation from the earth.

But this precious testimony presents us with *another picture*, also Divinely drawn, concerning the same nation and people, the contemplation of which gladdens the heart when we remember its connection with the promised blessing of all nations in Abraham and his seed at the Divinely appointed time for the realization of the hopes and aspirations of the true Israel of God (in the *individual* sense of that term) which has been slowly developing during the ages on whose behalf and for whose sake are all things.

Mark, now, the connection between what follows and the preceding Divine resume of Israel's history as GOD'S NATION, and let it be written in indelible characters upon the heart of every reader, that he may know assuredly that *the purpose of God formed in the beginning has not failed*, and cannot fail; and that Jehovah did not choose Israel for any virtues which they possessed above others, but with *Divine aims and objects* in which they were ever faithless to believe, and out of all sympathy with.

It is impossible otherwise to solve the problem of Israel's deliverance from Egypt, and the exercise of such merciful forbearance towards them under the circumstances which have passed under review. The rebellious nation has been Divinely preserved, though severely punished, and it exists before our eyes in these *latter days* in circumstances of bitterness and distress under their Divinely imposed chastisement, which must continue until—

" . . . they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against Me, and that also they have walked contrary unto them, and have brought them into the land of their enemies . . .

"If, then, their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember My covenant with Jacob, and also My covenant with Abraham will I remember; and I WILL REMEMBER THE LAND" (Lev. 26:40-42; with Deut. 30:19).

Are not these latter days upon us? See we not in the Zionist movement the evidences of returning (national) life; and hear we not in Israel's bitter

wailings the confessions of iniquity, and expression of their desire that God in His mercy should remember His holy covenants, and the land of His promise, that they may be reinstated therein, and their wanderings in the Gentile wilderness of nations come to an end?

One of the leading mouth-pieces in the early days of the current (1955) national rebirth—Max Nordau—in giving expression to the national movement which took possession of the scattered outcasts at the end of the 1290 years of "the abomination that maketh desolate," thus describes the revolution which manifested itself in Israel's midst—

"It seems as if we are witnessing a miracle which affects ourselves and all around us. We feel ourselves part and parcel of a fairy tale in which we see our brethren, thousands of years buried, AGAIN BECOME FLESH AND BLOOD.

"We want, in the joy of this reunion, to rehearse the sad history of the hundreds of years in which we have been DEAD IN OUR TOMB, IN A GRAVE WHICH LACKED THE PEACE OF A GRAVE."

Is not this representative voice of the nation one of many premonitions that the "miracle" of the living again of Israel's dry bones is about to be realized, and the consequent return of him whose mission it is to perform before the eyes of a godless world the wonder which only omnipotence can perform of giving to the downtrodden nation of many ages that position of preeminence and glory among the nations assigned to it in the Scriptures of truth, in the day when it shall have been made the willing instrument in the hand of God for the accomplishment of His oath in connection with it to "fill the earth with His glory."

With these thoughts in view, we return to the testimony of God through the prophet Ezekiel (ch. 20), which presents us with another side of the picture to that which we have been contemplating—even the glorious sequel to these latter-day evidences of returning favor when the "fury poured out" upon them shall have run its course (Eze. 20:33-44)—

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you (among the nations): and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out (upon the nations who refuse to let them go).

"And I will bring you into THE WILDERNESS OF THE PEOPLE, and there will I plead with you face to face. Like I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God."

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge **out from among you the rebels**, and them that transgress against Me: I will bring them forth out of the country wherein they sojourn, and THEY SHALL NOT ENTER INTO THE LAND OF ISRAEL: and ye shall know that I am the Lord . . .

"For in My holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve Me: there will **I** accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

"I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered and I **will be sanctified in you before all the heathen**.

"And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed"

* * *

We now return to the narrative of Israel's first sojourn, as we may now term it, in the wilderness, and we behold the shrouded nation emerge into full view. The historian (Moses himself) tells us that, having compassed Mount Seir many days he was instructed of the Lord to turn "*northward*" in the direction of the coast of their brethren the children of Esau, who dwelt in Seir; and with whom they were not to meddle in passing through their coast, because God had given Mount Seir unto Esau for a possession—*O, the faithfulness of God, even to His enemies!*

Accordingly Israel proceeded through the way of the plain from Elath, and from Ezion-gaber to Kadesh-barnea, from which they were lost to view for the 38 years—

"Then came the children of Israel, even the whole congregation into the desert of Zin in the first month (of the fortieth year); and the people abode in Kadesh; and Miriam died there, and was buried there.

"And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying,

"Would God that we had died when our brethren died before the Lord: and why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die?

"And wherefore have ye made us to come up out of Egypt, to bring us into this place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water."

This is a sad picture to gaze upon, but from what we have already seen, it was no new experience for Moses. The lapse of time and their *miraculous environment of holiness* had not changed them into obedient children. They were *powerfully exercised by worldly considerations to the exclusion of God from their thoughts*; and thought, felt, or hoped, for nothing beyond the gratification of their carnal minds, their great problem being:

"What shall we eat, what shall we drink, and wherewithal shall we be clothed?"

In addition to the grief of mind which Moses must have experienced by the loss of his sister, the companion of his childhood, we behold him once more, with his brother Aaron, making his way towards the door of the Tabernacle, and there falling upon their faces in the distress of the situation, when—

"THE GLORY OF THE LORD APPEARED UNTO THEM . . .

"And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall bring forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give them and their beasts drink."

Here, then, at Kadesh (which means "*sanctified*"), we have before us a similar incident to that of Rephidim on Israel's approach to Mount Sinai. At Rephidim, Moses was commanded to *smite* the rock with his rod, in order that it might give forth water for the people to drink, whereas, at Kadesh, he was commanded to *speak* to the rock for the like purpose.

Now there must have been a reason for the difference between smiting in the one case and speaking in the other; and we think that reason may be discerned in the different aspects of the smitten rock—"that *Rock*

was Christ"—which was representative of him in his being smitten and with whose stripes we are healed, and the same rock subsequently to the *budding of the rod* of Aaron which typified the risen Christ, and the consequent *outflow of the healing stream* of which all are invited to freely partake; and so needed not to be *smitten*, just *spoken to*, as Moses was told. But, besides this, the incident of the second smiting of the rock finds its equivalent in those who "fall away," as Israel had, and—

.. crucify to themselves the son of God afresh, and put him to an open shame" (Heb. 6:6).

Thus viewed, the lesson is of paramount importance, and emphasized by Jesus' words (John 6:49)—

"Your fathers did eat manna in the wilderness, and are dead."

It is also the lesson of the Spirit in David (Psa. 95:11; Heb. 3:11),

"So I swear in My wrath they shall not enter into My rest."

We will now briefly glance at the consequences of this outburst of rebellion on the part of Israel, as affecting their Divinely-appointed leader. We read that—

"Moses took the rod from before the Lord as He commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels, must we (Moses and Aaron) fetch you water out of this rock?

"And Moses lifted up his hand, and with his rod smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

"And the Lord spake unto Moses and Aaron, Because ye believed Me not to sanctify Me in the eyes of the children of Israel, therefore **ye shall not bring this congregation into the land which I have given them**" (Num. 20:6-12).

The Spirit in David comes to our aid in the true understanding of the indictment against Moses and Aaron on this occasion. We are told that—

"They (the people) angered him (Moses) also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips" (Psa. 106:32-33).

The words of God's indictment, as given by Moses himself, are—

"Ye believed Me not to sanctify Me."

Putting the two statements together, we may conclude that the nonsanctification of Jehovah consisted (1) in smiting instead of speaking to the rock; and (2) in the association of himself and his brother with the power which brought forth the water for the people, as expressed in the word "*we*."

But now let us note that *this also was written for our learning*; and that therefore we may be placed in similar circumstances in the discharge of our duties to God. We are not commanded, as was Moses, to speak to the literal rock; but we are commanded to speak to the (metaphorically) rocky hearts of the people in the name of Jehovah, in the presentation to them of the Gospel, which is God's power unto salvation, and its accompanying invitation to drink of the water of life which has resulted from the smiting of the rock, Christ Jesus.

It is possible to do this in an angered spirit created by the attitude of those rocky hearts to whom the message is delivered and thus hide from view the love and mercy which that Gospel reveals. Do we not here perceive the good hand of God in this exhibition to all generations of the Divine object with Israel in the wilderness — the development of faithful and obedient children unto Himself? The principles of God change not. It is in the perception of these, and the *rigid application* of them, that our salvation largely depends. The mere locality of the scenes and objects under consideration does not interfere with or lessen their importance in our own individual cases.

As constituents of the true Israel of God we shall do wisely in pondering well over the object lesson thus Divinely presented and preserved for our benefit. Truly they—

...were written for our admonition" (1 Cor. 10:11).

And before dismissing this matter from our minds, let us call to remembrance the Son of God himself, who was driven of the Spirit into the wilderness to be tempted 40 days of the devil. These 40 days were the prophetic equivalent of 40 years. He fasted 40 days and 40 nights, and was hungered, as Israel was also suffered to do, and for the same purpose, that he might know that—

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

This was the great lesson of his life, upon the learning of which hung the tremendous issue of redemption from sin and death. Israel in the wilderness failed miserably, but the Son of God and Son of Man, whom Jehovah had made strong for Himself, fulfilled every jot and tittle of the Law that he might take it out of the way in the nailing of it to his cross, and the spoiling

of the principalities and powers thereof in his triumph over them by resurrection from the dead on account of his absolute sinlessness and conformity to every precept and word which had proceeded out of the mouth of his "Holy Father" since the world began. What a superhuman task was this! And what a glorious result has accrued to the sinful race in the successful performance of it!

We have Christ's own warrant for the application we have made of the type in his answer to the appeal of the tempter to the lust of the flesh, and the pride of life (Matt. 4:4)—

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The only other possible vulnerable point of his mortal nature, the lust of the eyes, was also successfully resisted in the same way—

"IT IS WRITTEN."

—leaving us an example that ye should follow his steps—

... who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously" (1 Pet. 2:21-23).

We need only to suggest to those in whom the infused disposition to obey God exists, *the impossibility of doing so without familiarity with His Word*. All experience negatives any such achievement in default thereof. The all-important lesson of the *wisdom of our daily readings* is therefore before us. If we fail to attend to this, our greatest interests are dangerously imperiled. God has placed the manna which He has provided for our spiritual sustenance within the reach of all; and He has opened the rock from which has gushed forth the water of life that we may drink in the waterless desert of life's pilgrimage.

Need we not, therefore, to exhort one another to eat and drink of these antitypical equivalents in view of the fact that without them we must perish in the wilderness probation upon which we have entered? In view of the gracious offer of God to extend "the sure mercies of David" to all who—

"... hearken diligently unto him, and eat that which is good, and let your soul delight itself in fatness." (Isa. 55:1-3).

—shall we refuse the "wine" and "milk" so replete with spiritual nutriment, which He has so amply provided, and without partaking of which we must surely perish?

We may now enquire whether any and what allusions are contained in the Word of God which throw light upon the *moral status of the nation* during

the Paran sojourn under Moses, or that may supply us with a reason for the historical blank to which we have referred. It will be both interesting and instructive in this enquiry to note such references in the scattered form in which they exist, as they have a special bearing, in their true relations, upon ourselves.

The first of these will be found in the book of Joshua (5:4-9), the successor of Moses, wherein we are informed that *the indispensable rite of circumcision was neglected in the case of all the people that were born in the wilderness*; and that, as a consequence, Joshua had to circumcise them before they were permitted to proceed on the mission of conquest of the nations, and enter the land.

This recorded fact in Israel's history is not without vital signification. If we turn to the institution of this rite as enjoined upon Abraham and his seed (Gen. 17), we shall find that Israelitish *citizenship* began with *circumcision* on the 8th day after birth, and that negligence to comply with it involved the cutting off of all such from any benefits of the covenant made with Abraham. It was, therefore, of vital importance to every son of Abraham. Its anti-typical import is to be found in the true—

"Circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: **buried with him in baptism**, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:11-12).

By this we are enabled to see that, apart from the circumcision of Christ in the operation without hands in the appointed way—*baptism* into Christ for the remission of sins—there is *no hope of participation in the things covenanted of God to Abraham*; in other words, no salvation for Jew or Gentile.

IS THE RESTORATION OF SACRIFICE COMPATIBLE WITH THE PRINCIPLES OF THE DOCTRINE OF CHRIST?

By bro. John Thomas
Part Two

WHAT IS A COVENANT ?

The kingdom *as it was*, and the king doing *as it is to be*, although the same kingdom, is exhibited in the Scriptures under two covenants or constitutions. But before adverting more particularly to these it may be necessary to say a word or two in answer to the inquiry, "What is a

covenant?" It is a word of very frequent occurrence in Scripture, and the representative in our language of the Hebrew *berith*. In English, *covenant* signifies "a mutual agreement of two or more persons to do or forbear some act or thing."

This, however, is not the sense of the word *berith* when used in relation to the things of the kingdom. Men's compliance or acceptance does not constitute the *berith* of the kingdom, a covenant. It is a covenant whether they consent or not and is enforced at the imperious enactment of an absolute king. It points out God's chosen, selected, and determined plan or purpose, entirely independent of any one's consent, either asked *or* given, and is equivalent to a system of government fixed by the Prince, and imposed on the people without the slightest consultation between them.

Accordingly what is called the covenant in one place is denominated the law in another. As "he hath remembered his *covenant* forever, the word which he *commanded* to a thousand generations; which *covenant* he made with Abraham and confirmed the same unto Jacob for a *law* and to Israel for an everlasting *covenant*: "These are the words of the *covenant* which the Lord *commanded* Moses to make with the children of Israel. Thus, saith the Lord, cursed be the man that *obeyeth* not the words of this *covenant* which I commanded your fathers." It's evident from this that covenant and law are used as synonymous and convertible terms.

The statements of the New Testament conduct us to the same conclusion. It may be proper to remark here that a *berith*, or covenant, is expressed in Greek by *diatheke*. This is the word used in the Septuagint as the translation of *berith*. It signifies an *appointment*; not a mutual compact, but the arrangement, settled plan, or institution of one party alone and is the term used to denote the testamentary deeds of the deceased, in which the will and pleasure of the legatees are never consulted. "For where a *diatheke* is, there must also of necessity be the death of the testator; for a testament (*diatheke*, covenant or will) is of force when men are dead, otherwise it is of *no* force at all while the testator liveth."¹

THE COVENANTS OF THE KINGDOM.

The *beriths*, *diathekes*, or *covenants* of the kingdom of God are absolute decrees, which make, or constitute things *what they were*, and *what they shall be*. Hence "the Builder and Maker (or constitutor of all things is God," "for whose pleasure they are and were created." But though these

¹ Heb. 9:16

covenants are absolute, and the necessity to observe them imperative on all who are placed under them, they are replete with blessings to Israel and the nations, being founded upon “exceeding great and precious promises.” Hence they are styled “the covenants of promise.”²

One of them is styled “the Covenant from Mount Sinai;” and the other, the covenant from Jerusalem which is above and free—“*ano Jerusalem*.”³ The Sinai Covenant is synonymous with *the Jerusalem Covenant which now is*, that is, as it existed in Paul's day; while the other covenant is *the Jerusalem Covenant which is to be*; and because Jerusalem, which is now “desolate,” will then be free,” and “above” Jerusalem in her greatest glory under the Sinai Covenant, is styled “ano,” that is, above, higher, or more exalted: and is the mother of all who believe the things of the kingdom of God, which will come, or be restored, to her, when as “the city of the Great King,” she shall have awaked from her present non-vinous inebriation, and have put on “her beautiful garments.”⁴

Strictly speaking, the Sinai Covenant, although based on promises, is not one of “the covenants of promise” Paul refers to in Ephesians. These are the Covenant of promise to Abraham, and the Covenant of promise to David; both of which are elemental principles of the Covenant of the Free Jerusalem, which is to “go forth from Zion in the latter days.”⁵

The Sinai covenant is styled “the first;” the one to be hereafter proclaimed to Israel, “the second,” although the latter is more ancient than the Sinai law in promise by 430 years, yet as a national berith constituting the kingdom of God in its civil and ecclesiastical appurtenances under Messiah the prince and the saints, it is second in the order of proclamation to the Twelve Tribes.

The promises of the *first* covenant, which was added⁶ to the ancient covenant, were the blessings of Mount Gerizim consequent upon their hearkening to the voice of Yahweh their God.⁷ In these there was no promise of eternal glory, and life; of an everlasting, individual and national inheritance of the land; of universal dominion under Abraham's Seed; of everlasting righteousness from one atonement; and of no possible evil

² Eph. 2:12

³ Gal. 4:24-27

⁴ Isa. 51:21; 52:1

⁵ Isa. 2:3

⁶ Gal. 3:9

⁷ Deut. 28:1-14

coming upon them as a nation. On the contrary, the promises were accompanied with terrible threatenings, which have resulted in all the curses Yahweh pronounced upon them for not observing to do all his commandments and statutes.

But the Second Covenant of the kingdom of Israel is established, or ordained for a law *nomothetein*, upon better promises; and is therefore styled “a better covenant.”⁸ *It abolishes the remembrance of national offences every year.* Under the Sinai covenant these accumulated notwithstanding the yearly atonement, until the magnitude of its guilt crushed the nation, and caused its dispersion into all the kingdoms of the earth, as at this day.

The better covenant, however, promises to Israel a great and everlasting amnesty for all past national transgressions⁹ not by virtue of the sacrifice of bulls and goats, which cannot take away sins, offered up by a sinful priest of the order of Aaron; but by a purification that shall be vouchsafed to the repentant tribes, issuing forth from “a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and uncleanness;”¹⁰ the blood of which has been carried into the presence of Yahweh himself by Jesus,¹¹ a High Priest of the tribe of Judah, consecrated after the power of an endless life,¹² who will then have appeared the second time,¹³ having returned from the Most Holy to proclaim to his nation that God has been merciful to their unrighteousness, and will henceforth remember their sins and iniquities no more.

This great national reconciliation being consummated, and the Twelve Tribes grafted into their own olive tree again, they will then enjoy the better promises of the Second Covenant. A new heart, and a new spirit they will then possess. They will be God's reconciled people, and he will be their God. He will call for the corn and increase it and lay no famine upon them; and they shall receive no more reproach among the nations.

Their land that was desolate will then be as the garden of Eden.¹⁴ Jerusalem will be a rejoicing, and Israel a joy. Their lives shall endure as

⁸ Heb. 8:6

⁹ Jer. 31:31-34

¹⁰ Zec. 13:1

¹¹ Heb. 9:24

¹² Heb. 7:16

¹³ Heb. 9:28

¹⁴ Ezek. 36:25-38

the days of a tree, and they shall wear out the works of their hands.¹⁵ These are a few incidents of the national blessedness that await Israel, when the kingdom of God shall be restored to them and established in the *second millennium of its independence* under the new and better covenant.

THE MOSAIC CONSTITUTION OF THE KINGDOM IMPERFECT.

The kingdom of God is the twelve tribes of Israel existing in the land promised to Abraham and Christ. When it existed of old time, the Mosaic Covenant was its civil and ecclesiastical code, which appointed and defined all things. But since the appearance of Jesus in Israel, certain things have come to pass in connection with him, which necessitate a change or amendment of the covenant, or constitution, that provision may be made, or scope afforded, for the exercise of his functions as High Priest and King in Israel; and for the carrying out of the principles which emanate from the dedication or purification of the New Covenant by his blood.

This is the necessity which existed for a change of the law; for the priesthood being changed, there is made of necessity a change also of the law."¹⁶ The Sinai Constitution of the Kingdom established a changeable priesthood of the tribe of Levi, the chief of which was an hereditary prince of the family of Aaron, called the High Priest. The high-priesthood is an office divinely created; and no man of Israel was allowed to assume it unless he was called of God as Aaron, it was appointed for the offering for men both gifts to God, and sacrifices for sins; so that the officiating party becomes a mediator between God and men.

But the priesthood of Levi and Aaron was imperfect, and therefore could not impart perfection, so as that he who did the service, or the worshippers should have no more conscience of sins and thereby become heirs of eternal life. This being the nature of the priesthood under which Israel received the Law, or Covenant, the Mosaic institution was weak and unprofitable and could make nothing perfect.¹⁷ This imperfection resulted from the nature of the consecration, or blood of the covenant. Aaron and his sons, the altar, and nearly all the things of the law were purified by the blood of bulls and goats, & c. which, however, could not sanctify to the purifying of the heart, or the flesh, from the evil within it which makes it mortal.

¹⁵ 2 Kings 22:17

¹⁶ Heb. 7:12

¹⁷ Heb. 7:11, 18,19; 9:9; 10:1

It was necessary to perfection that sin should be condemned in the flesh of the High Priest, which could not be effected by condemning sin in the flesh of the animals sacrificed under the Law. This necessity would have required the death of a high priest at the celebration of every annual atonement at least, being themselves sinners; but as this was incompatible with the nature of things, animal sacrifices were substituted. So that Aaron and his successors could not under penalty of immediate death enter into the Most Holy without this substitutionary blood.

But then this blood was deficient of the necessary sin remitting qualities. The blood required was that of the peccant nature—the human; for it was man, and not the creatures, who had sinned. But even human blood would have been unprofitable if it were the blood of one who was himself an actual transgressor; or a victim—even if an innocent person—had not come to life again. The Messiah in prophecy asks the question, “What profit is there in my blood, *if* I go down to the pit? Can the dust praise thee? Can it declare thy truth?”¹⁸ The answer is none. For if the Christ had died, and not risen again, he would not have been a living sacrifice and could not have imparted vitality to the things professedly sanctified by it.

The blood of the Mosaic sacrifices was weak and unprofitable because it was not human, because it was not *innocent* human blood; and because it was not the blood of one innocent of the great transgression, who had come to life again through the power of the Eternal Spirit. For these three important reasons, the blood of the Mosaic covenant could not take away sins, and therefore the high priest and the nation, individually and collectively, were all left under the curse of the Law, which was death; for “the wages of sin is death.”¹⁹

The law could not give them life who were under it,²⁰ being weak through the flesh,²¹ and deriving no vitality from the blood peculiar to it; if it could have conferred a title to eternal life, and consequently to the promises made to Abraham and Christ, then righteousness, justification, or remission of sins would have been by the Covenant of Sinai.

¹⁸ Psa. 30:9

¹⁹ Rom. 6:23

²⁰ Gal. 3:21

²¹ Rom. 8:3

But it may be inquired, if the Mosaic institution could not perfect the conscience, nor give a title to eternal life and the inheritance, but left its subjects dead in trespasses and in sins, by what means will the prophets and those of Israel who died before Christ came, obtain salvation in the kingdom of God? The answer is that what the Law could not do, the bringing in of a better hope accomplished.²²

The Mosaic sacrifices were provisional, substitutionary, and representative. They pointed to the sacrifice of Christ, which in its *retrospective* influence was to redeem those from death, who when living had not only been circumcised, but had walked also in the steps *of that faith* of their father Abraham, which he had being yet uncircumcised. For the promise that he should be THE HEIR OF THE WORLD was not to Abraham, *nor to his Seed*²³ through the law, but *through the righteousness of faith*.²⁴

One object of Christ's death is plainly declared to have been, "for the transgressions under the first testament;" or as elsewhere expressed, "to redeem them who were under the law."²⁵ "By his stripes," says Isaiah, "we are healed. Yahweh hath laid upon him the iniquities of us all. For the transgression of his people was he stricken." The "*we*," the "*us*," and the "*people*" in these texts, are the ancient worthies before and under the Law, as well as those who have believed the gospel, and after his second appearing shall offer "sin offerings, and meat offerings, and burnt offerings, and peace offerings for reconciliation" under the New Covenant consecrated by his most precious blood.

Under the first or Mosaic Covenant, the priests were said to "make reconciliation with the blood of the sacrifices upon the altar, to make atonement for all Israel;" so under the second, or new covenant of the kingdom, Ezekiel speaks of "one lamb to make reconciliation for them."²⁶ But withdraw from the premises the death and resurrection of Christ, and faith in them and the promises, and the reconciliation under both covenants is imperfect and vain. Animal sacrifices are necessary to the service as types or patterns, and memorials. The Mosaic reconciliation was typical, the Ezekiel reconciliation, memorial, or commemorative.

²² Heb. 8:19

²³ Gal. 3:29

²⁴ Rom. 4:12,13

²⁵ Heb. 9:15; Gal. 4:5

²⁶ Ezek. 45:15

The typical Mosaic Covenant could not perfect the conscience of the worshippers, because Christ had not then died and risen again; nor could they when he had risen, because they were offered by high priests, whose functions before God were superseded by a high priest of the tribe of Judah after another order than that of Aaron, then in the presence of Yahweh himself.

The Ezekiel reconciliation, however, will perfect the conscience, because Christ has died and lives forevermore; which death and resurrection connected with the reconciliatory offerings by faith in the worshipper, and offered to God through the Prince of Israel, the high priest upon his throne after the order of Melchizedec, will constitute sacrifices of a character such as have not been offered on the earth before.

To be continued, Lord willing

Hints for Bible Markers

Psalms 25

In this Psalm we have a prayer that not only gives us a picture of the mind of Christ but also a similitude of those who make up the body of the multitudinous Christ. We see a request for forgiveness of sins and also help in a time of persecution, affliction, and trouble. This also appears to have been penned by David in the later part of his life. (vs. 7).

Psalm 25: 1 – 2

“Unto thee, O LORD, do I lift up my soul. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.”

The opening verses of this Psalm point our minds to the crucifixion of the Messiah. The day of suffering, the day of a cruel death:

“All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that He would deliver him: let Him deliver him, seeing He delighted in Him” (Psalms 22:7 – 8).

“Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will

believe him. He trusted in God; let Him deliver him now, if He will have him: for he said, I am the Son of God” (Matthew 27:41-43).

The son of the living God lived his life in total obedience, even unto death, according to the will of his Heavenly Father. He trusted that Yahweh would fulfill the promises made, both implicit and proclaimed. We also have the example of the apostle Paul declaring trust in the Lord. In his letter to the Corinthians he wrote,

“And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us;” (2 Corinthians 1:7-10).

As we can see his mind was always on God and he placed his trust in Him not only for the great things but also the little things in life. “But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state” (Philippians 2:19).

To us also do the Scriptures tell to put our confidence in our Heavenly Father.

“It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes” (Psalms 118:8-9).

In these days of darkness, times of Gentile dominion, it is difficult for many of us to place our trust solely in God, and to walk by faith. We see so many biblical examples of people placing their trust in the arm of man. As we scripturally travel through the lives of the Kings of Israel and Judah we find only a few who put their confidence in the LORD their God, causing Isaiah to give the warning cry,

“Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God” (Isaiah 50:10).

We must walk in confidence and trust, understanding that the Creator of heaven and earth knows what is necessary for us during this time when his voice is silent and man does as he pleases: “The fear of man bringeth a

snare: but whoso putteth his trust in the LORD shall be safe” (Proverbs 29:25).

Psalm 25: 3

“Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.”

This verse may appear to be a little confusing when first read. The latter part of the verse reads, *“let them be ashamed which transgress without cause.”* The last two words, “without cause” make it sound as if there are reasons to transgress or sin against God. Although we all do it, there is no valid reason to sin. Brown-Driver-Briggs’ Hebrew Definitions gives the meaning of without cause, “^{H7387} ריקם rêyqâm” to mean vainly, emptily. This gives one the impression that they should be ashamed who knowingly and deliberately disregard the will of Yahweh.

We give by way of Scriptural example Manasseh the son Hezekiah. As for Hezekiah we are told,

“For he clave to the LORD, and departed not from following Him, but kept His commandments, which the LORD commanded Moses” (2 Kings 18:6).

But we must believe that Manasseh was taught in the ways of God during the reign of his father. Also, though Manasseh was one of the more wicked Kings of Judah, he did repent at the end of his life, again showing he had knowledge of the Law. 2 Kings 21 lists many of the sins of Manasseh but the second verse sums up his deeds,

“And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.”