

The Berean Christadelphian

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

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

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We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Books Available

Prices include postage and all handling costs.

Most of these are NOT kept in Stock, but will be ordered sent direct from England. Expect delivery in about 3 to 4 weeks.

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BY BRO. ROBERTS

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Ecclesial News

KIDDERMINSTER (Eng.)—"Eureka," Bridgnorth Rd., Franche

GREETINGS in the Name of our Lord and Saviour Jesus Christ.

In response to the request at the head of the Ecclesial News in the January issue, we still endeavour to uphold the Berean position as set forth in the magazine.

We were very pleased in November to have a visit by bro. Ken Williams, sisters Williams Sr. and Jr., and brother Hodge, of the Newport (Mon.) ecclesia.

Bro. Williams brought his tape recorder and we had a very uplifting time together listening to addresses given by brethren on the other side of the Atlantic, a wonderful thing in these days of increased knowledge.

On the other hand, we see in the world a different state of things as a result of man's increased knowledge. We see a world filled with wickedness and violence, and the imagination of man's heart is only evil continually, as it was in the days preceding the Noahic Flood.

We long for that day to dawn when the Lord Jesus Christ shall have returned to the earth to establish that New Heavens and New Earth wherein dwelleth righteousness.

Our united love to all of like precious Faith. Faithfully your brother in Israel's Hope,
—H. W. Pigott

* * *

LAMPASAS, Texas—Christadelphian Hell, Avenue 1 East—Bible Study 10 a.m.; Memorial 11 a.m.

WE are pleased to report once again the activities of our ecclesia here in Lampasas.

Since the first of the year we have been privileged in having with us: bro. & sis. Sommerville, of Lake Ariel, Pa.; bro. & sis. Duane Lucas of Houston and sis. Seba Edwards of Paint Rock, Tex.

Bro. Sommerville gave us words of exhortation on several Sunday mornings while he was here, which were greatly appreciated. —bro. Wayne Wolfe

* * *

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

IT is with great pleasure we let the Brotherhood of the proposed visit of our dearly beloved brother and sister Gibson of Toronto.

They will, God willing, arrive here on Saturday, June 23, at 12.30p.m., and we hope they will remain with us here until July 3, at least.

We are holding our Sunday School Outing on June 30, and if anyone is planning on coming West this summer, we would like them to accept this invitation to be with us on this planned event.

How delightful was the news we received that the Richard ecclesia have all stated their desire to support the Truth in its entirety. They believe that the Berean views are the best expression of the Truth as it is in Jesus. They intend, God willing, to re-establish themselves on the Berean basis as of April 15, 1962.

Their hope is that this move will bring them joy and peace, and at the same time they realize that the Truth is a warfare and must be so to the end of the road.

With God's help they, with us, will fight the good fight of faith, laying hold unto Eternal Life to be realized in the coming Kingdom of God.

With love to all the brethren and sisters, your brother in Israel's Hope, —bro. Wm. Blacker

* * *

LONDON, Ontario — Wells Academy Bldg., 306 King St., Just West of Wellington — Sunday School 10:15 a.m.; Breaking of Bread 11:30 a.m.; Lecture 7 p.m.; Thursday Class 8 p.m.

WE are sorry and saddened to again report the death of another elder brother of this ecclesia, brother Calvin Clubb, who passed away on March 31st at the age of 70.

He had been an earnest worker in the Truth for 31 years, right up to the end of his life, and we will greatly miss him. He now sleeps and awaits the call to life again by him who is the Resurrection and the Life.

Our loving sympathy goes out to our sister Ruth Clubb and family in their sad loss,

The writer is indeed happy to report the baptism of his daughter, DALE GWALCHMAI, on April 15, 1962. Dale has been a member of our Sunday School since the age of five years, and has professed a good confession of her Faith.

It is the wish of the brethren and sisters that God will bless and guide our new sister in her walk towards the Kingdom. —bro. Dan Gwalchmai

EDITORIAL

Watchman, What of the Night?

“As a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always”—Luke 21:33.

ONE of the great lessons we learn from our association with the things of the Truth is that, when we enter the Body of Christ through our belief and obedience of the Gospel, we discover that the world by which we are surrounded is an evil one.

After we begin our walking in newness of life, we soon feel the drawing force of the associations of worldly affairs and former companions. A sense of loneliness comes upon us, and as we reflect upon it, we realize that we are pilgrims in the midst of it.

The darkness that covers the earth depresses us, and we long for the day to come when the Lord will be our light, and our salvation.

In our distress, we think of Jacob after he had passed over Jordan, and lodged there that night. After his family had passed over the ford Jabbok, Jacob was left alone. An oppressive loneliness must have come upon him as he watched during the long and silent night. Then, without warning, a stranger appears, and the scene changes to one of anxious fear. There in the darkness of that sombre night, Jacob struggled with the unknown man until the breaking of the day.

The dawn of the morning brought intense relief, for he had wrestled and prevailed and, as a result, his name was changed to Israel.

* * *

IN our position, there is a relative correspondence, or a partial similarity in particular circumstances on which a comparison may be based. The period in which we live is described by Paul when he said, "The night is far spent," for it was that time spoken of by Isaiah—

"Behold the darkness shall cover the earth, and gross darkness the people"—60:2.

The time is long, and sometimes our loneliness gives way to anguished fear as we struggle against what appears to be formidable odds. But we are reminded by Paul (Eph. 6:12-13)—

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having overcome all, to stand."

In the same chapter, the apostle describes this armour in detail—

1. Loins girt about with Truth.
2. A breastplate of righteousness.
3. Our feet shod with the preparation of the Gospel of peace.
4. The shield of faith.
5. The helmet of salvation.
6. The sword of the Spirit, which is the Word of God.

This is the kind of garment that will give us courage and strength to—

"Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

"Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness"—Col. 1:10-11.

In this passage, the apostle indicates that if we walk with patience, and watch in all things and endure afflictions, we will experience joyfulness even though our trials be severe. This is also indicated by James, "behold, we count them happy which endure." Then Paul adds in vs. 12 & 13—

"Giving thanks unto the Father, Who hath made us meet to be partakers of the inheritance of the saints in light;

"Who hath delivered us from the power of darkness, and hath translated us (or changed us) for the Kingdom of the Son of His love."

This shows us that if we continue clothed with the whole armour of God, and watch patiently day and night, we will be delivered from the power of darkness, and will share in the glory to be revealed when Jesus returns and is manifested as the Prince of Peace.

Therefore, while we are watching and waiting—being occupied until he comes—we are expected to bring forth the fruits of the Spirit, which Paul says are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

If we follow carefully the writings of the apostles, we will observe how incessantly, and how emphatically they impress us with the necessity of developing the fruit of the Spirit. In the same manner, they warn us about being on guard against conformity to the ways of the world, lest we be hardened through the deceitfulness of sin.

This being on guard is not a part-time job; for as Paul warned the believers in Ephesus night and day with tears, so God declared through Isaiah,

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night:

"Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth"—62:6-7.

When watchmen served upon the walls of a city, it was their duty to be clothed in suitable armour. In like manner, as we wait and watch for the coming of the Lord, we must be clothed with the whole armour of God, and it must be kept white, for in his message to the ecclesia in Laodicea, Jesus said,

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed."

During the past 2 months, we have read much about the Law of Moses, and have had brought to our attention much of the punishment administered to those who transgressed the divine law. Was it just so much reading, or did we let it sink down into our minds, so that it caused us to do some self-judging? Did it make us think of Paul's words of warning that, "Every transgression and disobedience received a just recompense of reward"?

Among the many things that have taken place in the earth during the past 100 years, there are 4 of paramount importance—

1. The Truth discovered and made known in the writings of brother Thomas.
2. The land of Israel freed from the Turk.
3. Many of the people of Israel have returned to their homeland.
4. The uprising and development of the great power of Russia.

Those are truly great things. But something of another nature has taken place that brings great sorrow to those who are striving to walk in the Truth. The love of the Truth among many has grown cold, and the Laodicean state has overtaken the brotherhood, and has swept through the earth like a great plague.

To hear some of them talk, one would think that it does not matter what we believe, for one brother said, "We are living under a period of grace, so why worry."

The signs of the times as they appear in this magazine, should make us stop and think. These days in which we live have been looked forward to by many faithful brethren in past years. They longed for this time to come, and prayed that they might live to see them.

THE DAYS ARE HERE! What about us? Do we recognize them, and are we doing everything possible to make our calling and election sure?

Can we not hear the words of wisdom as they peel forth from the heavens?—

"Unto you, O men, I call; and my voice is to the sons of men.

"O ye simple, understand wisdom: and ye foolish ones, be ye of an understanding heart.

"Hear; for I will speak of excellent things; and the opening of my lips shall be right things"

—Prov. 8:4-6.

Those who will respond to this call will understand more fully the deep significance of the words of Jesus, "I know thy works" and "Blessed is he that watcheth, and keepeth his garments."

Let us therefore, with all the strength and courage we can muster, do everything possible to lift ourselves high above the things of this life—

"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 passes knowledge, that we might be filled with all the fulness of God" —Ephes. 3:17-19.

—Editor

1962 Texas Fraternal Gathering

IF the Lord will, the Texas Fraternal gathering will be held at Hye, Texas, for one week, Sun., July 29 through Sun., Aug. 5.

Please write to bro. E. W. Banta, 7009 Sherman St., Houston 11, Texas for further details about accommodations, etc.

Worcester Fraternal Gathering

God willing, the brethren and sisters in Worcester will hold a Fraternal Gathering on Saturday and Sunday, October 13 & 14.

The accommodations will be taken care of by the Worcester ecclesia, as they have been in the past.

They would like to urgently request that all who plan to attend notify them as early as possible.

Write: Bro. Wm. Davey, Strawberry Hill St., Dover, Mass.

The Kingdom of Satan

"We wrestle not against flesh and blood, but against principalities, powers, the rulers of the darkness of this world, against spiritual wickedness in high places"— Eph. 6:12.

By **BROTHER JOHN THOMAS**

THE Kingdom of Satan is manifested under various phases. When the Word was embodied in sinful flesh, and dwelt among the Jews, the Kosmos (world) was constituted of the Roman world, which was then based upon the institutions of paganism.

After these were suppressed, the kingdom of the adversary assumed the Constantinian form, which was subsequently changed in the West to the Papal and Protestant order of things; and in the East to the Moslem.

These phases, however, no more affect the nature of the kingdom than the changes of the moon alter her substance. **The lord that dominates over them all from the days of Jesus to the present time is SIN**, the incarnate accuser and adversary of God's law, and therefore styled "the Devil and Satan."

The words **ho archos** signify "the prince," or one invested with power. All persons in authority are styled **archontes** in the New Testament, such as magistrates, and chiefs among the people. Hence, the **archon** of the **archons** would be the chief magistrate of the kingdom.

Now Sin, in its sovereign manifestations among the nations, executes its will and pleasure through the civil and ecclesiastical authorities of a state. What, then, is decreed by emperors, kings, popes, and subordinate rulers, are the mandates of "the Prince of the World," who works in them all to gratify their own lusts, oppress the people, and "make war against the saints," with all the energy they possess.

Taken collectively from the chief magistrate to the lowest, they are styled **archai** and **exousiai**, "principalities and powers"; the "world-rulers of the darkness of this age"; who are "the spirituals of wickedness in the high places" of the kingdoms (Eph. 6:12).

So the apostle writes of the rulers of the world in his day; and from the conduct they now exhibit before the nations in all their kingdoms, it is clear that the style is as characteristic of the rulers, and of these times, as it was in the first century of the Christian era.

Iniquity has only changed its form and mode of attack against the Truth. **The world's rulers, temporal and spiritual, are as essentially hostile to the Gospel of the Kingdom as ever.** They could not embrace it and retain the friendship of the world. This is as impossible now as at the beginning.

But things are now quiet with respect to the Gospel; not because the world is reconciled to it, but because there are scarcely any to be found who have intelligence of it, faith and courage enough earnestly to contend for it as it was originally delivered to the saints (Jude 3).

In apostolic times, it was the privilege of the church to make known to the world-rulers "the manifold wisdom of God" (Eph. 3:10). This mission brought the disciples of Christ into contact with them, as related in Acts.

When they stood before these men of sin, in whom the thinking of sinful flesh worked strongly, the Truth of God proclaimed to them brought out the evil of the flesh in all its malignity.

They imprisoned the disciples of Christ; threatened them with death; tempted them with rewards; and when they could not shake their fidelity to the Truth, tormented them with the cruellest tortures they could invent.

The Apostle styles these "the artifices, or wiles, of the accuser" (Eph. 6:11); against which he exhorts believers to stand firm, being panoplied with the whole armour of God.

The war being thus commenced by an attack upon the strongholds of power, the magistrates, urged on by the priests, were not content to take vengeance against them when they came in their way; but they obtained imperial decrees to hunt them out, and destroy them.

This they did with destructive energy and effect. They calumniated the disciples, charging them with the most licentious and impious practices; and employed spies and informers, who personated brethren, to walk among them, and watch an opportunity of accusing them before the judge.

These adversaries of the Christians, being actuated by the same spirit of sinful flesh, the apostle terms "your adversary the accuser (1 Pet. 5:8). And to express the ferocious spirit that impelled the enemy, he compares him to a roaring lion, walking about, on the look out for prey.

"Resist him," says he; not by wrestling with flesh and blood in personal combat; but by continuing—

"Steadfast in the faith, knowing that the same sufferings are inflicted in the world upon your brethren" (v. 9).

To walk being dead in trespasses and sins, is to live according to the course (**aion**) of this world. So says the apostle. The course of the world is according to the thinking of sinful flesh, in whatever way it may be manifested or expressed. If a man embrace one of the religions of Satan's kingdom, he is still "dead in trespasses and sins," and walks according to the course of the world.

In brief, **anything short of faith in the Gospel of the Kingdom, and obedience to the law of faith**, is walking according to the course of the world. To walk in sin is to walk in this course.

Hence, the apostle terms walking according to the course of the world, walking "according to the Prince of the Power of the Air"—which he explains as "the Spirit now working in the children of disobedience."

The "power of the air," or aerial power, is the political power of the world, which is animated and pervaded by the spirit of disobedience, which is sin in the flesh; and styled above, the Prince of the Power of the Air. This is that prince of whom Jesus spoke, saying—

"Now is the judgment of this world; now shall the Prince of the World be **cast out**"
(John 12:31).

That is, "**judged**" (John 16:11). The key to this is suggested in what follows—

"And I, if I be lifted up from the earth, will draw all unto me. This he said, signifying what death he should die."

The judgment of the Prince of the world by God, was exhibited in the contest between Jesus and the civil and spiritual power in Judea.

"Its poison was like the poison of a serpent" (Psa. 58:4), when "the iniquity of his heels compassed him about." "The battle was against him" for a time. They bruised him in the heel (Gen. 3:15)—

"The enemy smote his life down to the ground; and made him to dwell in darkness, as those that had been long dead" (Psa. 143:3).

But here the serpent-power of Sin ended. It had stung him to death by the strength of the Law, which cursed every one that was hanged upon a tree. Jesus being cursed upon this ground, God "condemned sin in the flesh" through him (Gal. 3:13; Rom. 8:3).

Thus was Sin, the Prince of the World, condemned, and the world with him according to the existing course of it. But Jesus rose again, leading captivity captive; and so giving to the world an earnest, that the time would come when death should be abolished and sin, the power of death, destroyed. Sinful flesh was laid upon him—

"That through death, he might destroy him that had the power of death, that is, the devil," —or sin in the flesh (Heb. 2:14) for—

"For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8).

It is clear that **Sin** is the thing referred to by the apostle in the word "devil." The sting of the Serpent is its power of destruction. The "sting of death" is the power of death; and that, the apostle says, in one place, "is sin"; and in another, "is the devil" (1 Cor. 15:56; Heb. 2:14).

There are not two powers of death; but one only. Hence, the devil and sin, though different words, represent the same thing. "Sin had the power of death," and would have retained it, if the man, who was obedient unto death, had not gained the victory over it. But, thanks be to God, the earth is not to be a charnel house for ever; for he that overcame the world in his own person (John 16:33) is destined hereafter to "take away the sin of the world," and to "make all things new" (Rev. 21:5).

Every curse will then cease (Rev. 22:3), and death be swallowed up in victory; for death shall be no more (Rev. 21:4).

The works of the devil, or evil one, are the works of sin. Individually, they are "the works of the flesh" exhibited in the lives of sinners; collectively, they are on a larger scale, as displayed in the politics of the world.

All the institutions of the kingdom of the adversary are the works which have resulted from the thinking of sinful flesh; though happily for the saints of God, "the powers that be" are controlled by Him.

They cannot do what they please. Though defiant of His truth, and His hypocritical and malignant enemies, He serves Himself of them; and dashes them against one another when the enormity of their crimes, reaching to Heaven, demands His terrible rebuke.

If there were no **moral** evil in the world, there would be no **physical** evils. Sin and punishment are as cause and effect in the divine economy. God does not willingly afflict, but is long-suffering and kind. If men, however, will work sin, they must lay their account with "the wages of sin," which is disease, famine, pestilence, the sword, misery and death.

But let the righteous rejoice that the enemy will not always triumph in the earth. The Son of God was manifested to destroy him and all his works; which, by the power and blessings of the Father, **HE WILL ASSUREDLY DO.**

Answers to Bible Questions

By BROTHER ROBERT ROBERTS

If the Lord Will

As to "D.V.," it is not a handsome recognition of God. **It is questionable if it is recognition at all.** It is more in the nature of a conventional compliance—the refuge of those who are ashamed to confess God, but who think it respectable to be "pious." Paul and James supply the wholesome model: "IF THE LORD WILL."

If this is what a man means, he had better say so in bold, warm English, and not pinch the thing down to a shivering, naked "D.V.," as in some advertising announcements, which suggests godliness gone to a skeleton—not only condescending to Lateinos, the language of the Beast and his Image, but the same pared down to the initial letters. —Bro. Roberts, 1890

* * *

Mortal Kings at the Coming of Christ

QUESTION: "*Psa. 72:10 and Rev. 21:24 read as if mortal kings were in the Kingdom and contemporary with the reign of the Holy City. Will you kindly explain?*"

ANSWER: At the manifestation of Christ in the earth, there are those among contemporary rulers who submit to him, and there are those who oppose him to their destruction. This follows from the fact of a summons to submission being promulgated, as we read in Rev. 14 and Psa. 2—

"Fear God and give glory to Him, for the hour of His judgment has come."

"Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear: rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little."

This requirement would not be issued if there were no scope afforded for compliance.

That the mass of mankind refuse compliance, we learn. The confederated governments of Europe (the ten horns) "make war with the Lamb" and are destroyed (Rev. 17:14; 19:19-21).

But Psa. 72 shows "the kings of Tarshish and of the isles; the kings of Sheba and Seba" (the princes of the kingdom and empire of Great Britain) **submissive and tributary.**

This does not ensure the continuance of the sovereignty of the British royal house, for it is revealed (Dan. 7:27) that the:

"Kingdom under the whole heaven is to be given to the saints."

But it will probably lead to a merciful settlement of the affairs of these Kings of Tarshish and of the isles, after the analogy of the lenity shown to cities submitting to Joshua outside the limits of the doomed seven nations of Canaan.

Rome is doomed (Rev. 17:21), but (Psa. 45:12)—

"The daughter of Tyre shall be there with a gift."

* * *

As for the apocalyptic "**Kings of the earth**" who bring their glory and honor into the new Jerusalem, we must recognize them as defined in the apocalyptic title of Jesus as "**the Prince of the Kings of the earth**" (Rev. 1:5). Jesus does not sustain this relation to the present order of kings, but to those who say to him in the day of his glory (Rev. 5:10)—

"Thou hast made us Kings and Priests and we shall reign on the earth."

When these reign on the earth, they will be "the Kings of the earth," and they will bring their glory and honor unto the Mother City of the Age to Come.

That is, unlike the rulers of the present order whose ambitions lead them to use their positions for personal aggrandizement, they will, in every individual of them, be characterized by a humble and zealous fidelity to the central government that will prompt them with loving and modest alacrity to lay the glad homage of their exalted position (at such times as will be appointed), at the feet of the Prince who reigns as the glorious and beloved Majesty of the New Jerusalem, which though spread over the whole earth in its jurisdiction and constituents, will always have the nucleus and concentrated essence of its glory in the chosen land and the camp of the Saints. —R.R., 1891

* * *

Our Dead Children Who Believed

QUESTION: *"What will become of our Sunday School Scholars, who have a fair knowledge of the Truth, who love it, and hope for the return of Christ, but who may die before rendering obedience, say a youth of 12 to 14 years, properly instructed, but not baptized?"*

"Will the prayer of parents, who may be saved, be likely in the day of Christ to be granted in behalf of youth who have died instructed as above? Is the granting of Jairus' request (Mark 5:35-36) any indication of a probable solution?"

"Can such youth, if resurrected, be classed among those that 'offend' and 'do iniquity,' whom the angels will gather out of the kingdom? (Matt. 13:41). Would they not rather be among 'the sons of the stranger that join themselves to the Lord' (Isa. 56:3-6). The question is of painful interest to us just now, as we have recently lost our oldest boy, 13 years of age; another, some time ago, 11. Oh, such bitter trials as only a mother can know!"

"For myself, I try to reconcile myself with the thought that God's ways are not our ways, and that all things work together for good to those who are the called, and that in future we shall be satisfied with whatever God does, but at the present we are too overwhelmed with grief."

ANSWER.—Only those who keep their eyes WHOLLY ON GOD can receive the answer. Those who make human feeling their point of view will stagger at the appointments of divine wisdom.

When Adam went out of the garden of Eden under sentence of death, it would have appeared bad and bitter to a human onlooker, had there been such. Human feeling would have said:

"The edict is unreasonably severe that dooms a harmless man to exile and death for so slight an offence as eating fruit that he thought would do him good."

The same merely humanitarian feeling is liable to say—

"The law is harsh that takes unoffending children before they enter the way of salvation."

What can we say? It is of the Lord's mercy there is salvation for ANY.

"ALL have sinned and come short of His glory."

He has opened this way in His grace and wisdom: if all have not an opportunity of entering, it is because all are not needed. Human nature is but clay in the hands of the Potter. Racially, he is working it into His Own shape in His Own wisdom.

The only thing left to us perishing mortals is to ascertain His way and conform: in gratitude, in submission, in reverence—not presuming to dictate or question. Now, **the way is plain**—

"These (the apostles) be the men that show unto us the way of salvation."

We listen to them. They say, as Christ sent them to say—

"There is none other Name under heaven given among men whereby we must be saved."

"Through this man is preached unto you the forgiveness of sins."

"By him, all that believe (and obey) are justified;"

"It hath pleased God by" (what was and is esteemed) "the foolishness of preaching, to save them that believe."

—and are baptized (Mark 16:16):

"He that believeth AND IS BAPTIZED shall be saved."

Being (Gal. 3:27-29)—

"Baptised into Christ, we have put on Christ, and are Abraham's seed."

This is what has been revealed, and no man can alter it. We may as well try to pull the moon from her place in the sky as to alter the ordinances of God, which are all founded in wisdom, and often run contrary to human feeling.

"The prayer of parents who may be saved" will not prevail to the obtaining of things that are not "according to His will." The answer in such a case must necessarily be what it was in the case of Moses, who prayed to be allowed to enter the land with Israel—

"Speak no more to Me of this matter."

* * *

"But the youth died instructed."

Well, if the Word makes provision for the reaping of half-grown fruit, it would be a comfort; but where does it? When He "gathers His wheat into His garner," it is ripened grain—human beings re-begotten as His children **by the means He has appointed for the purpose**, and proved in their faithfulness by the circumstances of probation.

A youth who has died before he becomes a son of God by baptism, cannot, by any scriptural reasoning, be brought into this category.

* * *

"But may he not rise from the dead to have a probation in the Kingdom?"

There is no testimony to warrant the hope. The Lord can do as it pleaseth Him; but His purpose toward us is defined and limited by the Word of His Truth, and our only place is submission.

* * *

"But Christ raised the daughter of Jarius."

Yes, as one of the many miracles wrought, not for the sake of these on whom they were wrought, but that the Name of God might be manifested by Christ in the showing of His power. The restoration of a child from death to gratify parental feeling would not be of this order.

* * *

"But he loved the Truth and hoped for the return of Christ, and would have rendered obedience had he lived."

What can we say but this, that we cannot judge how a case would turn out. Look at the cases of those who live. In youth they manifest an interest full of promise; and in maturity they become like the multitude—heedless of God and indifferent to His law and purpose.

It seems a safe supposition that God never bungles in His work, and that if a child were foreknown as a coming: man of faith and obedience, his way would be hedged, and his life preserved for that divine development in mortal life, which is the basis of that coming exaltation in which men become "the sons of God, being the children of the resurrection."

The only attitude of enlightened reason is that expressed in the closing sentences of the foregoing communication.

Our heart-broken sister will have the utmost sympathy of fellow sufferers everywhere, who for a time are "made subject to vanity," with hope and preparation for the unutterable glory that is to be revealed.

She takes the affliction in the right way, and will have the prayers of all true brethren and sisters, that she may be sustained in it, and comforted in the bitterness of this valley of the shadow of death.

—R.R., 1890

The Chastisement of Our Peace

"Who hath believed our report? And to whom is the arm of the Lord revealed?"—Isaiah 53:1

HERE the prophet makes a statement in the form of a question, and well he might, as his following words state a true picture of the Lord Jesus, in the life that he lived, in the sorrows and griefs he endured.

Yet, alas! The majority of mankind fail to see the Lord Jesus as the Scriptures present him. They bestow upon him the title of God, thus taking away and destroying what is rightfully his—the great work he accomplished in sin's flesh.

"Who hath **believed our report**, and to whom is the arm of the Lord revealed?"

Not to the world, because the world is not of the Truth, but to the "few in number, little flock" do the words of the prophet appeal.

The words we have quoted here seem to foretell us that there would be something about the nature and work of Christ, though strengthened by eye witnesses and miracles, that would be universally rejected.

This comes about as Christ is set up as a God by those who fail to read the Scriptures, where Christ is revealed to us in his true light.

Jesus was a tender plant because of his relation to the seed of Abraham, yet he was a body made strong—

"This is My beloved Son in whom I am well pleased."

The Israelitish nation was the dry ground from which he came. Their service to God was cold and formal, so His ears were not open to their worship and prayers.

As the rich man in the parable, they had enjoyed all the blessings of full basket and store, yet there was no rendering again to God. From this infertile and unproductive soil came the humble Nazarene—

"As a tender plant, and a root out of dry ground."

"Despised and rejected" he was in the past by his foes, and at times by his friends, as many went back and walked no more with him

"Grief was his close companion still through all his life below" . . . "We hid as it were our faces from him."

In the warmth and glow of the meetings, we feel strong, as Peter did in the Master's presence (Matt. 26:33)—

"Though all men be offended because of thee, yet will I never be offended."

He would follow him even to death. Yet, in the cool hours of the night, with his Master taken away from him, his strength ebbed away. "The spirit is willing, but the flesh is weak."

"He was wounded for our transgressions, and bruised for our iniquity," as he was bone of our bone, and flesh of our flesh. Thus he overcame sin in its own nature.

"The chastisement of our peace was upon him" — the peace that prevailed in the Garden of Eden and was lost by disobedience.

The chastisement of sin's nature to bring this peace back within the reach of man, was laid upon the Lord Jesus. "The lust of the flesh, the lust of the eye and the pride of life" was set at naught in the work of the Son of God.

"All we like sheep had gone astray," yet "by his stripes we are healed." Being born of Adam's condemned race, and ourselves estranged from God by our wicked works, we were in a hopeless condition.

But Christ, bearing our identical nature, has borne the iniquity of us all, not in the sense of substitution, but as the Lamb of God, sacrificed on Calvary, as the representative of the whole condemned race.

"He was oppressed and afflicted," yet he never complained. **His one desire was to fulfil his Father's will**, whatever that entailed, even unto terrible sufferings and death (Heb. 5:8):

"Though he were a Son, yet learned he obedience by the things that he suffered."

In all human history, there has never appeared another man like Jesus. Yet his own nation clamoured for his blood. "Away with him!" they said.

Who can command the language to put before us the true picture of the life of the Lord Jesus—this humble, obedient, suffering man, who was cut off out of the land of the living; not naturally, but his life was taken from him by cruel violence—

"For the transgression of my people was he stricken."

"He made his grave with the wicked, and with the rich in his death."

The world today honours its sons who have made a name for themselves, but here the greatest of all the sons of men in life had no place to lay his head, and in death he lay with the wicked, condemned as a criminal by his nation and the power of the world. Of him we read—

"He did no violence, neither was guile found in his mouth."

So the course of nature was aroused and disturbed at the spectacle of his cruel death: the sun withheld its shining upon the scene, and the earth shook: the rocks were rent.

Yet, at the last the prophet speaks of light, of joy, and of hope as the outcome of all this painful suffering for sin—

"He shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

Thus, then—

"Let not your heart be troubled, neither let it be afraid" (John 14:27).

"Sing praise: the tomb is void where the Redeemer lay!"

—W.J.P.

The Gospel Plan of Salvation

NOTES AND BIBLE REFERENCES

on the first principles of

THE GOSPEL PLAN OF SALVATION

Written by John Banta, of Mason Texas *for his beloved brother* S. E. Johnson of Stonewall, Gillespie County, Texas *after the Fraternal Gathering of the Christadelphians at Mason, Texas, August 5-13, 1905.*

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| 3. The Covenant with David | 13. Hell |
| 4. The Gospel of Christ | 14. The Devil |
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1. THE PURPOSE OF GOD WITH MAN

God Has a Purpose

THE Purpose of God in creating the earth and man upon it is plainly taught in the Bible. First: God did have a purpose and this purpose was to be carried out or consummated in, through, or by His son Jesus Christ. See Eph. 1:9-11.

To Fill Earth with His Glory

God's purpose is to fill the earth with His Glory: Num. 14:21; Psa. 72:19; Hab. 2:14; Zech. 14:19.

Eden Restored

It was God's purpose that the earth be restored to its Eden state, and that it should be the endless happy home of His meek, faithful, and obedient children. Gen. 2:8; Psa. 37: 3-9- 11-18-22-29-34. Matt. 5:15; Isa. 45:18; Prov. 10:30; Ecc. 1:4.

The Earth Is Man's Inheritance

It was His purpose that in case His creature man would honor Him by believing His word and obeying His commandments, that man should have an eternal home of bodily existence on the earth. Gen. 3:22-24. Adam's sin which brought the sentence of death on the first human pair and their descendants (Gen. 3:17-20) (Rom. 5:12) did not change God's purpose, but necessitated a change in the means by which His purpose is to be consummated.

Woman's Seed to Bruise Serpent

This brings us to the promise that the seed of the woman would bruise the serpent's head (Gen. 3:15). This remedial system included and required a resurrection from the dead in order to its full accomplishment. Hence Christ who was the seed of the woman (but not of the man) declared himself to be the resurrection and the life to believers of the gospel. John 11:25; 1 Cor. 15:20-24; Phil. 3:20-21.

Nations Blessed through Abraham

It is God's purpose that Abraham and his seed, which means Christ (and those who are baptized into him) (Gal. 3:16, 26-29) shall inherit the land of Canaan forever. And that in Abraham and his seed all the nations of the earth shall be blessed, and that Abraham's seed should possess the gate of his enemies (Gen. 17:8; Gen. 22:15-19).

One Thousand Year's Reign

It is God's purpose that this blessedness shall flow to the nations through or by means of God's kingdom, in which Christ will reign on David's throne for 1000 years with his immortalized and glorified saints as subordinate kings and priests. Rev. 5:9-10; Rev. 2:26-28; Rev. 20:4. During the 1000 years satan (all deceivers) will be bound, at the end of which time Christ will destroy death and him or that which hath the power of death which is the devil (diabolos, sin in the flesh). Rev. 20:7-15; 1 Cor. 15:24-26; John 1:29.

Then Cometh the End

Then at the end of the thousand years, when Christ has fulfilled his mission, as the seed of the woman and son of God, the seed of Abraham and David, the period or day spoken of by the spirit in Paul (Acts 17:31) will have come to an end, to wit—

"Because he (God) hath appointed a day, in the which He will judge the world in righteousness, by that man whom he hath ordained, whereof He hath given assurance to all men in that He hath raised him from the dead."

No More Sorrow, Death or Curse

In Psa. 72 we have a beautiful and glowing pen picture of the glory and blessedness of that day (of a thousand years) when Christ will reign in righteousness over the conquered and submissive nations.

When the last enemy death is destroyed then will come the time foretold in Rev. 21:4—

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow or crying, neither shall there be anymore pain for the former things are passed away. And there shall be no more curse." (Rev. 22:3).

Joy Forevermore

Behold the glorious consummation! Paradise restored (Rev. 2:7), the saints immortalized and made equal to the angels (Luke 20:36), and shining as the sun in the Kingdom of their Father (Matt. 13:43).

They will, with all the pure and holy intelligences of God's glorious universe, spend an eternity of unalloyed bliss together on this beautiful earth.

This is God's Purpose

This is God's purpose in creating this planet, the earth, and peopling it with Adam's race. This purpose of God may be seen more in detail by a careful consideration of the Covenant with Abraham which will constitute the theme or subject matter of the next chapter.

2. THE COVENANT WITH ABRAHAM

430 Years before Law of Moses

THE importance of this subject will be readily seen by reading Eph. 2:11-12; Acts 26:6-8; Rom. 15:8; Gal. 3:8, 16-18, 26-29. In Gal. 3:17 we are told that the promise which Christ and the saints are heirs to was made 430 years before the law was given through Moses at Mt. Sinai (Ex. 19:6-9).

Renewed to Isaac and Jacob

Now turn to Gen. 12. What promise do we find there? See verses 1-8, also Gen. 13:14-18; 15:7-21; 17:1-9; 22:1-9. This covenant renewed or re-iterated with Isaac is at Gen. 26:1-6; also with Jacob, Gen. 28:13-15.

Not Yet Fulfilled

This covenant was not fulfilled in the lifetime of these fathers of the Jewish nation; for Abraham had to purchase a small parcel of land of the sons of Heth to bury his wife in, (Gen. 23:1-19). It was not fulfilled in the time of Micah—read Micah 7:19.

Nor was it fulfilled at the time of Christ's sojourn in it, Matt. 8:20. Neither was it fulfilled in the time of the apostles, Acts 7:1-6; Rom. 4:13-25; Heb. 6:12-20; 11:8-14, 35-40.

To Be Fulfilled in the Kingdom

The glorious fact that these exceeding great and precious promises are to be fulfilled in the Kingdom of God on the earth is abundantly evident from a careful consideration and diligent study of—

3. THE COVENANT WITH DAVID

Never Yet Fulfilled

FOR the importance of this covenant, see Eph. 2:11-2. Read 2 Sam. 7:10-17. It is promised in this covenant that God's people Israel shall be planted in a place of their own and move no more, neither shall the children of wickedness afflict them ANY MORE.

This has never been fulfilled, but certainly will be.

David's Seed to Reign Forever

It is also promised to David in this covenant that one of his descendants, who should also be God's son, should reign on David's throne in David's presence forever, after suffering for iniquity.

This covenant was all of David's desire and salvation, 2 Sam. 23:1-6. Like the covenant with Abraham, it was confirmed by the oath of Deity, Psa. 89:34-38.

Solomon Failed

But some say that Solomon was the son promised in the covenant. They overlook the fact that Solomon was a type of Christ, and that the promise to him of the prosperity of his throne and kingdom over Israel was made to depend on his obedience to God's law, 2 Chron. 7:17-21.

Solomon turned away from God and failed to obey His law and worshipped idols, 1 Kin. 11:1-14. On this account the kingdom of Israel was rent in twain, ten tribes being given to Jeroboam, Solomon's servant, and two tribes (Judah and Benjamin) remained loyal to the house of David.

Kingdom Ended in Captivity

The king of Assyria took Samaria, their capital city, and carried the TEN tribes away to captivity, B.C. 721 (2 Kgs. 17), where they are to this day.

The TWO tribes continued in the land subject to the house of David until B.C. 588 when they were carried into captivity by Nebuchadnezzar the king of Babylon, as was foretold by the spirit in David, Psa. 89:38-45.

Two Tribes Returned

After 70 years captivity in Babylon, the two tribes were brought back to their land, but the throne of David was not established again; for they were ruled over by the Asmoneans and Maccabees who were of the tribe of Levi, until about 40 B.C. when they became subject to Herod who was a vassal of the Roman Empire. **Christ was born under the reign of a Gentile king.**

Jerusalem Destroyed: Jews Scattered

About 70 A.D. the Romans under Titus and Vespasian destroyed Jerusalem, slaying over a million of the Jews and carrying the residue away into captivity among the Gentile nations where they are to this day. The kingdom and throne of David are in ruins or non-existent.

If the present were a finality, then we ask in all candour and earnestness, what is to become of the following predictions and promises in the Bible: Jer. 3:35-38; Jer. 32:42; Jer. 31:28; Jer. 33:15-26; Micah 4:6-9; Ezk. 21:25-28; Hos. 3:4-5; Isa. 9:6-8; Micah 5:2; Matt. 2:1-7; Luke 1:31-33?

Christ Was the King of the Jews

Christ was born to be king of the Jews. He was put to death because he claimed to be the king of the Jews, John 18:33, 37; 19:21-23).

Jesus in Heaven "Until . . ."

God raised him from the dead after he had died on the cross to confirm the everlasting covenant made with Abraham and David (Heb. 9:15; Rom. 15:8) to set him on David's throne, Acts 2:29-31.

He was taken up into heaven and sat down on the right hand of God where he is acting as God's high priest after the order of Melchizedec while a people is being taken out from Israel and the nations for His Name.

"UNTIL the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began," Heb. 8:1-3; Heb 4:14-16; Acts 3:19-22.

Jesus to Return

When the time arrives for God to fulfil His promise to build again the Tabernacle (or dwelling place) of David (Amos 9:11-13), He will send Jesus to the earth again to do the work, Acts 15:15-17.

This will take place after the work of visiting the Gentiles with the Gospel to take out of them a people for His Name is finished and enough have been developed to answer the purpose of co-rulers and subordinate kings and priests in the Kingdom. Matt. 19:27-29; Acts 1:6-7; Luke 19:11-18; Matt. 25:31-35; Rom. 5:9-10; Dan. 7:13-15, 27.

"Thy kingdom come. Thy will be done in earth as it is done in heaven." Matt. 6:9-10.

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

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The Cherubim of Glory

PART SIX

Further Thoughts Concerning the Atonement Silver

FURTHER to last month's reference to the significance of silver as representing Atonement, it is very interesting to note that while **men and women** brought **gold** (Faith) for the Tabernacle (Exo. 35:22), only **men** brought **silver** (vs. 23-24), and that this silver was the exact amount of the **Atonement** money (Exo. 30:12-16; 38:25-26).

There were 603,550 men numbered (Num. 1:46). Each gave half a shekel (Exo. 28:26). The silver given was 301,775 shekels (Exo. 28:25—a talent is 3,000 shekels).

And this silver was used for the foundation of the whole Tabernacle—the 100 silver sockets upon which all else was built (Exo. 38:27).

* * *

"And this was their appearance: They had the likeness of a man"—Ezekiel 1:15

PRIMARILY their appearance was as the human form. All other aspects were symbolic representations of qualities. We are taught here, as in various other places, that the Cherubim represent the human destiny and are a symbol of mankind glorified.

STRAIGHT FEET

"Their feet were straight feet" (v.7).

THIS word "straight"—**jasher**— is never applied to physical shape but always to moral condition. It is translated "right" 53 times, "upright" 40, "righteous" 9, "straight" only 3 times; also, "just," "meet," "equity," etc.

In picturing the Cherubim, as in the symbols of the Song of Moses, we must strive for the depth of the spirit and meaning, rather than seeking a flat, literal picture.

The path of their feet was righteous and upright. The particular significance of this is that they are here represented in **judicial manifestation**. Here we see in type the latter-day destruction of evil, and subduing of the world by the Cherubic Man of Multitude—"In **righteousness** doth he make war."

This vision is an introduction to the destruction of Israel's nation, city and Temple, and the beginning of the dark "Times of the Gentiles." It was a vision of both comfort and warning.

Soon the Cherubim will appear again to reverse this order, to cast down all the power of the Gentiles, gather Israel and rebuild their Temple and city. All is part of the development of the four square plan of Deity's construction.

It is fundamental to fully and unreservedly realize that all God's ways are just and right. The shallow mind of the flesh sets itself up to judge God in detail: "Why does He allow this?" "Why do the apparently innocent suffer?"

We must guard against this viewpoint. It is very natural, but it is very foolish. It is rebellion against God. If we accept the reality and universal power and divinity of God, and only a fool can

deny it, then all reason demands that we **must** accept His Word concerning His ways. Any other course is presumptuous absurdity.

The feet of divine judgment are always straight feet: right, just and upright.

BURNISHED BRASS

"The sole of their feet was like the sole of a calf's foot and they sparkled like the colour of burnished brass."

OUR mind goes immediately to the Son of Man similitude of Rev. 1 whose feet were—

"Like unto fine brass, as if they burned in a furnace."

And the feet of the Rainbowed Angel of Rev. 10, "His feet as pillars of fire."

Malachi gives the same picture of conquering, punishing feet (Mal. 4:2-3)—

"Ye shall go forth leaping like calves from the stall. Ye shall tread down the wicked, for they shall be ashes under the soles of your feet."

The brazen aspect of the feet appears to signify the human instrumentality by which the judgments are carried out. In Ezekiel's day it was the Chaldeans; in the last days it will be the natural Jews who are the warhorse, the battle axe, the threshing instrument, the Zechariah chariot-horses, the Micah tearing lion, the torch of fire, the Judah bow and Ephraim arrow.

HANDS

"They had the hands of a man under their wings" (v.8).

HERE again the human agency is apparent; both the human basis of the Cherubim and their use of the nations of natural men in the fulfilling of the divine purpose.

FOUR FACES

"As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side, and they four had the face of an ox on the left side: they four also had the face of an eagle" (v. 10).

That is, four faces in four directions: a man's in front, a lion facing right, an ox's facing left, and an eagle at the back.

These four faces indicate four aspects or characteristics of the Multitudinous Christ. The same four symbols occur in the four Living Ones of Rev. 4:7.

MAN

THE man is the basis, for the divine purpose is being developed from human stock. The redeemed are, aggregately, the Son of Man, the "Man of God's right hand."

The "Man whom God made strong for Himself" is the nucleus of the Cherubic creation. The Psalmist enquires (8:4)—

"What is MAN that Thou art mindful of him? Thou hast crowned him with glory and honor.

"Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet."

And the Apostle Paul, writing to the Hebrews (2:6), beautifully opens this up to our understanding and shows us that it applies in its fullness to God's eternal purpose in Christ.

LION

THE lion on the right side and the ox on the left. The significance of the lion in this connection is unmistakable. It points to majesty and dominion, the Lion of the tribe of Judah—Christ and his brethren established in royal power. This is the right side, the side of acceptance, honor and authority.

OX

WHEN it is **coupled** with the right, the left hand is also a position of honor, as when James and John asked to sit at Jesus' right and left in his Kingdom.

When **contrasted** with the right, the left is the side of dishonour and rejection, humiliation and suffering.

We can clearly see a fittingness here from both points of view. The ox represents labor, service and sacrifice. In ancient times the sustenance of daily life was built upon the patient service of the ox. And in the Mosaic dispensation this strong and uncomplaining labourer for mankind was often called upon to give his life in typical atoning sacrifice.

Only the ox combines both aspects of service and sacrifice.

Surely, then, though in the Cherubim the triumphant lion-phase has been attained, it is fitting that the oxen face appears on the secondary left hand side to give far greater depth and meaning and background to the symbol.

And when we consider the left hand side as the side of rejection and humiliation, we need only to think of the significant phrase—

“Thy people will be willing in the day of thy power.”

That is the day of irresistible lion-manifestation. But in the humble day of oxen service and sacrifice, he was—

"Despised and rejected; we did esteem him stricken, smitten of God and afflicted."

EAGLE

THE fourth and final face is that of an eagle. This is the face that would not be seen from the front. It is the last face, as the man face is the first. This immediately suggests a contrast with man, as the lion is contrasted with the ox—

"First that which is natural, afterward that which is spiritual."

The Scriptures use the eagle as the symbol of unending youthfulness, freedom from natural limitations, and the tireless, effortless power and motion of the glorified spirit body (Isa. 40:31)—

"They shall mount up with wings as eagles, they shall run and not be weary."

"Thy youth is renewed as the eagle's" (Psa. 103:5).

The eagle is proverbially the King of birds. It is renowned for the vast heights to which it soars, its tireless flight, its almost incomprehensible powers of distant vision, its lightning swiftness of motion.

It is a fitting symbol of the glorious powers of the spirit nature.

Though it is the majestic and unchallenged ruler of the heaven, God uses its gentleness and loving attention to and training of its young as typical of His care for His Own people:

"I bare you on eagles' wings" (Exo. 19:4).

"As an eagle stirreth up (Heb. **oor**—wake, rouse, encourage) her nest, fluttereth over (**rachef**—to brood, cherish, develop in life—Gen. 1:2 same word) so the Lord alone did lead him" (Deut 32:11).

WINGS

The **eagle** face leads us naturally to a consideration of the **wings** of the Cherubim, for this is a related symbol. We are told concerning the wings—

1. Each had four.
2. Two were stretched upward and were joined to one another (that is, to the other Cherubim).
3. Two covered their bodies.
4. The noise of their wings was like the noise of great waters, like the voice of the Almighty, like the noise of a host.
5. When they stood, they let down their wings.

The primary significance of wings is **overshadowing**. The same word is also translated "overshadowing" and "skirt." It is the word Ruth uses to Boaz—

"Spread thy skirt (wings) over thine handmaid."

Boaz uses the same word to her, rightly and beautifully ascribing all overshadowing to:

"God, under Whose wings thou art come to trust."

Secondly, besides overshadowing and protecting, wings indicate **extension and dominion**. The same word is translated "border," "uttermost part," "ends of the earth." This is emphasized by the Cherubim having four wings — universal dominion—extending in every direction of the compass to the uttermost bounds.

Thirdly, wings indicate **a lifting: up, an exalting**, a releasing from natural weakness and humility and limitations—

"Though ye have lain among the pots, yet shall ye be as the wings of a dove, covered with silver" (covered with the redemption in Christ) "and her feathers with yellow gold" (tried faith).

And as previously quoted in another connection—

"They shall renew their strength, they shall mount up with wings as eagles."

"As an eagle beareth her young on her wings, so the Lord did lead Israel."

The wings of the Cherubim, therefore, give the picture of divine overshadowing and uplifting, the spirit transformation of the redeemed from weakness to strength, from lowness to glorious exaltation, and their universal dominion over all the earth.

Thus we see that the wings have an inner and an outer significance: the glorified saints' inner nature and their outer work, fittingly shown by two covering their bodies and two being spread abroad.

The wings of the Cherubim being joined together in one general canopy above them beautifully illustrates their unity, and the divine, overshadowing oneness of the Spirit that energizes them.

The noise of their wings being like the noise of great waters, like the noise of an host, and also like the voice of Ail Shaddai, the Almighty, show that they are a manifestation of God in a multitude, and their great multitudinous voice of dominion and authority is God's voice and power in them.

THE END

THE last thing said about them is in the latter part of v. 24, which we have been considering—

"And when they stood, they **let down their wings.**"

And then above them, in the closing verses of the chapter, an even greater, more glorious, more awe-inspiring manifestation appears—

"THE APPEARANCE OF THE LIKENESS OF THE GLORY OF THE LORD."

This would appear to be the final consummation—the completing of the Cherubic work—the silencing of the Cherubic voice of authority—the letting down of the Cherubic wings of overshadowing dominion, as all is perfected and made eternally one with God—

"Then cometh the end, when he shall have delivered up the Kingdom to God, when he shall have put down all rule and all authority and power . . . then shall the Son also himself (individual and multitudinous) be subject unto Him that put all things under him, that GOD MAY BE ALL IN ALL."
—G.V.G.

Love Your Enemies

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you"—Matt. 5:44

THIS command cuts right across our human nature. It pricks each of us in a very vital part. If we closely analyse our natural reactions we will see the wisdom of our Father in Heaven in requiring such a course of self-discipline for His children.

God has caused a record to be kept of His will and purpose. His reason for this is expressed numerous times throughout the Bible—

"As truly as I live, ALL THE EARTH SHALL BE FILLED WITH THE GLORY OF THE LORD."

From among the earth's inhabitants, God is calling a people to bring about this glorious state. The method He has selected is the free-will service of people who devote their energies to the furtherance of His glory.

By obeying Him and serving Him, they honor Him and thus a close bond of affection is established. On the part of His faithful people, they love Him primarily because He first loved them—

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us"
(Rom. 5:8).

So much so has God been pleased to draw near those who obey Him that He has called them His sons and daughters. They are His children in a very close sense.

Being then His children, it is obvious there must be some resemblance. The closer we follow His requirements the more pronounced this resemblance will become. We recall that in the beginning man was made in the image of God (Gen. 1:27)—

"God created man in His own image, in the image of God created He him: male and female created He them."

This was the dust-formed creature, animated by the breath of life from God.

Since that time God has revealed His will for the obedience of faith on the part of all men; that they might become like God in their minds, reflecting His glorious attributes. The Bible is a revelation of the characteristics of God. He gave to Moses an epitome of these attributes when Moses was in the mount (Ex. 34:6-7)—

"The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.

"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.

"Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

The former attributes of love and mercy belong to the dispensation for God's children. The age of God's judgments and avenging are yet for the future in a completed sense. We recall the sons of Zebedee, James and John, whom the Master called "The sons of Thunder." They wanted to call fire down from heaven upon the heads of the Samaritans because they refused to receive the Master. But Jesus chided them with the instruction (Luke 9:55)—

"Ye know not what manner of spirit ye are of."

Now is the age of forgiveness and mercy for those who would live godly. The age for the manifestation of the characteristics of "The son of Thunder" remains for the future. This will be when Jesus Christ, James and John, together with all the glorified elect shall, in the strength of God's Spirit, go forth against a wicked world which refuses to receive Christ. They then execute the "Seven thunders" of God's wrath against an apostate world.

That is the age of which all the prophets speak of the faithful desiring God to avenge their blood against the enemy. Not that any true servant desires the destruction of the wicked, but that they would repent and seek God, for God Himself—

"Hath no pleasure in the death of the wicked, but that the wicked turn from his way and live"
(Eze. 33:11).

But it is a fervent desire on the part of all the faithful that the age will soon come when wickedness in every form and manifestation, and all who persist in it throughout the world shall be removed, and peace and righteousness shall fill the earth to the glory of God.

The Master was the highest manifestation of the attributes of God. He always did those things which pleased his Father. Yet Philip, the disciple, unable to see this feature of Christ's ministry, declared—

"Lord, show us the Father, and it sufficeth us."

Jesus said unto him (John 14:8)—

"Have I been so long with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father?"

The pattern of loving one's enemies and of non-retaliation is held out to us in the person of Jesus. Peter having learned the lesson of loving his enemies was able to see the purpose in Christ's example, and he wrote of his Master (1 Pet. 2:23)—

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him who judges righteously."

But this was many years after Peter had cut off the ear of Malchus, the servant of the high priest, and had been impressed by his elder brother—

"All they that take the sword shall perish with the sword" (Matt. 26:52).

Peter tells us that the suffering endured by Jesus was for the purpose of setting us an example, that we also should endure patiently the persecutions of those who misunderstand even good intentions for God's service.

The supreme example of carrying out of the principle of loving one's enemies is shown in the prayer of Jesus for his enemies as they crucified him—

"Father, forgive them; for they know not what they do."

Stephen followed in the steps of his Master some years later. Kneeling down as he was stoned to death, he prayed—

"Lord, lay not this sin to their charge" (Acts 7:60).

In this manner these examples have shown that they were the sons of God; they were His children. They have reflected the character of God; there has been a likeness of God in their ways. It was supremely so in the life of Jesus.

Returning then to our original quotation we find the Master stressing the reason for our loving our enemies—

"Love your enemies, bless them that curse you, do good to them which despitefully use you, and persecute you."

AND HERE IS THE REASON—

"... that ye may be the children of your Father which is in heaven."

To be worthy of so high a classification in God's sight will require all our energies to overcome the evil forces latent in our flesh (Matt. 5:48)—

"Be ye therefore PERFECT, **even as your Father which is in heaven is perfect.**"

Perfection must be striven for, yearned for, agonized for. This constant striving for a higher standard is foreign to the flesh and the human mind. Our natural impulses only confirm our relationship to the dust of the earth. Therefore we must be diligent to overcome these forces and press higher and higher, never satisfied in that we have attained unto, but, as Paul said he did—

"I press toward the mark for the prize of the high calling" (Phil. 3:14).

We shall never in this life attain to the perfection of the Father of ourselves. But that is no cause for giving up the struggle—the earnest contending toward the pattern which we have before us.

Striving toward perfection like unto God, acting as He would have us act, will prepare us to be made like unto the angels in the future, and being sons and daughters of God in the highest sense.

Consider how unthankful and unappreciative are most of the earth's millions of people. Consider the extent to which they have gone in worshipping idols and false gods, in running riot and to excess of worldly pleasure in disobedience to the Father's will.

Consider, on the other hand, the patience and long-suffering God has shown toward all men in the provision of the elements of life, even while men are unheeding of the fact that there is a God in heaven. If God were to withdraw His breath or Spirit all flesh would perish together.

Even the breath we breathe comes from a loving Father, ever merciful toward our weaknesses. The necessary sunshine and rain, shelter and protection—yea, God's daily benefits laden upon mankind are in most cases unthankfully received by man—

"For He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45).

We are given these examples of those who are God's enemies and of how He loves them, in spite of their forgetfulness of Him. By contrast He shows us the ways of men—

"For if ye love them which love you, what reward have ye? Do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?" (Matt. 5:46).

If we do not love our enemies we are no different from the rest of the world. If we do love our enemies we shall be looked upon as peculiar. But this is what we are supposed to be—

"A peculiar people, a royal priesthood, that we should show forth the praises of Him Who hath called us out of darkness into His marvellous light" (1 Pet. 2:9).

The stressing times through which the brotherhood is passing presents many problems which call for the exercise of love and mercy toward one another. Facts must always be kept in their proper proportion. We must always seek to restore one another in the spirit of humility.

We must also remember that we desire the day when all those who have become acquainted with the Hope of the Gospel may stand approved in the presence of the just Judge.

Remember the parable of the prodigal Son. His brother would not go in to the feast. He could not wish his brother any good. But the prodigal has repented and turned to his father, and his father had run to his repentant son with tears of joy.

Yes, loving our enemies cuts right into each one of us—into the flesh. But the old man has to be cut out, before we can become the new-born sons and daughters of God.

The cutting is a lifetime work. It applies to the world around us, to the differences which come up in the shop or office, to the problems which face us ecclesially, and to the little incidents requiring patience, understanding and love in the innermost reaches of home life.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

"Beloved, if God so loved us, we ought also to love one another. If we love one another, God dwelleth in us, and His love is perfected in us.

"If a man say, I love God, and hateth his brother whom he hath seen, how can he love God Whom he hath not seen?

"And this commandment have we from Him, that he who loveth God love his brother also"

(1 John 4:10-21). —F. H.

The Power of Speech

"There is no speech nor language, where their voice is not heard"—Psalm 19:3

WHEN we consider it, what a wonderful faculty speech is! It is defined as the expression of thought in words, or "a particular language or dialect."

Language, whether spoken or written, is the body of words used for the communication of ideas. Mankind would be on the level of the beast were it not that he is endowed with a brain-power to form ideas and with language and speech which permits him to communicate his ideas to others.

When God first created man, He endowed him with the ability to understand what He spoke to him and the ability to answer his Creator—

"And the Lord took the man, and put him in the garden of Eden to dress it and to keep it"
(Gen. 2:15).

The Lord (Elohim, or angel) spoke to him giving him a command which he heard and understood; which indicates that he was created with the ability to understand language. We also learn from ch. 3 that Adam understood and answered when called to account—

"And the Lord God called unto Adam, and said unto him, Where art thou?
"And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (vs. 9, 10).

This clearly demonstrates that spoken language originated with the Creator, which evolution tries in vain to refute—

"Vain man would be wise."

But God, the Creator, was wise from the beginning. Wisdom says (Prov. 8:22)—

"The Lord possessed me in the beginning of His way, before His works of old."

Of the glories of God's creation, the Psalmist declares—

"There is no speech nor language, where their voice is not heard."

That this refers typically to the spread of the Gospel teaching into the languages and regions of all nations is explained by Paul in Rom. 10:18.

* * *

What a dismal, unsatisfying, unreasonable picture the Evolution theory presents of language produced by ignorant savages, without the guidance or foreknowledge of God, without plan or purpose and with all mankind in the inexorable clutches of a blind, undiscerning condition of chance or luck!

Fifty years ago it would be considered unwise to dispute the scientific assertions that "language," in written form, did not exist in the days of Moses, and hence Moses never wrote the five books attributed to him.

It is now well-known that the practice of recording important events was in common use ages before Moses.

Documents have been found by archaeologists recording events at and before the time of Moses, which would indicate that some of the things Moses wrote were taken from written records of the past—

"Understand, ye brutish among the people and ye fools, when will ye be wise?
"He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that chastiseth the heathen, shall not He correct? He that teacheth man knowledge, shall not He know?" (Psa. 94:8-10).

In God's own time He allowed such discoveries as "The Weld Dynastic Prism"—first known outline of world history. It was written about 2200 B.C. by a scribe who signed his name "Nur-Ninsubur," at the close of the Isin dynasty. He gives a complete list of kings from the beginning of the race to his own time, including the ten long-lived pre-flood kings.

This record was found at Larsa in 1922, a few miles north of Ur—a fine prism of baked clay, now in the museum at Oxford. It was in existence over a hundred years before the time of Abraham, only a few miles from his home.

The earliest written tablet that has been found (at Kish) is dated by scholars as of about 3300 B.C.

Where are the critics of the Bible now who once so confidently affirmed that there were not written records as far back as the time of Moses?

Then there is the stele of Ur-Nammur, a limestone slab 10 ft. high and 5 ft. wide, now in the University of Pennsylvania Museum. It describes the building of the Ziggurat, when Ur was in its glory.

* * *

AGAIN there is the important discovery in 1835 of the Behistun Rock, found 200 miles N. E. of Babylon, a great isolated rock, rising 1700 ft. out of the plain, discovered and deciphered by Sir Henry Rawlinson, while stationed in Persia.

The inscription was engraved by order of Darius the Great, King of Persia, the same Darius under whom the Temple was rebuilt in Jerusalem, as told in the book of Ezra. Accounts were given of the conquests of Darius and the glories of his reign.

Rawlinson, being acquainted with the Persian language, discovered the inscription to be a clue to the meaning of the Babylonian language, long hidden from scholars, until these languages were put side by side. Thus he was able to unlock to the world the vast treasures of Babylonian literature.

Thus do the words of Jesus seem to apply that stones can be made to speak; for he told the Jews, when asked to rebuke his disciples for crying out his praise:—

"I tell you that if these should hold their peace, the stones would immediately cry out"
(Luke 19:40).

Many writers have noted how the stones are now crying out to refute Bible critics.

What we wish more especially to emphasize is the continuous corroboration of the Biblical accounts of what was the actual conditions prevailing among the nations at the time "holy men of old, spake as they were moved by the Holy Spirit."

Is it not remarkable, if the Bible is only a human record, how every discovery made by archaeologists (and there are many, many more, as we can all bear witness to)—everyone without exception bears testimony to the truth and accuracy of the Bible accounts recorded so long ago, and divinely preserved for the enlightenment of the generations then unborn, who might learn of the wondrous power and foreknowledge of our loving and merciful Father?

Truly a knowledge of the future is in the power of God alone until He chooses to impart that gift to His prophets and apostles by His spirit upon them.

Though the spirit gifts have long since passed away, as was foretold in 1 Cor. 13:8—

"Charity never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away . . ."
—yet today we do have the Word of God "written for our learning" and typified by the light from the seven-branched candlestick in the Holy Place of the Tabernacle of old.

This light had to be replenished from day to day—

"From the evening to the morning, he shall order it continually" (Lev. 24:2-4).

The pure olive oil brought by the Israelites doubtless pointed to the continual seeking for enlightenment in God's holy Word, as enjoined by Jesus who said—

"Search the Scriptures . . . They are they which testify of me."

This was told to the Jews who failed to accept Jesus. Jesus told them—

"Ye will not come unto me that ye might have life."

Hence those Old Testament Scriptures which many discard as unimportant were the ones so highly important in the estimation of our Saviour.

While the Bible is not generally understood by the masses of mankind, yet it has been translated into **every known tongue**, so that—

"There is no speech nor language where it cannot be heard."

We might point out the meaning of the verse which heads this article. Taking the context (Psa. 19:1-2), we must understand the literal statement that the heavens or firmament shining "day unto day," with sun, moon, stars and constellations mute but understandable in every speech and language, do constantly proclaim God's power and wisdom. As we sing—

*"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens—a shining frame,
Their Great Original proclaim:"*

—H.A.S.

The Lamb of God

"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth"—Isaiah 53.7

THE lowly and inoffensive sheep, because of certain characteristics peculiar to their nature, are often used in the Scriptures to typify the people of God.

The Hebrew word most generally used for sheep in the Old Testament is "**tson**," which occurs 261 times (Gen. 4 to Zech. 13). The first instance of its use is found in Gen. 4:2—

"And Abel was a keeper of sheep, but Cain was a tiller of the ground."

It is said that Abel, when he came to worship before God:

"Brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offerings."

The blood of a slain lamb was the divinely-appointed means by which Israel were saved on the night when the destroying angel slew all the first-born in the land of Egypt.

And later, when the appointments of the Mosaic Law were delivered to them at Sinai, sheep and lambs were predominant among the animals used in sacrifice. The morning and evening oblations that were to be perpetual ordinances throughout all their generations, must be a lamb without blemish—

"Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

"The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even"
(Exo. 29:38-39).

The divine choice of the sheep and the lamb to set forth in type those qualities that would be manifested in His Son; and the "sheep of His pasture," is, like all other divine arrangements, very fitting and striking.

The Law of Moses designated the sheep as a clean animal because of the fact that it chewed the cud and had parted hoofs. The parted hoofs would point to the necessity of "making straight paths for our feet," even though the way may be rough and uneven; while chewing of the cud, or ruminating would apply in the spiritual sense to pondering, meditating, and re-considering the Word of God so that it could be assimilated and become a part of our characters.

From this peculiarity of ruminant animals, we get the English word "ruminates," the usual meaning of which is given as, "to bring to mind and consider again and again; muse, ponder, consider."

Sheep live and move in flocks, and at night they are restless and uneasy unless they are bedded closely together. When separated from the flock they become frantic and terror-stricken, in which case their movements are frenzied and unnatural; and if not soon returned to the companionship of their fellow creatures, they may become wild and undomestic in their habits, in which case they fail to exhibit the docility and gentleness that makes them so amenable to the control of the shepherd.

How well-placed, then, are the words of Jesus as he spoke of the "lost sheep of the house of Israel"!

Besides being gregarious, sheep in the domestic state depend largely for their own existence upon the care, leadership and protection of the shepherd and the fold. Without these they may easily become the victims of wolves and other marauding enemies.

The storms and cold of winter would be fatal to a flock of sheep were it not for the warmth and shelter provided by the one who tends them.

Many of the young would die in infancy were it not that the shepherd carried them in his arms from time to time till strength and growth made it possible for them to take their place as a part of the flock.

What depth of meaning then do we find in the words of Jesus to us—

"I am the good shepherd, and know my sheep, and am known of mine" (John 10:14).

When Jesus appeared among the Jews, as the Great Shepherd of the sheep, there were some who possessed the discernment to see in him the antitype of the lambs slain in sacrifice "from the foundation of the world"—

"The next day John seeth Jesus coming unto him, and saith,

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

The lamb-phase of Christ's work is indicated by the words of the prophet Isaiah—

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth"

(53:7).

Being a lamb without blemish, **taken from the flock**, and fulfilling all the types that foreshadowed his great work, he obtained redemption, and thus became the author (Shepherd) of eternal salvation to all who would manifest those qualities that were so perfectly exemplified in himself.

Now he is our Shepherd, and goes in and out among us, leading us in paths of righteousness for his Name's sake. He is the Fold as well as the Shepherd, and we shall ever find comfort and assurance if we know him well and always follow his voice, and not the voice of strangers—

“And a stranger will they not follow, but will flee from him: for they know not the voice of strangers”
—E.B.

We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

Among other things that Paul prayed for the brethren was this, that they might be "strengthened with all might, according to his glorious power, UNTO ALL PATIENCE AND LONG-SUFFERING WITH JOYFULNESS."

Correspondence

THE FELLOWSHIP STAND OF THE RICHARD ECCLESIA

THE brethren and sisters at Richard have all stated their desire to support the Truth in its entirety. They feel that (in their humble opinion) the Berean views are the best expression of the Truth as it is in Jesus.

We regret deeply the stand taken by the Old Paths brethren on the subject of law and divorce.

We feel our work in the Truth can best be carried out in co-operation with those who believe as we do. We therefore intend, God willing, to re-establish ourselves on the Berean basis as of April 15, 1962.

Your brother, Fred G. Jones, R. 1, Richard, Sask., Can.

The brethren and sisters of Lethbridge, Alberta (the nearest ecclesia), join with us in joyfully extending fellowship to the brethren and sisters of Richard, on behalf of the Brotherhood.

* * *

The Ecclesial Directory

Loving Greetings in the One Faith.

The Berean continues to be a source of instruction and upbuilding and comfort and especially so to the few of us left here in New Zealand.

It is a visible link that reminds us of the oneness of the Body—and that is one reason why we are so sorry to see the listing of the ecclesias dropped from the magazine. Unable to meet the brethren personally, it was at least a comfort to see the names of those ecclesias to whom we are bound in bonds of faith and love.

To the brethren and sisters in America, who are in touch, one with another, it may be of no moment, but to us it is a shadow that intensifies our isolation and creates a sense of uncertainty in regard to those ecclesias in fellowship.

We would like the brethren to know the great help and encouragement the articles in the Berean are to us here, and also the tape recorded addresses. These have brought a new spiritual warmth and richness into our lives, that we indeed might grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

With Love in the Truth from the brethren and sisters at Whangarei. Sincerely your brother,

—M. J. Griffin, P.O. Box 55, Whangarei, New Zealand.

(It is our desire to print the listing as soon as we are able to get all the information together—Editor).

The Law of Moses and the Sacrifice of Christ

Dear brother, Greetings in our Master's Name!

I think the primary answer to your question regarding how and why the Law of Moses ceased at the death of Christ would be that it therein fulfilled and completed its purpose and reason for existence.

The epistles to the Galatians and the Romans give us the clearest information on this. The Law's purpose was to expose and condemn the evilness of the flesh and of man's wilful, self-pleasing desires and thoughts—"the law of sin in my members" (Rom. 7:23).

Paul says (Rom. 3:19)—

"What things soever the Law saith, it saith to them who are under the Law, **that every mouth may be stopped** and all the world may become guilty before God."

And Romans 5:20—

"The Law entered that the offence might abound."

Not that God wanted to bring about sin but it was necessary to **bring it out into the open and show its evilness and destructiveness**. Paul says (Rom. 7:7)—

"I would not have known sin, except for the Law: for I would not have known lust, if the Law had not said, Thou shalt not covet."

He never would have learned that his natural desires and inclinations were hurtful—a spiritually diseased condition of the flesh—if God had not revealed a Law which showed the healthy and right way of life.

The Law was to teach man that of himself he could never earn life (Rom. 7:10)—

"The Law, which was ordained unto life, I found to be unto death."

The Law showed the only possible way to life—perfect obedience—but it also showed Paul (and everyone else) that no man of himself could walk that way.

In all this—the revealing of God's eternal holiness, and sin's deadly harmfulness, and man's hopeless weakness—the Law was **to lay the foundation for the work of God in Christ**.

The Law was to show the absolute **need** for Christ, and the impossibility of attaining to life and fellowship with God in any other way than by Christ—the "Man made strong for Himself" by God—the Redeemer that God's mercy provided for helpless man.

"The Law was our schoolmaster to **bring: us unto Christ**."

The Law was to **focus** everything upon Christ, to point to him as the center and key and answer and fulfilment to everything.

All the types, all the sacrifices, all the rituals and ordinances of the Law pointed forward to Christ—brought out all the problems that needed solving and foretold and showed how he was the solution to them.

Therefore it was essential in the nature of things that it should end in him. It would be unfitting and confusing and an anti-climax if everything that pointed to him and at him should come right up to him—and then go on by. It would look like it had missed him, and that he **wasn't** the answer after all.

* * *

The remarks of Paul in Hebrews 10:1-4 are to the point here—

"For the Law, having a **shadow** of good things to come and not the very **image** (the substance, the reality) of those things can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

"For then **would they not have ceased to be offered?** Because that the worshippers once purged should have had no more conscience of sins.

"But in those sacrifices there is a remembrance again made of sins every year.

"For it is not possible that the blood of bulls and goats should take away sin."

He is proving that the Law did not actually accomplish anything final, from the admitted fact that they kept on doing the offerings over and over.

The same line of evidence also proves the other side of the picture—because Christ's sacrifice **was** complete and final and all-inclusive, once for all, therefore it is not fitting that the Law of Moses sacrifices (which merely marked time and signified that the fulfilment was future) should continue beyond that One Perfect and Final sacrifice.

It is true that in the Millennium a New Covenant will be made with Israel somewhat along the line of the Law of Moses with sacrifices which commemorate and point backwards, but still the sharp break had to be made at this central, focal point of all history, so that all history may revolve around it—pointing forward up to it, and backward after it. It is more providential than coincidental that even today mankind measures its time both ways from this point—B.C and A.D.

* * *

There is another aspect, in Heb. 9:8, that has a bearing. The Mosaic Law and Tabernacle, with its veils and restrictions, signified that the way of access to God was obscured and restricted, because of man's sinful state—

"The Holy Spirit thus signifying, that **the way into the Holiest of all was not yet made manifest**, while the first Tabernacle was yet standing."

But now in Christ the way **was** manifest, so the Tabernacle's message was no longer true.

Truly the Tabernacle provided a way of **approach** to God, but in the very restrictions of the way that was provided, God symbolized that there was a **barrier**. Only one man, the High Priest, and he only once a year, could really enter into the manifested Presence of God, and then only with elaborate ritual.

This heavily barred way of approach was thrown open by the righteousness and perfect sacrifice of Christ. Therefore at his death the Veil of the Temple was torn asunder from top to bottom. What a vivid symbol that all the restrictions of the Law were broken through! As soon as this veil was rent apart, and the Ark exposed, upon which man could never before legally gaze, **all the purpose and meaning fell out of the Law**. It **HAD** to end there. Its message of **present** restrictions and **future** opening was suddenly and forever out-of-date. Everything it pointed to had now happened—

"Think not that I am come to destroy the law or prophets. I am not come to **destroy**, but to **fulfil**.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, **TILL ALL BE FULFILLED**" (Mat. 5:17-18).

The Ark, the Cherubim, the manifested glory of God (Shekinah glory) over the Mercy-Seat—this was the very heart and center of the Law of Moses. All pointed in to this. Therefore the rending of the veil and exposing of these things so long concealed, showed the time Jesus spoke of—"TILL ALL BE FULFILLED"—had come. The rent veil should have told Israel that the Law was finished.

In Galatians 4, Paul explains to Israel that the Law was part of a developing sequence of divine purpose. He likens Israel under the Law to juvenile children, gradually growing up and approaching manhood. It was like a cocoon—it **HAD** to be left behind when the next stage began.

The Law was a bondage, a period of restrictions and restraint that is necessary for developing children who have not yet grown up to the capability of wise personal freedom and responsibility.

The Law, as spiritual food, was to build them up and develop them to spiritual maturity, to make them ready for the **next development** in God's purpose.

But the Jews, instead of maturing spiritually, were not ready for the change, and clung to the old childish discipline—the "weak and beggarly elements" which had served their purpose and lost their meaning.

The Law was the "old bottles." It could not hold the strong new wine. The time had come to spread the Gospel to all the earth. The Law of Moses, perfectly suited to God's purpose up to that point, **now** was too narrow and restricted a doorway. It would have burst in utter confusion. The Temple service, the sacrifices, the multitudinous rituals and cleansings all would have broken down in impotence if the new, world-wide dispensation had been forced into it.

While it was in force it was the **only acceptable way off approach to God**. And it was this only by virtue of the fact that it pointed to, and symbolized, Christ.

It was a **national and natural law**, suited to a time when God was manifesting Himself to the world in a national son—"Israel is My Son."

But the "fulness of times" had come in God's purpose to manifest Himself in a spiritual Son, and for God's people to be under an **international and spiritual Law**.

All this converges in the saying of Paul (Heb. 8:13)—

"In that He saith, 'A NEW Covenant,' He hath made the first **old** . . . Now that which decayeth and waxeth old is ready to vanish away." —Sincerely your brother, G. V Growcott

Signs of the Times

"In the latter years . . . Gog . . . of the North parts . . . shalt descend and come like a storm . . . against the mountains of Israel . . . Persia, Ethiopia and Libya with them"—Eze. 38:2-9.

THE Signs of the Times are no longer confined to a few startling events occurring at widely separated periods, but a world situation has developed, growing in volume and intensity, which unerringly points to but one conclusion—that Christ is near; that Gentile world dominion is breaking up, as foretold in prophecy (Joel 3:9-15; Luke 21:25-26; Rev. 11:18), and a new order of things on earth is at hand.

Some years ago, one of Zion's watchmen declared that "We no longer need to search for signs of Christ's imminent appearing—we see them spread across the front pages of the newspapers." A short while ago the following headline in bold type appeared on the front page of a daily newspaper: "World Sore Spots Begin to Fester." There followed a list of "sore spots," indicating how all the nations were girding for war; how the "powers of the (political) heaven" were shaking; how the nations were in a state of anger

Festering sores is a good description of the present state of the world—sores which indicate a state of ulcerous decomposition and corruption on the world body politic; sores which cannot heal because of the toxic condition within because "their wickedness is great" and the days of Gentile dominion are numbered.

WORLD TROUBLE SPOTS

A SINGLE pattern describes the world situation. Unstable governments which revolutionary forces seek to overthrow, one side aided and abetted by the Communist bloc, the other by the Western nations.

The masses of the people are in revolt against existing conditions, clamouring for a share of the wealth hitherto enjoyed by the few, while on the other hand, those who seek political power attempt to placate the masses with promises which they do not, and cannot fulfil.

As a festering sore cannot be healed by superficial treatment, the world situation will continue to rankle until it erupts into that "whirlwind" which is to be "raised up from the coasts of the earth" (Jer. 25:32).

Berlin and Disarmament

A tense and ominous calm has settled over the Berlin situation, although constant harassment of Western travel through the Berlin air corridors is evidence that the Soviets have no intention of abandoning Berlin to Western control. Belief is growing that both Russia and East Germany are preparing to offer certain concessions and compromises on the Berlin issue, and that these proposals will be tied in with their disarmament plan.

The "impasse" at Geneva dims any hopes of any agreement on arms control. Almost the entire issue of "Moscow News" for March 24 is devoted to outlining the Soviet plan for disarmament and an appeal to the whole world to disarm.

But as Mr. Khrushchev clamours for disarmament and sends letters to heads of state all over the world asking for their support of the Soviet plan for disarmament, he offers no worthwhile plan for inspection and controls, which is the very key to the whole disarmament program. An agreement to disarm would be meaningless without the means of strict enforcement. Russia's opposition to just such controls indicates clearly that they have no intention of abiding by such agreements should they be made. This being so, disarmament is doomed from the start.

Algeria

The cease-fire agreement between France and Algerian Moslems was accomplished, but firing did not cease, but rather increased as the rebellious French settlers started a last ditch stand to prevent Algerian independence. In fact there is no hope for peace in Algeria, where 9 million Moslems seek to dominate 1 million European settlers who will not submit to Moslem rule.

South Vietnam

The situation in Southeast Asia, especially in South Vietnam, seems to have swayed slightly in favor of the government forces, with U. S. help.

The U. S. becomes more deeply involved in this endless brush war as the danger of "another Korea" increases.

Russia follows the lead of Red China in demanding that the U. S. suspend delivery of all military aid to South Vietnam and immediate evacuation of all U. S. personnel.

Indonesia

To counter infiltration of Indonesian forces into New Guinea, the Dutch have sent warships and troops into the area, where clashes have already occurred. War fever mounts as Indonesians hold air raid tests and warn against Dutch air raids.

Latin America

A bloodless coup led by army leaders brought to an end the turbulent rule of U. S.-backed President Frondizi of Argentina. The third largest and most advanced nation in Latin-America, Argentina now poses a problem for the "Alliance for Progress," an organization sponsored by the U. S. in an effort to build up the economy of all Latin-America. The new government in Argentina is definitely opposed to any close ties with the Western bloc of nations.

General weakness in all Latin-America is noted in the fact that the masses of the people are in poverty, nearly all the wealth in the hands of a privileged few, democratic government practically non-existent and inflation and near-bankruptcy threatens to disrupt the entire economy, while **strong Communist elements, taking advantage of the evil conditions, are fanning the fires of revolutionary tendencies.**

In the meantime, Cuba is definitely Communist, and British Guiana is ruled by a Communist Premier and other British West Indian possessions are in danger of following the way of Guiana, as racial conflicts and Communist intrigue go hand in hand.

U. S. prestige is at a low ebb, partly over the failure to "stop Castro" and partly because the vast sums of money poured into Latin-America has not relieved the misery of the common people.

The Mideast

The Syrian army command took over the government on March 28, the army's aim declared to be "establishment of constructive Arab Socialism," the establishment of Arab unity, with the declaration that "the Palestine problem is the number one problem of the Arab nations." Whether this new crisis in Syria has any connection with the sporadic fighting between Syria and Israel is not clear, but it is ominous of new upheavals in the Mideast.

A 14-year-old dispute between Israel and Syria over fishing rights on the sea of Galilee again erupted into bloody fighting. This local flare-up emphasizes the deeper problems facing Israel and the Arab states, problems of international concern which could at any time inflame the entire Mideast area. The situation in Syria is confused at the present writing but seeds of open revolt seem to be sprouting.

Although the Arab nations are united in their opposition to Israel, they are hopelessly divided on issues involving relations one with the other; political conflicts and jealousies which could erupt into armed conflict at any time.

The descendants of Ishmael and Esau still bear the characteristics of their ancient forebears, and the "ancient hatred" of Israel still burns after 3500 years.

Iran Is the Key

Ezekiel's prophecy of the Gogian invasion (Eze. 38:5) shows clearly that Persia (Iran) will be allied with Gog (Russia) in his invasion of the Middle-east at the time of the end. For 3 centuries Persia has been a target for Russian aggression. The reason is obvious, for Iran is the key to the fulfilling of Russia's age-old dream of acquiring control of the Mideast and the Mediterranean.

There is a special reason for the present increase in Soviet pressure against Iran. The present Iranian government is strictly pro-Western, amounting to actual military alliance, and has been called the "pivot of Western defence in the strategic Mideast."

Sharing a 1,000-mile frontier with Soviet Russia, Iran presents a perfect setting for military bases to be used against her northern neighbor.

At the present time, having exhausted every means of buying the friendship of Iran with offers of economic aid, and having failed to frighten her with threats of "nuclear devastation," Russia is now resorting to Communist intrigue and propaganda in an effort to overthrow the government of Shah Pahlevi by inciting an already restless and dissatisfied population containing strong Communist elements, against the present Pro-Western regime.

Whether Communist propaganda can succeed in doing this remains to be seen, but if it does, it will rip a wide gap in the West's defence line and lay the Mideast wide open to Russian invasion, to "overflow and pass over," when "many countries shall be overthrown" (Dan. 11:40-41). —O.B.

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