

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.

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

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This is a time of great shaking and testing for the Household. May it teach us what perhaps we have in recent years tended to forget that laxness and toleration in fellowship are self-destructive: "A little leaven leaveneth the whole lump."

Will those who have not been carried away but are standing firm on the old Berean position and standard of fellowship, please notify us so that we may list them for the encouragement and exhortation of those who have been persuaded against their better judgment to abandon the Berean position.

We do not question any one's sincerity, but we are convinced they are sadly misguided and overwhelmed by an attractive illusion. Our personal experience has been that at present most fear to consider the facts of the case fully, lest the movement fail.

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Please send all communications and manuscripts to the Editor—

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EDITORIAL

“He Is an Extremist”

A person who takes upon himself the task of evaluating the deportment or the writings of another person should be one who is qualified to pass critical judgment. Of course qualifications will vary in all men because it is doubtful if any two individuals possess identical capabilities, or power of discernment. That is the reason why two judges will examine a written statement, and give judicial opinions which will vary in their text. The same principle applies to almost everything where a decision is required. It must be clearly understood, however, that if the person expressing an opinion is honest and sincere, he will do so to the best of his ability, and the result will be based upon the power of his mental capacity to discern the problem placed before him.

While it is true that some men become extreme in their views on various subjects, especially in the matter of religion, and carry them to a point of inordinacy; it is also true that the charge of "extremist" is often made against some who do not deserve it. Their love for the truth, their zeal and faithfulness, are misunderstood and, because of that, false charges are laid against them. In the Bible we have a number of such cases which include Moses, Jeremiah, Jesus and Paul. In every case, it will be noted that the accuser is apparently sincere and believes that his charge is true. Unfortunately, however, his blunder is either caused by a weak mental apprehension, or cognition, of ideas, or it may be the result of lack of knowledge of that which forms the basis upon which the accused maintains himself.

In some cases the accuser may have had the essential knowledge of that which constitutes truth, but because he has drifted into a state of laxity and looseness *he views the deportment of the accused from his own weakened position.*

From the divine point of view, Moses was a man whose faithful walk could not be questioned. Of him it was said,

"If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house.

"With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against My servant Moses?"—Num. 12:6-8.

Shortly after this, a group of men led by Korah, laid a serious charge against Moses,

"And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and Aaron, and said to them,

Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?"—Num. 16:2-3.

As is usual in such cases, the truth was not put in the front. As bro. Roberts well said, "The *real grounds* are never put forward in such a case. Consciously or unconsciously men in such an attitude play the hypocrite. They are small-minded enough to aspire to headship, but not large-minded enough to be qualified to exercise it."

The experience of Jeremiah was somewhat similar to that of Moses. After the death of Gedaliah, all the leaders of the people came to Jeremiah and pleaded with him to pray for their guidance,

"The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us.

"Whether it be good, or whether it be evil, we WILL obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God."

The Word of the Lord came, and they were warned not to go into the land of Egypt. Even as it was throughout his ministry, they would not believe him, but charged him with falsehood. Then they deliberately departed for the land of Egypt, and carried Jeremiah with them by force, where they were consumed by the sword, and by famine, as Jeremiah predicted.

As it was with Moses and Jeremiah, so it was with Jesus and his faithful servant Paul. *It should be noted that the accusers were not ignorant and unlearned men.* In the case of Moses they were "princes of the assembly, famous in the congregation, men of renown." Those who came to Jeremiah were "all the leaders of the people." In the days of Jesus and Paul it was "the Scribes and Pharisees," a very highly educated people, well versed in the Law of Moses. The charge in each case, reduced to our common vernacular, was, "You are an extremist."

"Certainly," says the accuser, "we must believe the Law and the Prophets, but we must not become narrow-minded. We must be more charitable to one another. If some one teaches doctrines that are not in harmony with the Truth, don't worry about it. If he also teaches things that are true, the truth will offset the error and no harm will be done."

Ideas of that nature may satisfy those who are not rooted and grounded in the faith, or those who have lost their first love by drifting into loose worldly ways; but *it will not give satisfaction to those who are giving diligence to make their calling and election sure.* They know, and are firmly convinced, that if they are to attain unto salvation, they must obey the commandments, for the divine principle is—

"To obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry"—1 Sam. 15:22-23.

If we protest against brethren who become associated with worldly organizations, we do not judge them—they are judged by the Word, wherein it is written—

"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God"—James 4:4.

If we expostulate with those whose walk is not in harmony with the commandments of Christ, we do not sit in judgment, nor do we become fault-finders. We do it because we know that—

"Open rebuke is better than secret love"—Prov. 27:5.

The way to life is narrow and, if we would attain unto an entrance into the kingdom of God, it is imperative that we keep the commandments to the very best of our ability. If any man says he is a brother of Christ, he ought to be able to satisfy others as well as himself. Proof is far better than assertion. If we wholeheartedly subscribe to the Faith as it is in Jesus, then it is our duty to adhere to the doctrines which constitute that Faith. If we do not *walk "in the Truth"* then our profession is a lie, and we will never see the kingdom of God.

Therefore, if one is found striving to keep the commandments, and doing his best to walk worthy of God: if he has come out of the world, and is keeping himself separate from its lust and pleasures, and doing all in his power to walk in newness of life, there will be some who will say, "He is an *extremist*." But if faithful walk constitutes an extremist in the eyes of those who are not particular about what they believe, or how they walk, *then I want to be one.* —Editor

A LIVING RECOGNITION OF THE HAND OF GOD

Let us strive to enter into Paul's conceptions of the love and power of God. The apostle fully realised that not a sparrow falls to the ground without the knowledge of the Father, that the disciples are of more value than many sparrows, that the very hairs of their heads are all numbered (Matt. 10:29-31).

It is profitable to note the allusions in the apostle's epistles to the operations of God. A brother recovers from a dangerous illness. Paul assigns the recovery to God (Phil. 2:26, 27). A brother has a tender and practical regard for the adversity of others. Who created the regard? God (2 Cor. 8:16).

A brother has strength to remain steadfast in the presence of a terrible wild beast in human form. Who gave the strength? God (2 Tim. 4:7). A brother has a reasonable and godly desire to visit a certain ecclesia in the interests of the truth. Who possesses the power to fulfil the desire? God (1 Thes. 3:2).

A brother in great tribulation is comforted by the visit of another brother. Who bestows this comfort? God (Eph. 6:19). A brother has a righteous longing to be emboldened to preach the gospel. Who can gratify the longing? God.

These things being true, let us not be slow to recognize God in the affairs—great and small—of our life. Let all our undertakings be subservient to an "If the Lord will," not merely a "D.V." on paper, but in heart.

Let all our undertakings be accompanied by earnest supplication. God is the Giver of every mercy, the Author of all comfort, the Source of all strength.

The Last Oracle of David

By brother John Thomas

Jehovah delivered many oracles or announcements concerning the future through David, the chief of the mighty men of Israel, whom He had exalted to the throne of His kingdom.

There was one oracle, however, in particular, styled, in Samuel, "The Last Words of David," inserted as an introduction to the list of David's 37 heroes, who, though casting into the shade the most daring exploits of after ages, the present not excepted, did not attain the military renown of their king, whose feats of arms were celebrated in the songs of Israel, saying,

"Saul hath slain his 1,000's, but David his tens of 1,000's."

David's roll of the mighty is registered in 2nd Samuel 23. The record begins with his own name, as "the mighty man enthroned." But, being himself only a patriarch of a MIGHTIER HERO, to spring from his royal line, he places on the roll an oracle concerning HIM, and the fate of the enemies with whom he shall contend in battle, before he proceeds to inscribe the names and some of the mightiest deeds of the most renowned of the armies of Israel.

David uttered no more oracles after this. He had himself been a man of war; but he foresaw a mightier man always before him, even the *Meshiach*, or Anointed One, whom Jehovah had promised to raise up from among the dead to sit upon his throne.

His own deliverance from death he regarded as involved in this event; for Jehovah had promised that his house or family, his kingdom, and his throne should be established for the Age "before his (David's) face."

But if this one of his deceased posterity should not be resurrected, then was his hope in vain: for, no resurrection of Messiah, there would be no house, no kingdom, no throne for any one of David's sons in David's presence in the Age to Come.

David knew this; and therefore he placed on record among the archives of his nation, his last words upon the subject, declaring his own prophetic character; that he had no hope of any other delight in the far-off future short of the realization of what Jehovah had covenanted to him concerning it.

This being "all his salvation and all his joy," he registered his faith and hope on the roll of the mighty, and having laid down his prophetic pen, which had long been, upon this theme, "the pen of a ready writer," his days were ere long fulfilled; when he fell asleep and was laid with his fathers, to rest until Jehovah's trumpet should be blown to awaken His warriors to battle under the standard of His Anointed, when he shall appear to smite the sons of Belial, and consume them as crackling thorns upon the spot.

The attention of the reader, however, is not at present invited so much to the consideration of David's faith in "the Hope of the Gospel" (which Paul styles "the Hope of Israel," for which he was in chains) as to that of David's last words:

"Now these words of David, the last, are an oracle of David, son of Jesse; even an oracle of the mighty man enthroned concerning an anointed one of the God of Jacob, and the pleasant theme of Israel's songs.

"The Spirit of Jehovah spake through me, and His word was upon my tongue; the God of Israel spake to me, and the Rock of Israel discoursed saying,

"There shall be a just man ruling over mankind, ruling in the righteous precepts of God. And as brightness of morning he shall arise, the sun of an unclouded dawn shining forth after rain upon tender grass out of the earth.

"Though my house is not perfect with THE MIGHTY ONE, yet He hath ordained for me the Covenant of the Age, ordered in every thing, and sure: truly this is all my salvation and all my delight though He cause it not to bring forth.

"But the wicked shall be all of them as a thorn-bush to be thrust away; yet without hand shall they be taken: nevertheless a Man shall smite upon them. He shall be filled with iron and the shaft of a spear; but with fire to burn up while standing they shall be consumed."

He was speaking of a certain Anointed One, the things concerning whom were pleasant themes and the subject-matter of Israel's praises; whereof he was about to discourse in brief in the forthcoming oracle.

The words in v. 1 do not signify "sweet psalmist of Israel," but are in opposition with "oracle", and signify, "even the pleasant (theme) of Israel's songs." All the kings and priests of David and Aaron's families were anointed ones. David was the Lord's (Jehovah's) anointed; but his oracle was not concerning himself nor an Aaronic person, but concerning that Anointed Hero who is the illustrious burden of Hebrew poetry, and who, in Psa. 45, is exhorted to gird his sword upon his thigh with glory and majesty, that his right hand may do terrible things, whereby the people shall fall under him.

One of the most enigmatical passages of the Auth. Ver. is that about the Belialites:

"But the sons of Belial shall be all of them as thorns thrust away."

They are the seed of the serpent, whose chief is to be bruised by the Women's Seed; but the reason given is not so clear—

"Because they cannot be taken with hands:"

How, then, are they to be thrust away? A more literal rendering points us to the solution:

"Though not with hand shall they be taken."

—which is equivalent to, *they shall be taken without hand*, that is, without human aid or interference—a phrase which places us in juxtaposition with Dan. 8:25; 2:35, which reveal that the sons of Belial (whose power in the Latter Days is symbolized by the Belial Image of Nebuchadnezzar, and the Little Horn of the Goat) "shall be broken without hand," by the stone "not in hands"—that is, by the Hero of the last words of David.

And here, again, is another obscurity. After telling us that Belial's sons shall all of them be thrust away, because they cannot be taken with hands, the translators (not David) say that a man shall touch them who shall be fenced with iron and armed with a spear! Which is as much as to say that, if a warrior be well cased in iron armor, and armed with a spear, he will be more than a match for the Belialites of the latter days, and may take them with hand; which is as absurd as it is contradictory.

It is evident to all the living that the sons of Belial are still a vigorous and growing thorn-bush, obstructing every thing holy, just, and good, and filling the world with their deeds of violence and hypocrisy. They knock granite rocks about like skittles with their iron hail, and shake the earth with their deadly explosions.

What chance would a man "fenced with iron and the staff of a spear" have of touching them, so as to thrust them into a fiery furnace in the place of their power? Let such an old-fashioned warrior arise and try his metal upon the Russians and Allies, and he would soon find himself in an extremity from which no iron or spear could save him!

But David oracularized no such absurdity. His words are,

"But the Man shall smite upon them; he shall be filled with iron and the shaft of a spear; but with fire to burn up they shall be consumed while standing."

This is intelligible. David declares that *the Messiah of the God of Jacob is the Man who shall destroy the Belialites; but that before he should gain the victory over them, he should himself be wounded by the thrust of a spear*. The reader will readily perceive that this translation is in strict conformity with the fact.

Jesus, whom we acknowledge to be the Messiah referred to in David's oracles, was "filled with iron and the shaft of a spear," when they were thrust into his side by the Roman soldier; the foregoing words are therefore correctly, when freely rendered, *he was wounded with a spear*, by which the Jews were enabled to look upon him whom they had pierced.

The word "Belial" is often given in the Old Testament as a proper name, but incorrectly. It is compounded of *beli*, "without," and *yaal*, "use, profit, or advantage;" hence properly, "unprofitableness, worthlessness, something useless, yielding no profit or good fruit, bay;" also "a destroyer."

In David's last word it evidently stands for a plurality as indicated by the word *khullaham*, "all of them;" hence sons of worthlessness or "*the wicked*" is the proper rendering for "the sons of Belial."

"In the same place" is another phrase that imparts no definite idea of David's meaning. He says,

"The wicked shall be consumed in standing;"
—that is, while they are in position, and are able to stand to arms. When Messiah appears he will not find the power of the wicked broken. On the contrary, he will find their Chief, (styled Gog by Ezekiel) in possession of Jerusalem, and—in the fulness of pride and power—contending with "the young lions of Tarshish" for the sovereignty of Palestine and Syria.

This Gog is the last dynasty of that power styled "the King of fierce countenance" who "shall stand up against the Prince of princes," or Israel's Commander-in-Chief.

But when this "Commander of the people," surnamed Michael shall stand up for Israel, "Who," says Malachi, "shall stand when he appeareth?" Here will be two standings—the standings of the fierce King, and the standing of Michael, the great Prince.

But whose standing shall endure? Messiah's certainly, for "at that time Israel shall be delivered," and the armies of the Assyrian Gog shall fall by the sword of the Mighty Man "in standing" against him; and—

"Their flesh shall consume away while they STAND UPON THEIR FEET, and their eyes shall consume away in their orbits, and their tongues shall consume in their mouths.
"And a great tumult from the Lord shall be among them, and they shall slay one another."

Thus shall "the wicked be consumed while standing," and their power be broken to pieces, and come to an end without help; as David clearly foresaw, and predicted in the oracle before us.

"*This,*" said he, "*is all my salvation and all my desire!*"

"CHARITY" AND THE APPOINTMENTS OF GOD

The principle which isolates us from popular communion isolates us also from the fellowship of all who reject any part of the Truth. Some accept the Truth in part, but are either unable or unwilling to receive it in its entirety.

Such persons are generally what is called very "charitable": that is, they are willing to connive at doctrinal diversity so long as friendliness is maintained. They are lovers of peace.

Peace is certainly very desirable when it can be had on a pure foundation: but the charitable people referred to are not particular about the foundation. They will compromise the Truth in some one or other of its integral elements for the sake of personal harmony.

We are not at liberty to relax the appointments of God. The exercise of "charity" must be confined to our OWN affairs. We have no jurisdiction in GOD'S matters.

What God requires is binding on us all: and the faithful men cannot consent to accept any union that requires a jot or title to be set aside or treated as unimportant. Such a man cannot consent to form a part of any community that is not "the pillar and ground of the Truth."—Bro. Roberts.

MUCH EXHORTATION

Once we have really grasped the Truth, the next matter of overwhelming concern is our WALK. In view of this, let us never despise exhortation, nor say that we have too much of it. An ecclesia is undoubtedly in a bad way when exhortation does not form a conspicuous feature in its arrangements.

Paul's custom was to give "much exhortation" (Acts 20:2). This is shown in all his speeches and epistles. His expositions were always made the basis of a lesson. What Paul did, he has commanded us to do.

"Exhort one another daily," said he. Elsewhere he added, "and so much the more as ye see the day approaching" (Heb. 3:13; 10:25).—Christadelphian, 1889.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART TWENTY-TWO

OBJECTION 11: The term "Levites" is never applied to the saints; therefore the sons of Zadok, who are so termed, cannot be they.

If the assertion "never applied to the saints," refers to the apostolic writings, which deal mainly with the position of the saints in probation, the assertion is true: but it by no means carries with it the conclusion attached to it. Many things not affirmable of the saints in probation will be true in the day of their glory.

They do not sit on thrones now: they will, then (Rev. 20:4). They are not kings and priests, now: they will be, then. They are not Levites now: they will be then—not by flesh descent from Levi, but by a more real relation, even that which makes them Jews where mere flesh Jews are not Jews (Rom. 2:28; Rev. 2:9).

We must look at Christ to see all their relations; for they will be federally incorporate as one body in him. Christ is the prophet like unto Moses. Moses was a descendant of Levi: *in him was realised the whole meaning of the Levi institution*; for there was a spiritual reason in the selection of the man bearing the name as the father of the tribe that should come near to God.

The name Levi means "Joined." It was bestowed by Leah upon her third son because she imagined her husband would be united to her through him (Gen. 29:34). Hence Levi means a *uniting link*.

Paul has taught us to regard the incidents in the family life of the fathers as allegorical of things to come after, of a higher order (Gal. 4:24). We see the allegory followed in this case. God chose the descendants of the son whom Leah, for natural reasons, named the uniting link, as the basis of a spiritual uniting link between Himself and the whole nation.

The priesthood was a *joining or uniting institution*. Apart from priesthood, there could have arisen no union. The whole tribe of Levi was chosen for this purpose: out of the tribe, the family of Aaron was chosen for a higher function in the priesthood.

But Moses, a Levite, was higher than Aaron: for *he was king and priest like Melchizedek*, and inducted Aaron into the high priesthood (Lev. 8). All these arrangements have their ultimate effectuality in Christ, as Paul instructs us.

Christ is the true Levi—the true uniting link. He is also the true Moses, and Aaron, and the true Levites, in the details of the uniting priestly institution. The saints, while nothing in themselves, partaking of the character and relations of Christ in the day of their exaltation, and are therefore in him the true Levites—the joining or uniting link between God and the human race in the Kingdom of God—kings and priests unto God.

The Ezekiel vision has to do with this day of exaltation, and it is not incongruous that they should be embraced in the term "Levites" in such a day, though not so described in this day of clouds and darkness when their great business is to effect their own joining to the Lord.

OBJECTION 12: Christ is now our High Priest, and, therefore, cannot be the Prince-Priest of the Temple service.

The logic of this is not obvious. The "now" and the "then" makes all the difference. Christ will no longer be the high priest of his people when they are glorified and made free from sin. When they are developed, he incorporates them with himself as the high priesthood of the age to come for the nations of mankind.

What is there in conflict between the two things? We should rather think there is complete *harmony* and nothing else. The want of harmony would arise if we were to suppose that Christ as high priest having accomplished the salvation of his fellow-rulers (as "the first fruits"), some *other* high priest should accomplish the salvation of the ingathering harvest of the human race.

This is the supposition involved in the idea of a mortal priest advocated by some, with a scornfulness little indicative of spiritual quality or depth.

OBJECTION 13: The people of the land are called upon by Eze. 45:1, 7, 15-16 to give to Christ what is his own, if the Prince be he.

The people of the land are to give one lamb out of every 200 for the Prince, and it will then be the Prince's part to provide out of these the lambs required for the offerings on the Sabbaths and the various feasts. There is nothing in this surely. The people have received the lambs as their own before called on to part with them for the service.

But it is the two earlier verses that cause a difficulty with some. They call for the dedication of the holy portion of the land at the time of the general land division by lot. This dedication is called for as "an offering which ye shall offer," "an oblation to the Lord an holy portion unto the Lord" (48:8, 9).

This oblation includes "a portion for the Prince." The argument is: *If the Prince be Christ the people are exhibited as giving to Christ what already belongs to him: for the whole land—yea, the whole earth, is his.*

The objection that Christ cannot be the Prince because the Prince is to receive a portion of the land, whereas the whole land already belongs to Christ, as Abraham's seed, is fallacious though plausible. It assumes that Christ cannot or will not be subject to law, which is inconsistent with the whole lesson of his mortal life.

It was "by his obedience" that he wrought out the part assigned to him. Will it be suggested that he has ceased to be obedient because he is glorified? Such a thought is self-condemned.

Subjection and obedience is the first law of life and fellowship with the Eternal, as exemplified in man's sad history; in the attitude of the angels who "do His commandments": and in the exaltation of Christ himself who "humbled himself and was obedient unto death." Subjection to law does not cease in the immortal state, but is made perfect in love and life for ever.

If it be not suggested that Christ in glory has ceased to be obedient, will it be said there is no law for the arrangement of things in the age to come? Why, here is the law written before Christ was born, whom the Spirit makes to say before his coming,

"Lo, I come to do Thy will, O God."

If he is obedient, and if there is law requiring him to receive a portion of the land in the new general division that takes place in the time of restoration, where is the difficulty?

The objector: "The difficulty is that the whole land is his."

Well, friend, how do *you* propose to get over the difficulty? Do you say no one is to have inheritance in the land but the Messiah? Here you must yourself see you are in the wrong if you believe that Israel after the flesh are to return and inherit the land that God gave to their fathers (Jer. 3:18), and that even the stranger sojourning in the land is to have inheritance (Eze. 47:23).

Or do you say that Israel after the flesh and the stranger are to have all the land, and Christ none? This would be an extraordinary solution of the difficulty; that because all the land is his and his only, therefore he is to have none!

There must be something wrong in a view that sets you so directly against the promise that Abraham and his seed (Christ, Gal. 3:16) are to have the land for inheritance; that Abraham, Isaac, and Jacob and all the prophets are to be seen there that day (Luke 13:28; Isa. 24:23; 25:8-9; Obad. 21); that the Saints are to inherit the land and dwell therein for ever."

Our friend, the objector, ought to have no difficulty. If his view allows him to believe that Christ can inherit the whole land without having occupancy of any particular part, it ought to allow him more easily to reconcile that complete inheritance with the appropriation of a specific personal estate therein.

If the Duke of Sutherland sub-let his vast estates to farmers and others, is the presence of the farmers on the soil inconsistent with the Duke's possession of the whole? And if he reserve a corner in the hills for a family seat, is his presence there inconsistent with the tenure owned and exercised by the farmer?

"Ah, but," exclaims the objector, "what should you say to the Duke receiving his portion from the farmers?"

Well, there is a moment when the Duke comes into possession: and if his installation took place under the will of his father, it would all depend upon the terms and conditions of the will as to whether such a conception were germane to the situation.

If the will stipulated that the farmers' leases (falling in on the death of the father) were only to be renewed on their consenting to the heir making certain appropriations and enclosures, we should have the supposed inadmissible supposition in actual fact.

There is a moment when the Lord Jesus will come into actual possession of the land where he was crucified, and he takes possession under a will—(wish, plan, or intention)—disclosed by his Father beforehand in the prophets. A feature of this will is that when Israel's restoration takes place, *there shall be a division of the land to which there must be a collective consent.*

The national "ye" will effect this division through the appointed executive—Jesus and his brethren—and one of its features is that when they shall so divide by lot the land for inheritance, they shall offer an holy portion of the land 25,000 reeds square—on each side of which shall be "a portion for the Prince" (45:1; 48:20).

The Lord is "the heir"; but enters into possession subject to the conditions of the will. Where is the difficulty? To say that because all is his, therefore he can receive no part of it in particular, would be laying down a principle that would make it impossible for man to give to God.

In a high sense truly, nothing can be given to God. From Him we receive all. But, having received, He has been pleased to require certain things at our hands, which He esteems as a gift to Himself. We first get from Him, and then give back to Him; and in this beautiful commerce of love is developed the highest joy of God and man.

So though Christ is the heir of all things, when he appears to take possession of the inheritance, it is in the humble spirit of submission to the conditions which the Father has been pleased to impose, requiring him, though Lord of all, to receive a portion in the general division as if he were a beneficiary with mankind in general.

This condition is truly beautiful when we realize that he could not use the whole with any good result to himself or mankind; and that *the best use he can make of his exalted position is to show an example to all of submission to the Father's appointments.*

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

CHRIST'S TWO GENEALOGIES

The proof that Luke gives the genealogy of Christ through Mary, lies in three things: 1. The tradition that has come down from the first century that it is so: 2. The fact that Matthew gives us his genealogy through "Joseph, the husband of Mary"—a totally different line from David—which excludes the possibility of Luke's being the same: and 3. The necessity that Christ's descent must have been from David on his MOTHER'S side before he could be "the seed of David according to the flesh," seeing he was not the actual son of Joseph.

That Joseph also should be descended from David was a necessity, seeing that by marriage, Mary was legally fused in him. The two genealogies are the same down to David, and then set forward by two different branches, one through Solomon and the other through Nathan—both sons of David.

"THUS SAITH THE LORD"

Two thousand times this book says, "Thus saith the Lord." Are these 2000 lies? It is impossible. The book is not a lying book, or a romancing book, or a bad book in any sense. It is a book of purity, holiness, righteousness, and the truth. The mere passing of it through the mind in reading it is like flushing the sewers with clean water. The mere character of the book is a guarantee of its truth, quite apart from other evidence. Therefore the mere iteration of this statement that what it says is as "Thus saith the Lord," is evidence that we are dealing with no traditions or fancies or fictions of any kind, in dealing with its great and precious promises of good things to come.

Jeremiah

PART THREE

The final events now move swiftly. Nebuchadnezzar's army comes and besieges Jerusalem; the king of Egypt sets out to relieve them; the Babylonians go to meet him, leaving the city free.

At this point Zedekiah sends to Jeremiah to seek counsel from the Lord. It is strange, but perhaps very human, that all the way through this people seem to recognize that Jeremiah is a true prophet of the Lord, but still they hate him for his prophecies, as if they were his own personal opinions.

The answer of God was devoid of any comfort—

"Deceive not your self: the Babylonians shall take this city and burn it with fire."

While the Babylonian army was gone to meet the Egyptians, Jeremiah tried to leave Jerusalem and go to the land of Benjamin, but was halted at the gate and charged with deserting to the enemy.

Why he decided to go we cannot tell. Apparently God's will was that he should remain with the city to the end, and this would seem more fitting in view of his appointed position, though it was very hard on him, and his desire to leave this hopeless, condemned place was very natural and understandable.

His greatest trials and dangers now begin. It seems that in his own body he must suffer to the full the increasing calamities that are befalling the city. He is beaten and then cast into a miry dungeon as a traitor and, we read, he remained there "many days." *Many days* in the dismal filth of this dungeon, not knowing what the next day would bring, nor if he would ever again see light.

When we compare our prosperous, easy, comfortable lives, and the many luxuries we so take for granted, with the faithful, suffering pilgrimage of the holy men of old, we are overwhelmed with shame and unworthiness. We have largely degenerated to the conception that life is a self-pleasing matter of fine homes, fine cars, light social intercourse, picnics and games. What can arouse us to the terrible realities before it is too late?

* * *

We are now in the ninth year of Zedekiah. The city has 1½ years left—the final siege has begun which is to end, after terrible hardships, in complete destruction.

Finally Zedekiah again sent for Jeremiah from the dungeon and asked him secretly, "Is there any word from the Lord?" Jeremiah said. "*YES, there is*—thou shalt be delivered into the hand of the king of Babylon!"—a faithful, fearless message.

Upon Jeremiah's plea to the king, he was not sent back to the dungeon, but confined in the court of the prison. But this did not satisfy the princes. They demanded his death. And the king said, "Take him—I have no power to resist."

So they lowered him by ropes into a miry cistern, and left him there to slowly die. Jeremiah would now be about 60 years old.

At this point a new name comes into the story—Ebedmeleck, a servant of Zedekiah, an Ethiopian—a colored man—one of the very few good men in this book, and one with whom we hope to meet in intimate association in the kingdom of God, if we are found worthy, as he was.

He rescued Jeremiah from the cistern, and he was placed again in the prison court where he stayed through the rest of the siege.

Finally the Babylonians broke into the city, and destroyed it. The Temple of Solomon was demolished and all its ornaments and vessels taken to Babylon. The Temple had had a very sad history, and had never accomplished the holy purpose for which it was erected. *The Temple was a failure*, through the weakness and evilness of the flesh.

In Jeremiah's day it had become a hypocritical symbol of lip-service and outward sacramentalism; inwardly it was a den of thieves. That which had been ordained to life was found to be unto death, and it had to be swept away.

Like the Temple in Jesus' day, it and everything connected with it were incurably infected with the leprosy of fleshliness and sin, and the Law required that a leprous house must be pulled down and carried forth *out of the city* into an unclean place (Lev. 14:45). So Israel's leprous house must be broken down and carried away.

Jeremiah is given his choice of going to Babylon to join Ezekiel and Daniel and the more favored captives there, or of staying in the empty and desolated land with the few poorest of people. This time he chose to remain. It would seem that he had come to clearly realize that his work lay here as a witness to this miserable remnant until death released him from his thankless task.

The Babylonians set up Gedaliah in charge of what was left in the land. He was a good man, and the Jews who had scattered into the countries nearby gradually began to assemble, and build again.

But peace and tranquillity were not to be. God had ordained trouble and distress. Gedaliah and many with him were murdered by Ishmael, an evil prince of *the royal family of David*. It is another strange detail of the intricate divine pattern that in these dark closing days of the kingdom another Ishmael, even of David's own seed, rises up to trouble Israel, and ruthlessly stamp out the few embers of hope that remained.

In the extremity of their fear and misery, those that remained assembled to Jeremiah to ask him to pray to God for them. Jeremiah has now been proclaiming God's Word to the Jews for just 40 years, from the happy days of Josiah down to this sad time when only a handful are left in the ruined land. They come to him and say (ch. 42)—

"Pray for us unto the Lord for we are but a few of many, that He may show us the way wherein we may walk . . . we will obey the Lord our God."

And God told him to tell them—

"Abide in this land, and I will build you, and I will show mercy unto you."

But He well knew their hearts, and the shallowness of their "sincerity." It was their last chance. All the rest of the nation were gone. The floods of judgment which had been rolling over the land for 22 years had swept everything else away.

But now God was willing to hold His hand for the last small remnant, if only they would accept Him. Surely, after all that had happened (exactly as Jeremiah had said) the few that were left would hearken when God appealed directly to them once more!

Jeremiah was told to warn them that if they would stay, God would protect them; but if they went to Egypt as they proposed, the sword, famine and pestilence would pursue them to the end, and *not one of them should escape from the evil determined*.

But for all their professions of repentance they showed themselves to be no different from the rest. It is the final witness of the utter corruption of the nation. They had learned nothing. Their approach to God was a deceit and a falsehood, and He plainly told them so through the prophet. How hateful it must be to God when we piously seek His guidance in prayer while all the time we are doing and planning to do what we know is not in harmony with His will! Yet this is a very common thing, to which we are all prone, unless we exercise great care. Only with a pure heart and a clear conscience as

to our purpose for the future dare we approach God. Communion with God, which we sometimes take so lightly, is a great and awesome responsibility.

This people had no intention of obeying. They were set in their wilfulness on going to Egypt, and they were hoping that God could be persuaded to go along and bless them in what they had themselves decided was best. What a strange outlook, but yet how common!

Surely it is obvious that there is no use praying for guidance if we do not sincerely intend seek and follow God's way, wherever it leads. There are many very plain commands in God's Word, we are not wholeheartedly trying to keep *them*—the ones we *do* know—it is hypocrisy to be pretending to seek His guidance in other problems that arise.

This people hoped that God would agree to their going to Egypt so that they could have the added pleasure of a feeling of self-righteous piety, but if He disagreed they were going anyway, though doubtless quite willing to express their "sorrow" that it was necessary to break His commands to get what they wanted.

Jeremiah was taken with them by force against his will. He was right, of course, to object and resist being taken, but we see as we look back that it was fitting that circumstances should be such that he should go with them. This was the last, forlorn remnant of the nation. His long labor of warning was nearly done.

In Egypt two more prophecies are recorded—a brief one against Pharaoh, and a long one against the idolaters of the Jewish remnant, with repeated warnings of their utter destruction.

And this is the end. We hear no more of Jeremiah. We are not told how, when, or where he died. As the curtain falls upon the last scene in his book, it is still the same picture—the prophet's voice raised in faithful warning—the people rejecting his word to the end, and clinging to their wickedness and abominations.

And so the ever-rising flood of judgment closed over this last obstinate remnant of the nation, *and all was gone.* The Kingdom of God had failed, and fallen. The glory was departed from Israel, and the long Gentile night had begun. But the words of the prophet still remain—

"Ye shall seek Me, and ye shall find Me—when ye shall search for Me with all your heart."
"He that scattered Israel shall gather him, and keep him, as a shepherd doth his flock."

Responsibility of Examining Brethren

The Household of Faith is united by one common bond, being all members of one body, whose increase unto the edifying of itself in love is dependent upon the effectual working of the individual members of the body.

The whole body is honored and strengthened in proportion to the integrity and zeal of each member, but it is also dishonored and weakened by the inconsistency and laxness of any within it.

We are abundantly admonished to preserve the purity of the faith, to strive together for that end as much as possible, in peaceful relations with all men, but still in conformity with the divine order—first pure, then peaceable.

Peace is obtainable only in the absence of a disturbing element; where that element exists peace is more or less impossible. From what cause do disturbances in the ecclesias generally spring, with whom do they originate?

Is it not generally from the action of brethren weak in the faith? It is the heresy "privily brought in," which affects the soundness of the faith and disturbs the effectual working of the members of the body. Who are to blame for this state of things?

Examining brethren are largely responsible. To them is entrusted the charge of keeping pure the Household of Faith so far as admitting the alien to fellowship is concerned. But there have been admitted to fellowship some who were practically deficient in a knowledge of the first principles of the Faith.

Admission to fellowship is obtained by baptism; but baptism ought only to be performed upon an understanding of the one faith being shown by the candidate, and a recognition on his or her part of the responsibilities of the step about to be taken.

It is for the examining brethren to determine whether such an understanding *and recognition* exists, because it is upon these that the validity of the immersion depends. It is here that the responsibility of the brethren is greatest.

There is unfortunately in many cases a desire (laudable in one sense) to see an increase in numbers; and sufficient care is not always taken to ascertain the *motive* which leads to the wish to become connected with the ecclesia, and an accommodative examination is made in order that one more may be added to the roll.

It is hoped that the candidate will understand the subjects better afterwards. In the meantime, with an imperfect knowledge and with *little appreciation of the responsibilities of the step about to be taken*, there passes in fellowship of the Household one that may prove a root of bitterness and a cause of offence.

Let any brother or sister of standing in the truth reflect upon their conversations with brethren and sisters elsewhere and they will be surprised at the extent of the deficiency of knowledge in things that are essential to a proper basis.

But how came they to be in fellowship holding these views? They have usually not developed since becoming acquainted with the Truth, but they are the old leaven which was brought in with them, of the doctrines of which the Truth would bid them beware.

The Church of God, the pillar and ground of the Truth, has a duty to itself as well as to those outside, and if into the Holy City there shall in no wise enter *anything that defileth*, it is surely necessary as far as possible to keep out similar elements of the world from the Household of Faith.

The examining brethren must see to this. There is no need for austere judgment or pharisaical treatment of the candidate for immersion in attempting to secure this object. In the gentlest manner, but with the firmness which the importance of the occasion requires, the examining brethren should deal with all the points of doctrine, and where there is deficiency let them show the way of God more perfectly. But if it is evident from the manner of the candidate that he or she fails to comprehend the import of the doctrine, there should be delay in admission. *The mere intellectual grasp of the facts is, however, of less importance than the perception of the responsibilities of baptism.*

Let the death which baptism symbolises to the individual be clearly impressed upon him as his dying to his former carnal life, and that in his rising into *newness of life* in taking Christ's name, he also takes his yoke upon him, learning to follow his footsteps, to cultivate his mind and disposition, so that these may dwell in him as they dwelt in Jesus.

Were these things gently yet gravely set before all who come before the examining brethren, there might be fewer who would accept the conditions of fellowship, but these would be less likely to cause heart-burnings and strife in the ecclesias with which they become identified.

The subject is of great importance to the peace and welfare of the ecclesias, and these reflections are offered in a spirit of love to such as are the doorkeepers of the house of God.

—Christadelphian, 1889

"Grace Be Unto You, And Peace"

"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places."

Paul's letter to the Ephesians is perhaps the highest expression of the joys that constitute the spiritual blessings in heavenly places.

It was written many years before the Spirit had occasion through John to remind this ecclesia of its lost first love. Those among them who were moved by John's warning words from Patmos would doubtless read again this earlier epistle of Paul. They would remember those purer and happier days. They would remember Paul's tearful parting words of warning when he saw them for the last time at Miletus, words which at the time perhaps seemed unnecessarily ominous—

"Take heed therefore unto yourselves . . . for I KNOW this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29).

And they would remember too, that Jesus himself had said, shortly before he left them,

"The love of the many shall wax cold" (Matt. 24:12, RV).

Time would take its toll. Other things would claim the attention. The original enthusiasm would slowly disappear, and the lightstand, no longer zealously tended, would gradually flicker out. How slowly! But how surely and how deadly!

"Thou hast left thy first love" (Rev. 2:4).

A watchman slumbering at his post with a cold, empty lamp in his hand!

But none of this had begun when this epistle was written. All is light and joy and Paul writes freely and warmly of the things nearest to his heart—of the things he desired to share with the Corinthians, but could not because they were yet carnal and had to be carefully fed with milk as babes.

He writes of the deep things of the glorious, predestinating purpose of God in Christ. He writes of the fellowship of the mystery, of the multitudinous unity of the Spirit, of the love of Christ which passeth all knowledge and which constrained Paul to superhuman effort and endurance on behalf of his brethren.

He writes of the fulness of God with which they were filled and by which they were gloriously strengthened with might in the inner man, and of the wonderful time in the future to which all creation was painfully travailing when God would gather together in one all things in Christ.

Contemplating their love and faith and unalloyed zeal, he ceases not to give thanks unto God continually, and he prays that they may fully know within themselves the inexpressible joys of the working of His mighty power.

"Paul, an apostle of Jesus Christ by the will of God, to the saints."

—the separated ones, the holy people—*"Be ye holy even as I am holy, saith the Lord."*

". . . to the saints which are at Ephesus, and to the faithful in Christ Jesus" (Eph. 1:1).

Paul broadens his salutation to include not only the holy ones in Ephesus, but also that select and blessed few who in all ages come under the category of "the faithful in Christ Jesus." *Does this include us, too?* Are we among the "faithful in Christ Jesus"?

Faithful means many things. First, it means "firm in belief," having the full assurance of faith, unquestioning and undoubting, single-minded adherence to God's Word.

"Without faith it is impossible to please Him, for he that cometh to God MUST BELIEVE" (Heb. 11:6).

Secondly, it means "true to one's word"—faithfully fulfilling one's promises and obligations.

"Faithful is He that calleth you, Who also will do it" (I Th. 5:24).

"The Lord thy God, He is God, the faithful God which keepeth covenant and mercy" (Deut. 7:9).

Third, faithful means "stedfast in the face of temptation," holding firm and unmoved come what may.

"Be thou faithful unto death and I will give thee a crown of life."

Then faithful means "trustworthy in guarding what has been entrusted," and diligent in its use.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust in much."

"It is required in a steward that a man be found faithful."

Let us remind ourselves of that—the little things are just as important as the big things for all is a matter of *principle*. Often, indeed, the little things are *more* important than the large things, and little sins worse than big ones. Why? Because while big transgressions may be the result of human weakness under great pressure, the little ones are often a sign of just plain heedlessness and lost love and enthusiasm for God.

It is the little sins and little services that paint the true picture of the heart; the daily acts of faith or faithlessness, unaffected by either momentary stress or momentary enthusiasm.

Many of God's faithful committed grievous transgressions—they fell low, but when they came to themselves He received them again with joy, for He knew that their hearts were set upon Him and their life was bound up in His, though they were overcome for a while.

Again, faithful means "trusting and dependent"—unwavering confidence and reliance.

"If God so clothe the grass of the field . . . how much more will He clothe you, O ye of little faith?"

"Why are ye fearful, O ye of little faith?" (Matt. 8:26).

And, finally, faithful means "true and constant in affection," having the entire heart and mind firmly fixed upon an object of devotion. It means steadfastness in love. This perhaps is the foundation of all its other means—the basis or motive power of all, for "Faith," says Paul (Gal. 5:6), "*worketh by love.*"

Such then are the faithful in Christ Jesus; the ones to whom Paul is speaking throughout this epistle; the ones for whom these blessings are reserved:

"This is the victory that overcometh the world, even our faith."

By this we can measure ourselves.

* * *

V. 2: "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

What is grace? What mental pictures does the word create? It is difficult to define. It carries the atmosphere of harmony, and loveliness, and courtesy, and kindness, and gentleness. It is, in brief, godliness of deportment.

From grace we derive two related words—graceful and gracious. Graceful is defined as "displaying beauty in form or action," that is, grace of body; while gracious means displaying beauty of the mind and character.

"Grace be unto you, and peace, from God our Father."

"Be clothed with humility," counsels Peter (I Pet. 5:5), "*for God giveth grace to the humble.*" And John records with an awe that is ever-new:

"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

That is the ideal combination. Grace *and* Truth. It is easy to stress one to the exclusion of the other, and some tend to err one way and some the other, but neither Grace nor Truth is complete alone. Christendom at large makes much of Grace, but cares little for Truth. But Grace alone, though pleasant, has no eternal value. It must cling to the sturdy stock of Truth to give it vitality and purpose.

Likewise Truth without Grace is like light without warmth. It is frigid and unmoving. It is easy to be convinced without being aroused, and if we convinced someone without arousing them, *we only add to their condemnation without showing them the power to rise out of it.*

The multiplication table is truth, but it is without grace. It is possible, out of a desire to avoid the errors of Christendom, to present the Gospel of God in the same sterile fashion as a mathematical equation—to declare its truth with the implied attitude that: "There it is, take it or leave it." *This* error must be carefully avoided, too.

"Let your speech be always with grace" (Col. 4:6).

"Speak that which is good to the use of edifying, that it may minister grace unto the hearers." (Eph. 4:29).

That must be the purpose of all that we say—"*To administer grace unto the hearers.*"

Truth itself is indeed a worthy object of search and attention, but it is the grace we find woven throughout all the Truth of God that kindles our love and affection. Let us, then, as Peter counsels (2 Pet. 3:18), "Grow in grace, *and* in knowledge." Let the two grow side by side, each helping the other.

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

Peace—tranquillity, freedom from disturbance or agitation, calm, harmony, concord, exemption from fear. Not, as some picture it, an emotional vacuum, but a calm inner serenity that no

external factor can touch. A serenity unshakably rooted in a perfect oneness with the Eternal Author of Peace. Jesus calmly said, in the dark night of agony and desertion that led to the cross:

"Peace I leave with you: MY peace I give you . . . Let not your heart be troubled, neither let it be afraid!"

Present conditions around us, both within the Household and without, emphasize the preciousness and blessing of peace. Not, of course, peace at any price—that is a fool's paradise—but true, well-grounded, God-given peace.

There are, of course, always those to whom the thought of peace does not appeal, those to whom excitement and pleasure have a much more tantalizing ring. But this is a limited and pitiable mentality. The thoughtful student soon realizes that God has so constituted us that our deepest and fullest happiness demands quiet peace of both mind and body and that, in this present life, it is the greatest blessing that God can give.

Now the Scriptures define certain elementary principles concerning peace, and the first is that, like every other good, *it doesn't just happen, hut has definite causes*. Peace is not the toy of time and chance. It does not come to us as the caprice of the cycle of fortune. It is determined by law—fixed, divine law.

And furthermore, it is something that requires *working and planning and earnest effort*. It is, in a sense, a matter of learning and practice, just like any other worthwhile accomplishment. We must learn how, and then, by practice, develop our skill. We must be prepared to make a great, all-consuming effort, if we truly value the prize. The first relevant statement of Scripture is this:

"I make peace . . . I the Lord do these things" (Isa. 45:7).

This is lesson one. *True peace begins in God*. And lesson 2 is:

"There is NO PEACE, saith the Lord, to the wicked" (Isa. 48:22).

Peace is divinely bestowed in proportion to righteousness:

"GREAT PEACE have they which love Thy Law."

Loving the Law does not, of course, mean abstract admiration, for:

"THIS is the love of God, that we keep His commandments"

Solomon declares,

"My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, AND PEACE, shall they add unto thee" (Prov. 3:1-2).

And Isaiah says,

"The work of righteousness shall be peace" (Isa. 32:17).

Obedience, then, is the first key to peace. We *must* accept this primary fact at the outset, before we even begin to take the course. It is inescapable, and the wise man will not kick against the pricks. The delicate balance of our minds and moods, that control which determines between tranquillity and turmoil is reserved within the almighty power of God.

We may ignore God's counsel and we may so arrange our outward circumstances by worldly provisions and guarantees that we seem assured against all the vagaries of chance, and peace appears to be inevitable, and men may envy us mightily, but still the divine verdict is, "*Thou fool.*"

An obedient heart—a heart that yearns to obey and to conform itself to the holiness of the object of its affection—is an essential prerequisite to peace. Paul says of them that obey not God,

"The WAY of peace have they not known" (Romans 3:17).

They want it but it is hid from them. Paul says further we must:

"Follow after the things that make for peace."

Peace is *made*, and we must learn *how to make it*. If we would have peace, we must take the steps that lead to peace. It is not enough just to hope for it, and to pray for it. We must consciously set our course toward it, and we must keep moving along that course. Paul gets a step closer to telling us how when he says in this same epistle to the Romans (8:6),

"To be SPIRITUALLY-MINDED is peace" (Romans 8:6).

Peace is a state of the mind. It does not depend upon the things that happen to us. *They* can't give us peace or take it from us. Peace depends upon how we receive them, and react to them. It is godliness with contentment—doing right and being satisfied.

Zacharias, father of John the Baptist, said of Christ's birth:

"The dayspring from on high hath visited us . . . to guide our feet in the way of peace."

Here again is the same thought—"The way of peace." The dayspring to whom Zacharias refers reveals this way in Matt. 11:28—

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me."

That is, *Copy me, Follow my example* —

". . . for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28-29).

"Rest unto your souls" is a very good synonym for peace, and the way to it is, "Be meek and lowly." Take it easy. Be content with little. Leave the worrying to God. Settle back into the everlasting arms. Cast your care upon Him. Turn it all over to your Father. Give up the frantic struggle to keep up with the mad and endless treadmill.

Relax your grip upon the things that are vanishing, and let the world rush by. Don't look after it longingly, *because it isn't going anywhere*—but of course it doesn't know that.

"Happy is the man that findeth wisdom, and the man that getteth understanding . . . Her ways are ways of pleasantness, and all her paths are peace" (Prov. 3:13, 17).

"To be spiritually-minded is peace."

"*He that is spiritual discerneth all things*" (1 Cor. 2:15). This is the basis of his peace, and it is a real and genuine foundation. His peace is founded upon knowledge—the knowledge that—

"ALL things work together for good to them that love God."

It is only necessary to know the truth, and be really convinced of it, and *to live in harmony with it*, to achieve peace. It doesn't require self-deception. We don't have to pretend, or run away from the facts. We only need to stand well back and get a good clear picture of everything in its true proportion, and peace is the inevitable result.

Everything in God's universe is progressing according to schedule. There is nothing out of hand. God is in full control. The plan is rolling forward gloriously; and the present puppets which loom so large and self-important are but passing shadows.

And we've got to hold on to that picture! We must not let it fade away and be replaced by the sordid, distorted, fractional view that is apparent to our immediate senses.

Such, then, are the ingredients of peace. Supply these ingredients, and the desired result must follow. Let us list them.

First, *love*, for that is the root and mainspring of all virtue. Meaning, of course, true scriptural love—pure, zealous and intense, "hating even the garment spotted by the flesh"—love that is bigger and stronger than fear.

Then *obedience*: that naturally follows. That is the fruit that identifies the tree of love, and a tree is known by its fruits.

Third, *lowliness*—for there is no peace in struggling endlessly up toward barren and elusive pinnacles of empty glory. A relaxed sense of nothingness and powerlessness. A contentment to be of small account, knowing that man's puny accomplishments and vain honors are worthless in God's sight. The world cannot give us peace. Peace is in the hand of God, kept for His children alone.

"The Lord will bless His people with peace" (Psa. 29:11).

Fourth, *meekness*—mildness of temper, forbearance, humility, patience. True strength of character and power of mind. Self-control. Being big enough not to be petty and resentful.

"The meek also shall increase their joy in the Lord" (Psa. 29:19).

"He will beautify the meek with salvation" (Psa. 149:4).

"The hidden man of the heart . . . the ornament of a meek and quiet spirit" (1 Pet. 3:4).

Then *graciousness*—for if we are to have real peace our outward contacts must leave us with no inward regrets. We must learn to give of our best to everyone—to treat everyone with studied courtesy and kindness—never too big or too busy to be kind and considerate.

And this, to mean anything, *must be without regard to persons*. If angels ever deign to visit us unawares, they are not likely to come disguised as pompous bank directors or corporation presidents, but as very simple, common people.

Sixth, *wisdom*—vision and discernment, for peace requires a keen perception that pierces through the disquieting and deceptive outward appearance of things. We must live by the things that are not seen, for these are the *real things*. We must, with Moses, "see Him who is invisible" (Heb. 11:27).

Finally, *spiritual mindedness*—for peace is essentially a spiritual quality. The carnal mind never knows peace for it ever burns with an insatiable flame of bitterness and envy, lust and desire. Only God can calm the raging of the storm, and say to our troubled mind, "*Peace, be still.*"

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Such, then, are the seven pillars of the temple of peace, the seven keys to the garden of spiritual rest.

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places."

It is these 'spiritual blessings' in heavenly places that should fire our zeal to transform ourselves for God. Not so much for what God has done for us. Let us go deeper than that. *It is for the love that caused Him to do it.* Paul exclaims elsewhere, with an overflowing heart,

"Thanks be to God for His unspeakable gift" (2 Cor. 9:15).

"We love Him," says John, "because He first loved us" (1 John 4:19). His love is so intense and so electrifying that, when it meets a receptive heart, even this common clay cannot but be charged and transformed.

But it must be kept in the direct focus of that influence. Our light, like that of the moon, is only reflected glory, and fades quickly when the source is obscured. So again we perceive that *all* is of Him, even our love *for* Him.

What are these "spiritual blessings in the heavenlies" of which Paul speaks? They are summarized in John's words,

"Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God!" (1 John 3:1).

FULL adoption into the divine family, with all its privileges! He throws the door to Himself wide open. Sonship implies fellowship and communion, confidence and dependence. He could offer us no more than to offer us Himself. No higher honor. No greater blessing. And He gives it to us freely, merely upon our *promise to be faithful*, and to give Him in loving return the pitiful little we have to give.

"All things are yours . . . the world, life, death, things present, things to come; ALL ARE YOURS!" (1 Cor. 3:22-23).

"Wherefore, holy brethren, partakers of the heavenly calling . . . what manner of persons ought we to be in all holy conversation and godliness!"

Holiness, the divine eternal beauty of holiness, is the purpose of all this manifestation of love toward us. If it fails to move us to ceaseless and wholehearted efforts in that direction, it has missed its object and failed in its purpose. This is the end to which all is directed, as Paul continues here in v. 4,

"According as He hath chosen us in Him before the foundation of the world, THAT WE SHOULD BE HOLY and without blame before Him in love."

That is the glorious secret of His purpose—a people perfected in holiness by love. Not by force or fear, but by love. Holiness is the watchword of the future. Even the bells of the horses are to be inscribed, "*Holiness to the Lord.*" (Zech. 14:20).

"And an highway shall be there, and a way, and it shall be called the Way of Holiness; the unclean shall not pass over it."

And they shall sing with triumphant ecstasy—

"Who is like unto Thee, O Lord, GLORIOUS IN HOLINESS? . . . Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitations" (Exod. 15:11-13).

Such was the Song of Moses, upon the deliverance of Israel, and such will be the Song of Moses and the Lamb.

"Every man that hath this hope in him purifieth himself, even as he is pure . . . *Blessed are the pure in heart.*"

WALKING BY FAITH

Men of God walk by faith, men of the world by sight. Walking by faith implies an implicit confidence in the utterances of the Bible, despite appearances, which frequently seem to conflict with these utterances. Without faith no man can please God. Faith is not credulity, but a belief founded on evidence. A credulous man is a simpleton, and God does not favor such. God would have our minds well furnished with reasons for the trust we have in Him.

God has provided the material for forming these reasons. It lies in the miracles, prophecies, revelations and divine characteristics of the Bible. To continually keep these in sight is God's will concerning us.

"Talk ye of all His wondrous works"—"Remember His marvellous works"— are the exhortations of the Psalmist. Faith will grow where these exhortations are heeded, it will wither where they are disregarded.

A Woman on David's Throne

Amongst the many events divinely recorded in the History of Israel, one of the most remarkable is the interregnum of Athaliah—her usurpation, reign and destruction, with the consequent restoration of the house of David. It is unique, no such circumstance occurring before or after.

The historian informs us (2 Kings 11:3) that "Athaliah did reign over the land;" and we are impressed at once by the spectacle—a *woman* sitting on the throne of David! And such a woman! No daughter of Sarah, but a Canaanitish idolater; a concretion of all that is detestable and abominable in the sight of the Deity reigning in Zion—enthroned in Jerusalem.

Hath not Jehovah covenanted with David that he should never want a *man* to sit on his throne? Our faith is shaken for a moment, and we ask what were the circumstances producing this phenomenon?

In order to obtain a right understanding of this revolution in Israel we must go back in its history, trace out its origin and development. The *causes of things* are often more important to know than the things themselves in matters where learning and instruction are to be obtained.

While the event itself may impress us greatly, it furnishes no teaching—nothing observable to avoid, or to follow—it is to the causes we must direct our attention; results cannot be avoided, they are inevitable.

Who was Athaliah? Where did she come from? And how came she to be Queen of Judah? She was wife to Jehoram, King of Judah; daughter of Ahab, King of Israel. Jehoram was son of, and successor to Jehoshaphat, late King of Judah.

The characters of these two kings—fathers respectively of Athaliah and her husband—and their relationship to each other, must first engage our attention. From this we shall be able to ascertain how so disastrous a state obtained in Zion.

Jehoshaphat and Ahab were contemporaneous kings in Judah and Israel. Unlike many of the former kings, they were on very friendly terms. "After certain years," Jehoshaphat paid a visit to Ahab in Samaria; the latter made a great feast and received him royally. Ramoth Gilead at this time had been taken from Israel by Syria; Ahab seizing the opportunity, invites Jehoshaphat's help.

"I am as thou art, my people as thy people, my horses as thy horses," replies Jehoshaphat; thus placing his whole resources at Ahab's disposal (I Kings 22:3-4). The opposite characters of these men would incline us to the conclusion that Jehoshaphat would not have joined hands with so notorious an evildoer as Ahab: the one was undoubtedly a good man, the other, a bad one.

These terms are but relative, and convey nothing: goodness or badness must be considered *by that to which it stands related*. In the present case it is the Word of Deity; we have then to search the Scriptures to know what made them so. Of Jehoshaphat it is recorded in 2 Chron. 17:3-10,

"And the Lord was with Jehoshaphat because he walked in the way of his father David, and sought not unto Baalim . . . therefore the Lord stablished the kingdom in his hand . . . and he had riches and honor in abundance . . .

"In the third year of his reign he sent princes, Levites, and priests to teach in the cities of Judah . . . and they had the Book of the Law with them . . . and taught the people.

"And the fear of the Lord fell upon all the kingdoms round about so that they made no war against Jehoshaphat."

In chapter 19:5-9, it is written,

"And he set judges in the land throughout all the fenced cities of Judah, city by city, and said, Take heed what ye do for ye judge not for man, but for the Lord who is with you in the judgment . . .

"Therefore, now let the fear of the Lord be upon you . . . thus shall ye do in the fear of the Lord faithfully and with a perfect heart."

This is a character pleasant to contemplate, resulting in great blessings not only to the king, but the subjects also. The Lord was with him, and the land had peace;

"When the righteous are in authority the people rejoice, but when the wicked beareth rule the people mourn."

The people of Judah were enjoying the blessings consequent upon a righteous reign.

For 25 years this continued, a sufficient time for the whole land to be well established according to the righteousness of their king; for we have this record at his death, that—

"He departed not from doing what was right in the sight of the Lord."

From such a record as this we expect to find a righteous continuance in the son and successor. We cannot admit that so excellent a king, so diligent in teaching his people the ways of the Lord God of Israel, and in abolishing idolatry out of the land, could have been a less excellent father, neglecting his own children, not bringing them up in the fear of the Lord.

Instead, however, of this happy condition continuing, *an era of bloodshed and idolatry immediately commences*, the outcome of which is the spectacle presented to us of *a woman ruling Judah*, a worshipper of Baal established in Zion.

Although we have so admirable a character in Jehoshaphat, we can nevertheless trace to him the origin of this great evil. We find him lacking in that principle so characteristic of the prophets and all God's children in times past, namely—that stern contention for the truth shown in Phinehas.

Though so zealous in repressing idolatry and teaching his own people the law of the Lord, *yet we find him fast friends with one of whom it is written that he did evil in the sight of the Lord above all that were before him!*"

It is through this ill-advised friendliness, a yielding to that good-natured but deceitful and destructive sentiment that makes friends with the world where purity is sacrificed for peace—this was the "cause" which produced the unhappy result we are considering.

"The law of the wise is a fountain of life to depart from the snares of death."

"When the King sitteth upon the throne of his Kingdom, he shall write him a copy of this Law, and he shall read therein all the days of his life."

It was written in this Law,

"If thou shalt hear in one of the cities that, men have withdrawn the inhabitants, saying, Let us go and serve other gods— behold, if it be true, thou shalt smite the inhabitants of that city destroying it utterly" (Deut. 13:12-18).

This was the Word of the Lord that Jehoshaphat should have executed upon the house of Ahab, He failed to do so. On the contrary, he is fast friends with him, helps him personally to fight his battles, providing him with war material, and *finally consummates his folly by joining affinity in marriage*, and Athaliah becomes wife to his son Jehoram, heir to the throne of the Lord in the land of the house of David.

How different the testimony to Ahab's character (1 Kings 16:25-33).

"And Ahab made a grove and did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."

This is what we should expect from a son of such a father, for Omri, Ahab's father,

. . . "wrought evil in the eyes of the Lord and did worse than all that were before him" (1 Kings 16:25).

But how much more are the evil conditions intensified when we consider the wife of Ahab.

"And it came to pass as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, King of the Zidonians and went and served Baal" (1 Kings 16:31).

A fit wife for such a king—her unrelenting hatred of God's people and sanguinary character appears in her efforts to exterminate them. Faithful Obadiah took 100 of them and hid them in a cave. Eight hundred and fifty prophets of Baal did eat at her table; these were all destroyed by Elijah, who fled to Horeb from her vengeance.

The murder of Naboth is the culminating act in her career; a righteous man—charged with blaspheming God and the King, stoned to rob him of the inheritance the Lord had given him. But, "Vengeance is mine, I will repay," saith the Lord; the terrible message comes:

"Thus saith the Lord, in the place where dogs licked the blood of Naboth shall dogs lick thy blood;"

And of Jezebel, God declares:

"The dogs shall eat Jezebel by the wall of Jezreel"

Not only themselves, but all Ahab's posterity were doomed to extermination;

"Him that dieth of Ahab in the city, the dogs shall eat, and him that dieth in the field the fowls of the air shall eat, and I will take away thy posterity" (v. 24).

However bad Ahab might have been he was influenced to still greater crime by his execrable partner;

"There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel, his wife, stirred up."

The good Jehoshaphat, had he exterminated this brood of vipers, would have done great good to Israel, adding lustre to his name. They were at least to be avoided as a pestilence.

We can reasonably expect an upright son from Jehoshaphat, but what manner of offspring can we look for from such a stock as Jezebel and Ahab?

"That which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned" (Heb. 6:8).

Knowing the readiness with which human nature absorbs all things contrary to the mind of Deity, and the vile nature of the worship of Baal so agreeable to that flesh by which it is devised— we may expect a reproduction in the children, or probably something still worse.

Such was the family with whom Jehoshaphat made affinity; from such a stock did he select a wife for his son who was to succeed him on the throne of the Lord.

"Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem" (2 Chron. 21:5).

His marriage with Athaliah must have taken place at a very early age, his youngest son, who succeeded him, being twenty-two (2 Kings 8-26) when he began to reign.

It is necessary to note this in order to account for the great difference between the character of Jehoram and that of his father. Immediately the latter died, we look for the uprightness of the father in the son with a faithful adherence to the law of the Lord, having been in his early days brought up in that fear which is the beginning of wisdom—but we find it not; the days of peace and prosperity ended with Jehoshaphat. No longer could Judah rejoice in the blessing God gave through a righteous reign.

The direct operation of Deity for good or evil is the spirit of these records of His people. How could they be His people apart from this? Thus it is that their history is equally for God as the doer, and of Israel as the instrument. The divine character of the events recorded is imprinted upon the text recording them—the rigid concise, yet all-embracing style.

In the histories we have a mass of facts, with little or no comment—capable of indefinite expansion: This makes their study so interesting and absorbing, things new and old continually arising from this storehouse of the Spirit.

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

The Four Accounts of the Resurrection

The accounts of the resurrection of Christ by Matthew, Mark, Luke, and John are not inconsistent with each other, though in some features they vary. Some seem to think the statement that "He appeared *first* to Mary of Magdala" is inconsistent with the testimony of Matthew, that he appeared to certain "women."

There is no inconsistency here. He *did* appear to Mary first; he *did* appear to those women: It does not say "first." Even if it did, there would be no difficulty—there were 2 Marys among them.

There were a number of women related to the transactions of the resurrection morning. We find (Matt. 27:55; Mark 15:40-41) that "many women" had followed Jesus from Galilee to Jerusalem.

"Among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children."

These many women were witnesses of the crucifixion, and also of the deposit of the body of Christ in the tomb of Joseph (Luke 23:55, also Mark 15:47); after which they returned and prepared sweet spices and ointments, and rested on the Sabbath (Luke 23:56), having arranged for an early visit to the sepulchre on the first day morning to embalm (Mark 16:1).

In the early visit, most of "many women" appear to have taken part (Luke 24:1), and at first in one band. The several accounts may be pieced together thus:

Before the arrival of the women, there had been an earthquake and angelic manifestation attendant of the resurrection of Jesus, throwing the keepers of the tomb into a panic (Matt. 28:2). The women, who had wondered how they were to obtain access to the tomb, arrive and find the stone rolled to one side, and the sepulchre.

They conclude the body had been taken away, and are perplexed (Luke 24:2). Mary Magdalene, leaving the other women at the sepulchre in their perplexity, returns and tells Peter (John 20:2),

"They have taken away the Lord out of the sepulchre, and WE know not where they have laid him."

In Mary's absence, two angels appear at the sepulchre, in whose presence the remaining women stoop, affrighted, to the earth. The angels inform the women of the resurrection of Christ and tell them to go and tell his disciples. They depart quickly with fear and great joy, and run to bring the disciples word (Matt. 28:8).

Mary returns with Peter and John, who inspect the empty sepulchre, and see the left clothes of the dead. Not knowing the Scriptures that Jesus should rise again from the dead, sorrowing curiosity satisfied, they go again to their own home (John 20:2-10),

Mary remains behind, and stays outside the sepulchre weeping. In a short time she takes another look into the sepulchre: this time she sees the angels who had some time before appeared to the rest of the women. She does not know them to be angels, but probably supposes them to be visitors. They ask her why she weeps.

"Because they have taken away my Lord, and I know not where they have laid him."

Having said this, she steps back to resume her position outside the sepulchre, and sees a third person, whom she supposes to be the gardener. She instantly asks him where he has laid the body of Jesus. The response reveals to her the delightful fact that *it is Jesus himself!* Forbidding her to touch him, he tells her to go and tell his disciples that he is about to ascend.

The other women, yet on their way, having been angelically apprised of the resurrection, are met by Jesus, who salutes them, and tells them to go and ask his brethren to meet him in Galilee. They hold him by the feet, and worship him. There is no interdiction against touching him, as in the case of Mary, the cause being removed (Matt. 28:9-10).

Mary Magdalene arrives at the place of the disciples' stay, about the same time as "Joanna and Mary, the mother of James, and the other women that were with them" (Luke 24:10). The women (all of them) tell what happened; but their words seem as idle tales.

Two of their company afterwards (during the day) go on some business to Emmaus; and while on the way, are joined by the Lord, who converses with them, but holds their eyes, and reveals himself to them at the end of the journey and then disappears (Luke 24).

The two from Emmaus return and narrate their experience. While they are discussing the matter, Jesus himself appears, shows the nail marks on his hands and feet, submits to be handled, and eats before them in their midst, Thomas being absent.

Thomas returns after the interview, but refuses to believe what he is told, unless he sees Christ for himself, and is allowed to put his fingers in the holes of the nails and spear.

Eight days afterwards, the disciples being again assembled, and Thomas being with them, Jesus again appears in their midst, and addresses himself specially to Thomas, whose scepticism disappears.

Afterwards the disciples return to Galilee, where Christ appears to them several times. Finally, at the end of 40 days (the disciples having returned to Jerusalem) he takes leave of them at Bethany.

This enumeration of events, which is consistent with a strict collation of the four narratives, admits of the statement of Mark being correct, that Jesus appeared "first" to Mary Magdalene, and therefore dispenses with the necessity for rejecting any or any part of the New Testament narratives, which are all sustainable in respect of authenticity.

It is, however, worthy of observation that the evidence of the resurrection of Christ does not lie with these narratives. They form a part of it; but are not logically essential to it, though they collaterally strengthen it much. The evidence of Christ's resurrection in the testimony of the apostles, as recorded in the Acts and Epistles, would be conclusive even if God had not granted us the kindness of a circumstantial narrative by credible eye-witnesses.

The Strange Jewish Story

"O children of Israel, you only have I known of all the families of the earth."

To people who are *prepared to think*, the Jew is a subject of endless marvel. In so many aspects of his life and circumstances and history, he is unique among men.

By the term "Jew," we refer to the whole Hebrew race from its beginning. Some may question the accuracy of this application, arguing that "Jew" is a late name and applies only to Judah, but we use it in the same inclusive sense that Jesus did when he said,

"SALVATION IS OF THE JEWS" (John 4:22).

And as Paul did when he said,

"What advantage hath the Jew? Much every way, because unto them were committed the oracles of God" (Rom. 3:1).

The Scriptures speak of mankind as falling into two broad classes—Jew and Gentile. See Rom. 1:16; 2:9.

SUPERNATURAL ELEMENTS

We would like to look at many strange and wonderful things concerning the Jews—things which should convince anyone that there is a large element of the supernatural in their history; that the Jews are, as God has said, His witnesses among men (Isa. 43:10)—witnesses that He *is* God, that *He* is controlling the affairs of men, that He is true, faithful and righteous, a God of judgment, *and that He has a great purpose with the earth and man.*

The Jews have never been permitted to be like other people. From the very beginning, they were picked out by God and were faced with the choice between supreme blessing or supreme suffering. Unfortunately, all through their long history, they have chosen the latter. God said to them, through the prophet, Amos—

"O children of Israel, you only have I known of all the families of the earth" (Amos 3:2).

In Deut. 32, at the time the Jews were about to enter the Promised Land, 3500 years ago, it is recorded, v. 8:

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of children of Israel" (Dt. 32).

The nations of the earth were distributed at the beginning according to God's foreseen purpose with the Jews. And in Deut. 7:6, Moses declares to the nation of Israel—

"For thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. 7:6).

For 1000 years, God pleaded with them—through His prophets—to obey Him and receive His love and blessing. Then He carried them all away captive into Babylon, and desolated the land. Seventy years later He opened the way for all who desired to return. Immediately again they turned aside to evil.

He bore with them 500 years more, finally sending His Son, whom they killed. Then God brought down His fury upon them to the uttermost, destroying all their cities and scattering them throughout the earth. That was 2000 years ago, and that has been their condition ever since.

The Jews have always been in the forefront of attention, both of God and of man. The very circumstances of their birth as a nation—their deliverance from Egyptian bondage under Moses—were deliberately arranged by God that, as He declares—

"My Name might be declared throughout all the earth" (Ex. 9:16).

And Paul tells us that all the things that have happened to them were for *examples and lessons* to all the rest of mankind.

DIVINE PATIENCE—AND DIVINE JUDGMENT

Just a few moments reflection will bring to mind many well-known respects in which the Jews are unique among mankind. For 2000 years they have wandered homeless, everywhere persecuted and despised, but *never losing their identity*. The Jew is literally *everywhere*. In any town of any size, he will be found—a separate, marked man. Generally speaking, this is true throughout the whole world.

And though without any national unity for 2000 years, he always remains distinct—a strange, undissolvable ingredient in the great human melting-pot. If—under the spell of tolerance and prosperity—he begins to forget his separateness, as in Germany a generation or two ago, he is soon terribly reminded of it in lessons of blood and sword.

The Jews have been a separate people for 3500 years—*more than half of that time without a land or any of the factors that normally hold a people together*. The Jews were an ancient nation centuries before Greece and Rome had their earliest barbaric beginnings. The Jew can trace his story back into the remote past to the time of the almost legendary empires of the Hittites, the Amorites, the Babylonians and the Assyrians, who all disappeared long ages ago. The Jew, unchanging, has watched many civilizations rise and fall.

THE MAN

The man who has had an immeasurably greater effect on the history of the world than any other—the man about whom probably more has been written than of all other men together—the man who is the foundation of everything that is good and decent in modern civilization—was of the *Jewish race*. And, stranger still, this greatest of all Jews, though accepted (at least *nominally*) by the Gentile world, has always been bitterly rejected by the Jews.

THE BOOK

The book which has admittedly had more influence on the world than any other—the book that has consistently, year after year *for centuries*, remained the unchallenged best-seller, pouring forth endlessly in hundreds of millions of copies—is a *Jewish book*, taken over *without change* by the proud Christian world from the despised Jew.

With the decline in the recognized authority of the Bible during the past 100 years has come the decline of all standards of morality and decency and human relationships. This is not just a private opinion. George Washington said,

"It is IMPOSSIBLE to rightly govern the world without God and the Bible."

Pres. Grant said,

"To the influence of this book we are indebted for ALL the progress made in TRUE CIVILIZATION."

And Pres. Wilson said,

"A man has deprived himself of the best there is in the world who has deprived himself of this."

These are not quoted as authorities, but simply to show how even men of the world recognize the uniqueness of this *Jewish* book.

THE LAW

T. H. Huxley, the noted evolutionist partner of Darwin, admitted (and he was simply stating a provable fact):

"DOWN TO MODERN TIMES, no State has had a constitution which the interests of the people are so largely taken into account as in DEUTERONOMY and LEVITICUS."

How did it happen that the Jews were thousands of years in advance in social legislation? Moses declared,

"What nation is there that hath statutes and judgments so righteous as all this Law?" (Deut. 4:8).

Huxley continues,

"NOWHERE is the fundamental truth that the welfare of the State in the long run depends upon the RIGHTEOUSNESS of the citizen so strongly laid down AS IN THIS LAW.

THE LESSON

And, it may be added, nowhere is that truth *more tragically demonstrated* than in the history of this unhappy people! The Bible gives an unvarnished picture of prolonged pleading by God and prolonged wickedness by Israel, until at last they were all cast out from His presence into the long night of misery that only now, just begins to brighten into dawn. Yet *still* they guard and cherish (though they do not study and obey) this Book that condemns and exposes them.

And during all their wandering, they have dreamed of returning to Palestine, but have had to watch for 2000 weary years while that land gradually—through abuse and neglect—sank to barrenness and desolation.

THE BIBLE TRUE—THE KINGDOM SURE

Our desire is to use the Jew to prove two things:

1. The divine, infallible truth of the Bible, and
2. That God will establish a universal kingdom of righteousness on earth.

All we have said or will say is solely with these two things in mind. As we shall see, the remarkable facts concerning the Jew's with which everyone is familiar *have been in the prophetic record from this people's earliest beginnings*—undeniable evidence of God's foreknowledge and power.

And—on the second item—Palestine and the Jewish people are great, FACTUAL links that bind the coming Kingdom of God and Age of Righteousness firmly to the earth in its future glorified state. They are inescapable, literal facts, and the prophecies concerning them, when fairly examined, will be seen to be inescapably literal.

And there is a third great lesson in the background that we cannot fail to see. Surely it must impress us indelibly as we contemplate this people. That is—*how sad and foolish it is to reject God's favor and provoke His anger!*

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

Ecclesial News

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

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

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.

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.

FLAXCOMBE, Sask., Canada

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.

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

KIDDERMINSTER, England

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

LETHBRIDGE, Alta., Can.—633 7th St., S.—Memorial 11 a.m.; S.S. 12.30 p.m.; Lecture 7.30 p.m.; Bible Class Wed. 8 p.m.

LONDON, Ont., Can.—Orange Hall» 388 Clarence St.—Suns: 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.

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.

PAPAKURA, New Zealand

**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.**

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

SAN ANTONIO, Tex.—R4, Floresville.

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

BOSTON..... October 11

(Please tell us of any others)

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