

The Berean Christadelphian

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

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

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

CONTENTS

ECCLESIAL NEWS: Richard.....	Inside Front Cover
EDITORIAL: Walking Worthy of God	257
BEHOLD, HE COMETH WITH CLOUDS! (Bro. Thomas)	260
MY DAYS AND MY WAYS (Bro. Roberts) Part 9	267
PEACE WITH GOD	270
OUR OLD MAN IS CRUCIFIED WITH HIM	275
GATHER THE FRAGMENTS THAT REMAIN	285
LET A MAN EXAMINE HIMSELF	287
CURRENT WORLD EVENTS	Inside Back Cover

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

RICHARD, Sask.—Mem. 10 am; S.S. 12 noon; Lec. last Sun 8 pm; Class Fri. 8 pm. Bro. Fred G. Jones, Rte. 1; Ph. Richard 6r15.

IT gives us pleasure to send in ecclesial news this time, as we have some happy events to record.

Bro. & sis. Bennett (Lethbridge) were welcome visitors in November, 1964. Bro. Bennett gave the word of exhortation.

On June 5 bro. Edward Truelove and sis. Delma Bennett (of the Lethbridge ecclesia) were united in marriage. They have the prayers and wishes of the brethren and sisters that their lives together will be blessed in the Lord. We are indeed pleased to have our new sister with us.

Sis. Bull is very pleased with the cards and letters she has received from the brethren and sisters. She wishes to thank everyone through the magazine. It gives her pleasure to know others think about her welfare.

Our Gathering in July was a great help and comfort to all here and we hope it was to all the visitors who made it a time of refreshing and profit. We were surprised and pleased with the response to our invitation, enabling us to get to know better many who share our hope and position in the Lord. The visiting brethren all shared in the work of the Truth in one way or another. Bro. Pickford (Lethbridge) gave the first address, speaking of the signs of Christ's return, pointing out how near our Master's return must be, because of such universal unrest, lawlessness, corruption and violence—how mankind have wholly become lovers of pleasure and not of God.

Bro. John Randell (Calif.) spoke of the events following Christ's return in which he showed the position the saints will occupy and the work they, together with Christ, will do.

At the Memorial meeting the exhortation was given by bro. Growcott (Detroit), explaining how we may enter into this Kingdom. We heard some soul-searching ideas, and good advice as to how we should conduct our everyday lives in the Master's service.

In the evening a public lecture was given at North Battleford (about 20 miles from Richard) for the benefit of strangers, but as usual only a few came to hear the very fine address given by bro. Gibson on the timely subject: "The Bible, or the New Curriculum?" The effort and material used was comprehensive, and those of us who listened could see the only reliable source of light and life.

The last day was spent at a lake where the younger ones could enjoy the water. All of us enjoyed an occasion of companionship and discussion in the Truth, with the Daily Readings, and comments upon them by the brethren, and a time of singing and praise, in very pleasant surroundings, after which we all went to our several homes happy and thankful to have been together and to have enjoyed the blessings of God in so many ways.

Those who visited us were: bro. Gibson (Toronto); bro. Growcott (Detroit); bro. & sis. Pickford, sis. A. Bennett (Lethbridge); bro. & sis. A. Tilling (Portland); sis. Eva Banta (Houston); bro. Randell (Pasadena, Cal.); bro. R. Hobkirk, sis. M. Randell, sis. G. Newton (Vancouver); bro. David Clubb, sis. Ruth Clubb, sis. Ethel Ross (London, Ont.) We enjoyed the company and fellowship of our brethren and sisters both in our Gathering and in our homes. Bro. Randall spent more time with us at Richard after the Gathering and ministered to us in the things of the Truth.

Sis Annetta Jones has been visiting in Lethbridge and Texas and other places, travelling with bro. & sis Pickford who called in here on their way home from the Texas Gathering. We are thankful that God has guarded their way safely on their long journey. —bro. Fred Jones

EDITORIAL

Walking Worthy of God

"Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, Who hath called you unto His Kingdom and Glory"—1 Th. 2:11-12

ONCE we have come to a knowledge of the Truth, it is the mark of wisdom to be grounded and settled—to be rooted and built up and established in the faith. God does not change, and His children are expected to partake of this characteristic. But there is a growing tendency among many to look for something new.

In a recent letter, a brother said, "The Truth is progressive; why do you cling to what was written a hundred years ago? Why not bring yourself up to date?"

But that is the spirit of the Athenians who, said Paul, "spent their time in nothing else but either to tell, or to hear, some new thing."

The Truth, however, is not "progressive" — it is a fixed principle, and if we are to benefit by it, we must, as Paul said, be steadfast and unmovable in our relation to it. In Eph. 4:14, he explains why—

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Is it possible that Paul is suggesting that there are some who will "lie in wait to deceive"? Yes, it is sadly true. There is much of it found in the history of Israel. Moses had warned them to —

"Take heed to yourselves, that your heart be not deceived, and ye turn aside."

But they failed to take heed, and it was because of their failure to be steadfast, to fear the Lord and observe to do all the words of the Law, that He caused them to be scattered throughout the world.

After Christianity was established in the first century through the labours of Jesus and the apostles, the same condition developed, and Paul's statement was confirmed by John in his second letter, where he said —

"Many deceivers are entered into the world."

They did not come out suddenly and deny the teaching of Jesus and the apostles—it was on the principle of here a little, there a little. But the changes increased as time went on while they looked for new things, and gradually as a web is woven it became a veil and was cast over all people.

There is an old saying that history repeats itself, and as we look abroad over the brotherhood we discover that it is now taking place. Many have given no heed to Paul in his warning to Timothy, and have been diverted into fruitless talk. They would like to be teachers of something different from that which is revealed in the Bible although they do not understand the words they use or the matters they insist upon. In 1 Tim. 6:20-21, Paul said —

"Timothy, guard what has been intrusted to you. Keep away from the worldly, empty phrases and contradictions of what they falsely call 'knowledge', through professing which some people have made a failure of the Truth."

We hear a lot of wearisome talk about the "Mesolithic Period," and the Neolithic," and the "Chalcolithic," and the "Palaeolithic Cultures," but the whole affair is nothing more than colossal or theoretical speculation. Although it is put forth with positive assurance, and we are expected to accept it as being true, no confirming proof has been submitted. No words could describe it better than those quoted from Paul —

"Empty phrases and contradictions of what they falsely call knowledge."

Only the Scriptures are able to make us wise unto salvation.

There we meet on every page of God's Word divine thoughts and ideas that are essential to keep our minds properly occupied. Divine thoughts in their relation to human thoughts are eloquently expressed in Isa. 55—

"For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

The continual application of our minds to the things of God, if we accept them with a full assurance of faith, will transform us by renewing our minds, and pull us out of our mundane surroundings, and elevate us to a height in which we will be able to inhabit a spiritual plane of thought where —

"Speaking the Truth in love, (we) may grow up into him in all things, which is the head, even Christ:

"From whom the whole Body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love"—Eph. 4:15-16.

What a beautiful word-picture Paul presents before us! Does it not teach us that we must develop within ourselves the mind of Christ? If we do, we will be on the alert continually as we grow in the knowledge and understanding of the Truth. Watchfulness and self-examination will be the keynote of our lives, while we give ourselves no rest while we follow after the things wherewith one may edify another.

What a wonderful body of people we would be, if the whole Body were "fitly joined together and compacted by that which EVERY joint supplieth!"

The peace of God would rule in our hearts. The word of Christ would dwell in us richly, and we would find ourselves teaching and admonishing one another in psalms and spiritual songs, singing with grace in our hearts to the Lord.

Does that sound unreal? Does it sound impossible? It should not, for they are the words of Paul in the third chapter of his letter to the Colossians. If we had no other instruction as how to walk worthy of God, we would have the substance of all that is required in this letter. The opening words in this chapter are inspiring and trenchant, and they stir us deeply as we read them —

"If ye then be risen with Christ, **SEEK THOSE THINGS WHICH ARE ABOVE**, where Christ sitteth on the right hand of God.

"Set your affection on things above, not on things on the earth.

"For ye are dead, and your life is hid with Christ in God.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Think what it would do to our characters and our course of life from day to day if we could but keep this glorious concept constantly in the forefront of our minds! It is not just a question—it is a **command** from Paul, and we **MUST** keep these things before our minds, after the same principle in which Moses instructed the people of Israel in Deut. 6:7-9 —

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

A little thought given to these words will reveal to us that Moses was not instructing Israel in a form of religion, but in a WAY OF LIFE.

When we apply the same principle to the words of Paul just quoted, we come to realize that being a Christadelphian is not being a member of a religious organization, for everything related to the Truth forms a basis for a way of life. Therefore, says Paul —

"Even so we also should walk in NEWNESS OF LIFE."

A silent contemplation on these things stirs up some searching questions: —

Are we joyously eager to be about our Father's business at ALL TIMES, or do we find that other things draw us away?

Do we look forward with thanksgiving and anticipation towards the opportunities of assembling together to enjoy our companionship in the Truth, and to strengthen one another, and to be instructed in the Word?

Do we enjoy our daily readings and are they a feast of fat things?

Are our ecclesial activities the center of our lives and do we make them the basis of all our planning?

We must strive, by constant meditation upon these things, to reach a point where they will become a fixed, continuous part of our character and consciousness—a point where these exalted ideas of the Spirit will set the pattern of all our thoughts and acts —

"That we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." — Editor

"We are abundantly admonished to preserve the purity of the Faith, to strive together for that end as much as possible in peaceful relations with all men, but still in conformity with the divine order—first pure, then peaceable (Jam. 3:17). Peace is obtainable only in the absence of a disturbing element. Where that element exists, peace is more or less impossible" —Bro. Roberts, 1889.

ARTICLES FOR THE BEREAN

WE would like to have a much greater range of representation in the articles in the Berean. We therefore request all Berean speaking brethren to send in articles. They can be of any nature—exhortations, lectures or addresses on particular subjects. Those who are not speaking brethren could help by forwarding copies of addresses by others in their ecclesias which particularly strike them as desirable for publication. Double-spaced typing is preferred, but not essential.

Behold, He Cometh With Clouds!

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, saying, Fear God and give glory to Him, for the hour of His judgment is come"—Rev. 14:6-7

By BROTHER JOHN THOMAS

IN relation to the question concerning the time and manner of Christ's appearing, I would reply, that he will appear to destroy Gog's army on the mountains of Israel, and then to establish the Kingdom.

That he will appear to destroy Gog's army is manifest from Ezekiel's testimony —

"My fury shall come up into My face . . . and all the men that are upon the face of the land shall shake at My presence.

"And the mountains shall be thrown down, and the towers shall fall, and every wall shall fall to the ground.

"And I will call for a sword against him throughout all My mountains, saith the Lord; every man's sword shall be against his brother" (Eze. 38:18-21).

This is clearly an answer to the prayer of Israel prophetically inscribed in Isaiah —

"We are thine, O Lord; Thou never barest rule over our adversaries; they were not called by Thy Name.

"O, that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence, to make Thy Name known to Thine adversaries, that the nations may tremble at Thy presence!" (Isa. 63:19; 64:1-2).

The prophet then refers (v. 3) to the great event of former years, when the Lord did come down to Sinai, as an illustration of his future descent to save the nation, by making his Name known to the adversaries.

Then follows that passage which is quoted by Paul in his letter to the Corinthians, showing that when the Lord shall descend to throw down the mountain-dominions of the Gentiles, and to make the nations tremble, He will bring "the things prepared for them that love him." Isaiah's words are these (Isa. 64:4)—

"Since the beginning of the world they have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee what He (Jehovah) hath prepared for him that waiteth for Him."

In commenting upon the phrase "what Jehovah hath prepared," Paul denominates it "the hidden wisdom of God in a mystery," which he says, "we speak"; and which, in his letter to the believers in Rome, he styles, "the gospel of Christ, the power of God, for salvation to every one that believes" "the things concerning the Kingdom of God," which he spake boldly of (as in Acts 19:8; 28:31, etc.).

This shows that Isaiah's "what Jehovah hath prepared" refers to the thing expressed in our Lord's saying (Matt. 25:34) as "the Kingdom prepared." Jesus, as well as Paul, preached the "glad tidings," or Gospel, of this Kingdom; and in so doing proclaimed that —

"When the Son of Man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory" (Matt. 25:31).

He also associated his coming in glory with his coming in **power** —

"All the tribes of the land shall mourn (see Zech. 12:12), and they shall see the son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30).

Before leaving the text from Isaiah, we may notice that Paul applies to "the princes of this age"—that is, of the age (**aion**) he lived in—Isaiah's statement that they "have not heard nor perceived"; for he says —

"Had they known, they would not have crucified the Lord of Glory" (1 Cor. 2:8).

The things unknown to the princes of the Mosaic economy, and revealed by the Spirit in the mystery, are on record in the New Testament; so that if we do not understand them the fault is not God's, but referable to our neglect of the Scriptures, or to our indoctrination into Gentile "philosophy and vain deceit," commonly called "theology," or to both. Let us then "search the Scriptures."

Another idea is worthy of note in this text in Isaiah. The prophet says that the things referred to, God "hath prepared for him that waiteth for Him": but Paul renders it in his quotation, "for them

that **love** Him." It is evident, therefore from this, that the apostle considers that they who love the Lord are waiting for him. Hence, in his writings he emphasizes much upon this point —

"The Lord direct your hearts into the LOVE of God, and into the patient WAITING for Christ" (2 Thess. 3:5).

Again, he says (1 Thess. 1:10) —

"Ye turned from idols to God, to serve the living and true God; and to WAIT for His Son from heaven."

And in another place, he says —

"We through the Spirit WAIT for the hope of righteousness by faith" (Gal. 5:5).

And again (1 Cor. 1:7) —

"The testimony of Christ was confirmed among you; so that ye come behind in no gift; WAITING for the revelation of our Lord Jesus Christ."

And Jesus himself commanded the apostles (Luke 12:36) to—

"Let your loins be girded about, and your lamps burning, and yourselves like unto men that WAIT for their Lord, when he shall return on account of the nuptials."

And lastly Daniel says (12:12):

"Blessed is he that WAITETH and cometh to the 1335 days."

— because when these years shall expire, Michael, the great prince of Israel, shall be revealed, and his waiting saints shall be made like their Lord.

But, it is not all who profess to believe in the personal and visible revelation of Jesus, that "love" or are "waiting" for him. No one loves him in a scriptural sense, who does not believe and do what he teaches: for, besides that —

"Love is the fulfilling of the law" (Rom. 13:10).

—Jesus himself says—

"If a man love me, he will keep my words.

"He that loveth me not keepeth not my sayings" (John 14:23-24).

This is so much in point, that one would suppose that no man reading it would be able to impose upon himself the notion that he loved the Lord, while he was living in neglect, and, therefore—(on the supposition that he is intelligent in the Word of the Kingdom)—in contempt of Jesus' doctrine and commandments.

Now, Jesus preached the Gospel of the Kingdom, and commanded those who believe it to be baptized, and thenceforth to walk worthy of the Kingdom and glory the Gospel calls them to. But who among "the pious" in the world who profess to love Jesus do this? They believe not the Gospel he preached; if they believe it, they refuse to be immersed, and denounce immersion as sectarianism.

He then who believes the Gospel of the Kingdom, and has therefore been immersed, and "walks worthy" of the Kingdom and glory to which he has been called, and is patiently expecting the revelation of Jesus, is the person who is waiting for, and loving him, in the sense of Isaiah and Paul.

Having disposed for the present of this interesting passage of Isaiah, we will return to a more particular consideration of the question before us. The Lord descended to Sinai for the purpose of setting up His Kingdom under the Mosaic constitution.

He organized it in the midst of a hostile world, by (1) delivering His nation from Egyptian bondage; (2) delivering to them a Law in the wilderness; and (3) driving out the seven nations of Canaan with fire and sword, and the planting of His own nation there in their stead.

This was a great work that was not accomplished in a moment. It was the work of a generation; beginning with the proclamation of the gospel to Israel, and the delivery of Jehovah's message to Pharaoh, and ending with the rest from war procured for the nation by the victories of Joshua, a period of nearly fifty years.

In the first stage of this process, the condition of Egypt was awful. Moses, Jehovah's servant and visible representative, and the great type of Israel's future Deliverer, was in the midst of it all. Egypt, the residence of Jehovah's nation, was filled with dead bodies, and its waters turned into blood; frogs, lice, and flies, swarmed in the land, and a grievous murrain destroyed their beasts; hail was thundered down, and fire ran along the ground; the land was darkened with locusts, so that the earth could not be seen; and three days darkness impended over the country, even a darkness that might be felt.

This was the way God operated upon the hardened enemies of Israel through and in the presence of His servants. Nothing in Jerusalem and the Holy Land can be worse than these plagues when the prophet like unto Moses shall come as "Jehovah's servant," in power and great glory, to "bring the third part through the fire," in the day of his indignation upon Israel's foes.

Isaiah has taught us to regard the Lord's descent to Sinai as representative of his whose type was the angel in the blazing bush, to Olivet on the east of the Holy City. Jesus, "whom God hath made both Lord and Christ," will descend for the purpose of setting up Jehovah's Kingdom again under the New and Better Covenant (Acts 15: 16).

He will have to organize it in the midst of hostile nations, of extreme sensibilities respecting "the balance of power," which by such an event will be utterly destroyed. Though he comes with power and great glory, as the angels did to Sinai, the work of re-establishing the Kingdom will be as formidable an enterprise, and require nearly as much time for its accomplishment, as did its original institution.

The reorganization of the Kingdom demands (1) the deliverance of the 12 tribes from bondage in the Roman Habitable "spiritually styled Sodom and Egypt"; (2) the delivering to them of a law that shall go forth from Zion to them sojourning in "the wilderness of the people" (Eze. 20:35); (3) the subjugation of the seven toe-kingdoms of "iron unmixed with miry clay," that they may be able to march into Canaan, and obtain an everlasting national rest from all their sorrows under Messiah, the prince of Israel, Joshua's antitype, and the Ruler of the World promised to Abraham and his seed (Rom. 4:13).

These events will be the work of a generation, as were those which ultimated in the original establishment of Israel's Commonwealth and Jehovah's Kingdom, in the Holy Land. This appears from Micah's testimony as well as from the magnitude of the work to be accomplished. After stating that the land should be desolate, the prophet intercedes in Israel's behalf, and says to the Lord (7:14)—

"Feed Thy people with Thy rod . . . the flock of Thine heritage . . . let them feed in Bashan and Gilead, as in the days of old."

To this prayer, Jehovah replies to the prophet as the nation's petitioner —

"According to the days of thy coming out of the land of Egypt will I show unto him (the flock of Mine heritage) marvellous things.

"The nations shall see and be confounded at all their (Israel's) might; they shall lay their hand upon their mouth, their ears shall be deaf.

"They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee" (Mic. 7:15-17).

The reader may learn how Israel fed in Bashan and Gilead "in the days of old," by reading the historical parts of the Bible. Micah teaches in his intercession that the same thing shall be again; and in the answer to the petition we are instructed that, as the Gentile governments are the great obstacle to

such a consummation, Jehovah will make Israel mighty with the Lord their God as their Commander (Isa. 55:4), and by their invincible and wonderful prowess overthrow the barrier, and plant them there "as in the days of old."

The reestablishment of Israel in Gilead and Bashan by "the Lord their God," or Messiah, is regarded by the prophet as connected with the fulfilment of the promise made to Abraham. Hence, he says —

"God will turn again, He will have compassion upon us; He will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Mic. 7:19-20).

Now, the "marvellous things" which Jehovah says He will show to Israel in the sight of the confounded and dismayed nations, He says also shall be displayed during a period equal to that occupied in the coming out of the nation from Egypt into Palestine. This was a period of 40 years.

The work therefore which Messiah, the Angel of the Abrahamic Covenant (Malachi 3:1) and Jehovah's Servant (Isa. 49:5-6), has to perform for Israel in restoring the Kingdom again to them, will consume at least 40 years from and after his advent "in power and great glory."

The most difficult part of this work is, not the making of the goat-nations to lick the dust like a serpent, but the regeneration of the understandings and affections of the Tribes of Israel. At present they are no more fit to inherit the Holy Land under Messiah the Prince, that were the bondmen of Egypt under Joshua.

The rebellious must be purged out from among them (Eze. 20:38), as in the wilderness under Moses; that, being renewed in heart and mind, the nation, as a righteous nation (which at present they are not) may be engrafted into its Olive Tree (Rom. 11:24) by the delivering of the New, or Abrahamic Covenant, which is to be made with the houses of Judah and Israel. (Jer. 31:31).

The reestablishment of the overturned (Eze. 21:27) Kingdom by Messiah, "whose right it is," is a work then of the 40 years succeeding this advent. It begins with the identification of him that comes as the person that was crucified some eighteen centuries before (Zech. 12:10; 13: 6-9) as the "prophet like unto Moses," by whose hand their ancestors did not understand that God would deliver the nation. It begins with the recognition by that "third part" (which will then have been brought through the fire) that this Jesus, whom their fathers refused, saying—

"We will not have this man to reign over us" (see John 19:15).
—even the same whom God sends to be a ruler and a deliverer, not by the hand of an angel as in the case of Moses, but by his own arm, is himself the antitypical angel of the bush, to bring salvation for "his own."

Jesus, recognized as ruler and deliverer by the surviving "third part," sends of this escaped portion of the nation, messengers to the nations to declare His glory among them (Isa. 64:19; Jer. 10:16) These are Christ's apostles of the "LATTER days." Those we read of in the Acts were Christ's apostles of the "LAST days" (of the Mosaic Age) and not to be confounded with the others. Their missions have not the same end in view.

The apostles of "the last days" of the Mosaic Age proclaimed that God would at some future time, unknown to them, set up a Kingdom, on the throne of which the crucified and risen Jesus should sit as ruler in Israel.

But the apostles of "the latter days" of the Times of the Gentiles will proclaim that the Lord Jesus is King, and actually enthroned in the Holy City; and that therefore, the Kingdom having come, the "hour of judgment" was no longer in the future, but at length impending—as an electric cloud in the sultriness of harvest—over the world. (Isa. 18:4).

The apostles of the last Mosaic days preached the Gospel as an invitation to possess the glory, honor, immortality, riches, power, and dominion, of the Kingdom established. But the apostles of the latter Gentile days will preach the Gospel as an invitation to the nations and their rulers to —

"Serve the Lord with fear, and rejoice with trembling.

"Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little" (Psa. 2:11-12).

This latter-day "invitation" is of the nature of a demand sent from one person to another who possesses what does not belong to him, requiring the surrender of it to the rightful owner, under penalty of the consequences that may follow.

It does not invite to eternal life; but to allegiance and submission to the King in Zion, and consequently to the renunciation of fealty to "the powers that be."

It demands liberty for the captives, and the opening of the prison to them that are bound, that they may return to their own land, and serve the Lord their God in the place where He hath installed His Name.

Such is the nature of the proclamation to the nations and their rulers, which precedes the manifestation of the "marvellous things" to be shown to scattered Israel in the sight of the astonished nations.

Wherever there are Israelites to be separated from Gentiles, and to be gathered out, there the proclamation will be made, even to "the outmost part of heaven." The class of Jews engaged in making it known—call them apostles, evangelists, angels, messengers, or ambassadors, it matters not—are persons sent, qualified, and equipped, by their government for the work. These are collectively emblemized in the revelation by —

"Another angel flying in the midst of the heaven, having the age-gospel to preach to them that dwell upon the earth . . . saying with a loud voice, Fear God and give glory to Him, for the Hour of His Judgment IS COME" (Rev. 14:6).

That is, the time has at length arrived when "Judgment is given to the saints of the Most High," and they take possession of "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven," and take away the dominion of the Little Horn, to consume and destroy it unto the end (Dan. 7:22-27).

This is the judgment-work to be executed by Jesus and the saints, the commanders of the armies of Israel, who in the proclamation give to the world fair warning of what they intend to do.

God sets up the Kingdom by His power substantialized in Christ, the Saints, and the Twelve Tribes of Israel. They cast down the thrones of the Gentiles, seize upon their kingdoms and organize the Jews as a kingdom in the Holy Land by reuniting the tribes into one nation under Messiah the prince (Eze. 37:22-24). When this is fully accomplished the forty years will be ended; and the Gospel of the Kingdom an accomplished fact (Gal. 3:8).

The kingdoms, empires, and republics now existing in the hands of the world's rulers, will then be no more. The political system of the earth will have been entirely changed, a New Order of things being established, styled by Paul "THE ECONOMY OF THE FULNESS OF TIMES" (Eph. 1:10), which pertains to the Age to Come, subject, not to the angels (as the present world), but to Jesus and the saints (Heb. 2:5; Dan. 7:27; Rev. 20:6).

AS to the manner of Christ's appearing. I would reply, that he will come to the "clouds of heaven," which are "the dust of his feet," with angels of his power in fire of flame, with a shout, with a voice of an archangel, and with a trumpet of God: but not so that all nations can see him (Dan. 7:13; 2 Thess. 1:7-8; 1 Thess. 4:16).

He will come as a thief, not being expected; and be in the City of the great King unknown to any beyond the land, until he shall cause his presence there to be proclaimed by the symbolical messenger flying in the midst of heaven.

"He shall so come in like manner as ye have seen him go into the heaven.
"He went up, and a cloud received him out of their sight" (Acts 1:9-11).

He will therefore come to the "clouds" which will receive him out of the sight of the Russo-Assyrian-Clay forces. While there, the transformed living believers of the Gospel of the Kingdom, and the resurrected saints, shall be "caught up among clouds" for a meeting of the Lord "upon air," and so they shall all be with the Lord (1 Thess. 4:17).

It was thus on Mount Sinai. The angels, through whom Moses received Jehovah's law, were in the clouds, and thick darkness on the mountain top, which smoked like a furnace, and shook exceedingly. "The Lord descended on it in fire—

"And the blast of the trumpet sounded long, and waxed louder and louder, so that all the people in the camp trembled" (Exo. 19:16-19).

Thus "they met with God" in thunders, lightnings, and thick clouds.

But, says one, is it not written, that "Every eye shall see him"? How can this be, if all dwellers upon the globe do not see him? It is so written. But "every eye" of whom? The next member of the sentence explains to whom the "every eye" refers, namely, "even whosoever pierced him" (Rev. 1:7).

It is every eye of these that shall see him. He said to some of those who afterwards pierced him —

"There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves cast out" (Luke 13:28).

These will see him. The Tribes of the land of Israel will also see him, and mourn on account of him, as their fathers did, and for a like cause, in the presence of Joseph at their second interview.

This is a national mourning, of lamentation, resulting from the discovery that they had crucified their king in piercing Jesus; and that, though punished severely, they were punished justly in their tribulation, for slaying the innocent, and imprecating upon themselves and their posterity the blood of the guiltless—

"They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

"In that day there shall be a great mourning in Jerusalem . . . and the land (the tribes of the land) shall mourn" (Zech. 12:10-14).

Thus speaks Zechariah—a prophecy reproduced by the Spirit in the Apocalypse of John. But he is not only to be received into clouds whence will be displayed the local portents of the advent; but the purposes of his obscurity being answered, he will come down to the mount of Olives, whence he went up in the presence of his Galilean friends.

When in the clouds, he and his companions are as "the Stone cut out of the mountain not in hands"—the Power that smites the Assyrian Image upon its Feet.

It may then be said with David, "His strength is in the **clouds**." How appropriate is the position of the power to the execution of the judgment recorded against Gog!—

"I will, saith the Lord, RAIN upon him and upon his bands, and upon the many people that are with him, an overflowing rain and great hailstones, fire, and brimstone" (Eze. 38:22).

This, with mutual slaughter, pestilence, and Judah's sword, will destroy the military power of the Image-Clay; so that the constituents of the Czar's dominion, severed from his sovereignty by this worse than Moscow or Waterloo defeat, will fall into other political combinations, styled apocalyptically, "the Beast and the False Prophet, and the Kings of the earth," to do battle against the power predestined to grind them into powder, light as the chaff of the summer threshing-floors (Rev. 17:14; 19:19; Matt. 21:44; Dan. 2:35).

The Assyrian power being broken by this terrible overthrow, the Lord comes down to Olivet (Zech. 14:4), and thence descends in triumph to the Holy City. Its gates are opened to him as the King of glory and the Lord of armies, strong and mighty in battle (Psa. 24), and he is received by the people with acclamations, saying—

"Blessed be he that cometh in the Name of Yahweh!" (Matt. 23:39).

It may then be said of Jerusalem (Eze. 48:35)—

"THE LORD IS THERE."

— as an "ensign upon the mountains," about to "blow the great trumpet" that shall make the nations tremble (Is. 27:13; 18:3).

The trumpet to be blown is that of the symbolic angel flying in the midst of the heaven. While this proclamation is in progress, the land is being cleansed by the burial of the slain (Eze. 39:11-16). When the rejection of it by the papal nations is announced at Jerusalem, war is declared against them; and the postadventual missions of the second and third angels are executed upon Rome, and all who adhere to the fortunes of her kings. She sinks like Sodom, or a millstone in the sea; and is found upon the earth no more (Rev. 18:21).

The thrones of the Papal kings are then overthrown, and with them the European Imperiality originally founded by Charlemagne upwards of a thousand years ago. The triumph of Jesus and the Saints is then complete. Not a vestige of the Image is left; and its territory occupied by the Kingdom and Empire of Israel's King. —**Herald, 1854.**

My Days and My Ways

BY BROTHER ROBERT ROBERTS

"His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay"—Jer. 20:9

PART NINE

THE question was, what should be the shape of our special effort to call attention to the truth in Huddersfield? Privately, we had done a good deal from the very beginning. The editor of the Examiner and his lady—excellent people as this world goes—had been the object of many attentions. We loved them, and felt earnestly desirous that they should share the benefit that we ourselves had received in such an acquaintance with the Scriptures as enabled us to entertain a fervent faith and hope towards God, while discarding the stumbling superstitions and sentimental excesses of mere "religion" as expounded in church and chapel.

But we found them inaccessible to our arguments. They were dearly attached to the traditions of nonconformity, both in politics and religion. They were enthusiastic admirers of English literature,

and not sufficiently in loving touch with the Scriptures to feel the force of scriptural things, and the merely human character and origin of the traditions they worshipped.

They were noble people in all things appertaining to man, but in things pertaining to God, as revealed in Moses and the prophets and the apostolic writings, insubordination is the only term that accurately defined their attitude. Our divergence was fundamental, with every sentiment of mutual personal esteem.

Friendship thins off infallibly when fundamental principles are not mutually shared, especially when the element of duty to God comes in on one side or the other. They resented the suggestion that the hope of Israel had anything to do with personal hopes, and were angry at the doctrine that, apart from this hope, men are aliens and strangers "having no hope and without God in the world" (Eph. 2:12).

They would not consent to intercourse on the basis of being tolerated as "respectable heathens." They demanded silence on that topic, to which we could not consent.

We were all to be pitied. We, who presented these things to them, had not invented the Truth, and they did not know it, and could not see it; and so we were caught in one of the million twists which distort human life everywhere in the present evil time. There will be a straightening out of matters when the Lord shows His arm again, in the reappearing of Christ.

* * *

I HAD a try at another interesting man, who figured as an occasional contributor to the paper in serio-comic letters on local affairs over a pen name, and also took a leading part in local politics. He was a good specimen of vigorous, natural manhood — tall, well-formed, healthy, of fresh complexion, large but well-shaped mouth, beautiful teeth, and a round, open, jovial countenance.

There was no affectation of any kind about him. He was outspoken, rough and honest as a blustering day. He had a rare gift of the pen, but was a poor talker, at least in company: he was voluble and emphatic enough in private. He had an ample and vigorous understanding. It seemed as if he ought to fall in love with so beautiful and rational a thing as the Truth.

Alas! He was perfectly content with the present life. He enjoyed it thoroughly, and did not want to live again: at least, so he said. He had a good business, a nice little wife, a quiet home, an occasional day with guns and dogs, and scope for his best energies in politics and satirical writing. Religion he regarded as a fable of the priests, and as for any new version I might have to present, he did not feel it could be worth his notice.

* * *

ANOTHER of the Examiner editor's friends, to whom I introduced the Truth, I had more hope of, but with as little real cause, as time showed. He was a young man of a different type to P.P., of medium height, stoutish person, manly, open countenance, and in character he was genial, kind, and mirthful to a phenomenal degree.

He was called a moral young man—took part in chapel affairs, interested himself in working men in the way of getting up lectures and entertainments in the village in the outskirts where he lived, and from which he came in regularly to business. He once issued an earnest pointed appeal to the work people of his village on behalf of the earnestness of life.

He seemed altogether a likely subject for scriptural enlightenment; but the fact did not turn in harmony with the appearance. He listened and read: he was too friendly and good-humoured a man not to do that; but there it ended.

He was too merry and too prosperous for the earnest attention which the Truth requires.

He praised me for my faithfulness to what I considered the teaching of the Bible, but could not follow my arguments; He pitied me for my enthusiasm, but could not be unfriendly.

Ten years after I had left Huddersfield, I was on a lecturing visit to a dismal Yorkshire town, and staying in a gloomy temperance hotel. The friend in question walked, in his usual jovial style, into the room where I was sitting. He said he had seen my name on the walls and he made sure I would be in a temperance hotel, and he had come to see me.

I had been writing and was wearied, and must have appeared very dismal to him, especially as he did not supply any ideas I could kindle up about. The tableau was illustrative of the nature of times: a jovial, buxom, flourishing, portly Gentile, making good-humoured sport with a drooping son of Israel's Hope, whose steadfastness of purpose in the matter was set down to harmless craze.

* * *

OTHERS I can think of, connected with the Examiner clique, to whom I presented the Truth in vain: a florid, solid, prudent, reticent man of small stature, with some ability and considerable grit of character; a tall, slender, dark, contemplative, religious gentleman of prudence and ability; a burly, self-assertive, strong-built Yorkshire tradesman, who pushed a thriving business with much of Barnum's energy and originality; and, lastly, a grey-headed manufacturer of great local weight and standing, who was distressed with Colenso's criticisms, which had just recently seen the light.

These were all, more or less, superior men, as was to be expected in those who were in co-operative intimacy with the editor of a political paper. That the Word in its divine simplicity should have no charms for them might also have been anticipated, from the mental state engendered by association in such a connection.

Politics call into action personal ambitions, party emulations, and love of agitation and debate. There is a mild ingredient of philanthropy in the mixture, but the principal attraction lies in the zest of public conflict. Therefore the cultivation of politics is inconsistent with the tastes that find pleasure in the will of God and His purpose with men as revealed. The saying of Christ remains true —

"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

There was a similar circle in a neighbouring townlet, romantically situated in a glen among the hills, about eight miles off—a coterie of the same class, sympathising with the same political principles and sharing the same literary and social tastes, staunchly supporting the editor of the Examiner. Most of them are now in their graves.

They were very interesting—as interesting as a colony of ancient Greeks, but the Bible was not their taste, and where are now their pleasantnesses and their friendships? Perished like the flowers of a season.

Not so the hopes and friendships of those who are in harmony with God as revealed in the Scriptures. For these, the present mortal state is but the disciplinary and proving preliminary to everlasting life and love.

* * *

OUTSIDE the newspaper circle, we tried to influence several others of a more likely kind. There was the square-shouldered, military-looking honest man, a town official, whom a child might draw, but a regiment could not drive.

He was full of reverence for the Bible, but full also of a want of understanding, which made him and his wife confound the working of their own electrical brains with the motions of the Spirit of God. They could not be argued out of the conviction that the Spirit was with them as with the apostles.

Where this conviction exists feeling is mistaken for proof, and progress is impossible.

Our request for some token of the Spirit's presence, which men not having the Spirit could not furnish, only irritated them.

It is dangerous when people imagine they have light within if the light should happen to be darkness; which it assuredly is when the teaching of the supposed light cannot be harmonised with the Scriptures.

* * *

THEN there was the lean-looking tailor who had such a powerful conceit of superior illumination, that the strongest Bible declarations we could quote could make no impression upon him. He was ahead of ordinary church and chapel-goers, but sunk in sectarian darkness where, so far as I know, he remained till the sun of his little day went down.

A religious postman, who seemed a likely subject, proved a very dancing Dervish of spiritual inebriation—shouting and reeling drunk with the Babylonian wine.

Thus, all private effort recoiled upon ourselves, and we resolved, in a spirit of despairing resignation, to make a public attempt as a matter of duty, not only leaving results with God, but scarcely daring to think it possible His purpose admitted of any.

CONTINUED NEXT MONTH IF THE LORD WILL

Peace with God

"Cast all your care upon Him . . . He hath said, I will never leave thee, nor forsake thee"
—1 Pet 5:7; Heb. 13:5

WHEN we read the writings of the apostle Paul, we feel the warmth and love which he manifests so clearly as he exhorts and comforts his brethren in the one true Faith and Hope.

Let us submit gladly and thankfully to these warning words of love and keep our lamps trimmed and filled with oil. Let us constantly remember that it is the wonderful mercy of God that we have the opportunity of running the glorious race for eternal life. What a blessing it is for us to be called children of God!

Paul never forgot to rejoice in this great blessing, regardless of the bitterness and severity of his passing trials—terrible sufferings which he called his "light affliction which was for but a moment." He says, in joyful assurance of faith—

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"
(Rom. 5:1).

"Peace with God"—what a comforting thought! What else in life matters? When the Gospel is truly and earnestly accepted, and believed, and obeyed, we attain peace. We are then in God's favor and love, for the barrier which separated us from His fellowship and communion has been broken down. And that barrier is **sin**.

As long as we were living in that natural, sinful state—apart from God—there was no peace, no security. No, there was no future to look forward to, no comfort, no hope.

But since we have turned our lives over to God, submitted in love to Him, made Him the center of our existence, there is the stilling of troubled thoughts, and a lifting of the cares and anxieties which so heavily beset before, for if we truly believe the Word of God, then we know that some way God will provide the necessities of life —

"I will never leave thee, nor forsake thee."
"Cast all your cares upon Him, for He careth for you."

Brethren and sisters, this is a wonderful and consoling thought. Though we pass through trouble and hardship and sorrows, we still have comfort in the assurance that we will never be

forsaken, for we know that if we pray to God in sincerity and truth, our prayers will always be heard and answered.

Do we ever stop to think of all the prayers that are said daily—in churches, and in homes, and everywhere the world over? But of all this vast multitude, only those are heard who are in the way of Truth.

What a great privilege it is to know the Truth! We, brethren and sisters, are members of God's family, separated from the world by a belief of the Truth—only a little handful, out of the great multitude of the peoples of the world, whose prayers are answered, for Jesus, praying to the Father, said—

"I pray not for the world, but for them which Thou hast given me.

"They are not of the world, even as I am not of the world."

What a consolation it is to have the assurance that God is with us, for Paul tells us—

"If God be for us, who can be against us?" (Rom. 8:31).

Let us always keep this clearly in our mind—that God IS WITH US. Let us never sigh nor moan nor grumble about the cares of this life. If we do, we become doubtful and unfaithful, just as the Israelites did, and in the course of time the picture becomes dim and we, too, may come to think that the Lord cannot perform all that He has promised.

Remember what God said to disbelieving children in the past, when they in their lack of spiritual comprehension would have put a limit on His abilities (Isa. 50:2) —

"Is My hand shortened at all, that it cannot redeem? Have I no power to deliver?"

"Behold, at My rebuke I dry up the sea; I make the rivers a wilderness.

"I clothe the heavens with blackness, and I make sackcloth their covering."

Let us keep the infinite greatness of God before us. Let us always keep these words in mind, and realize that the all-powerful and eternal Creator is ever faithful and vigilant, and will always keep His promise to care for us if we love and serve Him with all our heart.

Isaiah was as sure as Paul was that God would not forsake him in time of trouble, for he says (50:7) —

"The Lord God will help me; therefore shall I not be confounded.

"He is NEAR that justifieth me; who will contend with me? Who is my adversary: Let him come near me. Behold, the Lord will help me!"

In these words of faith and trust, he was clearly a type, and spoke prophetically, of the sufferings and faithfulness of Christ.

We can see, when we read these words of comfort, why it is so necessary that we keep studying the Scriptures, for without this daily reading and meditation upon God's Word it is impossible to maintain the full depth of realization that God is ever present with us in time of trouble.

Without continual reading, studying and drawing strength from the living Word we would never be able to hold fast the fulness of the one Faith and Hope that God has shown us.

It is a good thing that we have these words of God to comfort and sustain us. Let us take full advantage of this upbuilding, for it is not in us weak mortals to direct our steps ourselves. We are all dependent upon God, not only for care, but for light to see the Way. Let us ever be thankful to Him that we can safely depend on His guidance and mercy and love, so we may abide in His grace, which is life and joy.

Paul says we are living under "grace" (Rom. 4). Grace is graciousness—a state of favor, of acceptance, of safety, of protection—so long as the believer abides therein. For it is given to us with an "if" attached to it. We must say to God, as the people of Israel did when the Law was given them—

"ALL that Thou hast said we will do."

And we must say it in sincerity and truth. The Israelites were not faithful to their covenant, and God's grace—though long suffering—was finally withdrawn.

This grace we have received is a "free gift" (Rom. 5:15-20). That is, we did nothing to earn it, but through God's love and mercy He bestowed this precious gift upon us

We paid nothing for it, but we must work in order to KEEP it. We must in gratitude and thankfulness reciprocate the love, and be obedient to God's commandments, and stand firm so that we will not be moved. Then, Paul says, we can (Rom. 5:2) —

"Rejoice in the hope and glory of God."

Paul adds that then we will —

"Glory in tribulations" (v. 3).

This passage of Scripture would seem foolishness to the people of the world. They would consider it the height of folly and self-delusion to "glory in tribulations." They would consider it a sickness of the mind.

But Paul was not interested in the wisdom of the world, as he makes so clear in 1 Cor. 1 & 2. He knew the deep and beautiful truth that the wisdom and love of God required that we should have trials and sorrows, in order to perfect a character that would be acceptable in the day of the coming of our Lord and Master.

Paul says (v. 4) that these troubles would work patience, and patience would develop experience (or assuredness, strength of character); and experience would give hope.

Brethren and sisters, our life in the Truth is calm and easy compared to the many trials that beset Paul—and he, in the wisdom of faith, REJOICED in them.

James tells us (1:2) to —

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

This patience is a great virtue. It will not come of itself. It must be slowly cultivated and developed by constant application to, and meditation upon, the Word. And it is a necessary element in our salvation, for we must wait and work patiently in our Hope for the coming of Christ. Paul exhorts us (Heb, 12:1) to —

"RUN with patience the race that is set before us—**looking unto Jesus.**"

—our eye steadily fixed on the great goal to which we are running in faith, for we know from the Scriptures that it will only be those who endure and labor faithfully to the end that will receive the great prize of everlasting life.

Peter, too, has something to say on the subject of patience. He speaks of the exceeding great and precious promises whereby we may become partakers of the divine nature, and in pointing out the way he tells us (2 Pet. 1:5-7) to —

“Give all diligence (make every effort) to add to your faith **virtue** (goodness);

"And to virtue, **knowledge**;

"And to knowledge, **temperance** (self-control);

"And to temperance, **patience**;

"And to patience, **godliness**;
"And to godliness, **brotherly kindness**;
"And to brotherly kindness, **charity** (love)."

And he gives us the assurance—both comforting and warning—that IF (and only if) these things ABOUND in us —

"They make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Let us observe closely what he says in vs. 9-10 —

"But he that lacketh these things is BLIND, and cannot see afar off, and hath **forgotten** that he was purged from his old sins.

"Wherefore the rather, brethren, give diligence to make your calling and election sure, for IF YE DO THESE THINGS, ye shall never fall."

Brethren and sisters, we know how possible it is for any one of us weak mortal creatures to fall from the attainment of the glories of these promises, so let us take earnest heed to the words of Peter.

And let us never speak unkind words that may cause another brother or sister to be discouraged or offended, and thus fall. If there are times when a brother exhorts and says words that may hurt our natural feelings and wound our fleshly pride, let us ask ourselves whether or not what he has said is the truth. And if it does hurt, let us look into our own hearts and see what is wrong.

Let us always keep in mind that our sinful nature makes us rebellious, and by nature our fleshly hearts do not always want to walk in the narrow path that is set before us, so exhortations, to be beneficial, cannot be always pleasant or flattering.

The words of God often find us guilty of sin, but the words of reproof are in love, for our benefit, whether they are pleasing to us or not.

We know that time and time again the Word of God rebuked the children of Israel for their disobedience. And Paul did not hesitate to tell the ecclesias of his time when they were straying away from the Truth. He told the Galatians (3:1) that they were "foolish" and "bewitched" because they were not obeying the Truth, but were allowing some to trouble them who were trying to pervert and corrupt the Gospel.

Without a doubt these words would not be received happily by some of the Galatians, but those who were wise received them gratefully. So let us too be wise and always receive the word of exhortation gratefully, from whatever source it comes. Let us keep in mind that it is not the words of the exhorting brother that condemn us, but the Word of God to which he is calling our attention.

There may be times when the way in the Truth seems hard, and we begin to think that we will never be able to overcome the weakness of the flesh, and we may question why God made us with these weaknesses. But Paul says not to question or wonder, for can the clay say to the potter, Why hast thou made me thus?

He gives us the comforting assurance (Rom. 8:20) that the creation was made subject to vanity in HOPE, and that it shall be delivered in due time from the bondage of corruption to the glorious liberty of the children of God (v. 21).

We all have this in common: faults that must be overcome; fleshly lusts and evils that must be subdued.

And God has given us all talents to cultivate and use for His honor and glory. The cultivating of these, and the casting off of the evil, make up the process of "working out our salvation."

We will only hinder our progress and weaken our efforts if we stop to worry about why we have these fleshly evils within us, and trials from without, instead of going ahead in faith with the real practical concern of trying to overcome them and learn wisdom from them.

Paul, in his wonderful prayer for the Ephesian brethren (3:- 16-17), entreats God that He would grant them —

"According to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith . . .

"That ye may know the love of Christ, which passeth knowledge, that ye might be FILLED WITH THE FULNESS OF GOD."

This should be our constant prayer and yearning—that His Spirit be with us and that Christ dwell in us, for if it be so, then we can do in faith what we think to be impossible unaided.

If we resist sin it will flee from us, we are assured (Jam. 4:7); and if we draw nigh unto God, **He will draw nigh unto us** (v. 8). It is not so hard to overcome if we will always remember that God loves us, and that all that happens to us is because of His love and for our eternal good.

It is written that He gave His only begotten Son for us that we might have eternal life. Surely if He loves us in this wonderful way He will always be with us, if we will strive to keep our hearts and minds centered on His words of life and power, making them the most important thing in our lives.

It will be more than worth the effort, and the trials and sorrows will be as nothing if we can but be among those to whom Jesus at last graciously says—

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

Our Old Man Is Crucified With Him

CHRIST'S DEATH: A REPRESENTATIVE OF MAN, NOT A SUBSTITUTE FOR HIM

"He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"—Titus 2:14

IT may be wondered: Is it essential to distinguish between truth and error on this question? Is it vital to our salvation?

There are two ways this could be answered—general and specific. First, **salvation depends on pleasing God**. And the only frame of mind that God will recognize as acceptable is expressed by the Spirit through David—

"O how love I Thy law! It is my meditation ALL THE DAY (Psa. 119:97).

The godly mind (and no other kind is of any account) will be eager and anxious to know more and more about God and all His loving arrangements for man.

But is **this** particular point essential for salvation? We believe—on the testimony of Scripture—that it is. And that would introduce the second point. Jesus said (John 17:3)—

"THIS is life eternal, that they might **know** Thee, the only true God, and Jesus Christ whom Thou hast sent."

What does it mean—to **know** them? Is it just to know of their **existence**, or is it to know them **personally**, and the great facts of divine **truth** concerning them? On another occasion, Jesus said (John 8:32)—

"Ye shall know the TRUTH, and the Truth shall make you free."

What freedom was he talking about, and what relation did it have to eternal life? It **was** eternal life, for he was speaking of freedom from sin and death. He says in v. 34 —

"Whosoever committeth sin is the servant (**doulos**—slave) of sin."

And Paul adds (Rom. 6:23) —

"The wages of sin is death."

So men are slaves of sin unto death, and they must learn the Truth that Jesus tells them in order to become free from death. What Truth must they know? Paul says (Rom. 1:16)—

“The **Gospel of Christ** is the power of God unto salvation to every one that believeth."

The Truth, then, that must be known for salvation is the Gospel. Is the truth concerning the death of Christ part of the Gospel? In 1 Cor. 15, Paul says:

"Moreover, brethren, I declare unto you the Gospel which I preached unto you . . . **by which ye are saved**, if ye keep in memory what I preached unto you . . .

"For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures" (vs. 1-3).

So for salvation we must know, and believe, and keep in memory (among other things), the truth concerning the death of Christ. The explanation the Scriptures give of the sacrifice of Christ is simple, harmonious and reasonable, but it cannot be understood apart from the truth concerning Christ himself—that he was a man, a descendant of Adam, under the condemnation that Adam brought upon all.

As an illustration of the confusion that has been caused on this subject by the false idea that Jesus was a co-equal part of a "Trinity" of three gods, consider the following from Webster's Dictionary, under the word "Atonement" (and note that the orthodox "substitution" theory comes from the darkest pope-ridden Middle Ages—

"Until the 11th century, theological thought centered in the theory of a ransom paid by Christ to the Devil . . .

"SAINT ANSELM (who died in 1109) introduced the conception of **SUBSTITUTIONAL ATONEMENT**—that Christ took on himself the punishment due to sin, and by his sacrifice offered satisfaction to the offended majesty of God.

"This view was followed by the theologians of the late Middle Ages, and prevails in Catholic theology today.

"Early Protestant leaders accepted this view . . . but division over the question of application . . . led to wide and fundamental divergences . . .

"Since 1645, theories have been numerous."

It is quite evident from this that there is something very wrong with so-called "Christendom." The trouble lies in the false ideas that Christendom has concerning who Christ was. It is impossible for them to understand what the Scriptures reveal concerning his death as long as they tie themselves to the unscriptural theories of the "Trinity" and a personal, supernatural god of evil—the Devil.

The key will be found to lie in the distinction between **representation** and **substitution**. This idea of substitution—punishing the innocent as a substitute for the guilty—as invented by "saint" Anselm in the 11th century, lies at the bottom of most of the theories of Christendom. It is forced upon them by their doctrine of the "Trinity."

* * *

WHAT was the **purpose** of the sacrifice of Christ? Broadly speaking, it was to **destroy sin** and, with it, **death** which is inseparably connected with sin—to free man from these two great enemies, and to remove sin as a barrier between man and God —

"He appeared to put away sin by the sacrifice of himself" (Heb. 9:26).

As Christ said in a passage already quoted (John 8:34), all mankind is under the bondage of sin and death. In Rom. 5:12 we are told how this condition under which we all suffer came about —

"By one man (Adam, the first man—see v. 14) sin entered the world, and death by sin: and so death passed upon all men."

What then **is** sin, which Jesus' sacrifice was to "put away"? Simply and primarily, it is **disobedience to God's law** (1 John 3:4) —

"Sin is the transgression of the law."

The earth is God's. He is the Creator and Owner of everything. He has made man, given him life, and set him upon God's earth. It is both right and necessary that He should instruct man how to behave, so that he may conduct himself in harmony with the rest of God's plans and arrangements for the general good. To ignore or reject God's law and authority is SIN. Sin is an infection and disharmony in the universe that cannot be tolerated if goodness and holiness and righteousness are to triumph and prevail.

But sin, which must be destroyed from the earth, goes deeper than just specific acts of disobedience. We all know this to our sorrow. Paul says, and he speaks for us all —

"SIN DWELLETH IN ME . . . I find a law in my members that evil is present with me . . . the law of sin in my members" (Rom. 7:17-23).

Sin is an ingrained thing in human flesh, a natural and universal urge to rebel against God's law, a wilfulness of contrary desire. This entered into the constitution of the race through the first man's disobedience—

"By man sin entered into the world" (Rom. 5:12).

Now the Scriptures **never** tell us that some innocent person has to suffer and pay the sinner's debt so the sinner can escape punishment for his sins, as the churches of the world teach.

But the Scriptures **do** say that some perfectly righteous member of the sinful, dying race must lay an acceptable basis before God whereby sin may be forgiven through and in him, and for his sake, without obscuring or nullifying God's truth and righteousness.

We are told this very clearly in Rom. 3:25-26—

"Jesus Christ, whom God hath set forth to be a propitiation . . ."
(*This word "propitiation" is translated "mercy-seat" in Heb. 9:5. It refers to the Mercy-Seat, or Kapporeth of the Mosaic Tabernacle and means "place of covering or forgiveness"*).

". . . to be a **place of forgiveness** through faith in his blood, to declare His (God's) righteousness for the remission ('passing over') of sins that are past, through the forbearance of God.

"To declare, I say, at this time His (God's) righteousness, that He might be just and the Justifier of him which believeth in Jesus."

God's righteousness had to be declared and set forth—recognized, manifested, vindicated, upheld—for all ages so that He would be established as just and holy and righteous, even though, in

His love and mercy, He passed over sin and remitted the punishment due. No one "pays the debt" for the sinner. Rather God Himself in love devised a way whereby He could righteously forgive.

God's holiness cannot ignore sin. The way provided must clearly emphasize the terrible evil and destructiveness of sin, and must clearly manifest the holiness and righteousness of God, and must fill man with both humility and thanksgiving, without any room for pride.

Now how did the death of Christ declare God's righteousness? Here is where the **substitution**, "pay-the-sinner's penalty" theory fails completely. To punish the innocent and let the guilty go free is surely the farthest thing possible from righteousness and proving God just.

But the scriptural picture of **representation** beautifully fulfils the requirements. It is this: — **One of the condemned race**—a truly representative man—is perfectly obedient to God in all things, thereby publicly testifying that in everything he recognizes and honours and submits to the righteousness of God's laws. Then, at the command of God, he voluntarily lays down his life.

By doing this he gives testimony for all time that God was righteous in consigning the race to death because all are part of Adam and are defiled—in consequence of their oneness with Adam—by the law of sin and death within them.

Then, because he was perfectly righteous and obedient, and had honoured and vindicated all God's holy laws, God raised him from death which can only hold sinners, and gave him eternal life—the just reward of righteousness. Thus, within the framework of justice and holiness, a way of life has been opened up, which all can share who die to themselves and make themselves part of the one who has opened the way and passed through.

In **this** case we can immediately see how beautifully and completely God's righteousness (as well as His love and mercy) is declared, and how a sound basis is laid whereby He can extend forgiveness and life to others **through and IN and for the sake of** this perfectly righteous man, and receive them to (Himself, without compromising or obscuring His Own holiness.

The essential key — in order to declare God's righteousness in his death for sin—is that he **MUST** be **one of the condemned race**. We desire therefore to direct attention to the scriptural testimony to this fact.

* * *

JESUS Christ is repeatedly spoken of as a **man**, as being of our flesh, born of a woman, born of the seed of David, born a descendant of Adam. This in itself would be sufficient to prove that he was subject to the same constitution and condemnation that is common to all men—that **he** found the same "law in **his** members" that Paul and all others have found as their heritage from the first man. John says (2 John 7) —

"Many deceivers are entered in, who confess not that Jesus is come in the flesh."

The Scriptures always speak of human flesh as unclean in that—from Adam down—it has been contaminated by the results of sin, and its natural tendencies are opposed to God. As an example, consider how Paul speaks of the flesh in Gal. 5, using it as a synonym for sin —

"Walk in the Spirit and ye shall not fulfil the lust of the flesh.

"For the flesh lusteth against the Spirit . . . these are contrary the one to the other . . .

"The works of the flesh are these (listing all forms of evil) . . .

"They that are Christ's have crucified the flesh with the affections and lusts."

Note the expression "crucified the flesh"—this evil flesh. It loses its meaning if we do not realize that Christ himself also crucified this **same** flesh.

But we are not left with just this. Christ's oneness with the condemned race is definitely stated. More, it is **insisted upon** as essential for the accomplishment of his mission. Consider Heb. 2:14—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same . . .
—the **same** flesh, the flesh that Paul calls "sinful flesh"—

". . . that through death he might destroy him that had the power of death, that is, the devil . . .
V. 17—"Wherefore **in all things** it behoved him to be made like unto his brethren."

He was necessarily made of the same flesh so that through death he might destroy the devil—that which had the "power of death." How did he destroy the devil through death, and why was it necessary, as Paul says, that he be of the "same" flesh to do it?

The answer lies in this:—What did he destroy by death? Paul says (Rom 6:6):—

"Our OLD MAN is crucified with him, that the BODY OF SIN might be destroyed."

THAT is what Christ destroyed in his death—the "old man," the devil, the "body of sin." As we saw in Gal. 5:24—

"They that are Christ's have crucified the flesh."

He had to **possess** the 'body of sin,' sinful flesh, so that he could **overcome** it, and—by a sacrificial death—crucify and destroy it. And being an obedient and voluntary death, it was a public condemning and repudiating of sinful flesh. So Rom 8:3—

"God—sending His Own Son in the likeness of sinful flesh, and for sin—condemned sin in the flesh."

Some have argued that this word "likeness" leaves room for the idea that he was not actually a partaker of sinful flesh, but just something that was "like" it. But surely we can see that this takes all meaning out of the passage and all the glory out of the victory.

Jesus condemned sin by resisting every temptation of the sin-body, and then nailing it to the cross to declare God's righteous condemnation of that body and all its natural rebellious tendencies.

There it is for all ages to see—the natural man with all its affections and lusts exposed and nailed to the cross in shame. It required the death of a perfectly righteous man to—at the same time—both condemn the race and open a way for its forgiveness.

It was for no sin of his own that he died. And yet his death declared God's justice. So the very heart of the matter is laid bare; the very body of sin—the motions of wilfulness that lie at the root of all outward sin—is exposed and condemned.

"Not my will, but **Thine**, be done" (Luke 22:42).

My will," the will of the flesh, was repudiated—nailed to the cross. **This was the sacrifice God desired**—the sacrifice that must be made before any of Adam's condemned race could approach God. They must be purified from the body of sin. And Christ—the Representative Man—was so purified by his own shed blood, and so entered God's presence and received the divine nature, as is testified in Heb 9:12:—

"**By his own blood** he entered into the Holy Place, having **obtained eternal redemption.**"

It will be noted that the "for us" of the A.V. is in italics. It is omitted in the RV, and is admittedly spurious, a result of translators' prejudice. Thayer's Greek Lexicon, which is a recognized

standard, says this word "obtained" here is in the middle or reflective voice, and means "to find or obtain for **one's self**."

This is an important point. This verse conclusively states that Jesus found or obtained for himself eternal redemption by his own blood. We find this also plainly stated in Heb. 13:20—

"God brought again from the dead our Lord Jesus **through the blood of the everlasting covenant**."

Jesus himself was brought from the dead through his own blood—on the basis of, and by means of, his own sacrifice. He was the first to reap its benefits. In fact, it is only by being IN him and PART OF him that anyone else can benefit by this sacrifice at all.

He, in person, has opened the way, gained the victory, obtained the redemption, destroyed the body of sin and been purified from it. Thus having personally accomplished redemption, he is now mighty to save those that come to God by him. So we read in Heb. 5:9:

"Being **made perfect**, he became the author of eternal salvation unto all them that obey him."

Similarly in Heb. 7:27—

"He needeth not **daily**, as those high priests, to offer up sacrifices, **first for his own sins**, and then for the people's: for **this he did once**, when he offered himself."

The simple and obvious meaning of this is that Jesus offered for his own sins and for the people's. The force of this is sometimes evaded by objecting to the expression "his own sins," inasmuch as Christ was free from any personal transgressions, but if we look back to the Mosaic sacrifices referred to, and the passage Paul quotes (Lev 16:16), we find that the high priest offered —

"Because of the **uncleannesses** of the children of Israel AND because of their transgressions."

This is what Paul is referring to when he speaks of offering for the "sins of the people," so it is clear that by "sins" is included both uncleanness and transgression, as we have seen "sin" to mean throughout Scripture. We can understand Christ's sacrifice only when we realize that the two aspects—the motions of sin in the flesh AND actual transgression arising from it—are both inseparable parts of that general condition called "sin" that must be destroyed. Jesus had the law of sin in his flesh, but he never for a moment allowed it to act. This is clear from Heb. 4:15—

"He was IN ALL POINTS tempted like we are, yet without sin."

How are we tempted? Paul says, for us all—

"I see a law in my members, warring against the law of my mind" (Rom. 7:23).

And James says (1:14) —

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

Jesus, then, being tempted "in all points like as we are," was tempted in this way, by the "law of sin in his members." This was what he overcame, and—by perfect faithfulness unto death—destroyed.

The necessity of Jesus' own purification from the uncleanness of the flesh by sacrifice, is further illustrated in Heb. 9:22—

"Almost all things are by the Law purged with blood, and without the shedding of blood is no remission.

"It was therefore necessary that the **patterns** of things in the heavens should be purified with these . . .

—that is, the things of the Mosaic ritual, which were only typical, were typically purified by animal sacrifices—

" . . . but the **heavenly things themselves** with better sacrifices than these."

What were the real "heavenly things" that were symbolized by the Mosaic ritual, and that Paul says must be purified by a better sacrifice than slain animals? We know that all the Mosaic pattern pointed forward to Christ and had its entire fulfillment in him. Consider, for instance, Lev. 16:15-19—

"The high priest shall sprinkle upon the **mercy-seat** . . . and he shall make atonement for the altar, and he shall sprinkle blood upon it, and **cleanse it.**"

Who is represented by the mercy-seat and the altar? What is typified by the cleansing of these things by the shedding of blood? We are told in Rom. 3:25 concerning Christ—

"God hath set him forth to be a **MERCY SEAT.**"

And in Heb. 13:10—

"We have an **ALTAR** whereof they have no right to eat who serve the tabernacle."

Christ is the reality of that which was foreshadowed by the High Priest, the Mercy-Seat and the Altar—all of which was typically cleansed by the sacrificial blood.

What was the meaning and teaching of the cleansing of these Christ-types? Surely it is clear! All these things of the Mosaic Law have no meaning at all apart from their fulfillment in Christ.

* * *

THERE is another application of the prophetic Mosaic pattern that Jesus himself makes, that is strikingly clear and to the point. He said (John 3:14)—

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life."

If we look into this event he referred to, it well illustrates the scriptural principle of his death. Because of the wickedness of the children of Israel as they journeyed through the wilderness, God on this occasion sent serpents among them to sting them. As a cure, Moses was commanded to make a serpent of brass and set it up on a pole, and all the Israelites who looked at it in faith were healed.

Jesus says this serpent on the pole represented him in his crucifixion.

It was the serpent that brought death—the serpent in Scripture represents sin. When they looked in faith to sin crucified, they were healed. How was sin crucified in Jesus? As we have seen, he was for this very purpose made "in the likeness of sinful flesh" (Rom 8:3), he partook of the same flesh as all mankind (Heb. 2:15).

In 2 Cor. 5:21 we are told—

"For He (God) hath made him (Jesus) to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

He was born of the sin-stricken race that he might overcome the sin to which it was in bondage and open a way of escape for all who follow him in faith. Peter, explaining the type of the serpent on the pole, says of Christ (1 Pet. 2:24)—

"Who his own self bare our sins **in his own body** on the tree."

"In his own body"—that was where sin was, and that was where it was conquered and destroyed—nailed up in voluntary condemnation for all to look upon and be healed.

* * *

IN Jesus was actually fulfilled that which was merely typified in all other sacrifices. The typical sacrifices of animals, says Paul (Heb 10:4), could not really take away sin.

Why? Because they were only symbols, only types.

That which they symbolized and pointed to had to be actually accomplished.

That was (Heb. 9:26) the—

"Putting away of sin by the sacrifice of himself."

Sin had to be actually put away—not just in type, but really. We have seen how this was done in Christ, and how the Scriptures show that it was necessary for him to actually partake of sinful flesh, and actually gain a real victory over it.

If he did not actually possess and overcome and destroy the "body of sin," then he too was just another lifeless type, just another unreal, powerless symbol.

The common idea that Christ was an all powerful god that merely took a similar appearance to sinful flesh and pretended to overcome sin—pretended to be tempted (for we are told that God **cannot** be tempted, James 1:13)—this takes all the beauty and value and reality out of his victory and is a mockery of man's own real and bitter struggle with sin.

To show how the Trinity idea has destroyed this inspiring picture, and reduced it to foolishness, consider the following from a modern and respectable commentary—

"Christ made himself a hook to destroy the Devil, for in him there was his humanity to attract, and his divinity to pierce."

That is, he pretended to be a man so that the Devil would bite at the bait and be caught on the hidden and disguised hook. What a pitiful misrepresentation!

* * *

THERE is a further aspect that strikingly and independently confirms the scriptural principle that Christ must necessarily come under the Adamic curse in order to open a way out of it. Paul says (Gal. 3:13):—

"Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree."

Jesus had to himself personally come under the curse of the Mosaic law, says Paul, in order to open a way of redemption for those under that curse. He must be one of the cursed, a true representative standing for all in like position, but himself personally sinless. This was accomplished in the cursed manner of his death.

Is not this inescapably parallel with Paul's declaration that he had to be one of the cursed Adamic flesh in order to suffer and destroy the Adamic curse? He had to come under it to destroy it in himself and open up a way out of it for himself and for all who make themselves part of him in the appointed way. The **Adamic** curse he came under by **birth**, as we all do; the **Mosaic** he came under by the manner of his **death**—both without the loss of his personal righteousness. Being under them, in his death he fulfilled them and justified them, and he emerged from the grave freed from their power.

* * *

THERE is one great point that must be kept clear. While Christ was a real man, who really overcame and destroyed sinful flesh, still that which was accomplished in and through and by him was **God's** work. Jesus himself said, John 5:30:—

"I can of mine own self do nothing."

He recognized that as an unaided man he was helpless. But he submitted himself wholly to the operation of God, and God dwelt in him and strengthened him, and directed him in all things. All the glory and power was God's, as it must be in all things. Paul says—

"It is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13).

"We are His workmanship, created in Christ Jesus unto good works" (Eph. 2:10).

"Strengthened with might . . . filled with the fullness of God . . . according to the power that worketh in us" (Eph. 2:16-20).

This was true of Christ to an altogether unique and transcendent degree. While truly and essentially a man, he was a special vessel for a special purpose, specially begotten of Adam's race by the Holy Spirit of God.

In and through this man, God has laid a basis in which sin is repudiated and condemned, righteousness is exalted, justice is vindicated, and forgiveness may be extended without obscuring truth or condoning evil.

We have seen how a way of escape out of bondage of sin has been broken open by the God-strengthened perfect righteousness of this specially-provided, representative man in whom the destiny of the race is centered. He entered into the death that passed upon all men through Adam, but death could not hold him, and now he lives forevermore.

By his shed blood, freely offered to God as a recognition of the righteousness of the condemnation that man is under, he purified himself from that condemnation and opened a way to eternal life (Heb. 5:8-9):

"Though he were a son, yet **LEARNED HE OBEDIENCE** by the things which he suffered; and being **MADE PERFECT**, he became the author of eternal salvation to all them that obey him." (Heb. 5:8-9).

And John testifies (1 John 2:2)—

"He is the mercy-seat—the place of forgiveness—for our sins."

God accepts his atoning death on behalf of all who identify themselves with it. We read (2 Cor. 5:14)—

"If one died for all, then were all dead."

The believer is considered as having died with him, he being the representative of all. This is perhaps even clearer in Rom. 6:3, 4, 11—

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death.

"Reckon ye also yourselves to **be dead indeed** unto sin but alive unto God through Jesus Christ."

* * *

WE have emphasized Christ's sacrifice, in life and death, as a real accomplishment, an actual overcoming, a genuine victory over the power of sin. In closing, we would like to draw attention to the **equally necessary reality** of what must be accomplished **IN OURSELVES** by the transforming power of that loving sacrifice.

It is not just an interesting and entertaining symbolism, whereby we merely accept Christ and then thank God that He has so kindly arranged everything that we can just enjoy life and glide comfortably into salvation with the siren-song of the churches: "Christ has done it all." No sadder delusion ever existed. The way of the cross is hard and steep, and few there be, the Scriptures tell us, that find it and follow it through. It is hard, but it is joyful and glorious.

Let us let a continual contemplation of the life and death of Christ determine our view of the meaning and purpose of our present existence. Consider a few passages that reveal the real significance of his sacrifice as it bears upon all who desire to unite themselves with him—

"He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14).

"Hereby perceive we love, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16).

"You hath he now reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight" (Col. 1:21-22).

"And he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them . . . wherefore henceforth know we no man after the flesh"

(2 Cor. 5:15-16).

"They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:24-25).

"The cross of Christ, by whom the world is crucified unto me, and I unto the world"

(Gal. 6:14).

Unless these things are fulfilled in us, he has—for us— died in vain.

Paul knew the meaning of these things. He said, Phil. 3:8:

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things.

"That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

"If by any means I might attain unto the resurrection of the dead."

Paul had no delusions as to the difficulty of the way, but neither did he underestimate the transcendent glory of the prize of victory. And he continues—

"Brethren, be followers together of me."

— G.V.G.

THE Bible plan of teaching is a historic one. Revelation has been a work of history and not of formal, abstract declaration. While communicating principles, commandments, promises, and prophecies by inspiration, it has done all this in connection with the record of national events.

The work of revelation is, in brief, the history of the Jewish race from the call of Abraham to the resurrection of Christ in their midst.

All historical knowledge is valuable, but none of it can be compared to the knowledge of Bible history, which is the history of God's purpose with the earth so far as it has been carried out.

It is of great importance to everyone to be thoroughly acquainted with the elements of this history.

—Bro. Roberts.

Fraternal Gatherings

(If the Lord Will)

WORCESTER, Massachusetts: October 9 and 10

Bro. W. Davey, Strawberry Hill, Dover, Mass. 02030; Ph. 617-785-0881

Gather the Fragments That Remain

"Gather up the fragments that remain, that nothing be lost. . . This is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day"—John 6:12, 39.

THE surface instruction we receive from this passage is that we must not be wasteful of any of God's blessings. There is a fuller and deeper spiritual lesson, however.

We notice that the fragments which were gathered up consisted of the remainder of the bread which was miraculously multiplied for the feeding of those who had heard the teaching of the Master. The feeding of the multitude was a type of the spiritual food provided by God unto eternal life. There appears to be a relationship between vs. 12 and 39 in the command to gather up the fragments and the Divine expression that none of those given to Jesus will be lost.

We are thereby instructed that the fragments represent individuals. They are those who have faithfully accepted and adhered to the commandments of God; who have by their actions indicated that they are portions of the body of Christ—

"Know ye not that your bodies are the members of Christ?" (1 Cor. 6:15).

"We are members of his body, of his flesh and of his bones" (Eph. 5:30).

The Master further stated in John 6:35-51—

"I am the bread of life: he that cometh unto me shall never hunger; and he that believeth on me shall never thirst.

"I am the living bread which came from heaven. If any man eat of this bread, he shall live forever."

God gave Israel the manna in the wilderness. They partook of it for 40 years. But only two of those who came out of Egypt over 20 years of age, who partook of this wonderful bread, entered the promise land. This is instructive because it tells us that not everyone who eats of the emblems of the body and blood of the Lamb will enjoy the reward of everlasting life in the promised land.

The eating for which Joshua and Caleb were commended was that which is comprehended in the expression, "inwardly digesting." They conformed to the oxen characteristic of "chewing the cud." Jeremiah expresses the scriptural frame of mind when he says (15:16)—

"Thy words were found and I did eat them, and Thy Word was unto me the joy and rejoicing of my heart."

To partake of Christ is more than a weekly assembling around the table of the Lord. We partake of the Lamb when we conform our lives as closely to his as we possibly can.

We eat of his flesh and drink of his life from moment to moment as we endeavour to crucify the lusts of our bodies; as we then present our lives living sacrifices unto God. To eat this bread which came down from heaven is a way of life. This way becomes the joy and rejoicing of our hearts, if we eat as we should.

Some will say at the judgment seat (Luke 13:26)—

"We have eaten and drunk in thy presence, and thou hast taught in our streets."

But the sad and distressing, sobering and warning words of the Master should exhort us all to renew our energies from the Bread of Life, for he replied:

"I tell you, I know you not, whence ye are, depart from me, all ye workers of iniquity"
(v. 27).

Again he said (Matt. 22:14):

"Many are called, but few are chosen."

It will be clear, then, that not all those who hear and are acquainted with or related to the Bread of Life will be saved. We do not know who those are whom God has given to Jesus. We have no possible way of discerning as we are at present constituted. This is a prerogative committed unto Jesus, the judge. They will be manifested for all to see upon the day of inspection.

It will be found that the Word of God which has gone out into all the world will not have returned unto Him void of its determined purpose. God makes no mistakes. He will not have missed any through the ages who were of the right disposition and heart to serve His eternal purpose.

When the disciples acted as dispersers of the miraculous bread, they acted as the angels of God. When they gathered of the fragments 12 baskets full, it was a type of the glorious gathering up of the multitudinous Body developed from the Bread of Life, developed out of the twelve spiritual tribes of Israel, those who have laid hold on the Covenants of Promise made unto Abraham.

They shall be the full baskets manifest in the presence of the Son of God. None will be overlooked or forsaken, regardless how insignificant, who have eaten truly, and have become part of the Bread of Life. None will be lost (Amos 9:9)—

"Yet shall not the least grain fall upon the earth."

* * *

HOW do these things apply to us today? They teach us to assimilate God's Word of Life ourselves; to remember that in the smallest things God's Word is working with us, and is designed to develop us as individuals to reflect His glory. They give us courage to press on toward the prize, as we sing—

"Nor shall the meanest saint complain that he hath lost his part."

We should bend every effort to further the Word of God. In our turn we should disperse abroad the Bread of Life to those who would hear. We can but sow the Word. God alone giveth the increase. It remains for His angels to gather up the fragments when He makes up His jewels. It is God's hand that will accomplish this. He will provide deliverance for those who are of a humble and contrite spirit. They will not be lost.

How does this affect our immediate situation? Certainly from other passages we have considered it cannot give permission for the countenancing of wrong doctrine; of a gathering in common fellowship with those who do not speak the same things. This would be adding leaven to the lump of which the Bread of Life is made. We are warned against this both by type from the Law and by apostolic injunction.

The real gathering up of fragments applies to the resurrection period. It is then that God gathers up the results of the calling, probationary period. It is then that the true eaters of the Bread of Life will be manifested.

Then shall the Lazarus class, who now desire to be fed with the crumbs of God's Word, be openly manifest. It is then that the Syro-Phoenician woman class, those Gentiles (dogs) who eat of the crumbs which fall from the Master's table, shall be invited to partake of the Hidden Manna.

Let us so walk while we have the light that we may be accounted worthy of so great a blessing.
—F. H.

Let a Man Examine Himself

"If we would judge ourselves, we would not be judged" —1 Corinthians 11:31

AS we look back over our ecclesia's progress the past few months, can we feel that what we have done has been well-pleasing and acceptable to God?

In studying this more closely, we find that the overall progress of the group is governed by the amount of participation of each member.

This brings our examination down to an individual basis. How well have WE functioned as part of the Body? It is so easy to sit back and deplore the fact that our ecclesia falls short of the divine ideal, but do we consider the degree of our own personal responsibility in the matter?

Rather let us ask ourselves:—What have we done, and are we doing, to build the ecclesia in love, and further the work of the Truth? What have we done personally to keep the Body a unified, joyful whole, whose sole purpose and desire is that of pleasing God?—

"Let a man examine HIMSELF, and so let him eat . . ."

We must continually review our own personal progress in the Truth if we hope to be found acceptable at the time of judgment. Each day, each hour, we need to take stock—to keep all our energies directed in the one main purpose of life. If we fail in this continual review of our progress, we will drift out of the way of right, back into the entanglements and cares of this life.

After baptism we were free from sin, and on the right course. But how well have we maintained that course? How far have we advanced along it?

To maintain this course we must make God's Word a living part of our everyday life. Mere occasional reading of God's Word will not help. And in making it a part of our lives, let us not read **into** it, nor take **from** it. Rather, we must faithfully follow the Truth as it is set down for our guidance, not neglecting any part of it, nor adding burdens not required.

Nor can we compare, or measure, our own works by those of the brothers and sisters. We must look to the Word for our guide. There we find Christ, the only true example.

The life of Christ was not one of special privilege or treatment. His was a life of trials and heartaches.

When he was baptized by John, we are told that the heavens opened and the Spirit of God, in the form of a dove, descended upon him. At the same time there was a voice heard from heaven, saying—

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

After his baptism, we read of Jesus being tempted for 40 days in the wilderness. The tempter showed Jesus what he could have in this life if he would just reject God. He was shown the glory that could be his in his lifetime, against the kind of life he would have to live as a suffering Messiah.

We, too, are often tempted as Jesus was, yet never as severely. What has the world to offer in comparison with what we shall receive from God if found faithful?

To be able to reject the pleasures and comforts of this world for the sake of the Truth, we must have God's Word FRESH in our minds. We must receive the Word daily if we are going to develop daily. If our light is going to shine before men, we must have that continuous supply of fuel.

The shaping of our minds by God's Word is a day to day process which must continue through our lifetime. For our part in the Truth's work to be acceptable to God, it must be our very best. We cannot be strong and active one day, and then weak the next. Let us remember, when we are putting forth but a partial effort, what Christ said to the ecclesia at Laodicea—

"I know thy works, that thou art neither cold nor hot. I would that thou wert cold or hot.

"So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

If, after examining ourselves in this light, we find we fall far short, let us set our minds to correct our relationship with God NOW. We must start **today**. If we find, upon introspection, that we have sinned, or do sin, against God, we must forsake these sins **at once**—as soon as recognized.

We cannot live IN sin and IN Christ at the same time. We have to choose—one or the other. If we choose to truly repent and forsake our sins, we are assured of Christ's mercy; but not otherwise.

What does "repentance" mean to us? Do we discontinue sin when we have had our fill and it is no longer a pleasure? That is hypocrisy. But God is not mocked.

To truly repent, we must change our way—our course— never to return to the crooked path. Let us trust in God for the strength to KEEP us in the way of right. Let us make sure our fellowship is with the Father and the Son by walking in the light.

We cannot mix with people who walk in darkness without picking up some of their ideas. We must find our joy and strength in deeper and deeper fellowship with the people and things of God.

How easy it is to lose the light—to be led astray by neglecting our study of the Word! We are told concerning those who listened to Paul at Berea:

"These were more noble than those in Thessalonica, in that they received the Word with **all readiness of mind**, and searched the Scriptures daily, whether those things were so"

(Acts 17:11).

As we learn and grow in the Truth, we must continue to check all things against God's Word; we must make sure we are maintaining a right course. Without a deep personal knowledge of the Truth we are blind—dependent upon someone else to lead us down the path to eternal life.

Let us always seek God diligently in prayer. Let us seek the Lord's help and guidance in all things in our private lives, for we belong to Him. Let us pray with that closeness and trust that a son has toward his father. Let us believe fully that He can and will—

"Do exceedingly abundantly above all that we can ask."

—P.N.

Current World Events **That May be Related to God's Purpose with the Earth**

SOUTHEAST ASIA

The whole of S. E. Asia is in a growing ferment. This entire part of the world is in a precarious balance that is maintained almost entirely by the presence of large U.S. forces in Vietnam and the substantial British forces protecting Malaysia. (USN&WR 8:23).

RUSSIA

Unemployment is growing. There is a power and fuel shortage in European Russia. Rates of growth are described as declining or stationary in power, fuel, machine-building, metal-working and tool-and-die industries.

Crop losses in 1965 will force Russia to import 10 million tons of grain. Grain yields per acre are no higher than under the czars. (USN&WR 9:13).

Russia has bought 330 million bushels of wheat since June—one more sign of the sorry state of Communist agriculture. (Time 8:20).

What is the significance of this? We know something must motivate Russia into world war. Russia's whole system is built on regimentation and restraint. Her people are becoming restless and demanding, and since the end of Stalin's iron rule have been harder and harder to control. In a war economy restraint is much easier to impose, and nothing unifies natural human beings as well as war and hatred against a common foe.

UNITED NATIONS

The U.S. in August gave up its insistence that payment defaulters (Russia, France, etc.) lose the right to vote.

Russia insists the United Nations General Assembly (where Russia has no veto) stay out of the peacekeeping field altogether.

Since the U.N. was founded in 1945, the U.S. has paid 2½ billion dollars of 5½ billion total cost—that is 45%. All the rest of the world paid just a little over half.

With the U.N. in debt, Russia refusing to support peacekeeping operations and U.S. losing interest because of the failure of others to pay their share, the U.N. may gradually be placed on the sidelines in the world's trouble spots, unable to help. (USN&WR 8:30).

CHINA

Tibet once again is giving Red China serious trouble. The Chinese-installed Tibetan puppet government in Lhasa has collapsed. Revolt erupted first 40 miles north of the capital in May. Now 25,000 Tibetan guerrillas rule much of the countryside, attacking Chinese convoys. Chinese military strength in Tibet has been boosted to 300,000. (USN&WR 8:23).

DOMINICAN REPUBLIC

Diplomats have arranged a "peace." How long will it last? Provisional President Garcia Godoy faces these problems:

The economy: Rickety to start with: shattered by 4 months of civil war.

The Communists: At least 5,000, with weapons—determined to go on fighting.

The Military: Traditionally the overthrower of Dominican governments: on guard against any attempts to reduce its strength.

The politicians: Riddled with feuds: have never been able to form a stable regime. (USN&WR) 9:13).

THE SPACE RACE

Pres. Johnson has now committed U.S. to a vital and far-reaching race against Russia for military supremacy in space. The race has actually started. Both powers are conducting military missions with unmanned satellites with results described as striking and enormous.

Plans are being readied for armadas of orbiting platforms and fleets of space planes, and—in case of hostilities—possible confrontation in space.

A year or so ago, the whole idea was considered fantastic. Suddenly, it became recognized that space is a defence problem. It became clear that Russia was less interested in racing to the moon than in developing spacecraft for operations 100 to 600 miles above earth. The entire Russian space program, run by generals, showed itself to be military in nature. Russia gave indications it was moving into the field of manned platforms to take advantage of a lead in that area.

MALAYSIA

Two years ago Britain helped lash together a sprawl of Asian countries into a Federation called "Malaysia." It was born in the high hope of providing economic unity, political stability, and a bulwark against expansion by Red China or Indonesia.

But in August Singapore (5th largest port in the world and the main one in the area) broke away, and once again a British-backed regional federation was in tatters (Time 8:20).

Singapore, upon becoming independent, declared its neutrality and seemed to make a gesture toward Indonesia. Sukarno quickly proclaimed a victory. Red China cheered the separation, and so did Russia.

Of Singapore's 1.7 million, about 1.2 million are Chinese. There has always been sympathetic ties between Singapore Chinese and those on the mainland. (USN&WR 8:23)

Singapore's Prime Minister Lee Kuan Yew has cooled toward U.S., charging a bribery attempt in 1960 to cover spying operations. U.S. denied, then admitted the charge when evidence was produced.

Lee's attack on U.S. aligns him with Indonesia's Sukarno, Cambodia's Sihanouk and Burma's Ne Win—all of whom turned away from the U.S. after receiving substantial aid. (USN&WR 9:13).

INDIA & PAKISTAN

Now in a full scale war, with the UN and the major nations frantically trying to bring about a ceasefire. China and Indonesia openly back Pakistan, and offer aid. Pakistan, once the firmest ally of the West in Asia, has gradually moved toward Red China, while at the same time India, once Russia-leaning "neutral," has moved toward the West (where prophecy indicates she belongs). Pakistan is predominantly Moslem and has close ties with the Arab world. Turkey and Iran are offering Pakistan help.

The war is over Kashmir. The people are Moslem, like Pakistan, but the ruler was Hindu, and gave Kashmir to India in 1947 when India and Pakistan became separate nations after Britain left Kashmir borders on China, and almost touches Russia. It controls a major mountain gateway to India.

Russia so far is neutral in the Pakistan-India war, but a war between India's 450 million and Pakistan's 100 million would inevitably draw in the major powers on one side or the other if it continued. Both are members of the British "Commonwealth"!

VIETNAM

U.S. involvement is steadily increasing, and is planned to reach 125,000 soldiers by the end of 1965, then to 175,000 or more if the war continues. U.S. armed forces will rise to 3 million in the months ahead. (USN&WR 8:23).

U.S. RACE RIOTS

In the Los Angeles riots in August, there were at least 10,000 troops on the scene before it ended. The toll in the riot was 36 dead, 900 injured, 4,000 arrests, and property damage of 50 to 100 million dollars (some reports said nearly 200 million).

TURKEY

For the first time in 33 years, a head of Turkey's government has visited Moscow. As recently as 1964, Turkish leaders mocked Russia's efforts at closer relations. But when Turkey got little support from U.S. regarding Cyprus, the Turks began wooing Russia. (Time 8:20).

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