

# The Berean Christadelphian

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

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

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**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**

## Ecclesial News

**SOUTHERN CALIFORNIA ECCLESIA—Cor. of East Pearl and N. Palomares Sts., Pomona—  
Sunday Class 10:30 a.m.; Memorial Service 11:30 a.m.; Lectures first Sunday of each month, 3  
p.m.; Bible Class Thursday, 8 p.m., at homes.**

WE are very pleased to send news to the Brotherhood concerning the first Fraternal Gathering of this ecclesia, on Nov. 27-29. We all feel those present had a feast of spiritual food causing us to realize the wonderful and glorious lessons contained in God's Word.

This truth became revealed clearly and plainly—ALL Scripture is given to us that the man of God may be throughly furnished unto all good works.

The theme of our Gathering was: "The Throne of the Lord in Israel," and the means to reveal this was the scriptural teachings and instructions derived from a consideration of the Tabernacle of Glory established in the wilderness.

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ON Friday evening after dinner, we read and discussed the daily Bible Readings. There was much fruitful discussion, and very enthusiastic remarks were made by many that "We recommend more meetings of this kind!"

\* \* \*

SATURDAY morning, bro. Growcott showed us the significance of the Court of the Tabernacle. The one entrance to this Court indicates there can be only one way of approach to God—only one Way is given to man whereby he can enter into the Holy Place, or become reconciled to God (Eph. 2:13)—

"But now in Christ Jesus ye who sometimes were far off are made NIGH by the blood of Christ.

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

The Altar of Burnt Offering in the Court indicates sacrifice. Then next the Laver of water shows the necessity of washing—purification by the Word and by baptism. Only then can one enter through the Door into the Holy Place. Jesus said—

"I am the door."

\* \* \*

THE next speaker, bro. Pickford, spoke on the Holy Place, which represents those who are in Christ Jesus, called to be sons and daughters of God, to be sanctified by His Word, to be set apart for God's glorious purpose. Again from Paul's words to the Ephesian brethren (2:6):

"And hath raised us up together, and made us to sit together in heavenly places in Christ Jesus."

In the Holy Place were the Candlestick, the Incense Altar and the Table of Showbread.

The Golden Candlestick signifies that "God is Light, and in Him is no darkness at all." In the Holy Place no light from the outside was to enter. Only the light from the Candlestick must light this place. This light was to be kept always burning—

"God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

This light must enlighten our way continuously all our days, "Beaten out for the light," Israel was told (Lev. 26:2), concerning the oil for the Candlestick. We must search the Scriptures, and study to make ourselves approved unto God.

The Altar of Incense, also in the Holy Place, symbolizes acceptable prayer. It is associated with atonement, being touched once a year with the blood of the sin offering.

Then the Table of Showbread, which is a memorial, and foreshadows—

"The Bread of God . . . he that cometh down from heaven and giveth life unto the world."

Jesus saith (John 6:35)—

"I am the Bread of Life."

SATURDAY evening, bro. Frank Truelove spoke on the Most Holy Place, in which was the Ark of the Covenant and its contents, the Mercy Seat, and Cherubim.

The Most Holy was in complete darkness as regards any natural or external light. The only light ever to be revealed in this place came from God Himself.

The Ark of the Testimony (or Covenant) was the Throne of the Lord in Israel. Therefore it was the very core of the Mosaic economy—the place where the Glory of God was revealed between the Cherubim—the meeting point between God and the nation of Israel.

The Ark's contents were—

1. The Ten Commandments, on two tables of stone—

"The commandment is a lamp, and the law is light; and reproofs of instruction are the way of life" (Prov. 6:23).

2. Aaron's Rod that budded—showing that all is by God's choice and selection.

3. And the Pot of Manna, representing Christ as the living Bread; and teaching us that we may finally, if worthy, have permission to eat of the Hidden Manna (Rev. 2: 17).

Many beautiful thoughts were expressed concerning the Mercy Seat and the Cherubim of Glory which overshadowed it. The Cherubim represent the time to come when the Spirit of God will be corporealized in the encampment of the saints.

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SUNDAY morning at the Memorial service, bro. Growcott exhorted us on the Veil between the Holy Place and the Most Holy. Christ is the Veil—that is to say, his flesh, as the apostle tells us in Heb. 10:20—

"To enter into the Holiest by the blood of Jesus,

"By a new and living Way which he hath consecrated for us, through the veil, that is to say, his flesh."

We were instructed, by types and lesson from the Tabernacle, that God should be enthroned in our hearts, and that love is the fulfilling of the Law. God must be enthroned in the Ecclesia, as Paul saith—

"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?"

We know, and are assured, that if we draw nigh to God, He will draw nigh to us, and He will consecrate us unto His glorious, eternal purpose.

The exhortation summed up for us in this way the many heart-stirring "wonders of the Law" we had heard throughout the Gathering. When we enter through the one entrance into the Court, we

are confronted with the Altar of Burnt Offering—sacrifice, a living sacrifice, a life of sacrifice, is necessary.

From them on it is a process of going straight forward on the only Way to glorification, because next in direct line is the Laver of washing and purification, through the Door (Christ) into the Holy Place, enlightened by God's Spirit-Word (the Golden Oil in the Ecclesial Candlestick), with prayer and atonement (Altar of Incense) memorializing his great Name (Table of Showbread), and finally through the rent Veil (Christ's flesh) into the presence of God Himself.

Truly awe-inspiring—and a consideration that should cause us great meditation and self-examination. Are we ready to meet our God?

*Let us always be aware of the sobering exhortation of Paul concerning some who may receive the grace of God in vain.*

\* \* \*

SUNDAY afternoon bro. Fred Higham Sr. gave a public lecture on: "God's Throne in the Temple of the Kingdom Age." This lecture reminded us of the glorious future when, if we are worthy, we will reign with Christ, and for our God, as kings and priests.

In that day the Temple of the Future Age will be built in Zion; all nations shall flow unto it; and Christ who is our Redeemer will reign victorious in righteousness and peace.

The Gospel of the Kingdom can still be preached and salvation is still offered to the people of this world. Our lecturing brother once again fulfilled our happy duty of preaching the Gospel and reminding all who will hear of God's gracious invitation to come unto Him.

\* \* \*

IN concluding, our minds turn to the marvellous picture presented by the Spirit through Ezekiel of the great consummation (Eze. 43:5-7)—

"So the Spirit took me up, and brought me into the inner court, and, behold, the Glory of the Lord filled the House.

"And He said unto me, Son of man, the PLACE OF MY THRONE, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever."

THE following brethren and sisters from other ecclesias were with us. We greatly appreciate the effort put forth in travelling so far.

From Lampasas: sis. Jessie Hatcher; from Houston: bro. & sis. Charles Banta and sis. Eva Banta; from Honesdale, Pa.: sis. Cathy Sommerville; from Detroit: bro. Growcott; from Oakville, Ont: bro. & sis. Fred Higham Sr.; from London: sister Ethel Ross; from Richard: bro. & sis. Frank Truelove; from Lethbridge: bro. & sis. Wm. Pickford; from Portland: bro. & sis. Roberts.

The fellowship we had one with another in Christ Jesus and the Father, and the spiritual feast of fat things, uplifted us and comforted us all in our walk in the Way of the Truth. —bro. John Randell

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**WORCESTER, Mass—IOGT Hall, 1 Ekman St.—Sunday School 10 a.m.; Breaking of Bread 11 a.m.; Lecture 2:30 p.m. 2nd & 4th Sundays; Bible Class Tuesday, 8 p.m., twice monthly.**

THE law of sin and death has once more triumphed; our sister Annie Marshall died December 30, 1964. After an appropriate prayer by our bro. Robert Hanna, she was laid to rest in Hope Cemetery, Worcester, on December 31. There she waits the call of the Master, her next conscious moment.

On Sunday, Dec. 27, we held our annual Sunday School entertainment and prize-giving, at which time bro. & sis. Sargent Sr., bro. & sis. Sargent Jr., sisters Willey, M. Davey and H. Davey of Boston were with us. Bro. Sargent Sr. refreshed us with the word of exhortation.

For the sake of those who must speak early for vacation dates, we would like to say, God willing, we plan to hold a Fraternal Gathering on October 9 and 10, details of which will be supplied in due time. —bro. W. Davey.

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**EDITORIAL**

**A Serious Business**

*"Seest thou a man diligent in his business? He shall stand before kings.  
He shall not stand before mean men"—Proverbs 22:29*

THE word "business" has many definitions, but there is one in which we are particularly interested because it brings us into the realm of religion. Item 6, in our dictionary, defines business as "that with which one is principally and seriously concerned." In view of the fact that salvation depends upon belief and obedience of the Gospel, is it not reasonable that we should be "principally and seriously concerned" about it?

The Gospel believed and obeyed in baptism introduces us to a state in which we are permitted to "WORK OUT our salvation" (Phil 2:12). But just how serious is this form of business? The following references should fully answer our question—

*"Give diligence to make your calling and election sure" (2 Pet. 1:10).*

*"Ye are my friends IF ye do whatsoever I command, you" (John 15:14).*

*"Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that DOETH the will of my Father which is in heaven" (Matt. 7:21).*

It must be manifest to every one of us that, if we are to meet with the approval of the Lord Jesus, it is of vital importance that we fully realize that our daily lives must conform to the will of the Father. This is a sobering thought, and if we reflect upon it, even briefly, we will understand clearly that our final lot will be determined by our manner of living—not on each first day of the week, but upon every day of the week.

There are many dangers that lie in the path of duty, but one of the most subtle is that of neglect. In the letter to the Hebrews, the apostle emphasizes the greatness of Christ, and calls our attention to the fact that God has spoken to us through him, and then opens the second chapter with these words—

*"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*

*"For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;*

*"How shall we escape, if we neglect so great salvation?"*

In the light of Paul's statement "Whatsoever things were written aforetime were written for our instruction," let us look at some of the cases where transgression and disobedience received a "just recompense of reward."

During the process of the establishment of Aaron and his four sons into the office of priesthood, Nadab and Abihu were about to offer incense. The Law required that they take—

*"Burning coals of fire from off the altar before the Lord" (Lev. 16:12).*

This was not done, for it is stated that they "offered strange fire before the Lord" (Lev. 10:1). It was done either from lack of knowledge or plain neglect, but that matters not. The point is, it was a breach of the Law and, therefore, disobedience, and the punishment was severe, for in v. 2, we read—

"And there went out fire from the Lord, and devoured them, and THEY DIED BEFORE THE LORD."

This incident brought forth from Moses a divine axiom that should be fixed in our minds, so that we would never forget it. A principle had to be asserted at the moment when the Mosaic discipline of the Law was being established, and it is found in the words addressed to Aaron in Lev. 10:3—

*"This is it that the Lord spake, saying,*

*"I WILL be sanctified in them that come nigh Me, and before all the people I WILL be glorified."*

\* \* \*

A CLOSELY related incident comes before us in the early part of David's reign, as recorded in 2 Sam. 6. The ark of the covenant had been in the home of Abinadab for several years, and it was David's great desire to bring it into the city of David and place it in the tabernacle that he had prepared for it.

When it was brought out of the house, it was placed upon a cart. Ahio went before it, and Uzzah followed after to look out for its welfare. At a certain point, the oxen stumbled and Uzzah fearing it would fall from the cart, put forth his hand and took hold of it. But this was a breach of the Law (2 Sam. 6:7):

"And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; AND THERE HE DIED by the ark of God."

From a human standpoint, this may seem severe, but when a man disregards God's law or breaks it through neglect, he can only expect to pay the penalty provided. This was the case with Uzzah. The staves at the side of the ark were provided to carry it. In Num. 4:15, the instructions were unmistakably plain, for there we read—

"And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it:

"But they shall not touch any holy thing, **lest they die.**"

We do not doubt in any way whatever that Uzzah's intentions were good.

*But we must ever remember that our good intentions, and God's law, are not the same, for He does not cater to our intentions.*

Therefore, if we would please Him, it can only be done by obedience to His commands.

\* \* \*

FOR our final thought in this message, there stands out in bold relief the lesson of Israel in relation to the nations by whom they were surrounded. They were instructed to KEEP THEMSELVES SEPARATED from them; and if they failed to do so, severe penalties were provided for disobedience. In Deut. 7:3-6, Moses said—

"Thou shalt make no covenant with them: neither shalt thou make marriages with them.

"Thy daughter thou shalt not give unto his son, nor his daughter shalt take unto thy son."

The reason was obvious—

"For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly . . .

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth."

An example of the application of the severe penalties for disobedience to this law is well illustrated in the matter of Zimri and Cozbi, which is related in Numbers 25. There it is reported that

because of their intimate relations and associations with the Moabites, the anger of the Lord was kindled against Israel, and **24,000 died in a plague**. Now, says Paul—

"These things happened to them for types, and they were written for our admonition (or instruction)"—1 Cor. 10:11.

As we examine the New Testament writings, we soon discover the relation of these things to the believers of the Gospel, and we begin to realize that the matter of separation is just as binding on us as it was on the people of Israel. Through the preaching of the Gospel, God is "TAKING OUT of the Gentiles a people for His Name." This "taking out" is not just nominal, but IN FACT, as we learn from Paul—

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?

"For ye are the temple of the living God, as God hath said,

"I will dwell in them, and walk in them; and I will be their God, and they shall be My people.

*"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean.*

*"And I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).*

This is not an indefinite statement, but is clear in thought and understanding. That our position is analogous to that of Israel under the Law, is made plain by Paul in these words, and by Peter also—

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (or purchased) people;

"That ye should show forth the praises (or virtues) of Him Who hath called you out of darkness into His marvellous light"—1 Pet. 2:9.

Therefore, let us bear well in mind our tremendous responsibilities, and never cease to tremble before the great and terrible God Whom we have approached unto seeking life, and in Whose presence we constantly stand. Remember what happened to those in the past who **neglected to maintain their reverence and vigilance** in God's service. And let us also remember that He must be sanctified in those who presume to draw near Him.

Consider well the holiness and righteousness of His beloved Son Jesus, and think also of the dreadful crucifixion through which he passed in order to open up a way of salvation for all those who should believe into him.

As we contemplate these things, surely we dare not tread him under foot, or despise his agonized sufferings for the cause of holiness and purity, by living out of harmony with his precepts after taking on his Name. —Editor

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## **The Fierce King and His Strange God**

*"He shall honor the god of protectors (mahuzzim); and a god whom his fathers knew not shall he honour with gold, silver, precious stones"—Daniel 11:38*

**By BROTHER JOHN THOMAS**

EZEKIEL'S 430 years of national retribution being ended (in 161 BC), and with it the prophecy (Dan. 11:6-35) concerning Israel and the king of the northern horn of the Macedonian goat, a new power (Rome) is introduced as superseding that of the northern king.

This power appeared on the territory of the north, and absorbed its dominion into itself, so that it became all in all. In the "vision of the evening and morning" (Dan. 8:9), it is represented by a Little Horn standing upon another horn, and is styled—

"A king of fierce countenance, and understanding dark sentences" (v. 23).

Moses describes the same power, saying to Israel—

"The Lord shall bring a nation against thee from far, from the end of the earth, swift as the eagle flieth;

"A nation whose tongue thou shalt not understand; a nation of fierce countenance:

"And he shall besiege thee in all thy gates" (Deut. 28:49-52).

Gabriel said (Dan. 8:23-25)—

"His power shall be mighty, but not by his power. And he shall destroy wonderfully, and prosper and practice, and shall destroy the mighty and the holy people.

"And **through his policy** also, he shall **cause craft to prosper** in his hand (or, by his power).

"And he shall magnify himself in his heart, and in prospering shall destroy many.

"He shall also stand up against the Prince of princes, but he shall be broken without hand."

This is the general description of the power which should rule over the Assyro-Macedonian territory as well as over the Greco-Egyptian, when "their kingdom" should come to an end for a time—that is, until their revival "in the time of the end."

In the time of the end, the Horn of the North in its enmity against Israel plays a similar part to that it did of old by the hand of Antiochus Epiphanes in the days of Judas Maccabeus. Therefore Antiochus may be fairly taken as the type of Israel's last and greatest enemy, who shall "come to his end, with none to help him" (Dan. 11:45).

This Little Horn power, or "King of fierce countenance" is, in Dan. 11:36, styled "the King who doth according to his will." This federal potentate must be studied in his **secular and ecclesiastical** characters. His SECULAR (with a hint or two of his spiritual character) is given in Dan. 8, while his ECCLESIASTICAL is exhibited more fully in Dan. 11:36-39

His policy was to be of a remarkable description, for—

"Through his policy he shall cause craft to prosper by his power."

Hence, his doings with regard to another, and that person's words and deeds, are all affirmed of this wilful king, for it is by his power as well as through his policy that this person is enabled to do.

Thus, putting them both together, for they are one in policy and action, the power is thus outlined by the prophet who says—

"And the King shall do according to his will. And he shall exalt himself, and magnify himself above every god (or ruler),

"And shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

"He shall disregard all the gods of his fathers, and the desire of wives, nor shall he regard any god: for he shall magnify himself above all."

This is evidently not descriptive of the Pagan Roman power, but of that power **invested with a new ecclesiastical character**. In other words, it is descriptive of the imperial Constantinopolitan Catholic power.

Of all who held this sceptre from Constantine, the founder of the city, to Paleologus, who lost it to the Turks, the emperor Justinian is the best illustration of the wilful king in his secular aspect. Dupin says—

*"Never prince did meddle so much with what concerns the affairs of the Church, nor make so many constitutions and laws upon this subject. He was persuaded that it was the duty of an emperor, and for the good of the State, to have a particular care of the Church, to defend, its faith, to regulate external discipline, and to employ the civil laws and the temporal power to preserve it in order and peace."*

And Gibbon says—

*"Justinian sympathized with his subjects in their superstitious reverence for living and departed saints. His Code—more especially his Novels—confirm and enlarge the privileges of the clergy. In every dispute between the monk and the layman, the partial judge was inclined to pronounce that truth and innocence are always on the side of the Church."*

*"In his public and private devotions, he was assiduous and exemplary. His prayers, vigils and fasts displayed the austere penance of a monk. His fancy was amused by the hope—or belief—of personal inspiration. He had secured the patronage of the Virgin and St. Michael the archangel. His recovery from a dangerous disease was ascribed to the miraculous succour of the holy martyrs, Cosmas and Damian."*

*"Among the titles of imperial greatness, the name of "Pious" was most pleasing to his ear. To promote the temporal and spiritual interest of the (Greco-Roman) Church was the serious business of his life, and the duty of father of his country was often sacrificed to that of defender of the faith. While the barbarians invaded the provinces, while the victorious legions marched under the banners of Belisarius and Narses, the successor of Trajan—unknown to the camp—was content to vanquish at the head of a synod."*

*"The reign of Justinian was a uniform yet various scene of persecution, and he appears to have surpassed his indolent predecessors both in the contrivance of laws and the rigor of their execution. The insufficient term of three months was assigned for the conversion or exile of all heretics. And if he still connived at their precarious stay, they were deprived, under his iron yoke, not only of the benefits of society but of the common birthright of men and Christians."*

Antiochus Epiphanes and Justinian represent "the king" as he will be manifested when, as the King of the North, he appears upon the arena standing up to contend with the Prince of princes on the field of Armageddon, for he is to "prosper till the indignation be accomplished" against Israel.

Impious and cruel as Antiochus, and superstitious and fanatical as Justinian, with the arrogance, ambition and profanity of the Roman Bishop in his halcyon days, this incarnation of the sin-power in the crisis of its fate, will fully answer to all that has been predicated of the king who does according to his will and for whom "Tophet is ordained of old" (Isa. 30:27-33; 31:8-9).

At present (1848) he is represented by the Sultan, who "divides the land for gain." But when the Little Horn's sceptre is wrested from the Sultan's feeble grasp by the Autocrat (of Russia), we shall see in him a potentate unrivalled in presumption and impiety by any of his fathers, not excepting Pharaoh of the olden time.

In times past, the Little Horn of the Goat has admirably illustrated the prophecy concerning him—

"Through his policy he shall cause craft to prosper by his power."

In studying the reign of Justinian this is remarkably apparent.

But before the Horn could find scope for the promotion of the species of craft referred to, it was necessary that he should "disregard all the gods of his fathers." That is, embrace some other

religion than Paganism. In other words, become a Greco-Roman Catholic, such as Justinian, who occupied the throne—but did not inherit the peculiar superstition—of the Caesars.

Having disregarded the gods of his fathers, it suited the Horn's policy to bestow his patronage upon another, who should be a god **upon the earth**—residing in Rome instead of above the heights of Olympus.

Daniel's testimony is that—

"In his estate he shall honor the god of forces."

Or, more intelligibly—

"In his kingdom shall he do honor to a **god of guardians.**"

The word rendered "guardians" is **mahuzzim**, and signifies "munitions." Hence any real, or supposed, persons adopted as protectors, guardians, or patrons, are **mahuzzim**, or munitions of strength and safety.

Now the god whom the Little Horn of the goat honoured in his kingdom was a god of guardian saints, who are regarded by his worshippers as protectors and towers of strength and security against all the ills that flesh is heir to. Such a god is the Bishop of Rome who was unknown to the pagan officials of the Little Horn, being in their reign only a simple bishop, undistinguished from the rest of his class save that he flourished in the capital, and they in the provinces of the empire. He is therefore styled in Scripture:

"A god whom his (the Little Horn's) fathers knew not."

Hence he is also termed "a strange god." But though "strange" and unknown to Trajan and the Antonines, he was afterwards brought into notice by Constantine and his successors.

In 313 AD (under Constantine) he was made chief magistrate of Rome for life. His jurisdiction was confined to the city.

In 378, however, the Little Horn of the Goat then reigning over the East and West extended his (the Roman bishop's) spiritual authority over all the churches of Italy and Gaul.

And by the time of Justinian (527 AD) he was prepared for presentation to the nations as spiritual head of the whole Roman habitable. He was the god of a new system of idolatry, whose idols were the images of Mahuzzim, or the "ghosts" of pretended saints and martyrs, the demi-gods, or demons, of the new Roman mythology.

In a celebrated letter written by the emperor Justinian to this god of patron saints, dated March 533 (and which thenceforth became part of the civil law), he is recognized as the legal head of all the churches of the eastern and western provinces of the empire. Says the imperial writer—

*"We suffer not anything that belongs to the state of the churches to be done without submitting it to your Holiness, who art HEAD OF ALL THE CHURCHES."*

In this way, "the king who did according to his will" "**acknowledged**" (Dan. 11:39) this "strange god" as of supreme spiritual authority "in the most strong holds."

The work of recognition thus far advanced by Justinian was perfected by the edict of the emperor Phocas, who began to reign in 603. He wrote to the Roman bishop in 604, and "**acknowledged**" his spiritual supremacy. He was very liberal to the churches, and allowed the Pantheon (a temple dedicated to all the GODS by his fathers) to be turned into a church (or 'most strong holds'—Dan. 11:39) to all the SAINTS.

Phocas was a monster in crime, and therefore the better qualified to be a patron of the Roman Bishop, who hailed him as the "pious avenger of the church." By this kind of flattery a decree was obtained from him by Boniface III, in 606, declaring the Roman god to be "UNIVERSAL BISHOP."

Two years after, a pillar with a gilt statue on the top of it was erected in Rome to the honor of Phocas. Thus was memorialized the fulfilment of the sure word of prophecy, that the Little Horn of the Goat should "in his kingdom do honor to a god of guardian saints." (Dan. 11:38).

When the Bishop of Rome was honoured as a god by the Little Horn of the Goat, the **other** "Little Horn" (Dan. 7:8) had not yet made its appearance among the ten-horned kingdoms of the Beast. There elapsed 266 years from Justinian's letter, and 193 years from the decree of Phocas, before this came to pass, for Charlemagne was not crowned Emperor of the Western Third part of the Roman Empire till 800 AD.

Upon this occasion, he also "acknowledged and increased with glory" (Dan. 11:39) the Universal Bishop as a god "above every god" (Dan. 11:36; 2 Thess. 2:4) of his dominions. Through his policy he also "caused craft to prosper by his power." Priestcraft gained an ascendancy in Europe which it had never attained before the rise of the Germano-Roman Little Horn among the kingdoms of the West.

By forming an alliance with the "Accursed One" (in Rome), all the powers were cemented together by a bond far stronger than the sword. The emperors perceived this, and shaped their policy accordingly. The influence of the Popes in strengthening the imperial authority is well shown in the following quotation—

*"There was no general connection existing between the States of Europe until the Romans, in endeavouring to make themselves masters of the world, had the greatest part of the European states under their dominion.*

*"From that time there necessarily existed a sort of connection between them, and this connection was strengthened by (1) the famous decree of Caracalla, by (2) the adoption of Roman laws, and by (3) the influence of the Catholic religion, which introduced itself insensibly into almost all the subdued states.*

*"After the destruction of the empire of the West in 493 AD, the hierarchical system naturally led the several Papal states to consider themselves in ecclesiastical matters as members of one great society.*

*"Besides the immoderate ascendancy the Bishop of Rome had the address to obtain as the spiritual Chief of the Church, his consequent success in elevating the Germano-Roman emperor to the character of temporal Chief brought such an accession of authority to the latter that most of the nations of Europe showed for some ages so great a deference to the emperor that in many respects Europe seemed to form but ONE SOCIETY . . . subject to one sovereign."*

Thus, then, the "Wicked One" (2 Thess. 2:8) was manifested by the working of Satan with all the power of the Little Horn of the Goat and, afterwards, of the Little Horn of the West. "Strange" and unknown to the pagan emperors, he became a god to the wilful king, and Eyes and Mouth (Dan. 7:8) to the Little Horn of the West; so that until the capture of Constantinople in 1453 AD, he was in some sort a **connecting link** between the two imperial Horns.

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## **My Days and My Ways**

By **BROTHER ROBERT ROBERTS**

*"And ye shall seek Me, and find Me, when ye shall search for Me with all your heart"*

—Jeremiah 29:13

**PART TWO**

WHEN I had got through the stock of religious reading within my immediate reach, I searched among a collection of old books and pamphlets which lay neglected on some shelves in the house, in the hope of finding a further supply.

There was very little of a suitable character in the pile, but I made one discovery of great moment. I came across a copy of the Herald of the Kingdom and Age to Come, which was being published monthly by Dr. Thomas.

I had not the least idea of its character. I had never heard of it before that I know of. The one thing I perceived was that it was a religious magazine, and in my state of mind I withdrew it from its place with a feeling of satisfaction, and sat down to read.

The experience was extraordinary. I expected the usual sort of religious reading—dealing with the "experiences of the soul," in the light and shade of depressed and joyful feeling.

*But lo!—here was a religious book that denied straight away in the first article that there was such a thing as an immortal soul in man at all, and then denounced the whole religious system built upon such an idea as a superstition, and an imposture for which the Bible was not responsible!*

I was startled. I was awakened. I was filled with a new joy. The power of the article lay in its argument. Mere assertion would, of course, have filled me with aversion. But the Scriptures were quoted in disproof of the immortality of the soul in a way that literally carried me away.

I began to make inquiries which alarmed my mother, but filled my sister with satisfaction. I ascertained that this Herald of the Kingdom came to the house every month to my sister. How it came to do so I also learned.

This was in the year 1852. Dr. Thomas had visited Aberdeen, and lectured, in 1849. My grandmother (my father's mother, a descendant of the Clan MacBeth—a tribe of barbarians, as I now see, but who at the time figured in my eyes as glorious ancestors) and my sister had attended his lectures, and had become deeply interested in the things presented concerning the Kingdom of God and the signs of the times. Learning that he published a monthly magazine, they became between them subscribers for one copy, which first went to my grandmother and then came to my sister before going elsewhere. The copy I had stumbled across was on its monthly visit to my sister.

I was delighted to know that the magazine would come regularly every month. I looked forward to its arrival with intense eagerness. I became a voracious, and even excited, reader of it and the Bible. I discovered from letters published in the Herald that Dr. Thomas had written a large book called Elpis Israel. This was a joyful discovery. I felt a strong desire to read it, but I could not get at it. My mother would not help me, but much the reverse if she could have done so. My sister had no copy, and did not know where to get one.

An old woman, Miss Isabel Smith, that lived in the same tall house of flats (in Castle Lane) heard of my desire, and told me she would get a copy of Elpis Israel for me. In due time she brought it to me. She could not have made me happier. I was overjoyed. I never experienced a purer pleasure than when I commenced with the majestic opening sentence:—

*"Revolving upon its own axis, and describing an ample circuit through the boundless fields of space, is a planet of the solar system, bearing upon its surface a population of nearly a thousand millions, subject to sin, disease, and death."*

I never ceased the reading (at my leisure intervals) until I got through. I rose early in the morning to have more time. My mother, who was grieved and angered beyond measure at the change that had come over me, said I would not get up so soon to read my Bible.

But in this she was mistaken, for the effect of Dr. Thomas' writings, while causing me to lose all taste for the literature which had for six months been my sustenance, was to impart a keen interest in the Bible—which before had been uninteresting to me—and to lead me to its daily, and early, and persevering perusal.

My mother afterwards (15 years afterward) changed her mind, and herself joyfully and thoroughly embraced what at first she condemned, and became—as she now is in the 84th year of her age (1890)—the most enthusiastic and admiring reader of Dr. Thomas' works that I know.

\* \* \*

WHEN I had completed the perusal of *Elpis Israel*, my mind was made up. The concurrent reading of the Bible with it had enabled me to arrive at the conclusion (never since disturbed) that popular theology was a hideous caricature of divine truth, and that the system of things contended for by Dr. Thomas was according to a full and correct understanding of the whole Scripture of Moses, the prophets and apostles.

In this conviction I resolved to have nothing more to do with church or chapel, but how to give effect to my resolution was a matter of difficulty. I was only 12, and in the habit of going regularly to chapel with my mother and brothers, from whose authority and example it seemed no more possible to liberate myself than for a soldier to absent himself from drill without the permission of his commanding officer. As time went on my determination grew, and I resolved to act at all hazards.

I had meanwhile discovered through the same old lady that got me *Elpis Israel* that there was a small meeting of believers in the things taught by Dr. Thomas. I got her to take me to their place one Sunday afternoon. It was in a curious corner, and in a curious building. I forget the name of the street.

It was a narrow back street, with a steep descent at the lower end, which passed by a bridge or tunnel under St. Nicholas Street or Union Street, near their junction. At this point there was an old castle that at one time would stand by itself, but was now built in among the houses forming the north side of Union Street.

The meeting place was an upper room in this castle, up a spiral staircase, entered by a door not far from the dark deserted end of the road. It was a room of about 10 or 12 feet square, and about the same height. There was a table in the center and benches round the sides. About 20 people were assembled—all plain, unpretending people of the working class.

My satisfaction in attending was out of all proportion to nature and surrounding of the assembly. It was not in reality due to them. It was derived from the great and glorious things I had learned from Dr. Thomas' writings with which this insignificant assembly was associated in my mind.

*I supposed every one composing it would be aglow with the love I felt for these things, and therefore I felt purely glad—as I did not often feel afterwards.*

I attended this afternoon meeting regularly for a time. A meeting was held in the forenoon, but this I could not attend on account of having to go to chapel under the iron law in force at home. From this I finally determined to break away.

Accordingly, one Sunday morning I left the house an hour before the usual time and made a long detour outside the town, avoiding on my return the road where I would be likely to meet my mother and brothers going to chapel, and coming in by a road that led me to the neighbourhood of the brethren's meeting place.

Attendance at chapel had become a pain to me, and therefore it was with an unspeakable sense of relief that I found myself in the small room among the brethren, instead of among the pews in a large congregation. I do not remember what passed at the meeting. I know I enjoyed it. It was the going home that was the anxiety.

**CONTINUED NEXT MONTH IF THE LORD WILL**

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## Nothing New Under the Sun

*"When I consider Thy heavens, the work of Thy fingers, the moon and stars which Thou hast ordained—what is man, that Thou are mindful of him?"—Ps. 8:3*

A RECENT discovery in the heavens has baffled the understandings of the scientists who study the stars. By means of the powerful telescope on Mt. Palomar in California, they have observed a group of incredibly large and bright objects in deep space—"too massive to be stars too dense to be galaxies."

These strange heavenly bodies burn with a brightness that would eclipse our own galaxy, with its "100 billion stars," by a hundred times. They are "spectacular events of unprecedented grandeur," the report says, "No law of astrophysics can begin to explain them."

*Consider the far-reaching significance of that admission, as regards puny man's finely-spun "scientific" theories which he ignorantly postulates as ultimate and final facts. Man's supposed scientific "laws" are continually being upset, yet man is as presumptuous as ever.*

Man knows NOTHING except the merest faint surface-scratchings of knowledge. And yet man (including some who ought to know better) will question divinely-attested scriptural FACTS on the basis of ever-changing "scientific" theories.

Further quoting the news report: "Henceforth it will be the rare scientist who will dare to say there is "nothing new under the sun"—Detroit News, Dec. 11.

From man's point of view, with his so-limited knowledge, this may be the case. The more perceptive "scientists" are gradually conceding that their basic definitions of the laws of the universe are limited to an extremely small scope. As they delve farther and farther into the secrets of the universe, they are forced to confess as quoted, that something new has upset their previously positive foundations (though this recognition rarely filters down to the "popular" presentations of scientific "facts"). Because of the limits of their understanding, they are forced to reverse the Divine statements, as applied to their own understandings.

But from the DIVINE position (and this is the immovable foundation stone), we are told:

"The thing that hath been, it is that which will be; and that which is done is that which shall be done: and **there is no new thing under the sun.**

"Is there any thing whereof it may be said, See this is new? It hath been already of old time, which was before us (Eccl. 1:9-10).

As God answered Job out of the whirlwind, so will He answer the question of the astrophysicists: —

"Who is this that darkeneth counsel by words without knowledge?

"Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.

"Who hath laid the measures thereof, if thou knowest? Or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?

"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

"Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?

"Knowest thou the ordinances of heaven? **Canst thou set the dominion** thereof in the earth?"

(Job 38:31-33).

The endeavour of the scientists is **to set the dominion** (the control) of the heavens in the earth. They are seeking to usurp the Divine authority. They are spending billions of dollars in the race to the Moon, to Mars, and to the various planets, **to set the standards of conquest in distant space.**

But their race is doomed to eventual failure. Each successive endeavour brings man to see that the dominion of the heavens rests with Divine power.

*The labor of man should be directed to helping his fellow-man, and not seeking to build proud towers of Babel in the skies.*

Their misdirected efforts are increasing taxation and placing burdens upon men's shoulders grievous to be borne.

OUR wisdom should be in accord with the words of the Psalmist—

"O Lord our God, how excellent is Thy Name in all the earth! Who hast set Thy glory above the heavens.

"When I consider Thy heavens, the work of Thy fingers, the moon and stars which Thou has ordained.

"What is man, that Thou are mindful of him? And the son of man that Thou visitest him?"

(Psa. 8:1-4).

The day draws near (evidenced in part by these latest presumptions of man) when—

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

"**Cease ye from man**, whose breath is in his nostrils: for wherein is he to be accounted of?"

(Isa. 2:11, 22).

*God has ordained the earth as the residence of man —*

"Thus saith the Lord, that created the heavens, God Himself that formed the earth and made it. He hath established it. He created it not in vain, He formed it to be inhabited. I am the Lord and there is none else" (Isa. 45:18).

"The heavens are the Lord's, but the earth hath He given to the children of men" (Psa. 115).

These declarations of God should be sufficient for us. The wisdom of the world is foolishness with God. Indeed, as Paul declares (1 Cor. 1:21-31)—

"The world by wisdom (their standard of wisdom) knows not God."

Actually worldly "wisdom" blinds the eyes to a knowledge of God. But our wisdom is in God and His Son Christ Jesus—

"Unto them which are called, both Jews and Greeks, Christ (is) the power of God, and the wisdom of God.

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification, and redemption.

"He that glorieth let him glory in the Lord."

—E.F.H.

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## **In the Image of God Made He Him**

*"With him (Moses) will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold" —Numbers 12:8*

### **THE TRUTH FULLY DISCOVERED**

*IT is our conception and conviction that the Truth in all its essential elements was formulated from Scripture by brethren Thomas and Roberts. We regard the matter of the scripturally-revealed Person of the Father as one of these elements. We do not regard these brethren as inspired authorities, but we do consider them faithful and dependable expounders of basic scriptural truth.*

*Christadelphians have for 100 years embraced what they believe to be the "Faith once delivered to the saints." Regarding the element of scriptural truth as to what is revealed concerning the personal form of the Father, it is our conviction from Scripture that the Christadelphian belief—as in all other basic points—is sound and true.*

*The suggestion that God has no form, or that His form, if any, is different from that manifested in the angels, and man, and the present glorious eternal spirit body of Jesus, and that the simple record of man's creation in the image of God must be interpreted symbolically—these views are not new in the world but have been fully considered in Christadelphian literature and study in the past, and have been rejected as error.*

*In the words of bro. Roberts (Chdn. 1896, p. 348), "Our mind is that the Truth has been found in its original simplicity and purity and completeness, and that the only enlightened business in hand is to preach and contend for and apply this."*

### THE TEACHING OF BRETHERN THOMAS AND ROBERTS

WE shall first show what bre. Thomas and Roberts and the whole Christadelphian body from their day to the present have believed to be the scriptural truth on this matter—one the foundation truths upon which the whole structure of revelation and the ultimate purpose of God is founded. These references are abbreviated. The intention is not to give the reasoning in full (which can be looked up), but to briefly illustrate the consistent conviction throughout.

Then we shall show, by a few quotations from the "orthodox" writers of Christendom, that the idea that God has no form is one of their doctrines by which they oppose the scriptural truth of **bodily** salvation—the redemption of the **body**.

Then we shall give what we consider to be positive scriptural proof that the Christadelphian viewpoint on the matter is the true one, followed by a consideration of the passages put forward to prove differently.

### QUOTATIONS FROM THE TRUTH'S STANDARD WORKS

**Elpis Israel, p. 38-9:** "The import of the phrase 'in the image, after the likeness' is suggested by the testimony that 'Adam begat a son in his own likeness, after his image, and called his name Seth.' In this respect, Seth stands related to Adam, as Adam did to the Elohim . . . Would anyone be at a loss to know the meaning of Seth's being in the image of his father? The very same thing is meant by Adam being in the image of the Elohim . . . The resemblance therefore of Adam to the Elohim as their image was of bodily form . . . In shape, Seth was like Adam, Adam like the Elohim, and the Elohim the image of the invisible Increate, the great and glorious Archetype of the intelligent universe."

\* \* \*

**Eureka, vol. I, p. 95-6:** "Incorruptible and living substance, then, is the Body of the Deity; and as the glorified Jesus is the 'Image of the Invisible Theos,' He must have 'parts' . . . He has form and parts, as well as body, and is the great Archetype, or divine Original, after which all the Elohim, or immortal intelligences, of His universe are modelled and made . . .

"Now these suggestions are sustained by 'the likeness of the glory of Jehovah' which appeared to Ezekiel. 'Above the firmament,' says this prophet, 'that was over the heads of the four living ones, was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it . . . This was the appearance of the likeness of the glory of Yahweh'—ch. 1:26-8."

\* \* \*

**Phanerosis, p. 28-9:** "Paul says in Heb. 1:2-3 that the Son is the '**charakter**' (Greek meaning 'graving') of His 'hypostasis' (substance) . . . Seth was the image of Adam, and Adam the image of the Elohim (Gen. 1:26; 5:3) . . . Adam the First was image of Elohim, and this was in relation to bodily form . . . Body and form were the hypostasis (substance) of Adam and Seth . . . Where 'image

(**charakter**—graving) is predicated of **hypostasis**'(substance), that **hypostasis** must have both body and form. The Father-Spirit . . . is a bodily form."

\* \* \*

**Ways of Providence, p. 12-16:** "Man is stated by James to be 'made after the similitude of God,' even the Father — see context (James 3:9). Paul also says he is 'the image and glory of God' (1 Cor. 11-7). Christ, formed in fashion as a man, is said to be 'the image of God' (2 Cor. 4:4; Col. 1:15); and 'the express image of His person' (Heb. 1:3); which gives force to Jehovah's description of him as 'the man that is My fellow' (Zech. 13:7).

"From this results the conviction that the Father is not only glorious substance, even spirit substance, but that this substance has the human form in its perfection. The Father's person is, in fact, the prototype of all intelligent being. Of Moses it was said, as indicative of the privilege which he alone enjoyed in his day, 'the similitude of the Lord shall he behold' (Num. 12:8). That this referred to the angelic manifestation of Jehovah is unquestionable, but still the fact remains that the similitude he beheld was the similitude of Jehovah.

"The God revealed to us in the Bible is a Creator, a Father, and a Person; universal in His presence and power, but still a located and glorious Person . . . Our simple duty is to accept implicitly what is revealed . . . The Father of our Lord Jesus Christ is a personal Father, yet not a man, though we faintly borrow our image from Him."

\* \* \*

**Bible Finger Posts, old #29, new #19** (Written by bro. Roberts, still distributed): "Concerning the Eternal Father, the teaching of the Scriptures is very clear . . . That He is light and life incorporate in glorious form and substance, even the form which the human form faintly reflects."

\* \* \*

**Instructor, p. 10:** "The Bible reveals that man is a living soul or creature, originally made of the dust of the ground, in the image of God."

\* \* \*

**Visible Hand of God, p. 18:** "He (man) is the similitude of the divine form . . . a special and noble creature formed for the glory of God."

\* \* \*

**Christadelphian Answers, p. 1:** "The doctrine that God is 'without body or parts' is utterly opposed to what is told us in the Scriptures of Truth, from which we learn that He is of human form—Exo. 33:23, Heb. 1:3, Jam. 3:9."

\* \* \*

**Christendom Astray, p. 118:** "The Scriptures plainly teach that the Father is a tangible person . . . We will not say that the Being with Whom he (Moses) had this intercourse was actually THE ETERNAL ONE, because it is evident from what Stephen and Paul teach that it was an angelic manifestation . . . Yet it is affirmed that to Moses it was a **similitude** of Jehovah (Num. 12:8). It was therefore a manifestation of the Deity."

\* \* \*

**Christadelphian Treasury, p. 4:** "We learn from the Bible that the Deity it reveals has both body and parts."

\* \* \*

**Christadelphian 1889, p. 104:** "We cannot pretend to measure God or even adequately compare Him to any mere human standard. The glory of the incorruptible so far transcends the glory of the corruptible that it is impossible to institute anything beyond the very faintest comparison (Rom. 1:23, Isa. 40:18). Still there are some comparisons that are directly expressed in the Scriptures, and some others that are involved.

"First, with regard to the numberless variety of creatures that God made, it is said of man alone that he was made in the image of God (Gen. 1:26-7; 5:1; 9-6). This is confirmed by what is again recorded in the New Testament (1 Cor. 11:7; Acts 17:28-9).

"Made like the angels at first with respect to form and faculty (but for the present 'a little lower' than they with regard to nature and function), we are destined at the last—subject to Christ's approval—to become their equals in nature, life, function, power and glory. Like the 'third heaven,' it is the stage in the process of ascension from the earthy to the heavenly, and from the natural to the spiritual (1 Cor. 15:46-9).

"First, being 'born of flesh' (John 3:6), we are descendants of him of whom it is recorded that he 'was the Son of God' (Luke 3:38), and for which reason, as Paul says, 'We are also His offspring.' In this we have the raw material of God's purpose—**God's image in living clay**.

"Next to this, in being 'born of water' we become sons of God upon the still higher principle of being born again of the incorruptible seed, or the word of the kingdom of God sown in the heart (1 Pet. 2:23, Matt. 13:19). It is of this result that John says, 'Now are we the sons of God.'

"This in due time (in the case of the faithful) will be followed by what Christ calls being 'born of the Spirit' (John 3:5-7) . . . a man thenceforward 'is Spirit' . . . he has entered upon the last degree of qualification that introduces a man to eternal incorporation into the perfected immortal family of God (Rev. 21:7; Luke 20:36) . . . Christ is both the example and the guarantee of its final attainment . . . This accomplished, the likeness of the 'children of light' to the 'Father of Lights' may be accounted complete.

"When the pure in heart see God (Matt. 5-8; Heb. 12:14), they will not look upon a mere shapeless concretion of power or aggregation of nature's forces, but upon the glorious, **personal Archetype** of the universe, of whose person Christ is already the 'express image,' the very impress of His substance, and the effulgence of His glory (Heb. 1:3, Rev. Ver.)."

\* \* \*

**Christadelphian 1892, p. 132:** "God has form, and His form is the human form . . . we need not go nearer than this."

\* \* \*

**Christadelphian 1892, p. 169:** "The Divine form—the form of man, who is 'made after the similitude of God,' even the Father (James 3:9). This is the form of the angels, who are also spoken of as 'the sons of God' (Job 38:7). Their designation as sons would point to a Father-form, even He Who 'dwells in light' . . . With this in view, we can join in David's word with fulness of meaning: 'To Thee lift I mine eyes, O Thou that dwellest in the heavens'; and in the prayer that the Lord taught his disciples, 'Our Father Who art in heaven'."

\* \* \*

**Christadelphian 1892, p. 263-4:** "He is the Eternal, Increate, Inevitable Archetype after which He moulded the corporeal form of all His children . . . It is not a matter upon which to speculate, for to do so is both irreverent and presumptuous. . . We can approach no nearer than the Spirit has permitted in Exo. 24:10-1; 33:18-23; 1 Tim. 6:15-6, and the various symbols of His glory. . .

"In discountenancing any speculative inquiry into the character of His Form, of His Person, of His Substantial Being, I do most heartily agree. . . It is not a matter to be dealt with lightly or too familiarly; but with awe, reverence, and a worshipful silence, as becometh His children, begotten in the anointed Jesus, who is or bears His express image."

#### **THE FALSE VIEWS OF CHRISTENDOM BASED UPON THE IMMORTAL SOUL**

**Adam Clarke Commentary, vol. 1, p. 38:** "Gen. 1:26—What is said here refers to his soul—this was made in the image of God . . . God was now producing a spirit; it was created after the image of God, and that image, Saint Paul tells us, consisted in righteousness, true holiness and knowledge, Eph. 4:24; Col. 3:10."

\* \* \*

**Interntl. Bible Ency., p. 1264:** "It lies in the nature of the case that the 'image' does not consist in bodily form; it can only reside in spiritual qualities."

\* \* \*

**Westminster Dict. of the Bible, p. 10:** "He (Adam) was made in the image of God. Paul describes the similarity as consisting in knowledge, righteousness and true holiness."

\* \* \*

**JFB Commentary, vol. I, p. 8:** "In what did this image consist? Not in the erect form of man . . . but in the moral dispositions of his soul, commonly called original righteousness."

The above quotations illustrate the general way in which these verses are interpreted by Christendom. Some however—recognizing, and more honestly facing, the force of the words in the original—seek a way of fitting them in with the orthodox conception of God and the soul, as follows—

**Companion Bible, p. 4:** "Refers only to outward form, not to attributes. 'Our image,' that is, of Elohim, the Second Person, who had taken the creature form in order to create."

\* \* \*

**Abington Commentary, p. 221:** "A further hint of a lower theological position has been seen by some in the repeated phrase 'in our image,' which is thought to point to a time when men believed that God had a material frame like that which man possesses."

### THE LITERAL FOUNDATION OF SCRIPTURE

THERE is undoubtedly much more to the general subject of the 'image of God' than just bodily form. The whole Bible is built on this plan—

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

The solid literal foundation in each case is firmly laid, and then the beauties of type, lesson or symbol are developed from it. But Christendom sweeps away the literal basis entirely and gives **everything** a "spiritual" interpretation.

There is much in the Bible about Israel, Jerusalem, temple, city, etc., that is figurative and spiritual. Christendom uses this to break down the literal foundation upon which these spiritual truths are built. To them, there is nothing literal in all the promises about Israel, Jerusalem, the land, etc. All, however obviously factual and literal, must be "spiritualized."

The word "body" is another excellent example of this treatment. Unquestionably there is much secondary or figurative use of this word, but it is all based on the solid **literal** foundation. When we read that he "shall change our vile body (**soma**) that it may be fashioned like unto his glorious body (**soma**)" we know that it is strictly literal—the basic foundation of our hope of eternal life through glorification of the literal body.

And when we read "For the edifying of the body (**soma**) of Christ," and "We are members of his body (**soma**)," while we fully understand this does not mean a literal physical body, still we do not feel compelled to set the one against the other and conclude that the literal meaning must be false.

*The real, simple, literal framework of the Bible is our anchor. Certain statements are demonstrably literal. We need all of the literal scriptural foundation to combat the immaterial soul theories of Christendom, which merely brushes aside all literal statements that do not fit its views.*

### ACCEPTING JUST WHAT GOD HAS SAID

WHAT then is the literal foundation that we are given concerning man being made in the image of God? It is not a matter of what we **think** it should mean, or of developing an idea that we feel to be "conceivable." ANY conception of God is "inconceivable."

It is just as difficult, yea, more difficult, to conceive of Him without a body than with one—just as difficult and more so to conceive of Him with any other form than one like our own.

It is just as impossible for us to adequately conceive of space as endless as it is to think of it with an end (for what is beyond?). Our minds are not constructed to grasp these things, and to speculate is folly.

We must—as carefully as we can—try to determine **just what God has told us**, and hold firmly to that. That is our salvation. Exactly what He has told us—thereby we may, in His mercy, save ourselves from the pitfalls that have befallen all who have permitted their minds to speculate and wander from the narrow beam of directly revealed truth.

When we have established the **literal foundation**, and fixed it immovably in our minds, **then** we can profitably examine the secondary meanings and lessons that are developed from it in Scripture.

As regards the soul, hell, death, satan, Israel, Jerusalem, temple, land, city, heaven, earth, etc., the **Old Testament** lays the solid foundation of literal reality. Upon this established reality the New Testament builds. Christendom throws the Old away—the book of definitions—and is therefore free to make what it likes of the New.

### TSELEM

THE word “image” in question in Gen. 1:26-7 is **tselem** in the original Hebrew. This word occurs 34 times. Of these 34 occurrences—

In 4 places it is used in connection with the making of man in God's image—Gen. 1:26, 27; 9:6.

**In 27 places it is obvious and inescapable from the direct context that the meaning is actual, literal form, shape and appearance.**

In the 3 remaining places the meaning is not fixed by the context. (One of these 3 concerns Seth being in the “image” of Adam—we believe the simple, natural meaning is obvious but not absolutely conclusive.)

The following are all the occurrences of this word **tselem**—

#### **The four references to the ‘image of God’—**

Gen. 1:26—“And God said, Let us make man in our image, after our likeness.”

Gen. 1:27 (twice)—“So God created man in his own image, in the image of God created he him.”

Gen. 9:6—“For in the image of God made he man.”

#### **The 27 times where the meaning is clear and unmistakable —**

Num. 33:52—“Destroy all their molten images.”

1 Sam. 6:5—“Ye shall make images of your emerods and images of your mice.”

1 Sam. 6:11—“The images of their emerods.”

2 Kings 11:18—“And his images broke they in pieces.”

2 Chron. 23:17—“And brake his images in pieces.”

Eze. 7:20—“They made the images of their abominations and their detestable things.”

Eze. 16:17—“Madest to thyself images of men.”

Eze. 23:14—“Images of the Chaldeans portrayed with vermilion.”

Amos 5:26—“Moloch and Chiun your images.”

Daniel, chaps. 2 & 3—Sixteen occurrences ‘the great image,’ ‘the image's head,’ ‘smote the image upon his feet,’ ‘an image of gold,’ ‘the golden image.’

Dan. 3:19—“And the **form** (tselem) of his visage was changed” —the **visible** appearance.

### **The 3 remaining times where the meaning is not definitely fixed by the context —**

Gen. 5:3—"Adam begat a son in his own likeness, after his image."

Psa. 39:6—"Man walketh in a vain show (tselem)." Some translate this, "Although every man walketh in the image (of God), yet . . ."

Psa. 73-20—"O Lord, when Thou wakest, Thou shalt despise their image."

This last is illustrated by many passages, such as these:

**Isa. 41:23** (God speaking to the idols)—"Show the things that are to come hereafter, that we may know that ye are gods . . . Behold, ye are of nothing, and your work of nought. An abomination is he that chooseth you."

**Jer. 2:28** — "Where are the gods that thou hast made thee? Let them arise, if they can save thee."

**Eze. 6:4-7** — "Your images shall be broken . . . and ye shall know that I am the Lord."

So we see that in 27 cases 'tselem' **conclusively** means a **literal, visible, outward form**, and in the remaining three cases where the meaning cannot be proven from the context, this same meaning is the simplest and most reasonable one to infer.

**In every place where the meaning of this word tselem is fixed by the context, it inescapably refers to literal form.**

SO WHEN GOD USES THIS WORD AND SAYS THAT MAN IS MADE IN HIS IMAGE, WE BELIEVE THERE CANNOT BE ANY DOUBT AS TO WHAT HE MEANS US TO UNDERSTAND BY IT.

To suggest that this word as used here means something entirely **different** from its **real** meaning and the way it is used everywhere else is surely unreasonable and wrong, and would open a way whereby all the literal framework of the Bible could be nullified.

*For any who will treat the Scriptures fairly and without previous bias, really seeking the meaning intended, Gen. 1:26 can convey but one simple, clear meaning.*

*Free from theological speculation about immortal souls and the body not being the real man, this is the conclusion all sound brethren have come to in the past as they have read this revelation from God.*

### **WHOLE SUBSEQUENT PICTURE CONFIRMS THIS**

THE whole subsequent picture as given in the Scriptures clearly confirms and agrees with this fitting and beautiful and inspiring and ennobling literal foundation of our kinship with the Father—"In the image of God created He man."

This is necessitated by the revealed fact that—for those who are faithful—**this mortal body is to be changed to glorious eternal spirit substance** "even like unto Christ's glorious body" which is so described after his resurrection. (Christendom has lost this anchor of reality—bodies are quite incidental to their creed,)

Jesus Christ—a **glorious spiritual body**—now sits at the right hand of God, his Father.

*To that divine family we hope to be eternally joined, each with his body changed to glorious, incorruptible spirit substance, sons of our Father in heaven.*

This conception of God as the Father and glorious Archetype of all His children is woven throughout the Bible. It lies at the root of, and gives meaning to, all the "manifestations of God" right down to that greatest and fullest manifestation—"a Son."

## TEMUNAH

IN Num. 12:8 God says—

"With him (Moses) will I speak mouth to mouth . . . and **the similitude of the Lord (Heb: Yahweh) shall he behold.**"

This word "similitude" is **temunah** and is **exactly the same word** as used in Deut. 4:12, "Ye heard the voice . . . but SAW no **similitude.**" (This latter verse has been used in the arguments for the views we are combating.)

This word occurs ten times in all, as follows:—

Num. 12:8—"The similitude of the Lord (Yahweh) shall he behold."

Exod. 20:4—"Thou shalt not make any graven image or any **likeness** of anything."

Deut. 4:15—"Ye saw no manner of **similitude.**"

Deut. 4:16—"The **similitude** of any figure, the likeness of male or female."

Deut. 4:23—"Graven image, or the **likeness** of any thing" (Same in verse 25).

Deut. 5:8—"Graven image, or the **likeness** of any thing."

Job 4:16—"An image was before mine eyes."

Psa. 17:15—"I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy **likeness**" (RV: 'with beholding Thy **form.**')

It will be observed that in every occurrence but the first and the last, the context leaves **no possible doubt that actual, outward, visible form or shape is meant.** Eight times out of ten the context positively fixes the meaning. On what possible ground can it be claimed that in the other two places (Num. 12:8 and Psa. 17:15) where the similitude of God is referred to, we have any license to give it a different meaning? To arbitrarily say that **temunah** does not mean visible form in these 2 places in question, when it undeniably does everywhere else, is utterly unreasonable.

How can God teach us anything, if we are going to treat words like this? Here again He is using a word to teach us something about Himself, and in every other place in Scripture where He uses that word He so arranges the context as to make the meaning inescapable—**literal form.** He says of Moses, "The similitude of Yahweh shall he BEHOLD," and a fulfilment of this promise is described in detail in language that can leave no doubt as to its literal meaning—Exo. 33:20-23.

## ALL REVELATIONS OF GOD POINT JUST ONE WAY

ALL that is revealed on this subject tends in one direction. All the 'similitudes of Yahweh' that have been manifested have been of **just one form.** Surely God is leading our minds to but one conception. Bearing in mind the clear meaning of Gen. 1:26, this **consistent presentation all through Scripture** is irresistible in its import.

As bro. Thomas points out (Eur. I, p.95-6), "The appearance of the likeness of the glory of Yahweh" (Eze. 1:28) which was "the likeness as the appearance of a MAN" (v.26) is another link in this chain of the manifestation of the similitude of Yahweh.

And what else can we reasonably make of Exo. 33:20-23—

"And He (Yahweh, v.17) said, **Thou canst not see My Face,** for there shall not man see Me and live . . . **thou shalt see My back parts:** but My face shall not be seen."

Surely no words could be plainer or more specific than this, if we will accept them in their simple meaning. Again we have Exo. 24:10-11—

"And they **saw the God of Israel** and there was under **His feet** as it were a paved work of sapphire stone."

All this fits perfectly on the foundation of Gen. 1:26-7 that God patterned His children after His own form; which form—in the faithful—will be perpetuated in the incorruptible spirit nature like to the glorious body of Jesus Christ.

We do not desire to analyse or speculate upon these statements. We do not know **how** or **to what degree** either Moses or the elders or Israel or Ezekiel saw God. We do not believe it is a profitable subject for analysis or speculation.

We simply desire to extract from these passages the **one basic revelation in them**—the simple confirmation they give us concerning the revealed form of God. God has chosen, in His wisdom in laying the foundation of our knowledge, to reveal this. If He had not, it would be utter presumption to discuss it or theorize upon it. But He **has** been graciously pleased to make certain revelations, and this point we are considering is part of the **knowledge concerning Himself and ourselves** that He desires us to receive and live by—

*"Your BODY is the temple of the Holy Spirit."*

*Ye are shaped for a noble and exalted destiny—as glorious SONS of God!*

This revealed truth helps to guard us against the nebulous vaporizings of trinitarianism and immortal-soulism. It is just the opposite from what the wisdom of the world has decided that God should and must be. For the pitifully limited natural human mind to formulate conceptions of what is or is not "fitting" as regards the Nature and Person of God is the sheerest folly. Wisdom will simply accept what God has revealed.

#### **1 COR. 11:7 and JAMES 3:9**

1 Cor. 11:7—"Man is the image and glory of God."

James 3:9—"Men, which are made after the similitude of God."

These both clearly refer to Gen. 1:26-7, and speak of a natural condition applying to all men indiscriminately. It is clear from the first reference that it is something the **man** alone has in the primary sense and NOT THE WOMAN.

To say that it means "spiritual discernment" is obviously unsound because Paul and James speak of it as something **still applying to all men in their day**. And by this line of argument, I Cor. 11-7 would indicate that sisters had no spiritual discernment.

To say that it means "dominion" is very strained, for both Genesis and James describe mankind as "**created**," "**made**," in the image of God, clearly referring to some **inherent factor** of the actual thing made, part of the **actual making** or forming, and not something externally bestowed upon him, as dominion. This "dominion" interpretation also, of course, ignores the meaning of image in Gen. 1:26 as we have shown it to be.

#### **THE SPIRITUAL CONFIRMS THE LITERAL**

Truly, in the New Testament, the "image of God" is also used in a much higher sense than external form, but rather than destroying the simple literal foundation, the spiritual application is **BUILT UPON** and **confirms** it.

*We do not find ANYWHERE in Scripture that spiritual lessons and applications disprove the actual, literal facts they are patterned from.*

Passages using this expression or thought in a spiritual sense are:

2 Cor. 3:18—"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory" (Amer. Rev. Vers.: ". . . are **being** changed into his likeness from one degree of glory to another.")

Col. 3:10—"Put on the new man, which is renewed in knowledge, after the image of Him that created him."

Eph. 4:24 (Amer. Rev. Vers.)—"Put on the new nature, created after the likeness of God in true righteousness and holiness."

It will be clearly seen that the "image of God" in these passages is a likeness to Him in mind and character. This is a legitimate and scripturally supported spiritual application, patterned on the natural, as many spiritual teachings are. It is quite clear and understandable and—while based upon the literal meaning—there is no confusion or conflict with it.

### **CLEAR DISTINCTION BETWEEN LITERAL AND SPIRITUAL**

THERE is plainly a vast difference between the simple, literal "image of God" in which man was **made at the beginning** and all **men** have been made in since, and the image referred to in **these** passages which is a matter of developed character, tried faith, growing in knowledge, obedience learned through things suffered, spiritual transformation of the mind, etc.

The **natural** image is bestowed upon ALL from creation forward; the **spiritual** image is a matter of lifelong effort and gradual attainment. **THE SCRIPTURES DO NOT CONFUSE THE TWO.**

James 3:9 could not possibly be referring to the same thing as 2 Cor. 3:18. The **first** is natural, involuntary and universal; the **second** is spiritual, voluntary and individual. The first is applied to all men; the second only to the faithful believers.

*It is essential to PERCEIVE THIS DISTINCTION, and not mix these references together.*

It is the meaning of the **former**—the natural, universal image—with which we are concerned. This meaning we believe we have conclusively demonstrated by a thorough examination of what the original words used by God really mean, and the way they are consistently used to fix that meaning beyond question. Also by other Old Testament **foundation** references to the subject of the form of God.

The abandonment of this essential truth will soon lead to a broad disintegration of the scriptural picture concerning the spiritual body, and a long step toward the bodiless, immaterial, immortal soul conception.

The Scriptures nowhere give any support to the theory that the image of God in which man was—and still is—made is "dominion" or "spiritual discernment that Adam had but Eve hadn't," etc. Nothing of this kind is included in the simple, natural meaning of the words used. These are groundless and unsupported suppositions, the fallacy of which should be obvious by the fact that **such a wide range of meanings must be given a simple term in order to make it fit all references.**

### **HEBREWS 1: 3**

Heb. 1:3—"His Son . . . the brightness of His glory, and the express image of His Person."

This is the AV, and it seems to represent the meaning of the original words as accurately as any, unless "substance" (RV) is a closer rendering than "person." We believe this verse to be a strong

support of the truth concerning the form of God. It appeals to us in that way, but we do not insist upon this exact meaning here, because it is not absolutely literally conclusive.

The "express image" is in the Greek **charakter**, literally "engraving," and, as bro. Thomas points out in Phanerosis, the **engraving** of a **substance** points strongly to a **form**, specially when it is tied in with such a visual aspect as "the brightness of His glory."

However, as bro. Roberts mentions (Chdn. 1892), the case does not rest on this verse. To those who feel the force of the other testimony, this reference adds strength, but they would not use this verse exclusively as a primary proof.

#### **COLOSSIANS 1:15**

Col. 1:15—"His Son . . . who is the image of the invisible God."

The specific introduction of the word "invisible" surely directs our minds to the aspect of sight and appearance. This seems inescapable. To us, therefore, this verse is another clear link in the chain. The word "image" itself here is not conclusive, for the Greek word (**eikon**) is used both literally and figuratively in the New Testament, though more often in the primary sense of an actual, visible similitude.

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**CONTINUED NEXT MONTH IF THE LORD WILL**

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### **Fraternal Gatherings**

(If the Lord Will)

#### **RICHARD, Saskatchewan: July 2, 3 and 4**

Write: Bro. Fred G. Jones, Route 1, Richard, Sask., Canada

#### **HYE, Texas: July 26 to August 1**

Write: Bro. C. Banta, 815 Boston Ave., Deer Park, Texas 77536

*Please notify bro. Banta, preferably before May 1, of desired motel accommodation.*

#### **WORCESTER, Massachusetts: October 9 and 10**

Write: Bro. Will Davey, Strawberry Hill St., Dover, Mass. 02030

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**Please notify us as SOON AS POSSIBLE of all proposed Fraternal gatherings. Many have to select their vacation periods early.**

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### **To Him That Overcometh**

*"I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die"—Rev. 3:1*

IN the message of Jesus to the seven ecclesias, in the opening chapters of the Revelation, it is noticeable that each letter is prefaced with the words—

"I know thy works."

Jesus knew the thoughts of the Scribes and Pharisees, also of his own disciples. Jesus perceived the thoughts of their hearts; and at the last supper, Jesus, knowing what was in the heart of Judas, said to him—

"That thou doest, do quickly!"

All is open to him who walks in the midst of the seven golden candlesticks with the seven stars in his right hand. Could we delude ourselves for one moment in thinking that Jesus does not know what is going on now in every ecclesia of today? Could we be so foolish as to think that Jesus

does not know OUR works? We are told he is a discerner of the thoughts and intents of the heart. He knows all our motives, be they good or bad, behind our every action.

One of the great follies of Israel was that they said God was "afar off," and would not see their iniquity.

In these messages to the ecclesias, we find rebuke, warning, and encouragement; also promises upon which are founded all our hopes and desires. Ephesus was rebuked with the words—

"Thou hast left thy first love."

Could that apply to US? We all know the zeal we had when we accepted the Truth in baptism. Can we now say in good conscience that we have the same ardent love for the Truth we had at the beginning? If we CAN say "Yes," then our **works** will testify to the same. Actions speak louder than words, and self-examination will show if these words of Jesus apply to us.

Some take confidence in their presence in the different ecclesias this morning. Let us remember the words to Sardis—

"Thou hast a name that thou livest, and art dead . . . I have not found thy works perfect before God."

*So what are our thoughts, and the things we talk about? Are we single-minded in our worship this morning, concerned only with pleasing God and growing in knowledge and godliness?*

Consider Laodicea. They were neither cold nor hot, and because of that, the Spirit was to spue them out of his mouth. They thought they were rich, increased with goods, having need of nothing. But the Spirit said—

"Thou art wretched, and miserable, and poor, and blind, and naked!"

There is a great lesson here! They were so SURE they were acceptable—so sure they were the true Household of God! A good opinion of one's self is considered an asset in the world, but those in the Truth have another standard. They are always faced with the danger of becoming self-satisfied or mechanical in their worship of God. Israel allowed the commands of God to become mere ritual and thus they lost the true spirit of worship.

We cannot disguise the fact that today many are more interested in worldly things than in the Truth. So we see that Jesus' rebuke applies to us as well as Ephesus—

"Repent, and do the first works!"

To us, as to Sardis—

"Be watchful and strengthen the things which remain . . . if thou wilt not watch I will come as a thief!"

To us, as to Laodicea—

"I counsel thee to buy of me, gold tried in the fire . . . and white raiment . . . and anoint thine eyes with eye-salve that thou mayest see . . ."

He that hath an ear, let him hear—especially in our day. But there was encouragement in Jesus' words too—

"I know thy labor and thy patience . . .

"I know thy works and thy tribulation and thy poverty; but thou art rich . . .

"I know thy charity and service and faith!"

Motives may be misunderstood by others, but not by the Master. Others may have no idea of the difficulties or problems, or of the mental anguish we experience in our battle to hold fast to the

Truth. But HE knows. We must accept the trials, relying on God's wisdom to direct our course. We are counselled in Prov. 3:5—

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."

By doing so, we will build up faith and confidence in God's wisdom to direct our steps. Paul assures us—

"All things work together for good to them that serve God, to them that are called according to His purpose" (Romans 8:28).

*Surely this is the most comforting statement in all Scripture! It answers all questions, and solves all problems.*

There are times during our probation when matters seem more than we can endure; THEN is the time to remember Jesus' words with comfort:

"I know thy works!"

We know the Master suffered more than we ever have, or ever will. He learned obedience by the things which he suffered. He learned, as so we must, to say—

"Not my will, but THINE be done!"

Or, as did Paul, who realized that—

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

The promises in these messages, which are the basis of our hopes and desires, strengthen our determination to hold fast, as counselled in Rev. 3:11:

"HOLD THAT FAST which thou hast, that no man take thy crown!"

All these statements show the urgency of the effort. Only those will be saved who give all their heart and soul to attaining salvation. God will not force eternal joy on any who are half-hearted or indifferent.

All these promises are ONLY to him that overcometh, as in Rev. 2:7—

"To him that overcometh will I give to eat of the tree of life."

In our present pilgrimage we have to strive constantly with the flesh, for by the disobedience of Adam sin and death came upon him and his posterity. But God, in His goodness and mercy, sent His Own Son, who laid down his life a sacrifice for sin. God accepted the sacrifice; raised him from the dead, and exalted him.

So we are here this morning to remember him in the breaking of bread, and the partaking of the cup of blessing. May we do so in all sincerity, that in due time, we may be permitted to eat of the tree of life and live for ever, according to the wonderful promise—

"He shall change our vile body that it may be fashioned like unto his glorious body"

(Phil. 3:21).

In Rev. 2:17 he promises—

"To him that overcometh will I give of the hidden manna, and will give him a white stone, and in the stone, a new name written. . ."

In balloting, the white stone was acceptance, and the black stone, rejection. The gift of a white stone with a secret name was also a token of intimate friendship.

*All the saints will BE white stones—stones of righteousness in the glorious living Temple of God—precious stones — "living" stones, that is, CLEAR JEWELS flashing and scintillating with the absorbed and reflected brilliance of the divine glory.*

And in Rev. 2:20—

"Him that overcometh will I make a pillar in the Temple of my God and he shall go no more out."

The faithful shall be made the golden pillars of the future age; the saints in glory. Bro. Thomas traces this symbolism back to the pillar Jacob erected at Bethel, where he saw the vision of the ladder reaching to heaven. The pillars of the Tabernacle held up the white linen wall of righteousness, and also the 3 entrance veils or hangings of purple, blue, scarlet and fine linen that represented Christ.

Solomon says that Wisdom—the divine Wisdom, Logos, Purpose—

"Hath builded her house, and she hath hewn out her seven pillars" (Prov. 9:1).

The present, as bro. Thomas points out is the time of hewing, shaping, or preparing the pillars that they may at the last day be erected in the eternal habitation of Deity.

Rev. 3:21 declares—

"To him that overcometh will I grant to sit with me in my throne."

This, the accepted acknowledge in Rev. 5:10—

"Thou hast made us unto our God, kings and priests, and we shall reign on earth."

These are not cunningly-devised fables, but are the things of God's Truth and righteousness. To us, they are our hope and whole desire. They are beautiful and expressive symbols of the glorious destiny of the sons of God. And according to our understanding of them, so will our appreciation be of that hope which will purify us even as He is pure.

These emblems on the table remind us of the reality of Christ; that he died and was raised from the dead, and is alive for evermore our Mediator at the Father's right hand. We pray his return to the earth will be soon. And when we are called into his gracious presence, may we hear the words—

"Well done, good and faithful servant, enter thou into the joy of thy Lord."

John saw a lamb on Mount Zion, and with him 144,000, having their Father's Name in their foreheads; and they followed the Lamb whithersoever he goeth. These are they who have—

"Not defiled themselves with women."

—the worldly harlot women of the apostate churches, with all their customs, ideas and practices.

And finally, in Rev. 22 we read of that glorious consummation that all will share who "hold fast" and "overcome" —

"Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people."

"Even so, come. Lord Jesus!"

—C.H.T.

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## **I Am a Jealous God**

*"Thou shalt have no other gods before Me . . . Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God"—Exo. 20:3-5*

LATER on this unmixed devotion to the Lord their God was impressed upon Israel in these words —

"Hear, O Israel, the Lord our God is ONE Lord, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:4-5).

The word "jealous" in the divine sense has a different meaning from its common use in a purely human sense. The popular meaning is usually used in a bad sense, involving envy, suspicion, fear and doubt, and is born of a feeling of inferiority. Purely human jealousy is described in Song 8:6—

"Jealously is as cruel as the grave; the coals thereof are coals of fire, which have a most vehement flame."

The popular definition of jealousy could not apply to divine jealousy, which means God is so zealous for His Word, His honor and His greatness that He will not permit worship of Himself to be shared with any other person or object.

"I am the Lord, that is My Name, and My glory will I not give to another, neither My praise to graven images" (Isa. 42:8).

All of which reveals the reason for the awful divine imprecations pronounced against idol worship. It was not that the idol in itself was anything of importance. It was nothing more than an inanimate piece of wood or stone. The great sin of idol worship lay in the fact that worship belongs to God alone was being given to another.

But one might say that we in this age have nothing to fear from idol worship. This is dangerous reasoning. We are in no danger of falling down before a stock of wood or stone, but idol worship of another kind is common —

"No man can serve two masters, for he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

Mammon involves much more than money. It includes a wide range of everything which money can buy and things desired by the natural man. To allow any object of desire to so occupy our time, energy, attention and affections to such an extent that our service and loyalty to God is thereby impaired, then we are giving to something else that worship we owe to God alone. —O.B.

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## **Temptation**

*"My brethren, count it all joy when ye fall into divers temptations, knowing this, that the proof of your faith worketh patience" — James 1:2*

THE beauty and harmony of the Scriptures have been preserved for us throughout the centuries. This is a wonderful blessing. Let us be sure we are daily conscious of and thankful for this great treasure—our one tangible link with God—His holy recorded Word of wisdom and life.

Men in past ages have given their lives to read this Book, to translate it into our common tongues, to preserve it for later generations.

The more we really love God, the more we shall treasure this glorious message from Him—the more we shall daily thrill at its perusal and exclaim with godly David—

"O how love I Thy law!"

Brethren and sisters, let us examine our hearts. Do we really FEEL this way about the Scriptures? Do we really enjoy studying them? Are we anxious to learn God's holy law, and in love to conform to it in every particular?

Let us not turn aside from these searching questions—the answers mean life or death.

\* \* \*

IN the New Testament, the four Gospel commentators reveal to us that glad message of him that was foretold to Israel by the holy prophets—of the Messiah their Deliverer, the Restorer of the Kingdom to Israel, and the Saviour of all mankind.

The remarkable feature unfolds for us—the style and the characteristics each one saw—so they wrote and expressed their reflections of his teachings. To the majority of people their writings appear contradictory Jewish stories—

"The natural man receiveth not the things of the spirit of God, neither can he know them."

And in the epistle to the Hebrews we see the beauty and harmony of Christ's sacrificial work, linked together with the Psalms which so beautifully reveal his inmost thoughts.

In these two books is revealed to us what was hidden in the Tabernacle, behind the veil, which was a "shadow of good things to come."

\* \* \*

NOW let us turn our attention to the temptation of our Lord in the wilderness, as recorded in Luke 4. This is a very important subject. What better subject could we choose for our consideration on this occasion, this solemn hour when we are withdrawn from the tumultuous world that knows not God as He is revealed in the Bible—when we are withdrawn to remember and memorialize the great suffering, sacrifice and victory of our Lord. In Luke 4:1 we read—

"Jesus was led by the Spirit into the wilderness to be tempted."

This was shortly after his baptism. He was there forty days, being tempted of the devil or the adversary. In Mark's gospel we are told (1:13)—

"And he was with the wild beasts."

How simply it is all put! And yet what depth of meaning if we search it out! Have we mediated upon this terrible 40 days? These things were very real. This was no play-acting, no foregone conclusion. For 40 days he was tested and tried to the uttermost.

He ate nothing during those forty days. Then the tempter said—

"Command these stones to be made bread."

Why not? What harm? To the natural human mind that would be the most logical thing to have done, after fasting so long a time. But not according to the divine plan. It would have been an absolute failure. He could so easily have performed such a miracle, being filled with the Holy Spirit.

*Do we get the deep lesson of perfectly faithful stewardship?—perfect dependence?—perfect trust?—*

"Man doth not live by bread alone."

Who had said he DID, or should? What bearing has this quotation on this simple suggestion? If we study the Mosaic context from which this verse is quoted we shall see—

"The Lord suffered thee to hunger that He might make thee KNOW . . ."

There were lessons to be learned. How well have we learned them?

He overcame three times; each time a different temptation. It required great strength and power of will to overcome such an ordeal. He met each challenge with the sword of the Spirit—the Word of God. He was prepared. He had truly loved the law of God, and his weapon was bright and ready and sharp.

It is very significant that Jesus was tempted by the adversary before his mission. By overcoming the temptations he was prepared for his Father's mission to preach the Gospel, and to accomplish his great work for us. It is written of him in Heb. 4:15—

"He can be touched with the feeling of our infirmities."

"He was tempted like as we are yet without sin."

"Let us come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

This is a gracious invitation. We are invited to seek God's precious gift of grace to help and strengthen us in our time of need.

*The "time of need" will surely come—many times, even to overwhelm us. Shall we be ready with a full measure of God's freely-offered grace?*

The Lord said to Paul—

"My grace is sufficient for thee: for my strength is made perfect in weakness."

Jesus knew that he had more power than any other man—even the Holy Spirit without measure. Yet he never used it for his own gratification, as he demonstrated in his temptation.

In overcoming he accomplished much for himself and for us. He overcame three kinds of temptations—the lust of the flesh, the lust of the eye, and the pride of life. These are they with which we have to contend during all our mortal lives—which are liable to strike at the very root of our faith.

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HIS followers chose him and delighted themselves in him, and heeded those things that Jesus said and taught. Even his enemies spoke of him with awe and admiration, saying—

"Never spake man like this man."

Jesus made the Word of God the principal object in all his actions. When the lawyer asked him saying—

"Master what shall I do to inherit eternal life?"

—he replied (Luke 10:26)—

"What is written in the Law? How readest thou? . . . "

And the lawyer answered—

"Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy strength and all thy mind, and thy neighbor as thyself."

And Jesus said to him—

"This do, and thou shalt live."

\* \* \*

What does his temptation mean to us? Let us see what the apostle says regarding this question (Heb. 2:18)—

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

And again Paul instructs us in Heb. 3:1—

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed him."

The Scriptures assure us that the longsuffering, and the patience, and the love of God, is still extended to us. Therefore let us take courage and go on to perfection, looking unto Jesus, the Author and Finisher of our Faith—

"Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

WE MUST HAVE FAITH. Without faith it is impossible to please God.

*Again let us ask ourselves: What does his temptation mean to us?*

James says (1:2)—

"My brethren, count it ALL JOY when ye fall into divers temptations, knowing that the trying of your faith worketh patience."

Is our faith and love such that we can "count it ALL JOY" when we are tried and tested and tempted? This requires great spirituality and discernment. To the natural, animal man it is foolishness. Are we among those few blessed ones who perceive the beauty of these divine things?

"Let us lay aside every weight and the sin that doth so easily beset us, and let us run the race that is set before us with patience."

In that crucial hour it is written of him—

"He shall see the travail of his soul, and shall be satisfied" (Isa. 53:11).

*He could visualize the "glory that would follow"—the "many sons" brought to glory.*

\* \* \*

WE read about the temptations of the apostle Paul in Acts 20:19. Speaking to the elders of Ephesus in his sad farewell address, he says he had always been—

"Serving the Lord with all humility, with many tears, and temptations which befell me."

And when the Lord was speaking to his twelve disciples—as he was about to be offered, he said—

"Ye are they which have continued with me in my temptations.

"I appoint unto you a kingdom as my Father hath appointed unto me."

We all have been subjected unto trials and temptations; some more, some less. The apostle James says (1:14)—

"Every man is tempted when he is drawn away of his own lust and enticed."

Let us consider for a moment the patriarch Abraham, who was called the "Friend of God." He was subjected to the most severe trial when he was commanded to offer his only son Isaac for a burnt offering. On their journey, Isaac asked—

"My father, behold the fire and the wood, but where is the lamb for the burnt offering?"

There came from Abraham's lips, a prophetic reply to his son's heart-rendering question—

"God will provide Himself a lamb for a burnt offering."

God did provide a lamb (a ram caught in the thicket). God also did provide a Lamb, a perfect Sacrifice for sin, in rendering His Son for the offering, to take away the sin of the world.

The apostle Peter tells us (2 Pet. 2:9)—

"The Lord knoweth how to deliver the godly out of temptations."

He is speaking of the deliverance of Lot from Sodom. Lot had gotten himself into a bad position, from which he did not seem able to extricate himself.

But God is very merciful. Lot "vexed his righteous soul from day to day with the filthy conversation of the wicked."

*We often feel a deep fellow-feeling with Lot in this respect, but God knows how to deliver from temptation, when temptation has accomplished its strange and beautiful work in us.*

We find in the epistle of James (1:12) these comforting words—

"Blessed is the man that endureth temptations, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."

Is not this glorious crown of life well worth all the trial and temptation needed to acquire it? Surely it is, so let us hold fast and take courage!

In Jesus' last message to us through John, on the Isle of Patmos, we read this joyful proclamation. It is in the message to the ecclesia at Philadelphia (Rev. 3:8-10)—

"I have set before thee an open door and no man can shut it; for thou hast kept my word and hast not denied my Name.

"I will also keep thee in the hour of temptation which shall come upon all the world.

"He that overcome this world will I make a pillar in the Temple of my God."

*What can this world offer us in comparison?*

Jesus said to his disciples—

"Ye have not chosen me, but I have chosen you.

"In the world ye shall have tribulations, but be of good cheer, I have overcome the world."

\* \* \*

WITH admiration we behold the courage and faith of the prophet Daniel, who lived in the time of Babylon's glory (the Head of gold—we are living in the time of iron and clay feet.)

Presents and honor were showered upon him, he was promoted to rulership of the mighty province of Babylon. But he held fast to his simple faith in God and would not hide or compromise his wholehearted allegiance, even though it brought him to the lions' den.

And Moses when he was come to years—

"Refused to be called the son of Pharaoh's daughter; choosing to suffer the afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures of Egypt."

He could have been heir to the throne in Egypt. He could have had the best the world could offer. He suffered many trials and temptations during the travelling in the wilderness.

\* \* \*

Brethren and sisters, what is our attitude in reading all these scriptural testimonies? Do we possess the zeal, and courage, and faith through our temptations, as all those worthy men of old did? In Psa. 128 we have the wonderful assurance—

"Blessed is every one that walketh in His ways.  
"Happy shall thou be; and it shall be well with thee."

What greater promise could we ask? Also Psa. 126—

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

*As we sow in tears in this dark present day of trial and sorrow and weakness, let us remember this glorious promise, that we may be comforted and strengthened in our most holy Faith, and that we may impart strength and comfort to others.*

The apostle Paul relates how many things he suffered for the Truth's sake, in trials and manifold temptations, serving the Lord with all humility of mind, with many tears and temptations.

Of all that glorious company who endure faithfully the trials of the present, Jesus says (Rev. 3:21)—

"To him that overcometh I will grant to sit with me on my throne, as I also overcame and am set down with my Father in His Throne."

All these are "precious promises," as Peter so well describes them. In his days the weary will find eternal rest, and all the sons of want will be blest; when he displays his healing power, sorrow and pain are known no more—all former things have passed away. —F.G.

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## **Ecclesial Directory**

Will all recording brethren, and all in isolation, please send us the following information:

1. Ecclesial address and phone.
2. Meeting times.
3. Recording brother's name, address and phone.

Will **ALL** please send this, regardless of whether they believe we already have the information, or not.

As soon as we get sufficient response, we plan, if the Lord will, to print a list regularly.

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