

The Berean Christadelphian

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

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

Remembering Christ

A common term used among us at our Sunday morning meetings is, "We have come together to remember Christ." The statement is true: but like many things relating to the way of salvation, there is danger of it becoming a hackneyed, or commonplace phrase. In such a case, it loses its true significance, and we fail to obtain the benefits which it was designed to give us.

As we look upon the bread and wine, our memories are refreshed, and we are carried back in retrospect to the night in which Jesus was betrayed. As the mental picture becomes clear, we see Jesus seated at the table, and surrounded by the twelve disciples. They are watching his every movement, and listening carefully to every word as he speaks in a manner strangely different from any other occasion.

He now introduces something obviously unfamiliar. They must have been puzzled as he took bread from the table, and gave thanks for it. Then he broke it, and asked them to eat of it in remembrance of him. This was followed in like manner by the wine. For a few days, it must have remained an enigma, but they would soon realize that it was to be a memorial of his great sacrifice whereby "they who are called might receive the promise of eternal inheritance." Therefore it is well for us to do this each first day of the week in remembrance of him.

Another familiar term used on these occasions is, "We have now reached the central object of our assembly." But is our participation of the bread and wine truly the central object of our assembly? Is it not a fact that "remembering Christ" goes *much deeper than that*? We think so: for to truly remember him, we must first remember the Father, for (2 Cor. 5:19)—

"God was in Christ, reconciling the world unto Himself."

Therefore, the *central object of our Sunday morning meeting is to worship God*, the great eternal Creator of all things—the First Cause of everything, for apart from Him, there would be no Christ. Actually, of course, the two are inseparable. When we think of Jesus, we think of the Father; and when we think of the Father, we think of Jesus, for, said Jesus—

"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent"—John 17:3.

Every attentive reader of the New Testament must be conscious of one of the prominent features of the teachings of Jesus. In all that he said and did, he was careful to give the Father due credit. He did not even call his wonderful works his own. The close relationship that existed between them is eloquently expressed in the following words addressed to his disciples (John 14:10)—

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works."

If, then, we would remember the anointed Jesus at the breaking of bread in conformity with fact or truth, we will remember him *as he manifested the Father's glory*, and made it {possible for us to apprehend the *meaning of the Father's love*. Notice how intimately he connects us with it, when he says (John 14:21)—

"He that hath my commandments, and **keepeth them**, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

It has been said by some, that the purpose of the exhortation is to "prepare us for the breaking of bread." We do not see how this is possible. We cannot go throughout the week doing those things that God hates, and then expect the word of exhortation to prepare us to worship Him. *Communion with God, which we sometimes take lightly, is a great and awesome responsibility*. We know that God will overlook and forgive us when we fail because of the weakness of the flesh, and then seek His mercy: but He will not overlook or forgive us if we make friendship with the world, and deliberately do those things that are an abomination to Him. It is only with a pure heart, and a clear conscience as to our purpose for the future, that we dare to approach unto God.

Walking in the Truth is a vital, living way of life. Therefore, our salvation is in peril if we *wait until Sunday morning* to prepare ourselves for the breaking of bread in remembrance of Jesus. *Preparation must be constant*, and continue throughout the week, so that we will be ready to remember our Father in heaven, and His beloved Son Jesus, our Mediator and High Priest through whom we may obtain mercy, and find grace to help in time of need. —Editor.

THE HIGH PRIEST IN FILTHY GARMENTS

Zechariah sees Joshua, the High Priest of the Restoration, clothed in filthy garments. That is, he represents the Christ, in the capacity of Jehovah's Messenger, "the Angel of the Covenant," clothed with "the flesh of sin," in which, Paul tells us, "dwells no good thing."

While Joshua was in these filthy garments, Zechariah sees the Adversary at his right-hand; that is, in power, standing to resist him. This represents the resistance of power that would be brought to bear against the Christ in the days of his flesh. But that the Adversary should not finally prevail is indicated by the words of Jehovah to the Adversary, saying,

"Jehovah shall restrain thee, O Satan; even Jehovah that hath chosen Jerusalem shall restrain thee; is not this a brand plucked out of the fire?"

That is, that although the Adversary that possessed Jerusalem might resist the High Priest of the Order of Melchizedec, and wound him in the heel, he shall, nevertheless wrest Jerusalem from his grasp, and restrain, or bind him, as is apocalyptically represented in Rev. 20:1-3.—Bro. Thomas.

THE PRODUCTION OF THE BEREAN

(This is NOT AN APPEAL, but simply an answer to several enquiries).

Several in our fellowship throughout the world, recognizing our present problems, have greatly encouraged us by expressing the desire to share in the expense of publishing the Berean.

We suggest that they send small amounts at regular intervals—say, monthly. As soon as the requirements for the current year appear to be covered, we plan to insert a notice to that effect (at the bottom of the last editorial page).

Please be assured there is no emergency, but at present there is scope for assistance by those among us who have indicated a desire to give it.—Editor.

The Mystery of Godliness

By BROTHER JOHN THOMAS

"He who is, and who was, and who is coming."

"The Seven Spirits which is before his throne."

"The Father of Jesus Christ."

"The Alpha and Omega, the Beginning and Ending, the Lord who is, and who was, and who is coming, the Almighty."

"I am the First and the Last, and the Living One, and was dead, and behold I am living for the Aions of the Aions."

These are very remarkable, and, apart from revelation, very mysterious and impenetrable sayings. There is One who speaks of himself in them as "I;" and he saith of this "I" that he was "the First," "the Alpha," "the Beginning," "the Lord the Almighty."

This is intelligible enough, and we readily comprehend that the Deity, the self-existing, and first cause of all things, is meant. We also recognize in the terms the epithets bestowed by the Deity on Himself in the prophets, and *claiming them as His exclusively*.

But when we read the Apocalypse, we find the same terms applied to one who saith, "I am the First *who was dead*." This would very naturally suggest the inquiries, "Did the Deity who is the Creator and Upholder of the universe, ever die? And while He was dead, how was that universe sustained? And, seeing that death is an utter destitution of all power, how was life restored to the dead Creator of all things?"

These are questions which obtrude themselves upon the thoughtful in view of these apocalyptic sayings. Apart from revelation they are unanswerable, for "the world by wisdom knows not the Deity" (1 Cor. 1:21; 2:13-14); and none by searching can find Him out (Isa. 40:28; Rom. 11:33).

Philosophy, then, cannot help us; for philosophy is the *system of speculation elaborated by the thinking of the flesh*, independently of revelation. A brain destitute of God's thoughts is unenlightened, and, of necessity, incapable of thinking, speaking, and writing correctly concerning Deity, either in relation to His essence, mode of existence, system of manifestation, purposes, or requirements.

We are compelled, therefore, from very helplessness, to accept *God's own account* of these things, which is *revelation*, or to remain in hopeless ignorance of the truth.

There is then a mystery in the premises, which, as the apostle saith, "without controversy is great" (1 Tim. 3:16). By "*mystery*" is meant a secret—a secret which the Deity only could reveal. He has made it known, yet the revealed secret continues to be styled a mystery, in reference to what it was originally.

Paul terms it "*the Mystery of Godliness*." In particularizing it, he shows that by "godliness" he means, a visible manifestation of Deity, testified and believed by men. In specifying it, he saith of the mystery, that it consisted, when revealed, of—

"Deity manifested in flesh, perfected in spirit, seen of messengers, preached unto the nations, believed on in the world, received up into glory" (1 Tim. 3:16).

Here is Deity set forth by implication in two states—Deity *before* manifestation, and Deity *in* manifestation. Does the fact of manifestation transform Deity into that which is not Deity? Certainly not. Or, is not Deity in manifestation as much Deity as before He made Himself visible? Certainly He is.

The nature of the medium through which the manifestation is made does not change the nature of that which is manifested. Deity is Deity though He manifest His wisdom and power through mortal flesh. The mortality of the flesh does not necessitate nor imply the mortality of the Deity; nevertheless—Deity *becoming flesh, and constituting a manifested individual*, if that individual die, and be raised again to life, and Deity again enter into combination with the resurrected body, so as to transform it into substance like the divine essence (in other words, to make that spirit which was before flesh, and so exalt it to the Father)—Deity may say, with the strictest propriety, "*I am the First who was dead;*" yet, abstractly from the medium of manifestation, did never die.

The Mystery of Godliness is practically exhibited in the incarnation of the Word in the conception and anointing of Jesus; in the perfecting of his body at its resurrection, when *Deity in Spirit* was as visible to the apostles as *Deity in Flesh* had been to them before the crucifixion. They preached *Deity in Spirit seen of men* as a testimony to be believed. It was believed, and that extensively; producing, through the teaching predicated upon it, the most remarkable moral effects.

"*Believed on in the world,*" saith Paul, "*received up in glory.*" Deity in Spirit having sojourned on earth with the sons of men for 40 days, was "received up in glory," where he has been, for the past 1800 years, awaiting the appointed time to reappear in the world, not as Deity in Spirit manifested in one man only, but in "*a multitude which no man can number*"—a multitude, whose symbol is exhibited in the Son of man in the midst of the Seven Lightstands, the Head of whom is Jesus (Rev. 1:11-18).

The Revelation, like the prophecy of Ezekiel, contains "visions of Elohim;" that is, of *Deity in Spirit multitudinously manifested*. Ezekiel saw this in symbol, but did not understand the mystery of their development from the sons of Adam; for the great exemplar, Jesus, had not then *solved the problem in his own person*.

The revelation of the Mystery through him and the apostles has explained the principles, and shown *how flesh may become spirit*, or how a dark-minded pagan may be transformed into a manifestation of Deity in Spirit. I propose to consider the subject thus—

1. *Deity before manifestation in Flesh;*
2. *Deity manifested in Flesh; and*
3. *Deity manifested in Spirit.*

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

The Prince-Priest of the Age to Come

By brother Robert Roberts

(Some answers in this part prepared by another bro., edited by bro. Roberts)

PART TWENTY-SEVEN

OBJECTION 35: It is necessary that there should be literal (mortal) sons of Zadok in the Age to Come, to correspond with the literal sons of Aaron.

Why is it necessary? Is it because the Levitical priesthood is to be restored? This, in itself, is an insufficient reason. There are other elements to be taken into consideration besides the mere fact of a restoration.

The restoration of the kingdom does not provide for the reinstatement of mortal *kings*; why then should the restoration of the priesthood involve the reinstatement of the superior order of mortal priests?

The *kings* of Israel went astray, and therefore *they* are to be superseded by immortal rulers. The *priests* went astray, and therefore *they* are to be subordinate to immortal priests.

What did the Sons of Aaron in their capacity as High Priests foreshadow? Was it not an immortal priesthood? When they went out of the Holy Place into the Most Holy they were beyond "the veil" (which is the "flesh"—Heb. 10:20) and consequently they figuratively passed from mortality to immortality.

If the two orders of Levitical priests are to be exactly and fully restored in the Age to Come, provision must be made for the same symbolic representation of the future life as existed under the Mosaic Law. *Before* Christ and his brethren attain to eternal life, it is fitting that their immortality should be subject of symbol, viz., by the High Priest passing into the Most Holy Place. But when living on the earth in incorruptible bodies, where is the need for their glorified condition being symbolized by the functions of any in the flesh?

If it be said that the mortal "Sons of Zadok" may be a superior order of priests, without symbolising the immortal priests, the obvious reply is that on this supposition they will, when restored, be placed on a *lower level than they were before*.

Shorn of this aspect, of what force is the contention for a restoration of the literal line of High Priests? Without the great honor of entering into the Most Holy, and so passing symbolically into life eternal, in what way would their position be above that of the *lower* order of priests? If still called the higher restored order, it would be in name only, not in functions.

* * *

OBJECTION 36: The scriptural priesthoods consist of the following orders—

- 1. The man Melchizedec.**
- 2. The higher and lower orders of Levitical priests.**
- 3. The antitypes of these 2 orders: Christ now, and the saints now.**
- 4. The restored Levitical priests, both lower and higher orders.**
- 5. The Melchizedec order, consisting of the Multitudinous Christ.**

There are several defects in this arrangement. No. 3 does not provide for Christ continuing the antitype of the higher orders of Levitical priests beyond the present dispensation. Does he cease to occupy this position immediately he returns to the earth? There is nothing in the type to render this necessary, and nothing in the circumstances of the future age to require it; neither is there any Scriptural testimony to support the idea.

Christ is now the antitype of the Levitical High-priest on behalf of his disciples; will he not require to fill the same position, when his disciples are extended to the whole population? Will probation in the Age to Come be less in need of an anti-typical Levitical High-priest than it is now? If not, Christ must continue this position in conjunction with his membership of the Melchisedec order.

A second defect in the above arrangement is that it makes no provision for the saints passing from the lower to the higher order of antitypical Levitical priests. It represents them as now officiating in the Holy Place, but never going beyond the veil into the Most Holy. This is a prospect too appalling to contemplate. If true, how can Christ be their—

". . . forerunner within the veil" (Heb. 6:19, 20)?

And how can they be exhorted to—

". . . enter into the holiest" (Heb. 10:19)—

—even now, by faith, if they are *never* to enter in *reality*?

These considerations are quite sufficient to show that the saints must become the antitype of the Levitical high-priesthood when immortalised. And certainly Christ must retain his antitypical priestly character as long as his brethren. How long will that be? — until flesh and blood have been abolished from the earth.

The third defect is in not providing for Christ becoming a Melchisedec priest until he returns from heaven to occupy the throne of David. This point will be dealt with in replying to a later objection. The priesthoods of the Bible correctly enumerated are as follows—

1. The man Melchisedec who blessed Abraham.
2. The Levitical priesthood, consisting of higher and lower orders.
3. The antitype of the Levitical priesthood, consisting of Christ and his brethren who, **in their mortal life, officiate in the holy place**,* and, in their immortal condition, in the most holy place.
4. The Melchisedec order, consisting first of the personal Christ, and afterwards of the multitudinous Christ; this office running concurrently with their position as the antitype of the Levitical priesthood.
5. The restored Levitical priesthood, consisting of mortal Levites during the Millennial age, who occupy a subordinate position to that of the immortal priesthood.

*See also pg. 39, and bro. Thomas' remarks on pg. 41.

* * *

OBJECTION 37: Is Jesus Christ at the present time High Priest after the order of Melchizedec?

In view of the argument in the epistle to the Hebrews, this question must be answered in the affirmative. The inspired writer declares that perfection cannot come by the Levitical priesthood (7:11), that perfection comes through Christ (10:14), and that consequently Christ must belong to another priesthood; and this can only be the Melchisedec.

He is described as "a great High Priest" who can be "touched with a feeling of our infirmities" (4:15). Having "sprung out of Judah" (7:14), he cannot be an Aaronic high priest; therefore he *must* be a Melchisedec high priest.

When did he commence his priestly office? *Prior to his death.** He "offered one sacrifice for sins" (10:12); he "offered himself without spot (or fault, marg.) to God" (9:14). *ONLY A PRIEST COULD DO THIS*; therefore Christ must have commenced his Melchisedec priestly office in the days of his flesh. Thus equipped he enters "within the veil" as a—

"High Priest for ever after the order of Melchisedec" (Heb. 6: 20).

He has not, of course, entered upon the functions of his office in its fulness. While occupying the position of a bridegroom he is a priest only; but when married to his bride he will, with her, become, like Melchisedec, "King of Righteousness" and "King of Salem" (7:2).

* * *

OBJECTION 38: To represent Christ and his brethren as members of the Melchizedec priestly order, and at the same time as antitypical Levites, is to introduce confusion.

In what way? There is no more confusion in this than in Christ being at the *same time the antitypical altar, sacrifice, and priest.** The Scriptures contain many illustrations of persons or things having two or more significations. Thus the tabernacle typifies— (1) Christ, (2) each ecclesia, (3) the whole of the One Body, first in its mortal and then in its immortal condition.

And although Christ will be a *literal* King in the age to come, he will also be the *antitype* of Kings David and Solomon. Where then is the "confusion" in his being a Melchisedec priest, and at the same time an antitype of Aaron?

The epistle to the Hebrews is almost wholly devoted to an exposition of Mosaic types, and yet it is in this part of the inspired Word that we learn *more about Christ as a Melchisedec priest than in any other.* He is not only spoken of as having "entered into the Holy Place" (9:12), that is the antitypical Most Holy, but he is described while "within the veil" as a—

"High Priest for ever after the order of Melchisedec" (Heb. 6:20).

If there were nothing else this should be sufficient to show that the Melchisedec priestship is quite compatible with a contemporary position as the antitype of Aaron.

* See also pg. 38, and bro. Thomas' remarks on pg. 41.

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

RECOGNITION BY THE WORLD

The world is founded on "the lust of the eye, the lust of the flesh, and the pride of life." It is therefore impossible that a man of God can be a dweller among them or even be content to enjoy their recognition.

The new man, who counts all things but dung that he may win Christ, would feel he was betraying Christ IF HE ACCEPTED RECOGNITION at the hands of those who despise God.

—Bro. Roberts.

Jesus Christ the Righteous

"Who his own self bare our sins in his own body on the tree."

Jesus being the only begotten Son of the Great Creator of heaven and earth, there can be no sublimer subject for meditation or discussion, for the Creator Himself has been pleased to reveal His characteristics and attributes through him, as shown by Jesus' remark to Philip: "*He that hath seen me hath seen the Father.*"

"Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

By accepting Christ's message of the Glad Tidings of his coming Kingdom, we thus accept him and his instruction, or *wisdom*, for our salvation. Thus we are *sanctified*, or "set apart" to be holy, as a necessary preliminary to our final *redemption*; so it is Christ who is all this for us. Not forgetting the *righteousness* which He bestows by our faith, but which of our own works we did not attain apart from His mercy to us.

While the Gospel message seems crystal-clear to even the unlearned, there is a length and breadth and depth and height to it which can not be readily attained. Hence some wrest the Scripture concerning Jesus, and it becomes necessary to—

"Contend earnestly for the Faith once delivered to the saints."

Had there been no profound wisdom to be found in Jesus' teaching, the superficial reader would understand as much as the diligent student of the Holy Oracles, and little search or study of Scripture would profit.

When Jesus said, "*This is my body*" (Luke 22:19), some superficial ones—forgetting his body was still living and his blood not yet shed—have propounded the monstrous, heretical theory that his literal body and blood were being distributed among his disciples, and that this occurs whenever and wherever this Passover is celebrated even unto this day.

So also when Scripture says, "*Christ died for our sins*" (1 Cor. 15:3). The doctrine of vicarious atonement uses this passage to bolster up the theory of substitution, which would lower the antitype to the level of the type, and make the *mystical imputation* of our sins to Christ, as the only way of understanding how our sins were laid on him.

We are instructed to "*consider*" Christ in the varied aspects in which he has appeared, such as: obedient Son, Head of the Body, High Priest, slain Lamb, Mediatorial Intercessor, as well as Offerer of gifts and sacrifices, and as the coming King of Kings.

It should be apparent that only a limited part of this many-titled personage can be passed under review in the brief space of one discourse or article. However, it becomes almost impossible to refrain from alluding to some aspects which, although not the points we are especially treating of, are nevertheless highly important to remember in connection therewith.

Take, for instance, the obedience of Christ, which is in itself a very important aspect, never to be minimized. However, some have even stressed the "obedience" until they declared that the *lifetime obedience was the offering*. While he died as part of his obedience, yet the life of obedience was the antitype of the physical perfection of the lambs under the types. Thus we learn that—

"Through DEATH he destroyed him that hath the power of death, that is, the devil" (Heb. 2:14).

—which only emphasizes the truth of bro. Roberts' teaching that the Mosaic Law, being a "ministration of condemnation," condemned sin in the moral sense perfectly; but seeing it was "what the *Law could not do*" that God did do in condemning sin in the flesh in the one great offering (see Rom. 8:3), it was therefore not his obedient life of condemning sin, but rather his death in which God condemned and *destroyed sin in the flesh*, thus declaring His Own Righteousness, as opposed to man's fig-leaf covering of sins.

When it is claimed, as it sometimes is (and has been again recently), that until Christ was immortal and until he entered Heaven he *could not be our High Priest*, there is an absolute ignoring of the necessity that he *must and did make an offering as High Priest* not only for his people, but also *for himself*, as stated in Heb. 7:27 (where type and antitype are seen in contrasting the Aaronic or Levitical offerings with the One Great offering which began when "the veil of the Temple was rent in twain from the top to the bottom"—Mark 15:38), and when the Christ-veil was rent by nails and spear-thrust, and the new and living way was in process of opening, "that we might come even unto God by him."

Bro. Thomas* in Eur. 11:224, in elucidating the Scripture doctrine concerning Christ as our "altar," of his being the antitype of the altar of earth or of unhewn stone underneath which or "in" which the souls were hidden, whose martyr-cry came up before God, remarks—

"The Word made flesh was at once victim, altar, and PRIEST."

Also he says—

"The Eternal Spirit Word was the High Priestly Offerer of His own Flesh, whose CHARACTER was without spot" . . .

"Sin was condemned in the flesh when the soul-blood thereof was poured out unto death."

*See also bro. Roberts' remarks on pgs. 38 & 39.

By thus mentioning the *character* we know instantly he is speaking of Christ, rather than God, as the High Priest, as some have contended (which could not be otherwise as it was God *to Whom* the offering was made). Hence as we often sing in Hymn 78—

"Aaron must lay his robes away, his mitre and his vest,
When God's Own Son assumes to be the Offering AND THE PRIEST."

While the Aaronic High Priest offered for himself and his house and also for the people by making *two offerings* (Lev. 16: 6-15), Jesus did this in *one* offering as stated in Heb. 7:27, and in R.V. "once for all when he offered up himself."

When we speak of the offering being made when the New and Living Way was opened up by the rending of the Christ-veil, we must remember also how it was necessary in type (and so must in some sense be in antitype) that the High Priest *must enter the Most Holy with blood*, to complete the offering.

(If we were to imagine type and antitype had to be both literally carried out in exactly the same manner, we would contend that Christ as antitypical High Priest must actually present some of his blood in the high Heaven where God dwells, before the offering would be accepted.)

In the *drapery of symbolism* this would need no better expression than is used in Heb. 9:24, where the appearance of Christ in Heaven as Priestly Mediator is connected with the completion of the offering by the entrance of the High Priest before God, with blood from the Lamb slain.

In the *actual fulfilment*, however, we see the saying—

"I ascend to my Father and your Father, my God and your God."

—after which his immortalization proved beyond cavil that his offering "for himself" had been accepted, and that God his Father considered that the forgiveness of the transgressions under the first covenant had been ratified by his sacrificial offering, which hitherto had been only *provisionally* forgiven when the typical offerings were accepted.

Jesus having ascended to his Father in nature and in locality, he is seen in the key position of— "One Mediator between God and man—the man Christ Jesus."

No longer impaled on a tree, as some deluded worshippers constantly think of him as viewed on crucifixes, but as Paul says,

"Christ that died, yes, RATHER that is RISEN again, who is even at the right hand of God" (Rom. 8:34).

Truly did Christ come "by water and blood," as John states in 1 John 5:6, when we remember his submission to baptism that he might not only be washed and anointed as High Priest, but also anointed as King, although *both* offices were not to be immediately entered upon until in the infinite wisdom of the Almighty Architect of the Heavens natural and spiritual, the proper time and complete fitting in of the complicated but beautiful antitypical fulfilment of the pattern of the Heavenly Things should arrive.

Now we can have peace with God—

"For he is our peace, who hath made both one and hath broken down the middle wall of partition between us . . .

"Having abolished in his flesh the enmity"—(no peace while enmity exists)—"and came and preached peace to you that were afar off and to them that were nigh" (Eph. 2:14-17).

Enmity existed after man sinned, and God said to the serpent,

"I will put enmity between thee and the woman, and between thy seed and her seed" (Gen. 3:15).

Some have taught that the enmity or wrath of God rested upon all Adam's descendants as a result of Adam's transgression. This would be holding the individuals of the race guilty of what could only be affirmed of Adam and Eve—the eating of the forbidden tree of knowledge in Eden's garden.

That enmity exists between God and *sinner*s until forgiveness occurs, is true and reasonable. Also that the enmity between the serpent's seed (or those who persist in transgressing God's holy laws) and God's Children (or brethren and sisters of Christ by the adoption into the divine family) will inevitably be manifested when one seeks to persuade the other.

Why is this, seeing Christ has *slain* the enmity?—some enquire. If men would accept the reconciliation effected by the sacrificial death of God's appointed means of justification, there would be no more enmity, but *without such acceptation*, the wrath of God abideth (Rom. 1:18 and Eph. 5:6).

Thus we learn that even after acceptance of Christ's overtures of peace with God, by belief in His Son and his putting away of sin by his offering, the wrath comes on all who refuse to continue in the way of life thus opened up for them.

Here the intercessory work of Christ is seen as the only hope of return to divine favor. Nor will this be exercised in behalf of any but those sincerely repentant, and thus ready to "do the first works," as counselled by Jesus to those at Ephesus (Rev. 2:5).

John (21:25) supposed the world could not contain all the books which could be written of Christ's words and works, and truly the books and articles which have treated of his mission and teachings seem endless. But many are at variance with the true teaching which alone is able to make men wise unto salvation. The Spirit says, through the prophet—

"To the Law and to the Testimony—if they speak not according to this Word, it is because there is no light in them" (Isa.8:20). —H. A. S.

"KEEP THYSELF PURE"

Moses commanded the Israelites to bring pure oil olive beaten for the light, to cause the lamps in the Tabernacle to burn continuously. So the Ecclesia itself, the true Lightstand, must be fed with the pure Word of God continually, no mixture of any kind is at all permissible. If it is not kept absolutely pure, the lamp burns low, flickers, and goes out, and He who holds the Ecclesia in His right hand removes the lampstand out of its place.

Paul's command to Timothy, "Keep thyself pure," is the order which is written upon the portals of the Ecclesia, and especially is it applicable to matters of doctrine. It is but a step from doctrine to manner of life, from precept to practice. Men live their creeds. Their inner springs of action, their true characters, are proclaimed in their deeds.

"By their fruits ye shall know them." If these be evil, the Ecclesia will be forced to pronounce them so. After it has patiently endeavored to rectify them, and has failed, then it must declare itself separated from the individual who cannot be reclaimed; but all in the spirit of meekness. No judicial act of condemnation is embodied in the step. It is merely a standing aside from evil doing, which cannot be approved.—Christadelphian, 1885.

Twice-Fulfilled Prophecies

There are prophecies and sayings that have manifestly 2 or more fulfilments or applications to similar, but distantly separated, events or circumstances. Where this is the case there is, generally, first a minor, and afterwards a major fulfilment.

In one of such cases the fulfilment or application may be a national one, while in the other it may be distinctly personal.

Again, in some instances, the first and lesser fulfilment may be the earnest of a second and larger realization. And again, in other sayings and prophecies of duplicate application or fulfilment, the remoter thing to which they point may *appear* to overlook, or even to altogether exclude, any earlier or less important application; or, it may be, that the event of the hour may *seem* to wholly exhaust its meaning.

Here lies the wisdom of accepting of the guidance of Christ and the apostles, to whom that was revealed by the Spirit, which in other ages was not made known. As history is said to repeat itself, so prophecy may be said to repeat itself. The one, indeed, cannot well repeat itself without the other doing so, too, for history is but the fulfilment of prophecy, and history repeated is only the case of prophecy twice fulfilled.

Not that the sayings and prophecies themselves suggest this to an ordinary reader: far otherwise. But guided by the Spirit (in the apostles), we see that it is a fact that in many cases they comprehend a hidden and duplicate reference to other events and circumstances, besides those to which they appear to most naturally apply.

"It is the glory of God to conceal a thing, but the honor of kings (and such the saints have hope of being when Christ returns) to search out a matter" (Prov. 25:2).

That the terms of a saying or prophecy, apparently referring to what is already a matter of Old Testament fact or history, should come to receive at the mouth of the New Testament oracles

another—and more removed, or less literal—application has been a difficulty with some and a stumbling-block to others.

Here is an illustration of this very thing: Said a speaker once (discoursing on the saying, "Out of Egypt have I called My Son"): "*Turning to the Old Testament from whence these words are quoted,*" said he, "*we find they refer to Israel; therefore Matthew must be wrong in his application of them to Christ!*"

Now when a man begins to argue or suggest that an apostle of Christ is wrong in his interpretation of the Scriptures, it is a very good sign that it is the *speaker* in the case that is wrong, and not the apostle; for if we are not safe under the guidance of the apostles, where are we safe? Was it not of them that Christ said,

"He that heareth you heareth me, and he that despiseth you despiseth me" (Luke 10:16).

And again upon another occasion did he not speak to the same effect, when he said to them:

"It is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10:20).

What was true of the *audible* testimony of the apostles could not possibly have been less true of what they *wrote*, for writing is only another way of speaking.

Now the object of these illustrations of twice-fulfilled prophecy, at which we are now to look, is to exhibit to you a "more excellent way" of understanding these things than that which would set prophet against apostle, and apostle against prophet, or which would lead you to believe that the Bible was the case of a kingdom, or a house, divided against itself. We will begin the list of illustrations where Matthew begins it, namely, with—

THE PROPHECY OF IMMANUEL (Isa. 7:14)

This was given in the first instance as a sign to Ahaz that the lands of Syria and Samaria (before whose confederate kings Ahaz quailed) should be forsaken, before the child that should be born of the appointed virgin (apparently about to become Isaiah's wife), should come to know good from evil.

This was just what happened, for within 3 years from the first year of Ahaz, Pekah, king of Samaria, was slain by Hoshea, and Tiglath Pileser came up against Damascus (the capital of Rezin's kingdom) and took it, and similarly against the cities of the ten tribes, carrying many of the inhabitants captive to Assyria.

It was while this was pending that it was said to Ahaz, king of Judah, "Take heed, fear not, neither be faint-hearted." Here we have the typical and more immediate illustration of the name Immanuel in the fact that God was with Judah in the crisis of this confederacy of kings against her peace.

But the prophecy having served the more immediate objects which gave it birth, it was further destined to find its chief and supreme fulfilment in the child born of Mary, some 750 years later on in Judah's history. Hence Matthew (under the guidance of the Spirit) quotes the main features of the prophecy as applicable to Christ, declaring that—

"All this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying,

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (1:23).

THE SON CALLED OUT OF EGYPT (Hos. 11:1)

This refers first to the fact that God had brought Israel out of Egypt; for Moses was commanded to speak to Pharaoh and say,

"Thus saith Yahweh, Israel is My son, My firstborn" (Ex. 4:22).

And if it be asked, as one recently asked, "How could the nation of Israel be God's son?"—the answer is to be found in the fact that Isaac's birth being due to divine intervention, Jacob and the 12 tribes that descended from his sons, were, next to Isaac, the direct result of that fact; for had there been no divine interference, there would have been no Israel.

On this principle Israel could be said to be His son; and added to this, they also owed their national existence to the paternal power that multiplied them and brought them forth out of Egypt.

Isaac being "born after the Spirit" was an outstanding type of the Son of God, while in Israel we have the *firstborn of the "many nations"* that will yet be joined to Yahweh, in the day when He shall inherit Judah His portion in the Holy Land, and choose Jerusalem again (Zech. 2:10-13).

Matthew's application of this saying to Christ is based on the fact that like Israel (under the circumstances recorded), *he also came out of Egypt*, coincident with the other fact, that *he was also God's firstborn son* (in the personal sense), upon whom the name of Israel had been already bestowed in the "sure word of prophecy" (Isa. 49:3). And there will be yet *another* calling of God's national son out of Egypt (Isa. 11:11).

RACHEL WEeping FOR HER CHILDREN (Jer. 31)

What this means in its primary bearing, we best learn from the Lamentations of Jeremiah, where Zion is represented as weeping sorely for her children, now gone into captivity before the enemy:

"How is she become a widow that was great among the nations . . . she weepeth sore in the night, and the tears are on her cheeks . . . she hath none to comfort her.

"Behold and see, saith Zion, if there be any sorrow like unto my sorrow . . . Hear, I pray you all people, and behold my sorrow: my virgins and my young men are gone into captivity."

They came back from the "land of the enemy" in 70 years, as Jeremiah predicted, but the prophecy of this chapter, whilst doubtless including that event, takes us forward to the final restoration of all Israel, and their reconstruction under the new covenant, to the time when Zion shall say (Isa. 49:21)—

"Who hath begotten me these, seeing I have lost my children?"

Now Matthew again just cites so much of the prophecy as suited the situation developed by the attempt of Herod to slay all the young children within the circumference of Bethlehem—a situation similar to that which obtained when Moses was born.

Matthew's application of some of the terms of this prophecy to an event that happened in his own day, in no wise prejudices its ampler reference to the "children of larger growth" primarily contemplated in the prophecy.

The prophecy we may be sure not only admitted of the application which Matthew gave it, but included it in its scope as the nation includes the city; and the nation's children, the more literal children of "from two years old and under."

THE OUT-POURING OF THE SPIRIT (Joel 2)

Of this outpouring, "the earnest" (2 Cor. 1:22) and "the first fruits" (Rom. 8:32) was received on the occasion of the Pentecost next following Christ's resurrection. Elsewhere the apostle speaks of the first-century possessors of this "heavenly gift," as those who had "tasted the good Word of God, and the powers of the world to come" (Heb. 6:4-5).

This suggests that a greater fulfilment of Joel's prophecy in this particular may be expected, simultaneous with the realization of his connected predictions concerning the restoration of the land to Israel under circumstances of abounding favor. The prophecy therefore, of the Spirit's outpouring, will receive its amplest and most exhaustive fulfilment in these still future events.

The explanation is simple; the approved friends of Christ (dead and living) will then be made "equal to the angels," and therefore endowed with the Spirit in all the plenitude of its power, of which the Pentecostal baptism was but a *foretaste* of a power for good that will be altogether peculiar to the age to come; for it will then be the permanent inheritance of the glorious hierarchy of prophets, apostles, and priest-kings, by which Israel and the nations will then be governed in righteousness and peace (Isa. 32:15; 11:2; Zech. 12:10; Eze. 39:29; 2 Cor. 3:8).

THE SECOND PSALM

This, though referring to the raging of the heathen, and the leaguings together of the kings of the earth against Christ at the time when he comes to take possession of the kingdoms of the world, is yet quoted in the Acts of the Apostles as applying to the situation then current (4:25-27)—a situation in which we observe that so much of the Psalm as Luke quotes exactly describes the experience of the hour: for—

"Of a truth (at that time) both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against the Lord and against His Christ."

We have here, therefore, an example of what will take place on a vastly larger scale when Christ appears the second time among men (Rev. 19:11-21; 17:14) on behalf of the fulfilment of the rest of the Psalm—a fulfilment that will witness his enthronement on Zion's Hill, with all the subject-nations of the earth at his feet.

THE NINTH OF AMOS (vs. 11-15)

This, as it will be seen, concerns the ultimate rebuilding of the house and kingdom of David. Nevertheless, James quotes this as applicable to the work in which the apostles were engaged, of taking out a people for Christ from among the Gentiles.

The literal reappearance however of the Davidic institution amongst men, contemplated in the prophecy, involved first this preparatory stage, necessary to the development of the "heirs of the kingdom," in readiness against the time when God will restore the kingdom to Israel; and the saints shall possess the kingdom under the whole heaven (Dan. 7).

The prophecy therefore covers both events, and provides equally for the preliminary and the ultimate—the first century work, and its millennial sequel. Again, James just quotes as much of the prophecy as concerned the present matter, leaving out what is said about Israel's final return from captivity, and their future replanting in the covenant land. Israel is the Kingdom in the national sense, while the believers of the Gospel are the Kingdom in the dynastic sense, constituting as they do its royal house.

Their development therefore in advance of the political existence of the kingdom is a matter of necessity.

THE NINETEENTH PSALM

This Psalm, in describing the glory of the natural heavens, does the same, as it were, for the *new political heavens of the Future Age*, consisting of Jesus the Sun of righteousness, and his brethren, collectively considered the moon and individually considered the stars of the millennial expanse.

That it contemplates other bearings, besides those which concern the material orbs of heaven, is evident from Paul's quotation of some of its terms in Rom. 10:18 as applicable to the apostolic proclamation of the Gospel to "every creature under heaven."

"*There was,*" says bro. J. Thomas, "*great significancy in such an application,*" for as he further says, "*They who made the proclamation will constitute the heavens that rule.*"

Paul points us to its minor application; Peter and Isaiah (without quoting from it) to the major realization of all it signifies, in the "new Heavens and the new Earth, wherein dwelleth righteousness" (Isa. 45:17-25; 2 Pet. 3:13).

PAUL'S GALAXY OF QUOTATIONS (Rom. 15:9-12)

These are cited from Moses, the Psalms, and the prophets, with the object of showing that the admission of the Gentiles to the privilege of citizenship in the new commonwealth of Israel was a thing contemplated from the first.

The apostolic work represented only the *initial form of the thing* as may be seen at once by turning up the Scriptures thus called into requisition (Psa. 18; Deut. 32; Psa. 117:1; Isa. 11), wherein it is manifest that its amplest and ultimately-intended fulfilment belongs to the day when God will be "merciful to His land," and "to His people" simultaneously; and when the Gentiles shall come to the light, and kings to the brightness of Israel's sun (Isa. 9:1-3).

ISAIAH FIFTY-FOUR

This is where Paul quotes from in his interpretation of the allegorical signification of the case of Abraham's 2 sons. Here again we have a prophecy that, first, as regards time, applies to the development of children of promise, upon the principle of faith in the Gospel.

These constitute the "heavenly Jerusalem," for in due time they will "bear the image of the heavenly." But the prophecy is by no means exhausted in this application of it, for, turning to it, it is easy to see that it is all-embracing in its scope, including equally the present development of Israel's future rulers and the future of the nation itself.

In what the *apostolic work represents* the generation of children on the lines of the promise, the *kingdom itself* does much more so: for if the Gentiles will then rejoice with God's people, much more will desolate Israel rejoice and break forth into singing when she finds herself "the mother of thousands of millions" (Gen. 24:60), and the company of her ingathered children (the natural seed and the spiritual seed included) like the sand of the sea or the stars of the sky for multitude (Gen. 15:5; 22:17; Heb. 11:12).

The prophecy therefore embraces two distantly separated periods in human history (though running at last one into the other), and two distinct departments in new covenant developments, the meaning and bearing of which will all be visible enough at last to universal man.

ZECHARIAH'S PIERCED ONE (12:10)

"*They shall look on him whom they pierced,*" says John (19:37), quoting apparently from Zechariah. Turning to the writings whence this prophecy is quoted, we find the reference is to the occasion of national humiliation that will ensue upon Christ making himself known to his brethren after the flesh, after that he has delivered them and their land from the power of the Russo-Gogian hosts, in the day that his feet shall stand again upon the Mount of Olives.

John's use of it therefore is its first, but by no means its final application. In the first instance the nation looked and stared (Psa. 22) with murderous interest; in the latter case they will look and weep, as did Joseph's brethren.

To these may be added a briefer-treated list of—

PROPHECIES FULFILLED IN TWO STAGES

Psalms 22—The first 21 vs. were fulfilled in Christ's ascension to the right hand of the Father; the last 16 vs. will be fulfilled when he returns to establish the Kingdom, which he has gone away to receive of the "King Eternal."

Psalms 102—The first 11 vs. were fulfilled in the experiences that belonged to Christ in the "days of his flesh": the next 11 vs. will be fulfilled when he appears in his glory to build up Zion, and to unite the kingdoms of the world into one vast colossal empire, subject to Zion's King, and Zion's law.

Psalms 110—The 1st v. was fulfilled when Christ ascended on high; the rest will be fulfilled when he descends from heaven to make his enemies his footstool.

Isaiah 61—The 1st v. was fulfilled in Christ's preaching the Gospel of the Kingdom (Luke 4:16-22); the rest of the chapter will be fulfilled when he comes to establish the Kingdom, and glorify his waiting people.

Isaiah 53—The first 10 vs. were fulfilled in the first century sufferings; while the last 2 vs. will receive their fulfilment when he comes to share the inheritance of the earth with his blood-redeemed bride.

The Lamentations of Jeremiah

PART SIX

"*The breath of our nostrils, the anointed of the Lord, was taken in their pits*" (Lam. 4:20).

This statement at first seems rather obscure. But upon analysis it appears to have a significance of great import not only to the immediate generation contemporary with Jeremiah, but also with *two widely-separated later generations*.

Judah's trust was primarily in the success of their king. It was in his resistance to foreign aggression that the nation had its continued existence, they reasoned. He was a descendant of the kingly line of David, and in this sense the "anointed of the Lord."

Certainly he was a *wicked manifestation* of one who was classed as the anointed of God, but we find a similar example in Israel's first king, Saul. Though Saul was wicked and persecuted the faithful David, David refused to raise his hand against his adversary, for Saul was he whom the Creator had placed on the throne. Patience vindicated the righteousness of him who endured.

Zedekiah fled from the city at night; the life of the nation being extinguished with his exit. *The breath of life of the nation ("the breath of our nostrils") departed with him.*

"Remove the diadem, take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him" (Eze. 21:26).

Ezekiel in the land of Babylon saw, in vision, the breath of life depart from the nation (Eze. 11:23)—

"The glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east of the city."

Zedekiah was apprehended by the Babylonians and taken away to captivity. Judah's confidence was gone. Their determination to oppose the will of God by not submitting to the Babylonians yoke was frustrated. They had boastfully stated—

"Under his shadow (their king) we shall live among (securely among) the heathen" (Lam. 4:20).

But nationally they died and were buried in the grave (or pit) of the nations.

Israel looked from then on for a deliverer. Had not all their faithful prophets constantly declared that the Anointed of the Lord would come to end their captivity, bringing joy and gladness?

But when their Messiah appeared they did not accept him.

"We will not have this man to reign over us" (Luke 19:14).

Only the few were waiting patiently for the "Anointed of the Lord." Though they were not prepared for many things that happened, not being sufficiently acquainted with the Scriptures, they still trusted in God,

"We trusted it had been he who should have redeemed Israel."

Their minds were only on national deliverance from captivity. They failed to grasp the higher, the more necessary, *the far more important*, deliverance from sin. Thus Jesus opened their understanding with these words—

"O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:25-26).

There is therefore a double import to the Spirit's words—

"He sent His Word, and healed them, and delivered them from their destruction" (Psa. 107:20).

This word "destructions" is the same word in the Hebrew as translated "pits" in Lam. 4: 20, and is the only other place where this word appears in the original of the Old Testament.

The nations of the earth became the *grave or pits* for Israel and Judah over the centuries, as their dry bones lay in the valley of national death. But Christ, "The Word of God," "The Anointed of the Lord," will deliver them from these pits with a great deliverance. Combined with this national rebirth will be a healing of the nation spiritually.

As national dispersion came by uncleanness and wickedness, so their regathering will be associated with repentance and forgiveness. Then shall they be healed of their evil ways, serving their Creator with a true heart. Then also shall all other nations learn to dwell under their shadow in peace and confidence, for this man, Christ, "*shall be the peace*":

"Under his shadow (the anointed of the Lord) we shall live among the nations."

For—

"The punishment of thine iniquity is accomplished, O daughter of Zion; He will no more carry thee away into captivity."

* * *

"Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me: for I will not hear thee" (Jer. 7:16).

The faithful prophet, ever mindful of the glorious promise to the fathers—ever mindful of the merciful forgiveness of God in former ages to his wayward ancestors—would-be constantly burning, through all the long years of his message, to utter his fervency. *But his lips were as sealed against entreaty to the Creator.*

His utterances had to do with doom for an apostate people, his own people. His remarks were only occasionally broken with the brilliant ray of sunshine for the distant future. Like Moses, he stood afar off and viewed the land as these flashes of light broke through the mist of his tears for the holy city and people.

The inevitable day of misery drew near and the morn of darkness broke in upon Israel—unpleaded for, and undesirous of supplication for their sakes. And yet the prophet remained faithful unto the end. God had appointed him a work, a lone cry in a discordantly raucous tumult, a cry which went unheeded, as the curtain was lowered over Israel's sad history.

The final chapter of the Lamentations is set as a prayer to Jehovah and is a most humble and fitting approach for merciful consideration of Israel's plight. All the pent up emotion of the prophet is entwined in the words of this book. He *now* stands free to pour out his soul unto the Lord Most High.

King Solomon, looking forward with the Spirit of God to these days of captivity, asked that when they came to pass that the fervent prayer directed toward God for Israel's cause might not go unheeded; that God would hear from heaven and forgive their trespasses and their sins—1 Kings 8.

"Remember, O Lord, what is come upon us" (Lam. 5: 1).

The prophet requests that the Creator would remember the things which had happened unto His people and observe their reproach. Yes, their Heavenly Father *would* remember what had come upon them. He is the All-powerful, Self-Existent God, working His will in all the events of history, having a paternal interest in Israel's destiny. Moses tells us that this land was God's especial care (Deut. 11:12)—

"The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

How then *could* He forget? He is ever aware of what is happening, being the Director of all events to their glorious consummation.

This does not mean that He desires His servants to go their ways unheeding of Jerusalem's reproach. He is very pleased and honored to have all His called-out ones continually humble

themselves in prayer to Him. This is a confession and declaration that they believe in all the wonderful characteristics of the Father. Did not James tell us that true prayer can accomplish great things?—

"The effectual fervent prayer of a righteous man availeth much" (Jam. 5:16).

God knows beforehand what the working out of the purpose will be. Yet the prayers of His sons and daughters, rising as a cloud of incense before His throne, are pictured as affecting the results. *If it were otherwise the command to "be instant in prayer" would be meaningless.* God's foreknowledge has taken all this into account.

The sum total of the effective prayers of the faithful throughout the long ages is found in the glorious answer to prayer, the deliverance of the earth from the bondage of sin and death. This is the objective unto which its groanings and strivings for 6000 years have all been tending.

Therefore by the Spirit of God working in and through the children of righteousness, they shall be found "*workers together with God,*" fellow-laborers in bringing all things to the glory of the Father:

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

This principle is illustrated in Moses' intercession on behalf of Israel in the wilderness. God would have destroyed Israel as a nation and rebuilt from Moses:

"Let me alone" (said the Lord) "that I may consume them: and I will make of thee a great nation . . . And Moses besought the Lord his God" (Exo. 32:10-11).

Through the pleading of Moses and appeal to God's honor and greatness, the nation was allowed to survive at that time. Again *all these things were foreknown by God,* yet how honored is the Father when men turn to Him with dependence and trust!

The power of prayer was typified upon another occasion also, when Aaron ran among the congregation with a burning incense censor in his hand and "stood between the living and the dead. Thus the plague was stayed" (Num. 16:47-50).

Therefore let all the righteous constantly join in the spirit of Jeremiah, calling to God's memory the reproach of Israel. The Psalmist exhorts us to—

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Psa. 122:6).

Isaiah, speaking of the prospect of Israel's glorious future, said:

"I have set watchmen upon thy walls, O Jerusalem: they shall never hold their peace day or night. Ye that are Jehovah's REMEMBRANCERS, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Isa. 62:6-7 RV).

The night of Israel's captivity still reigns. Tribulation yet awaits her sons upon the mountains of Israel. The cords of bondage are now being woven strand by strand, by those who seek their hurt, *but in vain.* They will be broken as the bonds of Samson by the power of the Lord. Therefore it still remains for incense to rise unto the throne of grace and mercy.

This is our day to stand as the Lord's REMEMBRANCERS. Shall we be silent in their day of adversity? Be assured "deliverance will arise from another quarter," but it will not be for our honor. Let us take the exhortation of Jeremiah to those few who escaped the trials of his time:

"Ye that have escaped the sword, go ye, stand not still; remember Jehovah from afar, and let Jerusalem come into your mind" (Jer. 51:50 RV).

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

ALL THINGS ARE POSSIBLE TO LOVE

Impatience, and reckless haste of speech or action, CANNOT EXIST A MOMENT where that love is, which suffereth long and is kind. Envy dies in the presence of its meek and quiet spirit. Wrath and anger are turned away by its kindness, and the simplicity which thinketh no evil.

Iniquity flees the society which love has purged of all bitterness, and where slander, filthiness, foolish talking, vain boasting and jesting have been thoroughly suppressed, and where every man's speech is "always with grace seasoned with salt." Bound together by the cords of that love which never faileth, ALL THINGS ARE POSSIBLE: affliction is light, faith is strong, hope triumphant, and endurance unto the end for all assured.—Christadelphian, 1885.

The Strange Jewish Story

Evidence of God's Character, Power and Purpose.

(A resume of a recent article in the Berean)

Meaning of "Jew"—the whole Hebrew race from the beginning (John 4:22; Rom. 3:1; 1:16; 2:9).

Jews put forth as witness (Isa 43:10, 12, 21) of God's character, power and purpose. Chosen people (Amos 3:2; Dt 32:8; Dt 7:6) to manifest God to man (Exd 9:16; 1 Cr 10:11).

Unique among men—found everywhere; have remained distinct for 3500 years; vastly ancient; greatest man a Jew; greatest book Jewish; antiquity & excellence of their Law (Deut 4:8).

Proves 2 things: (1) Truth and divinity of Bible;
(2) Truth of coming worldwide Kingdom of God on earth.

7 Matters of Prophecy—6 Fulfilled, 1 Present & Future

1. JEWS TO PRESERVE SCRIPTURES as a witness for God against themselves (Deut. 31:19, 21, 26).

2. CONTINUAL WICKEDNESS (a) Prophesied; (b) Record preserved by themselves (Deut. 31:16, 29; Deut. 32:5-6, 26-29, 32-33; Jer. 7:25-26; 32:30-31; Mal. 3:7, 9; Psa 106; Neh 9).

—(Entirely different from any ordinary history, Jewish or Gentile).

3. GREAT DELIVERER TO COME (Gen 49:10- Psa 72; Isa 9:6; 11:1; 21:1; 42:1-7; 46:6-9; 52:13; Eze. 21:27; 37-22; Mic. 5:2-5; Zech. 3:8; 6:12-13; 9:9-10; Mal. 4:2).

But Jews would reject him (Isa 53:3-4; Psa 118:22; Isa 8:14; 49:7; Zech 12:10; 13:7; Psa 22; Dn 9:36; Isa 50:6; 22:25; 2 Sm 22:44). Divinely blinded (Isa 6:10; Mt 13:13-4).

4. TO BE SCATTERED THROUGHOUT ALL NATIONS (Deut. 4:27; 28:25, 64; Lev. 26:33; Jer. 9:16; Eze. 12:15; Lk. 21:24). Everywhere persecuted & despised (Deut. 28:29-33, 37, 41, 65-68; Amos 9:4).

5. PALESTINE TO BE UTTERLY DESOLATE (Lev. 26:32; Isa. 6:11-12). Lowder-writes: "Palestine gradually became more desolate from the 7th to 19th centuries. Lowest ebb, 1850."

6. BUT JEWS NEVER TO BE DESTROYED—always to remain distinct (Jer. 30:11; 31:35-6; Amos 9:8).

7. TO BE FINALLY REGATHERED TO THEIR OWN LAND (Eze. 37:21; Jer. 31:10-12). What more improbable? But it is happening! For 2000 years they have prayed, "Next year in Jerusalem."

50 yrs ago—very few—Turkish heel. Herzl—"Jewish State" (1896)—derided as hopeless.

100 yrs ago—J. Thomas: "Must be prosperous Jewish settlement there before Christ returns—THIS sign only STONEBLIND could fail to understand." NOW 1½ MILLION JEWS IN PALESTINE.

BUT—present gathering only a token. Far, far more involved. Gathering of Jews inseparably connected with a worldwide reign of righteousness by the promised Son of David.

—(Jer 23:5-8· Isa 11:1-12; Zech 8:7-8, 22-23; 9:9-10; 14:9-11; Isa 2:1-4; Psa 47:4-9; Isa 60:9-14; Eze 39:21-27, see 38:23; Psa 102:13-16, 22; Me 4:1-8).

Not for Jews' sake, but for God's glory & purpose (Eze 36:22-4; Ps 106:8; Eze 20:44; Rv 4:11).

God's eternal purpose—to individually develop a holy people. Jews are instruments in this purpose. Through their regathering, way of life to be brought to all nations (Romans 11:12, 15, 26).

Jerusalem trodden down till Gentile times end (Lk 21:24). No blessing, peace or salvation till these times end, and Jesus sets up Kingdom (1 Tm 4:1; Mt 25:31-4; Lk 14:14; Rv 2:26-27).

Revival of Jews & Palestine Is the Great Signpost of His Coming

Our duty—Learn lessons God teaches through Jews—of Himself, His purpose & His requirements.

Eternal salvation is offered through—

- (1) Belief of the One True Gospel of the Kingdom (Rom 1:16; Gal 1:8-9· Matt 24:14).
- (2) Baptism into this One Faith (Matt 28:19; Gal 3:27-29; John 3:5; 1 Pet 3:21).
- (3) Complete dedication of life to God (Rm 12:1; Eph 3:2, 17, 23; 1 Tm 4:15; Mt 6:19-34).

To the few who do this—a great & endless recompense of reward.

The Image and the Stone

"And David put his hand in his bag and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sank into his forehead: and he fell upon his face to the earth."

We cannot help, as we read our daily portions, but marvel at the depth, beauty and interest of the great revelation that God made to man in the Bible. Time and time again we are struck by inexhaustible interplay of spiritual meaning and significance that runs in every direction in Scripture, like the weaving of a marvellous tapestry.

In the story of David and Goliath (so familiar to us all) this fact stands out repeatedly. In this epic encounter between faith and force, spirit and flesh, the godly and the earthly, we see all the purpose of God and the history of man focalized. The record occurs in 1 Sam. 17. The account begins (v. 1)—

"The Philistines gathered together their armies to battle."

The name "Philistine" has found a place in the English language as a common noun. It is used to describe one who is earthly, ignorant, uncultured and unspiritual. These Gentile barbarians gather their forces against Israel and Israel's first king.

How many of us know just where this great encounter between David and Goliath took place? It was a little south of Jerusalem, and halfway over toward the Mediterranean Sea. It was in the same locality where Samson's strange adventures took place—right at the border between the Israelite hill-country and the level Philistine plain. It was "*between the seas—Dead and Mediterranean—in the glorious holy mountain*" (Dan. 11:45)—where Gog is to meet his end.

Throughout the story, we are inescapably reminded of Christ's two victories—first over the great and terrible giant of sin and death; and second, the victory to come over the colossal image of the kingdom of men. Goliath is a type of both.

"The Philistines . . . pitched . . . in Ephes-dammim" (v. 1).

This name means "border of blood." In the antitype it marks the crest of human power: the *border of blood*—the point where it was broken and turned back, both at Golgotha in the past and Armageddon in the future.

For Christ, as for all, the victory must be first personal, first *internal*; then external. The real victory was won at Gethsemane and Calvary: "Be of good cheer, I have *overcome the world*." (That was spoken when the world did not even know he existed.) The triumph of Armageddon is but the logical and inevitable sequence of the triumph of the cross. So with us—the victory must be *personal*; all the rest will take care of itself.

Ephes-dammim, the "border of blood," is very closely related in meaning to Acel-dama, the "field of blood," purchased with the price of Judas' treachery.

"And Saul and the men of Israel were gathered together, and pitched by the valley of Elah" (v. 2).

"Elah" is the feminine form of "El" (God, strength, mighty one). Elah in Scripture means a strong, firmly-rooted tree. It is usually translated "oak" in the Auth. Version. Several significant things in Scripture occurred under oaks, or "Elahs." It is the word used (1 Chr. 10:12) when the men of Jabesh-gilead buried the bones of Saul and Jonathan under "the oak" in Jabesh. The custom of burying under an oak (Gen. 35:8) seems to carry the thought of resting under the overshadowing care of the Mighty One—"Therefore shall my flesh rest in hope" (Psa. 16:9).

Combining this thought with the meaning of "Jabesh" gives us a touching picture of Israel, as typified by their first king and his noble son—failure and success.

For Jabesh is the common Hebrew word for "dried-up, withered." Saul stands for failure—the failure of one who was called and chosen, and given great honor and responsibilities.

Surely there is something very striking about Saul's bones and all his hopes being buried under a mighty tree in a dry and withered place! In Saul (the first king) we see the natural kingdom of Israel, buried in a withered place because of failure. But in his son Jonathan ("Gift of God"), buried under the shadow of the same mighty tree, we see promise and hope for Israel in the end. "*Unto us a Son is given, and the government (kingship) shall be upon HIS shoulder*" . . . "*O My people, I will open your graves, and cause you to come up*" (Isa. 9:6; Eze. 37:12),

The figure of an Elah—a strong, well-rooted tree—is often used in Scripture for the righteous—

"Trees of righteousness, the planting of the Lord" (Isa. 61:3).
"As the days of a tree are the days of My people" (Isa. 65:22).
"As a tree planted by the rivers of waters" (Psa. 1:3).

So the Philistines gather in the "border of blood"; Israel by the valley of the Mighty Tree.

"And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them" (v. 3).

Each army on a mountain slope—the valley between for the scene of the conflict. Mountains in Bible language are *powers*—the two great flesh-powers of the latter day are "mountains of brass" (Zech. 6:1)—and the "*mountain of the Lord's House*" shall be exalted above all the mountains of the earth (Isa. 2:2).

A valley is a place of sorrow, humility and trial. We find many poetic expressions based upon this thought. The "Valley of Achor" (trouble) which for Israel finally becomes a "Door of Hope" (Hos. 2:15), because "We must through much tribulation enter the Kingdom" (Acts 14:22).

In Psa. 84 we have the Valley of Baca (tears)—

"Blessed is the man whose strength is in Thee . . . who, passing through the valley of Baca, make it a well; the rain also filleth the pools . . . They go from strength to strength" (vs. 5-7).

Here, by a beautiful figure, the tears of sorrow are transformed into the water of life, by faith and the strength of God.

Then there is the Valley of Jehoshaphat (God's Judgment); the Valley of Haraga (Slaughter); and the central figure—"the Valley of the Shadow of Death" (Psa. 23:4). There are *forty valleys* mentioned in Scripture, including this last one. Young's concordance lists them all, and they would make a very interesting study. (We shall remember this "40" when we reach v. 16).

"And there went out a champion out of the camp of the Philistines, named Goliath, of Gath" (v. 4).

Goliath means "exile." He stands for natural man in all his power and glory—an exile from God. Gath means "winepress." Goliath of Gath—"the exile of the winepress."

Our minds immediately go to the Revelation—to the "great winepress of the wrath of God" which is about to be typically enacted in this valley—the treading down by the victorious Christ of all human power and pride—the grinding to powder of the great Image.

"His height was 6 cubits and a span" (v. 4).

This would be around 10 to 11 feet. Six is the number of man; 666 is the Man of Sin (Rev. 13:18). This family of giants had 6 fingers on each hand, 6 toes on each foot (2 Sam. 21:20). Goliath had 6 pieces of armor.

"Six cubits *and a span*." Surely the 6 cubits represent the 6,000 years of the measure of the flesh's rule on earth—the measure of the image. But what about the "span"? This Hebrew word occurs 7 times in the Scriptures: once here, once speaking of God measuring the *heavens* with the span (Isa. 40:12), 4 times in measuring the high priest's breastplate (Exo. 28:16; 39:9), and finally once in Ezekiel (43:13) in measuring the border of the altar of the Millennial Temple.

Seven occurrences, and all except this one measure divine things—heaven, the breastplate of judgment, the altar that is the very center of the worship of the Millennial Age. Are we not forced to

the conclusion that the span beyond the 6 cubits is the millennial period—the highest and last period of the existence of natural flesh—the period of transition *spanning* between man's measured 6 cubits of rule, and the unmeasured divine expanse beyond? (We shall find this thought reinforced when we come to consider the Stone sinking into the Image's head in this span period.)

Vs. 5 & 6 inform us that Goliath was covered with *brass* armor. It could not be otherwise, for brass stands for the flesh, as *gold* does for the Spirit. We remember Moses' serpent of brass, and that "serpent" and "brass" in Hebrew are from the same root and are almost identical words. Solomon made 300 shields of *gold* for the Temple of God (the Gideon-army of faith), but because faith failed, the Egyptians came and took away these golden shields and Rehoboam tried to conceal the shame of the loss by the pitiful subterfuge of 300 shields of *brass*. Paul exhorts (Eph. 6:16)—

"Above all, take the shield of Faith" (Eph. 6:16).

It must be a golden shield of spiritual faith; a brass shield of faith in the flesh will not do.

Samson's encounter with the Philistine Delilah was in this same locality. The struggle between Samson and Delilah was just as deadly, though in a different way, as David's with Goliath—but there the God-appointed champion of Israel failed, and the Philistine triumphed. *And Samson was bound with "fetters of brass."*

That incident occurred in the valley of Sorek just north of this valley of Elah—the opposite side of the mountain. Whereas Elah means a "mighty tree," Sorek means a "choice vine." God said to Israel, "I planted thee a *noble vine*" ("sorek" in the original).

The vine looms large in Samson's life, for he was ordained a Nazarite unto God from his mother's womb. The mark of the Nazarite was uncut hair and total abstinence from the vine. The forbidden vine, of course, in this symbol, is the corruption of the world, headed up in the harlot whose wine deceives all nations.

Samson was deceived, and fell, in the valley of Sorek—the valley of the Vine. And the false woman who had deceived him sold him in shame to her Philistine accomplices.

Returning to Goliath, we see this mighty champion of the flesh defying the armies of God. And Saul and all Israel are terrified. That is the picture up to v. 11. Truly a sad, shameful picture—all in the bondage of terror—not a man who is able to cope with this giant of the flesh—this godless Philistine who insolently challenges and defies them all.

But v. 12 introduces a complete change. Up to this point, the picture of fleshly might has been building up against God's people. V. 12 is a sudden and striking break in the narrative—

"Now David was the son of that Ephrathite of Bethlehem-Judah, whose name was Jesse" (v. 12).

Here is the one man (and he but a youth) upon whom all the salvation of terror-stricken Israel depends—a young boy with the fearless courage of faith. And all these brave and experienced men of war let him go forward as their champion to fight the Lord's battle, knowing that victory or defeat for Israel rested solely upon this boy. What a scene!

"That Ephrathite of Bethlehem-Judah." Bethlehem — "The House of Bread"—had no significance in Israel up to this time, except that Rachel (the type of the Old Covenant) died there, and it was there, too, that Boaz (meaning "Lord of Strength") took a faithful Gentile for his bride, who was to be ancestress to both David and Christ. (Likewise *Jerusalem* does not enter the scriptural picture until David's time, except in the brief foreshadowing of its greatness that we get in the Melchizedec vision.)

But now is typically fulfilled Micah's yet unspoken prophecy—

"But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto Me that is to be Ruler in Israel. . .

"And this man shall be the peace when the Assyrian shall come into our land . . . we shall raise against him (the Assyrian) 7 shepherds and 8 principal (princes of) men" (vs. 2-5).

"Assyria" is a term applied frequently to the invader of the latter days. In Goliath the Assyrian had typically come, and a shepherd of Bethlehem is needed to destroy him and deliver Israel.

David was a shepherd from Bethlehem, and—strangely enough—he is spoken of as both the *seventh* and the *eighth* son of Jesse. He is called the 7th in the genealogy (1 Chron. 2:15), and 8th here in the history (vs. 12-14). Possibly one son was by a concubine, or for some other reason was excluded from the genealogy.

Seven denotes perfection; eight, a new beginning—the 8th day, a new week—the 8th note, a new octave. Jesus rose the 8th day—the first day of a new week. Circumcision was on the 8th day—a symbol of the complete cutting off of the flesh at the end of the Millennium, the beginning of the 8th 1000 years. Eight were saved in the ark, the greatest type of a new beginning after a complete washing away of the old. So we find the 8th day memorialized in Ezekiel's Temple (43:27), and the entrance of that Temple was by 8 steps (40:31).

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

THE STONE WITH EYES, AND THE GREAT MOUNTAIN

Zechariah saw a STONE laid before Joshua, upon which, were Seven Eyes, which are declared to be the Eyes of Jehovah; therefore that Stone represented Jehovah the High Priest; the servant of his Father Jehovah, and named the BRANCH. (Concerning this Stone, the reader can consult the following texts: Ps. 118:22; Isa. 28:16; 8:14; Gen. 49:24; Dan. 2:34.)

This Stone is Jehovah's signet, the inscription upon which is "Holiness to Jehovah," an engraving inwrought by the workmanship of Jehovah Himself, as Zechariah was informed; and through which He will remove the iniquity of the land of Israel in one day; upon which every man therein shall call to his neighbor under the vine and under the fig-tree, emblems of the kingdom of the heavens.

But the mission of the Stone is not exclusively to take away the iniquity of Israel. He has to level the "Great Mountain," which, at his apocalypse, will be found "destroying the earth." The Chaldean-Babylonish empire is styled by Jeremiah "the destroying mountain which destroyed all the earth"—51:25. Zerubbabel was contemporary with it, but it did not become a plain before him; he died without witnessing such a result. Nevertheless, it is written,

"Who art thou, O great mountain? Before Zerubbabel thou SHALT become a plain; and he SHALL bring forth the Head Stone with shoutings of Grace, grace unto it."

Here, then, is a work still to be accomplished. A great mountain to be levelled in the presence of Zerubbabel; and consequently, to be levelled after his resurrection, when he shall have wakened out of his sleep: for then, as we have seen in Haggai,

"Jehovah will shake the heavens and the earth, and overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the nations."

These make up the great mountains to be levelled, or abolished, as symbolized in Rev. 16:20.—Bro. Thomas.

The True Christadelphian Ecclesia

The Christadelphian Ecclesia must have Love.

"**This** is MY COMMANDMENT" (says Jesus) "that ye love one another as I have loved you" (John 15:12 & 13:34).

"We know that we have passed from death into life—**because** we love the brethren. He that loveth not his brother **abideth in death**" (1 John 3:14-16).

"**ABOVE ALL THINGS**, have **fervent** love among yourselves, for love shall cover the multitude of sins" (1 Peter 4:8).

"**ABOVE ALL . . .** put on love, the bond of **PERFECTNESS**."

"Let us not love in **word**, but in **DEED** and in truth."

It may be objected that we cannot *force* love; but it should be remembered that love is a spiritual principle *required by the Law of Christ*, and it should be our pleasure to obey that Law. If we cannot do this we cannot please him.

* * *

The Christadelphian Ecclesia must have the Spirit of Christ.

"If any man have not the Spirit of Christ, he is **NONE OF HIS . . .** as many as are led by the Spirit of God, **they** are Sons of God."

"**Because** ye are Sons, God hath sent forth the Spirit of His Son into your hearts: IF ye are Sons, then are ye heirs of God!"

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness" (Gal. 5:22-23).

The Spirit of Christ is a *gentle Spirit*—

"When he was reviled he reviled not again, when he suffered he threatened not, but committed himself to Him that judgeth righteously" (1 Pt. 2:23).

* * *

The Christadelphian Ecclesia must have a living Faith.

"Without Faith it is impossible to please God" (Heb. 11:6).

The Faith that pleases God is a Faith that *works*—

". . . works by Love" (Gal. 5:6) . . . "purifieth the heart" (Acts 15:9) . . . "overcometh the world" (1 John 5:4).

"Faith without works is dead" (James 2:26).

* * *

Works of the Flesh not tolerated.

The Christadelphian Ecclesia, having **CRUCIFIED** the flesh with its affections and lusts, *does not tolerate* the works of the flesh as enumerated in Gal. 5:18-21, of which we appropriately mention—

"Enmity, strife, jealousy, anger, selfishness, dissension" (RV).

It will be observed that the apostle says with great emphasis that—

"They that do such things shall not inherit the Kingdom."

* * *

Fellowship in Christ.

The Christadelphian Ecclesia knows that—

"If we SAY we have fellowship with Christ, and walk in darkness, we LIE . . . IF we walk in the Light, **as he is in the Light**, we have fellowship with one another . . . and truly our fellowship is with the Father and Son" (1 John 1).

She knows that righteousness has no fellowship with unrighteousness, no concord of Christ and Belial, no communion of light and darkness. She knows that she walks in the light by *keeping the commandments of Christ*, who says—

"IF ye love me, KEEP MY COMMANDMENTS" (John 14:15).

"Ye are my friends, IF ye do whatsoever I command you."

"Why call ye me 'Lord, Lord,' and do not the things I say?"

Christ's brethren have *no fellowship* with the unfruitful works of darkness. The tares and the wheat cannot grow together *in Christ*. They can, and do, in the world.

* * *

"A Spiritual House."

The Ecclesia, having a LIVING Faith, is made up of—

"... lively stones, built up a spiritual house, an **holy** priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

It is the—

"Temple of God, and the Spirit of God dwells in it, and if any man defile the Temple of God, **him shall God destroy.**"

Christadelphians are—

"A people taken OUT of the Gentiles for the Name of the Lord."

They are, therefore—

"A chosen generation, a royal priesthood, an holy nation, a peculiar people—that they might SHOW FORTH the praises of Him Who hath called them OUT OF darkness into His marvellous light."

* * *

The Christadelphian Ecclesia is the Bride of Christ—

—and knows that when her Bridegroom comes she must have on the wedding garment, if she would be presented to him as—

"A GLORIOUS Ecclesia, having no spot, or wrinkle, or any such thing, but should be HOLY, and WITHOUT BLEMISH."

The "spots and wrinkles" CAN BE OBLITERATED by the righteousness of Christ, who is always our Advocate with the Father: *provided*—that we confess AND FORSAKE our sins, and pray earnestly for mercy and forgiveness.

* * *

Her Work and Purity.

The Christadelphian Ecclesia is engaged in the work of "making READY a People PREPARED for the Lord." And having a glorious Hope—based on great and precious promises—she will *purify herself* by—

". . . PURGING OUT the old leaven of malice and wickedness, keeping the Feast with unleavened bread of sincerity and truth."

Her work is not a work of ignorance and indifference, which says,

"*Christ fellowshiped Judas. . .*"

"*Let the tares and the wheat grow together. . .*"

"*Everyone must give an account for himself. . .*"

"*I have nothing to do with what another says or does. . .*"

"*Let us have peace. . .*"

"*You must not judge. . . etc. . .*"

—and *this* (to be said by) the Ecclesia, or *Body of Christ*, the "pillar and ground of the Truth," and the "Temple of God" in which His Spirit dwells!!

* * *

Her Warfare

The Christadelphian Ecclesia knows she has a great conflict with foes within and without—the world, the flesh, and the devil—the lust of the flesh, the lust of the eye, and the pride of life.

And if she can be the victor in the warfare, *through Christ who strengtheneth her*, she will receive an eternity of blessed life for her reward. And this the gracious gift of God through Christ.

She knows the gate is strait and the way narrow that leads to life, and though there be few who find it, she is not discouraged. She strives to the end with an honest, sincere, and pure motive. And what she lacks, through the weakness of the flesh, her Redeemer—in whom she trusts—will supply by his all-prevailing righteousness to her unspeakable joy and everlasting blessedness.

—*Christadelphian*, 1887.

Ecclesial News

BIRMINGHAM, England—174 Edmund Street—Memorial 11 a.m.; Lecture 6:30 p.m.; Bible Class Thursday 7:30 p.m.; Sunday School 11 a.m.

BOSTON, Massachusetts.

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

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

DENVER, Colo.—432 South Emerson St.—Memorial 11 a.m.; Sun. Sch. 10 a.m.

DETROIT, Mich.—15586 Normandy—Memorial 10 a.m.; Sunday School 11:30.

FLAXCOMBE, Sask., Canada.

HAMILTON, Ontario—7 Willow Crescent.

HAWLEY, Pennsylvania.

* * *

HOUSTON, Texas—8008 Junius St.—Sunday School 10 a.m.; Breaking of Bread 11; Public Lecture every first Sun. 7:30 p.m.; Wed. Eureka Class 8 p.m.

We are happy to report that GLENDA JO CALDWELL put on the Name of Christ in baptism on Jan. 16. We believe that our new sister is not only well-grounded in the Truth, but is fully aware that she must no longer partake of the pleasures of the world. She realizes she has chosen to walk in the narrow way, and that though it may be beset with trials and temptation, it will lead at last to life eternal in God's Kingdom if faithfully followed.

Sis. Hatcher, of the Lampasas ecclesia, has been a visitor at our memorial meetings this month. —bro. Chas. Banta.

* * *

KIDDERMINSTER, England.

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

We rejoice that another has, in youth, accepted the great gift of the love of God, and set her course toward His Kingdom of eternal righteousness and peace. SEBA FAYE WOLFE was immersed into the Saving Name of Jesus Anointed on Jan. 17. She is 14 years old, and one of our Sunday School students. May she be given grace and strength to run the race with patience, that she may have a right to the Tree of Life at the appearing of the Lord Jesus and his Kingdom.

—bro. Erby Wolfe.

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

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LONDON, Ont.—Orange Hall, 388 Clarence—S. S. 10:15 a.m.; Memorial 11:30; Lecture 7 p.m.; Wed. Cl., WCTU; Hall, Clarence St. ½-blk. N. of Dundas 8.

With sorrow, we report the death of our bro. Charles Astles, who fell asleep Dec. 14, and was buried Dec. 17 in Mt. Pleasant cemetery. The writer spoke of the Truth we treasure so deeply, endeavoring to impart the comforting thought that our brother's sleep will be short, as we anticipate the early return of the Lord, who is the Resurrection and the Life. It is our earnest hope that he will experience the joy of the Age to Come.

It is our pleasure to report the marriage of bro. James Cartlidge and sis. Grace Marshall which took place in Toronto at the home of bro. Gibson on Dec. 19, 1953. We extend our best wishes to them in their new relationship.

We plan to hold our Fraternal Gathering (if the Lord will) on Fri., Apr. 16, in the Orange Hall, 388 Clarence. We extend a cordial welcome to all Berean Ecclesias. Programs will be mailed to all ecclesias in our fellowship in Canada and the United States.

We have had the pleasure of the company and fellowship of: bro. & sis. Fred Higham, bro. G. Growcott & sis. Anne Growcott (Detroit); bro. & sis. John Fotheringham and sisters Clara & Marilyn Sparham (Hamilton); bro. & sis. D. S. Crone, bro. & sis. G. A. Gibson and bro. Joseph Jackson (Toronto). Bre. Higham, Growcott and Fotheringham strengthened and comforted us by the word of exhortation.

On Jan. 1st, we held our annual S.S. Entertainment at which we were glad to have the company of several visitors from other ecclesias, who remained with us until the Sunday following. Following an address of scriptural counsel to the young, the afternoon program was devoted to recitations, etc., by the scholars. In the evening some very interesting Palestine pictures, including Damascus and Jerusalem, were shown. The day concluded with the yearly prize-giving. The whole occasion was very enjoyable.

—bro. W. D. Gwalchmai.

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MASON, Texas.

MELBOURNE, Australia.

MIAMI, Florida—3428 S. W. 65th Ave.—Sunday School 10 a.m.; Memorial 10:30.

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

NEWPORT, Eng.—Clarence Hall, Rodney Rd. (opp. Tech. Col.)—Memorial 11 a.m.; Lecture 6:30 p.m.; Suppl. Breaking Bread 3rd Sun. of month after lect.

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

PAPAKURA, New Zealand.

TORONTO, Ont.—294 Glebeholme Blvd.—Memorial 11 a.m.; Bible Study 7 p.m.; Bible Class Wednesday 8:15 p.m.

WHANGAREI, New Zealand.

WORCESTER, Mass.—Grandview Hall, 21 Grandview—S. S. 10 a.m.; Mem. 11.

In Worcester News (Jan. issue), "adjured" (pg. 31, line 16) should have been "abjured." This was a typographical error.

ECCLESIA RESPONSIBLE FOR ITS MEMBERS' MANNER OF LIFE

The Ecclesia is responsible for the doctrines of its members, for the MANNER OF LIFE WHICH THEY LIVE, in regard to their position in Christ, for their spiritual, and, in some events, their temporal welfare also. All its sympathies should be generously extended to its members, in all circumstances of mental and physical distress, in all cases of failure to keep themselves unspotted from the world, where it is unintentional, and where brethren are weak in the faith, and need strengthening.

If a man bring a doctrine into the house of God, contrary to those which it has received, it must steadfastly, yet kindly, and with long-suffering as the case may require, withstand it. IT

CANNOT TOLERATE EVIL IN ANY FORM. If it does, it becomes a partaker in the evil, and will not be held blameless by Him who walketh in the midst of the golden candlesticks, and whose eyes are like unto a flame of fire. "Purge out the old leaven" is the order in such a case.

—Christadelphian, 1885.

Correspondence

Beloved brethren and sisters:

As we draw to the close of another year, and reflect upon what has happened in the brotherhood during its course, we may tend to feel discouraged and in despair, yet as we think upon it, asking and hoping for guidance and strength, we look into the Scriptures, and we find cases there where far worse situations existed, as in the case of Mordecai and his people. It seemed as though nothing would stop wicked Haman from having his desires put into force, with the destruction of all the Jews, as even the posts had gone out with this instruction, **yet had Mordecai resigned himself and his people to their fate** we shudder to think of the result.

Then we have David—a man after God's own heart, and anointed King of Israel—fleeing for his very life, as Saul pursued him. And as we look for guidance and strength in the present crisis, we can get it—bearing in mind that we must not too greatly despair. Yes, we sorrow at the turn of events, yet it is possible like Esther we are blessed with our position for a time as this.

Yet if we only wail and bemoan our sad condition, and fail to work with God when He is ever at our side with willing hope and aid in our calamities, then deliverance will come, but not to our advantage. For as we look into the life of our Lord Jesus, he came unto his own but his own received him not, yet the great motivating principle of his life, in spite of all the adverse conditions he encountered (and they were many), was: "Not my will but Thine be done."

And so let us—as we see the lives of those great ones of the past being molded and polished, carved and chiselled, for the great work of being fitted into God's glorious plan—not despair. Yes,

"Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice inasmuch, as ye are partakers of Christ's sufferings, that, when his glory be revealed ye may be glad with exceeding joy."

How hard it must have been for Job to see his wealth gone, his family wiped out, and he himself reduced to a mere carcass as seemingly only his breathing told he still lived. Yet the great light that shone before him was—as he expressed himself and which was his help and aid—"I know that my Redeemer liveth!" And we like Job have this glorious "lamp unto our feet, and light unto our path" as the days fly by and the years flow ever onward, though we have need of patience, that within us might be created that glorious hope, that we may not be ashamed at Christ's coming.

No, we must not fall or fail in the work that is before us. The fields to-day are still white to the harvest. Let us then pray to the Lord of the harvest. "My strength is sufficient for thee," Paul was told, and it is for us. Victory is not to the strong, nor glory to the talented, but,

"To this man will I look: to him that is of a humble and contrite spirit and that trembleth at My Word."

And as we go forth with renewed vigor, and greater zeal in the vineyard of the Lord of Hosts, He will "give us strength whatever betide us, and bear us through the evil days," and so in view of our reverses let us view God's work in the past, upon the earth and among His people. He will accomplish what He has determined to do, and we ourselves—let us be ever thankful that He has called us to be part of His plan and, if worthy, a part of that Spiritual House.

Thus let us be assured that "no man take our crown." With love in the Master's service and in hope of Eternal life, your brother in patient waiting for the Master,

—W. J. Pickford, 412 7th Ave. S., Lethbridge, Alta, Can.

* * *

Dear brethren and sisters

In the August "Christadelphian" appeared an editorial and also a letter in answer to a proposal which the "Advocate" editor had made to bro. Carter that he use his influence to bring about an Advocate-Central reunion as he had accomplished with the Bereans. We quote from the editorial:

"This report has brought protests from some Advocate brethren denying that they hold these doctrines but while we are glad to have the repudiation of these ideas by the brethren . . . their personal repudiation DOES NOT CLEAR THE ISSUE with regard to the group as a whole . . .

"Since they repudiate the views to which we took exception, and it is seen that Thos. Williams himself taught these views, THEY SHOULD EQUALLY REPUDIATE HIS VIEWS and in this way move along to agreement with Central fellowship.

"We are concerned with ideas and not with persons; if we have established the case that error was introduced, in loyalty to Truth, LET ERROR BE ABJURED."

(Webster defines "abjured" as follows: "To renounce upon oath, forswear, disavow, as to abjure allegiance or a claim: to renounce; reject with solemnity; recant, repudiate, **as: abjure a former belief.**"

And at the close of the letter to the "Advocate," bro. Carter says:

"Our appeal to the readers of the "Advocate" is to ABJURE THE ERRORS that were introduced by a previous editor and get back to the Truth set forth in the writings of Dr. Thomas and Bro. Roberts."

We would call attention to the fact that, while bro. Carter protests against the Bereans wanting the Central ecclesias to acknowledge that error has been taught and fellowshipped in their group—errors contrary to the S. of F.—taught and fellowshipped for many years; and he protest against "bringing up the past," and says that we have no right to ask them to repudiate former errors, yet he takes up 4 pages in the "Christadelphian" in small type in "bringing up the past," not 30 years, but 60 years, and discusses every detail of the J. J. Andrew doctrine and the controversy connected with its teachings, all of which he says must be "abjured."

Compare the Central position with regard to the "Advocate" with the letter in the Sept. 1953, "Christadelphian." We quote from this, letter (which was fully endorsed by bro. Carter),

"We cannot dig up the past in hopes of solving the questions of to-day, when many of the brethren who participated in the past controversy are now dead and their voices stilled. How can they answer for themselves?"

(Note the hint that if they could answer for themselves they could show they did not teach false doctrine. This line of argument is now becoming common.) The article continues:

"Many who opposed reunion insisted on digging into the past. They were, then, persuaded by past prejudices and personalities."

In his answer to the Advocate editors bro. Carter "digs up the past" very extensively, though those who originally taught the heresy have been dead many years.

Former "Bereans" who have accepted Central's terms for reunion are now on the horns of a dilemma—they must either repudiate bro. Carter's answer to the Advocate, or in honesty they must admit that the Jersey City conference was not on a sound basis, for the things done there were exactly opposite to what bro. Carter prescribes for the Advocates.

For 30 years Central has tolerated false doctrine and loose fellowship. They have not acknowledged that any error was taught, or that they erred in fellowshipping the A. D. Strickler doctrines and opposing the stand the Bereans took in defence of the Truth.

Sincerely your brother, O. Beauchamp, 742 E. 6th St., Pomona, Cal.

A Letter to Our Children

Dear children:

This month we are going to take a long journey of about 4,000 miles from the last city we visited. It will take us a long time to get there so we must take along books to read on our trip. One book that is very interesting is "Boys and Girls of the Bible."

There will be nothing to see but water because we have to go over the Atlantic Ocean. This ocean is about 3,500 miles across from New York to Holland, where we are going. Man has never reached the deepest place in the ocean; some men have gone several miles down, but they have not reached their destination.

We land in Amsterdam, one of the larger cities in Holland. This city has suburbs like any large city, but the most peculiar sight meets us as we drive through them. We see a large number of windmills and small rivers all around the countryside.

Let us follow one of the streams to where it begins. Driving along beside it we see in the distance small hills that look about as high as a two-story house or so. When we reach them we stop the car to climb them, and wonder why they are here. They are in a long line as far as we can see, both to the north and the south. We start climbing and finally get to the top, only to see a lovely beach on the other side. We go down to the beach and find that this side of the hill was not as high as the side we climbed to get to the top.

We ask the guide that is with us what would happen if the hills were not there. His reply is that Holland would be to a large extent **under water**, because the land is not like other countries in the world but is below the level of the sea.

He also tells us of some storms they have, when the ocean becomes very rough and almost reaches the top of these hills—and at times washes over the top. At times like this men and women come and build the hills higher and stronger with sand bags. This is a hard struggle—to keep the water out of the valley that Holland seems to be in. Day and night workers strive to hold the hills strong to withstand the raging sea.

This calls to our mind that we ourselves are our own lands and our own hills—struggling in this world of raging temptations and things that do not please our Father in heaven. Like the Dutch (the people of Holland), we must keep building strong dikes (walls that keep out the sea); only our dikes are not as Holland's, but are our **minds and characters**.

So, children, in our lives ahead of us we must build all the time. For even if the world is not beating its waves against our walls it will be later, and it is for this time that we must be ready—strong

and well-built in the Truth so that our walls stand firm. It is to the words of Jesus—"Behold, I stand at the door and knock"—it is to **this** call we must listen and open, not to the knock of the world.

Next month (God willing) we will continue our journey in Holland, seeing things that remind us of God, His Son, and His plans for us. —Uncle Joe.

(Write to: Joseph Jackson, 77 Glenwood Crescent, Toronto 13, Canada).

LONDON FRATERNAL GATHERING

(If the Lord will)

At London, Ontario, on Friday, Apr. 16, in Orange Hall, 388 Clarence St. (See London Ecclesia News, this issue).

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1954 ANNUAL TEXAS FRATERNAL GATHERING

(If the Lord will)

At Hye, Texas, beginning at 11 a.m., Tues., July 27 and ending after the Sun morning meeting, Aug. 1. For full information write: Bro. E. W. Banta, 7012 Sherman St., Houston 11, Texas.

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