

*Set thee up waymarks, make thee high heaps, set thine heart
Toward the highway, even the way which thou wentest (Jer 31:21)*

THE CHRISTADELPHIAN WAYMARK

Volume 6

Issue 11

**Devoted to the Defence and Proclamation of the Way of Life
in Opposition to the Dogmas of Papal and Protestant Christendom**

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“I saw, and behold, a white horse; and he that sat upon him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Rev 6:2)

“The wisdom that is from above is first pure, then peaceable ...” (Jas 3:17)
“Earnestly contend for the faith which was once delivered unto the saints” (Jude 3)

Keeping the Feast

Speaking of the inauguration of what we call the Breaking of Bread meeting of the disciples, the Master said: “with great desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not eat any more thereof, until it be fulfilled in the Kingdom of God” (Lu. 22:16). And at this same time, Messiah revealed that not all who professed to be followers of Him were true. The account in Matthew records him as saying: “Verily I say unto you, that one of you shall betray me.” To which the disciples responded by being “exceeding sorrowful, and began every one of them to say unto him: Lord, is it I?” (Mat. 26:21-22). So it was, that being ever aware of the weakness of the human constitution and it’s natural bias against the things of God, the disciples did not rule out their own selves in this matter. Notice, none of them said “is it him,” referring to another, but “is it I” referring to each one of themselves individually.

The apostle Paul picks up on this, in relation to the continuance of this regular feast of believers: “as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come ... but let a man *examine himself*, and so let him eat of that bread, and so let him drink of that cup” (1 Cor. 11:26,28). Before partaking of the emblems of Messiah’s offering himself up as a perfect sacrifice, we must “examine” ourselves, and recognise our own individual needs before Him.

In Luke 21 that we began with, Christ referred to his memorial feast as a “Passover”. This is again picked up by the Apostle in the New Testament reading for the day, in 1 Corinthians chapter 4. And again, the context is of discernment, determining that which should find no place in such a feast:

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth” (1 Cor. 5:7-8).

Christ therefore is our “Passover”, and in a sense, the memorial feast that we keep is a partaking of this Passover. And the same principle applies: we must not keep the feast with “old Leaven”, but must rather cast it out. The allusion is clearly to Exodus chapter 12, where we again have this reference to “keeping the feast”:

“this day shall be unto you for a memorial; and ye shall keep it a feast to Yahweh throughout your generations; ye shall keep it a feast by an ordinance for ever” (Exod. 12:14).

Notice another link with our breaking of bread meeting; the Passover was to be a “memorial” of Israel’s departure from Egypt involving the shedding of the Lamb. Just like they, we must continually be mindful - and memorialise, our redemption from bondage to sin, being “translated into the kingdom of his dear Son” (Col. 1:13). It was also a time for the casting out of leaven:

“Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel” (Exo. 12:15).

In all of these things, when considered, we have a powerful association of ideas, which should collectively influence our standing before our God, and our involvement with the death of Christ. Our weekly memorial celebrates the great sacrificial work of our Redeemer, but there are conditions imposed and our acceptability or otherwise depends upon our meeting those conditions. We need to cast away “leaven” as did Israel, under threat of being “cut off”. But what do these things mean? What is meant by “leaven”? It is plain that it is not the literal substance (yeast) that is being referred to, since it is written that “meat commendeth us not to God ...” (1 Cor. 8:8). Again, our Master taught a similar principle to his disciples:

“take heed and beware of the leaven of the Pharisees and of the Sadducees” (Mat. 16:6). When he spake thus, his disciples took him literally, and assumed he was referring to one of the physical ingredients of bread. After the Master corrected them however, “then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” (Mat. 16:11).

CASTING OUT THE LEAVEN

This is the true import of what we are being taught by both Messiah, and his Apostle, Paul. It is impossible to acceptably partake of the Memorial emblems at the same time as holding the false doctrines of the world in which we live – modern day Pharisees and Sadducees. We must cast such out, as if it were a contaminating influence – which of course, it truly is. Hence the Apostle concurs as cited above, in saying: “purge out therefore the old leaven ... let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness” (1 Cor. 5:8). The weekly feast which we partake of each week are “love feasts” (Jude 12) and true love finds no place for “malice and wickedness”. Rather, we are to unite together in a common need, and love for the principles of the Truth, that we see worked out in the sacrifice of Yahweh’s dear Son.

This aspect of partaking of Spiritual Food comes out elsewhere in Scripture, not only in the direct context of the Passover. The Psalmist gives the exhortation:

“O taste and see that Yahweh is good: blessed is the man that trusteth in him” (Psa. 34:8).

Again, Peter is inspired to pick up the sentiments of this passage later:

“as newborn babes, desire the unadulterated milk of the word, that ye may grow thereby”: if so be ye have tasted that the Lord is gracious” (1 Pet. 2:3).

Here, we see the responsibility of newly baptised members to seek after the basic principles of the Word, earnestly desiring them, as a newborn babe yearns for his mother's breast. Tasting that the good Lord is gracious, he develops a taste for the world – for the principles of Truth that constitute the Righteousness of the Lord which we must each seek.

But as the believer matures and grows in faith, there is the need to continue feeding richly upon the Word, as a growing child moves onto solid foods. So it is written elsewhere: “everyone that useth milk is unskilful in the word of righteousness: for he is a babe. But solid food (Greek) belongeth to them who are of full age, *even those who by reason of use have their senses exercised to discern both good and evil*” (Heb. 5:13-14). The exhortation is plain: the Inspired Word of God contains both milk to provide for newborn babes, and solid food to meet the maturing disciples need, to learn to discern between good and evil. And so discerning, he must cast out the old leaven, and seek to present himself before the Lord as part of a “new lump”.

THE FOOD OF THE OFFERING

A similar principle is contained in the Mosaic sacrificial code. Under the Law, there were only two types of sacrifice that the offerer himself could partake of: the Passover, and the Peace offering. The language used of the Peace offering helps us to understand the spiritual significance of this:

“... the priest shall burn it upon the altar: it is the food of the offering made by fire unto Yahweh” (Lev. 3:11).

Again:

“... the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour ...” (Lev. 3:16).

The fact that the burning animal parts are described as being “the food” indicates that the whole affair was a meal – a meal of fellowship with Yahweh, in which Yahweh was served first, then the offerer could take his share. This is further reinforced in that when reproving Israel, Malachi referred to the Altar as being the “table” upon which food was presented:

“... ye offer polluted bread upon my altar; and ye say, Wherein have we polluted thee? In that ye say The Table of Yahweh is contemptible. And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil?” (Mal. 1:7-8).

Here, Israel were offering imperfect sacrifices upon the Altar, animals which were blemished and which they would be glad to be rid of. But in so doing, in offering to Yahweh polluted food, by their actions they said, “The Table of

Yahweh is Contemptible”. They ought to have been discerning between good and evil, but instead they chose to offer a blemished meal before the Lord of all the earth, and keep the best for themselves. They polluted “the table of the Lord” by making provision for the flesh.

This phrase “table of the Lord” is taken up again by the Apostle in 1 Corinthians 10:21, speaking of the table upon which our memorial emblems are placed – the positioning of “Christ our Passover”:

“Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot be partakers **of the Lord’s table** and of the table of demons” (1 Cor. 10:21).

Notice, that yet again, the context is to do with discernment – a distinction being made between the Lord’s table, and the table of demons – with no fellowship being possible between the two.

THE SACRIFICE OF PRAISE

When we come therefore, to consider the offering up of Messiah as a sacrifice to bear away our sins, in him “we have an altar, whereof they have no right to eat which serve the tabernacle” (Heb. 13:10). Being a priest after the order of Levi did not confer a legal entitlement to partake of the Christ-altar which we partake of each week. Such an altar as this needs to be approached and partaken of in faith and discernment. Feeding upon the flesh and blood of Messiah in the emblems upon the table, we discern the Lord’s body, and express our desire to be part of his offering. Indeed, this we can do, for just as the Peace offering was placed on top of the Burnt offering, even so we offer the sacrifice of praise upon the basis of the sacrifice of Messiah:

“by him therefore let us offer *the sacrifice of praise* to God continually, that is, the fruit of our lips giving thanks to His Name” (Heb. 13:15)

The “sacrifice of praise” referred to here was one of the Peace offerings ordained under the Law. Each week we come together to offer up spiritual sacrifices (1 Pet. 2:5), to fellowship each other in the partaking of the emblems which speak of Christ our Passover, and the singing of hymns, that we might give the fruit of our lips as an acceptable sweet savour to Yahweh. Let us therefore feed richly upon the peace offering of Yahweh’s providing, seeking to build up ourselves in our most holy faith, seeking to cast out the leaven of malice and wickedness, and rather look to our own selves that we might not partake of these holy emblems unworthily.

Christopher Maddocks

The Restoration of Israel—To God (2)

Israel today is trusting in her own ability to survive. God says of this attitude, “Mine heritage is unto me as a speckled (Marg. “taloned”) bird, the birds round about are against her (Jer. 12:9). A “taloned bird” using its claws to protect itself—but alas, an unclean bird! How can God change this nation to a dove (Isa. 60:8) with “wings of a dove covered with silver, and her feathers with yellow gold” (Psa. 68:13). The nation redeemed (silver) and faithful after trial (gold)? Or to put it another way, how can “this people” (see Jer. 11:14; Isa. 29:13; Luke 21:23 etc), a phrase used many times in Scripture of a people estranged from God, become “my people” (Hos. 2:23; Jer. 32:38) - truly, the redeemed of the Lord?

We shall, without being dogmatic, cull from the Scriptures some aspects of this wonderful turning of the remnant of Israel to their God. A day we should long for, because Israel are going to be the leading mortal nation in the Kingdom Age. The close link of their conversion and the nations turning to God and the blessings flowing from this relationship can be seen in the words of Jeremiah chapter 4, verse two:

“and thou [Israel] shalt swear, the Lord liveth, in truth, in judgment, and in righteousness; *and the nations shall bless themselves in him, and in him shall they glory*”

TIME OF JUDGMENT FOR THE JEWS IN THE LAND

However we interpret the phrase “peace and safety” in Ezekiel 38:11, it

is clearly stated in chapters 38 and 39 the reasons why the awesome judgments are coming:

- (a) “Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations ...” (Eze. 38:23, cp 39:6-7).
- (b) “... I will bring thee [Gog] against my land, *that the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes (Eze. 38:16)*
- (c) In chapter 39:17-20, God speaks of the “great sacrifice” in the land—the judgments upon the invading forces. And the effect of this? “so the house of Israel shall know that I am the Lord their God *from that day and forward*” (verse 22.) In chapter 39, verses 1-7 we see the fall of Gog and fire upon nations afar off “*So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more*”
- (d) Finally, in verses 25-29 of chapter 39, we see God gathering “the whole house of Israel”, after the judgments of chapters 38/39. Those in the land (v 26) and those in the “enemy’s lands” (v 27) so that *all* repentant Jews are back in the “promised land” (v 28), and God’s spirit will then be poured upon them (v. 29). The impression one gains from the wording in Ezekiel 39 of God’s view of Israel in the land, before his judgement is not that of a people serving Him, giving Him pleasure. Here we see history repeating itself. A nation disobeying Him, thinking that it’s

achievements are out of it's own wisdom—so God brings invading forces upon them to punish them. However, a remnant do respond to this twin aspect of judgment and mercy, and form the Jewish nucleus in the land.

This is indeed the “time of Jacob’s trouble” (Jer. 30:7). Divine intervention will be awesome (through Christ and the saints, I suggest) as Jeremiah records: “all faces are turned unto paleness” (verse 6) but God will bring His repentant remnant through this refining process.

The prophet Zechariah fills in another piece of the picture in informing us that “half of the city have gone into exile” (14:2, NIV), the rest remaining within the city. Of those remaining in the city and land, a third will be refined and will enter the kingdom (Zech. 13:8-9). This refining is mentioned in other Scriptures as follows:

“And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgement, and by the spirit of burning*” (Isa. 4:3-4).

In Malachi chapter four, verse one, the destruction of the proud and unrepentant Jew in the land (and elsewhere) is graphically presented to us: “For, behold the day cometh, that shall burn as

an oven; all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

Zephaniah having mentioned the gathering together of the nations for Divine judgment, and the “pure language” to be spoken in the Kingdom, writes: “In that day shalt thou [Israel] not be ashamed for all thy doings, wherein thou hast transgressed against me: *for then will I take away out of the midst of thee, them that rejoice in pride, and thou shalt no more be haughty* because (margin: “in”) of my holy mountain (Zeph. 3:11).

The earthquake in Zechariah 14, and Ezekiel 38 (see verse 19) happens when the Lord Jesus and the saints arrive in the vicinity of the Mount of Olives. This causes panic and dread among the people, some of whom flee over the area created by the earthquake (Zech. 14:5).

Joel writes:

“Assemble yourselves, and come, all ye heathen, and gather yourselves together round about (in the valley of Jehoshaphat—verse 12) *thither cause thy mighty ones to come down O Lord*” (3:12).

Micah writes concerning the man born in Bethlehem (5:2):

“And this man shall be the peace when the Assyrian shall come into our Land: and when he shall tread in our palaces, *then we shall raise against him seven*

shepherds, and eight principal men, and they shall waste the land of Assyria ... thus he shall deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders” (Mic.5:5-6).

These verses are set in the background of the defeat by God of the Assyrians in the time of Hezekiah, but the chapter’s full implications are not realised until Jesus comes back.

Will Jesus come to Jerusalem on a donkey? The words of Zechariah 9:9&c, have had a fulfilment at his first coming of course, but a careful reading of the chapter shows that the above verse is dealing with the restoration of the Kingdom at Jesus’ second coming. It is a chapter of contrast between the conquest of countries by proud Alexander the Great (Verses 1-8) and the vanquishing of God’s enemies by the humble Lord Jesus Christ (Verses 9-17). This is the kind of thing our God does. The future King of the World born in a manger! The King of the World causing an earthquake with awesome power arriving in the land on a donkey! This arrival by the Lord Jesus Christ is presented to us as the arrival of “light” in the land of “darkness” in the prophecy of Isaiah on two occasions. In chapter 59:20 we read of “the redeemer” who shall “come to Zion”, and this verse is cited in Romans 11:26 as follows:

“And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins”.

This occurs, as Paul notes, when “the full number of the ingathering of the Gentiles has come in” (ANT translation, v 25). However, in Isaiah 59:20, the redeemer “shall come to Zion”, whereas in the above quotation by Paul, from the Septuagint rendering is, “shall come out of Zion” - these two parts being the basis of these articles. If we go back to the prophet Isaiah, and move on to chapter 60 (the chapter break spoils the flow of thought):

“arise, shine: for thy light is come and the glory of the Lord is risen upon thee”
(Isa. 60:1).

Now notice in the next verse the spiritual condition both of the nation of Israel and the world when he arrives, “For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee”. From this bleak situation the chapter flows on in delightful concepts about the glorious future for the “seed of Abraham.” Notice the last phrase of the last words in that chapter: “I the Lord *will hasten it in his time*” (v 22) - what wondrous signs of the times have happened in such a short period of time in the late 19th and 20th Centuries! The second reference to Jesus coming again in Isaiah as the light is in chapter 9, but to get the context correctly we need to look at chapter 8 where we have the progressive purpose of God set out.

- Ch. 8:13-15 Rejection of the “stone of stumbling” - the Lord Jesus Christ by the Jews.
- V. 17 Acceptance of Jesus Christ by the remnant (ecclesias)
- V. 18 Ministry of the Apostles (this verse quoted in this

given ... and the government shall be upon his shoulder etc”

- V 21-22 context in Hebrews 2:13 Punishment upon Jewry. “darkness and dimness” - scattering amongst the nations.
- Ch. 9:1 The gloom will pass from those in distress, even from areas that he humbled like the lands of Zebulun and Naphtali (see 1 Kings 15:20) and Galilee (see 2 Kings 15:29) because:
- V. 2 “the people that walked in darkness have seen a great light ...”

So as at Christ’s first coming, there was spiritual darkness in Israel, so at his second appearance, thus the present spiritual state of Israel, confirming the accuracy of Scripture.

***TIME OF MERCY FOR
THE REMNANT OF ISRAEL IN
THE LAND***

Having seen the power of God through our Lord Jesus Christ, the minority of Jews in the land turn to repentance to him, as Zechariah 12:10-14 graphically describes:

That light was the Lord Jesus Christ at his first coming (Mat. 4:15). However, this chapter is dealing with the Kingdom of God, as a careful reading of the chapter will reveal. In verse 3 we read of the rejoicing of Israel, like the rejoicing at the time of harvest. Why?

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son ...”

Building up on the opening word “for” at the beginning of each verse, the message rises to a crescendo in verse 6 with the Kingdom under the Lord Jesus Christ.

- V. 4 “for” thou hast broken the yoke of his burden” - enemies vanquished, note “as the day of Midian” this victory achieved with a “remnant”. This will be true of Israel in defeating her enemies in the land at Christ’s coming.
- V. 5 “for” every battle of the warrior is with confused noise” - total confusion amongst invading armies
- V. 6-7 “for unto us a child is born, unto us a son is

The deep mourning they had at the death of Josiah (2 Chron. 35:22-24) will be seen again. All the strata of Jewish society will participate in this remembrance of the spiritual disasters of the past and also their own foolishness. The moving message of Isaiah 53 will bear down upon them, they really will acknowledge, “all we like sheep have gone astray; we have turned everyone to his own way; and Yahweh hath laid upon him [looking at Jesus in their midst] the iniquity of us all” (verse 6).

When David sinned against the Lord

(see Psalm 51), God sent Nathan—“thou art the Man,” said the prophet. When God sends Jesus back and they see his pierced hands and feet—“thou art the nation” would be words appropriate for that time. Having turned to their Saviour the Jewish remnant (called “Judah” in Zechariah 12:5-6) will defend themselves and defeat the enemy as Zechariah 12:5 says:

“And the governors of Judah shall say in their heart, the inhabitants of Jerusalem, shall be my strength in *YAHWEH their God*”.

The prophet Joel writes:

“but *YAHWEH* will be the hope (margin “place of repair”), and the strength of the children of Israel (Joel 3:16).

Zephaniah adds his voice:

“I will also leave in the midst of thee and afflicted and poor people, *and they shall trust* (lit. “flee for refuge) in the name of *YAHWEH*. The “remnant” of Israel shall not do iniquity, nor speak lies; nether shall a deceitful tongue be in their mouth: for they shall feed and lie down, and none shall make them afraid.” (Zeph. 3:12-13).

Passages dealing with the repentance of those Jews living outside the land we will deal with later. The order of deliverance is carefully planned by

the Lord even in the saving of the nucleus of the Jews in the land. Judah are saved first before the inhabitants of Jerusalem, so that there should be no glorying one over another. One of the delightful features of the “restored Kingdom to Israel”, is that at long last there is real, genuine unity amongst the twelve tribes. This list of passages are impressive, which indicate this. The Lord Jesus Christ is instrumental in creating this bond.

Ezekiel (chapter 37) is commanded to take two sticks, which represent Judah and Ephraim, joining them together in his hand (verse 17), which God explains as a type of being in his “hand” (see v 19). Thus Jesus as “the son of man” (Cp. Jno. 8:28), also a perfect manifestation of Yahweh, will unite Israel (see verses 21 & 22). A selection then, of passages which bring out this “unity” theme:

“The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim” (Isa. 11:13-14).

This spirit of unity will commence amongst the Jewish immigrants outside the land:

“in those days the house of Judah shall walk with the house of Israel and they shall *come together* out of the land of the north to the land I have given for an inheritance unto your fathers” (Jer.

3:18) - the context is that of the Kingdom.

“in those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah *together* going and weeping: they shall go, and seek YAHWEH their God” (Jer. 50:4).

The context is that of the defeat of Babylon, but later on in chapter 51, verses 20-23, the spirit speaks of the Jews destroying Babylon—which was not the case as regards to Babylon situated on the Euphrates. Therefore it must have an application to another Babylon—“Babylon the Great” of Revelation 17:5.

Brian Woodall

Secretary's Notes

Accompanying this latest issue is an extra supplement produced by Bro Eric W Phipps entitled “*A Scriptural View of the Nature and Sacrifice of Christ*”. This work seeks to examine issues surrounding the Atoning work of Messiah in their proper Scriptural context. Further copies of this supplement are available at 50 pence each, postage extra.

We have an additional supplement for future circulation entitled “*The Truth Concerning the Holy Spirit*” which takes the form of some notes produced by the Secretary for a recent study afternoon on the subject. In addition, we also have to hand another item by Bro Eric W Phipps on the subject of “*The Good Samaritan*” which we also hope to circulate shortly.

Our recent publication “*An Exposition of Joel*” has been well received: subscribers are reminded that the publication is available for £3.00 postage extra, or free of charge from our website: www.christadelphian.uk.com

We have received a number of queries with regard to the publications produced by the former Bexleyheath ecclesia; these are still all available free of charge from our website: www.christadelphian.uk.com, or paper copy from the Secretary, details as per back cover.

Readers will note that due to the collective force of adverse circumstances there has been a delay in the distribution of this issue: Subscriptions however are unaffected, remaining at 12 issues at cost prices, as per back cover. We are thankful for the assistance of various brethren and sisters in terms of donation, articles, and general advice. Should anyone want a particular Biblical topic to be covered, please do not hesitate to contact the Secretary, again, details as per back cover.

Christopher Maddocks

WASHING THE DISCIPLE'S FEET*

My beloved brethren and sisters,

In our readings in John 13, we are coming to the culmination of the Master's work of salvation. The Hebrew day started in the evening of the previous day and ended over a period of 12 hours in the evening. Jesus celebrated the Last Supper as 14th Abib began in the evening, then the incident we are reading about in John 13 took place, after which Judas went out and Jesus was arrested. His trial took place during the night and the following morning and then the Master suffered his death, during the evening of the 14th Abib, just before the 15th Abib began. So both the Last Supper and the sacrifice of the Messiah took place on the 14th Abib. Incidentally we believe this took place on the Wednesday evening, after which Jesus was three days and three nights in the tomb and rose again as the first day of the week began i.e. the Sunday. Therefore, the Apostles celebrated the Last Supper on the Sunday and we do similarly.

The washing of the Apostles' feet was after the Last Supper. It was one of the last expressions of the Master's love for these 12 men who had followed him throughout his ministry as we see from verse 1:

“Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end”.

In contrast to this, instead of reciprocating his love, Judas had been influenced by the evil plotting of the chief priests, scribes and Pharisees and had determined in his heart to betray his Master as we see from verse 2. Let us note verse 3:

“Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself”.

These words show the greatness of the Master and this is emphasised in John 3:35, 16:15, and 17:7 and in Colossians 1:16-22:

“The Father loveth the Son, and hath given all things into his hand”.

“All things that the Father hath are mine”.

“Now they have known that all things whatsoever thou hast given me are of thee”.

“For by him were all things created, that are in heaven, and that are in

* Based on an Exhortation given on 20 April 2008

earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the ecclesia: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven”.

BEING MADE OF NO REPUTATION

Despite his greatness, Jesus took upon himself the lowliest form as we see from Philippians 2:7:

“But made himself of no reputation (emptied himself), and took upon him the form of a servant, and was made in the likeness of men”.

This we see in John 13:4-5:

“He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded”.

When he came to Peter, he responded, “Lord dost thou wash my feet?” as much as to say, “Because of your greatness should you be doing this?” Jesus responded that they would only know afterwards why he was doing this. When Peter further protested, Jesus responded, “If I wash thee not, thou hast no part with me”. It had therefore a special significance to the Apostles. When Peter wanted the Master to wash his hands and head also, Jesus replied that this was not necessary because they were clean every whit, with the exception of one, who was Judas as we see from verse 11. This is explained in John 15:3:

“Now ye are clean through the word which I have spoken unto you”.

Jesus' words had had a cleansing effect on the Apostles because they had responded to that word, but it did not have this effect upon Judas for he was plotting in his heart to betray Jesus. We see that Peter realized this in his words in 1 Peter 1:22:

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently”.

When we embrace the truth, it has a cleansing and purifying effect upon us, but this is only effective if it leads to unfeigned love of the brethren, with a pure heart fervently. Let us turn to the Master’s words in John 8:31-32:

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free”.

Instead Judas joined himself to the leaders of the nation who were opposing Jesus. The Jews replied to Jesus in John 8:33-34:

“We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin”.

The word “committeth” in verse 34 means *habitual, to pursue a course of action*. This is what the leaders of Israel were doing. We constantly read of them plotting to kill Jesus. Although Judas had heard the words of the Master, he did not continue in them. But joined with the chief priests, scribes and Pharisees in their evil plans. The exhortation for us from this brethren and sisters is very evident.

After the Master had washed the Apostles’ feet he explained in verses 13-18:

“Ye call me Master and Lord: and ye say well; for I am. If I then your Lord and Master, have washed your feet; ye ought also to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me”.

Let us consider now why Jesus said to Peter, “If I wash the not, thou hast no part with me”. The clue to this is in verse 16:

“The servant is not greater than his Lord; neither he that is sent greater than he that sent him”.

The word *sent* is the word *apostolos* which means *an ambassador of the gospel*. It is the same word that is used for the Apostles. The same word is used for John in John 1:6 “There was a man sent from God”. There is a link between the feet and Apostleship which we see from Romans 10:14-15:

“How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

THE BEAUTIFUL FOOT

The beautiful foot is that foot which goes where the Almighty wants it to go. We read of this in the description of the bride in Song 7:1, "How beautiful are thy feet with shoes, O prince's daughter". The beautiful foot is the shod foot and links with redemption. The true redeemer was the one who had the shod foot. We see this from the Book of Ruth. Boaz was the true redeemer who redeemed the land belonging to Elimelech and married Ruth, his daughter-in-law. The man who refused to redeem therefore had to remove the shoe and this shoe was worn by Boaz, giving him the right to walk on this land.

So the Apostles were to take the word of redemption throughout the world. We have not the same commission as the Apostles brethren and sisters, we are disciples, *a learner or pupil*, nevertheless this same principle applies to us as we see from Ephesians 6: 14-20:

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And taking the helmet of salvation, and the sword of the Spirit, which is the word of God".

Our feet must be beautiful feet, going wherever the Almighty wants us to go in accordance with the words in Proverbs 3:5-6:

"Trust in Yahweh with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him (or know him), and he shall direct thy paths" (thy feet).

But let us go back to John 13. We learn from the Old Testament that being a servant is linked with feet washing. In the days of the Apostles it was a mark of respect to wash a persons feet when they came to your house, but it is the principle that is important. The Master is showing that despite his greatness, he took upon him the form of a servant and washed the feet of the Apostles.

The Apostles, particularly the Apostle Paul were pre-eminent examples of humbling themselves as servants and serving their brethren and sisters. When the mother of James and John approached Jesus that he would grant that her two sons should sit on his right hand and left hand in the kingdom, Jesus called the Apostles unto him and addressed them in Matthew 20:25-28:

"And Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be

your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many”.

The basis for our ministration of one another is shown in 1 John 3:16-21:

“Hereby perceive we the love, because he (Jesus) laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God”.

LOVING IN DEED AND TRUTH

From these words we see the importance of loving in deed and in truth. We need to care about the natural needs of our brethren and sisters and their spiritual needs. The example cited speaks of our natural needs. The Apostle Paul saw the importance of the spiritual needs of his brethren and sisters in 1 Thessalonians 2:19:

“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?”

The Apostle wanted them to be in the kingdom. The care for the spiritual needs of our brethren and sisters is not easy and can bring opposition. Hence the words of the Apostle in 11 Corinthians 12:15:

“And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved”.

The Apostle laid down his life in love for his brethren and sisters. The words of Proverbs 27:9 show the value of showing sacrificial love one for another:

“Ointment and perfume rejoice the heart: so doth the sweetness of a man’s friend by hearty counsel”.

An example of this is Onesiphorus who visited the Apostle Paul in prison in Rome, which we read of in 11 Timothy 1:16-18:

“The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how he ministered unto me at Ephesus, thou knowest very well”.

We understand that the prison in Rome was a warren of cells and he would have had great difficulty in finding Paul. He was not ashamed of the Apostle and for this reason he may have lost his life for it is implicit from these words that he was dead. We can imagine the comfort his visits must have given the Apostle.

Sisters are notable examples of ministration. We read of them in Luke 8:1-3:

“And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod’s steward, and Susanna, and many others, which ministered unto him of their substance”.

Joanna must have been a woman of high position and she ministered to the needs of the Master. These women followed Jesus from Galilee, which meant leaving their homes to minister to the Master as we see from Matthew 27:55-56:

“And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children”.

Moreover these women stood by the Master when the Apostles fled and they were among the first to go to the tomb on the first day of the week. Truly with their sisterly intuition they believed in the resurrection of Jesus. And in yesterday’s reading in John 12:3 we read of that very costly act of love on the part of Mary in anointing the feet of Jesus with spikenard.

We now come to remember the Master’s act of love in laying down his life for us. May we reciprocate his love in following the example of these faithful women and ministering to the needs of one another for it is written:

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me”.

Carlo Barberesi

The Statement of Faith

Must become more to us than a document used merely to preserve a formalized set of doctrines. The principles set down therein must be so understood by each one of us that their power is to be felt in our lives. Not until we are transformed by the force of the Truth can it be said we have gained the true purpose of our search.

This demands an understanding of first principles that will excite us to study the Bible in depth, so that its influence on us will be increasingly felt.

That is an individual responsibility. When we do this we will not be found challenging those vital doctrines clearly set forth in the Statement of Faith. In contradiction to that attitude we adhere to the exhortation of Paul: “Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save both thyself, and them that hear thee” 1 Tim. 4:16

H.P. Mansfield 1964

The Wedding Garment

OUR meeting this morning, and the meetings of all the brethren throughout the world, have a particularly interesting significance in the light of a certain parable spoken by Christ. The parable referred to the hostile attitude of the Jewish leaders, and the great body of Jewish people, towards himself. It was spoken to illustrate the real nature of that attitude from a divine point of view.

A man's course may appear one thing to himself, and be quite another in fact, when wholly seen. Paul, destroying the disciples in zeal for the law, appeared, in his own eyes, a righteous man, approved unto God; in God's eyes he was "kicking against the pricks;" that is, he was hurting himself and not those against whom he was fighting. So the Scribes and Pharisees thought themselves defenders of the kingdom of God in opposing Christ, whereas, they were in reality excluding themselves from any part in it when it should be established in its final form. To set forth this was the object of the parable, and also to intimate certain consequences, highly unpalatable to them, which would result from their action. It is in those consequences that we are personally interested.

The parable is to be found in Matt. 22 and Luke 14. It is as follows:

"A certain king . . . made a marriage for his son, and sent forth his servants to call them which were bidden to the wedding, and they would not come . . . Then saith he to his servants, The wedding is ready, but they which were

bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having on a wedding garment? And he was speechless. Then said the king unto his servants, Bind him hand and foot and take him away."

It is not difficult to discern the leading significances of this parable. In the king we recognise God, who spoke to the fathers and wrought with them for the execution of His purpose: that purpose is represented as a marriage feast for His Son. A marriage feast is the most joyous occasion in human experience, and fitly though feebly represents the character of God's great purpose with the sons of men. His purpose from the beginning has been to spread a banquet of love and every good thing in the earth. His Son is the central object of this banquet. It is a marriage feast for His Son; but before it could be a glory and joy to Him, there must be a partner and guests. The provision of these is from the human race by invitation. The invitation was first sent to Israel after the flesh, who were chosen as the national basis of the purpose. But the bulk of them did not accept the invitation, for lack of understanding. They ac-

cepted it in a certain way. They consented to be the Lord's people and rejoiced in the fact, but they used it for their own glory, and shut God out of the matter. They approached God with their lips but their hearts were far from Him. And therefore, after long patience, there came a time when the invitation was extended to another class.

OUR PERSONAL RELATION TO THE PARABLE

It is here where our personal relation to the parable comes into view. Before Israel's rejection of the message, we were outside of its scope altogether—*“strangers from the covenants of promise, and aliens from the Commonwealth of Israel.”* Till Paul's day, God suffered the Gentiles to walk in their own ways, and winked at the ignorance prevailing among them. This is testified. —(Acts 14:16; 17:30). Our ancestry is altogether undistinguished from this point of view: we are the descendants of barbarians, who were without God and without hope in the world. —(Eph. 2:11). They had a hope and they had gods; but both were matters of imagination, and, therefore, are not scripturally recognised.

By the hand of Paul and his co-labourers, the invitation, which had been lightly regarded by Israel in their generations, was extended to the barbarians, and, therefore, to us. Here we are, this morning, a company of their descendants. We have not heard Paul's living voice, but we are none the less invited. The invitation, by Paul, has come to us. We have it here in our hands. We know from Paul's authority that that invitation was to survive his decease, and continue in force till the Lord's appearing. Consequently the fact of Paul's word having come to us

in the understanding of it, is evidence of the invitation referred to in the parable having come to us. The servants of the parable are commanded to go out to the highways and hedges. We belong to the party of the highways and hedges, which is destined to furnish a considerable contingent of guests to the marriage feast.

Here comes an important practical question, to which the parable furnishes an answer. Shall we be accepted as the King's guests merely because we have answered the King's summons by the hand of the King's servants in the hedges and highways? Shall we enter the kingdom of God merely because we have believed the gospel and been baptised? Shall we be chosen merely because we have been called? The answer of the parable is in harmony with Peter's exhortation to make our calling and election sure, which implies possible uncertainty. What is that answer?

BEING APPROPRIATELY CLOTHED

When the King came in to see the assembled guests, he found one without a wedding garment, and said unto him, *“Friend, how camest thou in hither, not having on a wedding garment?”* This shows that something was implied in the invitation that was not expressed in the first instance. The invitation was, “Come to the feast.” The implication was, “Come in a fit state.” The King's question shows that every guest, though freely invited from the highways and the hedges, was required to come in a fit dress for the occasion. The man might have said “I came because I was asked to come;” but the King's question shows that he regarded the acceptance of the invitation an acceptance also of the implied conditions. Now, let us come to the point. What are these implied conditions? What is this wed-

ding garment? We ascertain from another figure of the same matter. The guests in their collective capacity are symbolized in the Apocalypse as a woman in white array—a bride in fine linen, clean and white. And concerning this white raiment it is added, “*the fine linen is the righteousness of the saints.*”—(Rev. 19:8). In the parable this principle is illustrated in its individual application. Each applicant for a place at the feast, must possess the individual righteousness, without which no man shall enter the kingdom of God. — (1 Cor. 6:9, Matt 5:20).

Some escape this conclusion, deceiving their own selves by saying Christ will be their righteousness. Why wasn't he righteousness for the rejected guest? Why won't he be righteousness for false brethren who sow to the flesh, and to whom he tells us he will say “*Depart from me, ye workers of iniquity?*” If a man have no righteous fruits of the Spirit to present before Christ in the account we must all give at his judgment seat, when he judges the living and dead at his appearing and his kingdom, the fate of the ejected guest will be his. “*Cast out the unprofitable servant*”—(Matt. 25:30). Those who have to say they have no righteousness of their own, will find that Jesus will be nothing to them.

The sentiment that Christ's righteousness alone is to be the basis of our acceptance, is one of the countless and pernicious corruptions of clerical theology. It doubtless originated in the misapplication of a certain element of apostolic truth, namely that which informs us that all are under sin, and that our salvation is not of works; but through the righteousness of faith that is in Christ. Men have long ceased to perceive that this principle applies only

to unjustified sinners, and not to those who have been placed in a justified or forgiven position, through the obedience of faith. Christ is righteousness for sinners in this sense, that God offers to forgive them for Christ's sake, and to grant them a co-heirship with Christ, of what Christ, as a manifestation of God, has achieved for himself.

“The sentiment that Christ's righteousness alone is to be the basis of our acceptance, is one of the countless and pernicious corruptions of clerical theology”

But when sinners become saints, they come into relation to a new principle. They are responsible to him as servants to a master, and he will judge them according to their works. —(Rev. 2:23; Matt. 16:27; 2 Cor. 5:10; Gal. 6:8). If they bring forth fruits to the Spirit—that is, do and be what the Spirit in the word requires) they will receive everlasting life; and if they bring forth fruits to the flesh—that is, be and do what the mere natural mind prompts a man to do) they will inherit corruption. So says the last testimony referred to. Hence it is that the Apostles dwell so incessantly and so emphatically, on the necessity for brethren to walk as saints, and to be on their guard against conformity to the world, lest any be hardened through the deceitfulness of sin—(Heb. 3:13).

If we present ourselves to Christ as one of the guests unprovided with that raiment of personal righteousness which he requires, we shall assuredly be rejected, and no man can learn what that personal righteousness is, so as to have it in continual available remembrance,

except by the continuous and preferential study of the word of Christ contained in the writings of the Apostles and Prophets. Apart from this, a man with even a complete theoretical knowledge of Christ may become so infected with the spirit of the world around him, which also exhales so freely from his own heart, that while professing the name of Christ he will walk in the flesh, having a name to live while utterly dead to the high things of God.

A COMMON MISUNDERSTANDING

Most students of the word, in the early stage of their studies, fall into the mistake of supposing the “wedding garment” stands for baptism. If they pursue their studies to any practical effect, they, by-and-bye, get rid of this mistake. They remember that many baptised persons will be rejected at the judgment-seat, and that the most distinguished of the guests—“*Abraham, Isaac and Jacob, and all the prophets*”—have never been baptised; in which case, if the “wedding garment” stood for baptism, we should have the anomaly of guests with wedding garments turned out and guests without them allowed to remain.

Besides, to what a cheap affair it would reduce the garment in question, and how out of harmony with the whole spirit of the divine economy, which lays such stress on persevering well-doing as a qualification for acceptance, and keeps in a comparatively minor place mere ceremonial compliances.

“our mere acceptance of the gospel will not suffice to save us ... there must be a clothing of the inner man with all those principles, precepts and affections which the Spirit has so abundantly stored for us in the word”

Baptism is only the first act of obedience on the part of a believing sinner, and is of a nature with the kind of righteousness which the Pharisees performed when they circumcised children, and kept the feasts—all very essential in their place, but not accepted at the hands of otherwise unrighteous men. The law of admission to the kingdom says: “*Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall, in no case enter into the Kingdom of God.*”—(Matt. 5:12). This is the righteousness typified by the wedding garment—“*the righteousness of saints*” in its fullness and ripeness, the unreserved and patiently-continued submission of enlightened men and women, in whose hearts faith fully dwells with purifying effect, working by love to the keeping of the commandments of God.

With this in view, the lesson of the parable is sobering and wholesome. It shows us that our mere acceptance of the gospel will not suffice to save us. It shows us that there must be a clothing of the inner man, with all those principles, precepts and affections which the Spirit has so abundantly stored for us in the word, and which we must procure from thence by diligent daily reading. These constitute the wedding garment, without which we are poor and miserable and wretched and blind and naked, even if we may be infatuated enough to suppose ourselves “*rich and increased in goods and in need of nothing.*” The fact helps us both to understand and rightly estimate the Spirit’s invitation, “*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich,*

and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear.”—(Rev. 3:18).

This Divine merchant has erected a house for the sale of his wares. In the Bible, he has spread them out to view, and cries at the street corners:

“Unto you, O men, I call, and my voice is to the sons of men. O ye simple, understand wisdom, and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things, and the opening of my lips shall be right things.”—(Prov. 8:4, 6).

Those who respond to this call will experience the truth of the assurance that:

“Happy is the man that findeth wisdom and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand, riches and honour. Her ways are ways of pleasantness and all her paths are peace”—(Prov. 3:13–17).

The experience of the goodness of divine wisdom begins even now in the constant satisfaction which springs

from the answer of a good conscience towards God and towards man, and in the joyful hope of ineffable good, when the weary journey of this life shall have come to an end, as come it will. But what shall we say of that final form of the experience which will be the lot of those who shall be declared by Christ to have overcome and kept his works unto the end? Language simply fails to define and imagination to conceive it. We can simply say with David *“Oh how great is the goodness which Thou hast laid up for them who trust in Thee before the sons of men.”*

The rebuke of His people will be taken away from all the earth. It will no longer be the portion of the Sons of God to endure the quiet scorn of those whose portion is in this life, who dwell at ease, and are filled with substance, whose eyes stand out with fatness, and who have more than their hearts can wish.

The Sons of God will be an honour when the children of the flesh in all ranks of society shall have passed away, and become a mere memory. The Sons of God are in heaviness for a season: but when their warfare is accomplished—when the fight is passed, they will exchange the garment of praise for the spirit of heaviness, and in the vigour of an immortal nature, rejoice evermore in the great joy which is the appointed portion of the accepted guests at the marriage of the King’s Son. Well may it be said, *“Blessed are they who are called to the marriage supper of the Lamb.”*

*(“Seasons of Comfort”
Volume 1, Pages 176-180
by Bro. R. Roberts)*

Lessons from The Burnt Offering

The Inspired writer to the Hebrews spoke generally of the offerings required under the Law, and called this aspect a “shadow of good things to come”. The “Good Things” of course, are those benefits to be obtained by faith in the sacrifice of our Master, and include the gift of life obtainable through Him. One of the means by which the Law thus foreshadowed Christ is its adoption of the Burnt Offering, a voluntary sacrifice to be made of the worshippers own free will.

Interestingly, the first two references to the Burnt Offering in Scripture are found in the book of Genesis – before Law was ordained (hence we said above that the Law adopted it). Like Circumcision, it became incorporated into the body of legislation that governed the worship of the Nation before their God.

The first reference to the burnt offering is in the context of Noah, offering up some of the clean animals that had survived the flood with him. Speaking of what he did upon departing from the Ark, the Spirit writes:

“And Noah built an altar unto Yahweh; and took of every clean beast, and of every clean fowl, and offered burnt offerings upon the altar” (Gen. 8:20).

Then we read of how this was received by the Almighty:

“And Yahweh smelled a sweet savour; and Yahweh said again in His Heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither again will I smite any more every thing living, as I have done” (Gen. 8:21).

We find then, that the offering up of burnt offerings gave pleasure to Yahweh, and it was upon receiving the odour of burning as a “sweet savour”, that He promised man that the earth would not again be cursed, as with the flood. The context here is most instructive: after Noah and his family emerged from the Ark, the only people who populated the earth (albeit only 8 of them (1 Pet. 3:20)), were faithful. Typifying the kingdom to come, the only humans remaining were men and women of faith. Making the burnt offering in this way was an act of worship recognising Yahweh’s Grace in securing their salvation, and as we shall see, with the entire animal being offered and consumed by fire, it was also a means of declaring that everything belonged to Yahweh, and ought to be offered up in service to Him.

The next occasion where a burnt offering is recorded as having been made, is the case of Abraham and Isaac. Again, we see the principles of devotion, and offering up sacrifice in the service of Yahweh. Abraham was instructed:

“Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him up there for a burnt offering upon one of the mountains which I will tell thee of” (Gen. 22:2).

So it was, that Abraham complied with the command, and took his son Isaac up into the mount, and were his hand be not stayed by the Angel, he would certainly have offered him up. Isaac was as good as dead as he laid himself upon the altar, hence it is written of Abraham’s faith: “accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure” (Heb. 11:19).

Receiving Isaac as being figuratively raised from the dead, Abraham turned, and saw that Yahweh himself has provided a Ram to be offered in his stead. Again, it is in these things that we find Christ – an example of the Father and Son working together to provide a sacrificial remedy to the malaise into which man has fallen. In this, we have the greatest Burnt Offering of all time foreshadowed – the offering up of Christ by the Eternal Spirit – a whole and complete devotion to the doing of the Father’s Will.

This brings us to consider another aspect of the Burnt Offering as it foreshadowed Messiah. Luke chapter 2 describes Mary, after having given birth to Jesus:

“when the days of her purification according to the Law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord ... and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons” (Lu. 2:22-24)

It is interesting to note that because of her giving birth to Christ, Mary had to go through a period of “purification”! And when we look back at the Law concerning the offering up of two birds, we find that one was for a burnt offering, and the other a sin offering (Lev. 12:8). We would do well to ask why a sin offering was made for bearing the Holy One of Yahweh? The answer can be found once we recognise that Jesus – he, himself, likewise (Heb. 2:14) took part of the same death-stricken sinful nature common to all men. The offering of a sin offering points forward to Messiah offering himself to bear away the sin of the world, and this is complemented by the offering up of a burnt offering, which speaks of a whole life laid down in service to God.

THE PURPOSE OF THE ALTAR

We have already stated that the Burnt Offering, with the whole animal being totally consumed upon the altar, speaks of a total dedication in laying down our life upon the basis of the sacrifice of Christ. But there are other principles being taught: notice that:

1. This offering was voluntary, (Lev. 1:3)
2. It was not offered for any particular sin or offence.

In these two particulars we can see Christ who through making his Father's Will his own willingly laid down his life for his friends, not for any sin he had committed, but to bear away the sins of his brethren. But there are other aspects in which the Burnt Offering spoke of Messiah – bro Robert Roberts wrote:

“That burnt offering should be required in the absence of particular offence shows that our unclean state as the death-doomed children of Adam itself unfits us for approach to the Deity apart from the recognition and acknowledgment of which the burnt offering was the form required and supplied. It was “because of the uncleanness of the children of Israel,” as well as “because of their transgressions in all their sins,” that atonement was required for even the Tabernacle of the congregation (Lev. 16:16).

The type involved in complete burning is self manifest: it is consumption of sin-nature. This is the great promise and prophecy and requirement of every form of the Truth: the destruction of the body of sin (Rom. 6:6). It was destroyed in Christ's crucifixion – the “one great offering”; we ceremonially share it in our baptism: “crucified with Christ,” ”baptised unto his death”. We morally participate in it in putting the old man to death in “denying ungodliness and worldly lusts” and the hope before us is the prospect of becoming subject to such a physical change as will consume mortal nature and change it into the glorious nature of the Spirit ... When the work is finished, flesh and blood with all its weakness and its woe, will have ceased from the earth, and given place to a glad and holy race of men immortal and “equal to the angels”.

It was a beautiful requirement of the wisdom of God in the beginning of things that He should require an act of worship that typified the repudiation of sinful nature as the basis of divine fellowship and acceptability.

Those who deny Christ's participation thereof, deny its removal by sacrifice, and therefore deny the fundamental testimony of the gospel, that he is the “Lamb of God, taking away the sin of the world.”

Robert Roberts, “The Law of Moses”

The purpose of the Altar therefore, was to facilitate the destruction of the flesh. The animal literally placed there was totally consumed, and reduced to ashes. In Type, the “body of sin” was destroyed, and Yahweh exalted in the enactment of such a requirement - which reflected Yahweh's righteousness in condemning human nature to the grave because of sin, the resident principle of its operation.

Although the entire carcase of the animal was consumed upon the altar, it's skin was removed first, and given to the priests:

“the priest that offereth any man’s burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered” (Lev. 7:8)

The use of a skin as part of a sacrifice brings us back to Genesis once more, but this time Genesis chapter 3:

“Unto Adam also and to his wife did Yahweh Elohim make coats of skins, and clothed them” (Gen. 3:21).

Previously the first sinful pair had attempted to cover their nakedness themselves, using fig leaves. But it was required of them to instead cast them aside, and put on the garments of Yahweh’s providing. Even so, we have another foreshadow of Messiah – through Yahweh providing His only Son as a burnt offering, we can receive a covering for our sins through him. Hence the Apostolic exhortation:

“Lie not one to another, seeing that ye have put off the Old Man with his deeds: and have put on the new man, which is renewed in knowledge after the image of Him that Created him” (Col. 3:10).

What we find when considering the Burnt offering – as with other sacrifices – is that the slain animal typifies both Christ in his voluntarily offering himself, and the covering for sin that he provides, but also in how it points forward to his ecclesia: the called-out ones who lay down their lives in service. So the “bride” is spoken of:

“a glorious ecclesia, not having spot or wrinkle, or any such thing; but that it should be *holy and without blemish*” (Eph. 5:27)

Notice also the context of verse 26: “that he might sanctify and cleanse it by the washing of water by the word”. The references back to the sacrifices are very plain: just as the sacrifice was washed inwardly, even so the God who desires Truth in the inward parts (Psa. 51:6) has ordained that we might daily be “washed” by the influence of the Word, and it’s cleansing effect upon our minds. The real essence of the Burnt Offering comes out in Mark chapter 12. In this place, we read of a very perceptive Scribe, who answered the Master:

“Well, Master, thou hast said the Truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices” (Mark 12:32-33).

Notice the comparison being made: the wholehearted giving of self to the service of God is worth more than the burnt offering which taught that principle. So we learn that though the Israelite went through the physical motions of offering the

animal, unless the principles being taught were reflective in a life of obedience it would profit him nothing. A full and wholehearted service is what Yahweh requires – and he has obtained it in His Son.

What we find then, in our considerations of the Burnt Offering are 3 basic points:

1. It foreshadowed the Sacrifice Yahweh made in offering His Own Son.
2. It foreshadows the life of service of Messiah,
3. It foreshadows the believer who devotes him/herself to the service of God.

In these things there are many principles for instruction in righteousness, but as we come to consider Messiah as the focal point of our meeting together, we see all the righteous principles of the law coming together in he who was “the word made flesh.” The Son in whom his Father is well pleased.

Christopher Maddocks

Naaman the Syrian

The Gospel as recorded through Luke recounts the words of our Master, speaking of the way in which in Old Testament times certain Gentiles experienced the salvation of God. One of the examples given was that of Naaman the Syrian:

“... and many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian” (Luke 4:27).

In the healing and cleansing of Naaman the Syrian then, we have an illustration of the way in which Gentiles – through faith - could obtain more favour of Yahweh than even the Jews, God’s People. And this foreshadows the way in which due to the Jewish rejection of Christ, salvation would come to the Gentiles, even those who are not under the Law, being a law unto themselves (Rom. 2:14).

The passage which our Master was referring to is 2 Kings 5, the second of our Old Testament readings for the day (following The Bible Companion). There we read of Naaman:

“Now Naaman, captain of the host of the king of Syria, was a great man with his Master, and honourable, because by him Yahweh had given deliverance unto Syria: he was also a mighty man of valour ...” (2 Kings 5:1).

This man was “a mighty man of valour”. In the Hebrew, the word is *gibbor*, signifying a mighty *warrior* – a title of Messiah himself (Isa. 9:6). He was considered by his Master as being “a great man”, honourable. Yet despite his highly exalted station in life, the record goes on to say: “but he was a leper”. What a dramatic contrast we have here. 5 small words, yet words which demonstrate

that notwithstanding his status and elevated position, he was stricken with a terminal disease which demonstrated to all that he was a mere mortal. Though he had wrought great victories for his people, he was powerless to save himself.

The record goes on to describe how that amongst the captives from Israel, there was a little girl who served Naaman's wife. Hearing of his affliction, she told her mistress: "would God my lord were with the prophet that is in Samaria! For he would recover him of his leprosy" (2 Kings 5:3).

THE FAITH OF A LITTLE GIRL

Notice this: she was nothing but "a little girl". Despite the greatness of Naaman, in order to be saved from certain death, he would have to humble himself to heed the words of a little girl – and a slave at that! It is written that:

"as the eyes of servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon Yahweh our God, until that he have mercy upon us" (Psa. 123:2).

Even so this little girl in ministering to her mistress also waited upon Yahweh her God, for mercy to be shown. She provided the word of salvation, in directing Naaman to go to Elisha for salvation, there being no other name under heaven whereby he could be saved.

The King of Assyria duly sent Naaman to the king of Israel bearing a letter with his request, assuming, it would appear, that Elisha ministered in the Royal court. The king of Israel's response is given:

"when the King of Israel had read the letter, that he rent his clothes, and said, Am I God to kill and to make alive, that this man doth send unto me to recover this man of his leprosy ...? (2 Kings 5:7)

Notice, the leader of Israel evidently did not even have the faith of a little girl! He assumed that the thing was impossible, and certainly did not believe Elisha could do it. Elisha, however, when he heard that the king had "rent his clothes" in distress sent the message: "let him now come to me, and he shall know that there is a prophet in Israel" (1 Kings 5:8).

The Name "Elisha" literally signifies: "*El is Salvation*", which compares with the name of Jesus which signifies "*Yah shall save*". Being a prophet foreshadowing that Greater Prophet, Elisha sets forth principles instructive for our learning. One of those principles, which we have already touched upon, is that it is not in the great things that Yahweh obtains pleasure, but the smaller things – seen in the little girl – to confound the wisdom of this world. This was a lesson that Naaman had to learn himself. He went forth to meet Elisha with his horse and chariot, and he thought "he will surely come out to me, and stand, and call on the name of Yahweh his God, and strike his hand over the place, and recover

the leper” (2 Kings 5:11). Being a great man, he approached Yahweh’s prophet like a great man would, and assumed that if Elijah were a true prophet, there would be some great display of power. But this was not to be so: Naaman had yet to learn the faith of a little girl.

“Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean” (2 Kings 5:10)

So we see that Elisha did not even grace Naaman with his presence. There was no pomp and ceremony, no display of mighty power, simply an instruction to wash himself in the water of the river of Jordan. So it was that “he turned and went away in a rage” (2 Kings 5:12).

Naaman’s servants, however, besought him to reconsider, saying: “if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, wash and be clean” (2 Kings 5:13).

THE SIMPLICITY OF THE GOSPEL

Here, we find instruction by example. In our day and circumstance, the calling of the Gospel that we share, does not require of us open and dramatic displays of power, or mighty deeds on our part. What we are required to do, is to wash ourselves in the waters of baptism, and be clean. Symbolically washing away our sins (Acts 22:16), we emerge from that water a saint – a holy one devoted to the service of our Redeemer.

Naaman eventually humbled himself to heed the urgings of his servants, and washed himself even as Elisha had commanded him. Then we read: “...his flesh came again like unto the flesh of a little child, and he was clean” (2 Kings 5:14).

Adopting the faith of a little girl, Naaman emerged from his washing having the flesh of “a little child”. There was no man in Syria or any other nation that could effect his healing – only Elisha, the prophet of Israel. And in order to receive salvation from Elisha, he had to humble himself. Even so Messiah taught: “except ye be converted, *and become as little children*, ye shall not enter into the kingdom of Heaven” (Mat. 18:3). There is not scope in Yahweh’s means of redemption for human pride. We must humble ourselves before him like Naaman did, and seek forgiveness and cleansing, receiving the “foolishness of preaching” (1 Cor. 1:21). Obeying the Gospel, we become baptised for the washing away of our sins, and an association of the death of our resurrected Master: “let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb. 10:22). Truly it is that Yahweh “hath chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world to confound the things that are mighty” (1 Cor. 1:27).

COVETEOUSNESS

There is another point that comes out very powerfully in this narrative. When he sent Naaman to the king of Israel, the king of Syria also sent “ten talents of silver, and six thousand pieces of gold, and ten changes of raiment” (2 Kings 5:5). The obvious assumption being, that giving gifts would ensure a favourable response. The principle he had to learn was that Divine Favours cannot be purchased. There is nothing material that Yahweh has need of that we can provide to obtain favour. As He spake: “If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof” (Psa. 50:12). There is nothing that Yahweh needs for us, rather the reverse is true: we must throw ourselves upon the mercy of God that he might provide for our needs, both spiritual and in the daily matters of this life.

Gehazi, Elisha’s servant also needed to learn a similar point: that men ought not seek after the material things of this life, as a reward for doing good. Once Naaman had been healed, the record recounts how he sought to reward Elisha by giving him a “blessing” “but he said, as Yahweh liveth, before whom I stand, I will receive none. And he urged him to take it, but he refused” (2 Kings 5:16)

In this matter, Elisha shows the same spirit of other men of faith. Abraham spoke before the king of Sodom:

“I have lift up mine hand unto Yahweh the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abraham rich” (Gen. 14:22-23).

Again, Daniel spoke before the king of Babylon:

“let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation” (Dan. 5:17).

Paul asked the rhetorical question:

“did I make a gain of you by any of them whom I sent unto you?” (2 Cor. 12:17)

And in the Law it was written:

“thou shalt take no gift: for the gift blindeth the heart of the wise, and perverteth the words of the righteous” (Exo. 23:8).

Being strangers and sojourners, we do not seek this world’s goods: having food and raiment we are therewith content (1 Tim. 6:8). Gehazi however, saw nothing wrong in turning events around to his own advantage. Like the false prophet Balaam, who sought the things of this life, he went after Naaman, and made up a story to ask of him the riches that Elisha had refused. But Elisha knew:

“he went in and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, thy servant went no where” (2 Kings 5:25).

Notice that compounding his sin, Gehazi lied before a prophet of God. Elisha responded:

“Went not mine heart with thee, when the man turned again from his chariot to meet thee? It is a time to receive money, and to receive garments, and oliveyards and vineyards, and sheep and oxen, and menservants and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow” (2 Kings 5:26-27).

The natural way of man is to seek after his own good, as Paul wrote:

“all seek their own, not the things which are Jesus Christ’s” (Phil. 2:21).

But that is not the example of our Master, who “being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Phil. 2:8). In Christ we have the example of giving all for the benefit of others:

“For you know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor. 8:9)”

In considering the example of Naaman then, we have a man set before us as a Great man, a mighty warrior (gibbor), yet who humbled himself to have the faith of a little girl to receive salvation from certain death at the hands of Elisha (El saves). We also see a man who did not seek this world’s good, but who was devoted to his ministry in the service of Yahweh. And in these things we also have a foreshadowing of our Master, who made himself of no reputation in order that we might be delivered from death. In him, we truly have a wonderful example of service, and disregard for worldly matters: let there therefore be found in us the Mind of Christ (Phil. 2:5), that when he comes, he might make us to become conformed to him in glorious immortality.

Christopher Maddocks

“There is that maketh himself rich, yet hath nothing: there is that maketh himself poor yet hath great riches” (Prov. 13:7)

The Supreme Beauty of Sacrifice

The following item is from a letter sent to Bro Robert Roberts back in 1894, which we reproduce for the benefit of our readers as being particularly relevant concerning the teaching of some:

“DEAR BROTHER ROBERTS,—I have read the debate between you and brother Andrew, and have been struck with the extraordinary ramifications of this responsibility question into other departments of spiritual truth. Among the many points elucidated the one of supreme beauty is, I think, that of Christ’s shed blood being a declaration of the righteousness of God. We are too liable to think that the main aspect of it is its advantage to us, and this gives a circumscribed idea of its purport. It seems to me that it is here where brother Andrew’s mistake comes in. Half a truth, when wrested from its other half, is error, and I never saw this more exemplified than in the present agitation. It is well that you have pressed the both halves of the meaning of Christ’s shed blood into the service of the question of sacrifice. While of untold advantage to the race, the essence of sacrifice is the exhibition of the supremacy and righteousness of God. The declaration of the righteousness of God is a phrase profoundly philosophical, and yet unique in simplicity.

It follows then that a correct understanding of the sacrifice of Christ hinges on the correct understanding as to how the event was a declaration of the righteousness of God. In what way does Christ’s death inform us of God’s righteousness? We must first find in what God’s righteousness consists, and then see how it is expressed in the sacrifice of Christ.

The only two moral attributes of God exhibited in the Lord are justice and mercy. “In His dealings with man His character in all its complex unfolding is but an amplification of these two principles, which we find to be indelibly stamped on the institution of sacrifice as the embodiment of the righteousness of God. How does this apply to sin and to sacrifice in relation to Adam and his race?

When Adam sinned and was sentenced to the penalty previously threatened, it was right on the part of God to give practical effect to the sentence. The human sinful nature evolved by disobedience with its inherent rebelliousness to divine law ought to be destroyed, and God alone could do it. The nature belonged to God as His property, and it defied Him. Its existence was no advantage to itself nor to its owner, and therefore should not be perpetuated. To destroy it was strict justice, but to leave the matter there would have been justice without mercy. To revoke or compromise the sentence would not have been just, but to have left Adam without a chance of rescue out of death would not have been mercy. In the provision of sacrifice, we see the blending of justice with mercy. The death warrant on Adam was allowed to take its course as the result of a broken law, but meanwhile sacrifice was offered, which, while embodying the consequences of the broken law, became the exponent of a higher law, even the law of faith, by which he might recover from death.

The death of the animal was a portrayal of the destruction of sin by death. It was not the means of revoking any of the consequences of sin: it was a continual reminder of them rather. It never even pointed to the mere restoration of life from the grave: it contemplated the destruction of mortal life. In this we see justice. Sacrifice, while representatively condemning the carnal mind, was an arrangement for showing that

the carnal mind must really be condemned by being diverted to a new centre of knowledge, which would require the strictest vigilance on the part of man to keep in mind and obey its principles and commands. It symbolised the 'way' of eternal life and foreshadowed the 'name' or expressed formula of Deity's wisdom in relation to man. It was these parabolically expressed principles which would grip the carnal mind and strangle it during a life-long struggle. In this we see the mercy of God.

Animal sacrifice was an allegorical exhibition of justice and mercy. Christ's sacrifice was the real and open manifestation of it, and thus became 'the declaration of the righteousness of God.' "If brother Andrew's theory is right that the meaning of sacrifice is the violent death of an animal, in which Adam representatively died a violent death, whereby his sinful nature suffered its punishment, and was exonerated from real death, I do not see where either justice or mercy comes in. This view makes sacrifice an empty ritual, a mere form which has entertained the minds of the uninstructed for all ages.

Understanding that Adamic sin means the inherent tendency of our moral nature to oppose God's laws, how can this tendency to evil be destroyed by either sacrifice or baptism? Sacrifice or baptism, instead of destroying the tendency to evil, only excites it by subjecting it to the higher law of faith or knowledge.

Brother Andrew says that coming under law by sacrifice and baptism justifies from Adamic sin, whereas its real effect is to make Adamic sin more sinful.

The judgment seat of Christ will be a scrutiny of the operations of Adamic nature under the law of light and truth. There is nothing else for the judgment seat to deal with, and it will then be rewarded according to its works. If at baptism Adamic nature is condemned, the position is simply this: a living, thinking constitution in which dwells no good thing, but whose propensity it is to do evil continually, whose name is the devil, receives its complete punishment and destruction in the act of our receiving all the innumerable advantages which Christ acquired by the sacrifice of himself. If this is the condemnation of the old Adam, why do we proceed to crucify 'the old man'? Why should we go on to make him 'die daily'? Why should we further proceed to mortify him? Surely such a course is a work of supererogation, and it is—to borrow a phrase from *The Blood of the Covenant*—like 'slaying the slain.'

Is Christ's justification handed over to us as one man pays another man's debt? It is, if we rise from the waters of baptism justified from death. But Christ does not stand as a substitute: he is the prototype of the race. With him justification was, as brother Hughes aptly describes, a process, a ministration of the spirit of life. It is our identity with that process that secures us justification. Christ's destruction of Adamic nature can only be applied to us by our assimilation to that work, and consequently, we must wait till the work is done for justification to be complete. We must, like Christ, endure to the end; like him, we must die daily. There is no difference in the method of justification between Christ and his brethren. Christ was not 'justified in spirit,' Paul's phrase (1 Tim. 3:16), till he rose from the dead and presented himself as the wave sheaf of the harvest for the Father's acceptance. Christ's brethren are similarly perfected when they rise from the dead and are presented the first fruits of the harvest for the Father's acceptance. So it all seems to me.—Faithfully yours in Christ,

MARY G. BRABYN."