

# 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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## CONTENTS

ECCLESIAL DIRECTORY .....	Inside Front Page
EDITORIAL: "The Power of God" .....	129
THE TRIAL OF YOUR FAITH (Bro. Thomas).....	131
BIBLE QUESTIONS ANSWERED: Angelic Visits Today; Some Better Things for Us; The Diabolos; The Transfiguration; The True Doctrine of the Cross (Bro. Roberts) .....	135
PROPHET, PRIEST AND KING (Part 2).....	138
ECCLESIAL NEWS: Lampasas.....	143
OUT OF EGYPT HAVE I CALLED MY SON (Part 11).....	144
1957 TEXAS FRATERNAL GATHERING .....	148
"BY HIS OWN BLOOD HE ENTERED" .....	149
"HO, YE THAT THIRST" (Teaching a Friend the Truth) .....	152
ENTIRE CONSECRATION ESSENTIAL.....	155
EVERY MAN PERFECT IN CHRIST JESUS (Part 3) .....	156
BUFFALO GATHERING AND S. S. OUTING, June 29-30.....	160
<u>SIGNS OF THE TIMES: Prepare War.....</u>	<u>Inside Back Cover</u>

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

# *The Berean Christadelphian*

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## EDITORIAL

### “The Power of God”

Our Anglo-Saxon word *Gospel* literally means *a good story*, and its equivalent in the Greek signifies *Glad Tidings*, or a good message, which becomes good news to those who hear it. But the preaching of Jesus was not ordinary good news, because it related to a glorious Divine purpose revealed to Moses, and recorded in Numbers 14:21 —

"But as truly as I live, all the earth shall be filled with the glory of the Lord."

The purpose, or mission, of Jesus was varied, but his principal work was to preach the Gospel. When he returned from his temptation in the wilderness, he came to Nazareth and went into the synagogue, and when the book of Isaiah was given to him, he quoted the following words, applying them to himself.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor . . . and to preach the acceptable year of the Lord"—Luke 4:18-19.

It is now 1900 years since Jesus appeared, and *there is no visible indication of the earth being filled with the glory of God*. However, that does not mean that the purpose of God has failed. The course of wisdom is to search the Scriptures, and let the Bible be our teacher. If we do that, our minds will become enlightened as to the manner in which God's purpose will be brought to perfection. With regard to the teaching of Jesus, Mark informs us that—

"After John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God"—1:14.

An examination of the four Gospel records will show that the teaching of Jesus related to the *Gospel of the Kingdom*. Even during the 40 days between his resurrection and ascension, he spoke to the apostles of "things pertaining to the Kingdom of God." The primary importance of this subject appears in a statement made by Jesus, which appears in Matt. 6:33—

"Seek ye first the Kingdom of God, and His righteousness."

That the Gospel is *not exclusively a New Testament subject* is strongly set forth in the teaching of Paul. The writer of the Acts informs us concerning him that—

"There came many to him into his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, **both out of the Law of Moses, and out of the prophets**"—Acts 28:23.

This Paul continued to do for two whole years. Throughout his various letters, he has considerable to say about the Gospel; but some of his most striking statements will be found in his letter to the Galatians—

"The Scripture, foreseeing that God would justify the nations through faith, **preached before the Gospel unto Abraham**, saying, In thee shall all nations be blessed"—3:8.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ"—3:16.

"For as many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's, then are ye **Abraham's seed, and heirs according: to the promise**"—3:27, 29.

Here, in this one chapter, we have summed up in few words the glorious Divine purpose showing that *the promises made to Abraham form the basis of the Gospel*, and the foundation of true religion. Commenting on this further, in his letter to the Romans, Paul says of Abraham (4:20-24)—

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. Therefore it was imputed to him for righteousness.

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus from the dead."

The *supreme importance of faith* is herein stressed by the apostle showing that if we believe in God, as Abraham did, it will also be counted to us for righteousness. But it must not be thought that Abraham's faith was of that type that rests upon God to do everything, and casts itself upon His grace alone for salvation. James dispels any such thought, when he says—

"Was not Abraham our father justified **by works**, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and **by works was faith made perfect?**"— 2:21-22.

If the Gospel is righteously believed, it will produce a faith that works by love, and generate an affection for the Truth that will cause us to rise above the world's level of thought, and *we will no longer have any desire to participate in its empty pastimes and godless habits*. But there is more than mere belief and faith, for Paul says in Rom. 8:9—

"If any man have not the **Spirit of Christ**, he is none of his."

The apostle is not speaking of the gifts of the Spirit. That is evident. Is it not a fact that Jesus is "the Truth," and "the words he spoke are Spirit," and "the Spirit is Truth." Therefore if "the Truth as it is in Jesus" be in us, then Christ who is "the Way and the Truth," is in us, and in that respect the Spirit of Christ is in us, and he is manifested in us as "we walk in the light." The Gospel of the Kingdom is the true Light. Jesus is called "the Sun of Righteousness" and is therefore the medium through which the light shines.

Paul speaks of the Gospel as something to be proud of. Therefore, in his letter to the Romans, he could say—

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth" 1:16.

We have no power within ourselves, therefore nothing will save us but "the power of God," and *the power He will employ for that special purpose is the Gospel of the Kingdom of God*. But that power will only act in us—

"If we continue in the faith grounded and settled, and be not moved away from the hope of the Gospel"—Col. 1:23.

This statement is not obscure, for he reminds us in Heb. 5:9 that:

"Jesus became the author of eternal salvation unto all them that obey him."

And this again is based on the words of Jesus, who said—

"If ye love me, keep my commandments."

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

And finally—

"He that rejecteth me, and keepeth not my words, the word that I have spoken, the same shall judge him in the last day."

Therefore Peter reminds us in solemn words—

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that **obey not the Gospel of God?**"—1:17.—Editor

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## "The Trial of Your Faith"

*"Though he were a Son, yet learned he obedience by the things which he suffered"*—Hebrews 5:8.

**BY BRO. JOHN THOMAS**

Man in the first estate is "a little lower than the angels;" but, in the second, or higher, estate, he is to be "crowned with glory and honor," and to take his stand in the universe upon an equality with them in nature and renown. Man's first estate is natural and animal; his second, spiritual, or incorruptible.

To be exalted from the present to the future state and inheritance, he must be *subjected to trial*. From the examples recorded in the Scriptures, it is evident that God has established it as the rule of His grace—that is, the principle upon which He bestows His honors and rewards—to *prove* men before He *exalts* them.

Probation, then, is the indispensable ordeal, to which every man is subjected in the providence of God, before he is accepted as "fit for the Master's use" (2 Tim. 2:20-21). By these examples, also, it appears, that man's probation is made to bear upon the trial of his faith by testing his obedience. An untried faith is worth nothing; but a faith that stands the test of trial—

". . . is much more precious than gold which perisheth, though it be tried with fire."  
—because the sustained trial will be—

"Found unto praise, and honor, and glory, at the appearance of Jesus Christ" (1 Pet. 1: 5-7).

An untried faith is a dead faith, being alone. Faith without trial finds no scope for demonstration, or evidence of existence:

"Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: Show me thy faith without thy works, and I will show thee my faith **by my works**.

"Thou believest that there is one God: thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect.

"Ye see then how that by works a man is justified, and NOT by faith ALONE"

(James 2:17-24).

"Without faith," says Paul, "it is impossible to please God;" and it is also apparent from James' testimony just recited, that the faith with which He is pleased, is a faith that is *made manifest by works*; of which Noah, Abraham, Job, and Jesus, are pre-eminent examples.

Now, this "precious faith" can only be educed by trial; for the trial elaborates the works. *This is the use of persecution, or tribulation, to believers, which in the divine economy is appointed for their refinement.*

Peter styles the "manifold persecutions," to which his brethren were subjected, "the trial of their faith;" and Paul testified to others of them, that "It is through much tribulation" they "must enter the Kingdom."

Probation is a refining process. It purges out a man's dross, and *brings out the image of Christ in his character*; and prepares him for exaltation to his throne (Rev. 3:21). We can only enter the Kingdom through the fire; but, if a man be courageous, and "hold fast the confidence and rejoicing of the hope firm unto the end," he will emerge from it unscorched; and be presented *holy, unblamable, and unrebukeable* before the King.

A man cannot "honor God" more than in *believing* what He promises, and *doing* what He commands; although to repudiate that belief, and to neglect, or disobey those commands should highly gratify all his senses, and place at his disposal the kingdoms of the world, and all their glory.

Not to believe the promises of God is in effect to call God a liar; and no offence, even to men of integrity in the world, is so insulting and intolerable as this. "Let God be true," saith the Scripture. His veracity must not be impeached in word or deed; if it be, then "judgment without mercy" is the "sorer punishment" which awaits the calumniator.

The unswerving obedience of faith, is the "faith made perfect by works," tried by fire. God is pleased with this faith, because it honors Him. It is a *working* faith. There is *life* in it; and its exercise proves that the believer loves Him.

Such a man it is God's delight to honor; and, though like Jesus he be for the present, "despised and rejected of men, a man of sorrows and acquainted with grief," the time will certainly come, when God will acknowledge him in the presence of the Elohim, and overwhelm his enemies with confusion.

*Probation before exaltation*, then, is upon the principle of a faith in the promises of God, made precious by trial well sustained. There is no exemption from this ordeal. Even Christ himself was subjected to it—

"By the grace of God he tasted death for every man. For it was fitting for God, that . . . in bringing many sons to glory, He should make the Captain of their salvation perfect through

sufferings. For in that he himself hath suffered being put to the proof, he is able to succor them who are tried" (Heb. 2:9-18).

"Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that OBEY him"  
(Heb. 5:8-9).

He was first *morally* perfected through suffering, and then *corporeally*, by being "made into a spirit" by the spirit of holiness in his resurrection from the dead. I say, "*morally* perfected;" for, although he was without transgression, his perfection of character is predicated upon his "obedience unto death."

The probation of the Lord Jesus is an interesting and important study, especially that part of it styled, the Temptation of Satan. Paul, speaking of him as the High Priest under the New Constitution, says—

"He was put to the proof in all things according to our likeness, without transgression"  
(Heb. 4:15).

That is, "having taken hold of the seed of Abraham," "being found in fashion as a man," the infirmities of human nature were thus laid upon him. He could sympathize with them experimentally; being, by the feelings excited within him when enticed, well acquainted with all its weak points.

By examining the narrative of his trial in the wilderness, we shall find that he was proved in all the assailable points of human nature. As soon as he was filled with the Spirit (Luke 4:1) at his baptism in the Jordan, it immediately drove him (Mark 1:12) into the wilderness to be tempted of the devil (Matt. 4:1). This was very remarkable. The Spirit led him that he might be put to the proof; but not to tempt him; for—

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man" (James 1:13).

God, then, did not tempt Jesus; though His Spirit led him there to be tempted, and that, too, "by the devil," or the enemy.

This enemy *within the human nature* is the mind of the flesh, which is enmity against God; it is not subject to His law, neither indeed can be (Rom. 8:7). The commandment of God, which is "holy, just and good"—being so restrictive of the propensities which in purely animal men display themselves with uncontrolled violence, makes them appear in their true colors. These turbulent propensities the apostle styles "sin in the flesh," of which it is full; hence, he also terms it "sinful flesh."

This is human nature; and the evil in it, made so apparent by the law of God, he personifies as "pre-eminently A SINNER" (Rom. 8:12-18). This is the accuser, adversary, and calumniator of God, whose stronghold is the flesh. It is the devil and satan *within the human nature*; so that—

"When a man is tempted, he is drawn away of his own lust, and enticed."

If a man examine himself, he will perceive within him something at work, craving after things which the law of God forbids. *The best of men are conscious of this enemy within them.* It troubled the apostle so much, that he exclaimed—

"O wretched man that I am! Who shall deliver me from the body of this death (or this mortal body)?"—Rom. 7:24.

He thanked God that the Lord Jesus Christ would do it; that is, as he had himself been delivered from it, by God raising him from the dead by His Spirit (Rom. 8:11).

Human nature, or "sinful flesh," has three principal channels through which it displays its waywardness against the law of God. These are expressed by "the lust of the flesh, the lust of the eye, and the pride of life." All that is in the world stands related to these points of our nature; and there is no temptation that can be devised but what assails it in one, or more, of these three particulars.

The world without is the seducer, which finds in all animal men, unsubdued by the law and testimony of God, a sympathizing and friendly principle, ready at all times to eat of its forbidden fruit. This sinful nature we inherit. It is our misfortune, not our crime, that we possess it. We are only blameworthy when, *being supplied with the power of subduing it*, we permit it to reign over us. This power resides in "the testimony of God" believed; so that we are (1 Pet. 1:5)—

**"Kept by the power of God through faith unto salvation."**

This testimony ought to dwell in us as it dwelt in the Lord Jesus; so that, as with the shield of faith, the fiery assaults of the world may be quenched (Ephes. 6:16) by a "Thus it is written," and a "Thus saith the Lord."

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### **"SEARCH THE SCRIPTURES"**

We live in an age when it is particularly necessary to recognize and insist upon the truth, that the counsel by which God now guides His people whom He shall afterwards receive to glory, is contained in the Book written by holy men of old who spake as they were moved by the Holy Spirit.

On all hands, there is a tendency to glorify the human mind as containing wisdom sufficient for guidance in spiritual things. We are asked to look into ourselves for light. It is taught that a degree of inspiration appertains to all men.

We are asked to cultivate our faculties as the surest mode of obtaining a safe direction in the highest affairs of human well-being.

This style of doctrine usually goes along with disparagement of the Bible. The preachers of it say that the Bible was very good in its day; that, in fact, we "owe a great deal to it," but that we have outgrown it; that we have attained to further light; that our progress has made it obsolete, and that it is no more suited to the spiritual need of man now than ancient treatises are useful to modern students of chemistry. This is a dangerous doctrine, because it is pleasant falsehood.—**Bro. Roberts.**

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## **Bible Questions Answered**

**BY BROTHER ROBERT ROBERTS**

*"Why do not the angels visit the earth now as in the days of the patriarchs?"*

The angels come when God sends them. He sends them when His work requires their presence. Of this, He alone can be judge; but we may see of our own sense that some times require them, and some times require them not. The foundation of things in the beginning certainly required their participation: for how could God have been revealed, and the promises made, Israel delivered from Egypt, and the Law given, without them?

But there were long intervals, when their visits were not needed, such as, most of the time during which Abraham, Isaac, and Jacob sojourned in faith as strangers in the land of promises; the time during which Israel multiplied in Egypt from 70 persons to 2,000,000; most of the time during which Israel occupied the land in disobedience under the judges and kings, etc. During these times, they did not come, except at *very rare intervals, as circumstances required.*

When the time for Christ's appearance in the flesh arrived, they were more frequently in attendance, as the occasion called for. When he had gone away, and his faithful apostles had all fallen asleep and their work had fallen into corruption in the hands of mere egotists, the times of darkness, characteristic of the times of the Gentiles, set in, and it has not seemed fitting that the angels should be visitors during such a time.

Not only is there no divine center of operation in the chaos that now reigns upon the earth, but *the work already done and put on credible record is sufficient for the purpose in view*— that is, the creation, by rational faith, of a people for Christ's use and glory in the day of his Kingdom. The times of the Gentiles are ending, and presently we shall be favored, like the shepherds on the plains of Bethlehem by night, with "a multitude of the heavenly host," as befitting the age of Christ's presence on the earth again "in power and great glory."

\* \* \*

*"Some Better Thing for Us"*—Hebrews 11:40.

The idea that the "Old Testament Saints" (as some call them) occupy a lower position than the brethren begotten for Christ in the Gospel era, and will stand inferior to them in the Kingdom of God, is an idea that would never be entertained by man having a complete familiarity with the Scriptures. It comes of limited acquaintance with them, and of a crude fondness for particular verses and particular chapters.

The fulness of Mosaic, prophetic and apostolic revelation, shows *Abraham, Isaac and Jacob as the fathers and the holders of the promises*; and those who come after them, as their *children and adopted heirs* of what belongs by divine right to *them* (the fathers). If there is any difference of rank, it is the other way: that we of the apostolic era, if permitted the honor of an entrance into the Kingdom, will come in as quite secondary ingredients in the company of those who shall (Matt. 8:11)—

". . . come from the east and from the west and from the north and the south, to sit down WITH Abraham, Isaac and Jacob, and all the prophets in the Kingdom of God."

\* \* \*

*Devil: Diabolos: Sin-in-the-flesh*

You do not test the devil question skilfully or truthfully in laying it down that "the devil is sin in the flesh," and then indiscriminately looking at every use of the word "devil" in the light of that definition. Sin-in-the-flesh is only the *root principle* that leads to the various *forms* of diabolism. All these *forms* are in harmony with the *root*; but things are affirmable of the forms sometimes that are not necessarily true of the root.

Judas was a devil (John 6:70), through the action of sin-in-the-flesh; he hanged himself: that form of sin-in-the-flesh was gone; but sin-in-the-flesh survived in all the world. The devil that imprisoned the Smyranean brethren (Rev. 2:10) was a form of sin-in-the-flesh. That form has long since passed away, but generic sin-in-the-flesh continues in all the world.

So when it is said that the devil is bound for a thousand years, it is that form of sin-in-the-flesh which exists in the organized governments of the world that is bound; but sin-in-the-flesh remains an ingredient in human nature during all the thousand years, until flesh and blood ceases to exist on earth.

\* \* \*

*"We were eye witnesses of his majesty"*—2 Pet. 1:16.

Can the transfiguration be said to have been the Son of Man coming in his Kingdom? The question is answered by Peter, one of the spectators of the transfiguration, who so applies it—

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty.

"For he received from God the Father honor and glory, when there came such a voice from the Excellent Glory, "This is My beloved Son, in whom I am well pleased."

"And this voice which came from heaven we heard when we were with him in the holy Mount" (2 Pet. 1:16-18).

The transfiguration was a dramatic representation of what will be established in permanent reality when—

"Jesus Christ shall judge the living and the dead at his appearing and his kingdom"

(2 Tim. 4:1).

In seeing this, Peter, James and John, before tasting of death, saw the Son of Man coming in his kingdom; just the same as John afterwards saw his coming "in righteousness to judge and make war" (Rev. 19:11). John saw many things in vision which will afterwards become reality.

\* \* \*

### *The True Doctrine of the Cross*

There is a TRUE doctrine of the cross, but the moderns, with all their preaching about the cross, deny it. That true doctrine is that death—the resolution to original dust of the creature formed from the dust (Rom. 5:12; Gen. 3:19)—is the consequence of sin; that death reigns on account of sin; that Christ came to suffer the death due to sin in the nature that was in sin, and to rise to the possession of life eternal for bestowal on those who believe in him.

The moderns deny the first proposition, and by consequence, all the rest. They say there is no death; that all men are immortal; that eternal torture in hell is the wages of sin; that all men by nature go to hell to be tormented of the devil, and that Christ came to endure the suffering due to these hell-doomed immortal creatures.

What is their preaching of the cross, under these circumstances, but a denial of the truth, and a trumpeting of pagan doctrines under a false name?

To preach the cross *truly*, is to preach *immortality through a crucified and risen Christ*. No man can preach the truth without preaching this: but the *precise terms* in which he may do so, is a question of circumstances. In a day when "the cross" is universally current in a perverted sense, the use of the phrase is not a likely way of making the truth understood. We must adopt whatever language is necessary to convey the Truth. The Truth is the main thing; *words* are merely secondary, and must be subordinated to *ideas*.

In the days of Paul, there was no false tradition of great antiquity hanging around—and almost *depending upon*—the phrase he used to express the doctrine of Christ's sacrifice. The cross was a new and fresh and ignominious motto, and exactly equivalent to what "the gallows" would be in our day. He could use it with great advantage. It was a neat, curt, intelligible and telling expression of the great doctrine of Christ as the end of the Law for righteousness.

Its use was convenient and effectual as against Jews and Greeks. To the former, it asserted the supremacy of Christ's sacrifice over those of the Law and, in a word, placed it in the forefront of the Gospel. In relation to the latter, it was a challenge of the "philosophy and vain deceit" which taught human immortality from human nature, and human deification from human virtue.

But the situation is wholly changed now, except as regards the Jews (who seem now wholly beyond the influence of Gospel operations). *The Gentiles have accepted Paul's phrase without accepting Paul's doctrine*; and hence in attempting to force the doctrine upon their attention, it is

useless using the phrase, without new forms of phraseology, which will make the phrase scripturally intelligible.

---

## **Prophet, Priest, and King** PART TWO

### **JESUS AS A PRIEST**

In the Old Testament there are two orders of priests that come to our attention—the Melchisedec and the Aaronic. Of the former, there is very little information given; but what is said of it is highly important. In Gen. 14:18, we read—

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the Most High God."

If it were not for the letter to the Hebrews, we could not get very far in our understanding of this brief passage. Of course David, in one of his prophecies of Christ, did say—

"The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek"—Psa. 110:4.

But even then we have to depend upon Paul, who does much for us. Here in Hebrews 5, he explained the relation of Christ to this great man—

"So also Christ glorified not himself to be made an high priest; but He that said unto him, Thou art My Son, today have I begotten thee.

"As He said also in another place, Thou art a priest for ever after the order of Melchisedec"

—vs. 5-6.

And again in verses 8 to 10, Paul says—

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec."

Of the Aaronic, which existed during the administration of the Mosaic law, full particulars are given. The principal duties of the priests were to—

1. Offer gifts and sacrifices.
2. Bear before Yahweh the names of the tribes of Israel.
3. Enquire of God on behalf of Israel.
4. Make atonement in the Most Holy Place once each year.

Jesus was not a member of this priestly order, because it was of the tribe of Levi. He was of the tribe of Judah. But we will find that the Aaronic priesthood was a *type of Jesus* in the capacity of high priest, and the various things connected with the Mosaic Law, such as the altar, the animals that were sacrificed, the temple and its furniture, were all types of Jesus.

Therefore, *united in him were the functions of a priest, and the requirements of a sacrifice*—something which has never been done by any other person.

The necessity for either priest, or sacrifice, is evidence of the existence of SIN, and it was for that very reason that Jesus was manifested, that he might "take away the sin of the world." In Rom. 5:12, Paul informs us that—

"By one man sin entered into the world, and death by (or on account of) sin; and so death passed upon all men, for that all have sinned."

This directs our minds to the record of the creation and the introduction of sin into the world because of transgression of Divine law. The Mosaic account of the creation of man is brief, but clear (Gen. 2:7)—

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The breath of life which man received merely constituted him a "living soul," or "living creature." *It had no relation to immortality.* This is plainly revealed in the report of the effects of the flood, as we read in Gen. 7:21-22—

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, **and every man**: all in whose nostrils was the **breath of life**, of all in the dry land died."

No special training or ability is required to understand this plain statement. We go back now to Gen. 2:15-17, where we read of man being placed under Divine law—

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

After this the woman was formed, and they continued obedient until tempted by the serpent—not the devil. Paul, commenting on this incident in 2 Cor. 11:3, says—

"The serpent beguiled Eve through his subtlety."

As an inducement to our first parents to partake of the forbidden tree, the serpent said (Gen. 3:4-5)—

"Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

This was the first religious lie ever told; and like nearly all others, it was a mixture of truth and falsehood. The first part was false, and a direct opposite of what God had told Adam. The serpent said they would *not* die. This theological fable has continued to this day, and most of the world's inhabitants believe it. *The doctrine of the natural immortality of man is nothing more than the continuance of the serpent's lie.*

The second part was true, as we see by vs. 22-24—

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

"So He drove out the man; and He placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

The Divine law having been violated, and sin brought into the world, the sentence of death was pronounced—

"Because thou hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it:

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;  
"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

The principle upon which this punishment was inflicted is stated by Paul in Romans 6:23—

"The wages of sin is death."

Sin, being the cause of death, it is obvious that *before death could he abolished, sin must be removed*. This is the work of Jesus, as John the Baptist said (John 1:29)—

"Behold the Lamb of God that taketh away the sin of the world."  
Or as Paul expressed it in Heb. 9:26—

"He hath appeared to put away sin by the sacrifice of himself."

Under the Mosaic system, animals were sacrificed; but they were only types and could not take away sin. So says Paul—

"It is not possible that the blood of bulls, and of goats, should take away sins" (Heb. 10:4).

*It was therefore necessary that a member of the race which had sinned, should manifest that perfect obedience which Adam failed to do, and then have his blood, or life, poured out, that he might undergo the penalty of death brought upon the race by sin, and that he should be raised from the dead on account of his righteousness, and become the author of immortality for other members of the same race.*

These requirements are found in no other person than Jesus Christ. Jesus, being born of a woman, partook of our nature as Paul testifies in Heb. 2:14-18—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

"For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

If possible, in his letter to the Romans, Paul puts more strength into his words (8:3)—

"For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin (or by a sacrifice for sin) condemned sin in the flesh."

If Jesus had possessed a nature superior to ours—

1. He could not have tasted death for every man.
2. He could not have become perfect through suffering.
3. God could not have condemned sin in the flesh of Jesus.

The principle on which the perfect sacrifice of Jesus was based is easily discovered—

1. Death is only inflicted as the result of sin.

2. Jesus committed no sin, for he never transgressed Divine law, or any other law.
3. But he possessed our nature which had been sentenced to death in Eden. It was therefore necessary that he should suffer death.
4. Being free from transgression, death could not hold him.
5. Because of these things, he was brought from the dead through the blood of the everlasting covenant, and now "death has no more dominion over him."

Therefore he could say to John in Rev. 1:18—

"I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of death and of hades."

But in all this Jesus has only destroyed the sin principle *in himself*. If he had put away sin and abolished death completely, there would be no sin now, nor would there be any death. However, he has accomplished the purpose of his first appearing, and will achieve his work in its completeness when he appears the second time without sin unto salvation to assume his duties as a king.

### JESUS AS A KING

Of all the things concerning the Name of Jesus, there is none more beautiful, nor is there any so plainly taught in the Bible as that of his kingship. When preaching the Gospel of the Kingdom, in the capacity of a prophet, he made known to Israel that he would be their king. It should be specially noted that in the offering up of his perfect sacrifice on the cross, in the capacity of a priest, it was *brought about by his claims as a king*.

"Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the king of the Jews?"

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.

"Again Pilate said, Art thou a king then? Jesus answered,

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth, everyone that is of the truth heareth my voice"

—John 18:33-37.

Because of this claim of Jesus, we turn first to the prophets and consider the covenant God made with David (2 Sam. 7:12):

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee . . . and I will establish his kingdom.

"He shall build an house for My Name, and I will establish the throne of his kingdom for ever.

"And thine house, and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

There was no misunderstanding on the part of David. He knew that the time would come when *his throne would be established for ever*; he did not look to heaven for salvation—

"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

"And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

"Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow" (2 Sam. 23:5).

The throne of David continued until the days of Zedekiah when it ceased to exist, and has remained so unto this day. Here is the word of God to Zedekiah—

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord:

"Remove the diadem, and take off the crown: this shall not be the same: Exalt him that is low, and abase him that is high. I will overturn it: and it shall be no more, until he come whose right it is; and I will give it to him"—Eze. 21:25.

Six hundred years pass by until the days of Herod, the Roman king of Judea, when the angel Gabriel appeared to Mary of the seed of David, and said to her (Luke 1:30-33)—

"Fear not Mary: for thou hast found favor with God. And behold, thou shalt conceive, and bring forth a son, and shalt call his name **Jesus**.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

The disciples of Jesus understood this clearly; and when he was about to leave them, they said unto him (Acts 1:6)—

"Lord, wilt thou at this time restore the kingdom to Israel?"

The answer of Jesus shows they were not mistaken, except in the time appointed—

"It is not for you to know the times, or the seasons, which the Father hath put in His own power"—Acts 1:7.

After the Holy Spirit had been given on the day of Pentecost, we hear Peter speaking—

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne"

—Acts 2:29-30.

Since the days when they asked Jesus if he would restore the kingdom at that time, further revelation had been given them, for we have Peter speaking again, in Acts 3:20-21—

"And He shall send Jesus Christ, who before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Jesus, then, is to return to the earth, and assume his position of king over Israel, on David's throne in the city of Jerusalem. Here is one of the many prophetic pictures in the Bible—

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:

"And his name shall be called Wonderful, Counsellor, The Mighty God (or the mighty One) the everlasting Father (or the Father of the future age), The Prince of Peace.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6-7).

The reward promised to the disciples (Luke 22:29-30)—

"I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."  
His last promise (Rev. 22:12)—

"Behold, I come quickly; and my reward is with me, to give every man **according as his work shall be.**"

If therefore we would attain unto salvation, we must, like Paul:

"Press toward the mark for the prize of the high calling of God in Christ Jesus."

Yea, we must "set our affections on things above, not on things on the earth," so when Jesus returns, we may share—

- (1) In the blessings revealed by him as a Prophet,
- (2) And obtained by him as a Priest,
- (3) And the rewards he will bestow as a King.

—G. A. G.

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## **Ecclesial News**

**LAMPASAS, Texas — Christadelphian Hall, Avenue I East — Bible Study 10 a.m.; Memorial 11 a.m.**

It is with deep regret that we report the death of our aged sister J. O. Linsey. She fell asleep at 1 a.m., April 13. Sis. Linsey is survived by 1 brother, 8 children, 42 grandchildren, 100 great grandchildren, and 9 great-great grandchildren. Two of her grandchildren, sis. W. P. Cassidy and sis. Ruby Wolfe, and one great grandson, bro. W. J. Wolfe, are united with us in the Berean fellowship.

Sister Linsey was baptised in 1889, and has been a living example to all who knew her. She attended our Sunday morning meeting on Apr. 7, and seemed to be in good spirits.

Bro. Beauchamp spoke to us words of comfort concerning her faith and hope of resurrection. Bro. E. W. Banta assisted with prayer at the grave-side.

It is our earnest hope and prayer that we may be with her in that great day when Jesus shall appear and say—

"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

The writer has been elected recording brother of this ecclesia.

—Bro. Wayne O. Wolfe, R. 3, Lampasas, Texas

(Since receiving the above, we have had word that none of the brethren and sisters suffered in any way in the recent floods. We are very thankful).

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## **Out of Egypt Have I Called My Son**

*"A night to be much observed unto the Lord for bringing them out from the land of Egypt"*

—Exodus 12:42.

### **PART ELEVEN**

We are now about to take our departure from Egypt, where we have witnessed the "signs" and "wonders" which characterized the intervention of God on behalf of the people of His choice in effectuating their deliverance from the cruel bondage and oppression which had overtaken them there.

The objects of the display of omnipotence in the plagues to which the Egyptians were subjected were two-fold: first, it was a matter of absolute necessity if God's people were to be delivered according to His promise at the end of a given period; secondly, that conviction of the existence of absolute underived power and wisdom might be manifestly discerned in its active employment with a definite purpose. The lesson of God's power and existence was thus brought to bear upon—

"The vessels of wrath fitted to destruction; that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory" (Rom. 9:22-23).  
—and while creating terror and infusing fear into the hearts of the people against whom that power was directed, it was the means of the *revival in the hearts of His own people of the hope of the promises which He had made to their fathers*; and of declaring and establishing the Name of the Most High, not only in the immediate vicinity of those wonderful exhibitions of divine power, but also in the surrounding nations, upon whose ears the sound thereof should fall; and especially in those future exhibitions of the same power which awaited the peoples of other lands and climes in the establishment of Israel in their midst as His Own Kingdom for the enlightenment of the world in the things which pertain to godliness, and with a view to the ultimate salvation of the world.

In the divine mode of accomplishing these objects we may perceive the perfect reasonableness and adaptability thereof to the human mind as God has constituted it. In what other way, in harmony with that freedom of will which He has conferred upon the creature whom He formed after His Own image and likeness, could He accomplish His will and the glorious purpose which He has revealed in the Scriptures of Truth?

Was it not to the works of the Father in heaven that Christ himself appealed to Israel for their acceptance of him as the Son of God? Did he not say to those to whom he was sent on his great mission of mercy—

"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in Him."

Again, he said—

"If I had not done among you the works which none other man did, they had not had sin, but now they have no cloak for their sin" (John 10:37-38; 15:23).

Thus also was it in the proclamation of the Gospel by the apostles, for their preaching was "in *demonstration* of the Spirit and of power." God has thus *demonstrated* His Word to man, and it is at our peril to reject that Word. He requires not to renew those evidences in order to convince us of His offered mercy, for He has been pleased to preserve the record of His sayings and doings in such a way that there can be no reasonable doubt or excuse for such rejection.

What more could He have done for us that He has not done, as He said in regard to the vineyard of His Own planting upon the mountains of Israel. Was it not the rejection of the Word which He spake to that people by His servants the prophets that brought on them the terrible judgments which hurled them from their land and scattered them to the four winds in reproach, shame, and ignominious contempt, with these words of kindness ever ringing in their ears (Psa. 81:13-16)—

"Oh, that My people had hearkened unto Me, and Israel had walked in My ways: I should soon have subdued their enemies, and turned My hand against their adversaries.

"The haters of the Lord should have submitted themselves unto Him: but their (Israel's) time should have endured forever.

"He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied them."

Israel has thus been punished for the awful sin of rejecting God's messengers and His messages and counsels of mercy: and the time is at hand for the infliction of terrible judgments upon the Gentiles, who have been equally culpable in their neglected opportunities which have accrued to them in what has happened to the "beloved for the father's sakes." And it must never be forgotten that—

"Blindness in part is happened to Israel, **until** the fulness of the Gentiles be come in. And so all Israel shall be saved."

"God hath not cast away His people which He foreknew . . . Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

"Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness?" (Rom. 11:11-12).

\* \* \*

Moses says (Exodus 12:40-41)—

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the **four hundred and thirty years**, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

In the narrative of the typical confirmation of the covenant that God made with Abraham, Moses tells us God said to him:

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them **four hundred years**; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance" (Gen. 15:13-14).

In these two statements there appears to be a little conflict; and the enemies of the Bible have not been slow in seizing hold of them with a view to detracting from the veracity of the writings of Moses. It must be borne in mind that Moses is the writer of both of these testimonies, from the consideration of which fact alone we should at once dismiss from our minds any idea of discrepancy, especially as he has himself furnished us with the solution of the difficulty, if such can be said to exist.

His explanation of the four hundred years is that Israel's sojourn in Egypt, which was about 225 years, was part of that period, and that the whole time of their sojourning, including that of Egypt, was four hundred and thirty years.

The use of the term "*sojourning*" beautifully expresses the fact that Israel and their fathers were strangers and sojourners even when in the land which God had promised to give to them; for it was then in the undisputed possession of the Amorites until the cup of their iniquity should be filled, and they should be expelled on that account by those whom God had appointed to succeed them at the end of the period to which we have referred. Both the Samaritan and Septuagint versions of Exo. 12:40 read—

"Now the time of the sojourning of the children of Israel, and of their fathers, which they had dwelt in the land of Canaan and in Egypt, was four hundred and thirty years."

All Israel being now in marching order, they are prepared to leave Rameses, which was one of the treasure cities "built by them for Pharaoh."

"And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near: for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

"But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt.

"And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you: and ye shall carry up my bones away hence with you" (Ex. 13:17-19).

It was in the dead of the night of the fourteenth of the month Nisan (our month of April), which was the beginning of their sacred year, that the last and most terrible of the plagues came upon the Egyptians, *exactly 430 years, to the very day, from the typical confirmation of the covenant to Abraham*. On this night they partook of the Passover—

"A night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations."

On this night of solemnity, in the midst of death and mourning and lamentation among the Egyptians, in all of whose houses lay the dead firstborn, the Israelites, of whom it is testified, "There was not one feeble person among their tribes"—

". . . journeyed from Rameses to Succoth, about six hundred thousand on foot, that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle."

The seventy souls that went down into Egypt had thus multiplied into the "great nation" promised to Jacob before he went to see his son Joseph, who had become lord of the land—a nation numbering at least two millions.

It is well that we should linger for a moment in contemplation of the scene that is before us—a people who for centuries were not only settled down in Egypt, but for a long period of their sojourn lived in the enjoyment of privileges which were of the highest advantage to them in the acquisition of wealth. They must have been in possession of many valuable and extensive homesteads, capable of affording real comfort and even the luxuries of life; for, as is testified, they were possessed of "very much cattle."

And, although they took this movable stock with them, *is it not highly probable that they had to leave behind them much that was of value, and many things upon which their hearts had been set?*

The evil circumstances in which they had been placed since, at least, the birth of Moses, had, doubtless, loosened the hold of their affections upon Egypt, and proved an important factor in the situation. But with all this before the mind, it is still difficult to account for the unanimous acquiescence of so large a body of people in the proposal to leave the scenes of their native homes, with all the traditions attaching to their past history in Egypt during, and subsequent to, the days of Joseph in the plenitude of his power.

Even had there been no opposition to their leaving Egypt by the power which held them in bondage, the difficulty of comprehending the matter would have been great; but when we take into account the fact that the movement was in direct conflict with the powerful nation which claimed them as a community of useful and even wealth-producing slaves, there is absolutely no explanation of the matter possible if we reject the divine narrative, and the purpose of God which it reveals in the redemption of Israel from Egypt.

Whatever thoughts may have possessed their minds for the moment when the hour of their deliverance had arrived, it is very evident that *they had but a very feeble grasp of the purpose for which the God of heaven and earth had taken them in hand*. We shall have occasion to notice this fact more particularly as we proceed.

Meanwhile we gaze with absolute wonder and amazement at this vast concourse of people moving along in, shall we say, military and disciplined order in the hours of darkness, but having in

front of them the evidence of God's presence and guidance in the "pillar of fire" which lighted up their path and directed their way as they proceeded towards the place at which they halted first, namely, Succoth—the place of booths; which it is said, was formed by the luxuriant foliage of the tamarisk, sycamore, and palm, on the verge of the cultivated land of Egypt.

Under these manifestations of divine favor, having rested and refreshed themselves at Succoth, they proceeded on their way, encamping again at Etham at the edge of the wilderness (Ex. 13:20). Here, the angel of the Lord told Moses to speak to them:

"That they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon."

The distance between Egypt and Canaan through the land of the Philistines was not great, as we see in the case of the funeral cortege of Jacob, who was taken from Egypt, where he died, to be buried in Canaan.

But God led them not by the nearer route for the reason stated (13:17), but was pleased to lead them through the desert. So that instead of being led by the northern extremity of the Red Sea, they were commanded to encamp before Pi-hahiroth, between Migdol (a frontier watch tower) and the western side of the Red Sea, over against Baal-zephon.

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

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## **1957 Texas Fraternal Gathering**

God willing, the Texas Fraternal Gathering for 1957 will be held on the Christadelphian camp grounds near Hye, beginning at 9:00 A.M. Monday, July 29, and closing at noon Sunday, Aug. 4.

The usual procedure calls for three lectures each day, Monday through Saturday, at 11:00 A.M., 3:00 P.M. and 8:00 P.M., the final service being on Sunday morning, at 11:00. Classes are arranged for the children throughout the week, and a period for reading and discussing the Bible lessons finds a place in the daily routine.

Ample facilities have been erected on the grounds for serving three meals each day to those present at the Gathering.

All the brothers and sisters who possibly can are urged to be with us for this week of rejoicing together in the hope of our calling. It is an occasion that is devoted wholly to the work of unifying, upbuilding and strengthening the body of Christ as they endeavor to be a people prepared for the Lord when he comes.

If you plan to come, or desire advance arrangements in the way of accommodations for your stay, please write to: —bro. E. W. Banta, 7009 Sherman St., Houston 11, Texas

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## **"By His Own Blood He Entered"**

The following propositions were drawn up by brother Roberts and appeared in the Christadelphian magazine for September 1896, pg. 339. They are here reproduced for the benefit of any who may be interested in this sublime subject. They state simply and directly the truth that the editor of this magazine is fully determined to uphold.

1. *That death entered the world of mankind by Adam's disobedience.*

"By one man sin entered into the world, and death by sin" (Rom. 5:12).

"In (by or through) Adam all die" (1 Cor. 15:22).

"Through the offence of one many are dead" (Rom. 5:15).

2. *That death came by decree extraneously to the nature bestowed upon Adam in Eden, and was not inherent in him before sentence.*

"God made man in His Own image . . . a living soul (a body of life) . . . very good"  
(Gen. 1:27; 1:31).

"**Because** thou hast hearkened unto the voice of thy wife . . . unto dust shalt thou return"  
(Gen. 3:17-19).

3. *Since that time, death has been a bodily law.*

"The body is dead because of sin" (Rom. 8:10).

"The law of sin in my members . . . the body of this death" (Rom. 7:23-24).

"This mortal . . . we that are in this tabernacle do groan, being burdened"  
(1 Cor. 15:53; 2 Cor. 5:4).

"Having the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead" (2 Cor. 1:9).

4. *The human body is therefore a body of death requiring redemption.*

"Waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).

"He shall change our vile body that it may be fashioned like unto his own glorious body"  
(Phil. 3:21).

"Who shall deliver me from the body of this death?" (Rom. 7:24).

"This mortal (body) must put on immortality" (1 Cor. 15:53).

5. *That the flesh resulting from the condemnation of human nature to death because of sin, has no good in itself, but requires to be illuminated from the outside.*

"In me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18).

"Sin dwelleth in me" (Rom. 7:20).

"The law of sin which is in my members" (Rom. 7:23).

"Every good and perfect gift is from above and cometh down from the Father of Lights"  
(James 1:17).

"Out of the heart proceed evil thoughts" (Matt. 15:19).

"He that soweth to the flesh shall of the flesh reap corruption" (Gal. 6:8).

"Put off the old man which is corrupt, according to the deceitful lusts" (Eph. 4:22).

6. *That God's method for the return of sinful man to favor required and appointed the putting to death of man's condemned and evil nature in a representative man of spotless character, whom he should provide, to declare and uphold the righteousness of God, as the first condition of restoration, that he might be just while justifying the unjust, who should believingly approach through him in humility, confession, and reformation.*

"God sent His Son in the likeness of sinful flesh and for sin condemned sin in the flesh"  
(Rom. 8:3).

"Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24).

"Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy that having the power of death, that is, the devil"  
(Heb. 2:14).

"Our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6).

"He was tempted in all points like as we are, yet without sin" (Heb. 4:15).

"Be of good cheer, I have overcome the world" (John 16:33).

"Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time His righteousness, that He might be just, and the justifier of him that believeth in Jesus" (Rom. 3:26).

*7. That the death of Christ was by God's Own appointment, and not by human accident, though brought about by human instrumentality.*

"He that spared not His Own Son, but delivered him up for us all" (Rom. 8:32).

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts 2:23).

"Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together for to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts 4:27).

"No man taketh it (my life) from me, but I lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:18).

*8. That the death of Christ was not a mere martyrdom, but an element in the process of reconciliation.*

"You that sometimes were alienated in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death" (Col. 1:21).

"When we were enemies, we were reconciled to God by the death of His Son" (Rom. 5:10).

"He was wounded for our transgressions: He was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. 53:5).

"Having, therefore, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, let us draw near" (Heb. 10:20).

"I lay down my life for my sheep" (John 10:15).

*9. The shedding of his blood was essential for our salvation.*

"Being justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

"In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14).

"Without shedding of blood there is no remission" (Heb. 9:22).

"This is the new covenant in my blood, shed for the remission of sins" (Matt. 26:28).

"The Lamb of God that taketh away the sin of the world" (John 1:29).

"Unto him that loved us and washed us from our sins in his own blood" (Rev. 1:5).

"Have washed their robes and made them white in the blood of the Lamb" (Rev. 7:14).

*10. That Christ was himself saved in the Redemption he wrought out for us.*

"In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared. Though he were a son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him"

(Heb. 5:7-9).

"Joint heirs with Christ" (Rom. 8:17).

"By his own blood he entered once into the holy place, having obtained eternal redemption"

(Heb. 9:12).

"Now the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect . . ."

(Heb. 13:20).

11. *As the anti-typical High Priest, it was necessary he should offer for himself as well as for those whom he represented.*

"And by reason hereof he ought as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest, but He that said unto him . . ." (Heb. 5:3).

"Wherefore it is of necessity that this man have somewhat also to offer" (Heb. 8:3).

"Through the Eternal Spirit, he offered himself without spot unto God" (Heb. 9:14).

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's: for this he did once when he offered up himself" (Heb. 7:27).

"It was therefore necessary that the patterns of things in the heavens (that is, the symbols employed under the law), should be purified with these (Mosaic sacrifices), but the heavenly things themselves (that is, Christ who is the substance prefigured in the law), with better sacrifices than these" (that is, the sacrifice of Christ) (Heb. 9:23).

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## "Ho, Ye That Thirst"

*"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever"—Dan. 12:3.*

A word is always necessary before opening the Bible to draw attention to two or three simple rules which are indispensable to the understanding of the Scriptures, as respects the character of the Book. The Bible was not originally written for the Western people of today, it is purely a *Jewish Book*. It is well to keep this fact in view.

The Hebrew language abounds largely in figure and symbol. It is very difficult for English-speaking people to appreciate this all at once. Some of the earlier writers of the Old Testament use different words and modes of expression from some of the later writers, and coming down to the apostolic times, we find words and expressions used such as are not to be found in the Old Testament at all.

Western literature, customs, and character are altogether different from the Hebrew. We lack demonstrativeness. We are more matter of fact, straight up and straight down, than the Orientals. Our mode of expression is extremely angular compared to the Hebrew, with very little of the flowery, of the beautiful and sublime. This contrast makes it exceedingly difficult for us who live in such a peculiar social atmosphere and changeable climate to understand a book whose people revelled in the flowers of rhetoric.

Hebrew language and Hebrew customs will nevertheless strike us with their *naturalness*. Some of their modes of expression may grate upon our ears and upon our Western "delicacy" which (be it remembered) has only been acquired. Notwithstanding this, we shall be impressed with the *purity and realness of Bible language*.

The Bible differs from other books in some other respects. We do not get all the evidence upon any particular subject on one page or in one chapter or even in one of its books. It is exactly as Isaiah puts it (28:10)—

"Here a little and there a little."

Therefore we see the necessity of the injunction to "*Search the Scriptures*" and "*Prove all things*." There is ample evidence on every point *somewhere*, and it is our wisdom to search it out.

A beginner does not always appreciate the style in which the Bible is written. He would have it written in a simpler form, so that one reading would be sufficient to understand all about it. But the

servants of God for whom the Scriptures were written do not feel like this; they would rather the Bible were *not* written like a newspaper.

Where would be the honey-sweetness David speaks of, and which all taste in the reading who are of the same mind as David? It is simply delightful to read between the lines, or below the surface. *It is one of the Scriptures' characteristics that the deeper we look into them, the greater the beauty becomes.*

In some instances quite a mine of wealth is contained in a single verse, and even in a short sentence. If the Scriptures were written in a penny tale fashion, we should soon lose interest in them, and they would soon lose their power over us.

It is essential, before the Word of God can be understood, to *know what it teaches*. And before it can be really interesting, we must *know what to look for*. It is the lack of this discernment which causes so many people to lose patience while reading and to close the book in despair. No clear connection can be recognized between the Patriarchs, Prophets and Apostles, as regards the purpose of God.

The greater part of the Scriptures must appear very mixed up and chaotic to those who do not see *harmony running throughout*. It would only be a common-sense question for such people to put to themselves—

*"If the Bible is really the Word of God and He has caused it to be written for the ultimate good of mankind, how is it men cannot make one part agree with another?"*

Professing Christians of the orthodox type regard the Bible as the Word of God, and yet cannot understand it. They ought to ask, Why? There is a reason. The Bible cannot be understood while the people have such gross darkness in their minds.

\* \* \*

After an introduction of this kind, you may safely open the Bible and commence with the *alphabet of the Truth*. The Truth is no exception in this respect to other systems of knowledge. It has an alphabet and first lessons, and there is very little use attempting higher things until the first principles are learned. Begin at the beginning and go forward gradually.

To present the "Destiny of the Wicked," the subject of the "Devil" or the "Non-immortality of the Soul" first, would be too much for many people. Experience has shown that success in a measure depends upon using discretion and tact in this as well as in every other matter. The mind must be prepared step by step, *commencing at the beginning*, which is always the easiest and safest. The question has been asked, "*Which should be the first subject to introduce to the stranger?*" Jesus says—

"Seek ye first the KINGDOM OF GOD" (Matt. 6:33).

We see great wisdom in this. It is not only so simple that almost any person can take hold of it, but it introduces and prepares the mind to receive the more difficult and higher aspects of the Truth. *There is a great depth of meaning in this single phrase, the "Kingdom of God."* It is the key to the whole scheme of salvation, the nucleus of the whole Truth, without which the Bible would be a complete enigma.

The object is not so much to show in detail how to deal with each topic as to suggest the order in which one should be taken. It would be far more interesting and satisfactory to demonstrate each subject, but that would be impracticable; time will not allow. It is proposed, therefore, to simply mention the subjects in their proper order—

1. The Kingdom of God in all its phases.
2. The return of Christ to establish the Kingdom.
3. The Covenant with Abraham.
4. The Covenant with David.
5. The dispersion and re-gathering of the Jews.
6. The destiny of the wicked.
7. The resurrection.
8. The Devil in connection with the nature of Christ, and what was accomplished by his death.
9. Hell.
10. Immortality.
11. Call of the Gentiles and Baptism.

An evening or more might be devoted to each topic. At the end of each evening it might be profitable to ask your friend if the things you have gone over are clear to his mind? His answer cannot be expected to be very hearty at first. He will say, "*Well, yes, it is certainly in the Bible, but it is not very clear.*"

Do not be discouraged at such an answer. There will come a change by-and-by. It may be that your friend will ask questions. If they are appropriate to the subject—go straight to the point, and be as brief as possible. If not, kindly ask him to wait a little till the particular subject is reached under which his question would come. There is good in this: it will help to keep up the interest.

It may be said for the benefit of those who undertake the instruction of others that it should be quite a study on their part to *make each point as simple as it is possible to make it*. If the stranger is allowed to go away with only a partial understanding of what you have been talking about, he may lose interest, and you may never see him again.

You will be aided greatly by selecting those Scriptures which admit of no doubt or argument. If this principle is adhered to you will save yourself a deal of unnecessary trouble, and will be enabled to hold your friend's interest in the proper channel, which is most important. If he is of a merely *critical* disposition, and you allow him to draw you aside, you will make a great mistake, and success will be very uncertain. *Keep in the line you have marked out for yourself.*

It would be highly advantageous if you can get your friend to read something during the week bearing on the subject of conversation—say from Christendom Astray. It should be strongly pressed upon him to read the lecture bearing upon the subject under consideration. It will explain many items which you may have omitted or had not time to go into. In fact, success depends to a very large extent upon his reading the lectures.

One a week as a rule will be sufficient. Without exception, the interested stranger has always been delighted with the lectures to such an extent that some have even read a single lecture five times through in one week, and not only so, but copied all the references and principal features, and the same with subsequent lectures, and would like to have learned them. Most people have but very little time for reading. What they need is to get a clear insight into the principles of the Truth, and this will be obtained best and quickest by carefully reading the lecture in the week upon the subject dealt with.

On the next night, you might ask if what he has been reading during the week has been satisfactory to him? Invariably my experience is the answer will be, "*Quite satisfactory, wonderfully clear those lectures.*" A few minutes may be profitably occupied in testing his comprehension of the principal points. As your friend makes progress in the knowledge of the Truth, you will have to listen to speeches which will be unpleasantly strong against the clergy and ministers, who, it will be alleged, know the Bible and know they are teaching lies, and will be responsible at the judgment seat of Christ. This kind of thing need not be encouraged, but restrained as tending to no profit.

There is nothing more calculated to open the mind to the beauty and nobleness of the Truth than the *subject of the Spirit*. When this is understood, it opens to his view how all things were created and are sustained; how angels wrought their mighty works as recorded in the Old and New Testaments; how miracles were done not only by Christ and his apostles but also by the prophets; how the dead have been raised, and will be raised; how the Scriptures were made infallible; how we shall be changed from the mortal to the immortal, and become possessed of a nature equal to the angels; how we shall be enabled to see God face to face when sin and death shall have been removed from the earth.

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

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### ENTIRE CONSECRATION ESSENTIAL

All our meetings, and our labors and our watchings, must be sanctified with the spirit of holy and enlightened zeal for God, and entire consecration to His obedience before they will be of any advantage to us.

This lesson is of urgent suitability in our situation. We are in danger of being infected with the all-prevalent Laodicean spirit around us. We are in danger of sickening and dying in the pestilential atmosphere of public opinion. We are in danger of rejecting the spirit of the Holy Oracles, because it is not common to receive it.

We are in danger of sinking into that state in which our very compliances with divine requirements, so far as form goes, in meeting and breaking bread, and singing and praying, and contending for the faith, are so many mere performances odious to God; and our desire for the day of the Lord a sentiment destined to be quenched in the anguish of rejection from the Lord's presence at his coming.

The danger will continue to the last moment, and therefore till then the warning must be sounded—

**"Exhorting one another daily, and so much the more as we see the day approaching."**

—Bro. Roberts

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## Every Man Perfect in Christ Jesus

### PART THREE—COLOSSIANS 1:24 to 2:3

*"I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his Body's sake, which is the Ecclesia."—Colos. 1:24.*

Paul was writing from prison. He who was so concerned and anxious to be going about caring for the brethren, was unjustly *confined and kept in bonds*. And though he was so powerful a preacher of righteousness, and though workers were so few, still God left him in prison for years at a time. *Why?* The ways of God are not our ways. There are many aspects to His wisdom and His purpose. He has other things to accomplish for which an imprisoned Paul was more powerful than a Paul at liberty.

How difficult it is to bring ourselves to realize the hard realities of these sufferings of the men of God in the past! But we *must*, for all these things have essential lessons for our salvation, and unless we in reverent humility learn them, then for us they have suffered in vain.

Why did God allow Paul to be put and kept in such distressing and humiliating and frustrating circumstances, when he could have been triumphantly spreading the Gospel far and wide? The progress of God's work is not to be measured by outward results. The eternal results are deep and hidden things.

Paul *rejoiced* in the beatings and abuse and hardships he experienced, in that he was *completing the sufferings of Christ* for the ecclesia. The wise of the world would have long scientific names for Paul's rejoicing at what they would consider useless suffering, and which would reflect upon his mental balance but *how little does natural man know of the ways of the Spirit of God!* How careful we must be to keep an independent mind, undefiled by the world's foolish, passing theories.

Does Paul's viewpoint seem beautiful and reasonable and satisfying to us, or does it seem foolish? In this we can test our spiritual perception. We must try to perceive the beauty and meaning of the ways of God.

What good did the sufferings of Paul do for the Ecclesia of Christ? What good did the sufferings of Christ do for his Body's sake? We know he had to die, but why did he have to suffer?

The answer lies in the deep problems involved in the development of the characters of his brethren—the principles to be established—the lessons to be taught—the transforming bond of love to be created by the power of righteousness. Perhaps we realize all too little the seriousness and importance of what must be done in breaking down the hard shell of the natural man.

The sufferings of Christ and of Paul—gladly endured in love for the brethren—should help us in breaking up the thoughtless hardness of our hearts. This should be kept constantly before our minds—the vision of these self-sacrificing men. Then gradually we shall see things in a clear, divine light.

We must learn and share the glorious secret of their joy in tribulation. It is all a matter of perspective—of where the heart is fixed—of what the hopes are centered on—of what is realized to be important, and what is seen to be desirable.

*Animal comfort and pleasure is not the supreme essence of goodness*, though the world measures its civilization and progress by it. *Spiritual joy* is a far deeper and more intense enjoyment, and it has no relation to either physical comfort or material possession.

These men realized that in the deep wisdom of God their sufferings were purposeful and necessary in bringing many sons to glory—necessary in breaking up the hard clods of the flesh and bringing to perfection the beautiful fruits of the Spirit. Even of Jesus himself it was said (Heb. 5:8)—

"He **learned obedience** by the things that he suffered."

And suffering today, which we often cannot understand, or see any possible purpose or reason for, is in some inscrutable way serving the same divine purpose. It is opening closed minds and softening hard hearts—often completely unknown to the weary sufferer. The glorious Body of Christ must—like their Head—enter the Kingdom through the refining of much tribulation.

This subject of the sufferings of the Body of Christ is a strange and beautiful one. How little we know of the ways of God! How little we understand of the true values of life! How little we comprehend of the forces involved in the mortal battle between flesh and Spirit!

Still, through the conflicts and the shadows—we can even now dimly perceive the workings of wisdom and beauty.

Beside his constant sufferings from without, the apostle bore within himself a personal and distressing "thorn in the flesh—a messenger of Satan to buffet him, lest he should be exalted above measure."

Three times he pleaded to be freed from it, but the Lord's gracious but firm answer was—

"My grace is sufficient for thee, for my strength is made perfect in weakness" (2 Cor. 12:9).

And thereafter Paul no longer fretted for release, but found peace through the very medium of his suffering—

"Most gladly therefore will I rather glory in my infirmity . . . for when I am weak, then am I strong!" (v. 10)

Is not this the glorious strength we all desire? What then if it need be made perfect in weakness? Are we not safe and strong when we are in the humility of weakness, but weak and in danger when we are in the pride of strength?

In v. 26 the apostle speaks of the mystery that had been hidden from ages and from generations. He explains it (v. 27) as:

"The riches of the glory of this mystery among the Gentiles, which is **Christ in you, the hope of glory.**"

"*Christ in you, the hope of glory.*" *Is Christ in us?* Jesus said, as he was about to give himself up to death—

"If any man love me, he will keep my words: and my Father will love him, and **we will come unto him and make our abode with him**" (John 14:23).

This is the marvellous blessing we must constantly seek— that he come unto us and make his abode with us.

*"Christ in you, the hope of glory."*

The promise depends, he says, on loving him and keeping his Word—*learning* it, *remembering* it, holding it ever before us. To the Galatians Paul said—

"My little children, of whom I travail in birth again **until Christ be formed in you**"  
(Gal. 4:19).

The forming of Christ in them is the birth of the new man. *This* is the "hope of glory." Unless the new man of Christlike disposition and gentleness is born, and the old man of the flesh is resolutely and determinedly put away, *no amount of knowledge* of the Truth will avail. Therefore Paul continues in v. 28:

"Whom we preach, warning every man and teaching every man in all wisdom, that we may present **every man perfect in Christ Jesus.**"

Let us recognize and realize the importance Paul attached to this matter of presenting "every man perfect in Christ Jesus." He continues in v. 29—

"Whereunto (that is, the presenting of every man perfect) I also labor, striving according to His working, which worketh in me mightily."

Paul, in all his sufferings, was striving and agonizing for the perfection of those in his care, realizing the *seriousness* of the issues, and how *hard* it was to awaken them to the *importance* of what had to be done in them. How few realize the terrible *urgency* of these things! Let us be sure we *understand* what Paul was so anxious and concerned about—this "presenting of every man perfect in Christ Jesus." He continues, beginning the next chap (2:1)—

"For I would that ye knew what great conflict I have for you . . . that your hearts may be **knit together in love**, and unto all riches of the full assurance of **understanding.**"

Love—and understanding. This matter of being "*knit together in love*" is not just a form of words. It is a pressing matter of the most urgent importance. It is a vital characteristic of the True Body of Christ. *No group that is not knit together in love can possibly be part of the Body of Christ.* He made this the great distinguishing feature of his brethren (John 13:35)—

"By this—BY THIS—shall all men know that ye are my disciples, IF ye have love one to another."

It must be a very remarkable affection to be such a mark of distinction. It is not something we can just leave to happen of itself. It is something we must give careful *attention* and *effort* to. It is a specific *command*, and must be observed and *obeyed*, just like any other *command*, regardless of our natural feeling in the matter. Jesus said—

"A new **commandment** I give unto you—that ye **love one another**" (John 13:34).

Nor can we leave it in the realm of hazy abstraction and vague good intentions. We must deliberately pursue it further, and get down to *specific facts* and *concrete evidence*. Putting aside all petty annoyances, we must see each other as the holy saints of God in various degrees of development.

The mind of the Spirit has—through Paul—given us a clear delineation and definition of what the Scriptures mean by love, and expect as evidence of it—

*"Love suffereth long, and is kind."*

If we are not infinitely kind and longsuffering to one another, we are violating this great command of Christ—we are not part of the Body of Christ. There is no use speaking of doctrine if we ignore these basic first principles of conduct.

*"Love is not easily provoked: thinketh no evil."*

If we are part of the True Bride of Christ, we shall be marked—above *all things*—by the manifestation of these beautiful evidences of scriptural love—especially toward one another. This is the forming of Christ in us—the *only possible* hope of glory—which Paul was so intensely anxious to bring to fruition in his brethren.

"And unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ: in whom are hid all the treasures of wisdom and knowledge" (v. 2).

"*All the riches of the full assurance of understanding . . . all the treasures of wisdom and knowledge.*" The apostle has spoken of *love*. Now he speaks of *understanding*. Both are essential to the perfect man.

"IN WHOM are hid ALL the treasures of wisdom."

Paul seems to have reason to fear that the Colossians attached value to knowledge that was not related to Christ.

He is laboring to open their understandings to the fact that, in the wisdom of God, *everything* radiates from Christ as light from the sun, and that there is nothing outside of him but darkness. ALL human wisdom is darkness—often very skilfully woven darkness, but darkness for all that.

"**In him** are hid—concealed—bound up—ALL the treasures of wisdom and knowledge."

"*In him*" is the theme of this portion of the epistle. "*In him*" or "*with him*" occurs in nearly every one of the following dozen verses. All wisdom and knowledge are to be found only in Christ. The riches of these treasures, Paul says, are "*hidden*." To the Corinthians he said—

"We speak the wisdom of God in a mystery, even the hidden wisdom God ordained before the world unto our glory.

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth all things. We have the mind of Christ" (1 Cor. 2:7-16).

The Proverbs have much to say of this hidden wisdom, of its priceless value and the great need of seeking diligently for it:

"Incline thine ear unto wisdom;  
Apply thine heart to understanding;  
Cry after knowledge;  
Lift up thy voice for understanding;  
Seek her as silver;  
Search for her as for hid treasures—  
—**then** thou shalt understand the fear of the Lord, and find the knowledge of God."

Are we sufficiently impressed with the urgency of this *tireless* search for the hidden wisdom of God? How much time do we devote *each* day to this search?—or are we just too busy with perishing things?

Do these instructions just mean attending the meetings and doing the readings, or do they mean *much more*—something *very special*—even the complete dedication of a lifelong seeking to draw ever closer to the mind of God? We believe this is what is meant, and *this is what will be expected*.

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

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## **Buffalo Gathering and Outing**

(If the Lord Will)

The Buffalo Berean ecclesia plans to hold their annual Sunday School outing on **Saturday, June 29**. The brethren and sisters of this ecclesia extend to you a most hearty welcome to be with us.

We plan to assemble in the park in the forenoon. The mid-day meal and lunch in the evening will be provided. There will be games for the children, and a pleasant opportunity for discussion and fellowship among the brethren and sisters.

We plan to consider the first 2 portions of the day's Readings; a short address on each will follow the reading.

Our memorial service will be held in our hall (OF Temple, Kenmore & Myron Aves.) at 10:15 a.m. Sunday. Following this we plan a fraternal address. Dinner will be served at the hall.

As we are a small ecclesia and would like to have as many as possible spend the weekend in fellowship with us (and accommodations for sleeping being limited) we shall try to arrange motel accommodations for visitors at a reasonable rate.

Time is short, so, if you can come and spend this weekend with us, please let us know quickly. We shall need to know the day and time of your arrival, how many, and which nights.

We are looking forward to a joyful and profitable weekend.

—bro. G. Kling, 386 N. Ellicott Creek Rd., Tonawanda, N.Y.

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## Signs of The Times

*"The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth"—Jer. 25:33*

As widespread publicity is given to the development of atomic weapons, and the storing up of vast quantities of these lethal missiles in the arsenals of the nations, speculation is rife as to what extent these weapons may be used in future wars.

Opinion seems to be pretty well divided as to whether these weapons will be used to any great extent, some thinking that, because of the awful destructive power of such missiles, and seeing that all the great powers are equipped with atomic weapons, they all, by common consent and fear of the results, may refrain from starting an atomic war, as was the case with poison gas during the late World war. Admiral Radford, Chairman of the U.S. Joint Chiefs of Staff, testified to Congress recently:

**"Gas was not used in World War II because it was not decisive. Atomic weapons are going to be decisive . . . All I can say, from a military planning point of view, we have integrated them into all our plans, and we expect to use them in the event of aggression against us."**

It is a fact well known, and past experience bears it out, that the general public knows little of the secret plans and purposes of the military strategists, even of their own governments, let alone that of other countries. We can only assume what these plans are by observing their actions. But above all, we should stick close to prophetic revelation as to what we may expect in the time of the end.

It is certain that whatever the consequences may be, the nations are gearing their army, navy and airforce strategy to atomic warfare. President Eisenhower in a press conference said, in regard to the use of atomic weapons: "We would almost have to use them, the way our forces are organized now." Britain's cutback in armament expense is justified on the assumption that most of the standard military equipment would be useless in future warfare. Therefore, they reason, reliance should be placed mostly upon nuclear weapons—more power at less expense.

As to the Russians, they accuse the NATO powers of basing ALL their strategy "on the use of nuclear weapons." That "the territory of Great Britain will henceforth be used as a launching ground for rockets with atomic war-heads." As a result of such conclusions the Russians say that the result will be "inevitable retaliatory atomic blows," by Russia. She has warned West Germany that "an atomic war would blast Germany into a cemetery.

Opinion appears to be quite general that, in the event of an atomic war, civilian populations, concentrated in industrial areas, would suffer the heaviest casualties, as the contending forces sought to destroy the sources of production and supplies of their enemies. This could be done by not only destroying factories and storage centers, but by spreading such death, destruction and destitution among the workers as to render them incapable of producing either military or civilian supplies.

There are a number of prophecies which seem to indicate such widespread destruction in the final stages of man's attempt to rule the world that it leaves little doubt that everything they have in the way of destructive missiles will be thrown against each other in the last desperate attempt to dominate the world.

While it is certain that this destruction is not confined to the military forces of the warring nations, it appears conclusive that, because of the great emphasis placed upon the vast war preparations in the time of the end (Joel 3); the madness of the nations (Rev. 11:18); the overthrow of

"many countries" by the Gogian conquests (Dan. 11:40-41), a war among the nations exceeding in violence and destructiveness any warfare ever known, just prior to the outpouring of miraculous divine judgments upon the nations, is clearly indicated.

However, the destruction which will be wrought by the armies of the contending nations is referred to in Scripture as the judgments of God, and is a vital factor in bringing the nations into subjection to the rule of Christ. Nebuchadnezzar was God's "servant" in His chastisement of Israel and the punishment of Egypt and others. Cyrus was God's "anointed . . . to subdue nations."

It appears, then, that the divine proclamation to the Gentiles to "Prepare war," is nearing its consummation, and that the cunning minds of sinful men are devising weapons of destruction which constitute collectively a monster of destruction which will wipe out a large proportion of humanity; that God will permit sinful man to do his worst in the attempt to destroy each other before the divine hand "breaks the battle bow" in the pouring out of divine judgments and bringing the earth to a state of peace and good will. So it seems certain that the atomic power now being stored up by the nations will be unleashed in all its fury, but will probably fall heaviest upon the civilian population, as indicated by Jer. 25:31-33—

"A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations; He will plead with all flesh, He will give them that are wicked to the sword, saith the Lord . . .

"Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried."

This awful picture of wholesale destruction of almost the entire population of large cities conforms to estimates already given of what it would be like if an atomic bombing of large population centers should take place. It is also indicated by this prophecy that no area will go untouched. To what extent human warfare may contribute to this destruction, we cannot know, but it is certain that the destruction of the Gogian host will be purely miraculous. There will be no doubt left in the minds of all thinking people that the hand of God has struck and it will have a sobering effect upon many who will be ready to submit to the authority of Zion's king.

### **Middle East Tension Continues**

With the exception of the political disturbances in Jordan, outwardly things in the Middle-East appear comparatively quiet, but in view of the fact that none of the causes of tension have been removed, further disturbances are inevitable. While Russia and the U.S. hurl charges against each other of "interference" in the affairs of the Arab nations and rivalries among the Arab countries breed dark suspicion and tension, Israel is caught in the middle, waiting to see what the outcome of UN occupation will bring about. We can only watch and wait till we see the fruition of this tense situation—unquestionably the final chapter in the long record of Gentile domination of God's land and people. —O.B.

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Sis. F. R. Fenn (now living at 710 Pennsylvania Ave., New Port Richey, Florida) wishes to express her great enjoyment of and appreciation for the many letters and cards received for her 92nd birthday. The thoughtfulness of the brethren and sisters will be long remembered and will give lasting comfort.

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