

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:
G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

“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.

CONTENTS

ECCLESIAL DIRECTORY	Inside Front Cover
EDITORIAL: Be Zealous, Therefore.....	161
INWARD PEACE	162
RACHEL WEeping FOR HER CHILDREN (Bro. Thomas) Part I	163
PRINCE-PRIEST OF AGE TO COME (Bro. Roberts) No. 20.....	166
JEREMIAH.....	168
UNIVERSALISM: Its Arguments Considered (Part 2)	174
WHY DID JESUS TOLERATE JUDAS?.....	176
ACCEPTABLE WORSHIP	177
THE NEW MAN IN CHRIST JESUS	183
"GOD HATH CHOSEN THE FOOLISH"	186
THE GODS OF EGYPT.....	187
THE SIX DAYS OF GENESIS ONE	191
LOVE IN THE SCRIPTURAL SENSE.....	191
ECCLESIAL NEWS: Birmingham, Boston, Canton, Lampasas.....	192
PROFITABLE EXHORTATION	Inside Back Cover
DAUGHTERS OF MEN AND SONS OF GOD.....	Back Cover

CHRIST IS COMING AND WILL REIGN ON EARTH

AUSTRALIA

EAST MAITLAND (N.S.W.)—D. T. James, 114 Victoria St.
ESPERANCE (W. Aust.)—K. H. Hodges
HARVEY (W. Aust.)—R. W. Hodges St. James Ave.
INGLEWOOD (Vic.)—E. W. Appleby, Sullivan St.
MELBOURNE S. 4 (Vic.)—E. Carter, 11 Pt. Nepean Rd., Elsternwick.
YANAC (Vic.)—H. R. Brown, Box 3.

CANADA

BRANTFORD (Ont.) — Fred G. Marlett, 45 Mintern Avenue.
EDMONTON (Alta.) — G. Luard, Clover Bar, Alta.
FLAXCOMBE! (Sask.) — L. K. Punter, Box 28.
HALIFAX (N.S.)—Cyril Webb, 4 Hemlock Ave., Telephone 5-6084.
HAMILTON (Ont.) — Edward Cotterell, 118 Barclay.
HATFIELD POINT (King's County, New Bruns.)—E. Henderson.
FREDERICTON (N.B.)—K. Harvey, R2.
LAMPARD (Sask.) — J. W. Sadler, Lampard P.O. via. Watson, Sask.
LETHBRIDGE (Alta.) — William Blacker, 1225 6th Avenue S.
LONDON (Ont.) — W. D. Gwalchmai, 173 Devonshire Ave.
MONCTON (N.B.)—Wm. E. Hayward, 11 Waterloo Street.
MONTREAL (Que.) — J. D. Baines, 1426 Clemenceau Ave., Verdun 19, Quebec.
MOUNT ALBERT (Ont.)—Howard Toole.
NORTH BATTLEFORD (Sask.) — S. E. Tyson, 822 108th St.
ONOWAY (Alta.) — Robert W. Crawford, Box 53.
RICHARD (Sask.) — Fred G. Jones, Box 30.
ST. JOHN (N.B.) — B. E. Duncan, 46 Adelaide Street.
STEWIACKE (N.S.)—T. H. Hull.
TORONTO E. (Ont.) — H. J. Newnham, 25 Pepler Ave., Toronto 6.
TORONTO 10. (Ont.)—R. Simpson, 129 Kirknewton Rd. (Fairbank Ec.)

GREAT BRITAIN

BIRMINGHAM—T. Phipps 'Cantreff,' Toll End Rd., Ocker Hill, Tipton, Staffs.
CROYDON—A. Jeacock, 10 Garden Close, Wallington, Surrey.
HITCHIN—H. S. Shorter, "Treetops," Charlton.
KIDDERMINSTER—H. W. Pigott, "Eureka," Bridgnorth Rd. Franche.
NEWPORT (Mon.)—D. K. Williams, 3 Constance St., Caerleon Rd.
NEW TREDEGAR (Mon.)—I. Morgan, Pentwyn House, Cwmayfiog.
PLYMOUTH—H. Beardon, Gnaton Cottage, Yealmpton, nr. Plymouth.
ST. ALBANS (Herts.)—W. Goodwin, "Azekah" Lynton Ave.
WINCHMORE HILL—C. H. Bath, 15 2nd. Ave., Bush Hill Park, Enfield, Middx.

NEW ZEALAND

PAPAKURA — A. J. Starr, Ardmore RD.
PUTARURU — B. E. Brandt, Sweet Waters, Overton, R.D.
WHANGAREI — K. R. Macdonald, Lillian Street, Kamo. Postal Address, Box 55, Whangarei.

UNITED STATES OF AMERICA

BALTIMORE (Md.)—R. C. Frisbie, 4037 Edgewood St.
BOSTON (Mass.) — Kenneth MacKellar, 86 Walnut St. Reading, Mass.
BRIGEPART (Ohio)—Jos. Oreschovsky.
BUFFALO (N.Y.) — Geo. A. Kling, 79 Mang Ave., Kenmore 17, N.Y.
CANTON (Ohio) — C. Wheeler, 217 Exeter Ave. S.W., Canton 10.
CLINTON (Mich.)—E. Spencer, 210 Tecumseh Rd.
CORAOPOLIS (Pa.)—F. Mohr, 1524 Ridge Ave.
DAYTONA BEACH (Fla.)—W. Davy, 700 N. Beach St.
DENVER (Col.) — J. Osborne, 432 S. Emerson Street.
DETROIT (Mich.) — G. V. Growcott, 15586 Normandy, Detroit 21.
HAWLEY (Pa.) — H. A. Sommerville, Lake Ariel, Pa.
HOUSTON (Tex.) — C. W. Banta, 10606 Wiggins, Houston, 15.
ISTACHATTA (Fla.)—C. Bird, Box 133.
JERSEY CITY (N.J.)—L. F. Bas, 156 Prospect Place, Rutherford, N.J.
KING FERRY (N.Y.)—H. E. Gulbe.
LACKAWAXEN (Pa.)—J. L. D. VanAkin.
LAMPASAS (Tex.) — Erby Wolfe, Route 1, Burnet, Texas.
MASON (Tex.)—J. R. Eastman, Grit, Texas.
MIAMI (Fla.)—T. S. Lumley, 3428 S. W. 65th Avenue.
NEWARK (N.J.) — J. W. Packie, 8 Claremont Dr., Maplewood, N.J.
PHILADELPHIA (Pa.) — Carl E. George, 3330 N. 15th Street.
PORTLAND, (Ore.)—A. R. Tilling, 2212 N. E. Prescott, Portland 11, Ore.
ROCHESTER (N.Y.)—C. Rodgers, Park Circle Rd., Rochester 20.
SAGINAW (Mich.)—H. W. Taylor, 1427 S. Warren, Saginaw 30.
SALEM (Ohio)—W. W. Coy, Franklin Rd., Route 3.
SAN ANTONIO (Tex.)—G. C. Garnand, R4, Floresville, Tex.
SCHENECTADY (N.Y.)—B. J. Dowling, 70 Linden St.
SCRANTON (Pa.) — Julio Scaramastro, 1124 Luzerne Street, Scranton.
WARREN (Ohio)—T. Tullock, 1041 N. Park Ave.
WEST LAKE (La.)—M. H. Bostick.
WICHITA FALLS (Tex.)—H. O. Tunnell, Box 343.
WORCESTER (Mass.) — R. A. Waid, 5 Pomona Road Worcester.

The Berean Christadelphian

Please send all communications and manuscripts to the Editor—

G. A. Gibson, 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

Vol. 41, No. 6

June, 1953

EDITORIAL

“Be Zealous, Therefore”

To possess zeal is to have ardor, or fervor, for a person, cause or object; to have an eager desire to serve for a cause; to be enthusiastic about it, and to be diligent in service. No matter what form work may take, it is stimulating to see a person *ardently active in it*. Two men may be engaged in an identical operation. As we look at the first, we see him dawdling, listless and not showing any particular interest in what he is doing. The other, however, is intent, having his mind fixed upon the finished product, and doing all in his power to follow the pattern set for him.

Our business affairs pertain to this life only, but they must not be neglected. Paul reminds us that we are "not to be slothful in business"—Rom. 12:11, for, says Solomon, "He that is slothful in his work is brother to him that is a great waster"—Prov. 18:9. Not only so, for if we are engaged to do certain work, and are careless in what we do; or if we loaf on the job, we become guilty of obtaining money under false pretences—a very serious offence.

While zeal for one's work is necessary and commendable, it is of far greater importance that we be zealous in things pertaining to the Kingdom of God, and the Name of Jesus. Anyone who becomes a laborer in the vineyard of the Lord, takes upon himself far greater obligations, and must be even more exacting in his duties, because they relate to things eternal. Of Jesus, it was said that he "*was clad with zeal as a cloak*"—Is. 59:17. When he found merchants and money-changers in the temple, he drove them out, saying,

"Take these things hence; make not my Father's House an house of merchandise! And his disciples remembered that it was written, The zeal of Thine House hath eaten me up."

The zeal exemplified by Jesus, was a zeal impelling to action—a characteristic of Jesus throughout his entire ministry, and even in his youth when, at the age of 12, he said to his mother,

"Wist ye not that I must be about my Father's business?"—Luke 2:49.

Christ is a model for all his people. If, therefore, we claim discipleship with Jesus, it is essential that we go far beyond the foundation of our faith in our imitation of him. We must have compassion one for another, and we must exhibit love one to another. These things are indispensable. But there is another attribute that transcends all such distinctive features relating to our walk in the Truth. *We must imitate the zeal of Jesus that he had for his Father*. This is imperative, for Jesus—

". . . 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.

Being zealous of good works does not only manifest *our* zeal for the Truth, but it incites *others* to action as it did the saints at Corinth: "Your zeal hath provoked very many"—2 Cor. 9:2. The power of example is greater than many realize. It was one of the fundamentals of the Mosaic system,

especially as it related to home life. In ecclesial life, there should be no failure to understand such apostolic instruction as—

"Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being EXAMPLES to the flock"—1 Pet. 5:2-3 (RSV).

If one puts forth a determined effort to serve God with all diligence; to walk worthy of God, being steadfast, unmoveable, always abounding in the work of the Lord, he is sometimes accused of being "righteous overmuch." It will quite often be found that reproach of that nature is caused by a weakness in spiritual discernment. Such cases require the application of eye-salve in the same manner as Jesus instructed the lukewarm Laodiceans. There is much MORE danger of *coming short* of what the Truth requires of us. Paul reminds us (Gal. 4:18) that

"It is good to be zealously affected always in a good thing."

This statement implies that we might be zealously affected by something that is not good, thereby causing our zeal to be misplaced. That is true. A brother may establish a business of some kind, and become so zealous in the operation of it that he will lose his love for the Truth. Or there may be some phase of ecclesial operations that a brother wishes to establish, and he will become enthusiastic about it and bring up the subject at every business meeting until turmoil breaks out in the ecclesia. This can be done in all seriousness, not realizing that his zeal is misplaced.

It is essential, in our walk in the Truth, that we be zealous, but let us make sure that our zeal is directed towards the example given us by Jesus and the apostles that, by it, we may provoke others to good works. —Editor.

INWARD PEACE THOUGH OUTWARD TURMOIL

The Truth can give peace, and in this peace it can preserve a man amid all the troubles and turmoils of life. Not that he will never know trouble. A righteous man cannot be in this present evil world without knowing trouble: but there is a trouble that is OUTSIDE and a trouble that is INSIDE—as regards causes.

Christ's troubles were great, but they were all outside: inside, peace was his experience: "My peace" as he called it. So it will be with his brethren. They may know trouble among men, but in their own hearts towards God, peace reigns.

But even this peace is a thing of conditions; and it is the conditions we have to watch. When have we the greatest peace? Is it not when we see the most clearly and believe the most heartily the things declared to us by the Truth? It is the vivid sense of those "things" that imparts peace.

—Bro. Roberts.

Rachel Weeping for Her Children

By brother John Thomas

PART ONE

"Thus said the Lord: A voice was heard in Ramah, lamentation, bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not.

"Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for there is a reward for thy work, saith the Lord; and they shall return from the land of the enemy.

"And there is hope for thine end, saith the Lord, and thy children shall return to their own boundary."

"*A voice was heard in Ramah.*" Ramah was one of those cities which were allotted by Joshua to the tribe of Benjamin on the frontier of this canton and that of Ephraim. The word signifies an *eminence*. Sometimes it is put simply for a high place, and then signifies neither a city nor a village.

In Ramah, or on the high places of Benjamin and Ephraim, was a voice to be heard—in the city of that name, and in all the region round about. This voice or cry was also foretold by Isaiah:

"Ramah is afraid, Gibeath of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth" (Isa. 10: 29-30).

Gallim and Anathoth (the latter the birthplace of Jeremiah) were cities of Benjamin. Referring to the same event, Hosea says—

"Blow ye the cornet in Gibeah, the trumpet in Ramah; cry aloud Bethaven after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke." (Hos. 5: 8).

Hence, the voice to be heard was lamentation and bitter weeping on account of the desolation and slaughter of Benjamin and Ephraim by the enemy, and their deportation to their enemy's land.

The contexts of these references show that the predictions relate to the removal of the whole 12 tribes from their land by the Assyrian power. Benjamin stands for Judah and Jerusalem as well as for its own particular canton, for the kingdom of Judah included Benjamin, and Jerusalem was one of the cities that fell by lot to it when Joshua subdued the country.

Ephraim represents the rest of the tribes, or the kingdom of *Israel* as distinguished from that of *Judah*, inasmuch as Samaria (the seat of government) belonged to Ephraim and Manasseh.

The prophecy of this voice of lamentation in Ramah found its initiatory accomplishment when the overthrow of the 12 tribes was consummated by Nebuchadnezzar, the Chaldean head of Assyria. Then captives of Judah's kingdom were gathered together in Ramah (Jer. 40:1), and with them Jeremiah the prophet, at the disposal of Nebuzaradan, the captain of the guard.

The voice of lamentation ascending from these prisoners can better be conceived than described. The tender and delicate of the upper and wealthy classes of the state—whose children and relatives had been slain by the sword, and their palaces and mansions burnt with fire—were there assembled to be marched off by a barbarian soldiery into their enemies' land. The cry of that day was a loud, shrill and bitter lamentation, not confined to Ramah, but extending throughout the land from Beersheba to Dan.

Jeremiah, though especially protected by the favor of God and the king His servant, mingled in that lament for his country's ruin,

"How doth the city sit solitary" (he exclaims) "that once was full of people! As a widow is she become! She that was great among the nations, and princess among the provinces, tributary is she become.

"Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the nations, she findeth no rest; her pursuers overtook her between the straits.

"Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy" . . .

—that is, "*They are not.*" But, notwithstanding all that calamity,

"There is hope for thine end: they shall come again from the land of the enemy—they shall return to their own border."

And they *did return in part*, as an earnest—so to speak—of the great restoration in Israel's "*latter end*" Benjamin—the son of Rachel's sorrow, and the son of Jacob's right hand—returned with Judah, his fraternal ally, from the land of the enemy to his own border, 70 years after his deportation.

This was the first and only restoration of the Hebrew commonwealth. But there was a little comfort in it. Ephraim and Manasseh "*were not*," being still exiles beyond Bashan.

These were Rachel's children, as well as Benjamin, being the descendants of Joseph her firstborn. They have never yet returned from the land of the enemy to their own border. The time for this is not arrived; but of its certainty there can be no doubt in the mind of him who is intelligent in the Faith, believing the words of Moses and the prophets.

But the voice of lamentation and bitter weeping was not stifled by Benjamin's return. There was another crisis in Hebrew affairs to be encountered, which would cause that voice to rend the air with piercing cries of lamentation and woe.

Its echoes would sound from one end of the Roman world to the other, and be hushed only by a second deportation of Benjamin into the land of the enemy. After this the cry would be heard no more in Ramah, or on the high places of the land of Israel. "*Refrain thy voice from weeping, and thine eyes from tears.*"

This "refrain" hath continued hitherto. Since the destruction of Benjamin's city, the metropolis of Judah's kingdom, the tribe's lament has no more been heard in Ramah; for Rachel's weeping and tears can only result from the eyes and voice of her descendants in the land.

The reason why the voice of weeping no more ascends is because there is hope for Benjamin, Ephraim, and their companions; and this hope is *that they will return from the land of the enemy to their own border*.

This restoration is the subject of Jeremiah's prophecy found in chs. 30 & 31. Let the reader peruse them in this connection. They contain the Gospel of the Kingdom *with its mystery unexplained*. The following are a few quotations from them:

"The days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

Speaking of the day of Israel's own engraftment into their own olive, he saith—

"Alas! for the day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of armies, I will break his (Gog, the Russo-Assyrian) yoke from off thy neck; and will burst thy bonds, and strangers shall NO MORE serve themselves of him. But they shall serve the Lord their God, and David (the beloved) their king, whom I will RAISE UP unto them."

"I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

"Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city (Jerusalem) shall be builded upon her own heap, and the palace shall remain after the manner thereof."

"Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles (the saints) shall be of

themselves, and their Governor (Christ) shall proceed from the midst of them: and I will cause him to draw near, and He shall approach unto me"—or be High Priest.

"In the latter days ye shall consider it."

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

TOBACCO

"Tobacco is a narcotic, having a soothing effect on the nerves, similar to opium. The philosophy inspired by tobacco is "Drift, drift." That is how it worked on me. It weakens a man in body and in mind; therefore it is clear that no follower of Jesus has any right to thus tamper with the "Temple of God." We are bought with a price; hence we should present our bodies a living sacrifice, holy and acceptable.

"In the old Gentile days it had gotten a terrible hold on my nerves. I suppose I broke the pipe, stamped my feet, and said "No more tobacco," full 20 times; and then the craving of shattered nerves compelled me to take to it again.

"It weakened my will-power, but I fought and prayed against the monster, and finally a day came when the enemy was beaten. Yes, a belief in the things concerning the Name of Jesus Christ is powerful to cast out demons today as well as in the first century. I have been exorcised of this curse of modern civilization now 8 years.—A brother, Christadelphian, 1898.

TRADE UNIONS

As to trade unions, a brother is not of the world and does not want to be involved in its disputes on one side or the other. Doubtless abstention will often be very difficult; but God—Who clothes the lilies and feeds the sparrows—can preserve a man who separates himself from doubtful connections for Christ's sake—Christadelphian, 1899.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART TWENTY

OBJECTION 6: The separateness of the glory of the Lord in the vision from Prince and Priests.

From this it is argued that the Prince and priests cannot be the Lord Jesus and the saints, because the Lord Jesus and the saints are the antitypical cherubim that bear the glory, and the glory in the vision is spoken of *separately* from both Prince and priests.

There is no force in this unless we are prepared to exclude Christ and the saints from the priesthood, for this would be its effect. It would make them the divinity to which another priesthood were ministrant as between them and the people.

Any idea that interferes with the fact that Christ and the saints are the priests as well as kings of the future age is *prima facie* "condemned already" for this is a first principle of the Gospel.

As to the dramatic separateness of "the glory of the Lord" in the vision, it is sufficient to remark that the glory of the Lord, under the new covenant, is not a limited thing like the ark that the Philistines took. It is broad, high, and all-prevailing as God.

"The glory of the Lord shall cover the earth as the waters cover the sea;"

—and this will embrace all that constitutes it, and *chief among all*, Jesus and the saints. They constitute the governmental apparatus through which this glory will shine, and they cannot be separated from it in essence or spiritual relation, though each having an individual and separate relation to the glorious circumstances surrounding them.

The so-called separateness of the glory from them is part of the completeness of the system. It would be a very mechanical arrangement of things if the glory of the Lord was a secluded presence, and the kings and priests mortal men having no vital relation to it.

OBJECTION 7: The inconsistency of the saints offering sacrifice who have been perfected by the one Great Sacrifice.

The answer to this is very simple. *Nothing can be inconsistent that God has appointed.* The simple question is, has the offering of sacrifice been appointed for the age to come?

Who, that reads the prophets, can entertain any doubt on this head? The whole Ezekiel vision is decisive of it. It is one vast arrangement for the offering of sacrifices in the age to come. Can anything be more explicit than the wording of 43:19-27?

"Thou shalt give the priests a young bullock for a sin offering . . . the priests shall make your burnt offerings on the altar, and your peace offerings, and I will accept you, saith the Lord God."

It is not as if this feature were confined to Ezekiel. *All through the prophets*, wherever the Kingdom of God is pictorially exhibited, this is prominent; for example, the glorious 60th of Isaiah:

"All the flocks of Kedar shall be gathered together unto thee: the rams of Nebaioth shall minister unto thee. They shall come up with acceptance on Mine altar, and I will glorify the house of My glory."

The offering of sacrifices in the age to come is therefore not a question in the least open to doubt. It is a first principle of the case. This being so, the ground for objection does not exist.

The objector may say, "*We do not object to the MORTAL priests offering sacrifices: we object to those who have been perfected for ever by the one great sacrifice, going back to the blood of beasts and bullocks slain.*"

Friends, if there is any force in the objection as applied to the saints, it would be equally applicable to the mortal priests: for they also, surely, if accepted with God, must have been perfected by the one great offering. Is not Jesus the sin-bearer for the whole of the family of God?

The objection is not, in truth, applicable to either. Whatever God appoints must be in place. He has appointed that restored sacrifice *shall* be a feature of the provisional dispensation of the age to come; and He has appointed that the saints *shall* be Kings and Priests in that age to rule mankind, and to offer those sacrifices, and that they shall have the co-operation of a certain class of mortal priests in the work.

There is nothing to be said to it, but to enquire reverently what may be the *object* of this arrangement. We are told the object:

"From the rising of the sun to the going down of the same, My name shall be great among the Gentiles, and in every place incense shall be offered unto My name, and a pure offering, for My name shall be great among the heathen" (Mal. 1.11).

At first sight it may not seem that there is any connection between the exaltation of God's Name in the earth and the offering of sacrifice. But to thorough reflection, the matter must appear differently. It is not possible to conceive a *better* method of exalting the Name of God among the populations of the earth than by requiring a ceremony which has *no meaning apart from the supremacy of God and the utter humiliation of man*.

In the ordinary operations of human life, ceremony is usually shaped with a view to human honor or human comfort; but here is a ceremony which has nothing to do with either. If the objector say: "*But how out of keeping with the glorious day of Christ,*" the truth requires the opposite remark.

It is not merely for the happiness of man that Christ reigns, but first for the *honor of God*; and the very happiness of man that will be the rule requires that his dependence on God and the headship of God be kept before his attention in some special way.

Sacrifice is the way, and no better could be imagined—sacrifice on every approach. The saints will be not only priests and kings, but *teachers*, and will enlighten the nations as to the meaning of the institutions under which they will be taught to walk in the way of the Lord.

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

Jeremiah

"Gird up thy loins! Arise and speak! Be not dismayed at their faces, lest I confound thee before them"—Jer. 1:17.

Jeremiah's life is one of the loneliest and saddest in Scripture. His personal experiences were bitter; the message of disaster he had to proclaim was depressing and unwelcome; and the times in which he lived were of unparalleled national calamity.

His efforts were foredoomed to failure. It was a lost cause from the beginning. He was everywhere hated and misunderstood. While intensely loving and grieving for his countrymen and his nation, he was despised and persecuted as an enemy and a traitor.

But amidst all this background of thick gloom, there shines—in a few chapters in the center of the book—the glorious picture of the eternal Kingdom of Righteousness that will finally triumph, and in which this rejected prophet will have an honored part:

"Behold, the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper and execute judgment and justice IN THE EARTH.

"In his days Judah shall be saved, and Israel shall dwell safely."

"He that scattered Israel shall gather him, and keep him as a shepherd doth his flock."

Jeremiah was born in the closing years of the long, evil reign of Manasseh. This king's reign sealed the doom of the kingdom and brought to an end God's much-tried longsuffering and patience. Jeremiah records in ch. 15:

"I will cause them to be removed into all kingdoms of the earth because of Manasseh the son of Hezekiah king of Judah, for all that which he did in Jerusalem . . . I am weary with repenting."

The evil Manasseh was born during the 15 years that were added to Hezekiah's life when he pleaded with God. Far better for Hezekiah and for Israel if Hezekiah had submitted to God's wisdom and gone to his rest with his glorious record of faith un-sullied, as God in His mercy had planned!

Jeremiah begins his ministry in the reign of the good king Josiah. It was a bright, brief interlude of righteousness—but it did not last. Josiah began to reign when he was 8. When he was 16 he dedicated himself to serve God, and when he was 20 he set about purging Judah from all their wickedness and idolatry.

Jeremiah began his ministry in the next year—the 13th of Josiah's reign. Jeremiah would be about the same age as Josiah— about 20. It is truly a touching picture of these 2 young men—king and prophet—laboring to turn the nation to righteousness as the smoldering judgments of God hovered over the land, just as 2 young men, a prophet and a king—John and Jesus—did in the days of the nation's final judgment.

It is notable that Jeremiah's ministry began just 40 years before the destruction of Jerusalem and the burning of the Temple by the Babylonians. We remember that Jesus began *his* ministry just 40 years before the destruction of Jerusalem and the burning of the Temple by the *Romans*. In each case, a 40-year period of final probation was given the city.

Jeremiah's mission was to witness for God against apostate and worldly Israel. The Jews today still jealously preserve and revere the prophecy of Jeremiah, though it contains their condemnation as a nation, and the record of God's pleading in vain with them to turn and be saved.

Jeremiah's work was not only as a witness of condemnation. It had a far more glorious purpose. *It was to encourage and strengthen the scattered, faithful remnant*—of his own day and of all ages since. And in this sad time of present crisis for the Truth, its message of comfort has great and sustaining power.

When the terrible judgments came, it would appear that God had completely repudiated Israel, and that all hope was gone. But the lonely prophet with his message of eventual glory was a symbol that God was still concerned with them though they were unfaithful, and his prophecies gave comforting assurance that those who held fast would never be forgotten, and that though these dreadful evils were to come, still the latter end would be blessing and peace.

The name Jeremiah has become in the world proverbial for a kill-joy, for one who foresees only doom and disaster. But we know Jeremiah better than that. The world hates those who call attention to its wickedness and folly, and who raise their voice to warn of the judgments that will come upon it.

The Jews of Jeremiah's day are typical of human nature everywhere. Though they recognised that he was sent by God, still they blindly hated him for his faithful testimony, and resented his forebodings of disaster.

* * *

The world powers at the beginning of Jeremiah's time were Assyria and Egypt, but during his ministry the Assyrian Empire was completely obliterated and its mighty and splendid capital Nineveh—long the wonder and terror of the whole earth—was levelled to the ground so completely that it was soon forgotten and lost, and only in modern times have the ruins of Nineveh been found and identified.

And during Jeremiah's span, Egypt was cast down from its age-old pre-eminence and has ever since been a base kingdom, enslaved and ruled by foreigners.

Jeremiah's day marked the beginning of the great image of Nebuchadnezzar—the kingdom of men—*just now running out*.

Jeremiah prophesied during the reigns of Judah's last 5 kings—Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. (The chapters of the book of Jeremiah are not in chronological order—

unless this is noted and effort is made to get the right sequence of events, it will be quite confusing to attempt to place these various kings in relation to each other.)

When the zealous young men Josiah and Jeremiah set out together to bring Israel back to God, the picture looked very promising. In cleaning up the Temple (which during Manasseh's long evil reign had become broken-down and neglected) there was found the Book of the Law. It is hard to realize that the Book of the Law had been so completely forgotten that Josiah, though seeking God, was unaware of its contents. How impressive is the lesson that this could happen in one generation!

This was 6 years after he had begun his great reformation, and still when this Book was discovered and read to him, he rent his clothes and sent in haste to enquire of God what should be done to avert the evils therein prophesied.

God's answer to Josiah was that *it was now too late!* The evils were on their way and could not be turned aside—but because he was faithful and God-fearing it would not come in his day. It is testified of Josiah that—

"All his days the children of Israel departed not from following the Lord."

What a wonderful tribute! *What better record could any man leave behind him than that?*—that all his days his zeal and example and influence were such that he had kept his people wholly in the right way!

As a result of finding the Book of the Law, Josiah kept a great Passover in Jerusalem—the greatest and most solemn Passover since the days of Samuel. *Did the people who flocked to that celebration realize that this was the end?*

They had received—and taken for granted—God's forbearance and mercy for so long. But this Passover was terribly ominous in its seeming peacefulness and sense of endless blessing. God had always been there to welcome and forgive whenever Israel tired of sin and its consequences.

But this Passover was different, as time was soon to prove. It was the final burst of divine glory and witness before the long Gentile night closed down on them. They partook of this feast all unheeding that they were on the brink of the chasm into which they soon were to be cast.

The providential finding of the Book of the Law, the provision of a righteous king and a faithful prophet, and this great Passover—all these combined to make God's last great manifestation of mercy to them before their impending national destruction.

But all this had no permanent effect. They *seemed* very enthusiastic and sincere while Josiah lived, but it was all on the surface, it did not reach to the transforming of their heart. They were still just ordinary human people, like the countless millions that have come and gone. Though there was a great show of piety, *they failed to make contact with the Spirit of Life.*

Thirteen years after this Passover, Josiah met his death in a strange and tragic way. He was still only 39. What caused Josiah to go out against the host of Egypt, and to persist in joining battle with Pharaoh even when the latter warned him away and assured him that he had no quarrel with him? It is very hard to fathom.

The record strongly gives the impression that God was warning Josiah through Pharaoh. This, too, is very strange—but perhaps in keeping with the circumstances. We wonder why such a man as Josiah would not seek counsel of God before setting out to defeat a great empire. But there are other cases of very good men neglecting to follow divine guidance in matters of great importance and, while well-meaning, bringing themselves and others much trouble.

The incident seems to come under the heading of a tragic mistake, rather than a sin. Pharaoh had entered God's land (though just to pass through) and Josiah, strong in faith, went out to oppose the invader. But God did not desire him at that time to set out to conquer his mighty neighbors. The defeat of Egypt by Judah did not fit into God's purpose. But apparently the time had come for Josiah to be removed, so the determined course of history could proceed.

It is recorded that Jeremiah lamented for Josiah. Well he might, for he above all would realize that with Josiah's death the last curtain fell on the happiness and wellbeing of Judah. *The nation now had 23 appointed years of existence left—and they were to be a terrible 23 years.*

The most prominent part of Jeremiah's ministry now begins. We know little of his life up to this time, but now he finds himself at increasing variance with his nation and its rulers as they plunge down the path of destruction.

All Josiah's reforms and arrangements were soon swept away, and the illusion of national righteousness that had been maintained by the power of the king's zeal and influence dissolved before the ugly realities of hatred and bitterness.

The people made Jehoahaz, Josiah's son, king—but he lasted only 3 months. The king of Egypt took him prisoner and set up his brother Jehoiakim in his stead. A heathen presumed to designate the ruler of God's Kingdom! But Egypt was to pay dearly for this presumption. Foreigners were to set up *her* rulers (Eze. 30:13) *and so it has been for over 2000 years.*

Jehoiakim reigned 11 years, and Jeremiah had much to do with this ungodly man. In the first year of his reign Jeremiah was commanded to stand in the court of the Temple and proclaim to all the people that came to worship, that unless they put away their wickedness God would make the Temple a desolation and the city a curse to all the nations of the earth.

Exactly the same charges were brought against Jeremiah by the priests and false prophets as were brought against Christ—that he had spoken against and threatened the Temple of God. They said: "*Thou shalt surely die.*" But at this time the princes and people saved him from the priests, for in God's purpose he had much work yet to do. This was just one year after Josiah's death—the first year of Jehoiakim.

In the 4th & 5th years of Jehoiakim a very significant chain of events occurred—one of the great turning points of history. We are told in Jer. 25 that the 4th year of Jehoiakim was the *first year of Nebuchadnezzar*. (This, incidentally, is a very important connecting link between scriptural and profane history.)

In indication of the great change in God's relationship to Judah, Jeremiah proclaims to the nation that he has now warned them for 23 years and that they have not hearkened, and that consequently the long-foretold evil is about to begin. *Judah has now 18 years.*

It is at this time that the Spirit reveals through Jeremiah that the captivity by Babylon will last 70 years. At the same time, Jeremiah is commanded to write all his prophecies in a book, and to have it read before all the people as a solemn witness.

This was completed in Jehoiakim's 5th year. The book was publicly read as commanded, and the princes who heard it immediately took the matter before the king, and began to read it to him. When 3 or 4 columns had been read, the king seized the book, cut it with a knife, and threw it into the fire.

That was the point at which the nation's doom was finally sealed. That event ranks in significance with the rejection and crucifixion of the Messiah. "His blood be upon us and upon our children," they cried, as the Living Word was cut asunder, and he was cast into the sacrificial fire.

Jeremiah records with sadness and wonder that—when the roll of God's holy Word was derisively cut and burned—

"Yet they were not afraid, nor rent their garments, neither the king nor any of his servants that heard all these words."

At the same time, in this 5th year of Jehoiakim, which was the 2nd year of Nebuchadnezzar, another event of immense importance took place which—though a long way away and under very different circumstances and surroundings—we can see was directly connected with, and dependent upon, this final appeal and witness by God, and His rejection by the Israelitish nation.

As Israel was rejecting God, God was revealing to an alien that He was rejecting Israel—that the Kingdom of God was to be cast down, and the Kingdom of Men was to be given unrestricted sway for *seven times*—2520 long, evil years.

For it was in this fateful year, we are told, that Nebuchadnezzar received his dream of the great and terrible Image, and he is told that it represents the Kingdom of Men that is to rule the world (with violence, bloodshed and lust) until God's rejected Kingdom is re-established. Measuring from this event (604 BC), it was *exactly 2520 years to 1917, when the last desolator was driven out.*

Because of the proclamation of Jeremiah's book of prophecy, Jehoiakim sought to seize Jeremiah, but it is recorded that "the Lord hid him." He was commanded to write the book again, and to "*add many words unto it.*"

More evils were included because of Jehoiakim's insolent rejection. Among them may well have been the prediction that this king—of all the long line of mostly evil kings—should have the crowning indignity of the burial of an ass, his body cast out to abuse and insult.

Jehoiakim doubtless felt that he was quite a hero in daring to flaunt the Word of God, as is the custom of modern thought today. But God is not mocked, and the final end of the matter will show where wisdom lies.

All who reject God's Word will suffer the same end—*the burial of an ass*, or, as David expresses it:

"Like sheep are they laid in the grave. Death shall feed on them, and the righteous shall have dominion over them in the morning."

We can afford to wait in patience, seeking humbly to work out our own salvation in fear and trembling. Popular ideas of *manliness* are the direct opposite of *godliness*.

Now that this final written testimony of God has been nationally rejected, a new phase begins. Jeremiah is commanded to *keep himself separate from this people*, as a witness of their rejection. He is forbidden to join with them either in mourning or in feasting. He found himself in the same isolated position as the faithful find themselves in the world today.

Much contention may stir up such feeling as to defeat its own purpose. But a silent, consistent, public course of action is a continual reminder that may eventually provoke sober thought, and accomplish good. God often used the personal lives of the prophets in this way—living examples and object lessons.

Like Jeremiah, God's people today are required to manifest a striking difference in their lives from the surrounding world, so that they will be unmistakable beacon-lights of Truth.

Jeremiah was forbidden by God to marry. To the natural mind it may seem hard and unfair to impose this restriction on a faithful man through no fault of his own, but wisdom will realize that all pleasures and comforts are from God and He will surely see that none of His obedient servants will ever lose out because of their obedience.

There was no fatted calf in Jeremiah's life to make merry with his friends, but he was among that few who live close to God and of whom it is transcendently true that "*Thou art ever with me, and all that I have is thine.*" There was a deeper and more satisfying bond between Jeremiah and God than could ever be conceived of in the natural relationships of human beings.

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

"Universalism"

PART TWO

Arguments used to support this belief, and comments thereon.

Universalist arguments are in this type

Comments upon them are in this type

"As in Adam ALL die, even so in Christ shall ALL be made alive . . . Every man in his own order . . . That God may be all in ALL" (1 Cor. 15:22, 23, 28). As the relation between Adam and the race is actual, not artificial, so is the relation between the Second Adam and the race. He is the new Head of the WHOLE creation, and will gather ALL to himself.

It is "in Christ" that all shall be made alive—all who are in Christ. The Scriptures clearly tell us how to get in Christ, and what will happen to those who do not get in, or who—being in—do not stay in. See John 15:2-6. Christ is the Ark. All outside of him are destroyed in the flood "as it was in the days of Noah."

"By him ALL things were created . . . by him ALL things consist . . . Having made peace through the blood of his cross, by him to reconcile ALL things unto himself" (Col. 1:15-20). The reconciliation is as broad and all-inclusive as the other elements of the passage.

As already shown, this blind and rigid insistence on the absolute meaning of "all" creates absurdities which the universalist himself cannot sustain. Among the "all things" that have been created are many evil things of which the earth is to be rid. Not even universalists would actually agree that all things that have ever been created will be brought back into existence and made eternal.

When God says "I make ALL THINGS new" (Rev. 21:5), He also says in the immediate context (v. 8), that the fearful, abominable, etc., have their part in the lake of fire, the second death.

"My (God's) counsel shall stand, and I will do all My pleasure" (Isa. 46:10). What is God's counsel and pleasure? "God WILL have ALL men to be saved . . . Who (Jesus) gave himself a ransom for ALL, to be testified in due time" (1 Tim. 2:4-6). That is, in due time the fact that Jesus was a ransom for ALL will be testified by the salvation of ALL.

"God will have (thelo—wishes, desires) all men to be saved" (1 Tim. 2:4-6). God desires us not to sin, but we DO sin. God desires men to be saved; therefore He reproves them, but if they persistently harden their necks, they shall BE DESTROYED WITHOUT REMEDY (Prov. 29:1).

"God is longsuffering to usward, and not willing that any should perish, but that ALL should come to repentance" (2 Pet. 3:9). "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live" (Eze. 33:11). God's pleasure is that the wicked should turn and live, and God "WILL do all His pleasure."

True, God desires none to perish, but in the previous chapter Peter speaks (2:12) of those who "SHALL UTTERLY PERISH." See also 1 Pet. 4:17 where he shows the END of the wicked will not be salvation.

"God is the Savior of ALL men, especially of those that believe" (1 Tim. 4:10)—showing clearly that the "all men" of whom God is the Savior are not just the believers. He could not be the Savior of all if He did not save all. "Our God is the God of salvation" (Psa. 68:20). If the vast majority of mankind are destined to perish, it is a plan of condemnation and not a plan of salvation.

"God is the Savior (Soter—Preserver) of all men, but especially of those that believe" (1 Tim. 4:10). This is a basic truth of existence, "In Him we (all men) live, and move, and have our being" (Acts 17:28). "If He gather unto Himself His Spirit, all flesh shall perish" (Job 34:14-15). "He maketh His sun to rise on the evil and good, and sendeth rain on the just and unjust" (Mat. 5:45). But if this is read to mean eternal salvation for all men, where does the "specially of those that believe" come in?

"Whom the heavens must receive until the times of restitution of ALL things" (Acts 3:21). This means just what it says. ALL are to be finally restored. Anything less is incompleteness and failure.

But continue the verse—" . . . the restitution of all things WHICH GOD HATH SPOKEN by the mouth of His prophets." It is absurd to say that all things that have ever existed will be restored.

"That was the true Light, which lighteth EVERY MAN that cometh into the world" (John 1:9). In the fulness of God's purpose, EVERY MAN must be lighted by Christ.

True, Jesus lights every man, but most reject the light. See 2 chs. later, John 3:16-19, "God so loved the world that He gave His Son that whosoever believeth should not perish. God sent not His Son to condemn the world, but that the world might be saved." (So far the Universalist would agree. The purpose was not to condemn, but to save.) But continue reading—"BUT he that believeth not IS condemned . . . and this is the condemnation, that light is come, but men loved darkness."

We cannot set one verse against another, and interpret God's purposes differently from the way He Himself explains them. Christ is offered as a "savor of life," but still to some, because of their rejection, he is a "savor of DEATH" (2 Cor. 2:15-16).

"Jesus is the "Savior of the WORLD" (. John 4:14). He said, "If 1 be lifted up from the earth, I will draw ALL MEN unto me" (John 12:32). Not "some," but "ALL."

"I will draw all unto me" (John 12:52). "Men" is not in the original. The "prince of this world" shall be cast out (previous verse.) All things will be drawn to and centered in Christ. Here again a rigid, mechanical insistence upon an absolute "all" runs directly counter to much other Scripture.

We have seen that "all" in some places cannot be absolute. We should have no difficulty, therefore, if we have a broad and balanced knowledge of Scripture, in understanding this in harmony with what is revealed concerning the END of the ignorant and wicked.

"As by the offence of one, judgment came upon ALL MEN to condemnation, even so by the righteousness of one the FREE GIFT came upon ALL MEN unto justification of life" (Rom. 5:18). This is the great purpose of God —the justification of ALL MEN through Christ. V. 9: "For as by one man's disobedience THE MANY (RV) were made sinners, so by the obedience of one shall THE MANY (RV) be made righteous." Note the parallel. It is the same "the many" in both cases. If the "many made sinners" includes all men, so does the "many made righteous."

The clear teaching of Scripture is that the free gift has been THROWN OPEN to all. It is AVAILABLE to all. But Paul clearly reveals the way in which it is to be obtained, and what will be the end of those who reject it and live according to the flesh.

"The Son of Man is come to seek and SAVE THAT WHICH WAS LOST" (Luke 19:10). And "He shall NOT FAIL or be discoursed till he send forth judgment unto victory" (Isa. 42:3-4; Matt. 12:20). "He shall see the travail of his soul, and be satisfied" (Isa. 53:11). It would not be victory, and he could not be satisfied if he does not FULLY accomplish what he set out to do—SAVE THE LOST. He will not be satisfied with less than he has purchased or ransomed—ALL men (1 Tim. 2:6).

"All lost must be saved"—this interpretation is simply an ASSUMPTION that is not in harmony with Scripture.

All men, naturally, are sinners; all are under the SAME curse (Rom. 3:9-19). "God hath included them ALL in unbelief, that He might have mercy upon ALL" (Rom. 11:32). All are in the same position to begin with—condemned sinners. By love, chastening, discipline, and infinite patience, God will eventually bring ALL to righteousness and life. "God is no respecter of persons."

God's mercy is freely available to all, but not in contradiction to the oft-repeated principle: "Great is His mercy toward them that fear Him . . . unto such as keep His covenant, and remember His commandments to do them" (Psa. 103:11, 18). "Whosoever confesseth and forsaketh his sins shall have mercy" (Prov. 28:13).

"The Head of EVERY MAN is Christ" (1 Cor. 11:3). ALL are ultimately parts of his Body, and for the Body to be finally complete, ALL must be eventually redeemed and united in him. "One died for ALL, therefore ALL died" (2 Cor. 5:14 RV). So in some fundamental sense, ALL must be prospectively "in him." V. 19: "God was in Christ, reconciling THE WORLD unto Himself." The reconciliation of the entire world is the ultimate objective.

The deductions are unwarranted, and are based on an unjustified application of 'all' and 'every' that refuses to take into account the guiding and modifying scriptural principles.

"I bring you good tidings of great joy which SHALL BE to ALL PEOPLE" (Luke 2:10). It can only be good tidings to those who are saved. But it is said to be good tidings of joy to ALL. So all must be saved.

"All people"—Scriptural usage does not justify the insistence that this must, "wherever it occurs, include every single member of the human race—past, present and future." "The fear of the Jews fell upon all people" (Est. 9:2)—this did not include the 75,000 that attacked them and were destroyed (v. 16), much less all people that have ever lived.

"All people trembled before him (Nebuchadnezzar)" Dan. 5:19. Even in his own day, many distant nations—Greeks, Chinese, etc —would not be included. Many would never hear of him.

Many very strange doctrines are extracted from Scripture by taking more than is intended out of some passages and not harmonizing them with the overall picture.

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

WHY JESUS TOLERATED JUDAS

Jesus tolerated Judas because Judas OUTWARDLY conformed to the precepts of righteousness during the 3½ years that he sustained the part of "one of the twelve." Jesus knew him, but did not act on a knowledge that could not have been appreciated by either Judas or the other disciples.

He waited till Judas should reveal himself, which is the divine procedure with us all. Though a thief, he perpetrated his embezzlements under pious pretences: "Ought not this ointment to have been sold for three hundred pence and given to the poor?"

If Jesus had expelled him from the apostolic body before his real character was manifest, it would have caused confusion, besides removing a needed instrument for the hour of betrayal.

—Bro. Roberts.

Acceptable Worship

"They that worship Him must worship Him in Spirit and in Truth. God seeketh such to worship Him."

The sole purpose of man upon the earth is to please and glorify God. We especially are related to, and dedicated to, these two duties. It is not only our duty, it must be our heartfelt *desire* to please Him, and our burning passion to glorify His Name on the earth as it is now glorified in heaven. That we may each do these things to the very best of our limited ability, is the purpose of our thoughts this morning.

We have come to this hall this morning to worship God, and to refresh our minds in the things that we hold most dear. We have come to this building to worship together. We have gathered here because the Lord said: "Forsake not the assembling of yourselves together," and because Jesus said, speaking of the Memorial Supper, "Do this as oft as ye meet in memory of me," and because the apostles commanded that we do these things.

We meet here in this hall every Sunday morning, and Sunday evening, and Thursday evening, and yet we have no special reverence for this hall. It's just a convenient building to serve our needs, any other building would do just as well. We have no reverence for this building or any other on the earth today.

Brethren and sisters, therein lies a danger. We have so little regard for the building, going all out to be opposite in every detail to the apostasy of the world, who reverence their building, that we may not be pleasing in the sight of God.

For we have gathered here to meet God in Spirit and in Truth. We should be *always* meeting God. If we could be conscious of the fact that we are always in the presence of God, what a sobering influence it would be on our lives! And we *are* always in the presence of God.

And think about this, we are always meeting God *in His Holy Temple*. We, my brethren and sisters, ARE the Temple of God. The apostle Paul puts it very strongly to the Corinthian brethren.

"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are" (I Cor. 3:16).

This building we meet in is not hallowed; this building is not sacred, or holy. But our meeting together here *is* sacred and hallowed, for we are here to worship God, to call upon His name in prayer,

and to remember His Son, who was dead and is alive. We are here to worship God in His Holy Temple; each one of us in God's Holy Temple. "Whose Temple are ye . . ."—each one of us worshipping in his own temple.

Can we grasp the seriousness of the business we are here to do? Jesus said "I must be about my Father's business." We too must be about our Father's business. It's the Father's business when we praise Him in song and in prayer. It's the Father's business when we read His Holy Word. It's the Father's business when we speak, and when *we hear*, the word of exhortation. It's the Father's business when we remember His Son in the memorial service.

It's the Father's business on Sunday night, and on Thursday night. We come here to be about our Father's business; and a more serious and important pursuit we will never encounter in all our days. For we have come to contact and commune with God through His Son.

Can we do this acceptably, without preparation? Can we do it acceptably in a jocular attitude? How could we approach God with indifference? How could we approach Him acceptably without reverence—with our minds filled with other thoughts, or cares, or plans? Can we do it acceptably, my brethren and sisters, with *one thought* not in harmony with God's purpose?

Let's think about that. How many distractions must be guarded against! How many irritations we must overcome! How many carnal (not wicked, just *fleshly*) concerns flash through our minds, when we should be concentrating on what we are doing? Can we do our Father's business acceptably?

A little *preparation*, before we ever lift our voices in praise, might make our offering more acceptable. And what better way, than to sit quietly in our seats, and read to few verses of His Word?—preparing our minds for those important things that we are about to do.

It's the *mind* that is going to contact God. It is the state of our minds that will make our acts acceptable or not. We begin with a hymn—usually of praise; His Temples raise their voices in praise.

What are the things that will make a hymn acceptable worship? The instruction is: "He must be worshiped in spirit and in truth." Now how do we do that? It is a question of mind and thought. Are we singing *notes and tones*? Are we singing *words*? Or are we singing THOUGHTS?

The quality of the tone is not glorifying to God . . . it may be to man. The recitation of words will never glorify and please Him, that is what we came out of. But a *thought*, a loving, praising, glorifying thought, *is* worshipping Him in spirit and in truth.

Word service without the thought behind it is not even pleasing to man. How much more displeasing to God Who knows the thoughts and the intents of our hearts!—every thought, every moment! Perhaps a line read in deep contemplation, could be more acceptable than a hymn sung in perfect tune

It is not our purpose to minimize the importance of a hymn. It is recorded that at the last supper, after the breaking of bread, Jesus and his disciples sang a hymn.

Neither is it our purpose to belittle the singing class, and its importance. It behoves us to do everything before the Lord to the very best of our ability.

But the point that we do wish to stress is this: the acceptable worship is, in all cases, worship from the mind. Our *thoughts* are what reach the Eternal Father. Our actions are worthless *without the active participation of our minds in the action*.

If then we sing a hymn of praise, and our thoughts are diverted to the notes — or to the sound of the organ—or to some outside influence — we may be guilty of singing words unacceptable to

God. We might, quite unconsciously, fall under God's condemnation of Israel, repeated by Jesus in Matt. 15:8 as he rebuked the Scribes and Pharisees . . .

"This people draw nigh unto Me with their mouth and honoreth Me with their lips; but their heart is far from Me."

May we worship Him in spirit and in truth!

Then we come to the second great function of our meeting together, the reading of His Word. Surely no one can underestimate the value to us of the Holy Scriptures, or of the reading of them. We know that they are the basis of all our hope.

The Word of God is to us "life itself." The reading of it is our daily food without which we would very soon perish. Surely no one lacks reverence for this Book. But do we lack reverence for the *reading of it*? Has the reading of it become mechanical at this meeting?

We read it every day. Is it possible that familiarity has bred contempt; not for the Word, but contempt for the *reading of it*? In other words, are we keeping our minds on the reading?

This Word of God is God speaking to man; *God speaking to us*, through the brother who is reading. If God were to speak forth to us in the thundering voice that shook the earth around Sinai, we would reverence His words. And He *is* speaking to us from the pages of this Book just as surely as He did to the children of Israel from the smoking mountain. Would we fidget then? Write? Would we whisper? Thumb through a book? *Would we*, if God were speaking?

We have sung His praise, we have read His Word. We are ready to approach Him directly in prayer.

Volumes could be written about acceptable prayer. But our thoughts today are not upon the brother whose duty it is to lead the prayer, but on the rest of us who are *following* the prayer. The question is, *are* we following him? Are we concentrating upon the brother's appeal to the Heavenly Father? Are our thoughts with his, arising unto God as a sweet-smelling savor?

Or are we standing with bowed head, *thinking of something else*? Are we standing there chafing, because the prayer is long? Perhaps we are tired. Perhaps we are hungry. Is our mind upon the worship of God?

We know, from the "Law of Moses," that the incense being burned on the Golden Altar is the prayers of all the saints arising to God. We recall the care required in the preparation of the incense. Each ingredient measured carefully, each ingredient pure and fresh, all ingredients blended in just the right way to make a pleasing odor to the Almighty Deity.

The incense is the type. Our prayers are the antitype. What are the ingredients of the anti-type? *Thoughts*, thoughts that you and I have are mingled with the thoughts of the brother that is leading the prayer. Are they *on the prayer*? Remember the warning:

"Dead flies cause the ointment of the apothecary to send forth a stinking savor" (Eccl. 10:1).

So a discordant thought could be a putrid odor to our Heavenly Father, in our incense of prayer. Our thoughts are mingled; God reads our every thought. We stand exposed and open before the God of all the earth.

The Lord has called us to come and serve Him. What incomparable honor has been bestowed upon us that we have been called! We, on our part, have *chosen* to obey His commandments, and have

related ourselves to the promises. We have *elected* to strive for an Eternal Life of praise and glorification of the Almighty God.

How *dare* we fret if the service is long! We spend little enough time in His service. We are dedicated to a life of service, a *life-time* in this life, and an eternity in the life to come. Yet we quibble if the service is ten minutes too long! Of a life time, we spend a very small amount of it here. Let us remember the words of gentle sorrow and reproach in the garden of Gethsemane:

"What, could ye not watch with me one hour?"

We do not plan to say much regarding the exhortations. In hymns and in prayer we are speaking to God. We dare, through Jesus, approach the Almighty God. In the reading of the Word, God is speaking to man, to us.

But the exhortation is man speaking to man. Not that the exhortation is not important. We are commanded to exhort one another, and so much the more as we see the day approaching. And the exhortation is the result of study and meditation on the life-giving Word.

The exhortations are designed to help us be more pleasing to God, to be more profitable servants, and to enable us to run more surely the race for Eternal Life.

Let us give careful thought now to the most important part of our meeting, The Memorial Supper. And let us give thought as to *why* we do these things.

The first reason is, of course, we are commanded to do it. "Do this as oft as ye meet in memory of me," Jesus said. So we take the bread, and we break it as his body was broken on the cross—broken on the cross to declare the righteousness of God.

In condemning that body of flesh, even though he had committed no sin, it proved that God was just in demanding death of flesh, even of His perfect Son, because he too possessed a body of flesh such as Adam had.

His blood was shed, because the "blood is the life," and life was required because he possessed the sin-cursed flesh, the mortal quality inherited from his mother Mary, and David and Adam.

And he became our sacrifice for sin, as a representative of a dying race. As our sacrifice, he became our Passover Lamb. We recall that Israel in Egypt had to eat the flesh of their Passover Lamb, and had to sprinkle the blood of the Lamb on the doorpost—upon the *place of entering in*.

So we this morning in this bread that we break, will eat the flesh of our Passover Lamb, that we may be saved from the Angel of Death. This passover Lamb that we eat is the body of Christ, for Jesus said of the bread, "This is my body."

When we eat of this bread we partake of the body of Christ. We signify that we are *part*; having partaken of it, we become part of the body of Christ. For all the saints are the composite Body of Christ.

So, when we drink this wine, which is the symbol of his blood (the blood of the Passover Lamb, to be sprinkled on the doorpost), we recall that in all sacrifice the blood was used for purification. It was sprinkled on the Altar, it was sprinkled on the service of the Altar, and even on the Priests to purify them.

So with his blood which we drink are we purified, and we drink it each week, *in symbol*, sprinkling us within, and purifying us within, *if we keep in mind what we are doing*.

It is within that we need purification, for it is that that cometh out of a man that defileth a man. It's our thoughts that come out, and we know the natural thoughts of man are desperately wicked. So with the sprinkling of his blood do we cleanse our thoughts, *if we keep in mind what we are doing*.

Great blessing is available to us in this period set aside for a Memorial to Jesus—great help in our effort to be pleasing to God. For we can have purification of the mind and heart through the memory of him that was perfect.

Therein lies a question. Do we avail ourselves of this provided time—*all* of it? Do we center our minds on Christ while the emblems are being passed? Not just when they touch our lips, but the whole period from the Breaking of the Bread on the table, until the cup has been returned and the table covered?

This *can* be the most beneficial period in our week if we use it as it was intended—to contemplate the beauties of Jesus, his perfection, love, kindness, obedience, and gentleness. Contrast ourselves to that picture, then this wine that we drink can obtain for us the result of which it symbolises, purification of our thoughts, our mind, our hearts.

It can also bring about a regeneration of the spirit within us by our contact with Jesus and His Father, and His Word. At no time are the forces of regeneration greater than at this service, in which we have gathered with the specific purpose of remembering Jesus, with the assurance that where the twos and the threes are gathered together there will he be in their midst.

And what is this "spirit" that we are talking about? It is that feeling that we have about things, our sense of values, in relation to the Truth, as opposed to the world; the way we feel toward each other, and toward God, and His kingdom. Our spirit has to do with humility, reverence, brotherly love.

This is the period for regeneration. "Renew a right spirit within us," is our prayer; a spirit in harmony with God and His plan is our desire. The spirit can be smothered by cares, adversities, by pleasure, or by neglect. And the spirit can be regenerated here, *if we keep in mind what we are doing in this service*.

But we have an even more urgent requirement to contemplate before we take the bread and wine. We are thinking of the words of the apostle Paul in the well-known 11th ch. of 1st Corinthians:

"Let a man examine himself, and so let him eat that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Let a man examine himself! What a task! What do we find? Just go back for the last six days. Note all the things that we did because of God, and the Truth. Then, all the things that we did *for the flesh*. See how we tally up! We are each the judge of ourself in this examination. Judge truly, honestly—do we stand condemned in our own eyes?

Add it all up; this is the time for examination. This is the time for judgment. Out of this recognition of our shortcomings will come all the desired blessings; a renewal of a right spirit; getting back on the straight path; adjusting our value; adjusting our feeling about things—our spirit, if you will.

From the adjustment that we make here this morning, can come the control of our minds, and our thoughts, which will alter and correct our lives. Thus are we purified.

Moreover in judging ourselves we will acquire another blessing, for Paul said in v. 31: "For if we will judge ourselves, *we shall not be judged*."

If we do not judge ourselves, we lose all the value of regeneration of the spirit within us; we may be partaking unworthily; and we do not escape the judgment of the Lord.

Let's judge ourselves honestly, and reap the reward of a renewal of the mind, that we may be more pleasing to God. Let's maintain an active mind, actively contemplating the things that are transpiring. Let's keep our thoughts in hand, fresh and pure, that mingled with the thoughts of all the saints, they may arise unto God as a sweet-smelling savour.

Let's strive with all our might, to consciously be more reverent during our meeting together, that in glorifying God, we may glorify Him to the utmost; that in praising God, we may praise Him to the greatest; that in worship, we may be pleasing in His sight. For, my brethren and sisters—*“Ye are the Temple of the Living God!”* —W.H.

The New Man in Christ Jesus

“If any man be in Christ he is a new creature. Old things have passed away. Behold, all things have become new!”—2 Cor. 5:17.

These words of the apostle Paul teach a lesson which is common to Bible teaching, but which seems to be one of the most difficult things for the natural mind of mortal man to understand. These words are in perfect harmony with a divine precept which goes back to Eden where our first parents transgressed God's law and brought sin, disease and death upon all their posterity.

"By one man sin entered into the world, and death by sin, and so death passed upon all men, for that (or 'in whom') all have sinned" (Rom. 5:12).

This first sin caused the moral ruin of the whole race. The whole world became involved in a state of universal sin. Constitutionally, physically and mentally, his natural being became impregnated with sin.

THE OLD MAN OF SIN

By natural birth all humankind inherited this sin-cursed condition. Sin became a principle which causes one to go contrary to the will of God; and this principle of sin dwelling inherently in the flesh of all mankind, is the cause of all disease, death and dissolution into the dust from whence he came.

From this state of sin—from this sin-nature—there is no escape within the power of man. And the whole human race being sinners, they are naturally in a state of alienation from God, without any hope of a life beyond the grace, *except through divine deliverance*. Natural birth, then, confers nothing more than a life in a state of sin and alienation from God, with death as a finality:

"For the wages of sin is death" (Rom. 6:23).

Natural birth brings into being a creature that may have *capabilities* which, under divine guidance and instruction, *may* ascend to spiritual things, but if left to the natural tendencies of the human mind—if guided solely by the lusts and desires of sinful flesh — can never attain unto the righteousness of God, or build a character pleasing to God. Seeing that these things are so, the words of Jesus in John 3:7 ring with truth and power:

"Ye MUST be BORN AGAIN."

THE NEW MAN

One must be the subject of a new creation. So long as one is related only to the natural creation, death is his only hope for release from sin and sorrow.

Birth, whether used in the literal or figurative sense, implies that *something new*, something which did not previously exist, has come into being. In the figurative sense, rebirth is often applied to a new character or disposition having been formed in a person because of some revolutionary change which has taken place in their mind and in their manner of life.

Such is the *New Man* in Christ Jesus. It is the creation of a new mind, a new disposition, a new spirit in a sinful son or daughter of Adam, transferring his relationship from death in Adam to a relationship to life in Christ—though he is still burdened with sinful nature in which he was born; the law of sin and death still works in his members, and he must say with Paul (Rom. 7:21-23),

"I find a law that, when I would do good, evil is present with me."
—a law which he said was—

"Sin which is in my members."

But he said that, regardless of this natural tendency to sin,

"I delight in the law of God after the inward man."

—and that Jesus Christ would deliver him from "this body of death," or sinful nature. This "inward man" is the new man in Christ Jesus, through which Paul served the law of God, and through which was held in subjection the sinful tendencies of the natural man.

ORIGIN OF THE NEW MAN

As in the natural birth, which begins with generation and ends with having been born, so the new man is the *subject of a process*. In 1 Peter 1:23 we read:

"Being born (begotten) again, not of corruptible seed, but of incorruptible, by the Word of God, which abideth forever."

The old man of the flesh is begotten of corruptible seed, and is corruptible—physically and mortally. The new man is "created in righteousness and true holiness." In speaking of Christ, we are told in John 1:12-13—

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born (begotten), not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The new man is exclusively a divine creation. *The natural, sinful man, no matter how wise, cannot create the new man.*

"That which is born of the flesh is flesh."

He can only produce his own kind, with reference either to the physical, mental or moral capacities. In Eph. 4:21-24, Paul reveals the origin and the nature of the new man. He says:

"If so be that ye have heard him, and have been taught by him, as the truth is in Jesus; that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be ye renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Let us notice here that Paul is not speaking of a converted immortal soul, as some erroneously define the new man to be. He speaks of an "old man" which is to be "put off" *before* the new man can be "put on." This "old man" refers not to the body, but to the corrupt, sinful character and disposition of the old, or natural man. This is accomplished by being "renewed in the spirit of *your mind*." It is a change in the mental state of the individual. Instead of the old sinful disposition, there is created a new man, after, or like God; no more like sinful man.

The new man is created through a *knowledge of God's word*:

"In Christ Jesus I have begotten you through the Gospel."

"The Gospel is the power of God unto salvation to every one that believeth" (Rom. 1:16).

"Of his own will begat he us by the Word of Truth."

It is folly for any one to imagine that he can be the subject of the new birth while possessing but a faint knowledge of God's word. The new man is created of God *through a knowledge of His word*. As Paul says in Eph. 2:10—

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The new man is not the old man made over, reformed or improved upon. "The carnal mind," the natural, sinful man, "is enmity against God, for it is not subject to God's law, neither indeed can be."—Rom. 8:7. There must be an entirely new man created, whose mind, sentiments and affections are in harmony with divine things as revealed in God's Word.

DEATH AND RESURRECTION

Paul uses another figure of speech in describing the creation of the new man. It is *death and resurrection*. Death of the old man of sin, and resurrection to a life of righteousness. We read—

"Know ye not, that so many of us as were baptized into Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:3-4).

The old man here has reference to corrupt human nature, the inborn tendency to evil in all humankind. As in natural birth, there are two distinct operations in the creation of the new man. First, *generation*, by the operation of the Word of God upon the mind, causing repentance from dead works and the creation in the mind of the believer a "right spirit," which sets his affections on divine things.

Second, the *coming forth*, or being born of water, or baptism for remission of sins. Being then justified from dead works and clothed in God's righteousness, he is the new man "created in righteousness and true holiness."

The new man is also referred to in Scripture as the "inner man," the "hidden man of the heart," etc., all such terms referring to the same things, the creation in the believer of God's Word a "clean heart and a right spirit," in the mental image of him whom God has appointed to be the pattern for all who come unto God by him.

CHRIST IN YOU

In Col. 1:27 the new man is defined as—

"**CHRIST IN YOU**, the hope of glory."

And in Gal. 2:20 Paul shows how the new man in him was Christ who lived in him. He says:

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

The old Paul who blasphemed God and persecuted the saints had, by a figure, been crucified with Christ and no longer lived, or no longer had control over him. The life and character of the true believer is not his own life and character. It is *Christ reflected* in one who has put on the godly spirit and character of him who is the image of the eternal Father.

It is the purpose of God to make "all things new." (Rev. 21:1-5). Those who will occupy and inherit those new things, that new order of things, *must likewise be made new*. The natural, sinful man is altogether incompatible with this new order. Therefore, we are told 1 Cor. 15:50-53:

"Flesh and blood (sinful nature) cannot inherit the kingdom of God . . . For this corruptible must put on incorruption, and this mortal must put on immortality."

A new man, mentally, morally and physically must be created to inherit the kingdom of God and adorn that magnificent spiritual temple in which God is to dwell for eternity. —O.B.

"GOD HATH CHOSEN THE FOOLISH"

"They esteemed him smitten of God and afflicted." At last they clamored for his life, and demanded a murderer to be granted to them in his place. It is impossible to conceive of a more discouraging situation for a work of God on the earth. Yet this was the position of the very Light of God, appointed to lighten the Gentiles and glorify His people Israel.

Judged by the tests that men apply, it was self-condemned. Men ask if the thing is RESPECTABLE?—if the LEARNED approve it—if it is POPULAR and well-supported. A negative answer on these points is fatal to man's approval.

It was fatal in the first century. It is fatal in the present. Here we have the Truth. There is no gainsaying it. By the very Bible, which the people have in their hands, they may know it, and many DO know it. Our appeal is to it: read and see. "Yes, but you have no learned men. You are a poor uneducated lot."

We admit the charge. We have no human credentials or recommendations of any kind. When our case is examined, it is found we are nobody according to the current standard. BUT WE HAVE THE BIBLE. We know it; we DAILY READ IT. We understand it; we believe it, and we try to obey it. What other recommendation will prevail with God at last?

Jesus (the rejected; the unlearned, the killed but raised again) said, "If any man hear my voice and follow me, him will my Father honor." This is all we claim; this is all we try to enforce, that the belief of the Father's promises and obedience of His commandments is the sole ground of acceptance with Him; and with this qualification, we can afford to be without those adjuncts that are highly esteemed among men. Nay, we can see that in the present state of things those adjuncts are liable to be BARRIERS and HINDRANCES to the way of truth and holiness.—Bro. Roberts.

The Gods of Egypt

"Against all the gods of Egypt will I execute judgment: I AM THE LORD"—Exodus 12:12.

The keynote of the object of the plagues (apart from Israel's deliverance) seems to be given in Exodus 7:5.

"And the Egyptians shall know that I am the Lord when I stretch forth Mine hand upon Egypt."

And if we turn to Ex. 5:1-2, we see Moses says:

"Thus saith the LORD GOD OF ISRAEL, Let My People go."

Pharaoh says:

"Who is the Lord, that I should obey Him? I know not the Lord."

So the Egyptians must be taught:

"I (YAHWEH) am the Lord."

—or (as Ex. 12:12 tells us),

"Against all the gods of Egypt will I execute judgment, I am the Lord."

We shall find that this was gradually done in the "signs and wonders," proving actually and literally, Egypt's gods to be *no gods*. The promise to Moses was (Ex. 3:12),

"I will be with thee."

Moses had faith. We see this in the first *sign* (not a plague) before Pharaoh; Aaron casts down his rod, which becomes a serpent, a genuine miracle. Then Pharaoh calls for the wise men and sorcerers and magicians, who also do in like manner with their enchantments; that is, they had charmed (or enchanted) the serpents previously, and performed what looked like a miracle, exactly as the Indian jugglers have done for 3000 years.

Even though Aaron's rod swallowed the others, yet Pharaoh would be naturally an unbeliever in the God of Moses and Aaron; or at any rate, would think Yahweh was only another ordinary god like Pharaoh's. Now Pharaoh's heart is *hardened*. Thus we read (Ex. 7:16-18),

"Thou shalt say unto him, YAHWEH, the God of the Hebrews, hath sent me unto thee saying, Let My people go that they may serve Me in the wilderness . . .

"In this thou shalt know that I am the Lord, behold I will smite with the rod that is in mine hand upon the waters that are in the river, and they shall be turned to blood.

"And the fish that is in the river shall die, and the river shall stink; the Egyptians shall loathe to drink from the river."

Egypt was (and is) rainless, and the Nile was supposed to be the gift of one of the gods, and was *worshipped as a god*. The Nile was said to flow from heaven, and was, therefore, pure, and many of its fish were venerated. Here then, is one of the gods made loathsome to its worshippers—

"There was blood throughout all the land of Egypt."

—and because the magicians could perform some trick of *apparently* the same sort, Pharaoh is hardened. But what awful surprise to the Egyptians to find they could not drink of the water that came from heaven! Their god becomes impure through Moses' God (Yahweh)! Think of it:

"All the Egyptians digged round about the river for water."

What a 7 days' of misery and despair! Now the 2nd plague:

"I will smite all thy borders with frogs. The river shall swarm with frogs which shall come into thine house, bedchamber, bed, house of servants, ovens, kneading-troughs, upon thee, thy people, all thy servants."

So it came to pass. To say nothing of the loathsomeness, the Egyptians must have had very great misgivings, for Phthah (the creator of animal life) was *worshipped as a frog*.

Here, then, the supposed creator of animal life is a loathsome plague to his worshippers. Of course, after this extraordinary multiplication of frogs, the magicians had but to catch some and release them, and thus deceive Pharaoh who, we read, is hardened, though surely he was becoming afraid.

Then come the lice: "All the dust became lice." V. 18 tells us the magicians could not bring forth lice, and (v. 19) they say to Pharaoh, "This is the finger of God." The reasons seem to be that here the idolatrous priests are chiefly aimed at, for the Egyptian priests took the greatest care to avoid defilement by any unclean insects—all their body was shaved, they wore no woollen garments, and had to bathe frequently. They cannot produce the pest, yet are afflicted by it. Clearly to them, "the finger of God" is in it. The real meaning of the plagues is, verily, becoming plain. But "*all the gods of Egypt*" are not yet dealt with. Ex. 8-21-24—

"I will send swarms upon thee—thy servants—thy people—into thy houses—the houses of the Egyptians shall be full of swarms—also the ground . . .

"I will sever the land of Goshen . . . no swarms shall be there—that thou mayest know that I am the Lord. . .

"And the Lord did so . . . in all the land of Egypt the land was corrupted by reason of the swarms."

"Beetle" is said to be a more correct rendering than "flies." The insect referred to is *Ateuchis sacer*, quite harmless and abundant. It lays its eggs in a ball of mud, and rolls it that the eggs may be hatched by the sun. It was thought by the Egyptians to represent the care of the Creator over the world, both in forming and preserving it, and was worshipped as the emblem of Kheper Ra (formator of the world).

All the Egyptians wore it in symbol in chains round their necks—thus the Egyptians now have to slay their own gods, by whom their own land is corrupted in a special way: for the *real* Creator and Formator of the earth actually separates the land of Goshen (where dwell His people), and no swarms are there.

How Moses (who was "learned in all the Egyptian wisdom, or knowledge") must have been comforted and strengthened in his faith in Yahweh when he saw the false gods put to shame—according to God's promise. Only put ourselves in his place and think of our feelings of thankfulness as God gradually fulfils His promises, and works in detail His promised wonders! And the fact of Pharaoh being hardened would but add to Moses' faith in those promises.

And how the Egyptians' courage must have waned to the vanishing point almost, when their gods become a plague, and have to be removed, according to their entreaty, at the special request of Moses, the servant of Yahweh!

"The Lord removed the swarms—not one (swarm) being left."

Now comes the hand of the Lord upon the cattle in the field, a very grievous murrain — but *not upon the Israelites' cattle*. Here another god is shown to be false, viz., Apis, the bull-god (or calf). He was the most popular Egyptian god, being even supposed to bleat oracles — every part of him was sacred.

Upon his life depended the welfare of lower Egypt: a sacred court was set apart for him at Memphis, where a great number of priests *waited upon him* (a calf!). Red oxen were sacrificed to him. His movements, choice of place, and appetite were taken as oracles. His birthday was celebrated by a seven-days' festival during the rise of the Nile.

"All the cattle of Egypt died," but none of the Israelites' cattle. Thus, without doubt, the most popular god of Egypt DIED—this bull-calf. And Pharaoh knows it, for he sends and finds none of the Israelites' cattle dead. Let us remember that Moses knew the Egyptian superstitions, and we see how his faith in Yahweh must have grown, as the Egyptians must have felt their hearts sink.

But that was not all, for, as the old Druids in Britain, so in Egypt, the priests were the physicians. But with all their special care of themselves and supposed great knowledge, chap. 9:10 tells us the ashes sprinkled by Moses became a boil with blains upon man and beast, and the magicians (or priests) could not stand before Moses because of the boils which were upon all Egyptians.

Poor priests! *Poorer people!* Surely these most wonderful object-lessons of Yahweh's drama must have nearly, if not wholly, taught you that your Pharaoh is not divine, though ye and he (poor weakling, fallible and frail) really think so. But no! ye do not yet fully grasp the meaning, for—

"I will send all My plagues . . . that thou mayest know there is none like me (Yahweh) in all the earth. . .

"I will cause it to rain a very grievous hail . . . Every man and beast which shall be found in the field . . . shall die.

"He that feared the word of the Lord among the servants of Pharaoh, made his servants and cattle flee into the houses."

This last verse shows us that the teaching of the plagues is having its effect among some of Pharaoh's servants. The result is, of course, as promised—hail-fire in all the land (except Goshen), every herb and tree smitten. How dreadfully the sting is felt!

"And Pharaoh sent and called for Moses and Aaron, and said unto them: I have sinned this time—the Lord is righteous, and I and my people are wicked. Intreat the Lord . . . I will let you go" (v. 27-28).

Think of it! The supposed god (Pharaoh) saying, "I have sinned, I am wicked, intreat Yahweh." We can scarce imagine much greater abject terror. And note how strong Moses has become (v.30)

"I know ye will not yet fear the Lord God."

Hence the next great plague is to attack more gods. Trees were sacred: the pine was the "tree of life;" the tamarisk, of knowledge; also the lotus was sacred to the dead, the papyrus to the gods.

"Tomorrow will I bring locusts into thy border . . . They shall cover the face of the earth . . . They will eat the residue of that which is escaped . . . shall eat every tree . . ."

—the supposed gods would be covered and eaten by a (to the Egyptians) rare pest, specially promised by Yahweh.

"Pharaoh's servants said unto him . . . Knowest thou not yet, that Egypt is destroyed . . . He said unto Moses and Aaron, Go serve the Lord your God."

This shows how nearly Pharaoh is persuaded. And again, when the dread scourge really comes—mark the result (v.16):

"Pharaoh hastened to call Moses and Aaron . . . I have sinned against the Lord."

Poor Pharaoh, nearly all thy gods proved powerless—thymself included, for thou and thy people really believe (or believe ye so believe) that thou, Pharaoh, on becoming king, becomest the essential eternal Deity, for such is thy superstition. Such a confession (from such a confessor) as "I have sinned against Yahweh," indicates far deeper anguish of the heart than the mere surface reading.

"Forgive my sin this once, intreat Yahweh your God, that He may take away from me this death only."

The result is, "there remained not one locust." But yet again the oft-recurring phrase is repeated, "Yahweh hardened Pharaoh's heart." Ch. 9:16 explains the matter, otherwise inexplicable:

"In very deed for this cause have I (Yahweh) made thee to stand, for to show thee My power, and that My Name may be declared throughout all the earth."

Now for the ninth horrible plague. The Egyptians believed in one unbegotten god, the sole existent and eternal (Amum Ra), who was believed to inhabit the heaven of heavens, and to produce other gods; he was symbolised by eternal light, and the sun was his representative. Chap. 10:22-23 gives the dreadful blow to his pretensions:

"There was a thick darkness in all the land of Egypt 3 days; they saw not one another, neither rose any . . . from his place for 3 days: but all the children of Israel had light in their dwellings."

Thus the Creator of the light shows His power absolute — marked — unmistakable.

The last of the ten plagues was to come a just retribution, for in chap. 1:16, Pharaoh's orders were, "Kill the male children;" in other words, cause the nation to die out by thus murdering their children. In chap. 11:5-6 is the awful commentary: "*Not a house where one was not dead.*"

"And he called Moses and Aaron BY NIGHT, and said: Rise, get you forth from among my people."

There was no mistake about the dreadful earnestness of Pharaoh. There is no more startling *national* lesson anywhere (save Israel).

"Against all the gods of Egypt, I will execute judgment: I am the Lord."

Such the promise, and such the performance. Let us profit by it.

—A.R.

The Six Days of Genesis One

The 6 days of Genesis were unquestionably 6 diurnal revolutions of the earth upon its axis. This is clear from the tenor of the sabbath law:

“Six days shalt thou labor (O Israel) and do all thy work, but the 7th day is the Sabbath of the Lord thy God.

"In it thou shalt not do any work, for IN 6 DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, and rested the 7th day.

"Wherefore He blesseth the Sabbath day, and hallowed it."

Would it be any fit reason that, because the Lord worked 6 periods of a 1000 or more years each, and had ceased about 2000 until the giving of the Law, therefore the Israelites were to work 6 periods of 12 hours, and do no work on a 7th period or day of like duration? Would any Israelite or Gentile, *unspoiled by vain philosophy*, come to the conclusion of geologists by reading the Sabbath Law?

Six days of ordinary length were ample time for Omnipotence, with all the power of the Universe at command, to reform the earth, and to place the few animals upon it necessary for the beginning of a new order of things upon the globe.—*Bro. Thomas.*

LOVE IN THE SCRIPTURAL SENSE

"Love your enemies; do good to them that hate you."

That love requires a distinct effort. It cannot develop itself in a selfish bosom. It is an impulse created from within ourselves; not by the natural lovableness of the object. Its cultivation help to assimilate us to the supreme source of love, and tends to amalgamate and improve inferior elements.

In an ecclesia, while there are those who by the power of truth are made lovely, there are those who, by reason of weakness, are destitute of power to attract. To these, this love make advances in kindly words and deeds.

We have loved God because He first loved us. The same principle acts between man and man, but at the same time we must expect failures. In some bosoms manifested love will have no power to enkindle a reciprocal flame, because the Truth does not dwell deeply.

A great many pass current among us who will be rejected. We must remember that few will be chosen; only those will be accepted who are the jewels; the precious stones of the Sanctuary transparent to the rays of the Truth, and yielding a beautiful refraction of them in the lovely tints of individual excellence—*Bro. Roberts.*

Ecclesial News

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.

We continue a consistent testimony in this city, but the response of the stranger is small. We do, however, build each other up in our most holy Faith, and wait patiently for the coming of our Lord.

We have been pleased to welcome at the Lord's Table, bre. C. H. Bath and P. Collier, the latter ministered the word of exhortation to us.—*bro. T. Phipps.*

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

We are pleased to report to the Household of Faith that one more has joined the ranks on our way toward the Kingdom of God. Our new brother is FRANK DUERDEN, who after making a good confession of his faith, passed through the waters of baptism on Mar. 18.

Last week we welcomed our bro. Wm. MacDonald Jr. back into our fellowship after a separation of about 10 years.

The Boston ecclesia is planning to hold a fraternal gathering on Sun., Oct. 11 (God willing). Try to plan for a trip to New England to join with us. We would like to hear from any speaking brethren who could come this way so that we could include them on our speaking program.

—bro. K. MacKellar.

* * *

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.

Our intelligence takes a somewhat sad form, for during the past month we have lost two dearly beloved brethren, and although we do not sorrow as those who have no hope, we grieve at the loss. On Apr. 4, bro. Robert M. Carney of the Mansfield ecclesia fell asleep. A close association with the Canton ecclesia has been severed and the small ecclesia at Mansfield has been dissolved, as sis. Carney and sis. Arlene Carney has moved to California. We commend our sisters to the brethren there. Bro. C. Haack conducted the service at the Mansfield Cemetery where our brother was laid to rest Apr. 7.

On Apr. 18, our brother Julius A. Koffmehl fell asleep. He was baptized in Apr., 1947, and laid to rest Apr. 22, bro. R. Coy serving. He was 66 years old. We extend our sympathy to the sisters who have been bereaved by the loss of their loved ones.

—bro. C. H. Wheeler.

* * *

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 a.m.; Bible Class 11:30; Lecture 7:30 p.m.; Thursday 8 p.m.

FLAXCOMBE, Sask., Canada

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.

HOUSTON, Tex.—8008 Junius st.—S.S. 10 a.m.; Memorial 11; Public Lecture 7:30 p.m.; Wed. Eureka Cl. 8 p.m.

JERSEY CITY, N.J.,—651 Bergen Ave. 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.

It is so easy to neglect sending in the Ecclesial News. When we read of the work that others are doing in the work of the Truth—their zeal, their pressing on—it encourages us to press on to the mark of our high calling. It causes us to give thanks to our God; it causes a feeling of closer union. Once every quarter wouldn't be too often.

Bro. Oscar Beauchamp of Pomona, Cal. gave 3 lectures here on May 8-10. On Fri. we had 9 strangers, some less on Sat, and only one Sun. night. His subjects were:

1. THE CRASH OF PRESENT CIVILIZATION.

The greatest upheaval in human history near at hand, as indicated by Bible prophecy now being fulfilled. God's last warning to a Godless world. The present system of things soon to be replaced by a worldwide order of peace and righteousness.

2. THE KINGDOM OF ISRAEL TO BE RESTORED.

Return of the Jews to Palestine the beginning of the fulfilment of God's purpose to restore the ancient kingdom of Israel as the greatest nation on earth. Its relation to our salvation.

3. WHAT MUST WE DO TO BE SAVED?

How mankind became alienated from God through sin. How God provided a Redeemer. How redemption is obtained through him.

Bro. Beauchamp printed about 600 circulars of these subjects before he left Cal.; he directed the distribution here, and gave out a great number himself. He worked so hard that day that after the lecture the first night he was physically exhausted.

He spent the night in town that he might get an early start the next day to try to persuade some to come out to the lecture. We do not mention this to reward him with praise, but as an example and incentive to the rest of us how to be a "good soldier of Jesus Christ." He delivered those 3 lectures well.

We have had the following visitors around the table of the Lord: bre. & sisters John Packer, Lonnie Carroll, Emmett Banta, Kenneth Bearden, Peter Lucas, Joe Burkett, Chas. Bearden, Julius Brinkerhoff (formerly of Cal.), bre. Mack Lucas, Troy Bearden, sisters Hallie Smith, Stella Audas, Carolyn Brinkerhoff (formerly of Cal.)—all from Houston; bro. & sis. Olen Tunnell, sis. Vivian Tunnell (Wichita Falls); bre. & sisters John Eastman, Ellie Eastman, Melvin Edwards, sisters W. J.

Taylor, Dora Tinsley, Lizzie Eastman, Annie Eastman (Mason); bre. Duane Lucas & Joe Banta (San Antonio); sis. Laura Smith (San Angelo); bro. & sis. Beauchamp (Cal.).

These have given us much encouragement in the Truth. Bre. Beauchamp, E. Banta, J. Banta and J. Eastman assisted us in the word of exhortation.

Bro. Kenneth Bearden and sis. Juanez Carroll, both of Houston (Juanez formerly of Lampasas) were united in marriage here in Lampasas on Apr. 5; the service was performed by bro. E. Banta. We hope that this marriage will be a help to both of them in their journey to the Kingdom of God.

—bro. Erby Wolfe.

PROFITABLE EXHORTATIONS

We do well to have fixed and stated readings of the Scripture at this breaking of bread. It is the best foundation for every assembly of the saints. The best thing we can do at all our meetings is to let our minds rest on the portions that may be read.

The best thing anyone can do who desires to speak to the edification of the hearers is to employ what has been read as the basis of what he has to say. Let him endeavor to develop, amplify and illustrate this, and he will speak to profit; whereas, if he seek to "make a speech," in the usual sense of the phrase, he will be in danger of pouring out a weak watery mixture of his own compounding that will give no nutriment.

Sermonising is of course quite out of the question. This is only speech-making in the clerical shape—a worse shape than the ordinary shape. Speech-making of all ordinary sorts, is a mere process of self-evolution—a spinning of one's own thoughts, which are weak and colorless and powerless to build the mind in the things of God.

We may as well try to make bread without flour as to try to speak to edification without the ideas of God so abundantly supplied to us in the Word of Truth.—Bro. Roberts.

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: S. S. 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.

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.

NORTH BATTLEFORD, Sask., Can.

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.

PORTLAND, Ore—IIOF 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.

SAN ANTONIO, Tex.—R4, Floresville.

SCRANTON-GLENDALE, Penna.

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 343— 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

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

BOSTON..... October 11

(Please tell us of any others)

Daughters of Men and Sons of God

Christ's definition of the angelic state—"Neither marrying nor giving in marriage" (Luke 20:34-36) nullifies a prevalent superstition attached to Gen. 6:4, that angels married—in the accepted sense—daughters of our race, their offspring being giants; who, becoming very sinful, corrupted the earth, necessitating God's interference and destruction of earth's inhabitants by the Flood.

It also prohibits the use of Gen. 6:4 as a support for the common fallacy that the Bible devil is a fallen angel.

Gen. 4:26 affords the interpretation: At Enos' birth "Men began to call themselves by the Name of the Lord" (margin), suggesting another class of people—the descendants of Cain—who acted otherwise.

Thus it is throughout the Scripture—the "seed of the woman" and the "seed of the serpent." The "Sons of God" (1 John 3:2) and the unchaste woman and her daughters (Rev. 17:1-6)—always in antagonism: *union means death*, as illustrated at the Flood.

—E. W. E.

SUBSCRIPTIONS: U.S. & Canada \$2.50; Sterling area 12/-. Send direct bro. G. Growcott, 15586 Normandy, Detroit 21, Mich., USA. Failing this bro. Gibson, or bro. A. Jeacock, 10 Garden Close, Wellington, Surrey,

Subscriptions are acceptable any time. Back numbers sent if desired. If back numbers are not desired, please send payment to end of year, so all subscriptions will end together with Dec. issue (20c or 1/- for each month remaining).

Please write bro. Growcott if you miss an issue or receive imperfect copies.

PRINTED IN U.S.A.
