

SEPTEMBER, 1949.

The Berean Christadelphian

EDITED BY G. A. GIBSON

*Devoted to the exposition and
defence of the faith once for
all delivered to the Saints;
and opposed to the dogmas
and reservations of the Papal
and Protestant churches; with
the object of making ready a
People prepared for the
COMING OF THE LORD*

CHRIST
IS COMING
AND
WILL REIGN
ON EARTH

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THE TRUTH HELD FAST

It is a thing apostolically enjoined, a thing commended by the highest reason to contend earnestly for the faith in its integrity, and to stand aside from all who corrupt it. It is a thing, the absence of which in the first century, led to wholesale corruption, and would in our day have already destroyed the distinctive features of the Truth. In the arduous battle for the Truth, it is a thing beset with many difficulties, and a true friend of the spiritual order would not increase these difficulties by protesting against it, but would rather abet and encourage every tendency in the direction of faithfulness in this gloomy and unfriendly age. Then there is the proposition that 'Christadelphianism is not a finality.' If this were our opinion, we should be found altogether elsewhere. We would not sacrifice present respectability and present ease, for the sake of a thing admitting of uncertainty, and requiring further 'enquiry'. In this point we totally differ from all our critics. We are certain we have attained to the Truth; we are positive; we have no doubt.

The Truth is not with us as an object of search, or a subject of investigation; it is a possession and a finality, and this confidence is not a matter of assumption or idiosyncrasy. It is founded on a lifetime's incessant daily reading of the scriptures. The critics may call this 'infallibility,' but it is nothing more than reasonable confidence. A man does not require to be infallible in order to be certain that he sees the sun. When the critics condemn confidence as to the teaching of the word, they either mean that we can never reach to the full assurance of faith, or that their view of the case, and not their neighbour's, is the infallible one. If the former be their meaning, they convict themselves of belonging to the class condemned in the scriptures, who are 'ever learning, and never able to come to a knowledge of the Truth.' If the latter, it is a choice of 'infallibilities,' and we do not hesitate to reject theirs.

—R. ROBERTS.

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EDITORIAL

In all ages the Truth has accomplished the purpose for which it was designed by the Deity. It comprehends everything that is good, and beautiful, and is a well of water springing up into everlasting life. (John 4.14). It is the wisdom that comes from above, and is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits. (James 3.17). The truth has never failed in the past, and it will not fail in the future, because we have the assurance of Moses and the prophets that "all the earth shall be filled with the glory of the Lord". (Num. 14.21 & Isaiah 11.9).

This great work, however, is not a gradual process, nor will it be accomplished by the preaching of the Gospel. Christianity was established in the first century through the labours of Jesus and the apostles, but it did not fill the earth with the glory of the Lord. The ecclesia of the living God was destined to suffer great affliction. "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12.6). "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3.12). Who, among us, has not realized the truth of these statements? In fact, it is so much a part of the life of the brethren of Christ "that we must, through much tribulation, enter into the Kingdom of God" (Acts 14.22). But let us never forget "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8.18).

Tribulation is a much misunderstood subject. Have we not heard the question "what have I done to deserve this trouble"? And again, "why should I be punished when I have done no wrong"? But, it is not a question of punishment. We learn from the scriptures of truth that tribulation comes upon us for the purposes of testing us. Paul makes this clear in the twelfth chapter of the epistle to the Hebrews. He shows us plainly that, unless we are tried, we are not true sons of God. James speaks of it in this manner, "take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5.10-11). Paul, also, was very careful to emphasize the fact, "that tribulation worketh patience" (Romans 5.3). And Peter shows us that patience leads to godliness. (2 Peter 1.6). It is very important, therefore, that we understand the purpose of tribulation, and endure it as good soldiers of Jesus Christ. Because, Paul says, "it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby" (Heb. 12.11).

Therefore, let us stand fast in the Lord, and look to ourselves, that we lose not those things which we have gained. Let us rejoice in hope, and be patient in tribulation. Perilous times are these in which we live. Even if our feet are firmly fixed upon the rock of Truth, there is danger. To remain there we must keep close to the oracles of God; that word which He has magnified above all His name. Let us, under no circumstances, despise it by neglecting to read it daily; but let us meditate upon its precepts, and make it the guiding principle of our lives. If we do, there will be little danger of being moved away from the Hope of the Gospel, when tribulation comes upon us. —EDITOR .

The Day of Atonement

"Behold, now is the Time of Acceptance: Now Is the Day of Salvation

By BROTHER JOHN THOMAS

The Day of Atonement, its numerous sacrifices, and the various rites enjoined, all deserve our most careful attention; not only from the supreme importance attached to them under the Mosaic Law, but from their frequent mention in the New Testament, and from their typical bearing on the events of our own time, or those which will shortly come to pass.

By the Jews, it is called emphatically THE DAY. It is the day of condemning, avenging, and coverings of sin—'Yom Hak-kiphurim' —a Day of Coverings. On it the sins of the whole Jewish nation were covered over; on it the High Priest performed all the functions of ordinary priests; and on this day only he entered the Holy of Holies, or the most holy chamber of the Temple, beyond the Veil.

This day was considered as a Sabbath or rest, a festival, and the strictest of fasts; and it concentrated in itself the solemnities proper to each of these, and it had a longer period of preparation preceding it than any other holy day required.

The High Priest performed all those services appointed for the Tabernacle—the daily, the sabbatical, and the festival services, as well as those peculiar to this day.

Tisri was the first month of the Civil Year, and the seventh of the Ecclesiastical Year, and the 10th of Tisri was the Day of Coverings. From the 1st to the 7th are called 'days of conversion' because in them they turned to Yahweh in preparation for the 10th. The 8th and 9th were styled 'terrible days.' On these they clothed themselves with sackcloth and began to afflict their souls.

The High Priest's Work

At the first streak of dawn on the 10th day, the High Priest was aroused to the arduous duties for that day. There were 15 victims which he must slay and offer. He must wash his whole body, wash his hands and feet, and change his garments, several times during the day. He went into the Holy of Holies four times during the day—

1. With the Incense,
2. With the Blood of the Bullock,
3. With the Blood of the Goat,
4. At the conclusion of the sacrifices to bring out the Incense.

When the Day of Coverings dawned, the High Priest put off his ordinary garments, immersed his body, put on the holy golden garments, and addressed himself to the service of the day.

He first slew the daily sacrifice, a lamb, burnt its members, offered the morning incense, trimmed the lamps, and went through the ordinary morning service. He then offered the bullock, and seven lambs, appointed for extraordinary significant days, and again washed his hands and feet. He then put off the golden garments, bathed himself, and put on the linen garments appropriate to the day—Lev. 16:4. And now began the service peculiar to it.

He first went to his own bullock, v.6, which was between the Temple and the altar, and putting both hands upon its head, confessed his sins. Leaving the bullock, he went to cast lots upon the two goats at the east end of the court beyond the altar, at the door of the congregation. The lots were inscribed, the one "For Yahweh," the other, "For Scapegoat."

The Handful of Incense

He returned to his own bullock, and slew it. He now took the censer, filled it with burning coals from the Brazen Altar, and a **handful** of incense, and entering the first time into the Holy of Holies through the veil, placed the burning censer in front of the Ark of the Covenant, scattered the incense upon the coals, waited until the place was filled with smoke, and then came out.

On reaching the Court of the Priests, he took the blood of the bullock and (returning to the Holy of Holies) he sprinkled it upon the Mercy Seat eastward, and before it seven times. He now went out and slew the victim-goat, and going with his blood into the Holy of Holies a **third** time, sprinkled it also upon and before the Mercy Seat. Coming out, he sprinkled the blood **before the Veil** in the Holy Place, then he sprinkled the Golden Altar.

These things transacted, he next sent away the Scapegoat, having laid his hands on its head, and confessed the sins of the people. While the Scapegoat was being conveyed away, the High Priest went on with the service of the day. He divided the bullock and goat he had slain and whose blood he had taken within the Veil: he burnt their fat and inwards upon the Altar but sent their carcasses to be burnt **without the camp**, or city.

He then **put off the linen garments**, bathed, **put on his golden garments**. He then offered for himself and for the people. At length he offered the daily evening sacrifice, put off the golden garments, bathed, put on the linen garments, and going a fourth time into the Holy of Holies, brought out the censer which he had left there at the Seed; the Day of Atonement consummated; and the Feast of Tabernacles, the feast of the 15th of Tisri, inaugurated to the joy of all beginning of the service for the day. Finally he offered the evening incense and trimmed the lamps.

The Hidden Mystery

In solving the enigma of this Mosaic Day of Coverings, it should be remembered that Christ's person, Christ's office, Christ's sacrifice, and one time of offering it—these things the Eternal Spirit in Flesh, or **Christ alone**, could fill. To show forth any **one** of these, several types combined; and as each type requires its own time, there must be—for each one of Christ's offices—several times in the types. Christ in his single person, embodies the paschal lamb, its blood of sprinkling, the victims of the Day of Covering and their blood of sprinkling, the bodies burnt without the camp, and the High Priest who entered the Holy of Holies. All the types centre in the Eternal Spirit Incarnate—the Christ.

The Day of Coverings was a day of sacrifice in a pre-eminent degree—a day of death, of burning, and of blood—"A day of blood and fire and cloud of smoke." It was also a day of confession of sin, tribulation, and pardon; so that it became "a time of acceptance, and a day of salvation." This was the character of the Mosaic Pattern, of a single day in every year of the Times of the Ages; and it foreshadowed a day of like character—a "Now" which, Paul says, is the time of acceptance and the day of salvation (2 Cor. 6:2).

The Last Hour of the Day Draws Near

This Antitypical Day of Coverings has already continued for many centuries. Its preparation began with, the entrance of the Eternal Spirit into its personal Temple (John 2:21), when it descended on Jesus in the form of a dove. The slaying of the bullock and the goat, the burning of their carcasses without the camp, and the carrying of the burning censer into the Holy of Holies—these have been fulfilled in the death and resurrection and ascension of Jesus.

The **handful** of Incense—the prayers of the little flock—still smokes before the Ark. The censer remains there, yea, and must remain there till the day is terminated and its service complete. While it is smoking before the Ark, blood flows and the fire burns. Sin has been condemned in the

flesh, and the household or sanctuary of the Eternal Spirit reconciled, but all its members have not yet been brought in. When these are complete, the "Hour of Judgment," the last hour of the Day of Atonement, will have come. (As required at this feast in the year of release—Deut. 31:10-11). The Jubilee trumpet will sound, and Israel shall return. In this terrible crisis, Babylon falls, the harvest is reaped, the vintage gathered, the winepress trodden, and the times of the Gentiles fulfilled. Their kingdoms become the kingdoms of Yahweh; Israel is pardoned; the nations blessed in Abraham and his the earth.

—Herald, 1861.

A Message

To The Brethren and Sisters of the Lord Jesus Christ, Scattered Abroad

By BROTHER ROBERT ROBERTS

Since last we sent our salutations, twelve months have been added to our lives, and it is important to stop and consider whether that twelve months has been a period of activity and holiness in the Truth, or a time of worldliness and indifference. Let us never forget that Jesus, our Lord and Master, has sent this message to the ecclesias:

"I will give to every one of you according to his works" (Rev. 2:23), and has issued the inexorable decree—

"The unprofitable servant shall be cast out" (Matt. 21:30).

Are we fully alive to this? Are we constantly adding to our stock of good works—of profitable service? We cannot, it is true, do all that we could wish—we cannot altogether get at that blissful perfection which, in our hearts, we may desire to attain. But do we give ourselves as much ordinary concern to be profitable servants of Christ as we do to be prosperous and respected in worldly matters? Are we equally good Christians as we are good tradesmen and men of business? Are we as much interested in the future as in the present? Do we love Christ and his precious promises as much as we do this world and its concerns?

Where Is The Spiritual Fruit?

It is to be feared that if these questions were very truthfully answered, most of us would be found lamentably shortcoming. Most of us can understand, argue, and perhaps preach about the glorious gospel of the blessed God. Most of us can give a reason for the blessed hope of life that is within us. But it is to be feared that in too many instances we carry our faith more in our heads than in our hearts—having our understandings enlightened but our affections little softened by that gracious love of Christ which passeth all understanding.

It is perhaps but too true of most of us that while we may know sound doctrine, we fail in the practical part of Christianity, being but superficially acquainted with the precepts as affecting our everyday behaviour, and still more backward in obeying them when we know them. In short, the good seed may have been sown in our hearts, and yet the fruit may be of tardy growth on account of the abundance in its soil, and vigour of those other plants which find but too ready a vegetation.

The Lukewarm Will Be Turned Away

It is to be feared that we allow ourselves to be influenced by the strongly secular spirit of the age, and our Christianity to be diluted with prevailing worldliness. **Let us fear!** for neither the worldly-minded nor the lukewarm shall inherit the Kingdom of God. Let us guard against faint-heartedness. Let us strive to make our Christianity honest, straightforward and unblushing.

We are apt to be over-ridden by the external circumstances of the time. Let it be otherwise. Let our characters be known in our circles; let our light shine in the surrounding darkness. And so we may glorify our Father in heaven and receive His approval at last. With regard to the affairs of this life, hear the words of our beloved Master:

"Take no thought for tomorrow, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things the Gentiles seek), for your heavenly Father knoweth that ye have need of these things. But seek ye first the **Kingdom of God and His righteousness**; and all those things shall be added unto you" (Matt. 6:31-33).

How very few of us act in this spirit! Are we not apt to worry ourselves about the affairs of this life? Are we not apt to make them the chief subject of our thoughts, and the supreme object of our efforts, instead of throwing our heart and soul into the Truth, and cherishing the love of Christ, the love of the brethren, and the desire for the spread and triumph of the Truth, as the passions of our souls? Are we not apt to lose sight of this blessed assurance of our Master, and to make our secular business the chief concern of our existence, when it ought to be altogether secondary and subordinate?

Brethren, **let us take heed** lest "the cares of this world and the deceitfulness of riches choke the word and it become unfruitful." Let us not weary in well doing. Many have run well for a time and have at last made shipwreck. Several lamentable instances of this come to mind. Let us take warning. Let us give diligent attention to the precious Word of God, which is able to build us up in our most holy faith. This is a **most important** exhortation; for if a man neglect the reading of the Scriptures, or if he only attend to it in an occasional manner, his spiritual life will fade, and his mind will be gradually but certainly leavened with the deceptive principles around him.

The Clear, High Standard

In regard to our own personal condition, we **know** whether we are warm in our heart toward Christ, his truth, and his brethren, or no; for "where the treasure is, there will the heart be also" (Matt. 6:21), and "out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Are we looking forward with confidence to the coming of our Lord and Master? Only one thing can justify that confidence—the consciousness of a holy Christian life—the answer of a good conscience toward God.

"Not every one that saith, Lord, Lord, shall enter into the Kingdom, but he that doeth the will of my Father that is in heaven" (Matt. 7:21).

"He that **keepeth my commandments**, he it is that loveth me" (John 14:21).

"Ye are my friends, if ye **do whatsoever I command you**" (John 15:14).

There can therefore be no mistake about the terms of friendship and ultimate acceptance. Mere sentiment is idleness; unwarrantable self-complacency is delusion.

"**The words that I have spoken**, the same shall judge you in the last day" (John 12:48).

"If a man love me, he will keep my words" (John 14:23).

Let us measure ourselves by this standard. We have believed the glad tidings of the Kingdom of God and eternal life, and have been baptised into the Name of the Father, Son, and Holy Spirit. That is the first act of obedience—the first act of consecration, **but what a work remains to be accomplished!**

"**All things WHATSOEVER I have commanded**" (Matt. 28:20).

"Be Ye Transformed"

That is the measure of our duty—of our goodness. **Have we filled it?..** Brethren, let us devoutly study the commandments of our Lord Jesus Christ, and of the apostles, and be careful to obey them all in our lives, for upon **that** depends our ultimate salvation. If we do so, we shall be patterns of excellence—beautiful characters—noble men and women—glorifying the Name of our Father in heaven.

A few words in conclusion in regard to the spreading of the Truth. We have come to **know** God's blessed Word; and hereby has been given to us a most precious talent. Are we alive to its true value, and to the obligation that rests upon us to increase it? It is to be feared not. Some altogether neglect the duty of helping to disseminate the glorious gospel among their perishing fellowmen. This is a misfortune. "Let him that heareth say, Come." What higher commission do we require? Have we not heard? And shall we not then say, Come?

It is not enough to say that they have the Bible (although upon them is cast a fearful responsibility by this circumstance). They have the Bible, it is true; but is it not a sealed book among the people? And more, is it not a neglected book? There might as well be no Bible in the world as far as the great body of mankind are concerned.

Labour to be Approved

We have thus an exalted function to perform—a noble opportunity to turn to account; and shall we indulge in ignoble indolence? Shall we shrink from the task of unfolding the Bible's blessed truths to the perishing, and unsealing its gushing inspiration? To put the matter in another light—shall we refrain from giving a testimony for God in this conceited, hard-hearted, unbelieving generation?

Let us, beloved brethren, work while it is called today. Let us labour in love and patience, and at the close of our lives, may the measure of our service be full; and may we all obtain an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ. The brethren of Halifax, England, cordially salute you. — Herald, 1861

Signs of the Times

OIL

One of the greatest of modern troubles is bound up with oil supplies. Since the invention of the internal combustion engine, petroleum, or gasoline, has become one of the most important things in the world. We would not have been bombed as we were in Britain if there had been no gasoline. The "running to and fro" distinctive of our days, not confined to the land but traversing the air also, has resulted from the discovery of the uses of oil. Hence in the East, Persia and the Arab and Syrian countries have a greatly enhanced importance because of oil wells, and the transit to the coast. Discussions are going on at the moment to ensure the safety of the oil pipe lines to Haifa.

The supply of oil is surely not inexhaustible great as nature's store has been found to be. Another interesting oil has come again into the news. In 1937 it was discovered that an oil resembling linseed oil could be made from the seeds of a wild vine indigent to West Africa. On July 19th last Lord Hankey drew attention to this in the British House of Lords. There being difficulty at the moment in getting supplies of linseed oil from South Africa, steps are now being taken to develop this new idea and make oil from TETRACARFIDIUM CONOPHARUM. While it would, in the past, not have been a commercial proposition, because of its cost, it appears that rising prices from old suppliers have now produced an equality. So once more science comes along with its new discoveries. This oil is the main factor in all paints and polishes: and has many other uses.

ISRAEL TRANSPORT

The Israeli government has offered to purchase the world's longest aerial ropeway which runs from ASMARIA to MASSAWA on the Red Sea. It was made by the Italians during the war against Abyssinia. The ropeway is 45 miles long, and its main advantage is that by conveying goods by its means the long road journey over mountain and valley, which winds through ERITREA, is unnecessary. This road is 135 miles in length, so the aerial way is but one-third of it. Goods are carried in metal containers like those familiar to us in some colliery districts. The motive force is mainly electric power. The idea is to link this system up with a new ropeway between the Dead Sea and the Port of Akabah, and to convey mainly potash of which the Dead Sea is today the greatest source of supply in the world.

RESILIENCE

The resilience of the Jewish people is always a world marvel. Crushed and broken anywhere they rise from ashes to new life and prosperity. They have just completed their fifth and, we think, final peace treaty with their neighbors and are seeking every possible way to build up their prosperity in their newly acquired lands. Even land in the vicinity of the Dead Sea, that has not been cultivated since the time of Abraham and Lot, is now producing good results in vegetables and fruits. There is no limit to the ingenuity and resourcefulness of this "peculiar people".

Ezekiel says of their pre-adventual days "Dwelling safely". It would appear that this condition will shortly emerge. Certainly "gotten cattle and goods" is daily to be seen going on. One wonders at what stage of Palestine development our Lord will be in the earth to "steal" away His own.

RUSSIA'S PART

Again one has to call attention to the increasing power and aggressiveness of the great Bear combination. With so many countries now behind the iron curtain, it is becoming clear that Stalin expects complete obedience from all his satellites. Dimitroff, hero of the Reichstag trial and Premier of Bulgaria became, just prior to his death, as relentless a persecutor of others as Hitler and Goering were of him. Revelations as to great concentration camps in Russian territory are now coming along. No opposition to Russian policy is allowed to exist for long.

THE PAPACY

We witness, with thoughts of nemesis in our minds, the discomfiture of the Papacy in Czecho-Slovakia and other countries. The old weapon of excommunication has not now the effectiveness it had when Rev. 13.17 was in process of fulfilment. Even in Britain the excommunicated were at one time outlawed. Catholics have a new and bitter experience now that Communist governments have forged a similar weapon.

THE ACCUMULATION OF TROUBLES

Daniel was right when he described our days as "a time of trouble such as never was since there was a nation". Food, work, war, destruction, immorality, lack of real grip, dislike of discipline, disloyalty, refusal of any kind of religious teaching by the majority, theft, murder, dishonesty all clamour together for attention and control. But control fails and, governments are more or less impotent, and the situation worsens from year to year. "Men's hearts fail them for looking upon those things that are coming upon the earth".

Ask them to hear the Spirit's voice and they turn disdainfully away. But those who know the Gospel are forewarned and forearmed, and that Day will not come upon them as a thief. "Come Lord Jesus, quickly come".

—WATCHMAN

BIBLE WHOLLY INSPIRED

You do right to insist upon the acceptance of the Bible's inspiration, in its entirety, as a condition of fellowship. The inspiration of the Bible is the basis of our hope, and the ground of our submission to what the Bible commands. Take this away, or make it doubtful, and you loosen the bond that connects us, and establish a principle of spiritual decay that will soon bring death.

—R. ROBERTS.

EXHORTATION

“Tempted in All Points”

Dear brethren and sisters:

"Jesus was led by the Spirit into the wilderness, being 40 days tempted of the devil", vs 1-2.

The details of this terrible 40 days we do not know, except as Mark records (1:13), he was "with the wild beasts". Forty days of danger, privation and exposure, waiting and enduring patiently until God should open the way further.

"Though I walk through the valley of the shadow of death, I will fear no evil: Thy rod and Thy staff comfort me", Psa. 23:4.

How could he find comfort in the rod of God? James says (1:2).

"Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience—let patience have her perfect work".

When the apostles were beaten by the council of the Jews, they "rejoiced that they were counted worthy to suffer for his name" (Acts 5:40-41. To the mind of the flesh, this is madness.

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned", I Cor. 2:14.

The wisdom of the world would regard rejoicing at trouble as a perverted and psychopathic condition. Let us not turn to them for help and guidance in our problems. Let us turn to the word of God. The record of the temptation of Jesus is a demonstration, for our learning, of the great contrast between the natural mind of the flesh and the divine mind of the Spirit—how, if life is to be gained, the one must be subdued by the other.

"If thou be the Son of God, command this stone that it be made bread".

That was reasonable enough. Jesus had a great work to do. He was given the power of the Spirit to enable him to accomplish it. He could not live without food. Surely then there was no wickedness in using this power to create a little plain bread for himself. Did not the Law clearly say, "Thou shalt not muzzle the ox that treadeth out the corn"?

But Jesus, through the discerning eyes of the Spirit, saw further and deeper than that. Many things look reasonable and harmless to the flesh, but what was God's view of the matter? There is the safe line of thought.

For 40 days Jesus had not eaten. Prolonged fasting reduces all the physical and mental powers. It reduces self-control and resistance and balanced thought, and greatly intensifies the tendency to

impatience and irritability. He was hungry and exhausted. The previous 40 days must have seemed endless. How much longer would be required to sustain this struggle? Seeking strength and guidance, his mind went back 2000 years to a very similar occasion, and to the inspired words spoken at that time. Moses said to Israel in Deut. 8:2-3.

"Thou shalt remember all the way which the Lord thy God led thee these 40 years in the wilderness, to humble thee, and to prove thee, and to know what was in thine heart. He suffered thee to hunger, and fed thee with manna, that He might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord".

The great lesson—by the word of God alone is life. Had God, the Giver of this power, directed him to use it to justify his own desires? No. Then he would not betray his stewardship. God was proving him, to know what was in his heart. He would wait for God to provide, as He had provided for Israel. He would wait for, and live by, the words of God.

"And the devil showed him all the kingdoms of the world, and said, All this power will I give thee, if thou wilt worship me" vs. 5-7.

Again the reply, "It is written, thou shalt worship the Lord thy God, and Him only shalt thou serve".

"Him ONLY shalt thou serve"—that is the point. Serve God— not even just primarily but **exclusively**. "Ye cannot serve God and Mammon". Whenever there was any temptation to serve and gratify the flesh, Jesus answered, "Get thee behind me Satan. It is written, Thou shalt only serve the Lord thy God". We are not offered all the kingdoms of the world. It isn't necessary. Much less temptation is plenty to strain our weak faith. But the diabolos continually offers us pleasant and tempting things on the condition that instead of a completely dedicated service to God, we turn in part to the service of the flesh. These two calls, the flesh and the spirit, are always present, seeking our attention. Temptation is a continuous process. Every action is a yielding to either one or the other— either the flesh toward death, or the spirit toward life.

When we read of Jesus' reaction to temptations, we well realize what Paul meant when he said to Timothy, "The Scriptures are able to make you wise unto salvation". Jesus met them all with, "It is written". We must sincerely try to do the same.

God's law is not a matter of burden or restriction or imposition. Jesus looked upon it as a light, a help, a deliverance and guide through the perils of darkness.

"I delight to do Thy will, O God" Psa. 40:8. "Thy testimonies are my delight and my counsellors" Psa. 119:24. "Thy statutes have been my songs in the house of my pilgrimage" vs. 54

Without this frame of mind, there is no hope of life, because this is the Word of God, and it is only by being filled with the Word of God that men can live. Let us learn who are our enemies and who are our allies. When God wishes to destroy a people, He sets every man's sword against his brother. Instead of fighting the enemy, they blindly fight their friends.

Jesus said, "The enemy is the devil", the flesh, with all its natural thinking, motions and desires. Let us keep that clear. When we fight, let us be sure that alone is what we are fighting. We have a host of allies. They are the testimonies of God's law. Every one is a true and powerful friend, although often in our wilfulness they do not seem so. Sometimes, like the Gadarenes, we impatiently require them to depart from our coasts, because we fear that while they are destroying our evil spirit, they will at the same time destroy our swine. But they are our real friends and defenders. Jesus called three of them to his aid in resisting the subtle enticements of the devil, the devil of lust, greed and pride. Let us not make the fatal mistake of defending and justifying this enemy, just because it

happens to be within ourselves, and of turning against our God-given helpers just because they happen to prick us in the process of coming to our aid.

"If thou be the Son of God, cast thyself down, for it is written, 'He shall give His angels charge concerning thee'." vs. 9-10.

How quickly the devil learns to use our own weapons against us! Twice Jesus had said, "It is written, and the theme of his defence was dependence on, and allegiance to, God. So the third temptation was, "Give evidence of your faith—it is written, He will keep thee from harm". This was a clever attack from the opposite direction, and required to be met with a great balance and self-control.

The first two attacks had caused Jesus to bring forward the forces of his faith and dependence to the limit. The third was a trap to provoke him, in the heat of zeal and enthusiasm, to go just one step too far. This third attack, while apparently a Scripture-backed appeal to faith, was actually an appeal to pride and self-glory. There is no more subtle temptation possible than to give a man an excuse to parade his pride under the guise of virtue. Only from God can we get the discernment to steer a straight, safe course through the wiles of the devil.

And let us doubly beware when the mind of the flesh comes quoting Scripture.

"And the devil departed from him for a season". "Resist the devil and he will flee from you". The devil will never depart until he is courageously resisted. **There is no peace in appeasement.**

"All the rivers run into the sea, and yet the sea is not full. The eye is not satisfied with seeing, nor the ear filled with hearing" Eccl. 1:7-8. "Hell and destruction are never full—so the eyes of man are never satisfied" Pro. 27:20.

It is impossible to satisfy the desires of the flesh. To attempt to find satisfaction and happiness in that direction is merely a weary shovelling into a bottomless pit, and finally we drop into the pit ourselves—unsatisfied.

"Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: he shall be satisfied with the goodness of Thy house, even of Thy holy temple" Psa. 65:4.

Inside the temple of God alone is satisfaction and peace. "In Thy presence is fulness of joy" Psa. 16:11. How could it possibly be any other way? Is there anything good outside of God?

Concerning temptation, Paul says (1 Cor. 10:13):

"God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it".

The Spirit declares that, in God's love, no child of His is ever tempted beyond his power to withstand. If we are wise, we will humbly accept the verdict of Scripture, and not attempt to evade the responsibility for our shortcomings. We will not shift the blame to some other person, as Adam did; or to a supernatural devil, as Christendom does; or to God, as we unconsciously do when we say we just can't help sinning because we are made that way.

What Adam said was perfectly true, "The woman Thou gavest me gave to me, and I did eat". But the woman was simply part of the circumstances in which God placed Adam, and the divine principle stated by Paul holds true—the man could have held firm if he had sought aid and guidance in the right place. Otherwise what a mockery his punishment would be!

Refuge is sometimes taken in a mistaken application of the words of Paul in Romans 7: "It is no more I that do it but sin that dwelleth in me". Those who reason so fail to follow Paul's exposition through to the end. He is here simply laying the foundation of facts. He goes on in the following verses telling how, through the power of God, those facts must be faced and handled in order to gain life. The first 13 verses of chapter 8 emphasize the vital necessity of the law of God in the mind overcoming the law of sin in the members, reaching its climax in verse 13:

"If ye live after the flesh, ye shall die: but if ye by the Spirit do mortify (RV: put to death) the deeds of the body, ye shall live".

By the Spirit—that is the secret. Chapter 7 shows the hopelessness of his natural evil condition, desiring to do good but unable to. Chapter 8 shows the power by which this is overcome, and **must be overcome**—To him that **overcometh** will I grant to sit on my throne". The same Paul said:

"I can do all things **through Christ which strengtheneth me**" Phil. 4:13. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" I Cor. 9:27.

Paul clearly recognized that if he did not, by the freely offered and unlimited power of Christ, overcome the law of sin in his members, he would be a castaway. James says: "Let no man say when he is tempted, I am tempted of God" James 1:13.

This is a serious warning. This is what Adam said, in effect, when he said, "The woman Thou gavest me." God commands, "Thou shalt not". Man replies, "I cannot help it—it is the way You made me, the circumstances You placed me in".

James continues, "Do not err, my beloved brethren, lust brings sin, and sin brings death—you **must** overcome—every good and perfect gift is from above—let him ask God in faith for wisdom and power to walk worthily and it shall be given him".

What did God say to Cain? "Why art thou wroth? and why is thy countenance fallen? if thou doest well, shalt not thou be accepted? and if thou doest **not** well, **sin lieth at the door**". Whose door? **Cain's** door. Do not err, my beloved brethren. The command is there. The power is there. The **responsibility** is there. It can be done, and it **must** be done.

There will be failures, but let us not blame anyone for them but ourselves. They are danger signals—flaws that show up in testing. The failures show that we have failed to prepare ourselves—failed to apply our heart aright—failed to draw upon the great reservoir of power and wisdom offered through the Scriptures and the Spirit of God. Let us humbly recognize our failures, and assume full responsibility for them. Then, and then only, is there any hope of overcoming. In whatever circumstances we are placed, let us remember that God is trying us to prove what is in our hearts.

Temptation can be met as Jesus met it—with a simple, powerful, "It is written". An impregnable armor, **if we will make the effort required to put it on**. And it is effort—long hours of effort and application as long as life continues. Paul told Timothy that the Scriptures were able to make him wise unto salvation. They were able to provide him with a ready "It is written" to each of the endless problems, trials and temptations that fill probationary period. But Paul also made it clear that Timothy must "Meditate upon these things, and give himself **wholly** to them".

In the 119th Psalm which we finished yesterday, the law of God is referred to in each verse—176 times. Why? Clearly to impress—to impress indelibly with its vital importance—its value, beauty, blessing, protection, pleasures and the glorious eternal purpose it was given to accomplish. The mind expressed throughout this Psalm is the mind of Christ which David was inspired to record.

Jesus "magnified the law and made it honorable" (Isa. 42:21). He showed its power and value, for by it he quenched the fiery darts of the adversary, and achieved eternal life for himself and all who should follow in his steps. We often point out in our lectures the importance of understanding that Jesus was a representative and not a substitute. This truth is equally important in our exhortations. His obedience and faithful overcoming" is no substitute for ours. He opened the way—**we must walk in it.**

Paul says, as he enjoins the solemn ordinance we are about to partake, "Be ye followers (RV: imitators) of me, even as I am of Christ". Jesus said, "I have given you an example that ye should do as I have done" (John 13:15). And Peter records, "He left us an example, that we should follow in his steps" (I Pet. 2:21).

The 119th Psalm shows whence he drew his strength. It shows **how** he "increased in wisdom and in favor with God". He did not do this automatically. He increased in wisdom—

"Thou **through Thy commandments** hast made me wiser than my enemies. I have more understanding than all my teachers, for **Thy testimonies** are my meditation, I understand more than the aged (RV), because **I keep Thy precepts**". (Psa. 119:98).

He increased in favor with God. **God's own son increased in favor with Him.** How? Verse 53 of this Psalm:

"I entreated thy favor with my **whole heart**".—"Let him ask in faith, nothing wavering, and it shall be given him" (James 1). "How much more shall your Heavenly Father give good gifts to them that ask Him". (Matt. 7:11).

As we partake of this ordinance, we bear testimony that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." We partake, in faith, of him who was the Word of God, the spiritual bread, who perfectly manifested in his own life the life-giving power of that divine Word.

And we declare in symbol, as we partake, our recognition that unless we faithfully identify ourselves with him in heart and soul, and follow the pattern that he has given, we cannot have life. In the seven promises to the seven ecclesias, it is each time only "**To him that overcometh**". To him that overcometh, **even** as I overcame".

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, **if thou continue in His goodness**: otherwise thou also shalt be cut off" Rom. 11: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Be ye transformed by the renewing of your mind, that ye may prove—show, demonstrate, illustrate—what is that good, and acceptable, and perfect, will of God". (Rom. 12:1-2).

—G. V. G

Joseph and Jesus

(An Improvement Class Address)

It will be our endeavor this evening, dear brethren and sisters, to present you with some of the main features of the life of Joseph, comparing them as we go along with analogous incidents in the life of our Lord Jesus Christ. The history of Joseph is related in the first book of the Bible — the book of Genesis. We pick up Moses' account of him in chapter 30, where we read of his birth to Rachel, Jacob's wife. In chapter 35 we are told that Jacob had 12 sons: Reuben, his first born; Simeon, Levi,

Judah, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin. All these sons except Benjamin were born in Padanaram, which is more commonly known as Mesopotamia, the land between the Tigris and the Euphrates Rivers. Joseph lived about 1750 years before Christ.

THE FATHER'S LOVE

The first mention is made of his activities in chapter 37 where the narrative tells us of the evil report of his brethren which he brought to his father after being out in the fields with them feeding the flocks. And in verse 3 of this chapter we read:

"Now Israel—" (Israel was the new name given to Jacob.) — "Now Israel loved Joseph more than all his children."

We can tie this in very readily with the words of God at the immersion of Christ Jesus in the River Jordan. Turn with me, if you will, to the New Testament—Matt. 3: 16.

"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased."

The love of the Father for Christ is emphasized throughout the whole of the New Testament. Col. 1:13 is another example. Here we find the phrase, "The kingdom of His dear Son" or which is rendered in the margin: the "Son of His love".

THE BRETHERN'S ENVY

As Christ was beloved of his Father, even so Israel loved Joseph more than all his brethren and he made him a coat of many colors or pieces. This favoritism was met with great envy on the part of his brethren and they all hated him. Although the hand of God was working in the affairs of this family we cannot help but speak of this intense jealousy of their younger brother as being outrageous. What do the Scriptures say of Christ in this respect?

"He is despised and rejected of men; a man of sorrows, and acquainted with grief."

In the Epistle of Paul to the Romans, Christ is referred to as a "stumbling-stone and rock of offence." And in the Gospel of John, we have the words of Christ himself:

"They hated me without a cause."

This hatred of Joseph grew to an even greater extent when he told his brethren of a dream he had had. The substance of this dream was that all twelve brethren were in the field binding sheaves and Joseph's sheaf stood upright and all the other sheaves bowed in allegiance to his. "And they hated him yet the more" we are told in verse 8. And they asked, "Shalt thou have dominion over us?" These words are almost identical to those found in Luke 19: 14, where it is said of Christ:

"We will not have this man to reign over us."

Joseph dreamed another dream similar to the first and this he likewise related to his eleven brethren.

"Behold, I have dreamed a dream more; and behold, the sun, and the moon and the eleven stars, made obeisance to me."

We clearly see portrayed in these dreams the prophecy of Joseph's lordship over his brethren, the fulfilment of which we will speak of in a few minutes. Even as in Joseph's case, brethren and sisters, are the Scriptures throughout prophetic of Christ's rulership over Israel which is yet future.

While his brethren were out in the fields tending their flocks, Joseph went to see them to find out how they were faring and to carry the news back to Jacob. But with malice in their hearts they conspired against him. "Behold, this dreamer cometh," they mocked. Christ, too, was mocked—mocked very severely. The record of Matthew 27: 29 states:

"And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, saying Hail, King of the Jews!"

And Luke 23, verses 26 and 27:

"And the soldiers mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself."

CAST INTO THE PIT

"Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we shall see what will become of his dreams."

In the parable of the vineyard, was not the heir conspired against in the same manner?

"This is the heir; come, let us kill him, and the inheritance shall be ours," Mark 12:7.

When Joseph had reached his brethren, they stripped him of his coat of many colors which his father had given him. Then they killed a kid of the goats dipping the coat in the blood and returning to their father, led him to believe his favored son had met a violent death—the prey of some evil beast. Jacob mourned for his son many days, we are told, "And all his sons and his daughters rose up to comfort him; but he refused to be comforted."

BROUGHT FORTH FROM THE PIT

But getting back to Joseph who had been cast into the pit: When his brethren looked about they saw a company of Ishmaelites with their camels transporting spicery, and other goods down to Egypt. And the brethren reckoned among themselves saying "What profit is it if we slay our brother, and conceal his blood?" So they lifted up Joseph out of the pit. Does not this remind us of Christ's resurrection from the dead? He was put into the pit and he was brought forth alive. In that oft read chapter, 1st Corinthians 15, we read at verse 3,

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scripture."

Yes, "After three days, I will rise again," said Christ and the last chapter of Matthew (Chapter 28) bears out his prophecy.

SOLD FOR A PRICE

Joseph was brought forth from the pit alive and was sold to the Ishmaelites for twenty pieces of silver and they took Joseph down into Egypt. Christ was also sold for a price: Matthew chapter 26 bears the record of his betrayal. In verse three of this chapter:

"Then assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him." (Verse 14), "Then one of the twelve"— one of Christ's twelve disciples—"called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

TO A FAR COUNTRY

Leaving chapter 37 of Genesis now we skip to chapter 39 where Moses' account of Joseph is continued. The opening verse of chapter 39 tells us that Joseph was taken to Egypt and there he was bought by Potiphar, one of Pharaoh's officers. The journey of Joseph down to Egypt brings to our minds the parable of the nobleman, who also journeyed into a far country (Luke 19:12). The nobleman in this parable represents Christ.

Reading on we find that the Lord was with Joseph and he became prosperous. He found favor in the sight of his Egyptian master and he advanced him and made him ruler over all that he had. The Lord blessed the Egyptian's house for Joseph's sake.

TEMPTATION AND FAITHFULNESS

It was at this point where Joseph's faith in God was put to a severe test. He met with bitter temptation, was falsely accused and sent to prison but chose to do that which was right saying, verse 9, "How can I sin against God?" Does not this reverence on Joseph's part seem to reverberate the words of Jesus, "Not my will, but thine be done." He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Continuing in verse 21 of Genesis 39:

"But the Lord was with Joseph and showed him mercy, and gave him favor in the sight of the keeper of the prison."

He was elevated in the prison and given charge over other prisoners. In the next chapter we read that Pharaoh became angry with two of his officers, the chief of his butlers and the chief of his bakers, and put them in prison under Joseph's charge. One night each of them had a dream and Joseph, by the power of God interpreted their dreams and these were the interpretations thereof: Within three days the butler was to be restored to his butlership again, but within the same three days the baker was to be hanged on a tree. When offering his interpretation to the butler, Joseph pleaded with him that he should remember him when he was restored to Pharaoh's house. But in the last verse of the chapter we read:

"Yet did not the chief butler remember Joseph, but forgot him."

This indeed is an example of human nature, brethren and sisters; selfish and unappreciative.

ALL GLORY IS GOD'S

After Joseph had spent two full years in prison, Pharaoh also dreamed and when he called for an interpreter the chief butler told him of Joseph and how he had interpreted his dream when he was in prison. So Joseph was brought in to Pharaoh and Pharaoh said (Gen. 41: 15),

"I have heard say of thee, that thou canst understand a dream to interpret it."

And Joseph's reply,

"It is not for me: God shall give Pharaoh an answer of peace."

He did not take credit for this miracle. God alone can perform miracles and Joseph was here giving God the glory. Christ, when sending out his disciples said in Matthew 10: 20,

"For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Christ was giving God the glory. And in the prayer he left for our guidance (Matthew 6) Christ concludes in this manner,

"For thine is the kingdom, the power, and the glory."

RULER OF ALL THE LAND

Joseph said to Pharaoh, "What God is about to do he showeth unto Pharaoh." And then he gives the interpretation of Pharaoh's dream: Seven years of great plenty throughout all the land of Egypt followed by seven years of grievous famine. Reading at verse 33 of this 41st chapter,

"Now therefore let Pharaoh look out a man discreet and wise, and set him over all the land of Egypt, and let him appoint officers over the land. And let them gather all the food of those good years that come, and that food shall be for store to the land against the seven years of famine, that the land perish not through the famine . . . Then Pharaoh said to Joseph, There is none so discreet and wise as thou art: Thou shalt be ruler over my house, and according to thy word shall all my people be ruled."

Even as Pharaoh promoted Joseph to be "ruler over all the land of Egypt," so our Lord Jesus Christ was promoted by his Father to be ruler over the house of Israel, for is it not written by the prophet Micah and quoted in Matthew 2: 6,

"And thou, Bethlehem, in the land of Judah, art not least among the princes of Judah; for out of thee shall come a governor, that shall rule my people Israel."

The prophet Isaiah beautifully depicts this event as follows:

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

THE OBEISANCE OF HIS BRETHREN

Reading on now in Genesis, we find that the famine came as Joseph said it would and that it was over all the face of the earth and all countries came into Egypt to Joseph to buy corn. It was at this time of distress, that Joseph's brethren came to Egypt at Jacob's request, that is, all except Benjamin, the youngest. At chapter 42: 6 we read,

"And Joseph was governor over all the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth."

This is truly a fulfilment to the letter of the dreams he had when he was a lad in the fields tending his father's flocks. This brings to our attention the fulfilment of many Old Testament prophecies concerning Christ, the greatest of which is yet to come to pass. In verse 8 of this chapter:

"And Joseph knew his brethren but they knew not him."

Is it not said, "Who is this King of Glory?" (Psalm 24). Joseph made himself strange to his brethren and spake roughly with them and pretending not to believe their story about their father and younger brother back in Canaan, he held Simeon as a hostage and told them to return with their younger brother Benjamin.

THE SECOND MEETING

Their second journey to Egypt and their second interview with Joseph seems to be parallel to Christ's second appearing, for in Hebrews 9: 28, it says of Christ, "He shall appear the second time." And then there are those well known words spoken by the angels to the apostles at Christ's ascension,

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

It was during Joseph's second encounter with his brethren that he made himself known to them. "They shall all know me, from the least of them unto the greatest of them, saith the Lord," so read the prophetic words of Jeremiah. In Gen. 45: 4,

"And he said, I am Joseph, your brother, whom ye sold into Egypt."

And in Isaiah 60: 16 we find the parallel to this,

"I the Lord am thy Saviour and thy Redeemer."

RECOGNITION AND MOURNING

In Genesis again, let's back up to verse 3 of the same chapter,

"And his brethren could not answer him; for they were troubled at his presence."

In the first chapter of the Book of Revelation verse 7, we read,

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

But Joseph tells his brethren,

"Be not grieved nor angry with yourselves that ye sold me hither; it was not you that sent me, but God."

The prophet Zechariah declares,

"They shall mourn for him, as one mourneth for his only son, and they shall be in bitterness for him, as one that is in bitterness for his first-born."

Christ quoted the Psalmist David as saying,

"The stone which the builders rejected is become the head of the corner:"

Now note the similarity here of the words in Mark 12 and 11 to those spoken by Joseph,

"This was the **Lord's** doing, and it is marvellous in our eyes . . . It was not you that sent me, but **God.**"

Then Joseph says in Gen. 50:20,

"But as for you, ye thought evil against me."

This brings to our minds again the words we quoted earlier in the parable of the vineyard,

"Come, let us kill him, that the inheritance may be ours."

DELIVERANCE BY GOD

"God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance".

This Joseph tells them in Gen. 45:7. In Isaiah 49:6, we read of Christ,

"It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth."

And in Isaiah 19:20,

"They shall cry unto the Lord because of the oppressors, and He shall send them a saviour, and a great one, and he shall deliver them."

THE REUNITED FAMILY

When Pharaoh heard that Joseph's brethren had come to Egypt, it "pleased him well" we are told, and it was his desire that they return and bring their father and all their goods to Egypt, "And ye shall eat the fat of the land." So Jacob came to Egypt and dwelt with his family in the land of Goshen which is most probably the portion of Egypt along the east of the Nile River and extending from the Mediterranean Sea to the Red Sea. The last words of the book of Genesis are:

"So Joseph died, being an hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt."

We have tried to present this evening, an outline of the life of Joseph, interjecting throughout very closely related instances in the life of Christ.

ARE OUR LIVES TYPES?

With the picture we now have of Joseph, seeing how closely his life resembled that of Christ, of whom he knew nothing except that which was revealed in the promises, would it not be a comparatively simple matter for us to bear the likeness of Christ and follow his great example since we have all the information concerning him at our fingertips? We must readily accept with courage and determination the hardships, inconveniences, and disadvantages resulting from our allegiance to Christ. We must, like Joseph and other worthies of old time,

"Suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season."

If we do this and faithfully adhere to the commands of Christ, then and then only can we rest in that same assurance the apostle Paul had when he said,

"I have fought a good fight, I have finished my course, I have kept the faith: ..Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

—E. L.

The characteristic of a true Christadelphian is "the obedience of faith" and a "walk worthy of God"; in other words, he first understands the things of the Kingdom of God and Name of Jesus Christ; secondly, he believes what he understands, and loves what he believes above every other thing; thirdly, his "faith, working by love" causes him to be immersed into the Divine Name; fourthly, he walks in the Truth, and is careful to do nothing to its injury; and fifthly, He will not fellowship those who do not so believe and do.

—J. THOMAS

Correspondence

CONCERNING FELLOWSHIP PROBLEMS

Dear brethren and sisters,

We note that the Berean Magazine continues to be conducted under extreme difficulties. Though it has been considerably reduced at times, nevertheless there is cause for rejoicing in that it still represents the spirit of Bible truth in its purity. Better far if necessary to have fewer pages with truth than a large magazine "where thou, our Lord, art not."

Our sympathies go out to bro Denney in his hour of trial. Therefore we urge all who are able and willing-hearted to help in rebuilding the magazine to a position worthy of our glorious heritage in the Lord. Let us not be "as sheep going astray," but as those who "are now returned into the Shepherd and Bishop of your souls" (1 Pet. 2:25).

We would counsel bro. Denney to be strong and of good courage, after the manner of the apostle Paul. We believe no good purpose, but the contrary, can be served by keeping back the names of those who have left the Berean fellowship. On the other hand, for the benefit and encouragement of brethren and sisters throughout the world who have remained faithful to their trust, we request that a completely revised and up-to-date list of the ecclesias in the Berean fellowship be published and retained on the magazine cover as heretofore, that all may see who are standing fast in the doctrines they have learned.

We have no need to hide our light under a bushel but to put it on a candlestick, that it may give light to all that are in the House.

"Let your light so shine before men, that they may see your works, and glorify your Father which is in heaven" (Matt. 5:15-16).

Be not mindful of Sanballats or Tobias, though they may laugh you to scorn.

"And what shall I say more? For the time would fail me to tell of Gideon and Barak, and of Samson and of Jephthah, of David also and of Samuel" (Heb. 11:32). Let the line be clean-cut and well-defined, that none may be misled.

We are told in the Scriptures that before the return of our Lord there would be a great falling away from the Truth. Jesus said, "Shall he find Faith on the earth" at his coming? Also he told us that his coming would be like unto the days of Noah, and that few should be saved. His message through John in Patmos reminds us of a Laodicean age, the spirit of which is expressed in our 89th ("Bridegroom") hymn.

Separations have been unhappily necessary from time to time because some of those principles of Truth opened to our view by our beloved bre. Thomas and Roberts have been departed from, and the Statement of Faith has become to some only a matter of form. The sad feature is the apathy of many brethren.

The ecclesias are on trial in these troubles. The test is humiliating and painful. Let us be equal to the occasion, and agonize to be found worthy. The sincere need not be over-anxious or distressed. God will not forsake them if they are patient, and let Him become first in all their considerations. He will not withhold His favor and fellowship from those who truly abide in His Word.

Seeing therefore, brethren, that the days are fast running out, we plead for a firm stand on the Written Word of God, and pray that we may be found worthy in the day of judgment of Life Eternal.

The movement known as the "Berean Christadelphian Fellowship" came into being as the result of (1) a controversy on the matter of brethren serving in the Police Force or the Army, which some brethren condoned and (2) the rise of the 'Clean Flesh' teaching—a denial that Jesus "came in the flesh."

In recent years efforts have been made to bring about re-union, which have not resulted in the success which the promoters hoped for, but rather has brought about further declensions from the Berean fellowship. Many could not bring themselves to be in sympathy with the effort because they did not believe that a unity of mind and purpose existed between the two groups. In the absence of this, any reunion that might be effected could only produce a compromise, and a compromise is impossible in matters of Truth.

It would, however, be wrong to condemn any for a laudable effort, or for the consequent failure to achieve satisfactory results. The hand of the Lord is over all, shaping the destinies of men and nations according to their spiritual value, or otherwise.

"For except the Lord do build the House, they labor in vain that build it."

The failure of the re-union efforts resulting in further declensions will no doubt eventually be the means of strengthening those who remain faithful to their trust. Though these divisions are a grievous trial at the time, we have Peter's comforting words,—

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened to you" (1 Pet. 4:12).

And Paul in I Cor. 11:19, writes:

"For there must be heresies among you, that they which are approved may be made manifest among you."

In times of ecclesial distress, when the very foundations appear to be shaking, we commend, for comfort and instruction, the words of bro. Roberts in the "Inspiration" crisis of 1882:

"For years the Truth has been getting encumbered like a ship with the bottom fouled from long sailing. Adherents have been multiplied denominationally, we might say, without in many cases becoming assimilated to the spirit of the system to which they have attached themselves.

"Many have accepted the doctrines of the Truth in a theoretical form without that thorough acquaintance with the Scriptures which results in submission to their sentiments and practical requirements. They have in many cases merely changed their "creed" and their denominational profession, without coming into sympathy with the Spirit of God as brought to bear on us in the

writings of Moses, the Prophets, and the Apostles. They have become nominal Christadelphians without receiving the Spirit of the Bible.

"This storm (at present), while breaking withered branches from the tree, is going to stir the sap and increase the life vigor in its remaining parts, and lead to more life and fruitfulness in all senses.

"The believers feel a confidence in the Bible beyond anything ever felt before, and experience a determination of greatly increased force to do as Paul told Timothy to do—to give themselves "wholly" to the things to which the Bible gives them relation. But whatever be—or be not—the purpose of God in allowing us to come into this affliction, there is but one course for those who have made the Word of God their portion in life."

—Robert Roberts

To the brethren and sisters who are perplexed at the present trend of events in the crisis now at hand, we commend their earnest attention to the first article in the January, 1949, Berean Magazine, by "G.A.G.", as an antidote to further doubt and inaction.

Let those who have taken a definite stand for purity or doctrine "endeavour to strengthen the things which remain that are ready to die." Let none stand aloof, but in loving sympathy endeavour to co-operate with all others who have taken a decided stand for the Truth. Methods of action in the past may, or may not, have been in the best interests of the Truth. But errors of judgment—which all are apt to make—may be overlooked when the heart is right and truth and righteousness prevail. Remember Joseph's admonition to his brethren:

"See that ye fall not out by the way."

"Great peace have they who love Thy law, and nothing shall offend (stumble) them."

Fraternally your brethren in hope,

K. R. Macdonald, P.O. Box 55, Whangarei, New Zealand
James Hughes, 78 Riddell Parade, Elsternwick S.4, Melbourne, Aust.

* * *

The encouraging comments of these brethren on the other side of the world are greatly appreciated. Though separated by great distance, we are all One Body, united in a glorious purpose, and we hope—in the mercy of God—to be soon all assembled together for the joys of eternal companionship. Brethren, our thoughts are with you, and you need not at all feel isolated, or remote from the ecclesial circle.

We hope that the above condensed and combined presentation of the three similar communications sent by the brethren Macdonald and Hughes will be acceptable to them. If they feel that any important points have been inadvertently omitted, we urge them to write again.

—ED.

Ecclesial News

BIRMINGHAM, ENGLAND—174 Edmund Street, Birmingham. Breaking Bread, 11 a.m.; Sun. Sch., 11 a.m.; Lecture, 6:30 p.m.; Bible Class Thurs., 7:30 p.m.

We continue to proclaim the Truth here, testifying to all that have ears to hear, varying interest being shown by the stranger.

On Sat. Apr. 23, we held a Fraternal Gathering, together with the Kidderminster ecclesia. A profitable time was spent considering the subject: "Our Plain Duty," under the headings: "Love (John 15:12), "The Spirit of Christ" (Rom. 8:9), and "Fellowship in Christ" (1 John 1). The speakers were bre. A. H. Nicholls, E. W. Phipps and G. H. Denney.

Bro. Denney exhorted us on Apr. 24, and lectured to a very full meeting in the evening. His visit was greatly enjoyed.

Since our last report we have welcomed at the Lord's Table a number of brethren and sisters from overseas with whom we found mutual joy in the common Faith. May their names be found in the Lamb's Book of Life.

We welcome among us Sis. Joyce Kenton, late of the Plymouth ecclesia, who is now a member of this ecclesia.

Please send all communications intended for the above ecclesia to the recording brother:—
—T. PHIPPS, Cartref, Toll End Road, Ocker Hill, Tipton, Staffs.

BOSTON, MASS., U.S.A.—355 Newbury Street, Boston.

We again send greetings to the Household through the medium of the Berean Christadelphian with a feeling of thankfulness that this magazine has been given a new lease of life.

We are pleased to report that we have been able to assist one more in putting on the Name of Jesus Christ through the waters of baptism. Our new sister IDA WILLEY has been a lover of Scripture all of her life and we rejoice that she has been able to find the Truth. Her baptism took place at the home of sis. Annie MacKellar amid a gathering of brethren and sisters.

Bro. H. W. Styles, bro. and sis. Albert Styles, and bro. and sis. Ernest Styles of Detroit visited with us on two occasions, giving us appropriate words of exhortation. Bro. and sis. David Shaw (also of Detroit) met with us one Sunday.

Not the least to enjoy these visits was our new sis. Lancour who through illness has been detained from coming to our hall. After being bedridden for over 20 years, she thrilled to the meeting with those of like Faith. The last Sunday of their visit we enjoyed the afternoon together at a picnic in Reading. Our ecclesia had a welcome visit from bro. and sis. Webb, of Pembroke, Ont.

These get-togethers surpass the mere sociability of the occasion, and give us a foretaste through the eye of faith, of that day when we will, if worthy, be joined together with the elect of all ages, and in the company of the Master. These visits have meant a lot to our little ecclesia, and we hope that more who are able will pass this way during the beautiful fall season.

We are now looking forward to a joint meeting with the Worcester ecclesia at their hall in Worcester, Sunday, Sept. 11.

—KENNETH MacKELLAR (R.B.), Reading, Mass.

DETROIT, U.S.A.—2610 Ewald Circle. Sunday: Breaking of Bread, 10 a.m.; Bible Class, 11:30; Lecture, 7:30 p.m.; Thursday, 8 p.m.

Our Bro. Ray Livermore and Sis. Dorothy Rendleman have been united in marriage. We pray for their eventual success in their Zionward journey along the narrow way.

The visits of those of like Faith are a great help toward developing a sense of unity and companionship throughout our scattered Body. We have been encouraged to greet the following, and would be happy to see them again: Bro. and Sis. Cartlidge, Sis. Daniels, Bro. and Sis. Sutherland, Sis.

Hedden, Sis. Grace Marshall, Bro. McConnell (London, Ont.); Bro. G. Jackson Jr. (Toronto); Bro. and Sis. Ted Howard, Bro. Ted Howard Jr. (Boston); Bro. and Sister P. Inman, Bro. and Sis. C. Richardson (Canton); Sis. Nell and Kate Livermore (Brantford).

Bro. Inman assisted us with the word of exhortation.

—G. V. GROWCOTT (Rec. Bro.), 15586 Normandy, Detroit 21

FLAXCOMBE, SASKATCHEWAN, CANADA

We are very pleased to have had bro. and sis. Frank Truelove, (Richard, Sask.) visit us. We had a very nice meeting in our home, bro. Truelove giving us a word of exhortation, on Building the Spiritual House.

It is our mission to help others to forsake the fables that are believed today, that they may see the glorious Truth in its beauty and wonderful plan. The time is getting short; the invitation to the Marriage Feast will not last much longer; then the door will be closed. Let us strive to bring all of the few that will hear into the way that leads to Life and Glory in His Kingdom.

—L. K. PUNTER

THE ANTICHRIST

In the eleventh chapter of the Apocalypse, two Deities are presented to view; the one living and true Deity, styled in the C.V., "the God of Heaven;" and his counterfeit and rival, called "the God of the Earth." This is the Antichrist. The preposition **anti** in composition has the force of instead, equal to, like, corresponding to, counter, against, etc. In the word **antichrist**, which is not a classical word, but one especially coined by inspiration, it signifies An Anointed One **substituted** for The Anointed One; and therefore an usurper of the rights of the true. This is certainly a hostile position for one to hold, and puts him in antagonism to Christ. But **an enemy to Christ** is not the force of the word. It signifies, as Mr. Elliot contends in his note upon **antipope**, one occupying the true Christ's place, receiving his honors, and exercising his functions.

The germ which in after ages was fully developed into the Antichrist was **the denying the Father and the Son**—1 John 2.22. This denial was in the sense of **not confessing that Jesus Christ is come in the flesh**—2 John 7. All who held this damnable tradition (which in our time is an article of "orthodoxy" so called) forsook the fellowship of the apostles, and were thus manifested as antichrists.

"Ye have heard," says John, "that The Antichrist comes, even now are there many antichrists. They went out from us, but they were not of us." These were "false prophets," spirits, or teachers, whose doctrine was "that of the Antichrist that should come; and **even now already**," says John, "**is in the world**"—1 Epist. 4.3. They confessed not, that he whom they called Jesus Christ was a man in the flesh common to all mankind, which is Sin's flesh—Rom. 8.3. They maintained that he had another kind of flesh, which was pure, holy, and immaculate. They confounded his immaculate, or spotless, character, with his maculate flesh. This was a fatal heresy; for if Jesus was not crucified in the flesh common to us all, then "sin was" not "condemned in the flesh," as all the apostles taught; and there has been as yet no sacrifice for sin, and consequently there are no means of remission of sins extant.

—Eureka Vol. 2 page 624.

ECCLESIAL ACTIVITIES—It is important for our unity and encouragement that we are mutually informed of all ecclesial activities of a spiritual and scripturally-edifying nature. Will brethren please notify us of such, as promptly and regularly as convenient?

COMMENTS AND SUGGESTIONS on anything to do with the magazine—types of articles desired, size of printing, arrangement, etc.—will be greatly appreciated.

TRUTH'S LITERATURE—Bro. G. V. Growcott, 15586 Normandy, Detroit 21, Michigan, keeps a stock and would be glad to supply. List upon request.

ECCLESIAL NEWS—Please always include (1) times of meetings (2) address of meeting place and (3) recording brother's address. If typed (which is preferable), please double-space and use just one side of paper. This latter request applies to all other contributions also.

FRATERNAL GATHERINGS—Please let us know well in advance, dates, meeting-place, addresses and arrangements.

OUT OF PRINT BOOKS ON THE TRUTH—Repeated requests are received for these, as large Eureka's, Ezekiel's Temple, Phanerosis, Answers, Treasury, Ministry (Isaiah), Bro. Thomas' Life, etc. Also Heralds, old Christadelphians. Will any who have such to spare please notify bro. Growcott? Many will be glad to give considerably more than full original price.

CORRESPONDENTS will please be patient with the editor. Getting the magazine started in Canada is a bigger job than he anticipated. As he works for a living, the production of the Berean is, therefore, a labor of love carried on in his spare time; and we all know that Christadelphians have little time to spare.

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