

The Nazarene Fellowship Circular Letter No. 73

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Editorial

Dear Brothers and Sisters, Warm Greetings in The Name of Jesus.

We thank all who have communicated with us during the past month and we are sorry to hear that both Bro. and Sis. Albert and Ruth Woodhouse are not at all well and our Sister Lily White, we wish them all a speedy recovery.

Our Sister Audrey Bundy is due in early December to fly to Australia for a three month visit to relatives, during which she hopes to contact brethren and sisters there God Willing. We wish her a safe journey.

Does any brother or sister have a spare copy of the booklet "From Eden to Gethsemane" by A.L. Wilson they could let us have or even a loan of one for a short time please?

In this months issue we have an exhortation by Bro. Leo Dreifuss entitled 'The Golden Calf also an article by Bro. Phil Parry 'Behold The Man' 'Behold what manner of Love'.

We pray for the welfare of you all remembering especially the sick and lonely.

We wish to thank all those who have contributed to this work in any way during the past year, thus enabling this Circular Letter to continue, and to be a link between us all.

Our fraternal love in The Masters Service. Harvey and Evelyn Linggood.

Man strives for glory, honour, fame,
That all the world may know his name.
Amasses wealth by brain and hand;
Becomes a power in the land.
But when he nears the end of life
And looks back o'er the years of strife,
He finds that happiness depends
On none of these, but love of God and friends,

W.G.Bromley, M.A., Ph.D. Professor of Church History and Theology says in a well-known publication concerning Adam and The Human Race: - "It may be noted that the Old Testament does not develop any doctrine of a Universal Fall or of Original Sin. This latter is accepted although unproven by most Christian religions, in various phrases and disguised wordings."

"Behold The Man"

"Behold What Manner Of Love"

John 19:5

I John 3:1

How often we have heard or read the expression, "The Fatherhood of God and the "brotherhood of man", "by those who endeavour to strengthen their view that all men are equal in the sight of God. If "by this they mean that all men are in need of God's grace in Christ Jesus, we would readily agree, unfortunately these people are only concerned with "human rights" if there is such a thing. Considered in the light of human history from the time of Adam it can be proved that man has no rights of his own and never did have, "but we concede he was allowed free-will "by his Creator. It was Adam's free-will which "brought about this state of inequality, not in nature, but in legal and moral relationship to God and it is upon this basis we must examine the expression referred to and I am sure we shall be forced to the conclusion on the basis of God's inspired word, that the "Fatherhood of God and the brotherhood of man" became conditional after Adam's sin, through the obedience of faith in the atoning work of God in Christ.

A true belief and understanding of the Gospel would eventually show that man is now under two Constitutions, the "Constitution of Sin" and the "Constitution of Righteousness", the former pertains to the Prince of this world the ruler of the darkness and lawlessness and spiritual wickedness in high places which opposes itself against the true God and under which Constitution all are born and serve, and if not released, receive the wages of this personified master "Sin", which is death. Those who "by the enlightenment of the Gospel have symbolically died unto Sin, as a master, and risen to newness of life in Christ Jesus and service to him, are reckoned to be under the "Constitution of Righteousness" and as faithful servants are heirs to the privileges and rights afforded and promised through the grace of God. So the Apostle Paul after defining the difference between the servants of "Sin" and the servants of "Righteousness under the respective "Constitutions" in his epistle to the Romans chapter 6; he concludes with the words, "For the wages of Sin is death; but the gift of God is eternal life through Jesus Christ our Lord." It is unthinkable and unacceptable that people under the "Constitution of Sin", should be advocating rights and privileges which only pertain to those who are under the "Constitution of Righteousness", no man can successfully or rightfully serve two masters. To those who are His true servants God declares, "Offer unto God thanksgiving; and pay thy vows to the Most High: And call upon me in the day of trouble: I will deliver thee and thou shall glorify me. But unto the wicked God saith. What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Psalm 50:14-17. Men under the "Constitution of Sin" may be due to certain rights and privileges laid down in that Constitution, for services rendered by its citizens, but certainly not on their false claim of the Fatherhood of God, as we shall prove as we proceed.

As far as we are concerned our history "begins with the record of Genesis and the creation of Adam and Eve our first parents as natural "bodies of life very good yet capable of death whether they sinned or did not, as the spirit in the apostle Paul confirms in I Corinthians 15:45-49. None therefore have the right to oppose the spirit of God in the apostle by declaring that Adam's already corruptible nature, was changed in some miraculous way after he sinned, in order that the penalty might gradually commence and also be transmitted to his posterity. This prompts me to say, and I know it to be a foolish statement, that on the strength of such a theory "The longest death experienced and recorded, was that of Methuselah, 969 years". Neither is it correct to say as some have in the past and as some do at the

present time, that man is a dying creature from the cradle to the grave; for there is normally a period of growth which varies in different people in respect of years and is then followed by a gradual decline which ends finally in the cessation of life commonly regarded as natural death through natural causes. This condition is relative to the natural laws of creation, which is entirely different from the law of sin and death, the former being physical and the latter legal, and it is the legal with which Paul is dealing in Romans ch. 5 in showing that by the righteousness of one Jesus Christ and his sacrificial death, it is possible to pass from that death which passed upon all men legally; unto justification of life; without any necessity of physical change, and become Sons of God by adoption.

The one who made this possible took not on him the nature of Angels but he took on him the seed of Abraham through the Spirit and Power of the Highest overshadowing Mary, and though Son of God manifesting His Power by signs and miracles and wonders, made himself of no reputation and took on Him the form or position of a servant and was obedient even unto the culmination of His uncompulsory death on the cross, when He could have prayed to His Father and twelve legions of Angels would have been at His disposal to prevent it, He refused that power as He stood humbled, despised and rejected when Pilate brought Him forth and said, "Behold the man", and through His voluntary and accepted weakness He was crucified, yet in that weakness He destroyed Him that had the power of death over men, that is, the devil, or the law of sin and death, which was and is a legal position from which men can be made free. (Romans 8:2).

For though Jesus walked in the flesh, He did not war after the flesh: (For the weapons of His warfare were not carnal, but mighty through God to the pulling down of strongholds). Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of his Father. Paul says, "Let this mind be in you which was also in Christ Jesus." But we must realise he was writing to adopted sons of God which verifies the fact that men are not born children of God; by reason of something that took place in regard to the relationship of man's first parents Adam and Eve. The apostles of Jesus knew that Adam lost his direct Son-of-God title, through disobedience, and consequently all his posterity. But Jesus the Son of God by begettal retained His birthright "because He did no sin and was God's true representative and Captain of salvation to bring many adopted sons unto glory.

The fact we cannot claim to be sons of God through natural descent from Adam is demonstrated in the words of John's gospel record chapter 1 v.11, when he speaks of Jesus as the true Light of the World, "He came unto his own, and his own received him not. But as many as received him to them gave he power or privilege to become the sons of God, even to them that believe on his name; born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Such an appraisal of this fact draws from the depths of the heart of John the beloved disciple of Jesus the exclamation of gratitude his brethren should share with him, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God," (1 John 3:1). And to prove that this is not some promised and future status in the established kingdom of God, he states in verse 2, "Beloved now are we the sons of God, and it doth not yet appear what we shall be," (I take this to mean various degrees of authority with Christ after His appearing) "but we know that, when he shall appear we shall be like him; for we shall see him as he is."

It has been clearly shown to us from the quotations from John that Jesus was never man's representative and was never appointed by any man to officiate in that capacity. Let me quote the truth of this statement with the words of John the Baptist who prepared the way and introduced Jesus through the authority of God, "He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthy, and speaketh of the earth: He that cometh from heaven is above all and what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony (John Baptist) hath set to his seal that God is true. For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 5:50-56. What does John mean by all this? He means that though Jesus was a man of flesh and blood, His life was not through the male Adamic line by the will of the flesh and the

will of man, but by the will of God through the Spirit operation upon Mary and was therefore Son of God direct, even as Adam was at creation and before losing his right to direct Sonship by breach of law.

John has introduced God's representative, not man's. Man had no part nor lot in the matter of redemption and restoration to God's favour. Man could not provide the ransom price necessary; man could not produce one of his own species with a life unforfeited to sin and as a representative. But God so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, "but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Jesus therefore undoubtedly was God's own representative sent to show man the Way, the Truth, and the Life, hence the words previously quoted, "The Father loveth the Son and hath given all things into his hands." Jesus addressing the Jews of His day declared, "Ye sent unto John and he bare witness unto the truth. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father Himself which hath sent me, hath borne witness of me. I am come in my Father's name, and ye receive me not, if another shall come in his own name, him ye will receive" John 6:55-47. These words of Jesus have indeed been verified since His ascension, for indeed false prophets have arisen and false Christs, endeavouring to lead away disciples after them, but those who took seriously the words of the Apostle Peter would recognise these unclean spirits, for as He declared by the authority of Jesus and the Father, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. How then can anyone affirm that Jesus was man's representative if it was God who sent Him as His own representative? In respect of His death on the cross there is only one dictionary meaning that fits the word Representative and is found under the heading of "Substitute" and "Substitution." "Substitute" = To put in the place of another. "Substitution" = Act of putting one person in the place of another. It is only in death by inflicted bloodshedding, that the death of Jesus can be said to be representative of Adam's incurred penalty of death in the day of his sin, but this did not make Jesus Adam's representative, for Adam did not even produce Him or send Him, even Adam's posterity were without strength, none of them could by any means redeem His brother, furthermore, to be a representative of Adam and his posterity Jesus must needs fulfil every meaning of the word, and this would make Him also a sinner, and it is sacrilegious for people to wrest the scriptures from their context add to or take away in order to support an erroneous viewpoint which dogmatically rejects "substitution" the only description that scripturally fits when the original-sin or sinful-flesh doctrine of Rome is discarded for the rubbish it is. In "order that you may appreciate the truth of what I have said I will give you some of the dictionary definitions and meanings of Represent, Representation, Representative; Substitute and Substitution, respectively.

REPRESENT: = To exhibit by a likeness of: to act the part or character of: to personate: to supply the place of: to bring before the mind: to serve as a sign or symbol of.

REPRESENTATION: = Act of describing or showing: that which represents as a picture: a dramatic performance: a statement of facts: a body of representatives.

REPRESENTATIVE: = Fitted or qualified to represent: exhibiting a likeness: bearing the character or power of another: one that, or that which, represents another: substitute, that supplies the place of another or others: a member of the house of commons.

SUBSTITUTE: = To put in the place of another: to exchange: (n.) one that, or that which is put in the place of another: in the militia, one engaging to serve in room of another: (law) one delegated to act for another.

SUBSTITUTION: = (N.) Act of putting one person or thing in the place of another: (gram) syllepsis: the use of one word for another.

As 'representative' is the word favoured by some in opposition to the word 'substitute', we should examine both on the basis of what the scriptures teach and not on the false theories and doctrines of men. You will see under 'Representative', that omitting "A member of the house of commons", every other description applies to Jesus in relation to his Father and the mission for which he was begotten and sent

into the world, though we can accept He was in the “likeness” of men but was not “sin’s-flesh” which denotes a servant of Sin, this Jesus was not. But He did bear the likeness also of His Father and the character and power, in the sense that He said to Philip, “He that hath seen me hath seen the Father.” Jesus did also supply the place of the Father in His role as the prophet like unto Moses, but not on the cross of Calvary. We are only validly baptised into the death of Christ, not into a Trinity of names Father, Son and Holy Spirit, the scriptures do not say that God died for us or that the Holy Spirit has a name or is separate from God, and if we accept the testimony of Eusebius we shall agree that the Trinitarian formula of Matthew 28:19 was never spoken by Jesus and neither was it used by the apostles, this of course is another subject which can be dealt with at a later date, but a reading of scripture will prove that the Lord Jesus never used a formula such as “in the name of the Father and the Son and the Holy Spirit”, either in His preaching or in His other commands, The phrase is quite in agreement with the liturgical custom of men in their forms of religion but altogether foreign to the elevated teaching of the Master. So we must accept as the obvious that something of the Trinitarian liturgy crept into the transcript, which was not in the original. What better explanation can be given than that of Paul to his Roman brethren? He describes sin having reigned unto their death, that is by servitude in that constitution, but they were no longer in Sin. So he continues in chapter 6 “what shall we say then? Shall we continue in sin, not (to sin), that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us that were baptised into Jesus Christ were baptised into his death? No formula of three here. Baptism was into the death of Christ, and that death was an inflicted death by Blood-shedding for the life is in the blood. This was the death Adam incurred through disobedience, and which Jesus suffered in his place, the just for the unjust, that he might bring us to God. Jesus did not represent Adam as a sinner, for he was not a sinner and had not forfeited his life to Sin as did Adam, therefore the unforfeited life of Jesus was a legitimate ransom whereby God could purchase man from the Bondage and power of Sin unto Himself through the voluntary offering of Jesus. In the way life was taken by the shedding of blood wherein was life, Jesus’ death was in the place of Adam and the latter is what substitution means.

If we prefer to believe that the death incurred by Adam was by natural decay over a period of time, then Jesus was neither a ‘representative’ nor a Substitute’, for He did not partake of natural death. This is the very “Key” Paul uses in Romans to open the door of understanding of the subject of “substitution”, and it all has to do firstly with Law, Sin, Death-by-Sin. The Gift of God and Righteousness of Jesus Christ, Justification by His shed blood, and through dying with Him symbolically in Baptism and rising in the “Likeness” of His resurrection to walk in newness of life, no more servants to Sin as a Master, but servants to righteousness and a New Master, God Himself, through Jesus Christ. Many will agree that after reading the Genesis account of the creation of man and the Divine conditions to be observed, it would be difficult to conceive that man had an immortal soul, yet the same many, read the Letter to the Romans with equal misconception that Paul is speaking of death by natural causes as the penalty Adam incurred by sin, yet the only physical death mentioned in Paul’s discourse is that of Christ by crucifixion; the others being of a legal and symbolic relation by reason of enlightenment and faith.

How can we recon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, if we have not died in some way, and risen from the dead to that state of being alive unto God as His servants? The common natural death theory as the penalty incurred by Adam, is therefore the only obstacle to acceptance of what the Apostle Paul wrote to the Romans in chapters 5,6,7 and 8, and if these chapters are read with this misconception removed from the minds of discriminate and unbiased readers they will feel in themselves the exultation John felt when he exclaimed, “Behold what manner of love the Father hath bestowed...” and will be ready to accept that the death Jesus suffered was in the place of Adam and us, who were concluded under his sin though not actual sinners, so that the one righteous act of one Jesus Christ might also be the means of our justification to life through faith in His “substitutionary” and sacrificial death. What was forfeited by Adam was natural life, not a carcase of corruption. True, had he been put to death when he sinned, this would remain a fact for eternity because he was a sinner, but what Jesus offered in place of Adam was a life, not a carcase of corruption, and because He had committed nothing worthy of death, God raised Him in Spirit Nature like unto the Angels therefore He did not receive back that “life-in-the-blood” which He had sacrificed, otherwise it could not be termed a sacrifice. One well known writer now deceased stated, “If Christ were a substitute

we ought not to die.” Is not this exactly what Jesus implies when speaking of those who conform to His word in faith and obedience by dying unto Sin in the symbol of baptism into His death?

These are the class who honour the Son even as they honour the Father and of whom Jesus said, “He that heareth my word, and believeth on him that sent me, hath everlasting life (not will have), and shall not come into condemnation; but is passed from death unto life” John 5:24. Paul said of himself and believers, “The life which I now live in the flesh I live by the power or authority of the Son of God who loved me and gave himself for me.” “Your life is hid with Christ in God and when Christ who is your life shall appear, ye also shall appear with him in glory.” The life referred to here is not one forfeited to Sin through Adam’s disobedience, that life went in symbolic crucifixion with Christ, the Adamic body belonging to sin having been destroyed that we also should serve God in newness of life even as Jesus served Him from birth and never belonged to Sin as we did. If we can but realise the meaning of the two phrases, “The Sin of the World” and “The Life of the World,” many of the difficulties involved in the misconception of natural death as a penalty, and the wages, would never arise, not to those anyway who really prefer Truth to the traditions of men. Adam’s sin, “The sin of the world,” was responsible for the “Life of the world” being at stake or lost, and that loss was deferred typically in Eden in the shedding of blood, and fore-shadowing the substitutionary death of Christ by the same means. Paul states, “By the offence of one, Adam, many be dead”, so in other words the life is forfeit and held in abeyance until a person in that legal situation becomes enlightened to release from it in the way appointed. Jesus says, “Labour not for the meal which perisheth, but for that meal (bread) which endureth unto everlasting life, which the son of man shall give unto you; for him hath God the Father sealed. My Father giveth you the true bread from heaven, (there are people who dispute this in effect and say it was leavened with sin); For the bread of God is he which cometh down from heaven and giveth life unto the world.” (A world considered dead through Sin). Jesus says again, “This is the bread which cometh down from heaven, that a man may eat thereof and not die; and the bread which I shall give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of man and drink his blood ye have no life in you.” We know Jesus is here using figurative language, nevertheless He is showing the true state of the world in relation to Adamic transgression and the necessity of His appearance on the scene through the Father. “For the son of man came not to be ministered unto (He needed no redemption) but to minister and give his life a ransom for many”. “The words that I speak unto you they are spirit and they are life,” “Lord to whom shall we go? Thou hast the words of eternal life,” that word was made flesh, and man shall not live by bread alone, but by every word that proceedeth from God which Jesus heard and received and imparted that we might live by Him. Quotations from John ch. 5 and 6: Matt 20 v. 28.

Obviously these things were revealed to Paul after his experience with Christ while on the way to Damascus, and from the reading of his epistles we find that natural death was of little consequence in the matter of redemption and eternal life, this being the experience of believers and unbelievers alike, but unlike the latter, Jesus says of the believers who live unto God, “I will raise them up at the last day.” The justification to everlasting life is first in priority in the legal and moral relationship, the physical change occurring in the words of Jesus and Paul, “I will raise him up at the last day”, John 6:40. “For the trumpet shall sound and the dead (in Christ) shall be raised incorruptible I Cor. 15 vs. 52. Some may wish to ignore what the author of “Visible Hand of God,” wrote under the heading dealing with Enoch, who walked with God in faith. This author, Robert Roberts, was forced by his own examination on the subject, to discard the theory he held, that natural death was the penalty Adam incurred by sin, and to accept the theory of the substitutionary death of the typical slain lamb in Eden, and the antitypical substitutionary death of Christ, being prospective from Eden and retrospective in the case of those who are changed at his second advent and do not experience natural death. He proved that natural death could not be made to fit, but this does not mean he accepted the truth of his own reasoning, for he did not, and it is of no credit to him or his advocates, that the truth of substitution he confirmed, was and is rejected, because it would destroy their other preconceived theories. It was on account of this that A. L. Wilson wrote a booklet in reply to those who advocated the theory that Jesus was a representative not a substitute in respect of His crucifixion, the booklet is entitled “Jesus my Substitute,” and shows beyond doubt that the latter is true. There is no other way that men can be born again by water and Spirit other than the way Jesus has shown, and the apostles who succeeded him in preaching the Gospel. Natural death makes no contribution to our salvation, to say that it does is to be accused as thieves and robbers

climbing and entering by some other way. We are wholly dependent on the grace of God through Jesus Christ, and to attempt to twist and distort the letter to Hebrews to make the sacrifice of Christ more unfit than the animals offered under the Levitical Priesthood in order to bolster the theory of physical sin-in-the-flesh condemnation, is beyond belief, yet such is the case I am sad to say. I hope in consequence, if my remarks should be read by this class of people, they will be able to “Behold the Man” in all His attributes and be able to say in sincerity and truth, “Behold what manner of love the Father hath bestowed...”

It has been stated by some in the past, “If Christ were a substitute, we ought not to die, and Christ ought not to have risen.” We reply, ‘If Christ be not a substitute, we ought not to have lived.’ If Adam had been executed without mercy on the day he sinned, we had had no existence; but God in His mercy provided for Adam a substitute, typified in the animal slain (Gen. 5:15 and Rev 15:8). The benefit Adam’s descendants derive from this is, that it secures for them natural existence; but inasmuch as all do not become individually related, in the appointed way, to God’s covering for sin, natural existence is their empyrean. This demonstrates that it is due to the very mercy of God and the voluntary and substitutionary death of His Son, that we are here at all. Another question has been asked, “Why do believers die? We answer, “Why do those believers alive and remaining escape natural death? Simply because their King has come. Those believers of previous ages are allowed to fall asleep then, simply because their King has not come; and it is the purpose of God that His faithful shall all be glorified together Romans 8:17-19 and Hebrews 11:59 and 40. This confirms the scripture that “ whether we live, therefore, or die, (natural death) we are the Lords.”

If anyone still maintains this is “the death unto sin,” we reply, the latter has already been experienced in symbol through crucifixion with Christ and burial and resurrection to newness of life, natural death is but a transitional sleep in the dust of the earth until the words of Isaiah the prophet be fulfilled ch. 26 v 19, “Thy dead men shall live, together with my dead body shall they arise, Awake and sing ye that dwell in dust”. The wages of sin is for those who remain servants to the “Constitution of Sin,” but eternal life is an unearned gift of God to those who become His faithful servants through him who died the Just for the unjust, to bring them to God, and Jesus is now their representative in Heaven making intercession as mediator and High Priest.

Man had nothing to do with this. Man had nothing with which to furnish a representative; therefore God’s own arm brought salvation.

In conclusion, may these things motivate the representative theorists to a reading of Isaiah chapter 53 with more compassion and gratitude and clearer vision to “Behold the Man” and Behold what manner of Love Bestowed, in bringing many sons’ to glory.

November 1985

Phil Parry.

The Golden Calf.

Exodus 32:1-6 and 26-29

An exhortation by brother G.L.Dreifuss.

This incident about which we read was a very sad one in the history of Israel. It was human nature at its worst. Yet from it we can learn several things, so that it is worth our while to consider the incident for a few moments: - The root cause was lack of faith: lack of faith in God, and lack of faith in their leader Moses. Deeply rooted in human nature is the desire to follow a leader, to “belong to some community. We have examples of that in history, to our own day, when not so long ago the German people in two successive generations followed blindly their leaders to destruction. A better example is the life of primitive tribes who are divided into little village communities, each with its own tribal head

and to whom his subjects leave all their decisions to make and to whom they render a hundred percent obedience. The best example, though taken from the world, is a gang of youngsters. We have many of them in large cities, rival gangs, all with their leader who somehow by sheer bluff and noise manages to impress these youths. There is something in common to all these groups of people. As long as things go well for them, they put complete trust in their leaders. His word is law. They render him absolute obedience. They rarely think for themselves, they are quite happy to leave the thinking to their leader, and to do what he tells them, like machines, with no will of their own. They idolise their leader: what he does is bound to be right in their view. But then, let something go wrong, somebody else establishing a rival claim of leadership and the changeability of human nature appears at its worst. The person who only a few moments ago was nearly a god in the sight of his followers is all of a sudden the vilest fellow who had led them into nothing but mischief. Loyalty changes to rebellion nearly instantaneously, the one who previously had done all the thinking for them suddenly cannot do anything right. This unreliability of human nature was often apparent in the history of the children of Israel, and an example of this incident we are considering now. God by the hand of Moses brought Israel out of Egypt “by a mighty hand, and by a stretched out arm.” He delivered them from the Egyptian army at the Red Sea, and a little later from the army of the Amalekites. He fed them with Manna and quails, and things had generally gone well for them. And it seemed that their confidence in Moses became established by then. They promised obedience. When they were terrified at the presence of God on Mount Sinai, they declared with one united voice: “All the words which the Lord hath said will we do.” Here was, or at least it seemed there was, complete loyalty. Yet only a little later, when they were getting anxious about Moses not coming back, they changed with such an astonishing suddenness and completeness.

The same people who only shortly before said “All the words which the Lord hath said will we do,” now said “Up make us gods, which shall go before us; for as for this Moses, the man that brought us out of the land of Egypt, we wot not what is become of him.” Such is the changeableness of people. In this last sentence lies perhaps the root of the trouble: “As for this Moses, the man that brought us out of the land of Egypt...” They did not say anything about God having brought them out. It seems they still lacked faith in God. In their minds, it seems, it was Moses rather than God who did the works. And so, true to human nature, when they lost confidence, they turned on him. Then when Moses returned and at the command of God took very drastic measures to restore loyalty, they were behind him again as if nothing ever happened - at least until the next incident. And let us look at the fickleness of human nature from this point of view: When they made the golden calf, they willingly gave Aaron all their jewellery. They certainly put heart and soul into it. Yet after Moses had restored obedience and went unto the mount a second time and returned with the new tables of the covenant, they put even more energy into the new enterprise of making the tabernacle. They did not lack willingness to give, for, we read they even brought more than enough. It shows how a common purpose, good or bad, can make people give to the last ounce of their energy and the last of their possessions.

How do we stand who are Israel after the Spirit? If we are hasty in condemning the children of Israel for their rebellion, let us remember this: Whereas their leader was absent from them for two periods of forty days and nights in order to go into the presence of God for them, ours is absent from us in body, but in the presence of God for us all the time. Do we always realise that we have a leader, just as the children of Israel had in Moses? And more than just a leader: a High Priest and Saviour, an Advocate with the Father, who, though at present absent in body, present in spirit all the time. He sees us and observes us constantly, not like Moses who did not actually see the Israelites make that golden calf, but only learned about it when God told him while he was on the mount. I think we must all admit at times that most of our sins, major and minor ones, spring partly from a failure to realise Christ's presence, may be only for a short hasty moment. In this respect we are all sometimes like school children who try to commit a misdeed when the teacher is not looking. So on a smaller scale, we are somewhat in the same position as were the Israelites during Moses' absence. It is very easy to misjudge people when we ourselves have never been under exactly the same circumstances.

But Christ's constant presence in spirit holds more reasons of comfort for us than ground for warning. Unlike the Israelites, we are not wondering what has become of our leader. We know only too well that He died for us and rose again, and that just as Moses returned from that mountain top in Horeb, so our Master will one day return. And associated with His resurrection is among other things His

promise to come back. Unlike Moses, who, while in the mount, learned only through God telling him of what was going on in the camp, Christ, by the Spirit of God sees, hears and knows for Himself what is going on everywhere, and not only what is happening, but what we are thinking as well. Then we read that the children of Israel gave of a willing heart of their possessions and labour for the making of the Tabernacle. Do we always give to the best of our ability, and if necessary of our possessions for the work of Christ? Are we always sincere in singing "Take my silver and my gold, not a mite will I withhold"? Whatever the shortcomings of the children of Israel were, and there were many, in this they were genuine:- they really did not withhold anything in their power for the building of the Tabernacle. If ever there was an offering of a willing heart pleasing to God, it was then. Let us then follow the Israelites after the flesh in their good examples and learn the lessons from their shortcomings. Let us do God's service with a willing heart. Let us be ever aware of the presence of Christ and take comfort in the knowledge that He, the Good Shepherd, the resurrection and the life, directs all our paths from the cradle to the grave.

Christ in You - The Hope of Glory. **Colossians 1:27.**

When we pass through the waters of baptism we enter into a covenant with our Creator to commence a new life and live unto God, and no more unto sin. We are conscious of the need to strive for perfection and conscious also of our feebleness; but as we behold the Glory of the Lord - the truth of His words, the nobility of His character, the strength of His will, the purity of His thoughts, the glory of His grace, the acuteness of His sufferings, the greatness of His love; all pettiness in us disappears as mist before the rising sun; the heart is drawn to Him; the love of Christ constraineth us. To reflect His Glory becomes the hearts sincere desire; beholding His Glory we are changed; His words find an abiding place in our thoughts; His thoughts become our thoughts, His words abide in us, and if they do, has He not said "we are His." With Christ in us there is hope of Glory.

I Will Come Again John 14:5

While the busy day dies slowly
O'er the sea;
And the hour grows quiet and holy
with thoughts of Me;
E'er you slumber, go and do
What must be done,
For it may be in the evening
I WILL COME

As the evening shades grow longer
And the night
Descends to veil the hills
From mortal sight,
Behold, I say unto you, Watch;
Let the door be on the latch in your home
For it may be at the midnight
I WILL COME.

When the house is hushed in slumber
Quiet, still,
And the hours grow long and dreary,
Cold and chill,
Keep the door upon the latch
In your home.
In the chill before the dawning
'Twx the midnight and morning
I MAY COME.

Keep your faith lamps brightly burning
All the night,
As you wait through vigils long
The morning light.
Behold, I say unto you, WATCH :
Let the door be on the latch
In your home,
For I soon will break the silence
AND WILL COME.