

# The Berean Christadelphian

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

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

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

**EDITORIAL**

**"Mine Eyes Have Seen the King"**

*"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple"—Isa.6: 1*

There are many references in the New Testament that form the incentive for us to examine one of the chapters of the Old, but two are specially impressive—Jesus' words in Luke 16:31—

"If they hear not Moses and the Prophets neither will they be persuaded though one rose from the dead."

And Luke's record concerning Jesus after his resurrection—

"And beginning at Moses and all the Prophets, he expounded unto them, in all the Scriptures, the things concerning himself" (24:27).

If we had no other references to the Old Testament regarding their value, these would be sufficient to make us realize that it is impossible for us to know and understand the Truth without a good knowledge and understanding of Moses and the Prophets.

\* \* \*

The prophecy of Isaiah is one of the most exalted portions of the Scripture of Truth, and deserves all the thought and concentration we can give it.

Isaiah, the son of Amos, was born in the reign of Uzziah, and was called to prophesy in the 52nd year of that king's reign (750 BC) and continued his work up to the last year of Hezekiah (695 BC), a period of about 55 years.

The epoch in which he prophesied was critical. The state of the elect nation of Israel is painted in sombre colors alike by the contemporary prophets, Amos, Hosea, and Micah, as well as by Isaiah himself. His prophecy opens with the grand and dramatic appeal,

"Hear, O heavens, and give ear, O earth: for the Lord (that is, Yahweh) hath spoken."

There could be nothing greater in human experience than a message from God, and no other prophet could have presented His message in a more sublime manner than Isaiah.

The entire first chapter is a sharp rebuke to Israel for their failure to walk in the Truth; but in chapters 2 to 4 he turns from the present to the future and draws a word-picture of the Kingdom of God. In chapter 5, he comes back and deals with the nation of Israel, and in the parable of the vineyard reminds them of their unfaithfulness, and tells them of the punishment that will come upon them.

A sharp contrast is presented in ch. 6, for we find ourselves transported far into the future from the days of Isaiah; but actually near in relation to the time in which we live. We speak thus, because we are confident that we live in the closing period of the last days, for the war clouds cover the sky, and the nations are fast moving into their respective positions in which they will be found when the Lord Jesus appears to take the Kingdom, power and glory which is vested in him.

The first four verses of ch. 6 present us with a vision of the Lord Jesus sitting on the throne of his glory over all the earth. Without the New Testament, we would be unable to understand this remarkable vision of the prophet, and would find ourselves in a position similar to that of the Ethiopian who came in contact with Philip when he was reading from the same prophet. When Philip asked him if he understood what he was reading, his answer was—

"How can I except some man should guide me?"

And so in our case we turn to the apostle John for help, and he informs us (12:41) that the vision related to Jesus, and that Isaiah saw his glory, and spoke of him. Because of our relationship to Jesus through our belief and obedience of the Gospel, we should be absorbingly interested in this vision.

The opening words of the chapter inform us that Isaiah saw the vision in the year that king Uzziah died. He, of course, was one of the 4 kings under whom Isaiah prophesied, as we learn from verse one of chapter one. We will find it both interesting and instructive to review briefly some of the highlights in his life. In Kings and Chronicles we learn that he came to the throne in 800 BC at the age of 16, and his reign lasted fifty-two years. In 2 Kings 15:1, he is called Azariah, and in the beginning of his reign it is stated of him that (2 Chron. 26:4)—

"He did that which was right in the sight of the Lord."  
And in verse 5 we are informed that—

"He sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper."

Nothing is known of this Zechariah except what appears in this verse. In verse 15, we learn that Uzziah became a very powerful king in Judah, for—

"He made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones.

"And his name spread far abroad; for he was marvellously helped, till he was strong."

However, a sad change took place in the life of Uzziah, as we read in verse 16—

"But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense."

This is characteristic of many human beings—they are unable to maintain their moral uprightness in the face of prosperity. Sometimes we see brethren in modest circumstances, living lives of devotion to the Truth; but when they become prosperous their hearts become lifted up in their pride, and their love of God grows cold. James has something to arrest our attention, when he says (James 1:9-11)—

"Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away.

"For the sun is no sooner risen with a burning heat, but it withereth the grass, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways."

It is well for us to note that the word "*rich*" does not only mean very wealthy; but it also applies to those who become comfortably prosperous. Should any of us attain unto a little prosperity, let us beware that we do not fade away in our love for the Truth. —Editor

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

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## "LET US NOT SLEEP"

**"Therefore, let us not sleep as do others, but let us watch and be sober."**

Here is something to be avoided that is common; something to cultivate that is rare. What are we to understand by this "sleep" which is the common habit of "others"? It is important we should know, for how otherwise shall we know how to steer clear of it?

Of course it does not mean literal sleep, for taking of rest in natural sleep is good and necessary, and was done by the Lord himself. Paul here means sleep in a figurative sense. Jesus used "sleep" in this sense when speaking on the same subject. He said—

"The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore . . . lest coming suddenly, he find you sleeping" (Mark 13:34).

What is sleep? We see it in the relation of a sleeping man to the midnight visit of the burglar, from which the figure is derived. He is totally unconscious of what is going on. He is unaware of the actual situation of things. He thinks in his dreams, it may be, that he is in a palace, surrounded with pleasant company at a splendid feast, listening to the strains of music. His feelings are highly soothed as he contemplates the illusions of his wandering imagination.

He would resent any attempt to awaken him. He prefers to cling to his pleasing fancies; and while he slumbers and lingers in the fairyland of his deceptive brain, the burglar proceeds with his fell work, and the man awakes at last to find his money all gone. Had he been awake, the calamity would have been avoided; but he was asleep, and the thief came.—**Bro. Roberts.**

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## The Second Exodus

**BY BROTHER JOHN THOMAS**

*"At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, neither shall they walk any more after the imagination of their evil heart"—Jer. 3:17*

### PART THREE

Such will be the order of things for a thousand years. But though truth and righteousness will have gained the ascendancy and have prevailed for so long a period, sin will still exist in the flesh, and in some instances reveal itself in overt acts of disobedience. This is implied by the sayings:

"The sinner shall die accursed" (Isa. 65:20).

"Whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain" (Zech. 14:16-19).

There will be no occasion to march an army into a country to put down rebellion; it will be quite effectual to bring it back to its allegiance to withhold from it the fruits of the earth. This spirit of insubordination will, however, smoulder among the nations until—at the end of the thousand years—the "enmity" against the Woman's Seed burst forth again into a flame.

If the apostle felt the workings of "the law of sin" within him, though obedient to "the law of the spirit of life;" need we wonder that the same "law of nature" should gather force in the hearts of nations subdued by fire and sword to the sovereignty of Israel's King?

Man, unrenewed man, is essentially ungrateful and rebellious. The whole history of his race attests it. A thousand years of peace and blessedness will fail to bind him, by the bonds of love and a willing fealty, to the glorious and benevolent, yet just and powerful, emancipator and enlightener of the world.

Some new demon, who would rather reign as Satan than serve in heaven, will arise among the nations, and unfurl the old Satanic standard of the Dragon empire, which will be known to the generation of that remote future as the past existence of the Assyrian, Persian, Macedonian, and Roman empires is known to us; that is, historically.

A giant will this rebel be in presumption and crime, and surpassing in hardihood the pre-millennial Autocrat, whom Michael bound with a great chain and cast into the abyss. But what will not a man adventure inspired with the pride of life! Enchanted thus, he becomes the Adversary (Satan) of the King of Glory; and goes forth to the remotest nations, to God's Magogian people, and falsely accuses his administration, by which means he succeeds in detaching them from their allegiance, and in deceiving them into a vain attempt to recover their ancient dominion (Rev. 20:7-10).

The King, instead of nipping the insurrection in the bud, permits the Adversary and Seducer (the Satan and the Devil) to mature his plans, marshal his hosts, and lead them on to an invasion of the land of Israel. The King permits him to come up on "the breadth of the land," and to "compass the camp of the saints about, and the beloved city."

Having enclosed the Governor of the world and his ancients in the metropolis, and so hemmed them in as to prevent all escape, with no army in the rear to raise the siege, the sceptre of universal dominion would seem once more to be within the grasp of the Head of the Old Serpent empire.

Like our contemporaries—*professing to believe the past, but denying that its scenes will ever be repeated*—he remembers the overthrow of the former Gog, as the Autocrat of Russia now remembers the overthrow of Sennacherib in the days of Hezekiah, but believes not in the repetition of so terrible a destruction. He will *know*, doubtless—and who, after that the knowledge of the Lord shall have covered the earth for a thousand years, will not know—that (1 Cor. 15:25)—

"He must reign till he have put all his enemies under his feet."

But he will no more *believe* that it will be so than the Old Serpent, the founder of his dominion, believed that God would subject Adam to death in the day of his transgression though He had declared it. He will persuade the nations that the King of Israel shall not reign for ever, and that the overthrow of his government is possible.

Thus deceived, we find them enrolled under Satan, or the Adversary, and "encompassing the camp of the saints, and the beloved city," full of savage exultation at the expected destruction of the best of kings.

But fallacious will be the hopes of the rebel multitude, and dreadful the vengeance to burst upon them! The trembling earth and the blackening heavens warn them of a coming tempest. The dark vapors and thick clouds of the sky, curling in dense and lowering masses, suddenly hiss forth the

forked lightning, and the heaven is rent by the deafening roar of the voice of God. Hail, and fire mingled with hail, pour down upon them, and they are destroyed from the face of the land. Thus God will deliver His King; for—

“Fire shall come down from God out of heaven, and shall devour them.”

Thus, though corruption of the flesh, nationally expressed, was restrained by the overthrow of Gog, the Dragon-chief, at the pre-millennial advent of the King of Israel, it is finally subdued only when the head of the Serpent-power is crushed at the end of the thousand years.

After this victory, *another enemy* remains to be destroyed to perfect the work of the Son of Man. Death is the last enemy. The power of death is the corruption of the flesh, which is the consequence of sin.

But, the wicked all being destroyed by fire, there remain upon the earth only the faithful and true, who are rewarded for their fidelity with the inheritance of the ages. The "law of their flesh," is abolished in the change they undergo from corruption to incorruptibility and life. This is the abolishing of death from the earth, so that its inhabitants can die no more. This being brought to pass, the saying will be fulfilled, and the work accomplished, that—

"The Son of God was manifested that he might destroy the works of the Devil."

And—

"Him that hath the power of death, that is the Devil."

Such is—

"The end, when the Son shall deliver up the Kingdom to the Father, that God may be all and in all" (1 Cor. 15:24-28).

The separation between God and Man began with the transgression of the first Adam; it continues till the end of the 7,000 years, when sin and death are utterly eradicated, and harmony again established in this orb of His glorious universe. Earth will have been delivered from moral and physical evil by His power administered and displayed through the Lord Jesus Christ, who, though "subjected to the Father," will have the pre-eminence over all "his brethren" through the endless duration of ages.

The last resurrection, which is employed in the development of "the end," will bring up from the dust sleeping dead of the previous thousand years. Those who are accounted worthy of eternal life will receive it, and be added to the saints of the "first resurrection."

Thus a population will have been provided for the earth, which, instead of being destroyed, will be renovated, and all things belonging to it made new (Rev. 21:5).

The earth and its inhabitants will be incorruptible, undefiled, and unfading. God, according to His Word, will have made "a full end of all nations," except that of Israel; which will be the sole occupant of the globe, and every Israelite, "an Israelite indeed," "equal to the Elohim," and crowned with glory and honor throughout all ages.

During the thousand years their nation will consist of three classes, Christ and the saints, righteous Israelites in the flesh, and those who die "accursed;" but when perfection comes there will be but one class, and all will be immortal.

The purpose of God, in the formation of the earth will be accomplished; and—

"The Headstone of the creation will be brought forth with shoutings, crying Grace, grace unto it" (Zech. 4:7).

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## "His Hairs Were White Like Wool"

BY BROTHER ROBERT ROBERTS

*"Take, my brethren, the prophets who have spoken in the Name of the Lord, for an example of suffering affliction and of patience. We count them happy who endure."*

So James in his epistle exhorts us, and Ezekiel is one of the prophets in question who has left us an example, who has "endured" and will at last find an honored place in the Kingdom of God when Jerusalem shall be a praise in the earth as he by the Spirit foretold.

Even the *names* of the prophets are full of significance. Ezekiel means "God will strengthen," which is expressive of divine assurance of the great salvation that should at last be the portion of the faithful "Son of Man," who endured so much in weakness, shame, and contempt for the truth of God.

Ezekiel, who bears this title *Son of Man* (some 90 times in his book), is "an example" beforehand of the Lord Jesus Christ, whom we bring to mind in the breaking of bread and drinking of wine, symbols which represent his being "crucified through *weakness*," but through death ascending to life eternal by resurrection through the Father's power, so that he is now the first-born of those whom "*God will strengthen*," possessed of "all power in heaven and earth" to carry out all the glorious work that Ezekiel saw pertained to "the Prince" in the Temple of the Age to Come.

It is characteristic of the end of the age that Ezekiel's prophecy, like Daniel's, should be better understood in "the time of the end." No doubt it is not yet fully understood; but some considerable progress has been made, and the vision is, as it were, gradually materialising before our eyes. *It is pleasing to God that we give ourselves to the study of the prophets that we may know His will and obey it.*

So Daniel was assured by the angel Gabriel when he studied the book of Jeremiah and—understanding that the time of the captivity was drawing to a close—set himself to pray to God on the basis of the divine promises recorded in the prophecy. There is no caprice or respect of persons with God, and a similar frame of mind will commend us to His favor now. And doubtless *more light will follow*, as in Daniel's case, although it is not to be expected that it will take the form of angelic visitation, such as Daniel was honored with.

Ultimately, however, the remnant that is in the land of the living when the Lord returns will have that (or at any rate, a similar) experience; for the Son of Man shall send forth his angels and they shall gather together his elect from one end of heaven even to the other. But that will be for judgment and deliverance. We speak now of the probation of mortal days.

Ezekiel's book is divided into a series of particularly dated visions. The chapter which we are reading (Ezekiel 5) belongs to the first of these. It deals with his initial *vision of the cherubim* in the fifth year of king Jehoiachin's captivity, when Ezekiel "fell on his face."

We have learned to recognise in the cherubic "glory of the Lord" *the symbolism of Christ and the redeemed in glory*; and hence can discern in this opening vision an assurance of the good things promised by God that should certainly follow all the evil with which the prophet was familiar, and with which he was destined to be still more distressingly familiar in the course of his ministry.

It is characteristic of the Scriptures that *the glorious end is often shown forth before the advent of some overwhelming evil*. The Transfiguration of the Lord Jesus is another case in point. He was about to die at the hands of sinners—the Shepherd was to be smitten and the sheep of the flock

scattered abroad. At such a time before that great catastrophe, there was given to chosen witnesses a vision of his "*power and coming*" and "*majesty*" which was ineradicably impressed upon them.

After the first dreadful shock caused by his death they were speedily reassured by his resurrection, and being empowered by the gift of the Holy Spirit, immediately bore testimony to the Truth in the face of bonds, imprisonment, and death.

*And so Ezekiel was prepared by this vision of the cherubim* (ch. 1) to testify to the unbelieving house of Israel. And all who came afterwards, ourselves among the number, have the matter preserved for them in the written Word, so that amidst much evil there is always prominent the great and glorious purpose of God in Christ.

"As truly as I live, **all the earth** shall be filled with the glory of the Lord" (Numbers 14:21).

So God said to Moses when the spies brought back an evil report of the promised land, and threatened a revolutionary return to Egypt. *This truth remains after the lapse of over 3,000 years*, and the unbelief and antagonism of a heedless world no more affects the purpose of God, and the salvation of a remnant of the Caleb and Joshua type, than did the same opposition frustrate His purpose in the days of Moses.

We have 3,000 years of history to go back upon to those days, and we strengthen ourselves in the memory of what God has done. The daily reading and meditation upon the Scriptures, coupled with these meetings to remember Christ and exhortings of one another—*these are the sources of the faith that overcomes the world*.

Ezekiel, who was lying on his face on the earth when he saw the vision, was commanded by God to stand up upon his feet that God might speak with him (2:1). This was a similar experience to those of Daniel and John, when they both saw visions of God, and was emblematical of that *anastasis*, or stand-up again in resurrection, of which the prophets will at last be the subjects by the power of God in the Son of Man of His appointment. They will "prophesy again," as it was said to John in Patmos (Rev. 10:9), when he, like Ezekiel, was to eat the scroll containing God's words.

Ezekiel having been forewarned of the rebelliousness of the house of Israel, who were as "briers and thorns" and "scorpions" (2:5-6), was given a scroll written within and without, and full of "lamentations and mourning and woe" (2:9-10). This he was commanded to "eat," and then to go and speak to the people. He ate the roll, and it was in his mouth "as honey for sweetness," although full of "lamentations and mournings and woe."

The Truth gives us to understand this. *The Gospel of the Kingdom of God is a matter of pure sweetness*, for it tells of God's coming goodness in Christ, and the abolition of every evil under the sun, including sin and death. But there is much preliminary "lamentation and mourning and woe," in which both Israel after the flesh and "the Israel of God" are afflicted for a season. The end in view enables us to endure.

Ezekiel was strengthened by God against apostate Israel:

"As an adamant harder than flint have I made thy forehead. Fear them not . . . They will not hearken unto thee, for they will not hearken unto Me" (3:7-8).

So God said to him, and further declared that he was made a watchman to the house of Israel to give them warning from God. If he failed in this he would be responsible, and the blood of the unwarned wicked would be required at his hands (3:17-21). All these things are for us "an example." We are watchmen; we are strengthened through this written testimony that has come down to us, and its outworking in the history of thousands of years past. Let us not fail to declare the Truth without

fear or favor, after the examples of the prophets of old whose company we hope to share in the Kingdom of God.

Then the prophet was commanded (Ch. 4) to make a picture of Jerusalem on a "tile" or brick, such as we can see in the British Museum. He was to "portray" or engrave upon it "the city, even Jerusalem." Then he was to take an iron plate and set it for a wall against the city, and was himself to lay siege against it. This was "a sign" to the house of Israel.

Moreover he was to lie upon his left side 390 days to "bear the iniquity of the house of Israel" and a further 40 days upon his right side to bear the iniquity of the house of Judah—in all 430 days. And he was to subsist on starvation allowance of abominable meat and drink. The explanation of God was this:

"I will break the staff of bread in Jerusalem; and they shall eat bread by weight and with care; and they shall drink water by measure and with astonishment, that they may want bread and water and be astonished one with another, and consume away for their iniquity" (4:16-17).

The 430 days were symbolic of the 430 years ("each day for a year"—4:6) during which Israel and Judah had departed from God from the time of Solomon to the taking of Jerusalem by Nebuchadnezzar. And there was a further period of like duration of downtreading in which the people should share the typical experience of the prophet until relieved somewhat in the days of the Maccabees.

This subsequent affliction—that is, subsequent to the siege and destruction of Jerusalem by Nebuchadnezzar, with which Ezekiel was contemporary— was indicated by the strange action of the prophet, recorded in ch. 5—

"And thou, son of man, take thee a sharp knife; take thee a barber's razor, and cause it to pass upon thine head, and upon thy beard.

"Then take thee balances to weigh and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

"Thou shalt also take thereof a few in number, and bind them in thy skirts.

"Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth unto all the house of Israel" (5:1-4).

This is a striking symbol. *The hair and beard of the Son of Man stand for the people of Jerusalem.* Under the Law of Moses, the priests (and Ezekiel was a priest) were not to make baldness upon their heads (like the Egyptians), nor to shave their beards (Lev. 21:5). And the law is reproduced in the regulations for the temple service of the age to come (Eze. 45:20).

But here was an exception—an *unheard-of disfigurement for a priest of Israel.* In Isaiah 7:20, the same metaphor is found: and the "razor" is "the king of Assyria," and the hair the people of Israel as here. That was an earlier visitation; but in Ezekiel's day Nebuchadnezzar, king of Babylon, was to be the "razor" to disfigure the body politic of the Son of Man.

And so it came to pass. But long afterwards, far beyond the restoration under Ezra and Nehemiah, Jerusalem was again apostate. A fire came forth of the saved remnant, as God had foretold; and the greater Son of Man rebuked the wickedness of Jerusalem, and foretold a still more terrible shaving and burning and smiting by the hands of the Romans.

And so this came to pass; and Israel is still "scattered and peeled" among the Gentiles, as a vessel in which God has no pleasure.

*What has it all to do with us and our gathering round these memorials of the body and blood of Christ?* Just this: that we by the Gospel are engrafted into Israel, and by this metaphor are represented by the hair and beard of the Son of Man. If we "change his judgments into wickedness," what can we expect but the same smiting and burning and scattering that has overtaken the natural house of Israel for their sins?

We know that there will be an element of terrible literalness, so to speak, in the fate of the rejected in the day in which they will be dismissed in shame and contempt from the presence of the King into "the fire prepared for the devil and his angels" (Matt. 25). Therefore we can take Ezekiel as an example, and the house of Israel as a warning.

But, on the other hand, we can take comfort from the antithetical metaphor concerning the Son of Men in the day of his glory to come—

"His garment was white as snow, and the hair of his head like the pure wool" (Dan. 7:9).

"I saw one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire" (Rev. 1:13-14).

If the shaved, burned, smitten and scattered hair of Ezekiel, the Son of Man, represented the sad estate of—

"Jerusalem which now is and is in bondage with her children."

—what does the *pure white hair* of the Son of Man in glory represent but "*new Jerusalem*," "the Bride, the Lamb's wife"?

Ezekiel himself is among the constituents of the Holy City and the Bride. A sign to Israel in suffering endurance once, he will be to them a sign in glory then. A faithful watchman in the old days of affliction and captivity, he will be entrusted with "many things" in the immortal service of the age to come.

He is our example — with the greater Son of Man whose obedience unto death is memorialised in the bread and wine of which we are about to partake. *Now is our little day of opportunity.*

"If we suffer with him we shall also reign with him; if we deny him he also will deny us"

(2 Tim. 2:12).

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## ONE HUNDRED YEARS OF PATIENT WAITING

Abraham was called to leave the land of his nativity, and go to a country of which he was ignorant, with apparently no practical object. Obeying the command, he came to the land of Canaan, and sojourned among the children of the land as a stranger.

His sojourn was long and trying. He was promised the land for inheritance, jointly with his seed, but had no information as to the time to which the promise referred, nor any indication for many years that he was to have seed.

To the people of the land he must have appeared mad — a harmless neighbour enough, but indulging in the strange and unlikely fancy, that one day the whole country would be his, and that he would possess it jointly with a family as the stars of the sky for multitude.

Abraham had **a hundred years of this trial of patient waiting**, and was then gathered to his fathers, "not having received the promises, but having seen them afar off" (Heb. 11:13). He must have had a dreary time of it, as all the people of God have had since his day.

He had none of the historic landmarks which we possess, by which we are enabled to see a great part of the divine programme accomplished, and almost to feel the motion of the machinery which is hurrying on to the appointed consummation. —**Bro. Roberts.**

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## "Amen, Even So Come"

*"The energetic, zealous prayer of a righteous man availeth much"*—James 3:16

The rays of the morning sun are clearly visible to the servants of God, though unobserved by the actors on the stage of current events. The combined events, long foretold by prophets and apostles alike, now moving rapidly into place, reveal how closely we are situated to the completion of the Divine plan of the ages. We wait, momentarily, for the apocalypse of the kings of the sun's rising, from the chaos and confusion which surrounds us, in political as well as ecclesiastical spheres.

While the world rushes madly along to the judgment prepared for those who destroy the earth, we are advised that *the Master comes suddenly to his house*. There is time no longer for the bride to adorn herself for the bridegroom. Or as we read in Rev. 22:11—

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still:  
"And he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

With these considerations before us we are impressed with the urgency of preparing for the return of the Master, to be watchful not only of the signs fulfilling around us, but primarily of ourselves. This is the most important aspect for each of us.

"Blessed is he that watcheth **and keepeth his garments.**"

The watching therefore becomes imperative if we would be found acceptable in the presence of him who has been appointed judge of the quick and the dead. The particular feature of coming events under our consideration at this time is expressed in the words—

"**AMEN, EVEN SO COME, LORD JESUS**" (Rev. 22:19).

This expression is a complete unit as it stands. Our remarks are first focused on the thought of the phrase, "*Even so.*" The relation to the word, "*Amen*" will be developed as we proceed.

The English words "Even so" fail to convey the full force of the apostle's utterance, climaxing the wonderful exposition of the purpose of God. A little analysis of the original may impress us with the power and emphasis of conviction in John's exclamation.

The Greek original is *Nai* (pronounced *Nahee*). The meaning is primarily a strong affirmation or agreement with anything. It has been elsewhere translated as "Yes, Yea, Surely, Truth, and Verily." It incorporates both our English words, "Even" and "So."

This expression should form the basic outlook of all the servants of God. This was early laid down by Christ in his teaching in the Sermon on the Mount—

"Let your communication be, Yea, Yea" (Matt. 5:37).

James emphasized this thought when he repeated—

"Let your Yea be Yea" (James 5:12).

In each of these quotations the original Greek is the same as in Rev. 22:20. The meaning of the phrase is further brought out by its use in the quotation—

"All the promises of God in Christ are **Yea** and in him **The Amen**".

The purposes of God, His declared will, are invariable, unalterable and without the possibility of failure. They are unswerving, positive and emphatic. Our English equivalent "In like manner" may approach the meaning, but fails to carry the full desire in the hearts of the saints or elect, who are typified by John in the Apocalypse.

There are several occasions where the translators have used "Yes" as the English rendering; but this word sounds flat and expressionless alongside other renderings.

Take for example the case of the Syrophenecian woman. The incident of her faith is recorded by Matthew and Mark. Mark's record is translated—

"**Yes**, Lord, yet the dogs under the table eat" (Mark 7:28).  
While in Matt. 15:27, we read—

"**Truth**, Lord, yet the dogs eat the crumbs."

The word "Truth" more fully conveys the depth of conviction and understanding in the heart of this Gentile believer—the sincere longing, earnest desire, and yearning for the blessing and help of the Great Physician. Can we not feel the yearning for the healing word to be uttered by the Master: —

"Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil".

But the Master answered her to never a word. Would we have persisted in our request as did she? The disciples were desirous of having her sent away. While Jesus declared—

"I am not sent but unto the lost sheep of the house of Israel."  
Yet the woman was urgent—  
"Lord, help me!"

And still the Master demurred—

"It is not meet to take the children's bread, and to cast it to dogs."

What humble recognition of her place and position, and confession of helplessness and need of assistance—

"**Truth**, Lord: yet the dogs eat of the crumbs which fall from their master's table."

We, the Gentile daughter, are grievously vexed with a devil. Sin has power over our bodies and we are in need of partaking of the crumbs which fall from the Jewish table, we are in need of association with the Son of David. If we realize the sting of sin as did this typical woman of Canaan, we will see the force in the word "*Truth*" which she used. Here was complete subjugation of self, complete confidence in the saving power of the Master, a confidence that no other avenue of help was of any value. Hence her persistence in the face of rebuff and rebuke.

The word "*Amen*" is of Hebrew origin and has been transferred into the Greek and English unchanged. It carries the same meaning as the Greek *Nai*, which is "Truth" or "Truly." It is interesting to note that *every book of the New Testament, except three, end with this expression, and is the final word of our Scriptures.*

John, when he used the expression, "Truly come, Lord Jesus," was fervently desirous of Christ's return. Having experienced the power of sin, personified in Pagan Rome, having been given a vision of the operation of sin through 2000 years, and its power over the true servants of God, he cried with fervent desire for the coming of the Savior. It was an earnest prayer for deliverance from the power of evil, both inward and external. Or as Paul declared—

"Who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord" (Rom. 7:24-25).

This expression, "Even so come," can only be joined in with John *if we have been made conformable to the chastisement coming upon all the elect of the Creator*. This is a necessary experience to constitute us as Sons and Daughters of God. Coupled with the acceptance of the Hope of Israel, a patient endurance of the fires of affliction is an evident token of God working in us, to will and to do of His good pleasure. The whole process of probation is to bring about a confident faith in God, a realization that all that is in the world, the lust of the flesh, the lust of the eye and the pride of life, are to vanish away.

Perhaps by a consideration of these thoughts we can see the application of the expressions of the apostles when they referred to the necessary sufferings required in the lives of their followers, and the import of taking up the cross and following the Master.

*Why all this constant talk of necessary pain, trial and suffering?* Is it required that we always be chastising ourselves in order to be saved? Are we not of all people the most blessed to have the hope of the Kingdom? Are we not told that: —

"The fruits of the Spirit are love, JOY and PEACE"?

It is not a case of being *mournful*. It is a matter of *thinking soberly and godly* upon the things of the Truth in contrast with the ephemeral nature of worldly things. Christ said—

"The servant is not greater than his Lord. If they have persecuted me, they will also persecute you" (John 15:20).

*We know how they treated him—*

"He was a man of sorrows and acquainted with grief."

That does not mean that he was mournful. He had a glorious prospect before him, and an unalterable conviction of its reality.

"For the joy that was set before him, he endured the cross, despising the shame" (Heb. 12:2).

*This was the mind of Christ*. It must also be in us if we are his servants, for we are not greater than our Lord. A true appreciation of the glories which are in store for the elect can only come by the recognition of the uselessness of the things of this life. Man's greatest attainments are but vanity. They shall all disappear into the dust, as has happened to the efforts of so many generations heretofore. There is only one thing that changes not. This is the Word of God—

*"Unchangeable Jehovah's Word:  
I will be with thee, saith the Lord."*

"The evening and the morning were the first day".

So also it was recorded of the *sixth* day. We therefore, as in all generations find the evening of darkness and trial preceding the morning of brightness and joy.

The apostle, continuing upon the theme of Christ's enduring because of the future prospect, declares of us—

"Ye have not yet resisted unto blood striving against sin" (Auth. Ver.), or—

"In your struggle against sin you have not yet resisted to the point of shedding your blood"  
(Heb. 12:4—New Rev. Ver.).

To be associated in the same struggle to maintain the Truth in its purity, and thus endure hardship in consequence as a good soldier is to become related to the glories of the future. Thereby will be developed in us a great yearning for the coming of the glories of that age, when all men shall be blessed in the seed of Abraham. *If we do not feel that strong urge and the necessity for Christ's coming, if we have not come to want it more than anything else, then we have not been refined, purged and made white as we need to be.*

Perhaps the trials have made us bitter. They have not had their perfect work. We have—

". . . forgotten the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him."

Let us not despise it, but count it—as James said (1:2-New Rev.)

"All joy—prospective joy—when you meet various trials."

These things are designed to create a yearning, an earnest desire for the future in each one of us, so that we exclaim, from the helplessness, the realized helplessness of our own efforts—

"EVEN SO, COME, LORD JESUS."

It is not merely a recognition that a Divine government would be good for all those benighted people, so-called Christians, atheists, pagans and so forth; but an inward conviction of our own personal need for such a change to affect ourselves—

"Lord, be merciful to me, a sinner."

We come to take a different view toward trial. We "*rejoice in tribulations*"—not as such, but because of what they lead to. Paul told the Romans (8:17-19)—

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

This revealing of glory in us, if faithful, is a lot fuller than we may at first realize. The revealing, or apocalypsing will be for all the world to see, and comprehends what has been going on for 6000 years. If we are God's children, we become—

"Joint-heirs with Christ, if so be that we suffer with him that we may be also glorified together" (v. 17).

The understanding of this glorification together brings us one step nearer to a realization of the manner in which world events are framed around God's dealings with His servants. The principle is expressed by Moses in a national sense with Israel of old:

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel"  
(Deut. 32:8).

This applies in a higher and fuller sense to the servants of God and world events. This is illustrated in what Christ said to his disciples concerning the destruction of Jerusalem—

"Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:22).

Here was to be a *direct Divine manipulation of world affairs for the sake of a very few individuals*. The operation of the power of Rome, the world empire, was to be controlled to such an extent that deliverance was to be effected at that time for those few under Divine care.

This Divine supervision of the lives of His loved ones was not limited to this case. It is continuous and in accord with the Creator's will with each servant.

Paul in writing of his trials to the Corinthians (1 Cor. 4) states that though he and they were persecuted, they were not forsaken; though cast down, were not destroyed. Then he adds—

"**ALL** things are for **your** sakes" (v. 15).

The purpose being that through the thanksgiving rising to God from the hearts of many, because of His abundant mercy, the glory of God should be manifest by their patient subjection to trial. And then he continues—

"Our light affliction, which is but for a moment (comparatively), worketh for us a far more exceeding and eternal weight of glory" (1 Cor. 4:17).

He continues this theme in 2 Cor. 1:7—

"As ye are partakers of the sufferings, so shall ye be also of the consolation."

The original for "consolation" in the Greek is *paraklesis*— meaning "comfort," or from the root idea of "calling near." It comes from the same original as *parakletos* translated as "Comforter" in John, and which has direct application to the Spirit of God which was to come in measure upon the apostles. This coming was shown as taking place on Pentecost, Acts 2:

"They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

Peter upon that occasion quoted the prophet Joel, saying that this outpouring of the Spirit was what Joel said would happen. Because of this expression of the *incipient* fulfilment of the promise, many have concluded that it was the *fullest* application of what Joel had in mind. But it was only one step in the complete picture the Spirit was painting by Joel's prophecy; for the prophet's fullest hopes were in the outpouring of spirit life when (Joel 2:23)—

"He will cause to come down for you the rain, the former rain; and the latter rain in the first month."

The full reaping of the harvest is here implied, the gathering of the wheat into the garner, for Joel continues (2:24)—

"The floors shall be full of wheat, and the fats shall overflow with wine and oil."

These things he states happen when God takes in hand to gather all nations into the Valley of Jehoshaphat, when the proclamation goes forth, "Prepare war, wake up the mighty men," when God has brought again the captivity of His people.

This "consolation" then, of which Paul told the Corinthians, is the outpouring of the spirit of life upon the righteous, the change from the natural body to the spirit body (Psa. 72:6)—

"He shall come down like rain upon the mown grass."

"*Mown grass*" tells us of grass cut down. Psalms and Peter tell us that all men are as grass (Psa. 90:5-6)—

"Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

"In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth."

The thought of mowing is to be *cut off*, as a fleece of the sheep. Those who have been humbled and brought low by the trials which have been their lot, become the mown-grass element, and as such, God sends on them the rain of life everlasting, the latter rain of the Spirit. Their urgent desire for this condition is brought about by their sufferings. They entreat the Lord to deliver them from this period of probation. If they do not experience this trial, this cutting down, they will have no desire for a change from the present dispensation. For *if a man is comfortable in his present surroundings he will have no desire for the Comforter*. For as Paul told the Romans—

"What a man hath, why doth he yet hope for?" (Rom. 8:24).

The conflict and trial of the saints was illustrated from the beginning—

"It (the seed of the woman) shall bruise the serpent's head, and he (the seed of the serpent) shall bruise the heel of the woman's seed" (Gen. 3:15).

To which Christ added (John 15:20)—

"The servant is not greater than his lord. If they have persecuted me, they will also persecute you."

How can a man fervently pray: —

"Thy kingdom come, thy will be done on the earth, as it is now done in heaven."

—if he is satisfied with his present little kingdom, if the bounds of his little empire are untouched by tribulation?

This seems to point up the matter of prayer. Are our petitions to God the expressions of *what we really desire from the heart*, or are they just so many words? James exhorted us to pray *fervently* (5:16)—

"The effectual fervent prayer of a righteous man availeth much."

What kind of prayer is "effectual fervent" prayer? This is intense prayer expressed with our whole being, not just a few words hurried through abstractly. It must be with conviction that the petition is possible of fulfilment on the part of the Petitioned (Heb. 11:6)—

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

The word "effectual" comes from the Greek *energeo* which basically means "work, action, operative, powerful." Our word "energy" comes from the same Greek root. The word "fervent" comes from *zelos* meaning to be hot, glow, or figuratively, ardor. Again our word "zealous" comes from this same Greek source. The whole picture is a passionate imploring the blessing of the Heavenly Father, Who alone can bring to pass our strongest desire—

"The **energetic, zealous** prayer of a righteous man availeth much."

James illustrates what he meant when he said (5:17-18)—

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

"And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

We constantly meet expressions telling us to "pray without ceasing," "pray always," "continue in prayer." Of our great example, Jesus, we read—

"He continued all night in prayer unto God" (Luke 6:12).

We recall that upon one occasion Christ pictorially represented this principle of drawing the Heavenly Father's response by the parable of the Unjust Judge (Luke 18:1)—

"He spake a parable to this end, that men ought always to pray, and not to faint."

He concluded by saying—

"Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?

"I tell you He will avenge them speedily."

Those who cry day and night unto God are those who are of the class who cry, "Even so, Come, Lord Jesus." They have reason to yearn for this coming above all else. Can we visualize anyone praying so intensely that they sweat as it were great drops of blood? *Do we ever get to a position that we agonize in prayer? Jesus did.* —F.H.

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## Out of Egypt Have I Called My Son

### PART SEVENTEEN

*"Great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed the world, received up into glory" I Tim 3:16*

The Spirit through Paul also says (2 Cor. 5:19-21) that—

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

"He made him (Christ) to be sin for us who knew no sin."

*How then was all this accomplished?* It was the work of the Spirit of God. In speaking of the child born, and the son given, the Spirit of God, by the prophet Isaiah, said—

"Behold, a virgin shall conceive, and bear a son, and shall call his name IMMANUEL—**God with us**" (7:14).

The fulfilment of this is recorded in Matt. 1:18-25, where we are told that Mary, the mother of Jesus—

". . . was found with child of the Holy Spirit."

"That which is conceived in her is of the Holy Spirit."

In the Gospel of Luke we have further details concerning the operation which produced this truly wonderful being—

"The angel said unto her (Mary) . . . thou shalt conceive in thy womb, 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 angel answered and said unto her, The Holy Spirit shall come upon thee, and THE POWER OF THE HIGHEST shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called THE SON OF GOD" (1:30-35).

The same idea is presented in John's gospel, saying—

"THE WORD was made flesh, and dwelt among us" (1:14).

We have thus before us, in the language of the Scriptures, the meaning of the phrase, "*the Son of God*," and how he was begotten, and that he was not a mere man, but still a man, even "*the man Christ Jesus*," "*made of a woman*," of the seed of Abraham and David, whose seed Christ also was (Matt. 1:1), therefore from Adam (Luke 3:32-38), and consequently *a partaker in the consequences of sin through the disobedience of Adam* (see Rom. 5:12-19; Heb. 2:14; Phil. 2:8; Heb. 2:11,16,17).

In his divine begettal, we have the secret of his absolutely spotless character (1 Pet. 2:22; 1 John 3:5; Heb. 1:9; Heb. 3:26; Heb. 4:15). And the reason for this divinely prepared man is beautifully set forth in the following passages—Rom. 8:3, Rom. 3:25, 26; Heb. 2:14.

It will, we trust, now be clear that apart from this divine operation no such spotless Lamb of God could have had any existence; and that, apart from such spotlessness, resurrection of life eternal could not have taken place; and that in this way God has prepared salvation for all upon the conditions divinely imposed and a merciful and faithful representative High Priest who can be "touched with the feeling of our infirmities," having been "tempted in all points like unto his brethren."

As to the signification of the water which gushed forth from the smitten Rock (the Christ), it will be agreed that it was the *type of the Spirit* which prepared Christ and made him what he was; and which was given to those who believed and obeyed the Truth, as the fruit of his accomplished redemptive work, and as (Eph. 1:14)—

"The earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory."  
—when the same Spirit (now corporealised in Christ) will—

". . . change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. 3:21).  
—and thus bodily incorporate and embrace in itself all the sons of God in their final manifestation, for which we wait in faith: so that—

"GOD MAY BE ALL AND IN ALL" (1 Cor. 15:28).

We now note another very interesting circumstance in connection with the divine encampment at Rephidim—the attack upon Israel of the Amalekites. The reader will note its apparent bearing upon the issue raised by the murmurers—

"Is the Lord among us or not?"

The position of this incident in the narrative furnishes one of the beauties of the divine record, as *the event of the war with Amalek and its attendant circumstances seem to lend additional evidence to the gushing forth of water from the barren rock that the Lord was among them*, although they saw not His person, but His power only; for even the representative of Jehovah (the Angel of the Covenant, to whom Moses had access, and by whom he was guided in all that was done) who stood upon the rock when it was smitten, and thus identified it with the divine power which produced Christ, was not visible to Israel, but to Moses only.

This is therefore one of the points of view intended to be perceived in the narrative of the war with Amalek.

This was the name of a grandson of Esau, who, it will be remembered, preferred a mess of pottage, in his faintness, to the birthright which belonged to him. But the Amalekites of the narrative we are considering were more probably of the Canaanitish race, then already greatly renowned for their power and antiquity, which were apparently a distinct tribe or nation in the days of Abraham (Gen. 14:7), and consequently before either Esau or his son of that name were born. The narrative says,

"Then came Amalek, and fought with Israel in Rephidim."

The Amalekites attacked Israel in the most dastardly manner conceivable, for they fell suddenly upon the feeble women and children in the rear who were faint and weary (Deut. 25:18).

There can be little doubt that the miraculous production of water in the wilderness, which is so scarce and valuable a commodity in those places, was the chief cause of the attack; but whatever it may have been, God, from Whose eye nothing can be concealed, not only immediately revenged Israel of the terrible wrong done to them by their implacable foe, but pronounced upon that nation the curse of utter extinction.

The angel, therefore, having instructed Moses, Joshua—*whose name is now for the first time mentioned*— was directed by Moses to—

"Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the **Rod of God** in mine hand.

"So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill."

The reader will remember the use made of this Rod in the deliverance of Israel from Egypt. The same Rod has now been brought again into requisition in the war with Amalek. What more effective way of exhibiting the presence and power of God than the manifestation of that power in connection with this Rod, which in itself, was a lifeless piece of wood, or stick.

Such was God's way of showing to Israel that *He was in their midst*. With this Rod in his hand, Moses stood in a conspicuous place, where he could be seen by all Israel. With uplifted hand, in which the Rod of God was held during the conflict of war, Israel triumphed—

"But when he let down his hand, Amalek prevailed."

Is there no lesson for us in this attitude of Moses? Does it not suggest the prevalence of intercession? "Pray without ceasing" is the command of the Spirit through Paul. The man who approaches God in faith with uplifted hand, in the appointed way, *will succeed at last*, if he so continue, against all enemies, and sit down with Abraham, Isaac, and Jacob in the Kingdom.

*If, on the contrary, he lets fall his hand, or ceases to pray, the enemy, the world, will prevail, and weeping, wailing, and gnashing of teeth will be the inevitable consequence.*

"But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands . . . until the going down of the sun.

"And Joshua discomfited Amalek and his people with the edge of the sword."

Does not this show us the necessity for *help* in this struggle against sin; and *are we not strengthened by the faithful and loving brethren whom God has so graciously given to us*, after the type of Moses, Aaron, and Hur?

And Moses was commanded to put upon record in a book the curse upon Amalek which he had pronounced, and to rehearse it in the ears of Joshua—a statement which involves the foreknowledge of God that Moses would not be the honored instrument in His hands in leading Israel into the promised possession. It is the observance of such evidences, which abound in Scriptures, that brings conviction of their divine origin.

"And Moses built an altar, and called the name of it Jehovah Nissi (He shall be my ensign or banner); for he said,

"Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation" (Ex. 17:9-16, with Num. 24:20).

The next incident recorded is the visit to Moses by Jethro, who had heard of all that the Lord had done for Israel. Jethro was accompanied by Zipporah, Moses' wife, and her two sons, Gershom and Eliezer, born to Moses during his sojourn in Midian. The narrative of this visit seems to be, chronologically, slightly out of place, seeing that the place of meeting is said to have been "at the mount of God," where the children of Israel encamped after leaving Rephidim (see Ex. 18:3 with 19:2).

The meeting was evidently an impressive one, from a social and spiritual point of view. Moses having rehearsed in the ears of Jethro an account of the Lord's dealings with Israel from the time of his departure from Midian, Jethro rejoiced for all the goodness which the Lord had done to Israel, saying—

"Blessed be the Lord, Who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh.

"Now I know that the Lord is greater than all gods: for in the things wherein they dealt proudly He was above them."

Jethro then offered sacrifices to Jehovah; and Aaron, and all the elders of Israel came to eat bread with him.

On the morrow, perceiving that Moses was occupied from morning until evening with the administrative affairs of Israel, Jethro ventured to give counsel to Moses upon the matter, subject to the divine approval, and which was acted upon: able men such as feared God and hated covetousness being appointed to bear part of the burden with him.

The whole scene is a deeply interesting one, and, we venture to think, may be regarded as a type of "good things to come." We have before us the whole congregation of Israel assembled in triumph before the Lord—the Gentile presenting sacrifice—and *the Bride of the Deliverer, together with the "children whom God had given him."*

In this impressive scene we may discern a very striking foreshadowing of the coming Kingdom—a beautiful representation of the—

"Glory to God in the highest, and on earth peace, goodwill toward men."

—as it will then obtain. Whether this view of the matter were intended or not, the scene is *wonderfully suggestive of the millennial apocalyptic visions*. The typical aspect is somewhat exhibited in the position which the narrative of the incident occupies, and which is in itself explanatory of the chronological displacement to which we have referred.

"*Known unto God are all His works from the beginning of the world*"—is a sufficient explanation of the many typical bearings of incidents in Israel's divine history. May it be ours to be so enlightened in the things of the Spirit that we may discern these forcible and beautiful evidences of the divine prescience, so that we may—

"Be strengthened with might by His Spirit (in the utterances thereof) in the inner man; that Christ may dwell in our hearts by faith."

"That we being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God" (Eph. 3:16-19).

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

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### THE PRESENT A TIME OF SADNESS

Is it that the wise have a liking for that which is sombre? Is it that they have no capacity for the cheery aspect of things? By no means. There is a reason. Mourning is not a **preference**, but a **result**. The whole present situation of things will, of its own force, cause sorrow in every mind that perceives it.

Only those who are blind or insensible can be unaffected by such a sorrowful situation. Folly is in the ascendant; death reigns; God is a stranger among the teeming multitudes. He who made the earth, is disowned in it. He hath spoken good words of promise and healing words of invitation: yet His Word is spurned, and men rush everywhere after mere amusement without God.

This would all be sad enough even if everybody had plenty, and there were no wretched poor huddled away in garrets, unfed, unclad, uneducated, uncared for, unblessed in a single opportunity of improvement or a single hope of release from evil plight.

But when in addition to the pleasure, there is the misery; when in addition to the folly, there is the rotting poverty and hopeless degradation of millions; when in addition to the wickedness, there is the blight, the stunting, the afflicting, the blasting, the crushing, the destruction of the overwhelming bulk of mankind, at the hands of a small section of monopolists, who surfeit themselves with measureless plenty, and philosophically contemplate the wretchedness without through the roseate atmosphere of their surroundings, venturing even to think the system right and the arrangement respectable — I say when a man of godly aspiration realizes this situation of things, he needs not to make any effort at sadness.

He is sad because there is a reason for it. He cannot share in the sport of fools with whom there is no recognition of the facts of the case. If he avoids the house of mirth, it is because mirth is misplaced in the present state of things on earth. There is mirth by-and-by for the righteous, but not yet. The business of salvation is too precarious a thing to allow it. —**Bro. Roberts**.

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### "I Am Ready to Be Offered"

*"The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves"—2 Timothy 2:24-25.*

Paul's 2nd letter to Timothy was written to strengthen and encourage him. Paul was a prisoner in Rome, about to be put to death for his service to Christ. Timothy was laboring in the Truth at some distant place. Paul appears to fear that Timothy was somewhat disheartened. Truly there was much to cause discouragement. Things were not going well with the Truth. They never have and never will. This is the day of small things—of trial and probation and darkness and faith.

In reading the epistles, we are impressed with how *personal* and *individual* a thing early Christianity was. It hung to a large extent on the shoulders of *this one man* and the few who were willing to give their lives to help him. Writing to the Philippians (also from prison) he said (2:19-20)—

"I trust in the Lord to send Timothy shortly unto you. I have no man likeminded who will naturally care for your state, for **all seek their own**—not the things that are Christ's."

All were wrapped up in their own little lives and affairs, too busy to accept the honor and glory of a part in the most wonderful and history-making endeavor that the world has ever seen. What is left now of the things they thought so important?

But Timothy—though he early chose the one thing which was needful and held fast to it to the end—could get discouraged too. And though writing to encourage him, the external picture that Paul gives is not a happy one. His comfort did not rest or depend on *temporary* and *external* conditions, but on the immovable facts of the external purpose. In 1:15 he says,

"This thou knowest, that all they which are in Asia be turned away from me."  
And 4:10—"Demas hath forsaken me, having loved the present world."  
V. 16—"At my first answer, no one stood with me, but all forsook me."

Timothy would wonder if there were any point in trying to maintain and hold together an organized body of believers—in trying to carry on ecclesial arrangements. Here was Paul, the very heart of the movement, a prisoner facing execution, and the body of so-called Christians he had gotten together had almost completely deserted him.

How pathetically he mentions Onesiphorus—one, at least, who sought him out in his imprisonment and was not ashamed of his chains. What a state of affairs—when one brother stands out for grateful commendation for not having been ashamed of association with the apostle in his hour of humiliation and trial! But Paul relates these things without any bitterness or despair. He knows *God's purpose* cannot fail. He says (2:19)—

"The foundation of God standeth sure, having this seal: **The Lord knoweth them that are His.**"

Men may waver back and forth, but *the foundation standeth sure; and all who will may stand upon it—be they many or few.* Paul's concern was to keep the foundation before the eyes of men, regardless of the appearances or conditions in the external Christian body all around him. He urges Timothy (1:6) to—

"Stir up the gift of God which is in thee."

Not that we are to infer that Timothy was negligent, but all need the exhortation to patient and sustained spiritual activity. Paul knew he would soon be gone, and the younger man who had worked with him and depended on him would be facing ecclesial problems alone. His was writing to Timothy of the greatness and surety of the divine purpose, the vast power that controls all and shapes all things to the divine end, the love and joy that casts out all fear—

"For God hath not given us the spirit of fear, but of **power**, and of **love**, and of a **sound mind**"  
(2 Tim. 1:7).

*Power, and love, and a sound mind.* This is the spirit that God gives us. All the power was on Paul's side. And so he counsels with cheerful assurance, though forsaken and in prison and facing death. In the next chapter he says (2:9)—

"I am in bonds, but the WORD OF GOD IS NOT BOUND!"  
So he exhorts Timothy (1:8)—

"Be not ashamed, therefore, to testify to the Lord, nor of me his prisoner, but take your share of suffering for the Gospel in the power of God."

"I am not ashamed," he says. He was not ashamed or afraid to meet scorn and ridicule and peril for the sake of the Truth. *Why* was he not, when others were? Was he naturally any different from them? No, his secret was, as he says (1:12)—

"I am not ashamed, **because I know** Whom I have believed!"

He *KNEW* God. He did not just know *about* Him. He knew Him by close, personal acquaintance. Such knowledge does not come overnight. It takes time. The intimate companionship of God is not for every light and casual seeker. Solomon says—

"When thou vowest, defer not to pay it; **God hath no pleasure in fools**" (Eccl. 5:4).

This seems a "hard saying,\*" but it conveys an important principle of divine wisdom. Getting to know God must be taken seriously, and must be made the center of life's purpose. And we must be prepared to wait in patience, though the vision seem to tarry long. Can God be expected to open Himself to one whose heart is not firmly set on developing the acquaintance into permanent, devoted affection? "*God hath no pleasure in fools*"—thoughtless, shallow-minded people who are divided in their interests. Paul *knew* Him, and therefore he could say—

"NONE OF THESE THINGS MOVE ME."

What triumphant peace of mind! Paul was not above human feelings. He had simply availed himself of something that was far mightier—the God-given spirit of "power and of love and of a sound mind." He said to the Corinthians that he was "perplexed, but not in despair." In the present darkness perplexity cannot be avoided. It is part of the training. But it need not, and *must not*, lend to despair.

In v.13 he exhorts Timothy to "*Hold fast the form of sound words.*" This principle runs throughout the epistle. In 2:15 it is:

"Study to show thyself approved with God—rightly dividing the Word of Truth."

But *how*? When we contemplate the endless multitude of theories developed on the supposed basis of the Word of God, we wonder how we should go about avoiding similar pitfalls. But actually it is not the problem that it may appear. The Truth is simple. It is adjusted to our mental capacity. As long as we hold fast to its simple elements, we are safe. And it has largely to do with our *way of life*. Jesus said (John 7:17)—

"If any man will **DO** God's will, he shall know of the doctrine."

Truly much of Scripture requires study, but there is plenty that is *very clear* and of *practical* bearing on our lives, and if we do *this* part then—and only then—will we know the other. As guidance in this respect, Paul (in ch. 2) warns against 3 dangers:

V. 14—"Strive not about words;"

V. 16—"Shun profane and vain babblings;"

V. 23—"Avoid foolish and unlearned questions."

One thing it will do us good to remember—it is much easier and more flesh-pleasing to *dream and speculate* than to *study and learn*. Imagination has tireless wings, but solid learning is slow, and plodding, and against the grain, especially scriptural learning. Let us briefly consider Paul's 3 points.

1. "*Strive not about words.*" Words are just tools. Much strife has been caused by attaching different meanings to a word. Our contact with the mind of the Spirit is through the recorded words of Scripture, so let us study to get the true meaning of those words, and to use them properly. Let us never *think* we know the meaning of a word until we have looked it up and have checked its use through Scripture. Words as they are commonly and locally used are often very inaccurate. The greatest pitfall is *thinking we know*, without making the effort to really find out. The Word of God is the only true education there is, but it is not something we can peck at. To get anywhere we must, as Paul told Timothy, give ourselves "*wholly* to it."

2. "*Shun profane and vain babblings.*" On the face of it we thoughtlessly assume that that never applies to us. But the real meaning is just empty, human talking—that is, the natural expressing of natural thought. The natural mind is foolish in God's sight. Man can learn and observe facts, and modern man has made great strides in applying learned facts to modern inventions. In spiritual realms he must learn and stick to the facts—the revealed facts—he is lost if he begins to speculate on what is not revealed.

3. "*Foolish and unlearned questions avoid, knowing that they gender strifes.*" There are many unanswered questions in the Bible, and they are often bandied profitlessly back and forth while the practical meat of divine instruction is overlooked. *The real teaching of Christ bears down hard on the flesh, so naturally the flesh prefers to turn its attention to side issues which do not relate to the way of life.*

But when *we* read the Scriptures, let us try to keep our attention on the heart of the flesh-mortifying teaching, and not allow it to deceitfully expend itself on the incidental scenery, for the heart of man is "deceitful above all things." Let us concentrate on the *practical* aspects—the holiness, the service to God and others, the self-denial, the kindness, the meekness, the purifications, the eschewing of earthly treasures and pleasures, the faith and fearless allegiance of Jesus, the humble, lowly way of life—

"The servant of the Lord must not **strive**, but must be gentle toward everyone" (2:24).

The word used here means 'fight' or 'quarrel' and is never scripturally used in a good sense. (5 other words are also translated 'strive'). If we can accomplish this basic attitude then we have the groundwork for the gradual bringing unto perfection of the fruit of the Spirit. But *it must go deep*. The natural, evil, irritable, human tendency to quarrel must be completely dissolved away by the mind of the Spirit, not just side-tracked into other channels by being given a spiritual veneer. The servant of the Lord *must not* strive, fight, or quarrel, but must be calm, patient and gentle toward *all*.

V. 25—"In meekness instructing those that oppose themselves, if **God** peradventure will give them repentance."

If we can bring ourselves to realize that *all* things are at *all* times in the unerring and almighty hand of God, and that we are each but a small cog in a vast machine, we shall not be trapped into that self-important anxiety that leads to hastiness and harshness. When we see worldliness and unclean, debasing habits gaining ground in an ecclesia; when we see modern customs and fashions making a mockery of scriptural ordinances; when we see some we have loved and labored with drifting away into looser groups that have the appeal of numbers; when we see attendances gradually diminishing and worldly things interfering even on Sunday mornings, we are apt to become despondent and panicky. But why should we? *Did Paul? NO!*

"The foundation of God standeth sure, having this seal: **The Lord knoweth them that are His**" (2 Tim. 2:19).

And the apostle, far from despondency, sounded out from his prison-cell inspiring words of courage, and patience, and glorious hope. Without bitterness, *but with terrible significance*, he points out to Timothy (2:20) that in a great house there are not only vessels of *honor*, but also vessels of *dishonor*. If a man will purify himself he shall be among the vessels of honor, he says. This may seem a strange way to give encouragement, but it would help Timothy to realize that *ecclesial disappointments and difficulties do not necessarily mean an abandonment by God*, but are rather a part of the divine wisdom of probation.

If things were so in Paul's day, what are we to expect at the time of the end—the "perilous times" of the "last days" of which he speaks in the beginning of ch. 3? In the list of evils that will particularly mark the latter days, the 3 he puts first are instructive. Surely we can assume that the first

ones he mentions are outstanding, either as the most serious, the most dangerous, or the most fundamental—"covetous, boasters, proud."

Surely, above all, these are days of covetousness, boasting and pride in this world's goods, even among those naming the name of Christ. And being human we are all too easily drawn into this same vicious net unless we are consciously on guard. Covetousness is something that we always regard as *applying to others*. In ourselves we see it as just an "intelligent appreciation of finer things and a commendable industriousness to acquire them." Let us turn the searching beam of the Spirit on this foolishness. It was someone far wiser than we who said,

"Having food and raiment, therewith be content . . . Where your treasure is, there will your heart be also . . . Verily they **have their** reward" (1 Tim. 6:8; Luke 12:34; Matt. 6:2).

Among the characteristics of the latter days is (v. 5)—

"Having a **form** of godliness, but denying the **power** thereof."

"Denying the power thereof." Saying it cannot be done—it is not "reasonable" to expect the beauty of holiness in mortal flesh. What *is* "the power thereof"? Let us consider a few verses in which this power is referred to.

"The exceeding greatness of His power to usward, according to the working of His mighty power" (Eph. 1:19).

"Now unto Him Who is able to do exceeding abundantly above all that we ask or think, according to **the power that worketh in us**" (Eph. 3:20).

"My brethren, be strong in the Lord, and in the power of His might" (Eph. 6:10).

"Strengthened with all might according to His glorious power, unto **all patience and longsuffering with joyfulness.**"

*Is* there such a thing as being "strengthened with all might according to His glorious power, unto all patience and longsuffering with joyfulness"? Let *us*, at least, not be among those who "deny the power thereof." There *is* such a power, and making contact with it through the Word is vitally important in the way of life. It *can* and *must* be done.

V. 12—"All that will live godly in Christ Jesus shall suffer persecution."

"Persecution" does not necessarily mean bodily peril. But the Scriptures lay down the principle that if we live faithfully and consistently according to the commands of Christ, we shall be treated in an unfriendly manner by the world in general. It is not something we should invite, and *quite often it is our fleshliness and incourtesy—rather than our Christlikeness*—that creates unpleasantness which we may be inclined to interpret as persecution for righteousness' sake. There is much that is self-condoned (and even self-glorified!) as "righteous anger" which is really but an ugly giving vent to the evil of the flesh.

But still the fact remains that "All that will live godly in Christ Jesus shall suffer persecution." If we openly advocate and try to live up to the principles of Christ we shall annoy most people because they *do not want to live that way and they resent the inference that they should*. You are an "extremist," you are too "narrow-minded," you are "righteous overmuch." Until we recognize and completely accept this state of affairs, we shall be unhappy and divided in our minds. We can have no friendship with the world or with worldly "brethren" if we are an out-and-out, unconcealed follower of Christ. They may tolerate us but they cannot like us, for they will be uneasy in our presence, and we in theirs. Everything that is not of the Father is of the world. Therefore the world can even be among our own selves.

*There can be no true communion in the Spirit except between those few who are hungering and thirsting for righteousness—anxious and striving to get closer and closer to God and the divine way of life.*

V. 14—"Continue thou in the things which thou hast learned and been assured of . . . from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation."

*How* are they able to make us "wise unto salvation?" Paul continues—

"All Scripture is profitable for doctrine, reproof, correction and instruction **in righteousness**, that the man of God may be perfect, throughly (that is, completely) furnished unto all good works."

This is a very common quotation among us, but have we ever stopped to analyze it and to note what the Scriptures are designed to *do to us*?—what it *means* to be "wise unto salvation"?

"Reproof, correction, instruction in righteousness, that the man of God may be **perfect and completely equipped**."

Do we realize the tremendous, vital power that lies between the covers of this Book? If we come to it hungering and thirsting after righteousness, we *shall* find it. It is a promise. It is a divine guarantee. It may be in a far different way than we expect, and there may be long waiting and darkness, but it *will come*—a marvellous, divine, transforming power of godliness.

Our part is to hold fast, keep at it. On one occasion Daniel, the greatly beloved, mourned and fasted and prayed for 3 weeks continuously before receiving any recognition. Moses had to afflict himself 40 days before being received up to the mount of God. And these are but *symbolic* periods of waiting. Anna, the prophetess, waited 84 years as a widow in the Temple, serving God night and day with fasting and prayer—waiting to see the salvation of the Lord.

"For the time will come when they will not endure sound doctrine" (4:3).

We know that the whole vast body of so-called Christendom has long since reached this state. They cannot bear to listen to sound teaching, for it interferes with their way of life. This is the biggest stumbling-block to acceptance of the Truth. The lesson for us is to *be sure that we are not among the number who are annoyed and resentful when the call to ever-increasing godliness and holiness is presented*. We dare not regard it as a burden. That was wherein Israel grievously offended God. "The *burden* of the Lord." Can it be a *burden* that God asks us to draw closer and closer to Him and His way? We must hunger and thirst after righteousness—we must perceive its divine beauty and value, and the repulsive, deathly ugliness of the natural fleshly mind.

"I am now ready to be offered, and the time of my departure is at hand" (4:6).

Paul had come to the end of his course. Apart from the Master himself no man had given more, or suffered more, for the Household of Faith. One would expect that as the great apostle to the Gentiles went to his death for the Truth, the whole brotherhood would surround him in love and sorrow. *But just the opposite was the case*—

"All Asia (the heart of his labors) be turned away from me."

And when he stood before the Roman bar, his life at stake—

"No one stood with me—all forsook me."

Twice the aged apostle says to Timothy in this last chapter—

"Do your best to come to me soon."

The reason he gives is—

"For Demas hath forsaken me, having loved this present world."

Demas was at one time a close fellow-laborer with Paul, and joins lovingly with him in greetings in two former epistles. But apparently he had never truly grasped the real value and beauty of the Truth; never had its divine transforming power sink into his heart. There is no indication that Demas had necessarily openly "left the Truth," as the saying goes. He had just come to "love the world" and had left Paul.

The falling-away of the once-earnest Demas is the saddest part of the whole epistle—far sadder than the lonely, forsaken position of Paul himself. The sadness is that for Demas the picture had faded. He had once shared with Paul bright visions of eternal joy in Christ, but now he "loved this present world."

*Why?* Surely we would expect the vision of the future to grow brighter as one continued in the Truth. It *does*—if we are ever striving to get closer to God. But if we regard being in the Truth as an end in itself—an accomplished thing that just requires routine maintaining—then the vital, living reality of it will gradually, imperceptibly, fade from our minds. For we are so constituted. We get used to things—and their effect on us diminishes. Consider Israel and the marvellous, divine pillar of fire that became so commonplace to them. We cannot maintain an interest and an enthusiasm unless we are *striving for something*. Paul said to the Philippians (3:13-14)—

"Brethren, I do not count myself yet to have laid hold, but one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

He did not consider that he had attained. He could see that *all the time that remained to him had to be accounted for by a continual movement toward the ideal in Christ*. Not a mechanical approach—just a "doing" or "not doing"—but as he says, that he might better apprehend, or *comprehend*: that is, a continuous mental drawing closer to the ideal. Let us note that this man says in the same Philippian epistle—

"I can do all things through Christ which strengtheneth me."

"I have learned, in whatsoever state I am, therewith to be content."

"I have suffered the loss of all things and do count them but dung that I may win Christ."

But *still* he could at the same time say: "I have *not attained*. I have *further to go*. I *stretch forward* to the mark of the high calling." That is the beauty and glory and power of the mark of the high calling in Christ Jesus—its unattainable but ever-inspiring perfection of godliness.

This was the secret that kept Paul's zeal on tiptoe—counting each moment an opportunity to improve his offering, to draw closer to God, to intensify the joy of divine fellowship—eagerly spending the time in loving preparation, always adding by anticipation to the pleasure of the final perfect, endless communion.

And when the time of his departure came, he said,

"I have fought a good fight."

It *was* a fight. It *still is* a fight—a bitter, yet glorious battle. A battle whose weapons are kindness, and patience, and gentleness, and endless self-searchings, and hope in the darkness, and an enduring, unquestioning faith. BUT—

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*"He that overcometh shall inherit all things."*

—G.V.G.

## THE NATURAL MAN IS AN IGNORAMUS WITH US ALL

The natural man is an ignoramus with us all — both in the things of man and in the things of God, but a much more invincible ignoramus in the latter than in the former.

Education reforms him a little in **natural** things; the instruction of the Word will bring him into comparative submission in **spiritual** things. Left to himself, he is a fool and a liar. We must shut our ears to him, he is whispering to us all the time; we carry him about with us. —**Bro. Roberts.**

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### Signs of The Times

As this article is being written, the reverberations from the commotion created by the launching of the two "Sputniks" is still resounding throughout the world. To the nations identified with the Russian bloc, these accomplishments bring a certain amount of satisfaction, yet mingled with misgivings as to what the final result may be; to the anti-Russian groups, fear and foreboding of what the Soviets may be able to do.

World opinion of Russia's claims has been reversed. What had been considered nothing more than idle boasts and threats, is now accepted as fact. Now the whole world listens with awe, and many are inclined to believe any fantastic claim which the Russians might make. This gives them a "bonanza of propaganda" for which the Western nations have little to say in reply. Though Washington at first tried to minimize the importance of the Russian success in launching the first satellite, as one commentator says,

"The Administration accepted the fact this week that a new technological-psychological war began when the first Soviet satellite started whirling overhead."

### Fear and Perplexity

There are a number of factors involved in the Soviet accomplishments in the field of ballistic missiles which is especially frightening to the "free world." In this connection we quote from statements made by a number of prominent news analysts:

"Behind it lies an anachronistic combination of scientific genius and primitivism that poses a threat, not only to the existence of the Western world, but to that of the world itself. When the stone-age Soviet political structure is harnessed to twenty-first century technology, a combination is created that is calculated to frighten the most sanguine."

"The most frightening thing about the whole situation is that the supremacy in the creation of technological weapons has been attained by a people who know no law except the law of the jungle."

"The free world has no more than five years to save the world from disaster. Not Russian superior genius, but American lethargy, has given the Soviets their supremacy."

"Both groups of nations will soon be capable of destroying each other."

What is now being called "Sputnik diplomacy" is becoming noticeable in a "tougher" attitude in Soviet words and actions. They threaten to boycott the U. N. conferences on proposals to outlaw atomic weapons; they taunt the U. S. on their failure to keep pace with the Russians, and say that the next world war will be fought on the American continent.

### Gogue Is Assembling His Host

Surely "men's hearts are failing them for fear of what is coming on the earth." The world is no longer influenced by friendship, justice or mercy, but by fear, self-preservation and self-interests. With

weapons of war becoming more swift and destructive, capable of destroying a large city in a matter of minutes, with weapons for which there appears no adequate defence, simply means that the weaker nations will ally themselves with the group which they believe can give them the greatest security in time of war.

Russia now has the advantage in this respect, and she is making the most of it. The gigantic aggregation of nations (Eze. 38) led by one great chieftain, "Gogue of the North parts," who is to seek world conquest in the time of the end, has been a legendary figure and a hopeless enigma to most theologians over the centuries. But how thankful we should be that, by the grace of God, a humble student of the Scriptures left on record more than a hundred years ago that—

"There cannot be the shadow of a doubt that the Autocrat of Russia, when he shall have attained the plenitude of his power and dominion, is the subject of the prophecy in the 38th and 39th of Ezekiel."

Many have doubted, many have scorned this marvellous prediction, which is based solely on an understanding of Bible prophecy. But now, who can doubt? Who but the faithless and unbelieving can have "a shadow of a doubt" that Gogue has very near "attained to the plenitude of his power?" And the means by which he gathers unto himself that vast multitude of peoples is now transparently clear. What the writer of Elpis Israel saw through the telescope of divine prophecy can now be seen with the natural eye, transpiring before our very eyes.

### **Let Us Not Overlook Israel**

In the excitement over the Russian space satellites, affairs in the Mideast have received scant attention in the public press, and Israel is barely mentioned in connection with the Syrian crisis. This is the way of the world, whose newscasters seek only to gratify the capricious and fickle interest of the reading public, and who know not that the hand of God is present in all these world events, a swiftly-moving divine program to bring to an end all Gentile domination and dominion.

It is not profitable to keep one's attention centered on one series of events to the exclusion of others equally, if not more, important in relation to the signs of the times. We should not overlook the fact that **God's purpose in all that is happening now is centered not in Moscow, Washington nor London, but in Jerusalem.** No matter how exciting or how significant world events may be, Israel always remains the No. 1 sign of the times. All else revolves around God's purpose with Israel.

While the rest of the world is convulsed with fear of what is coming on the earth, Israel like a little island in the midst of a vast and turbulent sea, toils on in what might appear to be a superhuman task of finding room and sustenance for the many thousands who still want to migrate to Palestine.

News commentator Drew Pearson, reporting on his recent interview with Premier Ben-Gurion, says:

"I told Ben-Gurion that every Arab leader I met expressed genuine fear of the Israeli army. They seemed to feel the Israeli army was endowed with either divine or satanic power."

He quoted Ben-Gurion as saying:

"We have won new security and freedom (dwelling confidently?) from attack; and we have taken in new immigrants from Europe and Egypt. We have housed them and settled them on land. We are pushing ahead in the Negev (with irrigation). We are bringing our ships to Elath. We are laying a pipe line across the desert. These things we have done. They have not been easy, but we have done them."

### **Tension Shifts to Jordan**

The Mideast tension now seems to be shifting to Jordan the little pro-Western nation, which was set up by Britain at the end of World War I. Great pressure is being brought against it now by

Egypt and Syria in an effort to overthrow its present ruler, King Hussein, and force Jordan into the pro-Russian bloc. This poses a war threat which could easily involve the Western powers and Russia. The present world situation is like a chain-reaction device. One explosion, and the entire world would quickly ignite into a third world war. Meanwhile Israel, hated by all the Arab nations, gets something in the nature of a respite as Arab states quarrel among themselves.

Viewing the world picture as a whole, the faithful watchers are prone to exclaim, "How long, O Lord, how long?" —O.B.

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## **Ecclesial News**

**HOUSTON, Texas—8008 Juntas St.—Sun. Sch. 10 a.m.; Breaking of Bread 11; Public Lecture every 3rd Sun. 7:30 p.m.; Eureka Class Wed. 7:30 p.m.**

It is a great pleasure to report the visit to our ecclesia of bro. & sis. Bill Edwards of the Mason ecclesia. They met with us around the table of the Lord on Sunday, Oct. 27, at which time bro. Edwards spoke encouraging and comforting words of exhortation.

Sis Beulah Sisson is now at home recovering from a serious operation at the M. D. Anderson hospital. We are thankful to God that she is now able to be with us in the meetings.

Bro. J. F. Packer was the speaker at the Public Lecture given on Oct. 20. His subject was "The Present Times Are Like Unto Those in the Days of Noah." The speaker showed that the religious world at the present time had corrupted God's way, and that they were in complete apostasy from the purity of the Gospel of Christ; and that the earth was now filled with violence as it was in the days of Noah. This is a sign that we are living near the end of this age. —bro. Chas. Banta

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### **HYE, Texas**

The regular quarterly meeting of the Texas ecclesias was held on the Christadelphian Camp Grounds Nov. 3. All the Texas ecclesias were well represented, and the occasion is remembered as one of great spiritual help and enjoyment by those who were met together for Bible study, worship and Breaking Bread.

The lesson for Bible study at 10:00 a.m. was based on 1st Peter 4—

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind"—v. 1.

Arming ourselves with the same mind as Christ, is to put on the whole armor of God. This armor is described by Paul in Eph. 6, as the girdle of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit, and the feet shod with the preparation of the gospel of peace.

God willing, the next quarterly meeting will be held at the same place the first Sunday in February, 1958 —bro. E. W. Banta

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### **POMONA, California—742 East Sixth Street**

We have been greatly blessed in our virtual isolation by a visit of a week from bro. and sis. W. J. Pickford of Lethbridge, Alberta. The spiritual refreshing which we received from their stay with us

will long remain. One cannot help but be refreshed in the company of those who wish to discuss nothing except those glorious things so assuredly believed among us.

It was less than a year ago that we were visited by bro. and sis. H. A. Sommerville of Lake Ariel, Pa. It is when we are able to meet with those who are "strong in faith" that we "thank God, and take courage." Therefore, we extend a cordial invitation to all of like Faith to visit us.

—bro. Oscar Beauchamp.

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### **TORONTO, Ontario—Leaside Memorial Community Gardens, 1073 Millwood Road**

Our small ecclesia has suffered a severe loss by the removal of bro. and sis. J. Edward Williams, to Waterford, Ontario, near Simcoe where bro. Williams is employed. The nearest ecclesia will be Hamilton, which is about 35 miles from Waterford. Bro. Williams is a serious student of the Scripture of Truth, and we are going to miss them very much. However, we must not become discouraged because there are other small groups in various parts of the world who are in similar positions, and the knowledge of them and their problems helps us to maintain our determination "not to be moved from the hope of the Gospel."

If we discover ourselves on the road to disheartenment, let us lift up our heads and look about for there is much to see. Many of our brethren of fifty years ago were enthusiastic over the signs of the times, but if they had seen what we are seeing, they would have shouted for joy. —bro. G. A. Gibson

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### **AUSTRALIA**

EAST MAITLAND (New South Wales)—D. T. James, 114 Victoria Street.

ESPERANCE (West Australia)—K. H. Hodges.

HARVEY (West Australia)—R. W. Hodges, St. James Avenue.

INGLEWOOD (Victoria)—E. W. Appleby, Sullivan Street.

MELBOURNE S 4 (Victoria)—E. Carter, 11 Point Nepean Road, Elsternwick.

YANAC (Victoria)—H. R. Brown, Box 6.

### **CANADA**

HAMILTON (Ontario)—Clifford Cope, 33 Forest Avenue.

LETHBRIDGE (Alberta)—William Blacker, 1225 Sixth Avenue South.

LONDON (Ontario)—W. D. Gwalchmai, 173 Devonshire Avenue.

MONTREAL (Quebec)—J. D. Baines, 1426 Clemenceau, Verdun 19, P. Q.

MOUNT ALBERT (Ontario)—Howard Toole.

TORONTO (Ontario)—George A. Gibson, 294 Glebeholme Blvd., Toronto 6.

### **GREAT BRITAIN**

BIRMINGHAM—L. Allcock, 46 Falmouth Rd., Birmingham 34.

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