

DECEMBER, 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

PRINTED IN  
CANADA

## *His Disciples*

The disciples of Jesus followed in his steps; Philip went down to Samaria and preached Christ unto them; Peter preached the gospel to Cornelius and his household, and many others. Paul and Barnabas journeyed throughout Asia Minor and preached the word, making many disciples and establishing meeting places, called churches or ecclesias, among them.

It is testified in Colossians 1:23 that Paul preached the gospel "to every creature which is under heaven," whereof Paul was made a minister. This is a very broad and important statement to make. It is in harmony with his words to Timothy to whom he wrote "I have finished my course" (2 Tim. 4:7). Like Christ, he had finished the work the Father gave him to do. That work was "to bear God's name before the Gentiles and kings, and the children of Israel" (Acts 9:15). "The God of our fathers hath chosen thee (Paul) that thou shouldst know his will, and see that Just One and shouldst hear the voice of his mouth, for thou shalt be his witness unto all men of what thou hast seen and heard" (Acts 22:14-15).

Paul and all the apostles lived according to, and preached the Truth of the gospel. When they died that work was committed to faithful men who were able to teach others also (2 Tim. 2:2); thus the preaching of the gospel continued. In the course of time, the Scriptures were translated into other languages and printed and circulated all over the world. Since then men and women have searched the Scriptures for the Truth of God; some found it and told others. Among these was Dr. John Thomas during the past century. He also went about preaching the gospel, and as a result of his labours the people known as Christadelphians (brethren of Christ) have "the Truth" today and are "preaching the gospel—the same gospel Christ and the Apostles preached—the gospel of the kingdom of God and Name of Jesus Christ.

—G.F.A.

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**TRIBULATION** — Many times we fall into tribulation because of our inherent weakness; some times we bring it upon ourselves, while at other times it is part of the purifying process that will prove whether or not we are fit candidates for positions of trust and honour in that order of the future comprehended in the words "The Kingdom of God".

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*The*  
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Edited by G. A. GIBSON.

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EDITORIAL

To the many who have renewed subscriptions for the next year, we give thanks in a time of anxiety and trouble. As for trouble, we have to look for it, though we naturally avoid it as much as possible. Evil is strictly subject to divine regulation in the case of those who "seek first the Kingdom of God." If we are not of those, we are spending our time and strength in vain, writer and reader alike. If we are, we need not be dismayed at the clouds and the storms, though it may often be difficult to exclude the fear to which flesh and blood in its present state is naturally liable. "The Lord reigneth", even now, in the kingdoms of men, with all their confusion: "He is not far from everyone of us," though we cannot discern such tokens of His presence as we may thirst for. "The vision hath an end." The pangs of probation cannot last forever. Though the heart sink and the back break, the work that God accomplishes by tribulation cannot be lost, but will be brought forth at the proper time like sparkling streams of metal from the crushed and molten ore—the proper time dating forward to the happy morning of deliverance in the Lord's glorious presence.

**THEY BEGIN TO COME TO PASS**

The above paragraph was written by bro. Roberts in December 1889—just sixty years ago, and so we could write today. But many wonderful and momentous things have transpired since that time. Some of us have witnessed the organization of Zionism and have watched with deep interest its rapid and remarkable growth. Today we see Israel established once again as a nation, and governing her own affairs for the first time since the days of Zedekiah—a long period of over 2500 years. No other nation has ever passed through such an experience. But there is a divine reason for this national wonder—a reason given long ago by one of Israel's illustrious prophets in these words, "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee . . . Jer. 30.11." No, God has not made a full end of Israel. They are His nation, whom He has chosen out of all other people on the face of the earth. He has not selected them with a view to special benefit individually. They are His people only in a national sense, and it is in that sense we must view their progress in Palestine.

**THE IMAGE BEGINS TO RISE**

Among other things of deep interest during these six decades is that pertaining to Russia. Beginning with the revolution of 1917, when the Czarist regime met its downfall, we have seen the rapid development of this great nation as it climbs to its place in world affairs—a place of power which it is destined to occupy among the great nations of the earth; for Russia is the nation pictured in that great image, whose brightness was excellent, and whose form was terrible, and it begins to rise in preparation for the time when it will stand upon its feet in the latter days.

## A TIME OF TROUBLE

During this period under brief review, two world-wars have passed before us leaving in their trail a great time of trouble which deepens as the days go by. Distress of nations, with perplexity, is on the increase as we see men's hearts failing them for fear, and for looking after those things which are coming on the earth. But the nations are not alone in this time of trouble; the brotherhood has likewise suffered; but, with our position made clear in the October 1949 issue, we are determined to carry on, and will do so as long as our strength is maintained, if the Lord will.

## WE LOOK TOWARD 1950

Since we began publication in Canada, a few months ago, widespread interest in the magazine has developed, and the brotherly help has been beyond all expectation. More, however, can be done through an increase in circulation. Some funds have been provided for a free list and, in view of that, recording brethren are urged to submit names of brethren, or sisters, who would like to receive the Berean, but do not feel that they can afford to subscribe.

## OUR CALLING

As the year 1949 passes into history, we call upon the brethren everywhere to unite with us in a supreme effort to maintain our proud and exalted name. Our calling is a high and noble one; there is nothing in all the world to equal it. Let us, therefore, rouse ourselves to the duty laid upon us by our acceptance of the gospel, that the Lord, at His coming, may approve our faithfulness in small things, and give us greater things to do.

—EDITOR

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## *Yahweh Our Elohim Is One*

By brother John Thomas

In turning to the Bible, the only reliable source of information concerning God, we meet the inquiry of Zophar the Naamathite:

"Wilt thou find out Eloah by searching? Or to perfection, wilt thou find out Shaddai?" (Job 11:7).

The subject is indeed great, for God is great. And when we come to contemplate it aright, we are led with the apostle to exclaim:

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable His judgments, and His ways past finding out! For who knows the mind of the Lord?" (Rom. 11:33-4).

To Zophar we reply that "by searching" through the height of the heavens, or the depth of the unfathomed abyss, we cannot find out Eloah Shaddai.

"That known of God is **made manifest** among men; for God makes manifest to them: (for His invisible things from the creation of the world, being understood by the works, are discerned—both His ever-existing power and deity), that they may be inexcusable" (Rom. 1:19).

But to discern this by a contemplation of the heavens, earth and sea, is not to "find Him out to perfection." **They** proclaim an EVEREXISTING POWER, and that this power is superior to

"corruptible man." But they do not reveal the **mode** of His existence, the **place** of His throne, His **mode of thinking**, His **character**, purpose, etc. The wisest of men who have speculated upon this apart from a written revelation, have only become vain in their imaginations, and, though professing to be wise, became fools. They have thought to define the Deity. But all their speculations have been stamped with the seal of His reprobation, for both Old and New Testaments testify that "**the world by wisdom knew Him not**" (Ps. 14:1-2; Rom. 3:11).

### THE MYSTERY OF GODLINESS

The Deity delights in stimulating the intellect of His creatures. In revealing Himself to them, therefore, He manifests Himself **mysteriously**.

"It is the glory of Elohim to **conceal a word**; but it is the honour of kings to search out the word" (Prov. 25:2).

A word is concealed when it is enigmatically expressed. And it is the glory of those whom God has chosen for His kings in the future government of the world to search out the wisdom He hath hidden from the wise in their own conceit. Paul says,

"The world by wisdom knew not God . . . but we speak the wisdom of God **in a mystery**, THE HIDDEN, which none of the chiefs of this Aion knew" (I Cor. 1:21; 2:7-8).

Paul was sent to turn the Gentiles to the knowledge of the true and living Deity, and in so doing taught them the mystery which it was the glory of the apostolic proclamation to explain. Hence their preaching came to be styled "The Revelation of the Mystery." It is thus alluded to by Paul (who taught "the gospel which God had promised through His prophets in the holy Scriptures"):—

"My **gospel** and the **preaching** of Jesus Anointed; according to the **revelation of the mystery** concealed during Aionian times, but now made manifest also through the prophetic writings according to the commandment of the God of the Aion for obedience of faith made known to all the nations" (Rom. 16:25).

This mystery (which as we see was the burden of the apostolic preaching) was a great enigma—an enigma dramatically, as well as doctrinally, explained. Paul declares:—

"Great is the mystery of godliness—DEITY MANIFESTED IN FLESH, justified by Spirit, made visible to messengers, preached among nations, believed on in the world, received again to glory" (I Tim. 3:16).

### "YAHWEH OUR ELOHIM IS ONE"

Paul, as well as Moses, declares that "there is no God but one." Having: so said, he proceeds to remark:—

"For though there be that are **called** gods, whether in the heaven or upon the earth (as there are "gods" many, and "lords" many), **to us** there is but One God, the Father, out of Whom are all things, and we for Him; and one Lord Jesus Anointed, on account of whom are all things, and we through him" (I Cor. 8:4-6).

Here, then, we have good authority for saying that in the universe there are many "gods" and many "lords", but over and above them all is ONE SUPREME, Who is styled:—

"The Blessed and Only Sovereign, the King of kings and Lord of lords; the only One having deathlessness, inhabiting light unapproachable, Whom no man hath seen, nor is able to behold" (I Tim. 6:15).

Now Jesus of Nazareth is perfectly Mosaic in his teaching upon this subject. When a certain scribe asked him, "Which is the chief commandment of all?" he answered in the words of Moses so often referred to by the Jews of our day when disputing the claims of Jesus:—

"The first of all the commandments is, Hear, O Israel YAHWEH our ELOHIM is ONE Yahweh. And thou shalt love YAHWEH, thine Elohim, with all thine heart, soul, mind and strength. This is the first commandment" (Mark 12:29-30).

It behoves us to look into the signification of the words brought before us in these and other passages of the sacred writings. The names of God which occur in the Bible are not arbitrary sounds. One of the chief imperfections of the Authorized Version is the slovenly manner in which all the names by which God has been pleased to make Himself known have been rendered by the two words, "Lord" and "God."

—JOHN THOMAS, 1869

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### *Come Ye Apart and Rest a While*

These words of our Lord (Mark 6:31) were addressed to his disciples after they had worked hard in his cause.

"And the apostles gathered themselves together unto Jesus, and told him all things both what they had done and what they had taught." (v. 30).

They were enthusiastic in their work and the Lord listened to them for, as often appears, he was a good listener as well as a wonderful teacher.

Rest is necessary for the mental as for the physical worker. All labour uses up valuable constituents of the human frame, and rest and that mysterious state called "sleep" are needed to restore the balance.

#### **THE WEEKLY REST**

There is the rest on the seventh day enjoyed by the Creator— "He rested on the seventh day from all His work" (Gen. 2:2). Then He ordained that the seventh day should be set apart—a holy day— and this was carried forward into the Law given through Moses (Exod. 20:11). The seventh day abstinence from the routine work of the week has always been a blessing, especially as it affords such a fine opportunity for the worship of God.

In these days—in Britain particularly—the seventh day is lengthened into two days, but little or none of the 48 hours is used for the praise and worship of God.

The remembrance feast has always been observed on the first day of the week because of our Lord's resurrection. We celebrate a risen Christ and we remember the sacrifice that brought about that glorious rising to eternal life with its promise for all believers—a theme well expounded in Rom. 2 and I Cor. 15.

#### **"AND I WILL GIVE YOU REST"**

But there is still a spiritual rest—a time when we can draw apart and think: "How good our 'first day' is!" The question is: **Do we avail ourselves of that rest?** When things are difficult and life seems hard, do we "come away and rest a while"? When the disciples rested they talked with their Lord and opened their hearts to him. We can still do the same and we counsel a remembrance of this. Surely this is how we understand our Master when he said:

"Come unto me all ye that labour and I will give you rest . . .  
Ye shall find rest unto your souls" (Matt. 11:28-9).

There is rest with God. David realized this very beautifully when he said:

"Blessed is the man whom Thou chastenest, Lord, and teachest him of Thy law: that Thou mayest give him rest from the days of adversity" (Psa. 94:12-3).

The much-tried Jeremiah had also learned this lovely lesson:

"Ask for the old paths; see where is the good way and walk therein and ye shall find rest for your souls" (Jer. 6:16).

### THE FINAL REST

But there is yet ahead the rest from all the turmoils of our mortal probation that will come when we are "made perfect." Paul, writing to the Hebrews in vindication of the application of the symbols of the Law to the work and sacrifice of Jesus, says:

"A promise being left us of entering into the Rest, let us therefore fear lest any of us should seem to come short of it" (Heb. 4:1).

**Naturally** speaking, rest often means a change of occupation, not a complete cessation from all kinds of work. So it is **spiritually**. The "rest that remaineth" is undoubtedly to be filled with the delights of the coming age, and will be a well-filled time. What a joy it will be to go through the Millennium onward to the final picture of Rev. 21 and 22! Well may the apostle say:

"Let us labour therefore, that we may enter into that Rest."

—G. H. D.

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### EXHORTATION

#### *How Doth the City Sit Solitary*

With these words Jeremiah opens his Lamentation for the sorrowful condition of the city of the Great King. By this forceful exclamation he immediately focuses our attention on the fact that she who HAD BEEN married to the Lord (see Jer. 3:14) had become a widow. "She that was great among the nations, and princess among the provinces" had become tributary. She was no longer her Lord's joy and pleasure; she was her enemies' miserable slave.

**"How doth the city sit solitary, that was full of people!"**

Could the prophet find more expressive words to tell us that Judah—ROYAL Judah—had gone forth into CAPTIVITY? Undoubtedly he stresses this sad and ignominious downfall as a warning to all generations following. It seemed an inconceivable thing that a nation so happy and blessed could drift away from the Source of all its blessing. But it happened. God said, in sorrow and in anger (Jer. 2:11)—

**"Hath a nation changed their gods, which are yet no gods? But MY people have changed their glory (given up the glorious, married name of their Yahweh Elohim) for that which doth not profit (the senseless and shameful and degraded images of Baal, Ashtoreth, etc.). Be astonished, O ye heavens, and be horribly afraid."**

In the days of our Lord Jesus Christ, the gods of this world—lust for a position in Moses' seat, lust of man's tradition, and lust for temporal possessions—had replaced the wood and metal idols of the surrounding nations; but the blinding effect was the same. People and rulers could not see the straight and narrow path of purity, justice and love of the Truth because of the great personal mote that filled their eye.

### **"O, JERUSALEM!"**

In their ignorance and spiritual darkness (brought about by a lack of close contact with their own Scriptures), they crucified the man who, with Jeremiah, lamented over the fate of their oft-besieged city—

**"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."**

**"How doth the city solitary."**

The pages of secular history tell us that Jerusalem was soon besieged and desolated and solitary again. Jeremiah's pathetic question was answered.

**"Shall the woman eat their fruit, and children of a span long?"**

His other question was answered too.

**"Shall the priest and the prophet be slain in the sanctuary of the Lord?"**

Our mediatorial High Priest, the Priest after the order of Melchizedek, the prophet greater than Moses, was slain in the land that the Lord's eyes are upon from the beginning of the year unto the end of the year. Thus the memorial service, a remembrance of this death, links our minds with the past glory of Jerusalem, the long desolation of the same; and the death, resurrection, and return of the King who will build up its ruins after the desolation that is to come again.

### **FROM THE LIPS — OR THE HEART?**

Our hope is the "Hope of Israel." Those things that concerned Jeremiah and our Master are of deep interest to us too. Therefore we rightly give the Creator "no rest till He establish and till He make Jerusalem a praise in the earth." But are we merely praying? Or are we HEEDING the tragic lesson of the solitary city.

For comparison purposes we may each liken our individual SELVES to the city of Jerusalem, or we may liken our ECCLESIA to this city; and yet again we may liken our FELLOWSHIP to the same. The city that came to be known as Jerusalem was early the choice of our God. In Deut. 12:10-11, we read of the initiation of this choice.

**"But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause his name to dwell there."**

This was firmly established as indicated in 2 Chr. 6:6—

**"But I have chosen Jerusalem, that my name might be there."**

The words of the apostle Paul to the Thessalonians indicate that we are in much the same position INDIVIDUALLY—

**"God hath from the beginning chosen YOU to salvation through sanctification of the Spirit and belief of the truth: Where unto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" 2 Thess. 2:13-14).**

ECCLESIAIALLY we might refer to the effective sound of the Gospel in this city or that. It is the call of God if done in truth and sincerity. And here we heed the Word of God through Paul relative to the calling of the ecclesia together in the city of Corinth.

**"Be not afraid, but speak, and hold not thy peace for I am with thee . . . for I have much people in this city."**

So we see ecclesias called together by God's choice that His Name might be more effectively glorified and magnified.

Of our faith, our FELLOWSHIP (and we assuredly believe we DO hold the Faith once for all delivered to the saints), we first see it in the call of Abraham. It was the One Hope that was placed before him. That Hope comprehended—

**"A city that hath foundations whose builder and maker and maker is God."**

God made the choice, and Abraham was pleased to embrace the calling of the gospel. As Berean Christadelphians we must feel that we are called by God to preserve the same faith in our generation.

### **THE GLORY OF THE ACCEPTED BRIDE**

In these three respects we may dimly see a comparison with the city of God's choosing, but how much more effectively is it revealed in the proper understanding of the words of Rev. 21:9-11—

**"Come hither, I will shew thee the bride, the Lamb's wife, and he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."**

As bro. Roberts says in "Thirteen Lectures", in dealing with a symbol of the "BRIDE, the Lamb's wife," and therefore with a symbol of the SAINTS in the corporate completeness of the day of their manifested glory. What a boundless field of grateful thanksgiving is here opened up to the minds of weary saints, who have here no continuing city!

But like the physical city of Jerusalem and her people, we must in our three similes face problems and deal with them. Because our Heavenly Father has chosen you or me, or an ecclesia for a period to exhibit His Word, or to be a witness for His Name, is no guarantee that we will not feel individual discomfiture or that our lightstand will not be left solitary at the last. We must, therefore, in wisdom, turn back to Jeremiah's lamentations over Jerusalem to see wherein she erred, that we, in Godly fear, may learn and profit by failures of the past.

### **SPIRITUAL ADULTERY WITH THE WORLD**

Jerusalem's crime was that she committed spiritual adultery (see Jeremiah's comments throughout this lamentation). She turned away from her Lord and Husband to stocks of wood and stone. And even where flagrant association with the customs of the heathen were not apparent, the peoples' hearts were far from their God. This was one of their Creator's complaints.

And so we see an intolerable condition developed. There was no purity, no holiness and no justice, even among many who attended the Mosaic rites. The Israelites' minds were not set on how they might please GOD, but rather how they might please THEMSELVES and improve their TEMPORAL advantages. Because of these conditions the inescapable fact had to be dealt with. "GOD IS NOT MOCKED," and so as Jeremiah said (Lam. 1: 5)—

**"Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions."**

In such a plight, as it says in verse 7:

**"Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old."**

But B.C. 588 was TOO LATE for THAT generation to effectively recall them. In our comparisons this provides sober exhortation, for the individual, for the local household, and for the fellowship as a whole. We might consider ourselves to be now in that period that Jerusalem looked to—the time of "pleasant things." Our lines have fallen into pleasant places by the good hand of our God upon us. But we are not without temptation. It is a period of testing. Quite unawares to ourselves these "pleasant things" may be sapping away the vitality of the Truth. We must, therefore, constantly examine ourselves. We must ask ourselves and demand an honest answer whether or not we are letting the cares of this life, the allurements of pleasure, or the conversation of the world drive a wedge of separation between ourselves and our God.

### **WORLDLY COMPANIONSHIP**

Perhaps the most rapid downward course to pursue is that which chooses COMPANIONSHIP away from the members of the Household of Truth. Jerusalem's association with the surrounding nations— instead of bringing the One True God to the attention of the outside world—brought the gods of the world into the very temple of God. Each brother and sister of the Lord Jesus Christ must constantly be on their guard against this evil. It can come at us in so many different guises. If we sense these evil twigs developing, (and we and God alone know our hearts), we MUST prune them off. As the Master said, "It is better to enter into life halt or maimed rather than having two hands and two feet to be cast into the everlasting fire of condemnation." Rather let us pray the prayer of Lam. 5:21—

**"Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old."**

Collectively, that is, ecclesially, the day of sorrow may come sooner. Even though there were 7000 who had not bowed the knee to Baal in the days of Elijah, and undoubtedly though there were others like Jeremiah, Ezekiel and Daniel who bewailed the flood of iniquity, THE KINGDOM CAME TO AN END. As recorded in Lam. 2:7—

**"The Lord hath cast off His altar, He hath abhorred His sanctuary."**

The New Testament counterpart is found in Rev. 3:16—

**"Because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."**

This unhappy result we wish to forestall, and the PRESENT is the time to do it. It is an individual matter—and yet a collective matter. The few cannot save the ecclesia, but you and I can over and over resolve that the Truth shall be foremost in our lives. By doing this the House of the Lord will not be occupied by people whose minds are far away, whose sacrifices are an abomination to the Lord; but rather there will be a harmonious blending of Scripture and praise and sincerity such as is a delight to the Lord—meat offerings lavishly garnished with oil, frankincense and salt.

## **THE FAITHFUL SUFFER WITH THE FAITHLESS**

In the early portion of chapter 3 the prophet laments the afflictions that had come upon himself because of his identity with the rebellious house of Israel. In verse 45 he says,

**"Thou hast made us as the offscouring and refuse in the midst of the people."**

How similar to the words of another man who associated himself with the people of God in a later age. Paul, speaking to the Corinthians says,

**"We are made as the filth of the world, and are the offscouring of all things unto this day."**

But this third chapter of Lamentations has its most complete exemplification in the life of our Master. Such expression as "I am the man that hath seen affliction."—"He hath broken my bones."—"I was a derision to all my people."—"I said, my strength and my hope is perished from the Lord: remembering mine affliction and my misery, the wormwood and the gall." These, my brethren and sisters, are the things that he whom we remember each first day of the week endured for our salvation. Let us take them to heart and truly ponder the love of God and the love of our Elder Brother.

### **"FOR THE JOY SET BEFORE HIM"**

These words found in the midst of the Lamentations of Jeremiah show us how beautifully the pattern of salvation is woven throughout the Scriptures of Truth. Cloudy skies are interspersed with the blue of heaven. The loneliness and bitter opposition of the Master's ministry and the excruciating agony of the crucifixion were rewarded by the resurrection and eternal life, and in the future, rulership over Jerusalem in Zion's glad morning.

**"He shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11).**

In the latter portion of this same chapter there appear wondrous words of exhortation and assurance. Though the prophet had suffered a great deal himself, his confidence in his God was not destroyed. Rather he says,

**"It is of the Lord's mercies that we are not consumed because his compassions fail not."**

Though Judah and Israel were in captivity, the prophet was able to see the hand of the Lord for good. He was caused to realize that location and temporal goods were nothing in comparison to that which the Creator would eventually bestow upon the righteous.

**"The LORD is my portion."—"The Lord is good unto them that wait for him."**

And then as if in retrospect of all that had befallen himself—the times of famine, the time when he was in prison, the time when he was in the miry dungeon and in fear of his life—he acknowledged the wisdom of God in directing his feet over stony ways.

**"It is good that a man should both hope and quietly wait for the salvation of God."—"It is good for a man that he bear the yoke in his youth."**

It is often said that we learn by experience, and perhaps there is no greater teacher, provided her textbook is the Scriptures. How can a man truly appreciate his dependence on God if he has never learned his own impotence and had to lean on the Creator Who wearies not nor faints? THIS IS THE PURPOSE OF ALL TRIAL. It is upon our vacations that our reward will be predicated.

## **"HOW IS THE GOLD BECOME DIM!"**

Applying this to Jeremiah and the city that he lamented over, we see a man rightly cognizant of the condition in which he was placed. He was righteously distressed because of the condition of the city that was called by God's name (as which of the true saints are not?)—

**"How is the gold become dim! How is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" (Lam. 4:1-2).**

But though sorrowing for the overthrow of the goodly things of the past, the seer could still assert with confidence,

**"THOU, O Lord, remainest for ever: THY throne from generation to generation."**

We who are of another generation are greatly blessed. We see God's mighty hand dominant in world affairs. Though Jerusalem still remains desolate as far as the knowledge of her God is concerned, the night of her sorrows is nearly over. Zion's glad morning already tinges the horizon. The Son of Righteousness will soon arise and bring the long prayed-for "peace of Jerusalem." May his beneficial rays fall on each one of us, and may we each be found component parts of that celestial city "whose Builder and Maker is God."

—J. A. H.

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## ***Probable Prophetic Order of Last Days***

The following list was the result of much study, both of Scripture and of the writings of bro. Thomas, at the Los Angeles Bible Class. The study was started with a long list of Bible prophecies without any order of sequence. Two were then started with and arranged in relation to each other. Then a third was placed in relation to the first two, etc., until the whole list was arranged in what the Class believed to be the most likely order of fulfilment.

### **"PROBABLE"**

It is asked that the word PROBABLE be stressed, for the compilers do not wish to appear dogmatic, but to offer a basis for interesting and profitable study and discussion.

1. Return of tenth (Isa. 6:13; Eze. 38:8, 12, 14; Eur. 111:596).
2. Descent of Lord from Heaven (1 Thess. 4:16; Acts 1:11).
3. First resurrection (Dan. 12:2; John 5:29; Isa. 26:19).
4. Responsible judged (Mt. 24:29; 25:31; 2 Tm. 4:1; Rm. 2:2-16).
5. Marriage of Lamb (Rev. 19:7; Psa. 45:10, 15; Matt. 22:1, 14; Eph. 5:25, 27; Rev. 21:2, 10; Eur. 111:644-7).

### **ELIJAH SENT**

6. Elijah sent 10 tribes (Mal. 4:6; Elpis 404).
7. Gog covers the land (Eze. 38:9; Joel 3:1, 2, 12; Zeph. 3:7).
8. British defence of Jews fails (Zec. 14:2; Eze. 38:13; Dn. 11:40-1).
9. Gog takes Zion (Dn. 11:45; Zec. 14:2; Joel 3:2, 14; Eur. 111: 603-4).
10. Gog conquers Egypt (Dan. 11:42; Eur. 11:557).
11. Lord comes from Sinai (Deut. 33:2; Eur. 11:545-550).

## **BOZRAH**

12. Christ & Saints at Bozrah (Is. 63:1; Hs. 2:14; Eur. 11:561, III: 595).
13. Tidings from north trouble Gog (Dan. 11:44).
14. Battle of Jehoshaphat (Joel 3:12; Eur. 11:603).
15. Christ stands on Mt. Olives (Zec. 14:4; Eur. 11:88, 561-4, 111:595).
16. The great earthquake (Zec. 14:4; Joel 3:16-7; Isa. 30:25, 39; Eze. 38:20; Hag. 2:6; Eur. 11:561-3, 111:564).

## **"OPEN THE GATES"**

17. Christ asks entrance to Zion (Psa. 24:7; Mt. 23:39; Eur. 11:564).
18. Jews recognize Christ as Messiah (Zec. 12:10; Psa. 24:7; Zec. 13:6; Rev. 1:7; Matt. 23:39; Eur. 11:563-4).
19. Battle of Armageddon (Rev. 16:16; Mic. 4:12; Zeph. 3:8; Zech. 14:2; Joel 3:2, 14; Eur. 111:594).
20. Saviours come up on Mt. Zion (Obad. 21; Eur. 1:46). 24).
21. Ships of Tarshish destroyed (Ps. 48:7; Eur. 111:601; Des. B.E).
22. Tabernacle of David set up (Am. 9:11; Is. 6:1; Acts 15:16; Ps. 99:1; Zech. 6:12-3; Eze. 43:1-7; Eur. 111:401-4, 642).
23. Law goes forth from Zion (Isa. 2:3; Rev. 14:6-7; Jer. 3:17; Dan. 2:44; Zech 6:12-3; 8:3; Eur. 11:569).

## **THE EVERLASTING GOSPEL**

24. Preach evrlstg. gospel (Rv. 14:6; Ps. 68:11; 75:8; Lk. 19:27; E. 111:398).
25. John prophesies again (Rv. 10:11; 14:6-7; Eur. 11:582).
26. Meeting Lord in air (I Th. 4:16; Eph. 4:12; Mt. 13:31; Eur. 1:146-7).
27. 144,000 on Mt. Zion (Rv. 3:21; 14:1; Ps. 122:2, 5; Eur. 111:378-9, 648).
28. Kings of earth against Lord (Ps. 2:2; Rv. 14:10; 17:14; 19: 19-20).
29. Babylon is fallen (Rev. 18:2; 16:19; Eur. 111:631-40).
30. Ten kings war with Lamb (Rev. 17:14; 14:10-11; 16:20; 19:19; Isa. 41:15-6; Mic. 4:13; Eur. 111:41, 154, 157, 623).
31. Destroy beast & false prophet (Rv. 19: 20; E. 111:540,658,660).
32. 7th vial poured into air (Rv. 16:17; Mt. 13:22; E. 111:605).
33. Tarshish ships take Jews home (Is. 60:7; 18:2, 7; Ps. 45:12).

## **DELIVERANCE FROM EGYPT**

34. Israel in Egypt cries for help (Is. 19:20; E. 11:555-60; Elp. 404).
35. Israel brought out of Egypt (Zech. 10:10).
36. 10 tribes gathered to wilderness (Eze. 20:35; Elpis 400-1).
37. Land divided among 12 tribes (Eze. 47:21; 48:9, 11, 13, 14).
38. There shall be time no longer (Rev. 10:6; Eur. 11:577).
39. Temple built (Zech. 6:12; 1:16; 2:10; 6:15; 8:22-3; 14:16,18; Eze. 40; 1,4; 43; 27,12; 48:8,10; 20:40; Psa. 68:29; 132:13-4; Jer. 3:17; 31:38-40; Isa. 2:2; 4:3,6; 33:20-1; 56:6,10; 66:23-4; 18: 7; E. 111:381).
40. River flowing from altar (Eze. 47:1, 8, 12; Zech. 14:8; Joel 3:18; Is. 33:20-1; Eur. 1:215; Temple of Ezekiel's Prophecy 153).

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The Los Angeles Bible Class would be interested to have the views of others upon the foregoing, care of bro. W. M. Biggar, Box 563, South Laguna, Calif.

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## *Signs of the Times*

### **ISRAEL RESTORES IMPORTANT WORKS**

The Israeli Government have released the potash works at the southern extremity of the Dead Sea to the well-known Palestine Potash Co., the whole of whose capital is in British shareholders' hands. Before the 1939-45 War this was a most prosperous concern and sold potash for fertilizing and other purposes cheaper than anybody in the world.

The existing plant is worth over a million pounds. An Israeli garrison has held the works since the British occupation ceased. The British Ministry of Supply has promised to renew contracts with the company.

### **DE-VALUATION OF THE POUND**

The news of the de-valuation of the pound sterling came as a great shock in these "days of trouble such as never was." Nine times in 3 months Stafford Cripps has declared against it but while he was away in Switzerland, Mr. Atlee, Mr. H. Wilson and Mr. Jay decided to go in for what they now call re-valuation.

We are not much concerned with accountants' figures or secretaries' calculations in the columns of the Berean. Our concern is with events as illustrating the Signs given to us. This one is the outcome, as well as the evidence, of the distress of the last days.

The reaction of the British public generally is one of pessimism and grave dissatisfaction. A general election cannot be delayed very long. The outcome will be according to the Divine Will; we have neither the right nor the necessity to strive or argue or vote with the potsherds of the earth. This is a very privileged position. Let us esteem it and faithfully adhere to it.

### **RUSSIA HAS THE ATOM BOMB**

As expected, Russia has levelled up the war potentiality of the great nations, and atom war will now not be the exclusive possession of the U.S.A. or Britain. The destroying will go on until Rev. 11:18 is fulfilled.

### **"I AM AGAINST THEE, O GOG"**

"The fool hath said in his heart, There is no God," as David truly says. The attitude of Communism, from Karl Marx to Stalin, has been dead against all religious belief. The words of the prophet in Eze. 38 could be revised to, "I am against Thee, O God," as uttered by the Russian leaders. The latest exhibition of this spirit is the East German Communist party's instruction to its members: "Keep your children away from all religious institutions." And what is in store for the false, corrupt and despotic religious system that is largely responsible for this atheistic reaction? O, how the world needs TRUTH and RIGHTEOUSNESS!

### **"IN UNBELIEF"**

We are well accustomed to the thought that the Jewish people would go back to their land in unbelief. This is strikingly illustrated by a book just published by MacMillan of London, the author being Mr. Arthur Koestler and the title, "Promise and Fulfilment."

Says this book: "The orthodox religious element represents only a small minority of the population." Mr. Koestler admits, however, the strong influence of the Rabbis, but accuses them of

many inconsistencies. Public transport, through the influence of the old Hebrew law of the Sabbath, is not allowed on the seventh day in Palestine.

The author then describes the chief characteristics of the modern Jews. He tells of the "unique blend of pride and humbleness, spirituality and cupidity, inferiority complex and over-compensation, circulated cunning and dripping sentimentality." The Scriptures describe the Jewish character even better than this, as we know, but it is interesting to reflect on how little that character has changed during the more than 3000 years since the Exodus.

Ever-dispersing, ever-returning, never stable, always stubborn—the Jew remains the most difficult and least tractable of all peoples. But Jer. 24:7 still bears its message of certain hope.

### **"SON OF MAN, CAN THESE BONES LIVE?"**

The following facts are extracted from the almanac of the Jewish National Fund (available free from them at 41 E. 42nd St., New York 17). It is as of June 1, 1949:

"On the 5th day of Iyar, 5708 (May 14, 1948), after 2000 years of exile and statelessness, Medinath Israel—the State of Israel—was proclaimed. The State of Israel EXISTS. The rapid progress of the "ingathering of the exiles" will soon double its population. Its representatives are accepted as equals in the United Nations." (Alas, how Israel has forgotten her divinely appointed separateness! This was the cause of all her woes in the past.)

"Area: Approximately 21,500,000 dunams (21,500 sq. kilometres or 8300 sq. miles, comprising 79% of Palestine under the Mandate. Population: Estimated as of May 15, 1949 at 900,000 Jews and 150,000 Arabs."

"In all the years before the establishment of the State of Israel, the JNF redeemed 1,000,000 dunams of land. During the first year of Israel's sovereignty it acquired a second 1,000,000 dunams, doubling its holdings on behalf of the Jewish people."

"In the course of 30 years of Mandatory administration, the average annual immigration figure was 16,000. During the first year of Israeli Statehood, 200,000 newcomers entered. Immigration continues at present at nearly 1000 per day."

### **"They Shall Build The Old Wastes"**

"In the 80 years of pioneering preceding Statehood, 335 Jewish settlements were established. In the first year of Statehood, 75 new villages were founded. The majority of the new places now under construction are 'strategic settlements', occupying dominating positions in the mountains and the highlands, in conformity with the requirements of the Israel defence system." (We look anxiously for the turn of events that will bring the "dwelling safely—margin: confidently—without walls, and having neither bars nor gates").

"In 1918 there were 14,000 trees in Palestine. By 1948 there were 5,000,000. Six million more are planned for the next 5 years. Today 50% of the food needs of the population are produced in the country, as against 25% in 1939. The aim is to become self-sufficient".

### **"SHAKE THYSELF FROM THE DUST"**

"The United Nations' resolution of Nov., 1947, excluded Central and Western Galilee from the Jewish State. The War of Liberation repaired this injustice. The year of warfare, the siege and prolonged isolation which fell to the lot of our capital city, have proved once again that Zion must remain an integral part of the State of Israel. It was realized that as long as Jerusalem was not connected with the coastal area by a broad and continuous strip of territory dotted with Jewish

villages, its situation would remain precarious. While the Battle of Jerusalem was still raging, when the "Kvish Hagvura" (Road of Courage)—the city's lifeline—had just been completed, the great pioneering project of settling the "Corridor" was launched. In the gaunt mountains of Judea, from the approaches to Jerusalem down to the fertile plain, new settlements sprang up charged with the double duty of restoring the desolate hillsides to life and safeguarding the borders of Jewish territory."

### "Their Silver And Gold With Them"

"The JNF collected during the past year more than half as much as the total it had collected in all its previous 46 years of existence. From 1910 to the middle of 1949 the Fund collected \$115,000,000 in the U.S. Of this, \$77,000,000 has been received since Sept., 1944. \$39,000,000 was taken in during the one year of Sep., 1947 to Sep., 1948."

"Jews in all countries were estimated at 11,500,000 in 1949, as against 16,600,000 in 1939. Following are the 20 largest Jewish communities today:

U.S.	5,200,000	Hungary	180,000	Turkey	80,000
Russia	1,900,000	Canada	180,000	Poland	75,000
ISRAEL	900,000	Morocco	175,000	Egypt	75,000
Rumania	430,000	Algiers	120,000	Tunisia	66,000
Argentine	360,000	Brazil	110,000	Abyssinia	51,000
Britain	350,000	S .Africa	98,000	Persia	50,000
France	205,000	Iraq	90,000		

—WATCHMAN

## *Work for God Private and Public*

By brother Robert Roberts

Always remember two things: first, there is no other work "which hath great recompense of reward"; and second, there is no other chance to work than **now**, for "the night cometh when no man can work," and how soon that night may be upon any of us, **we know not**.

This "work" is of diverse sorts. None should think himself out of the field, even if more noticeable forms of usefulness seem out of his grasp. The common occupations of life afford scope for the service of Christ. All depends, in this matter, upon the **intent** of the individual. Paul says,

"Whatsoever ye do, do it heartily, as to the Lord, and not to men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ" (Col. 3:23-24).

Showing the applicability of this to the humblest and most uninteresting duties, he says (Eph. 6:5):

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as **unto Christ**. Not with eye-service, as men pleasers, but **as the servants of Christ**, doing the will of God from the heart, with good will doing service, as **to the Lord** and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive **of the Lord**."

### WHAT ALL CAN, AND MUST, DO

There is, therefore, no occasions for the lamentations of some who think they are "doing nothing." IF, "giving attendance to reading" (I Tim. 4:13), and "continuing instant in prayer" (Rom. 12:12), they are "denying ungodly and worldly lusts, and living soberly, righteously and godly in this

present world, looking for that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ" (Tit. 3:12), "wearying not in well-doing" (2 Thess. 3:13), then they are writing for themselves an account which will give them boldness in the day of judgment.

Public work is not necessarily higher or better work than the sort that is not seen or felt outside private life. That is, as regards a man's relation to acceptance at the judgment seat. If it has some forms of utility and some elements of "prestige" unknown in privacy, it has many counterbalancing disadvantages. There is much in it to induce weariness and disgust. It is liable to draw ungentle men into it. The prevalence of "humbug" among public men, and in public speaking, is an illustration of its tendency in this direction. Private life gives better guarantee of genuineness, and private actions are the true index of the man.

## PRESENT SHADOWS

Public life has also many bitter aspects about it, for those seeking to pursue a single course. Misunderstanding, misrepresentation, and disappointment, are inseparable from it. A man cannot at all times—to a heterogeneous "public", large or small—appear exactly as he really is and actually feels. These aspects of his life create impressions which seem well-founded, and which by-and-by become current as facts, and are eagerly caught up by a certain class. Thus a crop of bitter herbs spring up in the path, and the pure work of God is obstructed. Then friends sometimes prove broken reeds. Men of whom great things in Christ seemed promised, turn out small. Nay, worse, evil comes where good was expected; venom instead of the fruit of the Spirit. Dogs bark and serpents hiss among the horse's feet, and strength has to be wasted in controlling the steed that is needed elsewhere.

And in the midst of all, the spirit jades from incessant action in one groove, and groans for the day of the Great Shepherd. Our object in the magazine will continue to be what it has been: to give currency to the truth and those influences which will be for its benefit in the development and upbuilding of a holy people. —Christadelphian, 1871

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## *1949 Los Angeles Nature of Man Debate*

### Instalment 3

(Continuing bro. Aue's Opening Address, first night)

David, in speaking of man, says (Psa. 139:14)—

**"I am fearfully and wonderfully made; marvellous are all Thy works, and that my soul knoweth right well."**

Yes, man IS WONDERFULLY made. He not only has a body—he also has a soul. AND SO DO BEASTS HAVE SOULS. The word "soul" is an English word. You will not find it in either the Hebrew or Greek of the Scriptures.

### MEANING OF 'SOUL'

The soul is material. The soul is mortal. The primary meaning of the word 'soul' is—LIVING, BREATHING CREATURE. It is rendered in a variety of ways and is applied to all different aspects, but NEVER ONCE in the Bible is it spoken of as immortal.

In understanding its application and usage, individual consideration must be given to every instance where it occurs. The words in the original which have been translated into English by "soul" (these are "nephesh" in Hebrew and "psyche" in Greek) are also translated by many other English words in various places, as: life, living, man, person, me, myself, they, self, him, breath, heart, mind,

appetite, and body (DEAD as well as alive). Thus it is clear that individual consideration must be given the word "soul" in every application, to determine what it can mean, and to observe what it NEVER means.

Yes, man is wonderfully made. Man has a body. Man has a soul. AND BEASTS HAVE SOULS. Man has also a spirit. SO DO BEASTS HAVE SPIRITS? The all-important matter is—the sense in which the SCRIPTURES use these expressions.

### **SPIRIT**

The word "spirit" (like soul) is an English word and is not, of course, found in the Hebrew or Greek Scriptures. It is taken from the Latin "spiro", meaning "to breathe." The word "spirit" originates in the fact that the power which gives life was—in the first instance— "spirited," that is, BREATHED FORTH from the Source of Life and Light. The word "spirit" (Hebrew "ruach", Greek "pneuma") itself does not define the nature of the effluence, principle or energy that was breathed, or spirited, forth.

The spirit is God's. It is spoken of as the Spirit of God, or God's Spirit. Primarily it is the universal effluence of God, the force or power flowing from Him which is the basis of all organic existence and law. It is that power or energy breathed forth from the Eternal Source and breathed in by us with every inhalation and expelled again with every exhalation, repetition of which maintains the circuit of the breath of lives. So long as this continues man lives, functions, is conscious, exercises reason, etc. Otherwise man dies, expires, decomposes, becomes nothing but particles of dust.

### **WORKS OF THE SPIRIT**

In I Cor. 12:4-13 the Scriptures inform us, "There is but ONE Spirit," and further explain, "but there are diversities of operation" by that "same Spirit." There are various USES of the Spirit of God—various WORKS of the Spirit—

Gen. 1:2—Spirit of God moved upon the face of the waters.

Job 33:4—Spirit of God made man.

Psa. 104:30—Spirit of God renewed the face of the earth.

Job 26:13—Spirit of God garnished the heavens.

Afterward, God communicated with the earth He had made— communicated "by His Spirit," as testified by Nehemiah (9:30) —

"Yet many years didst Thou forbear them, and testified against them by Thy Spirit in the prophets."

And as testified by Peter (2:1:21)—

"Prophecy came not in old time by the will of man: but holy men of God spoke as they were moved BY THE HOLY SPIRIT."

Thus the Spirit was a teacher—more particularly so in the apostolic era—enabling them to: speak with tongues, work miracles, understand mysteries—as the Spirit willed.

### **THE SPIRIT OF MAN**

The prophet Zechariah records (12:1) —

"God formed the SPIRIT OF MAN within him."

Here we have life "spirited", or breathed, into man—animating his brain and bringing about consciousness. The earthborn creature is described as MAN, within whom is developed the wonderful manifestation of activity with which God, for the purpose, endowed him— the SPIRIT which animates and supports his earthly frame and which, in conjunction with that frame, constitutes the wonderful creature, MAN.

So we see SPIRIT used as Invisible Power manifesting itself— in creation, in giving life, and in executing judgment. We also see SPIRIT as Invisible Power from on high manifesting itself in giving spiritual gifts: this is the Holy Spirit.

### **NOT THE MAN, BUT THE POWER OF LIFE**

We see also this SPIRIT as the invisible part of man given by God at man's formation and returning to God at man's death. The SPIRIT is not the man, but is the SUPPORTING POWER that keeps the man alive (Gen. 2:7). It is this power that returns to God, Who is the "Fountain of life." As Solomon has informed us (Eccl. 12:7)—

"Then shall the dust return to the earth as it was: and the spirit shall return to God Who gave it."

We also find SPIRIT used to designate the invisible characteristics of man manifesting themselves in his state of mind or feeling. And sometimes we see SPIRIT applied to the invisible manifestations of the atmosphere. Thus individual consideration must also be given to the word "spirit" in every application, wherever we find it in Scripture.

### **THE SOUL DIES**

Presently Mr. Wilson will rise and he will tell you, "Everybody knows that the BODY is mortal; it is the SOUL that is immortal."

But what does SCRIPTURE say—

Eze. 18:4—"The SOUL that sinneth, IT shall DIE."

James 5:20—"He which converteth a sinner from the error of his way shall save a SOUL from DEATH."

Psa. 22:29—"None can keep alive his own SOUL."

Psa. 89:48—"What man is he that liveth and shall not see death? Shall he deliver his SOUL from the hand of the GRAVE?"

Rev. 16:3—"And every living SOUL DIED in the sea."

So, every time Mr. Wilson tries to tell you the soul is IMMORTAL, just say to yourself, "But the BIBLE says the soul DIES, the soul is MORTAL."

### **THE SPIRIT CUT OFF**

Presently Mr. Wilson will rise and he will tell you, "Everybody knows the BODY is mortal; it is the SPIRIT that is immortal, that continues on after death and exists as a separate entity or conscious being between death and resurrection."

But what does SCRIPTURE say?—

Psa. 76:12—"He (God) shall CUT OFF the SPIRIT of princes."

Psa. 143:7—"Hear me, O Lord: my SPIRIT FAILETH."

Eze. 21:7—"Every heart shall melt, and all hands shall be feeble, and every SPIRIT shall FAINT."

So, every time Mr. Wilson tries to tell you the spirit is immortal, or continues on after death, just say to yourself, "But the BIBLE says the spirit can FAIL, shall FAINT, shall be CUT OFF from man."

### **NO CONSCIOUSNESS IN DEATH**

Presently Mr. Wilson will rise and he will tell you, "Everybody knows the BODY is mortal; but man exists in his INTELLECT as an ENTITY or CONSCIOUS BEING in death."

But what does SCRIPTURE say?—

Psa. 6:5—"In death there is NO REMEMBRANCE of Thee."

Psa. 146:3—"Put not your trust in princes, nor in the son of man. . . his breath goeth forth, He returneth to his earth; in that very day HIS THOUGHTS PERISH."

Ecc. 9:5—"The DEAD KNOW NOT ANYTHING; the memory of them is forgotten."

So, every time Mr. Wilson tries to tell you there is an intelligent entity of man that continues after death, just say to yourself, "But the BIBLE says that at death the intellect PERISHES, and only while ALIVE does man have any entity or being."

### **"PERSONALITY" ENDED**

Presently Mr. Wilson will rise and he will tell you, "Everybody knows that man's BODY is mortal; it is man's PERSONALITY that lives on after death."

But what des SCRIPTURE say?—

Ecc. 9:5-6, 10—"The living know that they shall die, but the dead know not anything; the memory of them is forgotten, also their love, and their hatred, and their envy, is now perished. Neither have they any more a portion forever in anything that is done under the sun. There is NO work, NOR knowledge, NOR wisdom in the GRAVE whither THOU goest."

So, every time Mr. Wilson tries to tell us that man's personality continues on after death, just say to yourself, "But the BIBLE says the characteristics of man's person—his personality—is gone with death, it perishes, it is no more."

In the grave man has NO MORE A PORTION IN ANYTHING THAT IS DONE UNDER THE SUN . . . Time called: end of first address for affirmative).

**(To be continued next month, if the Lord will).**

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### ***The Lamb of God and the Great High Priest***

Most brethren and sisters are familiar with Hymn 78, which depicts Jesus in his official capacity as High Priest eclipsing all the glory that pertained to the Aaronic or Levitical priesthood.

It must be conceded that there are some aspects of the things which pertain to the Name which are more difficult of comprehension than those concerning the Kingdom of God. Our aim should ever be to state these truths as simply and plainly as we are able, rather than to say that they are easily grasped—and then avoid their deeper phases.

Whenever we read or hear of Jesus as High Priest we must think of how he has attained to that high office, and also distinguish between Jesus as a lamb and Jesus as High Priest. John's testimony of Jesus at the beginning of his ministry was that he was the "Lamb of God" (John 1:29, 36).

### **"HE OPENED NOT HIS MOUTH"**

The meekness and inoffensiveness which distinguishes a lamb from other animals was ever characteristic of Jesus, as we know.

"When he was reviled, he reviled not again; when he suffered, he threatened not" (1 Pet. 2:23).

In this he fulfilled the prophecy of Isaiah 53:7—

"He is brought as a lamb to the slaughter . . . he opened not his mouth."

To appreciate the severity of the strain on the fleshly impulse to retaliate when Jesus was brutally smitten, read Luke 22:63-64 —"mocked him . . . smote him . . . struck him on the face." And then remember how even righteous, patient Job spoke inadvisedly when under severe physical pain (Job 42:3-6), as did also the pre-eminently meek Moses under provocation (Psa. 106:33). Remember also how Paul answered, "God shall smite thee, thou whited wall" (Acts 23:3).

While this answers to the prophecy of Jesus as a lamb, we also can discern it as the "smite the shepherd" fulfilment (Zech 13:7; Isa. 53:4-6).

### **"CONSIDER HIM, LEST YE BE WEARY"**

The supreme test of the Lamb of God seems to have been while he hung in agony on the "accursed tree". The soldiers reviled him, the fellow-sufferers blamed him, and the chief priests, scribes and elders said, "Himself he cannot save. If he be the king of Israel, let him come down from the cross." Even the apostle Paul realized he had not attained to the lofty pinnacle where Jesus' character alone could reach (Phil. 3:12).

No wonder, then, we are exhorted to "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:3). We must keep his example in mind when we are under trial.

Turning now to consider Jesus in his official capacity as High Priest, and as such Priestly Mediator between God and man, we have the definite statement in I Tim. 2:5—

"For there is one God, and one mediator between God and men, the man Christ Jesus."

We see from Exod. 20:19 and the allusion to it in Gal. 3:19 that Moses was the Mediator of the first covenant, even though the High Priest was Aaron. So we can realize it would be largely a mediatorial act for Jesus to intercede for Peter, as he did with favourable result (Lk. 22:32). And he said also in his prayer (John 17:9), "I pray for them: I pray not for the world," although he had not as yet assumed his duties and prerogatives as High Priest over the House of God.

### **PREPARING THE HIGH PRIEST**

The fact that the high-priesthood after the order of Melchisedec did not function while Jesus was under trial as a humble lamb, has led some to assume that Jesus was not also Shepherd, Mediator, and even a Priest and King, although he had not yet assumed office. A perusal of the "Law of Moses" by bro. Roberts should convince us that Jesus was—during his days among men—being "washed," "anointed," and "clothed" as the anti-typical High Priest.

The difficulty with many not understanding how Jesus not only offered himself as a lamb, but also offered "for himself" as the High Priest under the Law had done, may be—in part at least— due to their assuming that both acts occurred while Jesus was yet on earth. Some say that when Jesus said, "It is finished," he had made the offering and the offering was completed; and when they explain their conception of the offering, it becomes clear that they see only his "obedience" as his offering.

### COMPLETING THE OFFERING

The apostle makes it very clear, particularly in chapters 7 and 9 of Hebrews, that it was not only necessary that Jesus have something to offer, as High Priest for himself and for the people, but also that it was not until Jesus (the great anti-typical High Priest) had entered heaven itself (the anti-typical Holy of Holies) that the offering was officially completed—thus tallying exactly with the manner in which the High Priest under the Law completed the offering by taking a basin of blood into the Holiest of All, to atone for the sins of Israel.

The physical perfection of the typical lamb corresponded to the unblemished moral character of Jesus. The cruel death on Calvary's cross would, of course, be the **slaying** of the lamb. But the offering was always made **after the death of the lamb slain**.

### "THROUGH THE ETERNAL SPIRIT"

From Heb. 9:14 we learn that, "Through the Eternal Spirit he (Jesus) offered himself without spot to God." This reminds us that Jesus was cold in death while he should be acting as both high priest and slain lamb. We are reminded of bro. Thomas' statement that for the time "the Eternal Spirit acted as high priest." This is all very good if we keep in mind the fact that the offering was made to God, and that God and the Eternal Spirit are not two persons, but one and the same. We then take up the completion of the offering by asking what part did the Eternal Spirit carry out? This can be well answered by reading Heb. 13:20, where we learn that "God brought our Lord Jesus from the dead through the blood of the everlasting covenant."

This, we know, was vitally necessary to complete the offering, although Jesus **himself**—after resurrection and ascension—**made** the offering, inasmuch as it was made to God to make reconciliation for the sins of the people (as it was before made **typically**).

### TYPICAL AND ACTUAL SIN-BEARING

If any doubt remains in mind after considering these things, one should read Heb. 7:24-28, where it becomes clear as noonday that Jesus not only made the offering for **our** sins but for **himself** also as part of the race that had sin-nature. As such, he needed an offering for defilement in "bearing our sins."

The typical lamb merely bore the sins **typically**, and not actually. Jesus—by bearing our nature—**actually** bore the sin to the cross, and when the Lamb became High Priest there was no sin in him or on him, as it had been atoned for in the one great offering.

At this point we cannot fail to think of the beautiful words found in Hymn 75:

"A great High Priest is come, who stands in Aaron's place . .  
He died, but lives away, and in the Holy stands,  
To plead for saints who pray, to hold up failing hands."

And also Hymn 78 (before mentioned) which tells us how—

"Aaron must lay his robes away, his mitre and his vest,  
When God's own Son assumes to be the Offering and the Priest."

These beautiful hymns bring to mind such other passages as Eph. 1:20, "He (God) raised him (Jesus) from the dead, and set him at His own right hand in the heavens" (Diaglott). Also the well-known one with which we close:

"And they sang a new song, saying, Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests: AND WE SHALL REIGN ON THE EARTH." —H. A. S.

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### *Ecclesial News*

**LETHBRIDGE**, Alta., Can.—633 7th St. S. Memorial 11 a.m.; Sunday School 12:30; Lecture 7:30 p.m. Wed. Bible Class 8:00 p.m.

We have been greatly encouraged in our wilderness journey toward the Kingdom of God by the visits of the following brethren and sisters from other parts of the Vineyard: sis. Peggy Agnew (Onoway, Alta.); sis. Stuart (Victoria, B.C.); bro. A. Luard (Clover Bar, Alta.); bre. T. Shaw & W. Pytel (Detroit, Mich.) The last two helped us with the Word of exhortation and 2 evening lectures. We appreciated their labours of sowing the good seed of the Kingdom in this part of the ecclesial world.

We ask and pray for God's blessing to continue to rest on the work of the editing of our monthly magazine, and bringing it back to its former standard. There is one item missing that we would like to see again on its covers—the list of ecclesias in our fellowship. Never mind if they are few in those far-off lands; we often sing "Few in number, little flock," but we still like to know where they are. With love in the Master's service.

—Wm. Blacker (Rec. bro.), 1225 6th Ave. S., Lethbridge, Alta.

**LAMPASAS**, Texas, U.S.A.—1604 Ave. "I" East. Worship 11:00 a.m.; Bible Study 1:30 p.m. Sundays.

It is our sad duty to report the death on Sept. 25 of sis. Alice Tunnell of Clyde, Texas. Funeral services were at Dudley. Bro. E. W. Banta spoke words of comfort and hope. She was a sister in the flesh to bro. S. S. Wolfe of this ecclesia, and also to bro. Hugh Wolfe and sis. Alma Stewart, both of California, who made the trip to Texas to be present at the funeral. We believe sis. Tunnell was a faithful and earnest worker in the Truth since her baptism over forty years ago.

We have welcomed to the Table of the Lord: bro. & sis. O. Beauchamp (Pomona), and sis. Charles Banta (Houston). Bro. Beauchamp's lectures and exhortations were very much appreciated by all.

—Erby Wolfe (Rec. bro.), Route 1, Burnet, Texas

**HAWLEY**, Pa., U.S.A. — O. F. Hall, Main & River Sts. Bible Class and Sunday School 10:30 a.m.; Memorial 11:30. a.m.; Lecture first Sunday in month 10:30 a.m.; week night Bible Class house to house 8:00 p.m.

Since last report we have been visited by: bro. & sis. J. VanAkin, bro. & sis. Blauvelt (Lackawaxen, Pa.); bro. & sis. J. Leonard, sis. E. Bedell (Selkirk, N.Y.); bro. & sis. R. Frisbie (Easton, Md.); bro. & sis. Hunt, sis. H. Smith, bro. & sis. E. Frisbie (Houston, Tex.); bro. & sis. C. Buckheit (Newark, N.J.); bro. & sis. H. Phillips, sis. E. Sommerville (Jersey City); bro. & sis. G. Cooper, bro. G. Cooper Jr. (Endicott, N.Y.); bro. & sis. D. Sommerville, bro. & sis. W. Jones, sis. E. Jones (Glendale, Pa.); bro. & sis. Cross (Phila.). Brethren who faithfully exhorted us were: bre. VanAkin, Blauvelt, Buckheit, Cooper and Frisbie.

We note with pleasure the improvement of the Berean, and pray that it may continue as a unifying medium of communication with those of like precious Faith throughout the world, until the Lord's advent to establish his glorious Kingdom.

—H. A. Sommerville (Rec. bro.), Lake Ariel, Penna.

**MONCTON, N.B., Canada.**

Since last writing we have had the pleasure of welcoming to the Table of the Lord with us: bro. & sis. Gwalchmai (London, Ont.); bro. & sis. Beasley (Oshawa, Ont.); bro. & sis. K. Harvey (Fredericton, N.B.); bro. C. Rutland (formerly of New Zealand); sis. F. Ricketson (Hatfield Point, N.B.); and bro. & sis. Hull (Stewiacke, N.S.). We trust that all who have met with us, and who have spoken the Word of exhortation, have received—as we have—a feeling of help and encouragement in the things of our most holy Faith. We are always pleased to meet those of like precious Faith. Pleased also to see the "Berean" being established on the scriptural foundation, which is so necessary.

Being in St. John on Sun., Nov. 6, I had the pleasure (on behalf of the St. John ecclesia) of extending the right hand of fellowship to sis. MacArthur, formerly of England. Our sister had been in St. John for some time before knowing that there were Christadelphians there, so you can imagine the mutual joy there was in finding each other.

—W. E. Hayward (Rec bro.), 11 Waterloo St., Moncton, N.B.

**TORONTO** (Kimbourne Hall), Ont., Can. — 1480 Danforth Ave., Toronto 6. Sunday School & Eureka Class 9:45, Memorial 11 a.m.; Lecture 7 p.m.; Wednesday 8:15 p.m.

Since last reporting, we have had the pleasure of the company of numerous visitors from other ecclesias, as follows: bro. Howard Jr. (Boston); bro. Wilfred Davy, sis. M. Davy (Daytona Beach, Fla.); bre. J. Cady, G. Growcott, D. Thomas, sis. A. Growcott, Barbara Rees, Sylvia Styles, bro. & sis. J. MacDonald, bro. & sis. J. Rees, bro. & sis. D. Slipp, bro. and sis. H. Styles (Detroit); sis. Addie Turner (Hamilton); bro. & sis. D. Percival (Hawkesbury, Ont.); sis. John Sommerville (Jersey City); sis. Hazel Craig (Sioux Lookout); bro. & sis. F. Brewer, bro. & sis. Easton (Brantford); and sis. A. Martin (London, Ont.).

We also take pleasure in acknowledging the labours of visiting speakers—on June 19, bro. Brewer (Brantford); July 3, bro. H. Styles (Detroit); July 10, bro. Webb (Pembroke); Aug. 23, bro. Slipp (Detroit); Sep. 4, bro. Growcott (Detroit); Oct. 9, bro. H. Bradfield (Hamilton); Oct. 16, bro. MacIvor (Lauder Ave. Eccl., Toronto). We are indeed grateful to those who engage in the "work of the ministry for the edifying of the body of Christ" (Eph. 4:12).

We have with us again bro. Albert Blunt and bro. & sis. Thompson, after a prolonged stay at Gravenhurst, Ont.; bro. & sis. Howard Sr., who have returned from Boston; and bro. & sis. Carleton, recently returned from Vancouver. On the other hand, our bro. & sis. Karl Harvey have left to live at Maugerville, N.B.

It is with regret that we have to report that bro. Thomas Cummin has separated himself from our fellowship, after stating that he is not in agreement with this ecclesia's teaching on the nature of Christ.

On June 25, this ecclesia and the Lauder Ave., Toronto, ecclesia held a joint Sunday School and Ecclesial outing at Lynbrook Park. Notwithstanding a heavy storm at supper-time, all those attending had a pleasant day's outing.

—H. J. Newnham (Rec. bro.), 25 Pepler Ave., Toronto 6.

**WOLVERHAMPTON**, England —

We regret to report the death on Sep. 22 of bro. Charles A. Brooke. He was one of the oldest members in the brotherhood, his pilgrimage being some 65 years. He was laid to rest at Cleobury Mortimer. He was brother in the flesh to the late sis. A. M. Jordan of Walsall. May his awakening be to life and joy.

**DENVER**, Colorado, U.S.A. Breaking of Bread 11 a.m.

The recording brother of the ecclesia here is now: bro. J. Osborne, 432 S. Emerson St. Loving greetings are extended to all of like Faith throughout the world. The ecclesia here is very small, and visitors are an extremely welcome encouragement.

**BRANTFORD**, Canada — 44 George St. Sundays: 9:45, 11 a.m. and 7 p.m.

Death has visited us for the second time this year. Bro. Sam Thomson died Oct. 2, after a lengthy illness, at the home of his daughter.

In the case of our brother, we are reminded of the words that we so often (perhaps thoughtlessly) sing, as follows:

"Then welcome, harmless grave!  
In thee to rest I'll go:  
My Lord from death shall save  
At final trumpet's blow."

Bro. Thompson was a member of the Hamilton Ecclesia for many years. He was laid to rest by his brethren there, bro. John Fotheringham giving sound words of comfort and consolation.

—F. G. Marlett (Rec. bro.), 45 Mintern Ave., Brantford, Ont.

**BOSTON**, Mass., U.S.A. — 355 Newbury St. Breaking of Bread 11:45.

We are pleased to announce that two more have entered the race for eternal life. Bro. CLARK REED SMITH and his wife PHENETTA were examined and baptized on Oct. 1. Our new brother is 89 years old, which shows us that age has no bearing on the appreciation that we can have of the invitation to be fellow-workers together with God.

In August a debate was held between the writer and a Mr. Hoyt, a Jehovah's Witness. The subject — "Does the Bible teach that there is a supernatural devil?" — attracted an attendance of over 100 strangers. Our hall was filled to capacity and our minds were exercised to prove the beliefs that we know as truth. Such turn-outs show clearly that newspaper advertisements are read, even if attendance at lectures makes us doubt it.

—Kenneth MacKellar (Rec. bro.), Reading, Mass.

**WINCHMORE HILL**, England — Adult School Hall, Church Hill, London. 4 & 6 p.m.

This ecclesia had a special effort at Enfield, a neighbouring district, during October. The subjects were: 1. "The Failure of Human Government—and the Reason" (bro. G. H. Denney, London). 2. "Worldwide Fear of War—Preparation for the Next Conflict" (bro. A. H. Nicholls, Stourbridge). 3. "The Part of Russia, Britain & U.S. in the Last Great War Between Human Forces" (bro. A. A. Jeacock, Croydon). 4. "Armageddon and the Kingdom of God—God's Peace at Last" (bro. E. W. Phipps, Birmingham). Saturday evenings were chosen for this effort, which was well attended.

**HOUSTON**, Texas, U.S.A. — 8008 Junius St. Bible Class, 10 a.m.; Breaking of Bread, 11 a.m.; Lectures, 7:30 p.m. second and fourth Sundays; Bible Class Tues., 7:30 p.m.

It is with much sorrow that we report bro. & sis. R. H. Carney (recently of Canton, Ohio) are out of fellowship with the ecclesia. For personal reasons of their own which were stated in a letter to the ecclesia dated June 22, they withdrew to form a separate meeting. Following them in this action were bro. & sis. C. C. Bearden.

We very much appreciate the efforts of those who worked with us in an endeavour to restore these brethren to their place in the body of Christ. Our prayer is that unity and peace may yet come before the Master returns to His Household to reckon with His servants.

—W. T. Hunt (Rec. bro.), 8008 Junius St., Houston 12, Texas.

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**THE HOLY CITY.** —Jerusalem saw the foundations of Baalbec, of Thebes and of Ephesus laid. She saw those villages grow into mighty cities to amaze the world with their grandeur, and she has lived to see them desolate and deserted.

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**PLATO**, the Greek philosopher, believed that the earth was round. He wrote 2347 years ago, "I am convinced that it is a round body planted in the centre of the sky." We do not know how Plato arrived at that conclusion, but it is possible that he may have read the book of Job. A thousand years before Plato, Job had said "He stretcheth out the north over the empty place, and hangeth the earth upon nothing". Job 26:7.

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**HOLY YEAR FOR CATHOLICS**—On December 24, 1949, Pope Pius was carried in the Sedia Gestatoria to the threshold of St. Peter's Church where he descended and mounted a temporary throne beside the holy door. Receiving a silver hammer, he turned, breathing heavily under the weight of his vestments, and struck the door three times, thus inaugurating another holy year. During the ceremony, the Pope was clothed with heavy gold-embroidered vestments with a 22-foot train, and wore the triple gold crown studded with diamonds, emeralds and rubies. He claims to be the vicar of Christ, but his position is the very antithesis of that of Jesus. Look at the Pope as he wallows in luxury, and then think of Jesus who had not where to lay his head.

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**DARKNESS AND LIGHT** — The sun shines today as it has for many centuries, but at the same time "Darkness covers the earth." What is the explanation of this seeming paradox? It is the use of literal and figurative forms of speech. The darkness we refer to is the condition of the human race in relation to the purpose of God. Jesus is the light of the world. Therefore, says John, "The darkness is past, and the true light now shineth." (I John 2:8).

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**LATE PUBLICATION** — Some day, and we hope soon, it will not be necessary to apologize for delay in the publication of the Berean. A number of unexpected problems have arisen and we are doing everything possible to overcome them. To the subscribers who have put their faith in us for the year 1950, we say thank you. We are striving for quality in our reading matter and, until we get a surplus on hand, there will be some time required to get ourselves organized. In the meantime your patience and indulgence will be appreciated.

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**PATIENCE AND CONTENTMENT** are great gain to all who follow in the footsteps of Jesus. How often have we been impatient with our brethren in their sayings and doings; or perhaps we have forced an issue to gain our point, or to justify our own actions which, later we regretted. Then we looked back and said "Oh if I had only been patient and brought it to our Father in prayer, the matter would have been settled without pain and sorrow."

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**A SEPARATE PEOPLE** — No one, realising what Christ meant when he said, "Ye are not of the world even as I am not of the world," would find it necessary to ask whether a brother can consistently accept—let alone seek—a political post among the "principalities and powers," local or otherwise, of the present evil age.

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**REMEMBERING CHRIST** — A brother referred to the universal lukewarmness in the matter of attendance at meetings, and suggested an article should be written on the subject. We feel, however, that if brethren and sisters cannot be stirred to action by the articles now appearing in the Berean, it will take more than an article to awaken them.

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**TROUBLE** — An excellent formula for restoring peace in a troubled ecclesia came to light recently in a brother's letter. He writes, "Discontinue all contention about unprofitable questions. Cease demanding or looking for apologies, or confessions, and join heartily with faithful brethren in work that rally matters, may have praise in that soon-coming day, when a Righteous Judge shall give to every one according to his works."

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**CORRECTION** is noted for inside front cover for November. Verse 9 from Psalm 119 opens with the word Whereal. This should be Wherewithal.

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**CORRESPONDENTS** must not consider themselves overlooked or ignored. The editor's great problem today is the lack of opportunity, in the midst of a hundred other duties, to answer some wonderful letters that he has received.

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