

# The Berean Christadelphian

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

**Edited and Published by:**  
**G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada**

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

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

# *The Berean Christadelphian*

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## EDITORIAL

### The Scripture of Truth

*"I will show thee that which is noted in the scripture of truth"*—Dan. 10:21

The Foundation of our Statement of Faith is introduced in the following manner,—

"That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation."

That statement is not based upon a blind faith, but upon a faith generated by an assiduous study of the Bible in harmony with the instruction given by Solomon;

"If thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God"—Prov. 2:3-5.

Our activities as a religious body, therefore, centre in the Word of God, for we are fully persuaded that there is nothing in the world's literature to equal it. It towers far above all the works of the wisdom of man, and possesses a dignity that is not visible in any other written work. The reason for this is indicated in the following passage,—

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts"—Isaiah 55:8-9.

The Bible is truly a Divine Book, for in it is revealed God's great creative power and His inviolable character. Herein are recorded His wonderful works of the past, and His prophetic messages relating to even greater works to be manifested in the earth when—

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"—Hab. 2:14.

The opening chapter of Genesis gives a record of the six days of creative work. This truth is being questioned by some who would limit the power of God. We are firmly convinced, as bro. Thomas was, that "six days of ordinary length were ample time for Omnipotence, with all the power of the universe at command, to re-form the earth, and to place the few animals upon it necessary for the beginning of a new order of things upon the globe." In fact, if we believe otherwise, we deliberately contradict what is written for our instruction; for in the sabbath law we read,

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it"—Ex. 20:11.

Why should there be any difficulty in accepting this declaration? Is it because it is beyond our powers of perception? If so, there are many things in the Scriptures that are "hard to be understood," and many things, even in this life, that we accept, although we are unable to comprehend them.

If, because of the limitations of our finite minds, we become skeptical about certain things "that are written," there is danger that we might essay to trim the Bible in an attempt to reconcile the theories of the geologist, or the evolutionist, or of some other hypothesis of the moment. If so, let us remember the words—

"Thou hast magnified Thy Word above all Thy Name"—Ps. 138:2.

To all persons claiming close relationship with Christ, it is well that we refresh our minds on his estimation of that which is written in the law, the prophets, and the Psalms. The first illustration comes before us in his trial in the wilderness, and it is notable that, in repelling the temptations, he quoted three times from Deuteronomy.

8: 3 Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

6:16 Thou shalt not tempt the Lord thy God.

6:13 Thou shalt worship the Lord thy God, and him only shalt thou serve.

Many times, during his ministry, Jesus quoted from the Old Testament; but there is none more striking and comprehensive than that which appears in the last chapter of Luke. Here, with the apostles, after his resurrection, he said to them,—

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me"—Luke 24:44.

Here, then, is a demonstration of the great estimation in which Jesus regarded the Scriptures, of which he said on another occasion, "They cannot be broken." We are truly wise, then, to base our faith upon so great a book, and we would be wiser still to accept what is written for our instruction, and remember what Moses said to the people of Israel just prior to their entry into the land of promise.

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you"—Deut. 4:2.

Our system of daily reading, taking us through the Old Testament once, and the New Testament twice each year, is incomparable, for it brings us in contact with the various Divine principles, and affections, with which the Bible abounds. It sets before us ideals of the loftiest

character, and shows us that we should do all things to the glory of God. It is especially adapted to the times in which we live. On every hand we see "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Sin, in all its ugly forms, is manifested throughout the earth, but the Bible reader, who is convinced that—

"Every word of God is pure: He is a shield unto them that put their trust in Him"—Prov. 30:5.

—sees the hand of God in it all. He turns to the Bible, and here in this wonderful Book of 66 parts, precept upon precept, line upon line, God's glorious purpose is unfolded. It begins with the covenant in Eden, where a seed is promised that ultimately would overcome the power of sin, and conquer death.

This golden thread of hope appears in the promises to Abraham, who is informed that his seed should conquer the world, and bring blessing to all families of the earth. This theme is picked up again when God informs Moses that He will raise up a prophet, and deliverer, through whom the glory of God would fill the earth. Finally David is instructed regarding a son to sit upon his throne, which would be established forever.

Every book of the Old Testament refers to, or prophesies of, the glory to be revealed. In the New Testament, Christ is disclosed as the promised seed of Abraham and David. Through his teaching, the people were instructed in the Gospel, or Good News of the kingdom of God. Here, also, in the letter to the Hebrews, the apostle demonstrates that the types in the Law all converge in Christ. As we look back upon the Mosaic constitution, in the light of this letter, we are able to join with Paul when he said,—

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out"—Rom. 11:33.

What a treasure we have in the Scripture of Truth. Let us therefore magnify it by giving it first place in our lives. If we honor the Word, we honor God; but if we tamper with it we place ourselves in a dangerous position. Therefore let us give prudent heed to the warning of wisdom.

"Add thou not unto His words, lest He reprove thee, and thou be found a liar"—Prov. 30:6.

—Editor.

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### **"HE THAT SWEARETH TO HIS OWN HURT AND CHANGETH NOT"**

This is given as one of the tests of the godly man, and there are few tests of character more decisive—especially in little things. There are many things that seem too small to make it necessary to be careful to adhere to principles. Little infractions that we can laugh off, or dismiss lightly. Who would be harmed, we may say, if we are just a little careless about minor "ordinances of men"? Usually no one is hurt—that is, NO ONE BUT OURSELVES.

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

If we are unfaithful in little things, then we can be sure that our faithfulness in big things has no sound basis, but is merely the result of fear, necessity or pride.

In any accepted benefit, there is an implied covenant and obligation. The limitations of our circumstances may confine the return to simple thanksgiving, but usually there is much MORE to be done than that. The person who fails to realize this—that whenever he accepts, he is obligated to give—has not learned the first law of the spirit of life. (And every breath we take is the accepting of a glorious gift—even life itself!). The life of Christ was in its entirety a complete and continual giving, and it was the only perfect life. He came not to be ministered unto, but to minister—not to get but to give—not to accumulate but to distribute.

## The Paradise of Deity

By brother John Thomas

This word *paradise* is merely a transfer from one language to another—that is, it is not translated. It is originally a Persian word, transferred from that tongue to the Hebrew; and from the Hebrew to the Greek; and from the Greek to the English. In the Perso-Hebraic form it is *pardais*, and occurs in Neh. 2:8, where one Asaph is designated as "the keeper of the *pardais* which belongs to the king" of Persia; that is, a *pardais* in Palestine, from which the king authorized Nehemiah to take "timber to make beams for the gates of the palace," and so forth.

It is evident from this, that a *pardais* was a tract of land containing trees, from which timber might be hewn. In the English version it is translated by the word "forest." This word occurs in two other places; first, in Eccl. 2:5, where Solomon says—

"I made for myself gardens, and **pardaisim**, and I planted trees in them of all fruits; I made me pools of waters for to irrigate with these the wood, making the trees to grow."

In the English version, *pardaisim* is here rendered "orchards." From this text it is easy to perceive what *pardaisim* were understood to be in Solomon's time. They were tracts of land planted with all kinds of fruit trees, and irrigated with streams of water, to make the trees productive. The third place where the word occurs is in Song 4:13—

"A garden enclosed is my sister bride, a spring shut up, a fountain sealed. Thy sprouts are a **pardais** of pomegranate trees, with fruits of most pleasant ones; cyprus-flowers with spikenards.

"Spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief of the spices; a fountain of gardens, a well of living waters, and streams from Lebanon."

The literal of this exhibits a *pardais* as a very beautiful enclosure, and illustrates the sort of garden our first parents were placed in at the beginning. Speaking of this, Moses says—

"Yahweh Elohim planted a garden in Eden of the East. And Yahweh Elohim made to grow out of the ground every tree that is pleasant to the sight and good for food; and a Tree of the Lives in the midst of the garden, and a Tree of the Knowledge of Good and Evil.

"And a river went out of Eden for to water the garden; and from thence it was divided, and became into four heads. The name of the first Pishon; that encompassing the whole region of Havilah, where there is gold; and the gold of that region is good: there is the pearl and stone of the onyx.

"And the name of the second river Gihon; that encompassing the whole region of Khush. And the name of the third river Hiddekel; that flowing eastward of Asshur; And the fourth river the Euphrates" (Gen. 2:8).

From these examples we may know what the Hebrews understood by a *pardais*, namely, a tract of land well watered, and abounding with choice trees, pleasant to the eyes, and yielding luscious fruits, and fragrant flowers; and rich in gold, and pearls, and precious stones. The Greeks called the Hebrew and Persian *pardais* by the word *paradeios*, which has been transferred into our language as *paradise*.

The Hebrews were instructed out of the Law and the Prophets. Hence, all the truth they believed was in harmony with these writings, while all their errors obtained place in their minds by adopting the speculations of the heathen, and thinking after their own vain conceits, as Jews and

Gentiles do at this day. Corrupted though they were by myths and traditions they never imagined paradise to be the grave, or sheol, or hades, or some ethereal region "beyond the solar system," or in the skies!

The Jews knew what paradise signified, for they were taught it in glowing terms by many of the prophets. Instructed by these, they knew that *the area of Paradise belonged to the country styled "Eden."* When Moses wrote the passage quoted above, he was westward in "the wilderness of the land of Egypt." He says,

"Yahweh Elohim planted a garden in Eden of the East."

Eden was a part of the "East." It was quite an extensive range of country, and in after-times became the seat of powerful dominions. It appears to have been well watered by the tributaries to "a river that flowed out of Eden." These were 4 principal streams—the Choaspes, the Gyndes, the Hiddekel, and Euphrates—of which the Hiddekel, or Tigris, and the Euphrates, are well known.

The Hiddekel, Moses says, "is eastward of Asshur;" that is, eastward of Nimrod's original settlements between the Tigris and Euphrates. The Choaspes, or Pishon, flows down from Media; and the Gyndes, Gihon, is the river of Khushistan. These 4 rivers water the Eden of the East: and flowing out of it in a confluence of waters, empty themselves at length into the Persian Gulf.

This country, in after ages, came to be denominated "the *Garden of Yahweh*;" and the Powers reigning in it, "the *Trees of Eden*." It came, doubtless, to be styled Yahweh's Garden, as a whole, from the fact of His having in the beginning planted a garden in it for Adam and Eve; so that the name of a small part of Eden came to be applied by his family, in the time of Abraham and his posterity, to the whole region; more especially as the prophets of their race testify that the *future* Paradise is to occupy a considerable portion of its ancient limits.

That the Holy Land is a part of the Eden of the East, appears from certain prophecies of Ezekiel. In setting forth the certainty of overthrow of Pharaoh, king of Egypt, by the king of Babylon, the Spirit recapitulates the power and dominion of the Ninevite dynasty of Assyria; which, however, was not able to withstand the king of Babylon, "the mighty one of the heathen;" and, therefore, there was no hope for Egypt of a successful resistance.

In the recapitulation, the Ninevite Assyrian is styled "a cedar in Lebanon;" that is, his dominion extended over the land of the Ten Tribes of Israel, in which are the cedar-crowned mountains of Lebanon. After describing the greatness of his power by the magnitude of the cedar, the Spirit saith (Eze. 31:8-9)—

"The cedars in the Garden of Elohim could not hide him; nor was any tree in the Garden of Elohim like to him in his beauty.

"I made him fair by the multitude of his branches; so that all the trees of Eden in the Garden of Elohim envied him."

These trees were the *royalties* of Mesopotamia, Syria, Israel, and so forth, which the kings of Assyria had abolished (Isa. 37:11-13), and which "could not hide him," or *prevent him getting the ascendancy over them*.

It is clear, then, from the terms of this beautiful allegory, that the countries I have indicated were parts of Eden of the East; that as a whole it is styled the Garden of the Elohim; and that the trees are the royalties of the land. That Eden extended to the Mediterranean, or "Great Sea," appears from Ezekiel's prophecy against Tyre. Addressing this Power, he says—

"Thou hast been in Eden a Garden of Elohim. Thou hast been upon the holy mountain of Elohim. Thou wast perfect in thy ways from the day thou wast created till iniquity was found in thee.

"Therefore I will cast thee as profane out of the mountain of Elohim. Thou shalt be a terror, and nothing of thee during the olahm" (28:13-19).

The meaning of this is obvious to one acquainted with the history of the kingdom of Tyre. It was a royalty of Palestine in Upper Galilee, whose king, Hiram, was in intimate alliance with Solomon. *He appears to have been a proselyte of Judaism*, which his successors sometime afterwards abandoned; and therefore Yahweh Tz'vaoth suppressed the kingdom of Tyre by Nebuchadnezzar for 70 years; and for the rest of the "olahm," by the Greeks.

*Eden has been a field of blood from the beginning of the contest between the "Seed of the Woman," and the "Seed of the Serpent," until now; and will yet continue to be until the Serpent Power be broken upon the mountains of Israel.*

It was in Eden that Abel died by the hand of Cain. There also Abel's antitype was wounded in the heel when "he was made a curse for his brethren" by hanging upon a tree—Gal. 3:13. And lastly, to fill up the measure of the iniquity of the blood-defiled land, the serpents of Israel slew the son of Barachius between the Temple and the altar. But the blood of the saints shed in Eden did not cry in vain for vengeance; for as Jesus predicted, so it came. "Behold," said he, to that generation of vipers—

"I send you prophets, and wise men, and scribes; and some of them ye will kill and crucify; and some of them ye will scourge in your synagogues, and persecute from city to city; that upon you may come all the righteous blood shed upon the land, from the blood of righteous Abel unto the blood of Zecharias, son of Barachius, whom ye will slay between the temple and the altar" (Matt. 23:35).

The Holy Land, Syria, Mesopotamia, and Assyria Proper, are manifestly *countries of Eden*. But in the beginning Eden contained a Garden, *Pardais* or PARADISE. So also in the beginning of the Millennial Aion, the same Eden will rejoice in a paradise adapted to the necessities and enjoyment, not of two persons only, but of "a great multitude which no man can number" (Rev. 7:9).

Adam and Eve's paradise was upon a small scale, yet ample enough for them. From its Mosaic geography no other locality, I believe, can be reasonably assigned to it than between the Gulf of Persia and the confluence of the four rivers named. The text reads,

"And a river went out of Eden to water the Garden: and from thence it was divided, and became into four heads."

This I understand to mean that a river, formed by the confluence of four others flowing out of Eden, caused to water the Garden on its way to the sea; and that, tracing this river northward from the Garden, it diverged into its tributaries which terminated in 4 several heads. The heads were not *in* the Garden, but at remote distances from it; therefore, they err who locate Adam's paradise at the heads, or original sources, of the Tigris and Euphrates in the mountains of Armenia.

From subsequent developments in the history of their posterity, the Babylonian region of Eden was a very appropriate locality for the origination of "sin, which is the transgression of law." In the Adamic Paradise was laid the foundation of that gigantic system of iniquity, which is styled, apocalyptically, "*Mystery, BABYLON THE GREAT, the Mother of Harlots, and Abominations of the Earth.*" The principle—which may be termed "the vital principle" —of this "mystery" is *disobedience*. Adam's paradise was the birthplace of this principle, and at once the arena of the Serpent's victory and defeat.

The individual serpent prevailed, and was cursed in the paradise of the first Adam. So also he has prevailed, and is destined to be bruised in the paradise of the Second. The serpent principles, embodied in the Power symbolized by the Goat and his Five Horns (Dan. 8-8-9), have thus far prevailed.

This Power has desolated the Holy Land, and made it a field of blood. But this fair portion of Eden is not always to lie in ruins under the serpent-dominion; for the sentence is, "*Thy Head, O Serpent, the Woman's Seed shall bruise.*" The dominion will therefore be destroyed, and the Holy Land in Eden of the East be delivered from the enemy.

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

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### "THE MEEK WILL HE TEACH HIS WAY"—Psalm 25:9.

Meekness opens the gates to communion with God. God will not transmit wisdom through any other medium. "To THIS man will I look . . . to him who is of a humble and contrite spirit." And meekness has great rewards, even now. It is difficult to hurt a meek man. Arrows bounce harmlessly off the impervious armor of his meekness. The proud is covered with exposed and tender susceptibilities. His vanity must be constantly served, and his wounds nursed, but the meek man knows none of these miseries.

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## The Blood of Christ

*By brother Robert Roberts*

### PART FIVE

Some experience distress at the association of Jesus with sinful flesh in any sense. They seek relief in the expression of Rom. 8 that God sent His own Son "in the *likeness* of sinful flesh." Let us consider this. What about this likeness? Moses informs us (Gen. 5:3) that Adam begat a son in his own image and likeness. You would not say the word "likeness" means that Seth, was, in any wise, *different* from Adam.

There is the word "image." Suppose the word "image" had been used in this remark of Paul's: ". . . sent His Son in the *image* of the earthy nature." We should then have had this argument—"Ah, you see it is only the image; it is not the nature itself." Whereas, Paul says concerning ourselves in 1 Cor. 15:49:

"We have borne the **image** of the earthy, and shall also bear the **image** of the heavenly."

Shall we say we have not borne the earthy? Do not we bear the earthy? Yes. Therefore in apostolic language "earthy" and "the image of the earthy" mean the same thing. Upon the same principle, "*sinful flesh*" and "*the likeness of sinful flesh*" mean the same thing. And we shall find that the same they are.

And now we have to consider in what sense did Christ come in sinful flesh. There are two things involved in these expressions that require carefully separating in order to understand their bearing on the questions that have been raised. Sin, in the primary and completest sense, is disobedience. In this sense, there was no sin in Christ.

But where is the *source* of disobedience? In the inclinations that are inherent in the flesh. Without these, there would be no sin. Hence it is (because they are the cause of sin) that they are sometimes spoken of as sin. As where Paul speaks in Rom. 7 of—

"Sin that **dwelleth in me.**" "The motions of sin **in my members.**"

These inclinations are so described in contrast to the spirit nature in which there are no inclinations leading to sin. It is only in this sense that Christ "was made sin," which Paul states (2 Cor. 5:21). He was made in all points like to his brethren, and therefore of a nature experiencing the infirmities leading to temptation: "Tempted in all points like them, but without sin." All this is testified (Heb. 2:17; 4:15).

He has also come under the dominion of sin in coming under the hereditary power of death which is the wages of sin. He was in this sense *made part of the sin-constitution of things*, deriving from his mother *both the propensities that lead to sin and the sentence of death that was passed because of sin*.

He was himself absolutely sinless as to disobedience, while subject to the impulses and the consequences of sin. The object was to open a way out of this state, both for himself and his brethren, by death and resurrection after trial. It pleased God to require the ceremonial condemnation of *this sin-nature* in crucifixion in the person of a righteous possessor of it, as the basis of our forgiveness.

There are those who, without intending it, place themselves in antagonism to the testimony in affirming that, while Jesus came in the flesh, it was not in flesh, sinful in its tendency as ours. *The testimony is that he was "tempted in all points" as ourselves, which could not have been in the case in the absence of the susceptibilities* which such a statement denies. The very essence of temptation is susceptibility to wrong suggestion. The victory lies in the opposing considerations brought to bear.

The truth of the matter does not depend upon the word "likeness" or any other single term, but upon the combination of statements made—which are all in language plain enough to be free from obscurity.

At the same time it has to be pointed out that the word "likeness" in Greek has the force of resemblance so complete as to be sameness. This is illustrated in the statement that Jesus was made in "the likeness of men" (Phil. 2:7). The extent of the likeness is defined as extending to "*all points*" and "*all things*" (Paul's words —Heb. 2:17; 4:15). What can we say but that he was a man, and not the mere likeness of a man?

But then, it is said, "Surely he was made superior to man in some respects." Unquestionably. He was not a mere man—not a mere Jew—not mere flesh. He was the flesh of Abraham in a special form. Objectors will say that "a mere ordinary man would have failed." True, but *wherein did the extraordinariness consist?* It is here where they get on to the wrong line. They make Christ of different stuff—"flesh not sinful in its tendency."

They should rather realize that he was the same stuff specially organized and specially used, having the same inherent qualities tending to temptation and death; but *qualified to overcome both* by the superior power derived from his paternity. Much of the difficulty in the understanding of this subject arises from a wrong assumption on what we may call the natural history side of human nature. It seems to be imagined that all human beings are necessarily on the same level of moral imbecility. This is far from the case, as we know from experience. All human beings would be equally incapable on all points if all were equally left untended from the cradle.

But the difference made by instruction and training makes all the difference in the world between two men both equally human; one shall be a stolid brute, and the other verging upon the grace and intelligence of angelhood.

*But this is not the only difference.* Though all men are equally human on certain main points, there are fundamental differences arising from parentage. Two boys from different sources may be brought up in the same family, sent to the same school, and will turn out totally different men—one stupid and barren and intractable, and the other bright and fertile and docile. They are both human, but they both differ radically. How fallacious it would be to reason from one to the other on the ground of

both possessing a common human nature. They are both human truly, but human of very different qualities.

To say that Christ was a man partaking of our sinful nature does not mean that he was the same sort of man as other men. His parentage and education were both Divine; and as it was said, "Never man spake like this man," so it has to be said that never man *thought* as this man, or *loved* as this man, or *felt* as this man. *He was a special man altogether*, though as to nature the same: just as a special vase, got up and gilt for a royal table, is a different article from a common mug, though made of the same china clay.

It is impossible not to respect the spirit and intent of many who do not share these views. There are men with almost agonizing sincerity of purpose who cannot see through the fogs that develop the Truth in an age when there is no living voice of authoritative guidance, and when the power of correctly interpreting the written Word is the only rule of conviction. It is natural to wish to think that in such a situation of Divine truth on the earth, the same consideration will at the last be shown towards those who earnestly do their best in the dimness, that was shown, on the intercession of Hezekiah, towards the multitude in Israel who—

" . . . had not cleansed themselves, and yet did eat the Passover otherwise than it was written" (2 Chron. 30:18).

God is not unrighteous or unreasonable. At the same time, in such a situation, when the Truth can with difficulty be kept alive at all, it is not for those who know the Truth to work by a "may be." *We must be governed by what is revealed, leaving the Lord to revoke the present rule of probation, or make His own allowances in its application.*

It is important to understand these things, because they qualify us for acceptable approach to God, and they work out the right result in character and daily life. In dealing even with great men, you are unacceptable if you do not enter into the spirit and aim of their etiquette; how much more with God, Who "taketh not pleasure in fools" and in men "that have no understanding." In our approaches to Him in prayer, we must understand that though He is kind and gracious, He makes no compromises of the greatness of His way, but *will be* "sanctified in them that approach Him."

We must also understand that we can establish no claim; this passing by of our sins is the act of His forbearance; *that no debt of ours has been paid or can be paid*; that what the death of Christ has done has been to declare God's righteousness that we may, by taking part in it, receive God's *free forgiveness* through him. Thus God in all things is glorified. The orthodox theology of the day generates an offensive spirit of presumption.

So also do wrong views on this subject interfere with a proper *development of character*. The idea that Christ has borne our punishment and paid our debts: and that his righteousness is placed to our credit, and that all we have to do is to believe it, is demoralizing. It nullifies that other most important element of the Truth, that the *unrighteous shall not inherit the Kingdom of God, and that he only is righteous who doeth righteousness* (1 Cor. 6:9, 1 John 3:7).

It draws a veil over the truth that we have to "work out our salvation by a patient continuance in well-doing (Phil. 2:12; Rom. 2:7)," and that he only that endureth to the end shall be saved (Matt. 24:13). It undermines that most important testimony of the Gospel that Christ is the Judge of who is fit to be saved, and that he will impartially give to each *according to his works* (Rev. 22:12).

These blighting results are to be witnessed in all communities where the doctrine of a *substitutionary sacrifice* and an *imputed righteousness* holds sway. Where there is any robust righteousness of character exhibited, where any true holiness of life—it is where the purifying truth is discerned, believed, and cherished in *daily Bible reading and prayer*.

The Truth is a beautiful and perfect whole. The sacrifice of Christ, at first a mystery to the natural mind, becomes lucid and glorious as a sunbeam of life and light. Enveloped in the clouds of false thoughts and theories, it is hidden as entirely from view as if it had never been preached.

The final triumph will show us at the end a generation of Adam's race brought from the grave, belonging to different ages, having lived in different circumstances, but all related to the same hereditary evil, and who all in their several days *overcame by the same power*—the power of the Truth testified to them, and the power of God's will declared to them, and submitted to by them. They pleased God by their faith and submission, and Christ comes and gathers them all to himself.

That is the final aim of the Gospel, that all the children of God might be gathered together in one, and formed into one society, one family, all developed on one principle. *No neutrals amongst them*: all of them men and women of love, shown by the obedience of faith, all of them tried men and women, humble and humbled; not only invited to come as little children, but helped to be such by tribulation and chastisement; all of them then perfected, for death is obliterated as entirely from their nature as it has been from Christ's, whom God did not allow to remain in death more than three days, and then took him away to Himself, where he has been basking in the sunshine of His glorious presence.

When Moses came down from the mount his face shone; when Christ comes forth from the Father's presence, he will come forth resplendent with the Father's glory. His people will be gathered together to him; in his presence they will forget their sorrows.

Is any grieving at the wrongs of the spiritual situation as it now exists? Wait—it cannot be otherwise at present. By-and-by we shall be introduced to a company, every one a perfected son or daughter, with immortal nature, which disease can never touch, which can never faint or fail. Oh, the joy of identification with them! On the question of how they come there, their minds fix with one accord upon the central figure and they say—

"Worthy is the Lamb that was slain, and hath redeemed us to God by his blood; blessing and honor and glory and power be to him that sits upon the throne and to the Lamb for ever."

It is beautiful to look forward to; soothing and inspiring and encouraging and purifying.

"The redeemed of the Lord shall come with singing unto Zion, and everlasting joy shall be upon their heads."

—the joy everlasting, because pure, and based upon Divine righteousness, which God Himself has given to us; first through Moses, and then through Christ, who shall be at last pointed to as having taken away the sin of the world, and all its evil consequences.

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## The Amen

**"I was dead, and behold, I am living for the Aions of the Aions, AMEN."**

This is from the Hebrew "ahmain"—faithfulness. The Eternal Spirit, both absolute and incarnate, is "The Amen." In the letter to Laodicea the Spirit speaks, and in speaking says— **"These things saith THE AMEN."**

And in this first chapter, the Amen says— **"I was dead."**

But the Spirit never died; therefore, here it must be understood of the Logos speaking from a Body, personal and corporate, with whom he has united in a resurrection thereof from the dead. All the elements of this Body are faithful and true witnesses, and believers of the promises of Deity—

**“ . . . which in Christ, are Yea, and Amen, unto the glory of the Deity by us.”**

The Son of Man, being constituted of firm believers of the promises, is styled "ho Amen"—the Faithful One. Hence all his constituents are "Elohai Amen"—Mighty ones of Faithfulness, being all of that principle—faith—without which "it is impossible to please the Deity" (Heb. 11:6). Because, therefore, of their faithfulness, or AMEN characteristics, the Spirit saith, they shall eat, and drink, and sing for joy of heart. But to Israelites of an opposite character, he saith—

**"Ye shall leave your name for a curse to my Chosen One; for ADONAI YAHWEH shall slay thee, and to his servants proclaim another name; that he who blesseth himself in the earth shall bless himself in the Elohim of Amen; and he that sweareth in the land shall swear by the Elohim of Amen (the Mighty Ones of Faithfulness); because the former troubles are forgotten, and because they are hid from my eyes. For, behold, I create New Heavens and a New Earth . . . for behold, I create Jerusalem a rejoicing and her people a joy" (Isa. 65.13).**

These Elohim, then, embodied in the Son of Man, are "the Amen," who, in the days of their flesh—

**". . . through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.**

**"Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection.**

**"And others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens, and caves of the earth."**

Such were the constituents of "the Amen," the Mighty Ones of Faithfulness, who all, having obtained a good report through faith, received not the promise; Deity having provided some better thing for us, that they without us should not be made perfect" (Heb 11:33)—a perfection apocalypted in "THE AMEN," who was dead and lives in the Millennial Olahm and beyond.

—bro. Thomas

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## **To Every Man His Work**

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

Israel was God's house. Their prophets and wise men had for centuries been urging their attention and watchfulness for the coming of their Saviour. But when he came their hearts were unreceptive to him, being filled with pride, rather than an understanding of their necessity for salvation. They were looking for a *Messiah*, but not for a *Saviour*.

The disciples in somewhat the same strain of national pride drew the Master's attention to the Temple buildings and their wonderful stones. Then followed those memorable words—

"There shall not be left one stone upon another that shall not be thrown down" (Matt. 24:2).

With this background of Israel's national house left desolate and the glorious Temple in ruins, the parable before us is set out in bolder relief, and takes on added significance and force. Our minds

are thus prepared to receive the thought that there is a "House of God" of a higher order than that which occupied the heights of Mount Moriah or even the mountains of Israel—

"Your body is the Temple of the Holy Spirit which is in you, which ye have of God; ye are not your own" (1 Cor. 6:19).

"Christ as a son over his own house—whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6).

The called-out-ones are therefore aggregately the House of the Master. Paul states that we are thus elements fitly framed together into an holy Temple in the Lord.

"In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

This then is the house which has been left in charge of the servants while the Master takes the far journey to receive for himself a kingdom and to return. Though in one sense we are assured of the watchful presence of the Master—"I will never leave thee, nor forsake thee"—yet the operation of the affairs of the household has been committed to the servants, with the purpose of encouraging their faith and trust in God, and of developing a confidence in His Word.

There are three clauses applied to the persons left as occupants of the house while the Master is away—

- (a) Authority given to the servants;
- (b) Work given to every man;
- (c) Instructions to the porter to watch;

Under the first item our attention is taken with the expression, "Authority given to the servants." This word "*authority*" in the Greek means *privilege, freedom or liberty*. Paul used this same Greek word when speaking to the Corinthians concerning the freedom conferred upon the saints associated with Christ. He had stated that certain things were lawful and permissible to the brethren and sisters, but that even in this respect there was a higher and more important consideration. If our *liberty* is used in such a way that a brother is caused to stumble then we are not showing love for one another.

"Take heed lest by any means this liberty (or authority) of yours become a stumblingblock to them that are weak."

Paul advised us that if we act this way "we sin against Christ" (v. 12). We see the contrast between the Law of Moses as generally viewed and the Law of Christ. *The letter killeth, but the Spirit giveth life*. To the average Israelite the Law was a bondage, not being mixed with faith in God, or discernment of the love and beauty enwrapped in its details. To those few who saw below the surface there was a freedom and grandeur which carried them through the years to Christ—

"I will walk at liberty: for I seek thy precepts" (Psa. 119:45).

So it is with those who have been left as keepers of the house by the Master. Authority or liberty is attainable by love and a true desire to perform the Master's will. It genders a faithful stewardship.

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

This liberty which has been conferred is designed to the unlimited display of the Divine characteristics in the hearts of the brethren and sisters. Paul states,

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: **against such there is no law**" (Gal. 5:22-23).

But again, as under the Law, those who have not severed themselves from the bondage of sin will find no liberty in the house while the Master is away, but a return again to the service of sin. Hear the force of Paul's words to the Galatians—

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

In this *liberty* we become the *servants* of God, servants of righteousness, and we have fruit thereby unto holiness.

\* \* \*

The next clause in the parable is, "He gave to every man his work." So our liberty does not mean an idle sitting by, following a course of little effort, free to please ourselves. *It is liberty to work the works of God unrestrained*; to apply ourselves to the utmost in His service.

This instructs us that some kind of work has been assigned to each of the occupants of the house. In a great house there are many servants, each having a specific duty to perform, each work contributing to the smooth operation of the estate of the householder. Each servant is necessary; having been selected by the Master to perform a specific task.

So it is in *God's House*. We each are members in particular in the household. Each is necessary and performs a particular function. *Without the cooperation of each member the body suffers in some way*; even as our natural body reacts to the weakness of a particular part out of order.

We have a beautiful illustration of the work assigned to each man, in the orderly arrangement of the transportation of the Tabernacle through the wilderness.

*Aaron and his sons* entered the Tabernacle and covered all the articles with blue cloths and then with a covering of badger skins. The *sons of Kohath* then took these articles and carried them on their shoulders. These sons of Kohath set forward bearing the Holy Ark, led by the Spirit of God to seek out a new resting place for the many thousands of Israel.

The *Gershonites* then proceeded to take down the coverings of the Tabernacle and prepare them for carrying, placing them upon two wagons.

The Merarites then disassembled the boards and posts of the Tabernacle and the surrounding court, placing these items upon four wagons.

Afterwards the camp of Judah set forward in the journey, followed by the camp of Reuben. Then came the articles of the Tabernacle construction under the care of the Gershonites and the Merarites. The cavalcade was then completed by the camps of Ephraim and Dan.

This orderly arrangement permitted the location and resting place of God's people being selected in advance of the arrival of the assembly at the place, then the orderly erection of the edifice of God's presence in their midst. These wonderfully appointed details are not without their signification for us. Besides telling us that each man had his work appointed and that it had to be accomplished in proper time and sequence, they teach the lesson that the faithful are carrying and erecting a hidden Tabernacle, a House of God to be revealed for all the world to see in the future. It is hidden from the eyes of the world at present, while the arrangements among the constituents of this Tabernacle are being made in the wilderness of the nations. When the Tabernacle is revealed in all its beauty, and is set up in the Promised Land, then shall the wisdom of assigning to each his work by the Master of the house appear.

At present we may feel we are better qualified to drive the wagons pulled by the oxen than to carry the vessels of God upon our shoulders. But it is the Master of the house who has given to every man his work. He knows the servants' capabilities. He thus is able to make the wisest selection of duties to be performed. It is the part of loving obedience for each servant to apply himself with diligence to that service which comes to his hand while the Master is away.

\* \* \*

*"The Master gave instruction unto the porter to watch."*

A porter is an individual that keeps the door, who watches over the entry and exit into and out of the city. Upon him was placed a great responsibility. Faithfulness and courage were required characteristics. When a city was enclosed by walls, its safety or security were dependent upon the porter's diligence to his duty.

This illustration in parable is pointed when following the Master's remarks about the destruction of the glorious city because *Israel's porters did not keep the gates of the city faithfully*, because they failed to watch the portals.

When we speak of watching we are inclined to look at the matter objectively. We think of the sighs of the coming of the Son of Man; we think of the return of the Jews, the blossoming fig tree, the respective positions of Britain and Russia in relation to God's people and land. These are all very important for us to observe; but they are not things which the servant of God as a *porter* notices. The porter's vantage point is down on the ground. These world-wide observations are reported by the *watchman upon the towers*.

In one passage we read of the watchman calling unto the porter. There is a relationship between the two, but in the spiritual city the two offices, though performed by one individual, are distinct functions. They must not be confused.

The external observations of the watchman crying from the towers to the porter indicate the extreme urgency of the porter watching the gate or door. The watchman on the tower not only cries concerning the position of the nations, he faithfully calls attention to the wickedness prevailing on every hand. He observes that the conditions in the earth are as they were in the days of Noah, that on every side evil men are in power and the righteous are but a few.

*What is the door and who is the porter? What is the porter charged with? What does the porter have to watch for and what is the danger?* The final words give us the key—

"What I say unto you, I say unto **all**, Watch" (Mark 13:37).

Hereby the Master has conferred upon each one of us the duty of porters. We are commanded to diligently guard the doors. The doors are personal to each one of us, for beside being watchmen we are the porters. The doors or gates are those avenues leading into and out of our hearts.

"Wisdom crieth at the gates, at the entry of the city, at the coming in at the doors" (Prov. 8:3).

Such is the Divine admonition through Solomon, that we should permit the entry of spiritual impressions, whether it be through reading, hearing or discussion of God's will and purpose. These are the characteristics which should be given free passage into our minds, which should be encouraged to enter by seeking them out. Jesus, in the Apocalypse, speaks to the ecclesias and to their members with a desire to enter their hearts—

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

The door should be opened to all Divine impressions; but it should be shut against the impressions of the world. The power, allurements, enticements and blandishments of this evil age are set in such a manner as to beguile the unwary porter. This places special emphasis upon the words of the Master—

"Watch ye therefore: for ye know not when the Master of the house cometh" (Mark 13:35).

Yet there is another duty for the porter. Besides watching that which *enters* the city he must be on his guard against what *goes out*. He must not permit the desires of the heart to fall away unto the world, to the enemy. In this case it is the heart or mind in combination with the mouth. The lips or the door of the body are the outward manifestation of the heart.

"Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. 141:3).

There must be a constant watch over every thought and action. There must be a purging and refining of the heart by the admission of Divine impressions and ideas; leaving no room for the impulses of the flesh. This watchfulness on the part of the faithful porter is *constant*—not just when we are in the presence of the brethren and sisters, or when we are assembled together. It is a moment-to-moment guard, posted continuously. The guard is most needed when our steps are taken out into daily employment, where the world's influences are the greatest. Therefore watching is a very individual and personal matter and cannot be left to a few individuals of the body.

"If a man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

\* \* \*

*"Ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning."*

The watching of the porter is at night. The whole pilgrimage of the faithful is shown to be a night of trial and tribulation. The very incidents which provoked this parable were leading up into the dark night of the betrayal of the Son of God. We recall that the departure of Israel from Egypt was at night. The period of Israel's downtreading is spoken of as an Evening-Morning period of downtreading. We sing of the liberation of Israel from these troubles in these words,

"Arise for the night of thy sorrows is o'er"—Hymn 126.

The keeping of the Passover was "a night to be much observed." We are still in this night. We are still to watch.

The Jewish night was divided into four watches in the time of the Master. This appears in the parable before us by the reference to the coming of the Master in the evening, at midnight, at cock-crowing or in the morning. The actual coming of the Master is to only a small proportion of the called-out-ones while they are alive, those who are alive and remain unto the coming of the Lord. His coming to the great percentage of believers must be after the resurrection when they are called forth from their graves.

We thus see the force of what Christ was teaching. We do not know the number of our days, whether they are long or short. This remains in the bosom of the Father. Therefore with death an unconscious sleep, passed through as but in a moment by those who experience it, the end of their service at any time amounts to standing in the presence of the Lord. Paul used the expression of desiring to "depart and be with the Lord."

The parable therefore teaches us to be always watching for the coming of Christ in this sense, and applied equally to those of all ages, for the whole range of the night watch is comprehended.

Some are cut off in the flower of their service, others in various stages of the night vigil. The Creator knows the circumstances and the requirements of each case, though to our finite minds there may remain a question of why it is so. *If we are accepted at the judgment, then shall we understand the reasons for the trials we have had to endure in this life.*

The main lesson is that we watch ourselves, our actions, our thoughts, and our motives during the night of darkness, that when our service in God's eyes is finished we may have been found ready. The books are then closed, the record sealed up. We know not the day nor the hour.

"Lest coming suddenly he find you sleeping" (Mark 13:36).

The idea behind the word "suddenly" is *unexpectedly*. It is not the Master's desire to find us that way, nor to trap us in evil circumstances. It is his desire that we shall instantaneously be prepared for his coming through all the night watches, in youth, in manhood, in middle age, or in declining years.

Upon the dark night of the betrayal the memorial feast was instituted. It was in the even, *the evening watch*. It was upon this sad occasion that Christ's disciples were disputing among themselves who should be greatest, even while his heart was torn with anguish for what the memorial signified.

At *midnight* we find the Master in Gethsemane with Peter, James and John. While Jesus prays earnestly to be strengthened for the trial which lay ahead the three disciples fall asleep and are unprepared to warn of the approach of the betrayer.

At *cockcrowing* we find Peter among the rabble which had gathered beholding the condemnation of the sinless Son of God. And he thrice denies that he knows the Saviour.

*In the morning watch, the Master stood alone.* All the disciples had forsaken him and fled. These events teach us of the frailty of the flesh, of its weaknesses, even in the presence of the Saviour. But another day was to dawn, when the disciples with fuller experience and knowledge were to step forth as followers of the Master, drinking of the cup that he drank of and being baptized with the baptism that he was baptized with.

The command, "Feed my sheep," thrice repeated, and thrice accepted, took the place of thrice denial. The command, faithfully carried out by Peter, was thus passed on to all those who keep the doors of the sheep-fold—

"Feed the flock of God which is among you" (1 Peter 5:2).

During the particular watch of the night in which they were occupied in service, they did not fall asleep. Their example has set a pattern for all God's servants to emulate, with the responsibility that we in turn call attention to the Spirit's teachings.

*"Behold I stand at the door and knock."*

May he find a ready response in each of our hearts; may we receive him through the doors of our minds, that his going in and out with us may be to the glory of the Father. —F.H.

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**"If the foundations be destroyed, what can the righteous do?—Psalm 11:3.**

Foundations can be undermined in a manner that is not apparent to outward observation, until suddenly the structure falls, and its fall is blamed on a slight gust of wind that just happened at the same time. The defence of the foundations is the first and most urgent duty. Unity is the cement that

makes the foundation strong. To achieve unity, there must be an agreed standard, and that standard must govern. The natural minds of men vary to the four winds, but the Word of God is one.

The scriptural standard is perfection—"Be ye perfect." We shall never in this life attain to perfection, but we must agree upon it as the standard, and constantly strive toward it. Unity can never be built on compromise, but only on strict and humble submission to the Word of God in all respects, large and small. There is no large and small with God's commands. Even gathering sticks brought the sentence of death. It was the disobeying of a plain command, and that is never small.

\* \* \*

If we wait till a duty is pleasant before we do it, we shall often fail, and arrive at the end of the journey with a barren life to look back to. Pleasure, even in the matter of duty, is an uncertain star to steer by. If we steer by it, we are sure to go wrong. What we have to do is to consider the things that are right, and to do them. Do not do them because it will please anybody else; but in your own mind cultivate the habit of seeing Him Who is invisible, and acting from the force of that consideration. **If you do that, you will keep always at WORK, from one year's end to another, under all circumstances.—R.R.**

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### "THOU HAST PUT GLADNESS IN MY HEART"—Psalms 4:7

Gladness is our true foundation. The deepest layer of the life of the righteous is pure gladness. Underneath and surrounding the transient sorrows of the present, God has put an all-embracing gladness in his heart. It is not a shallow gladness that ignores sorrow, but one that sees above and beyond it. This is real. All else is passing. This is God's gift of peace in the midst of storm—received and enjoyed in direct proportion as it is perceived and drawn upon.

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## The Tabernacle in the Wilderness

### PART SIX

Moses, having appointed the next day for the trial of the issue thus raised, Korah officiously concerned himself in the *gathering of all the congregation* against Moses and Aaron, unto the door of the Tabernacle of the congregation; so that, not only those who had associated themselves with him in the espousal of his cause, but all the congregation were summoned by him to attend.

This fact would seem to indicate that he had every confidence in a favorable issue. And we cannot but think that in all his plans and conclusions he had left God out of the matter, and had proceeded upon purely human probabilities, *relying upon winning over the entire congregation*, and thus gaining the day.

The time fixed by the servant of God having arrived, and the interest and excitement of the people being concentrated by the busy emissaries of the claimants upon the impending issue, imagine with what consternation they beheld the glory of the Lord as it appeared with dazzling effect upon the eyes of the vast multitude, and heard God's voice speaking to Moses and Aaron, saying:

"Separate yourselves from among this congregation, that I may consume them in a moment" (Num. 16:21).

While these words, "Separate yourselves," were primarily addressed to Moses and Aaron, they obviously included all who chose to associate themselves with them, as subsequently appears. What confusion of face! What wailings of terror must have seized the guilty consciences of all engaged in the plot to usurp the position of God, for that is practically what would have happened if it had succeeded in deposing His ministers, which was their object.

And, behold, in the moment of their vindication, the men so bitterly inveighed against bring not railing accusation against their enemies, but fall upon their faces and plead with "the God of the spirits of all flesh," saying—

"Shall one man sin, and wilt Thou be wroth with all the congregation?"

Again God responds to the earnest solicitations of His faithful servants, and bids Moses speak unto the congregation, saying—

"Get ye up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

"So they got up from the tabernacle of Korah, Dathan, and Abiram, on every side" (Num. 16:26-27).

What an awful suspense! What care and anxiety lest any should suffer except the truly guilty! It is testified that the *children* of Korah died not (ch. 26:11). From this it would appear that they had not joined their father in the conspiracy, or, having repented, separated themselves before the judgment fell. A clear space around the tents of Korah, Dathan, and Abiram, having been made—

"Dathan and Abiram came out and stood in the door of their tents, and their wives, and sons, and little children."

What rebellious obstinacy could have induced them to stand defiantly at the doors of their tents in full view of the Tabernacle, where Korah and his associates stood with lighted censers awaiting the Divine verdict? All being ready, Moses stood forth, saying—

"Hereby ye shall know that **the Lord hath sent me** to do all these works: for I have not done them of my own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me.

"But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord."

Here was an unprecedented challenge. Awful words! Yet among the most sublime utterances that ever fell from the lips of man, in respect of integrity, uprightness, and faith in God's righteous vindication. Now mark the result of that appeal to God—

"And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

"They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation.

"And all Israel that were round about them fled at the cry of them, for they said, Lest the earth swallow us up also.

"And there came out a fire from the Lord, and consumed the 250 men that offered incense" (Num. 16:31-35).

What an awful catastrophe! Let us let our minds dwell profitably on these terrible events. What an infallible test and signification of Divine approval! Thus were miraculously extinguished both branches of this presumptuous conspiracy. But there yet remained in the midst of the infant nation the generation of the distrustful miscreants doomed to perish in the wilderness. Of these we shall hear more hereafter. Meanwhile the signal overthrow of the conspiracy was to be memorialized.

Eleazar, the son of Aaron, was therefore directed to take the brazen censers of the conspirators, and thereof to construct plates for the altar.

Notwithstanding this terrible display of Divine vengeance, we are informed that, the very next day, the spirit of murmuring again manifested itself in the encampment. And what is more surprising, even against those men whose claim to Divine leadership had been so miraculously attested in their presence.

If under such circumstances of terror as those which they had just witnessed, the people of the Lord could persuade themselves that Moses was the author of the tragic events whereby the treasonable element has been consumed from their midst, *what more could possibly be done to convince them* of the wickedness and folly of insubordination and mutinous conduct against their Divinely-appointed and righteous rulers? The narrative informs us:

"On the morrow, all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.

"And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the Tabernacle of the congregation, and behold, the cloud covered it, and **the glory of the Lord appeared.**

"And Moses and Aaron came before the Tabernacle of the congregation. And the Lord spake unto Moses, saying, Get you up from among them as in a moment. And they fell upon their faces.

"And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them; for there is wrath gone out from the Lord; **the plague is begun.**

"And Aaron took as Moses commanded, and ran into the midst of the congregation: and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were 14,700" (vs. 41-49).

Such was the dreadful penalty which they had again to pay for their disgraceful conduct. *How long will it be ere they learn righteousness?* The factious spirit which characterized the people in the wilderness amid all the righteous judgments and pleadings of God with His nation was not extirpated even by the lengthy sojourn there as the means adopted for its suppression. How true it still remains that—

"Though favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."

But is this apparent helplessness in the presence of abounding wickedness to continue indefinitely? What saith the Scripture?—

"Lord, when Thy hand is lifted up they will not see: but they **shall see**, and be ashamed for their envy at the people. Yea, the fire of thine enemies shall devour them" (Isa. 26:10-11).

Yet another attempt to confirm the Divine ordination of His servants, Moses and Aaron, was to be made. *The device was of a highly typical character, and was intended to serve for all generations until its typification should become apparent in the appearance of the antitypical man of His right hand* (Psa. 80:17)—

"The son of man who Thou madest strong for Thyself."

Moses, acting under Divine directions, gathered from the prince of each tribe an almond rod, and inscribed thereon the name of the tribe so represented. After which he was commanded to lay the rods before the ark in the Holy of Holies, that on the morrow it might be made Divinely manifest which of the tribes had been selected to perform the priestly functions. This being done—

"It came to pass that on the morrow Moses went into the Tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

"And Moses brought out all the rods from before the Lord unto all the children of Israel; and they looked, and took every man his rod" (Num. 17:8-9).

Thus were the pretenders again confounded, and the claim to the priestly functions before Jehovah confirmed in a manner that it was impossible to gainsay. And the miraculously budded and fruit-bearing rod was directed to be laid up before the ark—

"To be kept for a token against the rebels; and thou shalt quite take away their murmurings from Me, that they die not" (v. 10; see Heb. 9:4).

We have indicated the typical character of the quickened and fruit-bearing rod, which will be readily identified as representing the Divinely-begotten Son of God, chosen of Him to draw near unto Him, and proved to be such in being brought to life again after being put to death. The laying up of the Divinely-quickened rod in the Ark will be recognized as representing the ascension of Christ to the right hand of God, and the allegorical assurance that the purpose of God with Israel and the world will be infallibly accomplished. The whole significance of this transaction centers in the Lord Jesus Christ.

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#### **"I SHALL BE SATISFIED WITH THY LIKENESS"—Psalm 17:15.**

Psalm 17 is a prayer for the nearness of God. Contemplating the men of the world—their success, their substance, their numerous posterity—the Psalmist says, v. 15,

**"As for me, I will behold Thy face in righteousness. I shall be satisfied when I awake with Thy likeness". . "The Lord is my portion."**

Many of the holy garments portrayed in the Psalms are far too large to fit David, but David—more than any other—burned with a realization of the infinite desirability of the full stature of the perfect man in Christ Jesus. "I shall be satisfied when I awake with Thy likeness." David could see no satisfaction in anything else.

\* \* \*

#### **"Weeping may endure for a night, but joy cometh in the morning"—Psalm 30.**

The weeping of the night is essential to the perfection of the morning's joy. Knowledge of good and evil have always been inseparably linked, right from the Garden of Eden. The weeping of the night, once it is past, will be a highly valued memory. Its actual sorrows will have left the mind, but its beneficial effect will be eternal. Nothing is unnecessary in the working of God's purpose. "ALL things work together for good to those who love God."

**But we need not wait.** The morning can be of our own making. Weeping belongs to the night, but ye are not of the night but of the day. Weeping belongs to the darkness, but ye are children of light! "God is light and in Him is no darkness at all."

\* \* \*

#### **"HE IS THE SAVING STRENGTH OF HIS ANOINTED"—Psalm 28:8.**

Was Christ different from us? His very perfection and overcoming were to prove that man by himself could never be perfect or overcome. GOD was his strength and salvation. He had none other—nothing in himself; nor have we. He was the perfect man because he was the perfect manifestation of man's helplessness and God's perfection.

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## Everyone Shall Give Account of Himself

*"We must all appear before the judgment seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad"—2 Cor. 3:10.*

While an ecclesia as a whole has responsibilities and obligations which it must willingly and lovingly fulfil to its members and in being a lightstand of God's Truth in a world of darkness, still salvation itself is an individual responsibility. Of course each of us is influenced to some extent by what the ecclesia to which we belong does, and in no small measure we are influenced by the example of believers whom we hold in high esteem for their work's sake, particularly if they are of long standing in the Truth. But each of us will be held responsible by God for his own words and deeds, regardless of influences. As it is written in Rom. 14:10-12—

"For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then EVERY ONE OF US shall **give account of himself** to God."

This 12th verse lays emphasis on *individual responsibility*, which can perhaps be brought out clearer by quoting other renderings of it. The Diaglott reads,

"EACH ONE OF US, therefore, shall give account concerning himself to God."

The Moffatt version is—

"EACH OF US will have to answer for himself to God."

A similar passage to that quoted above is 2 Cor. 5:10—

"For we must ALL appear before the judgment seat of Christ; that EVERY ONE may receive the things done in his body, according to that he hath done whether it be good or bad."

Again other translations lay greater stress on individual judgment. The RSV puts this verse:

"For we must all be MADE MANIFEST before the judgment-seat of Christ; **that each one may receive** the things done in the body, according to what he had done, whether it be good or bad."

—while Moffatt renders it:

"For we have all to appear WITHOUT DISGUISE before the tribunal of Christ, each to be requited for what he has done with his body, well or ill."

And finally we take Goodspeed's, which reads,

"For we must all appear in our TRUE CHARACTERS before the tribunal of the Christ, **each to be repaid** with good or evil for the life he has lived in the body."

It will be noted that all these modern "paraphrases" (for such they are, rather than true translations) obscure the meaning of the phrase concerning the "body," as does the italic of the A.V., but that is not the aspect we are considering.

From these verses we should see that *each believer* must give an *individual accounting of his deeds* at the Judgment Seat of Christ, at which time he or she will be *made manifest, without disguise, in their true characters.*

Now while we may recognize both individual and ecclesial responsibility to God and His Truth, not arguing against one or the other, it is possible to confuse and misapply either or both. Each member must support the Ecclesia in its work of—

1st: Comforting, exhorting and strengthening one another at the table of the Lord and at all other times; and—

2nd: Being a lightstand to the Truth in a world of darkness, ignorance and superstition.

But in this matter we must not confuse the *member* with the *ecclesia*. For example, all of us would agree with bro. Roberts' 16th item in the "Ecclesial Guide," entitled "Mutual Consent the Basis of Order," where he says,

"The principle of government by consent can only be practically applied by listening to the voice of the greater number, technically described as 'the majority'."

It is possible we may honestly misapply this principle. Certainly this majority rule does not apply to *every* decision an ecclesia may make. Certainly the rule is not applicable in matters of *individual conscience*! Continuing from the same portion of the "Ecclesial Guide," Bro. Roberts says—

**"There are well-founded objections to following: such a lead in certain matters:** but in this matter, what other principle can be acted on? Shall 75 submit to the contrary wishes of 25? Is it not more reasonable that in MATTERS OF GENERAL CONVENIENCE, the lesser should submit to the greater?"

Note the words in bold type. And note those words in capitals which show that bro. Roberts is not speaking about **Truth, Belief, Conduct and Fellowship**, but about "matters of general convenience." Again, in section 38 of the Guide, dealing with the "Dissatisfied Minority," he says,

"The impulse of the minority in such a case (disagreement with the majority) is to stay away from the meeting, or worse still, form a meeting of their own. Now it is obvious there must be some rule of collective action, permitting of the co-operation of those who differ in judgment ON PRACTICAL DETAILS."

Thus, the minority of an ecclesia, whether one or several or many, should submit to the majority in "matters of general convenience" or "practical details," but not in matters where the individual believer believes the Truth is at stake. The majority cannot override and restrict the conscience of the minority in things pertaining to Truth and Fellowship. Bro. Roberts points out this fact in section 39 of the Guide—

"If the matter of difference (between minority and majority) inclining to this course (a separate assembly) **does not affect the question of the Truth or the commandments**, it is the duty of the lesser to submit to the greater number."

So when the Truth or the Commandments *are* put in question by the majority, the minority is not bound to comply, but may form a separate assembly.

In matters of Faith and Practice, then, *the believer's individual conscience is the determining factor*. In all questions of conscience we are exhorted to follow Paul's example to live in all good conscience before God (Acts 23:1), and to have a conscience void of offence toward God and men (Acts 24:16); or as Paul expresses it in 2 Cor. 1:12—

"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation (behavior) in the world, and more abundantly to you-ward."

What determines if we have a good or evil conscience is our *daily life*: whether we are living in harmony with our belief (good conscience) or out of harmony with it (evil conscience). It is written in the Scriptures,

"To him that knoweth to do good, and doeth it not, to him it is sin."

To violate one's conscience in The Faith, just to please the majority, is contrary to Scripture teaching.

Now it may be said by some, "Why should the minority argue their position against the majority so long as we are agreed on 'essentials'?" That is true. But the disagreement may consist in what each group considers "essential"; then arguments pro and con must be set forth. Some seem to reason that any believer who argues is wrong, and that argument has no place among those of like precious Faith. But we are not using the word "argue" in its bad sense, but according to its primary dictionary definition: "To urge reasons against, debate, discuss." This is quite different from "murmurings and disputings" which are condemned (Phil. 2:14-15).

It must be admitted, however, that argument (debate or discussion) can be conducted in the wrong *spirit*, even though the *cause* might be just. But to argue, debate and discuss the Truth we must. The lives of Christ and Paul declare in no uncertain terms that there will be times when we must do so. We are told to earnestly *contend* for the Faith (Jude 3, and to:

"Have no fellowship with the unfruitful works of darkness, but rather REPROVE them" (Eph. 5:10-11).

And also we must not consent to everyone's opinion for the sake of retaining their good-will, for our Master has said,

"Woe unto you when all men shall speak well of you."

This does not mean we should argue in the wrong spirit; or that we should argue about just anything; or that we should argue just for the sake of argument (which things are fleshly); nor should we deliberately make enemies in order that the Master's words quoted above may apply to us!

The vital point is, we must discern the difference between *arguing to please the flesh and arguing to defend the Truth*. If we are exercised by righteousness to discern the latter, then there will be occasions when we will have to *contend for it*, and *reprove what is not of it*. In such a vital matter if we were to please everyone we would displease God.

The spiritual strength and health of an ecclesia, then, depends on the individual members who constitute it. And while there may be various influences of the ecclesia on its members, and influences by example of member upon member, in the last analysis of the Judgment Seat of Christ, each believer will stand or fall on his or her own personal deeds, and cannot excuse deliberate mistakes merely on the grounds of bad influences. How necessary is it, then, that we heed the words so often quoted at the table of our absent Lord,

"Let a man examine **himself**, and so let him eat of that bread, and drink of that cup."

This we must do day by day in our personal probationary state, for our daily walk *now* is what will determine our weal or woe at the Tribunal of Christ in the near future. So, as the RSV puts 2 Cor. 13:5—

"Examine yourselves, to see whether you are holding to YOUR faith. Test yourselves."

Our calling is a high, heavenly calling, for which each one of us must agonize to walk worthy of, showing forth the praises of Him who hath called us out of darkness into His marvellous light, that we might be found pleasing in the sight of our returned Master.

"Therefore, brethren, be the more zealous to confirm YOUR call and election, for if YOU do this YOU will never fall; so there will be richly provided for YOU an entrance into the eternal Kingdom of our Lord and Saviour Jesus Christ (2 Pet. 1:10-11 RSV). —N.M.

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**"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside" — Psalm 14:2.**

Many wonder about the countless millions that come and go entirely outside the scope of God's plan, but God has looked them all over. The material that God desires is very rare—almost non-existent—true humility that seeks God's will in all things and not its own—that realizes that man is nothing, and can never be anything outside of complete submission to and unity with the mind of God.

\* \* \*

**"WHATSOEVER HE DOETH SHALL PROSPER"—Psalm 1:3.**

"Whatsoever ye bind on earth shall be bound in heaven." If you get all your activities in harmony with the great sweep of God's purpose—then "whatsoever you do will prosper." You will accomplish things that last. You will be working on the building stones of eternity. God Himself will underwrite the success of your endeavors. It cannot fail—but it all hangs on keeping in constant contact and unity with the mind and purpose of the Spirit.

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How often do we say that we cannot get up to the high standard set by Christ. The fact is, we cannot get down to it—we cannot overcome **SELF** sufficiently to humble ourselves to God's requirements.—**Christadelphian, 1908.**

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Love does not wait for big things. It delights in always doing the little things that give pleasure. —**R.R.**

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## **The City of the Living God**

*"Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight . . . and run with patience the race set before us"—Hebrews 12:1.*

The great "cloud of witnesses" that we read of in v. 1 are those faithful men of old that the apostle enumerates in ch. 11. That chapter is often called "the Faith Chapter," because in it the apostle gives many examples throughout the history of mankind from Abel's time on down of how men were able to maintain their integrity and uphold the Truth of God in their day in the face of the many trials and troubles that came upon them:

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom

the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

These men were strong in faith. In their day they were men of God, who stood out against the rest of the world, determined to uphold God's Truth and walk in obedience to His will, regardless of what hardships might come upon them in this life.

Many of them—as Abel, Enoch, Noah, Abraham and Moses—were almost alone in their generation as far as their work in the Truth was concerned. In the days of Noah, that one family stood alone in the midst of a world that had corrupted God's way upon the earth. He stood alone as a preacher of righteousness with faith enough in God to keep himself unspoiled and untainted by the wickedness of the world about him. It is easy to be strong and brave when surrounded by friends, but to maintain a course alone in the face of the world's jeers is another matter.

Moses, at times, had to endure the terrible agony of seeing the whole nation of Israel turn away from God to lust after other things and to worship idols. David in the Psalms speaks of one of these occasions, when Moses stood up against the whole nation when God was about to destroy them:

"They forgot God, their Saviour, which had done great things in Egypt. Therefore He said he would destroy them, had not Moses His chosen stood before Him in the breach, to turn away His wrath, lest He should destroy them" (Psa. 106:23).

Paul says that it was *through faith* that these men of old, these men of God in their day and time, were able to sustain themselves in the course of righteousness while the rest of the world went their own way. In the case of Moses it is said that he—

“. . . chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward."

Moses knew that the pleasures of sin and the treasures of Egypt were only temporal and passing things, and that if he chose them he would be placing his confidence in something that would pass away with the using.

And as we look at it now we can plainly see what a wise choice it was that Moses made when he chose the course he did. Having endured as seeing him that is invisible, Moses now has a permanent and important place in the future glory of the world to come. He will be a constituent of that great cloud of witnesses (of whom the world was not worthy) that will be made perfect along with all the people of God—*because they obtained a good report through faith*. But look at the treasures of Egypt now.

In this 12th chapter Paul says in verse 1,

"Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us."

When he speaks of running a race here, he is thinking about the races that were run in those days by the Greeks in Athens and other places. The runners were carefully trained over a period of time. In this period of training, they must obey all the rules of health so that they would be in the best possible condition when the time came for the race to be run.

But before the race started, the runner would lay aside every weight in the way of clothing or encumbrances, except what was barely necessary, so that he could run without hindrance.

No one would think of running a race with a lot of clothing on, and heavy shoes, or with any other weight that would hinder his progress. They could never win that way; for it is all they can do to win under perfect conditions. And so it is with us.

In those days the runner who won the race would be given a garland or crown of evergreen leaves woven together which he was allowed to wear as a reward of his victory. The race that we run in the Truth as we strive to the utmost of our ability for that crown of life that fadeth not away is for a much greater reward than the Greeks bestowed upon the winners in Paul's day.

"Know ye not that they which run in a race run all, but one receiveth the prize. So run that ye may obtain."

"And every man that striveth for mastery is temperate in all things. Now they do it for a corruptible crown; but we an incorruptible.

"I therefore so run, not as uncertainly; so fight I not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself shall be a castaway."

Those are the things that we have to think about as we run the race that is set before us. Not as uncertainly—not just run regardless of the rules of the race or the place we are running to. Nor should we fight as one that beats the air with no definite enemy or opponent in mind. In order that we should not run uncertainly, or fight as one that beats the air instead of the enemy, Paul says that we should—

**"LOOK UNTO JESUS** the Author and Finisher of our faith, who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of God."

That is the way the race must be run and the fight carried on to a finish—in the way Jesus did. And when we begin to think that our course is too hard for us, and that our endurance may not hold out to the end, Paul asks us to consider the case of Jesus,

"Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

Of all the children of God that are being brought to perfection, under the discipline and care of the Father, none have ever been subjected to more severe trials than Jesus himself.

We have not resisted unto blood against sin. God has not required us to suffer as Jesus did. His suffering was great, but not just in a physical way. He had to endure the agony of seeing his own people forsake him at the last, and he was surrounded in his death—not by loved ones and well-wishers—but by Roman soldiers and Jews who mocked him.

But it was not for punishment in a personal way that God gave His Son into the hands of wicked men to die on the cross. This Paul explains, Heb. 2—

"For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through suffering."

It is those whom God loves that He deals with in this way. He brings them through trials and suffering, through the furnace of affliction, that they may come forth as gold, tried in the fire.

We have noticed that the only metal in evidence in the Holy Place or the Most Holy Place of the Mosaic Tabernacle was gold. And of the holy city, New Jerusalem, that John saw coming down from God out of heaven, representing the Bride, the Lamb's wife, he says—

"And the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones."

Now gold and precious stones are rare. They are found in widely scattered places and in small amounts, and their lustre and beauty only comes after the refining process is over. *They cannot even be recognized as such when in the raw state*, mixed with the dross, and earth from which they come. It is only after careful refining and much cutting and polishing that the stone or the gold stands out in all its shades and color.

Gold, too, is a fit symbol of the eternal state of things to which the people of God stand related, because of the fact that of all metals, it is the least affected by the forces of decay and corruption, such as rust and corrosion. We can see the fitness, then, of Paul's words here in this 12th chapter of Hebrews—

"My son despise not the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If you endure chastening, God dealeth with you as with sons; but if ye are without chastisement, whereof all are partakers, then are ye bastards and not sons."

If we follow the course of the apostle's line of thought through this chapter, we shall be able to see the wisdom of all God's dealings with His people as He develops and prepares them as vessels of gold, silver and precious stones, fit for the Master's use:

"We are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard intreated that the words should not be spoken to them any more."

No. We are not come to Mt. Sinai, where God appeared to Israel and gave them the words of the Covenant, in a great voice from the top of the mountain.

"But ye are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

"To the general assembly and church of the first born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel."

Those are the heavenly things that we have come unto, and to which we stand related under the New Covenant. To the general assembly and ecclesia of the firstborn, written in heaven.

This places us in the very center of the heavenly light that reveals God's purpose on the earth. We are thus brought directly within the circle of His operations as He gathers the material and shapes and prepares it for the time when all things will be made to reflect His glory and honor His Name.

*"See that ye refuse not Him that speaketh."*

Since we have been bathed in the light and glory of God's heavenly message, and since our eyes have been opened to the revelation of the mystery of His will, it is too late now for us to turn away into the shadows again. Only tribulation and anguish awaits us there. We must rise to the demands of our calling—

"Wherefore lift up the hands that hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but rather let it be healed."

Let us then be wise. Let us squarely face the facts as we see them here this morning from the position we have arrived at since we have come to Mt. Zion, the city of the living God—the heavenly Jerusalem.

We look around us, and what do we see? Nothing but gold, pure gold—clear as crystal—gates of pearl, and the walls garnished with all manner of precious stones. *Nothing there but beauty, purity and holiness.* Nothing but the best of everything—not even a trace of alloy or base metals—only the most precious of stones do we see set in the walls and in the foundations.

These are the symbols that the Divine mind has chosen to represent the people, the characters and hearts, of those who will be the constituents of the Bride, the Lamb's wife, in the day when God makes up His jewels. The light that sparkles and shines forth from the polished surfaces of the precious metal and stones, is the light of the glory of God, reflected out of pure hearts that have been purged of all that defiles, or works abomination or makes a lie.

We look around too, at the company that will be standing around us in that day in this general assembly and church of the firstborn, whose names are written in heaven. Pre-eminent among them will be such men of faith as Abraham, who offered up Isaac, of whom it was said,

"In Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

Moses will be there, of whom it is testified that he was the *meekest man in all the earth*, and to whom God spoke face to face as a man speaks to his friends, and not in visions and similitudes as to the other prophets.

Job will be there, for he said through the Spirit:

"I know that my Redeemer liveth, and that He shall stand in the latter days upon the earth; and though after the skin worms destroy this body, yet in my flesh shall I see God."

Yes, Job will be there in that great company that shine as lights of that age, for God's own testimony concerning him is:

"Hast thou considered My servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil?"

There will be Daniel, whom the angels called a man greatly beloved, and to whom the promise was made:

"Go thy way, Daniel, till the end be; for thou shalt rest and stand in thy lot at the end of the days."

As we look into our hearts now—as we measure our state of development toward the perfection of godliness, against the background of these symbols of the Holy City—as we compare our own faith in God, and the general course of our lives in the way of His Truth to those characters such as Abraham, Moses, Job and Daniel, *do we feel that we could stand with them in that day and feel that we belonged among them?*

Would we feel at ease and at home in that high moral and spiritual atmosphere, so that we could sit down at the table in Christ's Kingdom and be of one mind and spirit with the apostles and prophets seated around us?

If we find there—in the deep recesses of our hearts—any root of bitterness springing up, any fleshly thoughts of malice, envy, pride, or evil thinking against our brother—it must be purged out NOW; for the light of the glory of God in the face of Jesus Christ will reveal it in that day—

*"Nothing is hid that shall not be made manifest."*

"Wherefore," says Paul, at the close of the chapter—

"We, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire."

To Timothy Paul wrote,

"In a great house there are not only vessels of gold and of silver; but also of wood and of earth; and some to honor and some to dishonor.

"If a man therefore shall purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."

The vessels unto honor are such as the prophet Malachi refers to:

"Then they that feared the Lord, spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name.

"And they shall be mine, saith the Lord of hosts, in that day when I make up My jewels. And I will spare them, as a man spareth his own son that serveth him." —E. W. B.

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## **Ecclesial News**

**BIRMINGHAM, Eng.—174 Edmund St.—Memorial 11 a.m.; Evening Meeting 6:30.**

Greetings to all of like precious Faith.

Although our activities are restricted through lack of numbers, we do build each other up in our most holy faith. We do feel the force of Paul's exhortation to Timothy to "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

There is no doubt some falling away from the old standards of faith and practice which one notes with sorrow. We fear it is "Laodiceanism" as bro. Macdonald points out in his article. Fellowship takes on a new meaning among many Christadelphians today. We recall the following by a late editor of the Berean in 1921,—

"It is clearly laid down in the Scripture, that continuance in fellowship is dependent upon "walking in the light." Error or darkness, and practice which is contrary to his mind, alienates from God's fellowship. Let us remember that to show ourselves unfaithful to these commands concerning purity of doctrine is to break off fellowship with God. To be unsound in practice is to walk in darkness and if, while so doing, we say we have fellowship with God, we lie and do not speak the truth.

"An unfaithful ecclesia stands in the same position as an unfaithful brother, it is in a condition of darkness. Not walking in the light of the Truth, and being partakers of evil deeds, has made fellowship with God and His Son impossible."

How true this is, and we do well to constantly stress this doctrine in these days. Is not the exhortation of Christ to Laodicea, in Rev. 3:20, all sufficient for faithful servants? "Behold I stand at the door and knock." Does not this mean that Christ was not inside that Assembly? —Bro. T. Phipps.

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Let us not seek to justify our wrong-doing by saying that we cannot help it. God is the best judge of what we can do, and He has told us what He expects of us.—**Christadelphian, 1908.**

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## **A Letter to Our Children**

Hello, Dear Children, This month we are together again to talk about different things in the Bible.

We are going to fly from the Gold Coast where we visited last month, and cross the Atlantic Ocean again to South America to a city called **Rio de Janeiro**. Look for this city on your maps, and see also if you can find pictures of this modern city. If you find a picture of it you will see it is settled at the base of mountains and just out in front is the Bay of Botafogo. When we look at Rio de Janeiro from the air at night the light around the harbour reminds us of a horseshoe.

The morning following our landing we explore part of the city. We all go for a refreshing swim in the bay. We find the water very warm and there is an abundance of sand. After this we sit in the park facing the bay and do our readings, and afterwards read about the city we are visiting.

We find that in 1502 the first discoverers from Europe sailed up the bay. At first they thought that it was a mighty river and therefore called it Rio de Janeiro. This means “River of January.” It was on the 1<sup>st</sup> of January they discovered it. To their discouragement they found it was just a bay but the name has remained the same.

We think back on things in the Bible that happened on certain months and find that the Children of Israel departed from Egypt in the month Abib. Now Abib is the first month in the Hebrew calendar. So you see there is somewhat of a similarity here. The discoverers thought that this was a promising river that would lead to good things, then they found the end and their hopes were let down again. Now it is a very large and wealthy city.

So with the Israelites. They thought that coming out of the land of Egypt would immediately bring them good things. When it did not, they thought that God had forgotten them and they murmured against God, saying,

**“Would to God that we had died by the hand of the Lord in the land of Egypt!”**

If they had remained faithful to God He would have allowed them to come into the Promised Land as He did Joshua and Caleb as we find in Num. 32:11-12—

**“None of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob, because they have not WHOLLY followed me, save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun for THEY have WHOLLY followed the Lord.”**

This teaches us the lesson that following our immersion we have a hard and laborious struggle ahead of us that finally leads to Life everlasting, and to be with the Lord for ever and ever. This is only if we WHOLLY follow the Lord now. This struggle we mentioned must not be done—and **cannot be done**—grudgingly, but rather must be a labor of love. If we, when and after we are immersed, are steadfast, unmoveable, always abounding in the work of the Lord, we know that our labor is not in vain in the Lord. Next month we will continue our trip in South America visiting a different part of the country, God willing.

—Uncle Joe.

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

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“Exhort one another daily.” What are the topics upon which we, as brethren and sisters, converse? Do we speak upon matters that give God pleasure, or upon mere profitless trivialities?

—**Christadelphian, 1908.**

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