

# The Berean Christadelphian

*A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.*

**Edited and Published by:**  
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*“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed”—Acts 17: 11.*

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## CONTENTS

ECCLESIAL DIRECTORY .....	Inside Front Cover
EDITORIAL: Youth and Eldership.....	65
"IS IT LAWFUL TO GIVE TRIBUTE?" .....	67
THE CHARIOT OF THE CHERUBIM (Bro. Thomas) Part 1 .....	68
PRINCE-PRIEST OF AGE TO COME (Bro. Roberts) No. 17.....	71
"HE ALSO IS A SON OF ABRAHAM" .....	74
OUR ONE HOPE.....	75
"THE ZEAL OF THINE HOUSE" .....	78
NATIONAL RESTORATION OF THE JEWS (Debate) Part 13.....	79
"HE IS BESIDE HIMSELF" .....	85
TEMPLE-BUILDERS .....	86
TELEVISION .....	92
"BE YE ALSO READY" .....	92
PROPITIATION .....	93
"THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE" .....	96
<u>ECCLESIAL NEWS: San Antonio, N. Battleford.....</u>	<u>Inside Back Cover</u>

**CHRIST IS COMING AND WILL REIGN ON EARTH**

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## **EDITORIAL**

### **Youth and Eldership**

On every hand we are surrounded by what the New Testament designates as "the world." In Elpis Israel, Dr. Thomas defines it in this manner,—*"The 'lust of the flesh, the lust of the eyes, and the pride of life'—generated in our nature by sin, and displayed in all the children of sin—taken in the aggregate constitute 'the world,' which stands opposed to God."* This definition is based upon the Scriptures generally, but also specifically on a declaration of John where he says—

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

Jesus lived and worked in the midst of the pervading influence of the things which constitute "the world." The apostles followed in his footsteps. It was not the wish of Jesus that they should do otherwise for, said he—

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil"—John 17:15.

We live and work in the same atmosphere, and it is not expected of us that we go into seclusion in order to escape its influence. The instructions left on record for us are plain and easy to be understood. No believer can offer any excuse for doing things that are not in harmony with our profession of faith. Among the many things written for our instruction, we have these words of Paul—

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"—Rom. 12:2.

If we pay no attention to Paul, and allow ourselves to be influenced by the established social, or national, practices and customs, we will conform, or bring, our lives into harmony with this present evil world. By doing so we will deprive ourselves of the salvation offered by our heavenly Father, through His Son Jesus,

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"—Titus 2:14.

In all ages the people of God have been influenced in various degrees by the social customs of the world. Some withstand it, and maintain a resolute adherence to the position of Divine wisdom. But the greater part are overcome through an inveterate propensity for dabbling in forbidden things and, one by one, they are drowned in the murky waters of human folly.

Among the many things which constitute the order of the day, great emphasis is being placed on youth organizations. In Canada we have Youth City Councils, and Youth Parliaments, where they practise make-believe in all departments of such political systems. Then we have a religious

movement called Youth for Christ where his name is familiar, but nothing is learned regarding who he is, why he came the first time, what his function is now, and what he will do when he comes the second time.

That this is being imitated in Christadelphian communities is evinced by the titles Youth Circles, Youth Magazine, and Youth Hymnal. The effect of this movement is to drive a wedge between young people and the elders—a principle that is entirely foreign to apostolic precept and example. "We are all one in Christ Jesus," says Paul, and Jesus declares that there is "only one fold, and one shepherd."

The greatest example of oneness, in ecclesial life, is the close association of Paul the aged, and the young Timothy. Paul speaks of him as his "fellow worker," and addresses him as "his dearly beloved son." For several years they were constant companions in their work in the Truth.

Coming closer to our own time, we have a wonderful example in Robert Roberts. At the age of 12, he became interested in the Truth as a result of reading a copy of the Herald of the Kingdom. This was followed by a reading of Elpis Israel. In the face of bitter opposition in his home, he continued his reading, and study of the Bible, and was immersed at the early age of 14. Three years later, he wrote a long letter to Dr. Thomas, who looked upon it as of such importance that he published it in the Herald of the Kingdom. When he was 23, bro. Roberts gave the 12 lectures that now constitute the wonderful book we all love—Christendom Astray. One cannot but be amazed when we consider that he left school at the age of 11, educated himself, worked at various trades, and accomplished so much during the 12 years that followed.

Any young person who is old enough to understand the Gospel, to love and obey it, is also old enough to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." If, however, they congregate in youth circles, there is no incentive to grow, but rather a longing to retain youth, not realizing the truth of Solomon's warning that "childhood and youth are vanity"—Eccl. 11:10. The correct relationship of youth to maturity, as exhibited in the life of Robert Roberts, is expressed by Peter in this manner—

"Tend the flock of God that is your charge, . . . not as domineering over those in your charge but being examples to the flock, . . . Likewise you that are younger be subject to the elders"—1 Pet. 5:2-5 (RSV).

When Peter says "being examples to the flock," there is no doubt but he means as Paul did in writing to Timothy, "in word, in conversation, in love, in spirit, in faith, in purity." He certainly would not ask the elders to set an example generated by a participation in the things the world loves, such as sports, picture-theaters and television. If an elder flitters away his time by attending these attractions, or sits in his home peering into a television set, he will have nothing left to feed the flock of God except a few husks. Peter would not expect the younger to submit themselves to elders of that class.

It is useless to deplore the absence of strangers from our public lectures, or the sporadic attendance of many brethren and sisters at our memorial services, when there is no divine fire of enthusiasm in our midst. If the power of words will not bring brethren to their senses, then nothing but the personal appearance of Jesus will do it, but then it will be too late.

Can anything be done? *Yes, much can be done!* Let youth and eldership *join hands, and work together as a single unit* so that the transforming energy of the Truth may take possession of us, and show to all concerned that we *are* the ecclesia of the living God! —EDITOR.

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## "IS IT LAWFUL TO GIVE TRIBUTE?"

*"Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men. Tell us therefore what thinkest thou?—It is lawful to give tribute to Caesar, or not?"*

Having thus fired off their prepared words, they watch the effect. They fix their sinister and eager eyes on the grave and sad man who stands in the midst of the crowd. Jesus attempts no courtesy. He knows he is face to face with men who are aiming at his destruction under the pretence of desiring information "Why tempt ye me, ye nypocrites? Show me the tribute money."

This was an unexpected turn. They fumble for the coin and produce it. Jesus looks at it: "Whose is this image and superscription?" They answer readily enough, but feeling a little uncomfortable no doubt "Caesar's."

Now then what about the question? Straight the answer came—"Render unto Caesar the things which are Caesar's, and unto God the things which are God's."

What could they do with such an answer? It completely silenced them. "They could not take hold on his words." The deputation must have looked very sheepish as they stood there for a moment. They did not stand long. "They left him and went their way"—fairly vanquished

The rejoinder was a masterpiece. It appeared to answer the question with a crushing obviousness, and yet it did not deal with the question at all, for the real question was what are the things that Caesar may claim? At the same time, it was no quibble.

Though evading the particular question propounded, it affirmed a serious truth in laying it down as a principle that there are things that Caesar may claim and things that God claims over and above and sometimes in defiance of Caesar.

To appreciate the splendor of the strategy, we must have in view the object of the questioners, and the fact that the time had not yet come (though very near) for Christ to surrender to the power of his enemies. Hostile writers have used Christ's behavior on this occasion against him. They complain that he did not deal frankly with a plain and important question, and that he put off his interrogators with a subterfuge.

If they took the whole situation into account, they could not make this mistake. They would see that his escape from the tactics of malice, while apparently in a hopeless corner on a question of principle, was part of the super-human subtlety which struck even his enemies dumb with admiration.

There is a time for everything. It was not a time for "frank answer" when answer was sought as a weapon of murder—"Nazareth Revisited."

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## **The Chariot of the Cherubim**

*By brother John Thomas*

Having beheld the Harlot of the Ephah keeping house in the land of Shinar, the prophet Zechariah again informs us (6:1) that he "*turned*"—"I turned," says he, "and lifted up mine eyes and looked." This indicates that his attention was directed to new objects, which he describes in the following words:

"I looked, and behold 4 chariots going forth from between 2 mountains; and the mountains were mountains of brass.

"In this 1st chariot red horses, and in the 2nd, black horses; and in the 3rd, white horses; and in the 4th chariot spotted horses and fleet."

"Then I responded and said to the angel speaking with me, What are these, my Lord? And the angel replied and said to me, These are the Four Spirits of the Heavens going forth from standing by the Ruler of all the earth.

"The black horses which are in that, are going forth to the land of the north, and the white went forth to follow them. And the spotted went forth to the land of the south.

"And the fleet ones went forth; and they asked to go for to run to and fro through the earth; and he said, Go, run to and fro through the earth. So they ran to and fro in the earth.

"Then he proclaimed to me, and spake unto me, saying, Behold those going forth to the land of the north have caused My Spirit to rest in the land of the north."

Here is an amplification of the vision of the Two Olive Branches, or Anointed Ones that stand by the Ruler of all the earth. *The reader will perceive that the Two Branches and the Four Chariots and their Horses all relate to the same agents by comparing Zech. 4:14 with 6:5.* In these places they are all said to "stand by the Ruler of all the earth."

In both these chapters they are represented as *symbols of Jehovah's Spirit*. "These" (the chariots and horses) said the angels,

". . . are the Four Spirits of the Heavens going forth from standing by the Ruler of all the earth."

In the first passage they are in the *standing* position; in the last, they are *in motion* from thence on their appointed mission.

These four chariots are the cherubim of glory, which constitute the chariot of Jehovah. In speaking of the four-faced figures with wings outstretched over the Mercy Seat of the Ark in the most Holy Place, David styles them in 1 Chron. 33:18, "*the Chariot of the cherubim*."

The Spirit of Jehovah rested in the form of a cloud between and upon their wings, from the dedication of Solomon's temple until the Glory took its departure in the days of Ezekiel, and shortly before its destruction by the Chaldeans. Alluding to this cherubic incumbency of the Spirit, David says in Psalm 80:1—

"O Shepherd of Israel **inhabiting the cherubim**, shine forth! Before Ephraim and Benjamin and Manasseh arouse Thy might, and come for salvation to us. . . Mighty Ones (Elohim), turn us, and cause to shine Thy Faces, and we shall be saved."

The cherubim were the typical throne of Jehovah, before which the High Priest presented himself on the occasion of annual covering of the sins of the nation.

In chaps. 1 and 10 of his prophecy, Ezekiel shows what they typify or represent. Let the reader peruse these chapters in connection with Rev. 4 and 5, and he will find that *the cherubim are representative of the Spirit corporealized and manifested in the Saints, the Elohim of Israel—the One Eternal Spirit in multitudinous manifestation—*

"Whithersoever the Spirit was to go they went."

"They ran and returned as a flash of lightning."

"The noise of their wings was like the noise of great waters, as the voice of Mighty Ones in their going, the voice of speech, as the noise of a camp."

Zechariah's Four Chariots are identical with these. They represent the resurrected saints in the execution of the judgment written—Psa. 149. There are "four" of them because there were 4 faces to the typical golden cherubim of the Ark of the covenant in the temple; and "4 living creatures" in

Ezekiel's vision; and "4 living creatures" in the Apocalypse. And the reason why there are *four*, and not three or five, is because of the military organization of Israel. The 12 tribes were set off into 4 camps—the Camps of Judah, of Reuben, of Ephraim, and of Dan.

The standard of Judah's camp or host (we are told) was a Lion; of Reuben, a Man; of Ephraim, an Ox; and of Dan, an Eagle; and the faces of these 4 were united in the 2 Cherubim of the most Holy Place; and became the Elohim-Faces of the Eternal Spirit, self-named Jehovah, which stood by the Ruler of all the earth, while He dwelt in them previous to the Babylonian captivity.

Now as the Saints, without regard to the accident of their fleshly descent, are all *Israelites* by adoption through Christ, their organization is based on that of the 12 tribes; so that they came thereby to be represented by the Standards of Israel's Camp.

In vision, the 4 camps of the Saints (constituting nevertheless one encampment) occupy the position of the 4 camps of Israel in the wilderness—Judah on the east side; Reuben on the south; Ephraim on the west; and Dan on the north.

For this reason, Zechariah's Four Chariots are termed "the Four Winds (or Spirits) of the Heavens;" and in their New Jerusalem symbolization, the Saints' city is said to be "four square."

Zechariah saw the 4 cherubic chariots going forth from between Two Mountains of Brass. This metal connects these mountains, or dominions, with the brazen part of Nebuchadnezzar's Image, the Body and Thighs, and with the "Claws of Brass" pertaining to the fourth beast; and the "Band of Iron and Brass" around the Stump of the Babylonian Tree.

The 2 mountains of brass and the 2 thighs of brass are identical; and represent the *Greek Element of the "Great Mountain"* that is to become a Plain before Zerubbabel, before the Two Anointed Ones, before the Four Chariots and their horses, before *the Saints and Israel*.

In the days of the Maccabees the 2 mountains were the Greek Kingdom of Egypt, and the Greek Kingdom of Syria, including Assyria and other adjacent countries; the former styled in Dan. 11, the *King of the South*; and the latter, the *King of the North*.

Now, though these countries are and will be in other hands than those of people purely and simply Greeks, they are nevertheless regarded in prophecy as the countries of the Brass Dominion; and are so designated, as in the place before us.

At the epoch of the Four Chariots; that is, just before they are seen going forth, we learn from Daniel and Ezekiel that there will be *two antagonist dominions*, the one occupying Egypt, and the other Syria and the adjacent countries.

The latter is the King of the North, existing on the political map in the time of the End; and called "Gog" by Ezekiel. The other is the Kingdom of Egypt.

These 2 mountains of brass will be in a state of war before the going forth of the cherubic chariots; and (as Daniel tells us) the Egyptian province of the South Mountain of Brass will "not escape" subjection to the Brass dominion of the North—"the land of Egypt shall not escape"—11:42.

This will be the relative position of the 2 mountains (with the Holy Land between them—the battleground and bone of contention between the two powers) at the going forth of the chariots. But we may remark here, that though the rulers of the 2 mountains, or the dominant race, will not be racially Greek, still the North Mountain of Brass will be Greek in its superstition or state ecclesiasticism; and the South Mountain also Greek in the possession of the Greek islands of the Mediterranean and Aegean Seas. Being, therefore, Hellenistic ecclesiastically or geographically, or both, they are *dominions of brass*, occupying—in relation to the Holy Land—the same political status

as the 2 Kingdoms of the Ptolemies and Seleucidae in the days of the Maccabees, or Era of the Asmoneans, 358 years after Zechariah saw the vision of the Chariots; and 167 years before the birth of Jesus Christ.

Zechariah saw the Four Chariots of cherubim "going forth from between" these 2 mountains of political geography. He must, therefore, have seen them going forth from the Holy Land, which occupies that position. They first stand by the Ruler of all the earth as the Two Anointed Ones of the Four Faces.

In this position they are the "Four and Twenty Elders" and the "Four Living Creatures full of Eyes before and behind," filled with the Spirit as a lamp is filled with oil; and which in them burns before the throne as the Seven Spirits of God; which when in motion, "*are sent forth into all the earth.*"

But before they leave their standing position to "run to and fro," they sing to the Captain of their salvation,

"Thou are worthy to take the Book, and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongues, and people, and nation; and hast made us for our God Kings and Priests; and we SHALL reign on the earth."

When they sing this song they are in the land of Judah (Isa. 26:1). They are there as "the Kings which are from a Sun's risings;" to prepare whose "way" the political Euphrates is "dried up" (Rev. 16:12), and the 2 mountains of brass are found temporarily occupying the place of its waters.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

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## **The Prince-Priest of the Age to Come**

*By brother Robert Roberts*

### **PART SEVENTEEN**

But the objector may refer back to the peculiarity already noticed—namely, the undoubted bearing of the vision on Ezekiel's generation. He may ask,

*How are we to reconcile this feature with the futurity of the vision?*

Our first answer would be in the form of a retort-question:

*"How are we to reconcile the manifest and unconditional futurity of many parts of the vision with the idea that it was a provisional hypothesis?"*

There must be reconciliation one way or other: we must either reconcile the hypothetical use with the futurity, or the futurity with the hypothesis. The latter it is impossible to do, because we know from prophecy, independently of Ezekiel, that it is no hypothesis that the Lord shall reign in Zion, sitting on the throne of David, and being a priest upon his throne in connection with a temple which he shall build.

We know this as a coming reality without the Ezekiel details, and therefore it is inadmissible to interpret Ezekiel in any way that would reduce it to a hypothesis. We are debarred from blotting out prophecy elsewhere to suit ideas we may form as to the meaning of Ezekiel.

Can we do the former? Can we reconcile its proximate bearing on Ezekiel's Israelite contemporaries with the fact of its being an exhibition of actual things to come? Not only most easily,

but *most naturally*; that is to say, the guidance of common Scriptural example would lead us to such a construction, even if there were no involved necessity for it.

There is nothing more frequently exemplified in the course of revelation than the *making use for some present purpose of matters belonging ultimately to the established Kingdom of God*. The very first promise is of this character:

"It (the woman's seed) shall bruise thy (the serpent's) head; and thou shalt bruise his heel."

This *appeared* of personal application to the parties concerned, and would be of personal comfort to them, whereas its scope was the most wide-reaching imaginable.

So with the promise of the land-inheritance to Abraham: it was made the occasion of prescribing to him a course of conduct personal to himself:

"Get thee out of thy country, and from thy kindred, and from thy father's house."

And again:

"Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt offering."

Abraham obeyed in both matters. This obedience was made the ground of the covenant of inheritance (Gen. 22:16-18). The covenant was for the ages to come, but the giving of it was brought to bear for *personal* ends in the generation in which it was given.

Thus, also, with the choice of Israel as a nation: this was a choice for ever, with qualifications, and reaches forward to the day when there will be no other race extant upon earth. Yet the choice was constantly made a ground of appeal for Israel's obedience (Deut. 14:1) and made to hinge on that obedience (Ex. 19:5-6).

So with Moses and David: Moses spoke of days in the future, when Israel should "abide in safety alone;" yet his words were spoken as a *present blessing* and as an appeal to obedience (Deut. 33:28; 29:9 & 13). David made use of the Christ-covenant as a reason for giving the building of the temple in charge to Solomon, while, in his last words, reserving its application to "the morning without clouds" (1 Chron. 38:5-10; Sam. 23:4-5). So, too, with the communications of all the prophets after Moses. Their messages were invariably delivered with a *present purpose*.

Daniel is, perhaps, the only exception, and this because he was in the land of the enemy, a stranger and a sojourner, and the harp of Judah hung on the willow. His visions were more purely revelations of futurity—that is, without aiming at a present result. In almost ALL the other cases, a present aim was blended with the exhibition of futurity.

Take Isaiah, the so-called "evangelical prophet," and who might, therefore, on the popular view of him, be supposed to be freest of any temporary application in his ministry. The well-known prophecy of beating swords into ploughshares is delivered with a distinctly present-time purpose; that is, it is made a ground of *appeal to Israel as they were in the days of Isaiah*:

"O house of Jacob, come ye, and let us walk in the light of the Lord. Therefore thou has forsaken Thy people, the house of Jacob, because they be replenished from the east, and are soothsayers. . . . Jerusalem is ruined: Judah is fallen" (Isa. 2:5-6; 3:8).

So with the children born to him; they were made a sign of imminent local events for that generation (Is. 8:1-4, 18). Yet the significance went forward and embraced Christ and his brethren, who are signs of far higher things for the same people (Hb. 2:13).

The virgin prophecy of Emmanuel is involved in the same way in local applications which were destined to be absorbed in the birth of Mary's son. The beautiful promise of the new heavens and the new earth springs out of an expostulation with—

". . . a people that provoketh Me to anger continually to My face."

And to whom God says:

"I will number you to the sword and ye shall all bow down to the slaughter" (Isa. 65:2-3).

Zechariah's prophecy of "the Branch" king who shall build the temple of the Lord, is made to depend, *apparently*, on the faithfulness of a generation pronounced utterly faithless:

"This shall come to pass IF ye will diligently obey the voice of the Lord your God" (Zech. 6:15).

It was to come to pass *whether they obeyed or not*; for of the same thing it is written:

"NOT FOR YOUR SAKES do I this, O house of Israel" (Eze. 36:32).

*Why, then, the "if" by Zechariah?* Because it would have come SOONER if Israel had been ready for it, in *that generation*— just as they would have entered the land 40 years sooner than they did if they had been guided by the advice of Joshua and Caleb instead of the other ten spies. The exhibition of the coming glory was made subservient to a purpose of present appeal.

This will be found characteristic of all the prophets between Isaiah and Malachi. It is a characteristic of apostolic prophecy as well. There is always a *present purpose* connected with the exhibition of the future. The Apocalypse itself is no exception. It was given that the brethren of Christ might know what was coming, *as a help to present duty* in various indicated directions. The 7 messages to churches living in the first century are its indispensable preface.

Now, these general illustrations furnish the explanation of the peculiarity of the Ezekiel vision which cause some to imagine that it is a past and obsolete thing. It was an exhibition of the future employed to influence Ezekiel's contemporaries if they would, *yet in no way losing its prophetic character in subserviency to this potential end*.

It is characteristic of all divine procedures that more than one purpose is served by the same means. The vision was an exhortation without sacrificing its prophetic characteristic as a vision. As an exhortation, it was foredoomed to failure, as God said:

"The house of Israel will not hearken unto thee: for they will not hearken unto Me: for all the house of Israel are impudent and hard-hearted. . . .

"Thou shalt say unto them, Thus saith the Lord God; and they, whether they will hear, or whether they will forbear (for they are a rebellious house) yet shall know that there hath been a prophet among them" (3:7; 2:4-5).

But as a prophecy, it CANNOT fail: for it not only stands impregably on the rock of divine authority and foresight, but it is built round by all the covenants and promises in a way that necessitates the verification of all that it foreshows.

All this will, of course, be conceded by those who think the Prince-priest is to be "a married man having a family" (!!!). They admit it is a prophecy, but think it a prophecy of a *mortal* arrangement under the *invisible* headship of Christ. They cannot recognize in Christ a prince-priest on the ground of several objections.

Some of these have been noted in this series of articles. Some were rebutted in a separate article last month. (To be printed later, God willing—Ed.) Some may remain for answer by way of conclusion now.

It has to be remarked with regard to all of them that they must give way to the weightier considerations on the other side which cannot be accommodated to a mortal scheme of things. There is a logical necessity for this. It is inevitable both in dynamics and logic that the lesser give way to the greater.

It is a rule governing the settlement of every controversy: *find the leading postulates that cannot be overthrown*: and with these, you must reconcile every minor contradiction in the certainty that contradiction in such a case is an appearance and not a reality.

There was never a case in a law court, or a theory in science, or an issue in public debate, but what on both sides there was a show of argument, which could not on both sides be correct.

There need be no distress or surprise, therefore, that there is something to be said against the idea that Christ is the Prince-priest of the future age; nor need there be any hesitation in boldly taking the right conclusion when the general drift of the evidence is perceived.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

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### "HE ALSO IS A SON OF ABRAHAM"

*"Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore fourfold."*

Christ confirmed the account thus: "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost."

A sinner who was in the habit of devoting half his income to the relief of the necessitous and in the habit of returning 4 times the value of inadvertent exactions in business (for this man was a tax assessor and collector) was clearly a son of Abraham in the sense defined by Christ in his conversation with the Jews: "If ye were Abraham's children ye would do the works of Abraham" (John 8:39).

This was the class whom Jesus had come to "seek and save": "men of an honest and good heart" who were wandering in the way of death (Luke 8:15). As Paul expressed it, "Whosoever among you feareth God, TO YOU is the word of this salvation sent" (Acts 13:25).

It is true that all have sinned and come short of the glory of God. In this sense, Christ came not to call the (self) righteous but sinners to repentance. But it is also true that the sinners called to repentance are "THOSE WHO HAVE EARS TO HEAR."—"Nazareth Revisited."

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## Our One Hope

*"All things are yours . . . the world, or life, or death, or things present, or things to come—ALL ARE YOURS! And ye are Christ's, and Christ is God's"—I Cor. 3:21-23.*

As we meet once again around the table of the Lord, we cannot fail to be aware that this is the only source of true comfort for the perishing sons of men. What hope have we, other than in Christ? Man may rhapsodise on the beautiful things that abound in the world; man may indulge in seeing visions of things to come; man may dream of a celestial world of progress and perfection, in accordance with what may be his conception of all that may be desirable—but these are merely the revels of the foolish in their imagination, for such ideas are not in God's purpose in Christ.

Such hopes as these will never come to pass. Such hopes are baseless delusions and will be extinguished in the quietness and darkness of the grave.

The man that believes in such delusions deprives himself of the consolation that comes of the Bible's declaration of God's love for man. He loses the comfort of its glorious promises, which have such power to cheer the mind in distress. He sacrifices the support which they give, the heavenly affection they engender and the strength they give in the hour of temptation. He fritters away his mortal life for a few years until at last he sinks comfortless and despairing, into the depths of an eternal grave.

Hope is the peculiar feature of the Gospel. Let us realize that the apostles declare there is *only One Hope*, as there is only One Faith, and One Baptism. That was Paul's teaching to the Ephesians:

"There is One Body and One Spirit, even as ye are called in One Hope."

Paul also assures the Hebrews (3:6) that their ultimate salvation was contingent upon their adherence to that Hope. His words are,

"Whose house are we, IF we hold fast the confidence and the rejoicing of THE HOPE firm unto the end."

And to the Colossians Paul said.

"He will present you holy and unblameable and unreprouvable in His sight, IF ye continue in the faith, grounded and settled, and be not moved away from THE HOPE of the Gospel."

The Gospel of Hope approaches human nature—not with hard and lifeless words—but with *personal love and inspiring promises*. It is laden with tenderness and cheer, but it requires to be received with a full assurance of faith.

We are "by nature the children of wrath." We find ourselves mortal in spite of all aspirations after a higher state. We are feeble and corruptible; our abhorrence of death, and our tenacious clinging to life, do not for one minute stay our progress toward the end of the living. We are in the irrevocable grip of destiny; in creation we are as strangers.

"But blessed is that man that maketh the Lord his trust . . . many, O Lord, are Thy wonderful works which Thou hast done."

We may raise our eyes to the measureless immensity of the universe around us and think of the Almighty, whose wisdom and love have evolved and sustained them all.

But we must confess, as natural men, we have no relation to Him, other than being the works of His power. Unlike the Son who abideth forever, we are here but a short time. We inherit from Adam this unutterable orphanage in the consuming dreariness of our mortal being.

"But behold what manner of love the Father hath bestowed upon us, we should be called the SONS OF GOD!"

No longer mere creatures, but *Sons* elevated to the highest friendship with the Creator of the universe! Brought into fellowship with the Eternal power and wisdom, who holds all things in the hollow of His hand. In the breaking of bread, Jesus stands before us as the personification of Glory. He is the love and intelligence of the immeasurable Father. In him, we can feel the grasp of love.

Our fellowship is with the Father and His Son. The Son is the means and the pledge of the eternal Father's friendship towards the children of men. To him is given a name above every name. All power in heaven and in earth has been confided in him. We have not seen him, but blessed be God, we believed in him and love him and repose in him.

We are where the apostles' work has placed us. The apostles preached, and we believed through their word, and we seek now, in obedience, to "work out our salvation with fear and trembling." And as such, we have been the subject of the Lord's petition to the Father wherein he said,

"Neither pray I for these alone, but for them also who shall believe on me through their word."

We wait for the return of the Lord—that blessed Hope; we pray for it, because we would love it, we look and live for it, that Gospel of Hope has called us unto it.

We were content with the "husks that the beasts of the field did eat" before we knew that Gospel. We were satisfied with an animal existence which has occupied the world of the ungodly for thousands of years. We were ignorant of the unsearchable riches of Christ. Our eyes had not seen, or our ears heard, nor had it entered into our hearts to conceive what God had prepared for them that love Him.

The pleasures of the world had so engrossed us that all our thoughts were upon them, but we have turned from the vanities and follies of the world to the greatness of *Sonship in God*.

Let us strive to harmonize the life we live in the flesh with the faith of the Son of God, to be followers of God, to walk in love and purity, and in sobriety as those that have learned the solemn judgments of God.

"Happy is he that hath the God of Jacob for his help, whose Hope is in the Lord his God."  
(Psa. 146:5).

The Son of God was a man of sorrows; so it is with his brethren, now in the sorrows of their probation. All things continue as from the beginning; evil men are exalted on every side; God does not speak, and many say, "*Where is the promise of his coming?*"

Yet our faith is laid on a sure foundation. Let us cling to it. Among the nation's God's purpose is being carried out. We have evidence of Christ's resurrection, and the first century work of the Apostles. And in that marvel of literary composition called the Bible, we have a tower of strength, an impregnable fortress, which no foe can assault without falling to destruction.

And although the wicked triumph, the darkness of night seems to fall upon us, the HOPE of our righteousness is mocked, we pray for that faith, for that strength, watching for the rising of the Sun, the fleeting shadows to disappear, the appearance of our Lord.

Generation after generation have been born, lived and died. We have heard the tales of woe and seen the mocking and vanity. "*Ye have need of patience,*" we read from the Apostles, and that counsel is just as applicable to us today as it was in the first century. The Apostle also says (Heb. 10:35)—

"Cast not away therefore your confidence, which hath great recompense of reward."

In the 42nd Psalm, verse 5, we read:

"Why art thou cast down, O my soul, and why art thou disquieted in me? HOPE thou in God, for I shall yet praise Him for the help of His countenance."

If we have to taste the cup of bitterness, have we not a loving Father who pitieth His children? He will guide our conflicts in this world of woe; our prayers will not go unheeded that we may be partakers of His holiness.

Do not these messages of our High Priest to the 7 ecclesias show that he is "touched with the feeling of our infirmities" and that he watches and regulates the affairs of his chosen? *Our weak natures prevent us from fully realizing our privileges and blessings*—they are far greater than we can at all times remember.

We deplore the abominations that prevail in this present world; we beg to be delivered from all that is corruptible, and we hunger and thirst for righteousness. We long for the day when the Lord shall appear in his great glory and pronounce all our iniquities forgiven, when tears shall be wiped away from all faces and sorrows shall flee away.

That the earth may be delivered from its present misuse and devotion to unworthy causes, should be the desire of all brethren and sisters, and should ever be mentioned in our prayers—that justice may be established and the wickedness of the wicked may come to an end, that the earth may be filled with the glory of the Lord, as the waters cover the sea.

We have heard the voice of the Shepherd, but like sheep, we have gone astray and as we wander aimlessly through life, we earnestly would desire to see his face and receive the comfort of his everlasting arms.

*Have we that intense desire to rejoice* that we shall behold his glorious countenance brighter than the sun shineth at noon-day, to join in anthems of praise to him, to be with his risen and perfected friends, to know him as we are known, to see him as we are seen, delivered from our burdens and free from pain and suffering, emancipated, glorified, with freedom and power and strength, and with the beauty of the angels—our evil bodies changed and made like the glorious body of our Lord and Savior?

*Blessing, honor, glory, dominion, and might, be ascribed unto our God and unto the Lamb!*

Long have we wandered in the dreary wilderness of this world; but thanks be to God, we have that good Shepherd who will go after even one lost sheep, and when he has found it, he will lay it on his shoulder and bring it safely to the fold. When we think of that ever faithful Shepherd our minds naturally turn to Psa. 23:

"The Lord's my Shepherd, I'll not want; he maketh me down to lie: in pastures green he leadeth me, the quiet waters by."

We are strangers and pilgrims; we have no continuing city. "Our soul panteth after Thee, O Lord." We wait for the Lord, we cannot forget his presence on earth, when he said, "*Do this in remembrance of me.*" Let us lift up our hearts in gratitude to him and make ourselves ready, to continually live in that HOPE, that we may soon hear the cry—"THE LORD IS COME!" —C.H.T.

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### **"THE ZEAL OF THINE HOUSE"**

*"Take these things hence; make not my Father's house an house of merchandise."*

The action and the words would savor of intemperate zeal in the eyes of merely natural thinkers. Zeal there certainly was. "The disciples remembered that it was written of him, The zeal of Thine house hath eaten me up." INTEMPERATE zeal there was NOT: zeal founded on a reasonable appreciation of things is not intemperate, however strong.

Men universally recognize zeal in a good cause to be a beautiful thing. They do not universally discern the cause of the zeal in this case to be good—"The zeal of Thine house." This kind of zeal does not appeal to most of men. The nature and source of it Jesus made manifest on a later occasion. When acting a similar part, he called attention to a statement in the prophets: "Is it not written, My house shall be called of all nations The House of Prayer: but ye have made it a den of thieves."

Jesus recognized something inconsistent with the true object of the temple service in the eager turning of the supply of its physical requirements into an occasion for making money. He would have had men come with supplies in the spirit of service—not with the object of gain. There is a time for everything. His sympathy was with the praying, not with the trading.

His sympathy amounted to zeal—a zeal so intense as to be an eating-up zeal—an executive zeal—a zeal impelling to action. He flourished a whip of small cords about the ears of the chaffing rabble. He glanced scorching rebuke at them as he overturned their tables and scattered their money, and with imperative gesture, ordered them all out. He apostrophised them in terms that would be considered by the majority of educated men of our day, transcendent rodomontade: but which reveal a glimpse of highest wisdom.

It is a side of Christ's character entirely overlooked in popular presentments of him. It is one that has a useful place. Christ is the model for his people. "Imitators of Christ" is one of the Revised-version definitions of true disciples. The imitation ought not to be confined to one phase. He is to be imitated in his zeal for God as well as in his compassion for man.—"Nazareth Revisited."

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## National Restoration of the Jews

### A Three-Night's Debate

#### PART THIRTEEN

*Bro. Beauchamp's sixth (final) address for the affirmative.*

Mr. Randolph reasoned last night that unless the Jews were restored according to their former estates and genealogies that they couldn't possibly be restored at all. I never have figured out where he gets that. He brought it up again tonight.

Now, Mr. Randolph's reasoning on this reminded me very much of the reasoning of the Sadducees who denied the resurrection. These Sadducees, reasoning purely from the human standpoint (as Mr. Randolph does most of his reasoning), denied the resurrection because they saw so many difficulties in the way.

That is the way Mr. Randolph answers all my arguments. He doesn't answer them. *He doesn't explain the Scriptures.* He just digs difficulties in the way of their being fulfilled. Now, these Sadducees denied the resurrection because they saw difficulties in the way; but Christ said to them,

"You do greatly err, not knowing the Scriptures **nor the power of God.**"

That is Mr. Randolph to a "T". That is the way he reasons out all his objections to Scriptures I present. He finds objections to it.

Now, Mr. Randolph, God does not need you to tell Him what He can do or can't do in the way of resettling the Jews back in Palestine. *God has said*, in regard to the restoration of the land and the people of Israel, in Ezekiel 36:36,

"I, the Lord, have spoken it AND I WILL DO IT."

Now, while Mr. Randolph is trying to help out in the matter, saying what can or can't be done, God says, "*I will do it.*" We are willing to leave it up to Him, not Mr. Randolph.

In his closing remarks last night (and he brought it up again tonight), he set forth a lot of things that he wanted me to speak on tonight. Now, wouldn't that just be nice if Mr. Randolph could just tell me exactly what I was to speak on. He would probably already have the answers (*Mr. Randolph: "Amen"*)—that is, his kind of answers.

Tonight he got off by saying he was ashamed of me. I want to tell you that a man who wrests the Scriptures, misapplies the Scriptures, and says that the word of God "stinks" (*Mr. Randolph: "Objection"*) I will recall that statement. What I really should have said is that he took a reference in Eze. 39 and said that that was the Christadelphian millennium, and said it "stinks."

Now, indirectly, and logically, he does say just what I said he said. Of course, he didn't mean to say that. I grant that. But the logical conclusion of his words is that the Word of God "stinks," because it *is* the Word of God. However, I will apologize for stating it as I did.

Now, I want to say that for a man who handles the Scriptures as he does to be ashamed of me, I consider an honor—that is, to be ashamed of the way I handle the Scriptures.

He tried to make sport of Dr. Thomas. Well, the Bible gives a rule for judging a true and a false prophet—that is, that if the thing foretold by the prophet comes to pass, he is a true prophet; but if the thing doesn't come to pass, then he is a false prophet.

*I defy him to show that Dr. Thomas' predictions of the restoration of Israel, which he based solely upon the prophets of Israel, are false.*

At the same time, the leaders in his church have all along predicted exactly the *opposite* of what Dr. Thomas predicted. Now, who is the false and who is the true prophet in this case? I'll match Dr. Thomas' predictions any time with any of the writings of his leaders on the subject of the restoration of Israel.

I didn't quote Dr. Thomas as a scriptural authority. I quoted him only as an humble student of the Word of God, and events have proven that he *did* understand these prophecies. That is all I claimed for him. I didn't claim that we considered him inspired or anything of the kind.

Now, he says that Israel was to be dispersed until they returned to God's law; and as long as they were living in disobedience, they never could return to the land. Well, I never have denied that. No one could deny it.

But Mr. Randolph seems not to understand that, in laying down this principle, God dispersed Israel only on account of their wickedness; and the same Word of God said that He would restore them when they returned to His law.

Mr. Randolph inadvertently admits my proposition. The Apostle Paul says that the Redeemer *shall* come out of Zion and *shall* turn away ungodliness from Jacob which I have proved refers to nobody but the national seed of Jacob, a principle which he has never been able to refute. So if Israel is returned to the law of God, then *by Mr. Randolph's own reasoning*, God will restore them.

Now, he makes a long, rambling, confused argument about circumcision. I want to call your attention to the fact that Israel is to be restored under a *new* covenant. It is not necessary, as he tried to make you think, for Jews to be circumcised in order to be restored to the land under Christ.

Well, now, if I misunderstood him on this, I hope he'll correct me. He tried to scoff at those 600,000 Jews which were expected back in Palestine this year, and he seemed to imply (at least, I got it that way) that Ezekiel 39 shows that these Jews who went back there were all going to be killed. Is that right?

*Mr. Randolph: Yes, that is what you said; but I don't believe it.*

What did you say? You said there would be that many more Jews to bury. Undoubtedly, you expect them to be killed. You wouldn't bury them alive. Now, that is what he said, and that is what I understood. If he didn't mean that, all right. You know I said a while ago I didn't think the man understood the chapter. Evidently he doesn't, for *the people who are buried there are Israel's ENEMIES*—that host that goes up there to destroy them!

He made a last and futile attempt to make a weak answer to some of the passages which he has had this whole debate to answer. The other night I thought I had heard everything in the way of scriptural evasion, but this one tonight exceeds it.

I have pointed out a number of times that in 2nd Samuel, in the covenant with David, God's final purpose with Israel was that He would *plant them in a place of their own to MOVE NO MORE, neither be afflicted any more as beforetime.*

Now, he has the utter audacity to take this passage, make a quotation from Acts 2, and come up with the conclusion that this 10th v. of 2nd Samuel, had to be fulfilled while David was dead and buried. That is what I understood, anyway. Peter doesn't say anything of the kind. He could read it as many times as he pleases, but it doesn't say anything of the kind.

But I want to ask you, as reasoning men and women, how can this prophecy be fulfilled, how can Israel be planted in their own land to move no more, never be afflicted any more, while David is dead? David is going to be raised from the dead, but these Jews will *never move any more, never to be afflicted any more.* The application is utterly absurd.

We have, in the course of this discussion, presented Scriptures which proved beyond any shadow of a doubt that God has not cast off the nation of Israel forever, but still has a future, a glorious future, with the people which He chose for His special people—a people through whom God was to enlighten mankind, enlighten the world, and redeem mankind.

Salvation was to be of the Jews, whether Gentiles like it or not. The Gentiles had to become Jews in order to enter the way of salvation; they had to become citizens of the Israel commonwealth.

We showed that, through Israel, He has revealed His saving Word and has given to man a Saviour. In the Old Testament Scriptures, we have the prophetic outline of God's final purpose with Israel. In the New Testament, we have the manner of its accomplishment and are told through whom it is to be accomplished. We cited Luke 1:33 that the Lord shall give unto him (Jesus) the throne of his father David, and he shall reign over the house of Jacob (or national Israel).

We quoted from Luke 21:24 that Jesus Christ showed that the Jews would fall by the edge of the sword, would be led away captive into all nations, and Jerusalem would be trodden down of the Gentiles *until the times of the Gentiles be fulfilled*, plainly indicating that Israel's dispersion was only to last as long as the Gentiles tread down the land.

We showed you from Rom. 11:26-27 that the time was coming when the Redeemer would come out of Zion and *turn away ungodliness from Jacob*; yet he keeps on accusing me of trying to interpret these Old Testament prophecies myself. I don't try to interpret them. The Word of God interprets them.

The New Testament Scriptures show us just what these prophecies mean. They mean that Jesus Christ is going to reign over the house of Jacob. They show us who is the king who is to unite them and make them *one kingdom upon the mountains of Israel*, to be one king to them all. Why, it's perfect harmony!

We cited numerous passages showing *a complete restoration* of Israel after a *complete dispersion* which didn't take place until 100 years or more after Christ. We will give just a few samples of the irrefutable testimonies which we presented:

Isa. 11:9-12—They are to be gathered from the islands of the sea and the four corners of the earth.

Eze. 39:27-28—They are to be gathered unto their own land out of the nations and *none left remaining* among the nations—a complete restoration.

Jer. 16:14-16—They are to be gathered from *all* the lands where God has driven them (that is, *everywhere*), and they are to be brought into their own land.

We have proved beyond any shadow of a doubt that when this final restoration takes place, Israel will *never again be dispersed* or afflicted any more. To appoint a place for His people, Israel, and to plant them that they may dwell in a place of their own and move no more, is God's final purpose with the nation of Israel. He *swore* to it in the covenant which He made with David. In Amos 9:11 we read:

"And I will plant them upon their land and they shall NO MORE BE PULLED UP out of their land which I have given them, saith the Lord."

Now, these are just bare samples of the numerous testimonies of a like import which I have presented to you. Now, my opponent has *not even attempted* to answer my arguments on these testimonies except that little weak effort he made just awhile ago. That is the *first* attempt he has made, and it was a poor one.

Like the Sadducees, he just tried to find objections. They couldn't figure out what that woman was going to do with 7 husbands. So they denied it. That is just a sample of Mr. Randolph's objections. His objections are based solely on human reasoning. He reasons out that, "That can't be done". He says, speaking of me, "He can't do it". I don't pretend to do it. He has repeatedly dodged my challenge to show *when* these prophecies *were* to be fulfilled. I asked him 5 questions the first night. I asked him to show when these various prophecies *would* be fulfilled. He has never attempted to answer those questions, but he made a slip the other night, though; and it was a bad one.

He said (and he *did* say it) that all these prophecies that I have quoted were all fulfilled in the return from Babylon. When I got up and showed the utter fallacy of such a statement, he said he didn't say it. Well, I'm willing to take his word for it. I can very easily see why he would be ashamed to say it.

But he still failed to commit himself on *when and how these wonderful prophecies were or are to be fulfilled*. On the other hand, he has tried to take refuge in a long, rambling line of reasoning about its being something awful to try to understand prophecy. He quotes, "Prophecy is of no private interpretation, but holy men of God spake as they were moved by the Holy Spirit.

What does Peter mean there? Not what Mr. Randolph said. He tried to imply that Peter was teaching that it was even wrong for anyone to try to interpret prophecies themselves. Peter said that prophecy didn't *come* of any private source, of any uninspired man, but holy men of God spake as they were moved by the Holy Spirit. Peter, in the same connection, said, "We have a more sure word of prophecy whereunto you DO WELL TO TAKE HEED.

A more sure word of prophecy. They had seen a great many of the prophecies concerning Christ already fulfilled in his death and resurrection; but there were more yet to be fulfilled, and so these prophecies were made sure in the apostles' minds because they had already seen a partial fulfilment of what Christ was to do when he comes.

Now, we say the same thing concerning the restoration of Israel. Christadelphians believed 100 years ago that the Jews were going to be restored back to their land. They had to depend solely on Bible prophecy. Now, we can say, with Peter, "We have a *more* sure word of prophecy" because we can see with our own eyes the beginning, the partial fulfilment, of these glorious promises.

He said, or words to the effect, that prophecy could not be understood until it was fulfilled, or something like that. Well, if not understanding prophecy is a virtue, then Mr. Randolph ought to have a badge of honor; for he surely doesn't understand it. He tried to ridicule the Christadelphians because they claimed to understand prophecy.

What did Jesus (not Mr. Randolph) say about understanding prophecy? Jesus said, "O fools and slow of heart to believe all that the prophets have spoken." Jesus said that anyone—and he was referring to those who had the Scriptures in their hands and read them—was a fool who didn't understand prophecy.

Don't say I said that. *Jesus said that.* Now, whose opinion are we going to take? We could quote a lot more passages on that point, but we'll not do it as this is our last speech.

The Apostle Paul told the Jews in Acts 13:27 that they had condemned Jesus *because they didn't understand the prophecies concerning him.* I want to tell you tonight, friends, that Jesus Christ is coming again to the earth, and he is going to judge the earth. The whole world is going to be called to account. The Jews were called to account when he came the first time.

If you don't understand the prophecies concerning his second coming and what he is going to do when he comes, you will be in the same position as were the Jews when he came the first time. You won't know whether it is he or not. *And you may reject him!*

The rebukes of Christ and Paul were based on the fact that these Jews read the prophets every Sabbath day and here were prophecies fulfilling before their very eyes, just as the prophecy of the restoration of the Jews is fulfilling before our eyes today; yet they shut their eyes. They refused to believe it because it didn't suit them.

Now, Mr. Randolph does the same thing. He shuts his eyes and scoffs at those Jews returning back there. And why? I can tell you why. *Because it won't fit into his church-kingdom theory.* That is the whole explanation. The prophecy of the return of the Jews to Palestine has been in the process of fulfilment for a number of years, as we have shown you. It's stubbornness for anyone to deny the fulfilment of these prophecies.

Now, Mr. Randolph, I want to give you a little advice which may save you a lot of sweat and energy. If you think you can convince Christadelphians *now* that they're mistaken about the restoration of the Jews back to Palestine according to prophecy, you're too late.

You might possibly have convinced them some years ago when everything looked like it was against them. But could you convince the weary traveller that he ought to turn back when his goal was already in sight? Well, that is what you're trying to do when you try to convince Christadelphians today to reject their belief in God's glorious purpose with the nation of Israel and accept that church-kingdom theory that you teach.

Not until God's purpose with Israel is finished, will the world know any peace; for it is only in the re-establishment of the kingdom of Israel that the Prince of Peace will bring peace. Not until the

kingdom of Christ, the kingdom of Israel, is established in the earth will the world know peace and true brotherhood.

Mr. Randolph a number of times has tried to tell you that the Christadelphian doctrine is "materialistic" and that there is nothing spiritual about it. If you want to call our doctrine materialism, Mr. Randolph, you can make the most of it. You don't even understand the meaning of the word, "materialism," as it is commonly used in this respect. The word, "materialism," commonly used in a religious sense, refers to people who have no belief in the Bible or anything at all; and I don't think you would be so absurd as to accuse Christadelphians of that.

We believe in a *real* kingdom on earth in distinction to a sky kingdom. We believe in a literal kingdom that is going to come to bless all nations of the earth in Christ and remove every curse from the earth. Immortalized saints, *real tangible beings*, will reign with Christ in a real kingdom on the literal earth on which we live. The earth will be freed from every evil and every curse and will be made the Paradise of God and the eternal home of the redeemed. Mr. Randolph, if you call that materialism, if that is materialism, then we glory in it. It is a glorious materialism.

Yes, *we glory in these things!* We look for them, and our hopes rest on them. We seek to fashion our lives according to the pattern of our glorious Lord and walk in his footsteps and follow in his ways that we may be worthy of entering in with him into his glory when he comes to re-establish the kingdom of Israel. We look for that time when it is said:

"Then shall Israel, long dispersed,  
Mourning seek the Lord their God,  
Look on him whom once they pierced,  
Own and kiss the chastening rod;"

Yes, we look for those times because:

"Then all Israel shall be saved.  
War and tumult then shall cease,  
While the greater Son of David  
Rules a conquer'd world in peace."

Mr. Randolph, if you call that materialism, we're glad to be materialists. If you call that unspiritual, I would like you to show how it can be. That is why the Christadelphians keep on praying a prayer which Mr. Randolph can't pray consistently because he believes the kingdom of God has already come: "*Thy kingdom come, thy will be done on earth as it is in heaven.*" Yes, we pray that every day. "Even so, come, Lord Jesus." A suffering world needs you now.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

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### **"HE IS BESIDE HIMSELF"**

At first sight, it seems unaccountable that perfect wisdom and goodness should have been mistaken for insanity. The difficulty softens when we realize to ourselves the process of reasoning by which such a conclusion is arrived at.

The people who thought Christ insane naturally judged by their own views and feelings. Their inner consciousness supplied them with no principle or recognizable motive which could lead to the course Jesus pursued. They could not conceive themselves to act in the way in which Jesus acted. They felt **THEY** must be mad before they could do what he did; and therefore they concluded it must be so with **HIM**.

The popular criteria of madness are usually correct enough; but there is a possibility of their being out of application altogether through the presence of an element which it is beyond the capacity of the people to understand.

Such was the case with machinery and the electric telegraph when first heard by the ignorant. They were set down to witchcraft, because ignorant people had no knowledge of how they could be soberly true.

So the power by which Jesus worked and the objects for which he worked being beyond the understanding of the people, they came to the only conclusion that was in harmony with their theory of things. Their rough and ready conclusion seemed to them an explanation, but was in reality the highest form of blasphemy man can utter.

In some measure, all Christ's brethren have to suffer from the same ignorance and illogic. They show a bias and pursue a course which is inexplicable on the principles of worldly people, and therefore worldly people (who are nearly ALL the people) suppose they must be quietly insane.

It is a great trial to be the subject of such a misconception. But it is a trial for which Christ expressly prepared his disciples: "If they have called the Master of the house Beelzebub, how much more shall they call them of his Household?" (Matt. 10:25).—"Nazareth Revisited."

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## Temple-Builders

*"And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid"—Ezra 3.*

Our attention is directed to Jerusalem in the days succeeding the Babylonian captivity, to a group of men and women laboring together in loving compliance to the will of God. Some of these people had never seen Jerusalem before. They had viewed the broad walls of Babylon enclosing glorious man-made edifices, the gleaming gates and shining river, and crowning it all, an idolatrous pyramid temple rising unto heaven.

But they had been impressed with their position as strangers in a foreign land and instructed about a higher Power than their overlord. They had been taught by a generation of ancient men and women who had sorrowfully learnt the lesson of Divine requirements.

"By the rivers of Babylon, there we sat down, yea we wept, when we remembered Zion. For there they that carried us away captive required of us a song. How shall we sing the Lord's song in a strange land?"

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Psa. 137:1-6).

Some of this group of people had seen Jerusalem in their youth, had seen it in its splendor, its towering stone walls, and its glorious temple of Divine pattern. *But they had not appreciated these things in their time.* Their last look had been a backward glance over the shoulder as they marched away in chains. And now a new king had arisen who declared,

"The Lord God of heaven hath charged me to build Him an house in Jerusalem" (Ezra 1:2).

Then we find that all the people who were mindful of the God of their fathers returned with joy to engage in the prospect of renewed Divine favor. Certainly it was a time of rejoicing and of giving praise unto the God of heaven,

"Because He is good, for His mercy endureth forever."

Some of the people *wept* when they viewed the foundations of the temple laid. They remembered the former glory and what their sins had brought about. Others *rejoiced* in the extended mercy of an ever-loving Father. These are not limited characteristics of the Creator. They carry through in all generations, though in most cases not perceived nor appreciated by mankind.

"God left not Himself without witness in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17).

In all the circumstances of life we see the hand of God operative on the behalf of His servants.

"All things are for the sake of God's elect."

*This last thought takes a lifetime for most of us to learn and retain.* But as we pursue our readings and assimilate the lessons from God's Word, we realize the vanity of man's labors in any permanent sense, *unless they are directed in the building of the Temple of the Lord.*

As we continue with the reading of Ezra and Nehemiah and later find ourselves with the prophets Haggai and Zechariah, we will realize that their times were typical times, suitable to any generation of believers, and particularly our own.

They were building the temple of the Lord, a literal building which had foundations. They labored under many difficulties, both from outside and within. But they also had the encouragement of God's prophets and those who did double work.

And so they worked through good report and evil, the temple walls arising, the service of God renewed in measure as it had been formerly. The city walls were completed and the people were instructed in the Law of the Lord.

Humanly speaking, their physical labors, when viewed in the broad panorama of history, appear as useless. Their efforts were superseded by a temple built by Herod during the Roman times, which temple in its turn was destroyed by the Roman legions.

And turning back the pages we see the glorious temple of Solomon, for which David had prepared and labored, and had entreated the Lord, and which had brought about the Davidic covenant. This, too, after a period of time, was ravaged by the Babylonians and fell into ruin.

During its checkered history we have seen glory ascribed to God in its precincts, and people rejoicing in its courts. While on the opposite, we have seen *idol worship of the worst sort brought into its very sanctuary.*

And yet, through it all, the purpose of God was threading its way, unerring, undeterred by the whim and caprice of human nature, unaltered by the king or monarch. Great Babylon crumbled into dust, lost for centuries. Persia, Greece and Rome all passed through their allotted times also.

Christ's disciples, looking upon the last great temple, directed the Master's attention to its magnificence. But he replied,

"There shall not be left one stone upon another that shall not be thrown down" (Luke 21:6).

We see the apostle Paul standing for his life before the rulers. He sorrowfully declared, "*All Asia is departed from me.*" And what of the labors of the brethren in all ages and in our own? Were these centuries of labor all in vain? *What was God's purpose in all this striving, of temple building and destruction, only to be replaced and destroyed again?*

David had proposed the building of a house for God, to which suggestion, God replied,

"I have not dwelt in any house since the time I brought up the children of Israel out of Egypt; but have walked in a tent and in a tabernacle" (2 Sam. 7:6).

God's statement indicates that man's times are a temporary arrangement. There is no permanent dwelling place for God on the earth during the probationary career. Also the building of the temple or house must be by God. He is the Creator. It must be to His glory and not to the glory of man.

We are taught the lesson that man's natural labors in this life are temporary and will at last come to desolation. But from God's side, all things have a purpose. And this purpose is closely related to His servants. From out of the ages, He is selecting materials for a glorious Temple which will reflect His characteristics.

This temple is not now manifest. The materials are being assembled in the earth and have been for centuries. As in the typical building under Solomon, the hammer and chisel are not to be heard when this Temple is put together, for it will be manifest to all mankind in a day. The stones, which will be assembled on the temple site, will have been previously prepared to drop into place.

Christ left the lesson with his disciples not to be disturbed about worldly events transpiring about them.

"Heaven and earth shall pass away, but my words shall not pass away" (Luke 21:33).

Not only Herod's beautiful temple was removed, but the Jewish heavens were removed and the people of their earth were scattered abroad as their prophets had said.

Christ did, however, tell them where to show concern,

"Take heed unto YOURSELVES, lest at any time your hearts be overcharged with cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell upon the face of the whole earth.

"WATCH ye therefore, and PRAY ALWAYS, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:34-36).

It is *ourselves* about which we must show concern; God will take care of the rest. Our concern for the prosecution of outside events is a manifestation of our lack of faith in God and an utter disregard for His promise to take care of those who put their confidence in Him.

Paul told the Athenians that—

"The Lord of heaven and earth dwelleth not in temples made with hands" (Acts 17:24).

Certainly God placed His name on Solomon's temple and gave evidence of His presence amongst Israel. But this was a limited vision of the greatness of God. *Those who were of faith could see the fuller sense of God's personal presence and provision.*

Paul goes on to say that God's evidences of mercy and love toward all mankind are that we might "feel after Him, though He is not far from any of us," because our very existence is dependent on His presence.

This last thought leads on to our personal concern about our conduct in His presence. For if we truly can realize and remember, He is always present with us, we will be watchful of our conduct. If we could actually *see Him*, no doubt: we would be ashamed of many things we have done.

The fact that we cannot see Him does not make His presence any less real. But it does have the effect of developing faith in the righteous, which is well-pleasing to God. It is God Who is working with us to do according to His good pleasure. God is dwelling in us, Paul tells us,

"We are His building, we are His temple."

Because the returning Jews would not permit the Samaritans to assist them in building the temple in Jerusalem, they afterwards built one of their own on Mt. Gerizim. And a strong racial separation ensued until the days of the Master.

It remained for Christ to clearly state the relationship of these things to the overall objective of God. Speaking to the woman of Samaria, he said,

"The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

"The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (Jn. 4:21-23).

Worship must be more than nominal assent to certain doctrinal truths. True worship is a living, active, day by day invitation to God to  *dwell in us* . We must open our arms to God in sincerity, open the doors of our hearts unto Him. James tells us to—

"Draw nigh to God and He will draw nigh to us" (4:8).

We cannot turn God on and off as we would a water tap.  *Either He is established in us, or He is not* . We are told by Paul that we are the "Temple of the living God," and are shown that this is not an idea which is alone related to the Gentile dispensation. It was God's estimate of the righteous in the beginning. He said to Israel, contingent upon their faithfulness—

"I will walk among you, and will be your God, and ye shall be My people."

This was after God had stated that He would defend them regardless how few they were. This was also dependent upon an observance of His will.

"And I will set My Tabernacle among you."

Paul transposes these expressions into,

"I will dwell in them and walk in them."

This is the deepest sense and truest sense of God's tabernacle being with men.

Paul is showing that there is no association between pagan temples and the Temple of God, in an endeavor to impress his hearers with the necessity of separation from the world and its activities. Remaining separate from worldly contacts and filthiness of the flesh is the basis for certain promises being made to us, as we read in 2 Cor. 6:17-18,

"Touch not the unclean thing; and I will receive you, and will be a Father unto you and ye shall be My sons and daughters, saith the Lord Almighty.

"Having these promises, beloved, let us cleanse ourselves."

*Is it possible for the Temple of God to become in a state of needing to be cleansed?* It is sadly true. In the days of Hezekiah it took 8 days to cleanse the temple from the accumulated rubbish which had gathered there during the reign of previous wicked kings.

This would seem to be a typical cleansing. There were numerous cleansings in the Law accomplished on the "*eighth day*." The primitive idea of the Hebrew for "eighth" is "to make to shine as with olive oil;" and the spiritual values thus set forth are clear.

We see the glorification of all mankind in the final swallowing up of death in victory, when Christ shall deliver up the kingdom to the Father and God shall be all in all. Then as Daniel says,

"The righteous shall shine as the brightness of the firmament and as the stars for ever and ever" (Dan. 12:3).

This will be at the beginning of the *eighth millennium of earth's* history. Another idea of the word "eighth" is its association with fatness, richness and fullness. Following the perfect number 7 it also speaks of the glorious richness and holiness to be manifested in the earth from the harvest of 7,000 years cleansing of human nature.

There are always spiritual values manifest in any cleansing process. When Josiah came to repair and cleanse the temple, after the days of wicked kings, he found the book of the Law hidden away in its chambers.

*Is it possible for God's Word to be amongst us and not be perceived?* These lessons are warnings to us, that we should not let the Word be relegated to dark chambers. We must keep it before us as a guide to our steps. Paul says we have been washed, sanctified and justified by the *washing of the Word*. Being found in such a state he impresses his hearers,

"Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own?"

"For ye are bought with a price, therefore glorify God in your body, and in your spirit which are God's" (1 Cor. 6:19-20).

It was *God* who destroyed Solomon's temple through the Babylonians. It was *He* who undid the works of the returning exiles from Babylon, and Who threw down the stones of Herod's masterpiece.

He has also said what He will do to those elements of His spiritual temple if it becomes defiled. We have been called to work to a common end, the filling of the earth with God's glory. We are building on a foundation which has been laid by the prophets and apostles.

We must therefore be careful how we build upon this under-structure. Everything in the building must be for glory and for beauty in the Divine eyes. We cannot build independently of God—Psa. 127:1,

"Except the Lord build the house, they labor in vain that build it."

The building specifications are those words and deeds of the Master, and as exemplified also in the prophets and apostles. We are not called upon to build alone. Paul said,

"We are laborers together with God; ye are God's husbandry, ye are God's building" (1 Cor. 3:9).

Jesus Christ is the foundation. We must be careful how we build thereon, continues the Apostle. Every man's work will be manifest in due time. If the temple be marred by work not to God's glory the work will be removed from the building.

"If any man defile the temple of God, him will God destroy, for the temple of God is holy, which temple ye are" (1 Cor. 3.17).

But on the other side,

"If any man's work abide which he hath built thereupon, he shall receive a reward" (v. 14).

The building process is not easy. God is checking each of His laborers. In the Revelation, this proving process is likened to a *measuring with a rod of affliction*. Paul told the Hebrews that God is chastising or scourging us, and that if we be without this correction we are not His laborers.

But Christ gave encouragement to those who are striving through tribulation to remain firm to the end.

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and MAKE OUR ABODE WITH HIM" (John 14:23).

The fullest sense of these words are when Christ returns, and the righteous are constituted as the temple of God. *But this actually prevails in the present dispensation*, though in a hidden manner. Finally this temple will be revealed for all the world to see.

Meanwhile let us look in faith unto our great High Priest, who is set at the right hand of the throne of the Majesty in the heavens, who is a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man. —E.F.H.

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## THE COURSE OF WISDOM

Not that which is PLEASANT to be done, but that which is WISE to be done, will be the motto of every true member of the house of Christ. And that which is wise to be done is that which God has commanded; because obedience to His commandments ONLY will bring honor and life at the last—Bro. Roberts.

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## Television

*Thoughts of a recently-immersed brother who has turned with relief and thanksgiving to the glories of the Truth from the empty husks of the world, and who is saddened and troubled to find worldly things among some of the "children of light."*

As Television contains so much that is positively harmful and immoral, and is the means whereby wholesale ungodliness is being and will be developed, the attention of the brethren and sisters is drawn to the harmful effects being produced in the world, and the still greater harmful effects in the ecclesias and homes of the brethren and sisters.

*Television entertainers cater to the fleshly desires*, whilst God and His Truth find no place. Their insidious working will leaven the Truth if time is spent in such worldly pursuits, and much harm will result.

Brethren and sisters who desire to serve the ecclesias as representatives in any offices should maintain a high standard of holiness and purity. It is with *great desire*, therefore, we exhort them to *leave alone* that which contains such moral harm, for the sake of example, and their own spiritual welfare, and cling to the company of Moses and the prophets, Jesus and the apostles, realizing the scriptural injunction,

"He that walketh with wise men, shall be wise."

Further, we should not put temptation in our own way, or in the way of the weak, to cause them to stumble, realizing we are our brother's keeper.

In view of the coming of the Lord being so near and of the warnings both he and the apostles gave to us of the *prevailing and increasing ungodliness of our times*, the brethren and sisters are strongly exhorted to refrain from having such dangerous entertainment, in order that we may preserve the noble standards of the truth as it is in Jesus.

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### **BE YE ALSO READY**

Whether we wake or sleep, we are (at his coming) the Lord's; and if we die before he come, it only makes our waiting the shorter. The supreme question is our READINESS to meet him; and this is an affair of mental condition as determinable by the Truth. If we allow that Truth to do its work, we shall be always ready to rise joyfully at the call.

We may prevent the Truth doing its work. We may not give it a chance. We may slowly sink into the condition in which Bible reading seems a superfluity; prayer, a meaningless form; attendance on the meeting, a needless burden; and the ways and scruples of godliness, a childish prejudice.

We have this matter of business to attend to: that friend to see: that urgent family matter to arrange. Well, we shall have to leave all and follow the messenger of death when he raps at our door, whether we will or no. We had better make a place now in all our arrangements for that wisdom that we shall find more precious than rubies when we come to stand at the judgment seat of Christ, and which, if we put off and put off under this worldly pressure and that, we shall find it impossible at the last to procure at any price.

Life is but a shadow: the substance is in Christ. Happy is the man that lays hold on that substance and retains it. —Bro. Roberts.

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### **"Propitiation"**

This is a word which does not occur frequently in the Scriptures. In fact, it is not found at all in the Old Testament, and only 3 times in the New. The first passage in which it occurs is Rom. 3:25, where we read with respect to Jesus Christ—

"Whom God hath set forth to be a propitiation through faith in his blood."

The next instance is 1 John 2:2,

"And he is the propitiation for our sins."

And the only other passage is 1 John 4:10,

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

The use of this word by the translators is unfortunate. It probably conveys the ideas which *they* held with respect to the sacrifice of Christ, but certainly does not clearly place before us the Divine mind. To say that Jesus Christ was the *propitiation* for our sins, implies that for some reason, and in some way, God needed to be propitiated or appeased.

This savors too strongly of the old doctrine of the vicarious or substitutionary death of Christ, that the Son of God (pre-existent, of course) viewed with alarm the attitude of his Father toward the children of men, and undertook to die in their stead.

That doctrine, like all other relics of the great apostasy, we have once for all discarded, and thankfully rejoice in the knowledge that whatever has been done in the way of covering iniquity is the outcome of the Father's *love and compassion*, and not the result of any attempt on the part of another to appease or propitiate Him.

From the beginning to end, the whole plan of redemption is based upon divine love, and the statements of the Scriptures upon this point are so very emphatic, as to make one think that in using such expressions, the Holy Spirit was anticipating the false teaching which would appear with the development of the mystery of iniquity. How can we mistake the words of Christ (John 3:16),

"God so LOVED the world that He gave His only begotten Son."

And of Paul (Rom. 5:8),

"But God commendeth His LOVE toward us, in that, while we were yet sinners, Christ died for us."

Nor may we lose sight of the fact that if we have been "turned from darkness to light, from the power of Satan unto God," it is because "the *goodness* of God has led us to repentance" (Rom. 2:4). Yes, the plan of redemption is an exhibition of the wonderful love of God, and if we, happily, are among those "whose transgressions are forgiven and whose sins are covered," it is all of His mercy, and we shall thankfully take up the apostle's words and exclaim:

"By the grace of God, I am what I am."

Then what are we to understand by the statements that Jesus Christ is a "*propitiation*"? Keeping steadfastly in our minds the fact that forgiveness of sins, and the necessary provision for forgiveness, is *all of God*, let us return to Rom. 3:25.

We must not here be content with the rendering of the Authorized Version, or we shall miss the beauty and significance of the apostle's allusion. The word "propitiation" in the Greek is *hilasterion*, and only occurs in one other passage (Heb. 9:5), where it is translated "MERCY-SEAT"—that is, the *place of mercy*.

The first mention of the Mercy-seat in the Scriptures is Ex. 25:17, Hebrew *kapporeth*, which is rendered in the Septuagint by the Greek *hilasterion*. The idea conveyed by the Mercy-seat, then, is evidently what Paul had in mind when he said (Rom. 3:25)—

"Whom God hath set forth to be an **hilasterion**—a Mercy seat."

Here we are carried back to 1500 B.C., when Moses was instructed with respect to the Tabernacle and its contents. In the portion known as the "Holiest of all" (Heb. 9:3), Moses was commanded to put the Ark of the Testimony, over which were to be placed the—

"Cherubims of glory shadowing the Mercy-seat."

If we carefully follow the divine instructions which were given to Moses, and notice the faithful work of Bezaleel and Aholiab, whom God "filled with wisdom of heart," we shall find that the Mercy-seat was, as its Hebrew name implies, a *lid or covering*, and being placed upon the Ark of the Testimony, was in fact the lid of the Ark.

The next item we proceed to notice, is that the "Cherubims of glory," which were to overshadow the Mercy-seat, were to be made of the same material as the Mercy-seat itself—pure gold. In fact, the Cherubims and the Mercy-seat were *all one piece of work* (Ex. 25:19 and margin; Ex. 37:7-8).

The Holy of Holies was not to be entered "at all times" (Lev. 16.2), but only once a year, and on those occasions God met with the one who—for the time being—was the *mediator* between Himself and His people, when he sprinkled the blood of the sacrifice upon and before the Mercy-seat to make an atonement (Lev. 16:14-16).

It is interesting to note that the particular place in which God met the High Priest was the *Mercy-seat*, over the testimony (Ex. 30:6) and from there He made known His will to the people; and so we read (Num. 7:89)—

"And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the Voice of One speaking unto him from off the Mercy-seat that was upon the Ark of testimony, from between the two cherubim."

Again, we read (Lev. 16:2)—

"For I will appear in the cloud upon the Mercy-seat."

These things were not arranged merely for ornament or ritual. There was *something to be learned* from each of them, and the very fact of Jesus Christ being spoken of as our "Mercy-seat" shows that there was a *prefiguration of him in the service of the tabernacle*.

Here are some of the things "written aforetime for our learning." *Let us profit thereby*. The anti-type of the Most Holy is "Heaven itself" where Christ, as our High Priest, now appears in the presence of God for us (Heb. 9:24).

He is at once the High Priest, the Ark of the Testimony, and the Mercy-seat where God will meet with His people. There is no other means of approach to Him. The name of Jesus Christ is "the only Name given under heaven among men" by which access can be obtained to the Father. He is the one mediator between God and man.

But showing the superiority of the anti-type, our High Priest does not enter the Holy of Holies *once a year*, but is there *continually* to intercede for his erring brethren.

Is he not rightly identified with the Ark? In it the tables of stone were placed, which were written by the finger of God, and which Moses brought down from Mount Sinai—hence its being termed the *Ark of the Testimony*. How appropriate a figure! Christ Jesus was the embodiment of divine testimony.

"His name is called the Word of God."

—and ringing down the ages of scepticism and religious unbelief, we hear his infallible dictum—"The Scriptures cannot be broken." Yes, he is the Ark of the Testimony.

He is also the Mercy-seat. Here is a beautiful connection. By the Word we are led to see how sinful and helpless we are, and by that same Word we are directed to the blood-sprinkled Mercy-seat, where alone we can meet with the Father and secure the benefits accruing from the faithfulness and righteousness of His well-beloved Son—benefits which will ultimately associate the sons of men with the representation of Divine majesty and glory as prefigured by the cherubims which were made—

". . . out of the matter of the mercy-seat,"

indicating that *the anti-type of the Mercy-seat would be of the same nature as those constituting the Cherubim*, which is declared by Ezekiel to be—

" . . . the appearance of the likeness of the glory of the Lord."

Think, in view of the strenuous efforts of religious criticism to belittle the value of the Scriptures, what the figure means, when God meets His people upon the Mercy-seat! It is the covering of the Ark, so that when He meets His people *IT IS ONLY UPON THE BASIS OF HIS WORD*.

There He takes His stand upon the testimony, and surrounded by manifestations of His glory, vindicated the truth of the records which are so neglected by the vast majority of mankind.

"I will appear in the cloud upon the Mercy-seat" (Lev. 16:2).

What cloud? The cloud of incense (v. 13). Here we get a glimpse of the pleasure God takes in the approaches of His people:

"Let my prayer be set before Thee as incense and the lifting up of my hands as the evening sacrifice" (Ps 112 2)

"Everyone of them had harps and golden vials full of incense (margin) which are the prayers of saints" (Rev 5 8)

The prayers of the saints ascending into the Holiest of all as sweet incense, our merciful Father will meet with them there upon the Mercy-seat. Was there ever such beauty, such love and such complete provision for us poor sinful sons of men? We are invited to—

" . . . come boldly (with confidence) to the throne of His grace to find grace to help in time of need" (Heb 4 16).

The Mercy-seat, it will be remembered, was sprinkled with the blood of the sacrifice of atonement,

" . . . the blood of sprinkling that speaketh better things than that of Abel" (Heb 12 24).

This constitutes another testimony to the fact that in working out the Father's plan of redemption for perishing humanity, our Elder Brother was also "saving himself (Zech. 9:9, margin).

—T.W.

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### **"THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE"**

*"There were 7 brethren and that first took a wife, and died without children—in like manner the 7 also Therefore in the resurrection, whose wife of them is she?"*

Jesus disposes of their difficulty by informing them that marriage relation is abolished in the resurrection-state, and that "those who are accounted worthy" to enter that state "are as the angels." A woman and several husbands would therefore be like a sister having several brothers—all equally near and intimate in the perfect state in which they cannot die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."

Marriage is a provisional institution whose object ceases with the imperfect and transitory state to which it belongs. To those who may in the present desolation find it the greenest spot upon earth at present, the prospect of its abolition may not seem welcome. Reason will come to their aid if they realize that in all the operations of nature, that which has become obsolete ceases to be desirable—whether you take the transformations undergone by certain forms of insect and animal life, or the change that takes place in man between infancy and the grave.

The butterfly has no liking for caterpillar ways. The doll and the milk bottle are not to the old woman what they were in her childhood. The exclusive friendships of the animal state would be out of place in a state where all is love, purity, and light.

Faith will come to our aid if we remember that it is the wisdom that devised nature in all its departments that has promised to bestow eternal life; and that if any good thing belonging to the present is taken from us, it is because a **much better is to be given us in the perfect state**, concerning which, it remains true, notwithstanding all that has been revealed, that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for them that love Him."

Family life is beautiful, but it is narrow and partly barbarous, as a thing shut off from the kinship and communion of common man, between whom and itself it erects impassable barriers in the most important affairs of life. It cannot be otherwise than so shut in to itself in the degraded condition of life that prevails upon earth at the present time yet as a thing so shut in it is defective, and lacking in perfect beauty and goodness.

In the perfect state of life that will dawn with the advent of an immortal and non-reproductive population upon the earth, the restrictions of family life will lose their beauty and their necessity. The earth will see a pure and everlasting communism, regulated only by such distinctions and institutions as the wisdom of God may see such a perfect social state to require —"Nazareth Revisited."

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## **Ecclesial News**

Please send us "Ecclesial News" of your activities and experiences in the work of the Truth, ESPECIALLY baptisms and public lecture efforts and debates, for news of these things is very stimulating and encouraging to those who are working in the same cause.

Please give meeting times, and address of meeting place.

**BIRMINGHAM, Eng.—174 Edmund St. —Memorial 11 a.m.; Lecture 6:30 p.m.; Bib. Cl. Thurs. 7:30 p.m.; Sun. Sch. 11 a.m.**

**BOSTON, Mass.—355 Newbury St. — S.S. 10:30 a.m., Memorial 11:45; Lecture 1st & 3rd Suns. 2:30 p.m.**

**BRANTFORD, Canada—44 George St. — Sundays: School 9:45 a.m.; Memorial 11 a.m.; Lecture 7 p.m.**

**BUFFALO, N. Y—O.F. Temple, Kenmore & Myron Aves.—Memorial 10:15 a.m.; S.S. 11:45; Bib. Cl. Wed. 8 p.m.; Public Lecture 3rd Sun. each mo., Oct. thru May.**

**CANTON, Ohio, U.S.A.—2729 Ninth St. S.W.—Sun. Sch. 9:30 a.m.; Memorial 10:30; Lecture 8 p.m.; Bible Class Wed. 8 p.m.**

**CLOVER BAR, Alberta, Canada**

**CROYDON, Eng.—Ruskin House, Wellesley Rd.—Memorial 11 a.m.**

**DENVER, Colo. — 432 S. Emerson St. — Memorial 11 a.m.; S. S. 10 a.m.**

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

**FLAXCOMBE, Sask., Canada**

**GLENDALE, Cal.—5105 Hermosa, cor. Colorado Blvd., Eagle Rock (P. O. —Bx 66, Los Angeles 42)—Bib. Sch. Sun. 9:30 a.m.; Breaking Bread 11; Lecture 7 p.m.;**

**HALIFAX, N.S.—4 Hemlock Ave.**

**HAMILTON, Ont., Can.—Crescent Hall, 63 King St. W.—S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m.; Thurs. Bible Class 8 p.m.**

**HAWLEY, Penna.—O. F. Hall, Main and River Sts.—Suns.: Lecture 1st Sun. in mo. 10:30 a.m.; Bib. Cl. and S. S. 10:30 a.m.; Memorial 11:30 a.m.**

**HOLLYWOOD, Calif.—1749 N. LaBrea Ave.—S. S. 10 a.m.: Memorial 11:15.**

**HOUSTON, Tex.—8008 Juntas St.—S.S. 10 a.m.; Memorial 11; Round Table Discussion 1st & 3rd Sun. of mo. at 8 p.m.; Wed. Eureka Cl. 8 p.m.; also Study Class Monday morning.**

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### **"BEHOLD, THY KING COMETH UNTO THEE"**

*"Rejoice greatly, O daughter of Zion. Shout, O daughter of Jerusalem. Behold, thy King cometh unto thee; he is just and having salvation; lowly and riding upon an ass."*

The people caught up the idea and threw themselves into it. They cast off their clothes and spread them in the way for Christ to pass over, in a transport of loyal affection. They also broke off branches from the trees, which were then numerous in the neighborhood, and strewed them on the road.

By-and-bye, they broke into song, in which the people who went before and the people who followed after, joined. The air to which they sang would probably be one well-known, and borrowed from the temple service with which they were all made familiar by their regular visits at the feasts.

The words also were closely allied to words found in Psa. 118 and may have been the very paraphrase of these words then used in the synagogues throughout the country: "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our Father David, that cometh in the name of the Lord. Hosanna in the highest!"

In the jubilant multitude who thus "rejoiced and praised God with a loud voice for all the mighty works that they had seen," were some of the Pharisees, but they took no part in the demonstration. On the contrary, getting close to Christ, they advised him to restrain it. "Master, rebuke thy disciples!" They would, doubtless, profess to be shocked at the profanity of the performance.

"Thou blind Pharisee!" There is nothing more odious in the whole range of abortive mental phenomena incidental to the present deranged and cursed state of human life upon the earth, than the conceited and insincere mediocrity that sets itself against the true greatness of wisdom. It professes to be moved by high considerations of principle, whereas it is moved by the vexation of disappointed egotism when conscious, as the Pharisees were, of eclipse in the presence of a greater than themselves.

What could Jesus say but the words of sad emphasis in which he rejoined: "I tell you if these should hold their peace, the stones would immediately cry out."—Nazareth Revisited.

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**JERSEY CITY, N.J.,—651 Bergen S.S. & Bib. Cl. 9:45 (except July and Aug.); Lecture & Memorial 10:45.**

**LAMPARD, Sask., Canada**

**LAMPASAS, Texas—1604 Ave. "I" East Memorial 11 a.m.; Sun. School 10 a.m.**

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

**LONDON, Ont., Can.—Orange Hall, 388 Clarence St.—Suns: 8. 8. 10:15 a.m.; Memorial 11:30; Lecture 7 p.m.; Thur. Cl. 8 p.m. at WCTU Hall on Clarence St. ½ block N. of Dundas.**

**LOS ANGELES, Cal.—8480 California Ave., South Gate, Cal.—S. S. 9:30 a.m.; Memorial 11 a.m.; Lecture 7:30**

**MASON, Texas**

**MELBOURNE, Australia**

**MIAMI, Fla.—Memorial 7 p.m. Sun. at 2940 S.W. 23rd Ter.; Wed. Cl. 7:30 p.m. at 3428 S.W. 65th Ave.**

**MONCTON, New Brunswick. Can.**

**MONTREAL, P. Q. Canada—YMCA Bldg., 1000 Gordon Ave., Verdun —Memorial 11 a.m.**

**NEWARK Ecclesia—Woman's Club of Orange, 369 Park Ave., Orange, N.J.—S.S. 10 a.m.; Memorial 11 a.m.**

**NEWPORT, Mon., England—Clarence Hall, Rodney Rd. (opp. Tech. Col.) —Sundays: Breaking Bread 11 a.m.; Lect. 6:30 p.m.; (3rd Sun. of month —Supplem. B. of B. after lecture).**

**NEW TREDEGAR, Eng. — Workman's Lesser Hall—Memorial 6 p.m.**

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**NORTH BATTLEFORD. Sask., Can.**

Sis. M. King wishes to express her deep appreciation for the kindness and hospitality shown to her daughters, Eileen and Sylvia, by the brethren and sisters both in England and in Canada, particularly during the period she has been separated from them. This has been a great comfort to her.

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**PHILADELPHIA, Pa.—2027 Chestnut St.—Breaking of Bread 10:30 a.m.; S. Sch. 9:30 a.m. (Sept. to July); Bib. Cl. Thur. 8 p.m. (place movable).**

**PLYMOUTH, Eng.—O.F. Hall, 148 Union St.—Breaking Bread 11 a.m.; Lecture 6.30 p.m.; Bib. Class Thurs. 7.30 p.m.**

**POMONA, Cal.—Ninth & Gibbs Sts.—S.S. 9:45 a.m.; Memorial 11 Lecture 7 p.m.**

**PORTLAND, Ore—I O O F Hall, 4519 S.E. 65th Ave.—S.S. 10 a.m.; Lecture 7 p.m. (every other Sun.); Bible Class Wed. 8 p.m.**

**RICHARD, Sask.—Breaking of Bread, 10 a.m.; Bible Class 8 p.m. Wed.**

**ST. JOHN, N. B., Canada.**

**ST. ALBANS, Herts. Eng.—O. F. Hall, Victoria St.—Memorial 11 a.m.; Lecture 6:30 p.m.**

**SANTA BARBARA, Cal.—Vernon Rd. at Stanley Dr.—S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m. (1st & 3rd Suns.); Mtl. Imp. Cl. 7:45 p.m. (2nd & 4th Suns.); Bib. Cl. 7:45 p.m. Wed.**

**SARASOTA, Fla.—1707 Sara-Bra Airport (SE corner)—Memorial 10 a.m.; S.S. 11:30 a.m.; Bib. Cl. Tues. 8 p.m.; Improv. Cl. Wed. 8 p.m.**

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**SAN ANTONIO, Tex.—R4, Floresville,**

Bre. Joe Banta and Duane Lucas (of the Houston ecclesia) have been sent by their Draft Boards to work in the State Hospital here. We are glad to welcome them into our small group—they are a great help to us.

Bre. & sisters C. W. Banta, C. R. Barber & H. F. Lucas, and bro. Mack Lucas, have been recent visitors around the Table of the Lord. —bro. G. C. Garnand.

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**SCRANTON-GLENDALE, Penna.**

**SELKIRK (near Albany), New York.**

**STEWIACKE, Nova Scotia. Canada**

**TORONTO (Fairbank Hall), Can. — Lander Ave. at Vaughan Rd. S.S. 9:45; Memorial 11: Sun. Lecture 7 p.m.; Wed. Cl. 8:15.**

**TORONTO (Kimbourne Hall), Can. — 1480 Danforth, Toronto 6—Sun. Sch. & Eureka Class 9:45; Memorial 11; Lecture 7 p.m.; Wed. 8:15.**

**WHANGAREI, New Zealand**

**WICHITA FALLS, Texas — Box 349—Sun. Sch. 10 a.m.; Memorial 11.**

**WINCHMORE HILL Eccl.—Canning Hall, Canning Cres., Wood Green, London N 22—Memorial 5:15 p.m.; Lecture 7 p.m.**

**WORCESTER, Mass.—Grandview Hall, 21 Grandview Ave.—S. S. 10 a.m.; Breaking Bread 11.**

**FRATERNAL GATHERINGS**

TORONTO, Ont. ....April 3

HYE, Texas .....July 26 to Aug. 2

(Please tell us of any others)

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