

The Berean Christadelphian

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

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

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

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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

This is a partial list, containing the information we have a record of having been given. Please notify us of any errors. Ecclesias and brethren and sisters in isolation not listed, please give us information.

AUSTRALIA

ESPERANCE, W. Australia—2 Emily St.—Mem. 11 a.m.; Class Thur. 7:30 p.m. Bro Ray Hodges (same address).

CANADA

EDMONTON, Alta.—Bro. & sis. David Blacker, 9338 90 Street.

HAMILTON, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main St.—Mem. 11 am.

JAFFRAY, B. C.—Bro. Fred Glazier.

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LETHBRIDGE, Alta—633 Seventh St. S.—Mem. 11 am; S.S. 12:30 pm; Lec. 7:30 pm; Class Wed. 8 pm. Bro. W. Blacker, 1225 6th Av. S.; (403) 327-5663.

LOVING Greetings in the Hope of Israel to the brethren and sisters of like precious Faith.

We were very pleased to welcome bro. & sis. Arthur Tilling of Portland, who met with us at our Bible Class on their return home from the Richard Gathering; also our bro. Ralph Hobkirk, who gave us words of exhortation at the Lord's table.

Once again we have had the company of our bro. & sis. Edward Truelove of Richard, and our bro. & sis. David Blacker of Edmonton.

We greatly enjoy these visits of those who like ourselves are waiting for the Master's return. May he find us ready. — bro. Wm. Blacker

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LONDON, Ont.—Wells Academy, 306 King (just E. of Wellington); Ph. (519) 432-3481—S.S. 10:15 am; Mem. 11:30 am; Lec. 7 pm; Class Thurs. 8 pm. Bro. Dan E. Gwalchmai, 29 Devonshire; Ph. (519) 438-7730.

* * *

MONTREAL, P.Q.—Massey Rm., Central YMCA, 1441 Drummond—Mem. 11 am. Bro. E. Kercher, P.O., New Glasgow, P.Q.; Ph. (541) 438-2635. Phones near hall: bro. A. H. Johnson (514) 845-0359; sis Irene Baines (514) 768-5306.

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.

TORONTO 17, Ont.—Leaside Gdns., 1073 Millwood Rd.; Ph. (416) 421-4944—S.S. 10 am; Mem. 11 am; Lec. bi-weekly 7 pm; Class other Sun. eves in homes. Bro. G. A. Gibson, 294 Glebeholme Blvd., Toronto 6; Ph. (416) 466-9980.

VANCOUVER 14, B.C.—at home of sis. (Mrs.) P. S. Randell, 8091 Selkirk; Ph. (604) 261-2664—Mem. 11 am. Bro. Ralph Hobklrk, 949 Belvedere, N. Vancouver; Ph. (604) 988-5941

GREAT BRITAIN

BIRMINGHAM 34—46 Falmouth Rd.—Mem. 11 a.m.—Bro. Leslie Allock.

KIDDERMINSTER—"Eureka," Bridgnorth Rd., Franche—Mem. 3 p.m. Bro. H. W. Pigott.

NEWPORT, Mon. — 3 Constance St.—Mem. 10:30 a.m.—Bro. Ken Williams.

PENGAM, Mon.—"Ashleigh House," Commercial St.—Bro. T. Lambert.

WALLINGTON, Surrey—Sis. (Mrs.) A. A. Jeacock, 10 Garden Close; Ph. Wellington 7485.

NEW ZEALAND

PAPAKURA—Bro. A. Starr, Ardmore R. D., via Auckland.

WHANGAREI—YWCA Hall, Rust Ave.—Mem. 10:30 am; Lec. 7 pm. Bro. M. T. Griffin, PO Box 55, Whangarei.

UNITED STATES

BALTIMORE, Md. 21207—3617 Forest Hill Rd.; Ph. (301) 944-3870—Mem. 10:30 am (home to home). Bro. Russell C. Frisbie (same address).

It is with great sorrow that we have had to withdraw fellowship from our sister Patricia Frisbie for marriage outside of the Household of Faith. —bro. Russell Frisbie

* * *

BOSTON, Mass. 02115—Hastings Hall, 320 Huntington; Ph. (617) 536-7800—S.S. 10:30 am; Mem. 11:45 am; Lec. 2 pm 2nd & 4th Suns; Class Wed. 7:30 pm at 95 W. Cedar St., Boston. Bro Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867; Ph. (617) 944-9094.

ON behalf of the Boston ecclesia who went en masse to Worcester to the 1965 Fraternal Gathering, we wish to express our enjoyment of all that transpired. The brethren and sisters of the Worcester ecclesia worked hard in many ways, and made it a great success.

On Aug. 8 the Boston ecclesia went to the Breaking of Bread in Worcester, and afterwards to their Sunday School outing. Our young people had many activities together, and all had a pleasant time.

We have had several visitors during the past 6 months, including: bro. & sis. Wm. Davey; bro. & sis. Westley Prentice, and bro. Marshall Sr., all of Worcester. Sis. Jessie Lumley and her daughter sis. Inez Cummings, both from Miami, spent the summer in Boston, and sis. Esther Sawyer is now visiting from Miami. Bro. Davey gave us the word of exhortation.

We report the falling asleep of our sis. Olive Munzenmaier on Oct. 7. She was 80 years old, and had been baptized in Boston in 1916. Of recent years she attended our meetings under much difficulty, but made the effort each lecture Sunday.

Our own Sunday School continues to be active, and our fall lectures have all had strangers as well as adult Sunday School scholars in attendance, Our lecture subject for this week is: "When They Say, Peace!—Sudden Destruction Cometh" (1 Th. 5). This we feel is certainly a timely subject following the visit in N.Y. of the Anti-Christ. —bro. Kenneth MacKellar

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BUFFALO, N.Y.—100F Hall, Kenmore at Myron, Kenmore N.Y. 14217; Ph. (716) 877-9363—Mem. 10:15 am; S.S. 11:45 am; Class Wed. 8 pm. Bro Geo. Kling, 386 N. Ellicott Crk. Rd., Tonawanda, N.Y. 14151; Ph. (716) 693-6796.

CANTON, Ohio 44704—1322 Fourth St. NE; Ph. (216) 456-2393—S.S. 10 am; Mem. 11 am. Bro. Kenneth Passwaters, 1922 Genoa SE, Massilon, Ohio 44646; Ph. (216) 477-1324.

DEERFIELD BEACH, Fla. 33441—Bro. & sis. Fred. Gulbe, 363 34th Terrace W.

DENVER, Colo. 80209—432 S. Emerson; Ph. (303) 777-9575—S.S. 10 am; Mem. 11 am; Class Tue. 7:30 pm. Bro. John Osborne (use above address); Ph. (303) 429-3023.

DETROIT, Mich. 48227—12954 St. Marys; Ph. (313) 273-7498—Mem. 10 am; S.S. 11:30 am. Bro. G. Growcott (same address).

HONESDALE, Pa. 18431—859 Main—S.S. 10:45 am; Mem. 11:45 am. Bro. David Sommerville, 224 Conklintown Rd., Wanaque, N.J. 07465; Ph. (201) 835-4751. Near hall: sis. G. Frisbie (717) 253-2534; bro. K. Frisbie (717) 226-3507.

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HOUSTON, Tex. 77012—8008 Junius—S.S. 10 am; Mem. 11 am; Lec. 3rd Sun. 7:30 pm; Class other Suns. 6 pm; Wed. Class 7 pm. Bro. Chas. Banta, 815 Boston, Deer Park, Tex. 77536; Ph. (713) 479-2568.

WE are thankful to our Heavenly Father that so many of our brothers and sisters have visited us to fellowship with us in the glorious Hope of the Gospel.

We have held two special lectures, with bro. Frank Pyne (London, Ont.), speaking on one occasion, and bro. Wm. Pickford (Lethbridge) on another. Bro. Growcott and bro. Pickford also exhorted.

Our visitors have been: bre. D. Clubb, F. Pyne, R. Sutherland and sisters G. Cartlidge, C. Clubb, M. Gwalchmai, E. Ross (London); bro. Growcott (Detroit); bro. H. Toole (Toronto); bro. and

sis. Pickford (Lethbridge); bro. J. Randell (Pasadena, Calif.); bro. N. Mammone, bro. and sis. H. Sommerville, sis. C. Sommerville (Hawley); sis. Edith Scott (Corpus Christi); and sis. Carolyn Thompson (Tyler).

We are happy to report that bro. Mike Packer is now back in fellowship, —bro. C. Banta

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HYE, Texas

The Annual Texas Gathering was held July 26 to August 1, with a record number attending. It was seven days of spiritual food, with—each day—discussions on the Daily Readings, on a portion of the Revelation, in exhortation and a lecture.

We of Texas appreciate the efforts of those who came from afar—north, south, east and west, to help make our meeting a great comfort and benefit in the Way of Life. —bro. Charles Banta

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LAMPASAS, Tex. 76550—Christadelphian Hall, Ave. I East—S.S. 10 am; Mem. 11 am. Bro. Wayne Wolfe, Star Route, Lampasas, Tex. 76550.

LENEXA, Kansas 66051—Bro. James Ross, 9122 Noland Road

MASON, Tex. 76856—Christadelphian Hall, Hwy. 386—Mem. 11 a.m.; Class 2 pm. Bro. W. Edwards, Ranch Rte., Harper, Tex. 78631; Ph. (512) 864-3064.

MIAMI, Fla. 33155—3428 SW 64th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S.S. 11:30 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

NEW PORT RICHEY, Fla.—Bro. & sis. Chris Bird, 710 Pennsylvania Ave.

ORANGE CITY, Fla. 32763—Sis (Mrs.) Lois Boulerice, PO Box 305, S. Lancaster Ave.; Ph. (305) 775-2821.

PAINT ROCK, Tex. 76866—Route 1 (about halfway between Eden & Eola)— S.S. 11 am; Mem. 12 noon. Bro. Melvin Edwards (same address).

* * *

PORTLAND, Ore 97212—3344 NE 24th Ave.—Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Prescott, Portland 97211; Phone (503) 287-3064.

LOVING Greetings.

We are pleased to say that we are now renting a hall that is exclusively ours as long as it is available to us. It is proving adequate for our use, and we are using it for all our meetings. We hope that having a location like this will help us in doing God's work. The address, and our meeting times, are shown above.

We would like to draw to the attention of all the brethren and sisters that we will again, God willing, hold a Fraternal Gathering the weekend of the New Year—Sat. and Sun., Jan. 1-2.

We would dearly love to have the company of visiting brethren and sisters on this occasion. For those interested, we hope to have our program in the next Berean.

We still have reason to be encouraged by our public proclamation of the Truth. Three interested persons are presently attending almost all of our lectures. We hope, if it be God's will, that this will help them understand those things that pertain to the issues of life.

We enjoyed the fellowship of the following who attended our Spring Gathering: bro. J. Randell (S. Cal.); bro. R. Hobkirk and sis. H. Randell (Vancouver). We appreciate the help of our visiting brethren in this endeavour, and the effort of all to be with us.

Bro. Hobkirk was with us again the second week in August. Bro. Randell was with us for a week after the Texas Gathering. Bro. John's ministry to us was greatly appreciated.

It was a genuine pleasure for all of us to welcome around the table of the Lord sis. Lyreen MacKellar of the Boston ecclesia. For some of us it was a renewal of an acquaintance made ten years ago.

Sis. MacKellar attended two of our Memorial meetings and we had the added pleasure of a visit with her at a little ecclesial get-together during the week.

Your brethren and sisters in the One Hope,

—bro. A. R. Tilling

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SO. CALIF.—693 N. Palomares cor. Pearl, Pomona, Cal. 91767; Ph. (714) 622-9021—S.S. 10:30 am; Mem 11:30 am; Lec. first Sun. 3 pm; Thurs. Class 8 pm in homes. Bro. Wm. Sharp, 140 Princeton, Claremont, Calif. 91712; Ph. (714) 626-0490.

TYLER, Tex. 75706—Sis. Carolyn (Mrs. K.B.) Thompson, 3131 Rosemary; Ph. (214) 592-0881.

WARREN, Ohio 44483—Bro. Thomas Tulloch, 1043 N. Park Ave.

WORCESTER, Mass. 01607—IOGT Hall, 1 Ekman; Ph. (617) 753-4492—S.S. 10 am; Mem. 11; Lec. 2nd & 4th Suns. 2:30 pm; Class Tues. twice month 8 pm. Bro. W. Davey, Strawberry Hill, Dover, Mass. 02030; Ph (617) 785-0881

Protecting Our Heritage

"When the Son of man cometh, shall he find faith on the earth?"—Luke 18:8

A KNOWLEDGE of the Truth provides us with vantage ground from which we are able to look upon a so-called Christendom covered with a veil of darkness that hides from their view the faith of Abraham and the hope of Israel. What a sorrowful scene meets the eye! As we reflect upon it, we realize that only a comparative few out of the many millions throughout the world will respond to the message of the Gospel.

With regard to the vast majority, only the judgments that God shall shower upon the earth will be able to rouse them from the deep sleep of a moral and religious death that engulfs them, and leads but to the grave.

In the meantime, however, it is our duty to continue sending forth the Word of Truth that it may fall upon the ears of a benighted people, whether they will listen or decline to listen.

While this work must be energetically pursued, and never neglected, we must not overlook the fact that there are many who have come within the folds of the Gospel net who require preparation for the Kingdom of God, and they too must not be neglected. This is reflected in the words of Peter, when he said—

"Feed the flock of God which is among you."

This is an extremely important work for us to do, for some have entered into the flock who tell us that only part of the Truth has been discovered, and we must continue searching for it.

But this is no time to attempt to discover "new" elements of the Truth. That work has been completed by bro. John Thomas and faithfully supported by bro. Roberts.

Our part is to build upon the foundation they have laid. This work has been obstructed many times by some who have "daubed it with untempered mortar." Instead of discovering new truth, they have brought out one crotchet after another. If the faithful had not risen to defend the Truth, we would all have been carried away with "good words and fair speeches."

Faithful adherence to the Gospel in all its fulness brings to the ecclesia the fruit of the Spirit, which Paul says in Gal. 5:22-23 is—

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance."

* * *

ONE has only to look back during the past 100 years to see the bitter and grievous sorrow that has come into the ecclesia on account of the development and spread of the various crotchets.

Instead of peace and sweet fellowship of the Truth, it has brought turmoil, confusion, backbiting and all manner of evil work which has separated many who believe the same things.

When a person is invited to enter the ecclesia through belief and obedience of the Gospel, he should not be asked to identify himself with a body of people who are continually searching for truth, for they are walking over acres of diamonds and are not aware of it.

He should be invited to an ecclesia that has FOUND the Truth, and is BUILT UPON IT; whose members are—

"Perfectly joined together in the same mind and in the same judgment."

The ecclesia must not be an arena of controversy in matters of the Truth, but a place of upbuilding one another in our most holy Faith which has been established upon a sure foundation. Paul sets before us in glowing terms the true basis of the ecclesia in Phil. 4:8-9—

"Whatsoever things are true, venerable, just, pure, lovely, and of good report; if there be any virtue, and if there be any praise, think on these things.

"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

There was a time for controversy but that was fully and completely exhausted by brother John Thomas while he was identified with the Campbellite body, and that resulted in the discovery of the whole Truth of God as revealed in the Bible, and is now reflected in Elpis Israel, Eureka and his other writings.

Therefore controversy among us in matters relating to the Truth is at an end, and all our time and energy should be devoted to the service of the Lord—

"Building up the Body unto the edifying of itself in love."

* * *

IF we have a strong desire to do some "searching," then let us search into our own characters to see what manner of persons we are; to see if we are fulfilling the requirements of the Gospel; to see if our lives are wholly devoted to the work and service of God; to see what we are doing or have done with the lusts of the flesh—our envies, our jealousies, and other similar actions, and to see if we love the brethren as we are commanded to do.

There is an urgent need for self-examination and a searching to see how we stand in relation to the commandments under which we are placed because of our belief and obedience of the Gospel.

Let us open our eyes to the signs of the times in which we live, and behold them in all their clarity as they direct our attention to the coming of the righteous Judge, before whom we will be called to give an account of our stewardship.

When that time arrives, will we be found watching and waiting for him, or will he find us quarrelling over some whimsical crotchet that has been forced upon us by someone who is steeped in the "wisdom" of this world that God has declared to be foolishness?

Now is the time for us to be about our Master's business in making our calling and election sure; to right any wrongs there may be; to cultivate brotherly love; to do all we can to build up the ecclesia, as becometh true and faithful workmen who labor in the vineyard

Some may be inclined to boast of the number of years they have worked in the vineyard, but when they stand before the Householder, the question will not be, how long have you worked here, but have you been faithful to your master?

* * *

ONE of the leading characteristics that we must develop is that of humility. There are many wonderful examples in the Scriptures, and one of them is to be found in Job. Of him, God declared—

"There is none like him in all the earth, a perfect and an upright man, one that feareth God, and escheweth evil."

But when the majesty of God was unfolded before him, he was overpowered by the sense of the inferiority of human nature, and we hear him say—

"Wherefore I abhor myself, and repent in dust and ashes."

In this age of the Gentiles, we are not permitted to see the glory of the Lord in person, but there is so much revealed in the Word of God concerning it, that we have no excuse for not being able to comprehend the majesty of God.

If we do, then we too will place a similar value on human nature, and attain the same profound sense of our insignificance as Job did.

In fact we must if we would enter the Kingdom of God, for it was Jesus who said—

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Now is the time for us to give diligent attention to the reading of God's Word, and to prayer. Let us be very careful that we do not become involved in stupid disputation, in which the old man of the flesh is served.

We have the Truth in all its purity. Therefore let us hold fast to the precious heritage that is ours, so that no one may move us away from the Hope of the Gospel. —Editor

Jerusalem, the Holy City

"Jerusalem which is above is free, and is the mother of us all"—Galatians 4:26

BY BROTHER JOHN THOMAS

THE Jerusalems of the Bible are two —

1. One literal city in different states, and under divers constitutions; and
2. The Glorified Body Corporate of this literal city in its glory, under its future Melchizedec Constitution.

In studying this subject, the following classification, we believe, will greatly assist in obtaining a mastery over it. We remark, then —

1. PRE-MOSAIC JERUSALEM

Jerusalem is first referred to in Scripture as Salem, which signifies "Peace." An individual (supposed to be Shem, son of Noah, an ancestor of Jesus of Nazareth, and a righteous man) was then residing there as King and Priest of the Most High God, Possessor of heaven and earth (Gen. 14:18-19).

He was, therefore styled "Melchizedec, **melek salem** (King of Jerusalem)," reigning in righteousness, Priest of the Most High God. This was a typical order of priesthood. He who officiated in it was greater than Abraham, who paid tithes to him, and received his blessing.

These facts are suggestive in a high degree, especially in the light of the following testimonies: Gen. 14:18; Isa. 32:1; Psa. 110:4; Heb. 5:5-10; 6:20, and the whole chap. 7.

Jerusalem, the throne of God's High Priest, contemporary with Abraham, was to him a representation, or type, of the same city when it should be prepared of God (Heb. 11:10-16) for his Seed, the Christ, to reign there as Melchizedec's successor, after the resurrection of the Saints.

So Abraham will then be at once contemporary with his ancestor Melchizedec the First, and his descendant Melchizedec the Second.

2. MOSAIC JERUSALEM

JERUSALEM is next brought before us ecclesiastically, under the Mosaic Law. In the reign of David she was chosen to be Yahweh's Habitation (Deut. 12:5; 2 Sam. 24:16-18). She continued under the Mosaic Constitution till about 74 years after the birth of Jesus, when the State of Judah was abolished by the Romans, the Little Horn of the Goat (Dan. 8:11-24).

This was a period of about 1000 years from the foundation of the Temple. During this millennium of war and disaster, iniquity and crime, she is scripturally regarded as in bondage with her children (or citizens) by virtue of the Mosaic Law, and is allegorically styled Hagar (Gal. 4:25).

These "children" she was to lose; and after their loss she was to be left alone (Isa. 49:20, 21; Matt. 23:27-38). The children of the bondwoman, or of Hagar-Jerusalem, were "shut up unto the Faith" under the schoolmaster of Sinai (Gal. 3:23-24), who could give them no title to the inheritance covenanted to Abraham and his Seed. The sentence against them was "Cast out the bondwoman and her son."

This the Romans accomplished **politically**; and the Law and the Prophets, **spiritually**, for the Law said —

"Cursed is every one that continueth not in all things written in the book of the Law to do them."

And the Prophets said —

"The just shall live by faith."

Hence the Law, because of the weakness of the flesh, gendered only to bondage, shutting up its children under the curse. Such was Jerusalem the Harlot, which killed the prophets and built their sepulchres—the persecutor of him that was of the Spirit (Isa. 1:21-24; Gal. 4:29).

3. WIDOWED JERUSALEM

THERE is a period in Scripture styled the "Times of the Gentiles" (Luke 21:24), answering to the symbol in Rev. 11:2 termed the "Court of the Gentiles." The times of this Court extend to the resurrection of the Saints and the reappearing of the King of Israel.

During this long period, Jerusalem is scripturally regarded as in her widowhood, or as a woman forsaken of her husband and her children, a captive sitting on the ground bewailing her desolate condition (Isa. 54:4-8; 49:14-17).

While the literal city exists in her widowhood, and termed "Forsaken" (Isa. 62:4) as at the present time, a **community** exists styled symbolically the "Holy City" (Rev. 11.2) and also pictured as a fugitive Woman, but nourished in the wilderness (Rev. 12:14). This community is described as "Jews" (Rom. 2:28-29).

This Holy City community is trodden under foot of the Gentiles (just as is the literal city), and will so continue to be until the time shall arrive for literal Jerusalem in Palestine to arise and shine, because her light is come, and the glory of Yahweh is risen upon her (Isa. 60:1).

The symbolic Holy City consists of those who are "sealed in their foreheads," who "keep the commandments of God and have the testimony of Jesus" (which is the spirit of prophecy), and who are of the "faith of Jesus." They are those who cannot endure impostors, who hate Nicolaitanism, who

(says Jesus) "have not denied my Faith," who are watchful, who keep the Word of Jesus, who deny not his Name, and WHO ARE NOT LUKEWARM.

These are the children of the Free Woman, the "children of promise as Isaac was," who BY FAITH—by belief of what is promised in relation to the literal Jerusalem in her future glory (Heb. 12:22)—

"Are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem."

It is because they are come to these things by faith, and thereby lay hold of them as the Hope set before them in the Gospel, that they are called the "Holy City" which—after the resurrection and transfiguration of its citizens—becomes—

"The Holy City, New Jerusalem, prepared as a bride set in order for her husband—the Lamb's Woman, that Great City, the Holy Jerusalem" (Rev. 21:2-10; 19:7).

Then, but not till then, upon every one of the citizens of the now down-trodden Holy City who shall be presented holy, and unblamable, and unprovable in God's sight (Col. 1:22-23) will Jesus —

"Write upon him the Name of his God, and the Name of the city of his God, New Jerusalem which cometh down out of heaven from his God.

"And he will write upon him his new Name, which no man knoweth saving he that receiveth it" (Rev. 3:12; 2:17).

So that the present apocalyptic Holy City, cleansed from all that now defiles it, will be transformed into a city in which there shall in no wise be found anyone that defileth, or worketh abomination, or invents a lie; but they only who are written in the Lamb's book of life

4. EXALTED JERUSALEM

But to return to the widowed and momentarily-forsaken (Isa. 54:7) Jerusalem, oppressed by the Euphratean Turks:—

When the "Times of the Gentiles," or 42 months of their oppression, shall be fulfilled, Jerusalem will be redeemed. When that time (now so near at hand) shall have come, it will be said to her by her Redeemer—

"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of Yahweh the cup of His fury.

"Awake, awake, put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem, the Holy City, for henceforth there shall NO MORE come into thee the uncircumcised and the unclean.

"Shake thyself from the dust. Arise, and sit down, O Jerusalem. Loose thyself from the bands of thy neck, O captive daughter of Zion" (Isa. 51:17; 52:1-2).

Here we have presented to us the "Exalted Jerusalem" (rendered in the A.V., "Jerusalem which is above"—Gal. 4:26). Parkhurst's Lexicon states that the word translated "above" denotes what is "above, high, exalted."

When the present Jerusalem awakes, arises, stands up, and sits down in peace and glory, her position in rank and dignity among the cities of the world will be "above, high, exalted." She will then correspond to the hope of those who now believe the "Gospel of the Kingdom."

As under the Law of Moses which went forth from Sinai, she was allegorically the bond-woman Hagar, so under the Law which is hereafter to go forth from Zion (Isa. 2:3) she will be allegorically the Free Woman Sarah, the Princess or Queen which shall be for nations, of whom also shall be kings of peoples (Gen. 17:15-16).

She is then the "Mother of us all"—both Jews and Gentiles, who now believe the promises, the "glorious things spoken" of her by the prophets and apostles (Psa. 87:3).

In a certain sense the Exalted Jerusalem—though not yet in being—"is" (now) the Mother of us all. Jerusalem is now "barren and beareth not." Yet she hath now in dispersion many more children for the Age to Come than she could reckon before she became a widow and was forsaken of her husband, God.

The obedient believers of the Gospel of the Kingdom, who shall be pronounced the "blessed of the Father" when Jerusalem is exalted, will be the Royal Municipality of the city—the NEW Jerusalem enthroned in the EXALTED Jerusalem, when (Jer. 3:17)—

"They shall call her the throne of Yahweh, and all the nations shall be gathered unto it, to the Name of Yahweh to Jerusalem."

The EXALTED Jerusalem would be deficient of a principal element of her glory and power if the NEW Jerusalem (Christ and his glorified brethren and associates, Israel's Elohim) were not enthroned there as the "Administration of the fulness of times" (Eph. 1:10).

The "heirs of the Kingdom" do not claim the past Hagar-Jerusalem of the Law, who gendered to bondage, for their Mother. She was mother only to Jews, who become such by circumcision of the flesh.

Neither do they claim the present widowed and God-forsaken Jerusalem for their Mother. They abandon her to Turks, Papists, Protestants, Greeks and non-Christian Jews. These are her lovers while divorced from Yahweh—paramours with whom the "sons of the Free Woman" have no sympathy, hope or practice.

Now, if neither Jerusalem in the past nor Jerusalem in the present be their Mother, it is manifest that—if Jerusalem is to be their Mother at all—it can only be in the future. This is the truth.

Hence it is: Jerusalem as she SHALL BE is the "Mother of us all"—the Mother City of the Heirs of the Kingdom—the Metropolis of the Kingdom when the time comes that—

"The saints possess the kingdom, and the dominion, and the greatness of the Kingdom, UNDER the whole heaven" (Dan. 7:22-27).

In those glorious days Jerusalem will be the Married Wife and the free and joyful Mother of the Free Born (Isa. 54:1). Abraham, Sarah, and their Seed will be there among the free—free from the bondage of sin and death.

Her Husband will be her Builder and Maker, even God (Isa. 54:5; Heb. 11:10), and "All nations shall flow unto it" (Isa. 2:2) and bring their glory and honor to its princes who shall reign for ages of the ages (Rev. 21:26).

* * *

WE may remark, lastly, that at this time the Palestine Jerusalem—in her future relation to Jesus of Nazareth, the Great King of the Jews, and to his ancestors Abraham, Sarah and David, and to his brethren the Saints in general, as the "Married Wife"—will be under a constitution growing out of the Covenants made with Abraham and David, and the "Word of the Oath" (Heb. 7:28).

This is called the "Law from Zion," for—

"Out of Zion shall go forth the Law" (Isa. 2:3).
—the Law which proceeds from the Holy One of Israel for that nation (Isa. 51:4) and for which also the Gentiles shall wait (Isa. 42:4).

Thus the King of Israel is revealed in the Scriptures as the "Lawgiver," not of Judah only (Gen. 49:10), but of all nations.

Therefore it is evident that the existing laws and constitutions of the nations are all to be superseded by a Divine Law which is hereafter to be proclaimed from Zion.

This truth is fatal to all the superstitions and the imperial, monarchical and republican politics of the world. Many direct testimonies can be adduced from the prophets and apostles to prove this.

Under the "Law from Zion," Jerusalem will be the Mother City of all nations, for "all nations shall flow unto it" (Isa. 1:2). Rome is now the Mother of Papal-dom, and Mecca of Mohammed-ism. But in the Age, or World, that is coming, Jerusalem will be the Mother of all, both Jew and Gentiles, for—

"They shall no more walk after the imagination of their evil heart" (Jer. 3:17).

"They shall all call upon the Name of Yahweh, to serve Him with one consent" (Zeph. 3:9).
—inasmuch as (Mal. 1:11)—

"From the rising of the sun to the going down of the same, Yahweh's Name shall be great among the Gentiles.

"And in every place incense shall be offered unto His Name, and a pure offering.

"For My Name shall be great among the Gentiles, saith Yahweh of armies."

In Jerusalem, under the Law from Zion, the Name of Yahweh will reside. That is, Yahweh's King will reign there as Priest of the Most High God after the order of Melchizedec. The Jews enquired of Jesus—

"Art thou greater than our father Abraham?" (John 8:53).

The answer is "Yes." Abraham paid tithes to the King of Salem, who blessed the holder of the promises, and it is (says Paul) the less that is blessed of the greater (Heb. 7:7).

When Abraham beholds the Priestly King of Salem on David's throne in Zion, the King will bless the "Friend of God,"

"Come, thou blessed of my Father, inherit the city which hath foundations, whose Builder and Maker is God; and for which thou didst look when thou didst sojourn in this then promised land, as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with thee of the same promise" (Matt. 25:34; Heb. 11:8-10).

Will not Abraham, then (who, being "heir of the world," then enters upon his inheritance for the first time), give him "tithes of all"? And not to him only, but to all his seed?

Yes, to all; for Abraham refused to be made rich at the expense of his companions (Gen. 14:23).
—*Herald*, 1856.

My Days and My Ways

"Preach the Word: be instant in season, out of season: reprove, rebuke, exhort, with all longsuffering and teaching"—2 Timothy 4:2

PERCEIVING that little was to be done by private efforts to interest even the most promising people in the Truth, yet not hoping that anything effectual could be done in any other way, but in the simple determination to pursue the course of duty marked out by the Truth itself, I began to look round to see if anything could be done for its public exhibition.

The chief difficulty was the question of means. Halls could be got, but the hire was high, and the salary of the newly-married people low. I do not now remember whether the Halifax brethren contributed anything in aid. I should think it likely, considering the favor with which they regarded the enterprise. At the same time, they were so utterly poor that it is possible they could spare nothing but good wishes.

At all events, the chief burden, if not the whole, lay with us, as intended. I succeeded in engaging a schoolroom in an obscure corner—Senior's schoolroom, if I recollect rightly—the last building on the left, at the bottom of a lane which had no thoroughfare forward.

The lectures were to be once a fortnight, on Sunday afternoons, and eight in number. In due course the bills appeared on the walls, and were sent round by hand, in addition to an advertisement in the papers. It was our first attempt, and was naturally the subject of some anxiety even to heart-palpitating and mouth-drying point.

It was the depth of winter, and a very severe season. The snow was lying deeply on the ground. When the day for the opening lecture came, we walked to the lane where the schoolroom was, near to the hour of meeting.

How many would be assembled? My companion thought the place might be at least half full, considering the publicity that had been given to the effort. The state of the lane did not seem to give much promise. It seemed to us the snow was untrodden.

Forward we went, and reached the door. My wife pushed it open to discover her half-filled room. There was not a solitary soul in the place! This would have been damper enough in summer weather: in deep winter it was chilling to the freezing point—so far as the reception of the Truth had to do with the spiritual temperature.

It had a little to do with it, but not much. We had come to do a duty, and not to receive a pleasure. So we walked in and took our seats near a table at the other end of the room. We sat talking in the resonant emptiness for a short time. Then the door was pushed open, and one or two entered, knocking the snow off their boots, and sat down.

The state of things was not very encouraging to them, and it would not have taken many minutes to lead them to get up and go out again. But presently a few others came, and then a few others, and again a few others, till, at last, we had the half-roomful anticipated by my companion.

I had made rough notes of the lecture to be given (on "The Bible: What It Is, and How to Interpret it."). Shortly after the appointed hour, I rose and apologized for bringing them out in such inclement weather to listen to remarks on a subject which there were churches and chapels enough to deal with to their hearts' content.

But (I said) the fact was the churches and chapels were off the track, and if men were to get on to it, they must try to help themselves—not only without help, but in spite of opposition, from the recognized teachers.

The Bible was the track. Whatever of true religion there was in the earth at the present time was to be found there and there alone. It was a boast that the Bible alone was the religion of the Protestants, but this was not much more than a pretty saying. The Protestants perhaps had **intended** the Bible to be their religion, but on examination it would be found that they were at variance with the Bible in its most fundamental principles.

How this had come to be the case was not very difficult to see in view of New Testament prophecy and ecclesiastical history. Both of these points I elaborated a little.

Then came the question as to the origin of the Bible and the mode in which it was to be studied and understood. The amplification of these features filled up the lecture. There was quite a fair attention to an inarticulate, reedy voice not calculated to command a hearing, and whose hoppings from verse to verse and theme to theme must have increased the listening difficulty of the audience.

I had announced in a footnote on the bills that questions would be answered at the close of each lecture. I accordingly now gave out that any person so disposed was entitled to put questions.

In response to this, a tall, slim, wiry man rose whom I had got to know during my reporting duties as the arch-infidel of the town and neighbourhood. In a drawing, mock-respectful tone (as it seemed to me), he put a number of questions.

Regarding the man as I did, I fear I answered with some degree of abruptness and acerbity. We make mistakes sometimes— perhaps not infrequently. It was true that this man had been the leader of local atheism for 20 years past; but it was also true (as I ascertained soon afterwards from his own lips) that he had begun to reconsider the question of religion, and had already made some progress in the direction—not of a return to pulpit theology but to the Bible—when the bills announcing the lectures appeared, and seemed on the face of them to promise just the help he wanted.

This was a very encouraging beginning. In the sequel he became obedient to the Faith, and walked as a worthy brother for about 20 years, when he died.

His history was a very sad one, apart from what may be in store for him in the great outcome of things upon the earth. His life was like one long, dull, wintry day. He was born in the workhouse, and struggled with difficulty all his life. With no education, but possessed of an active native interest in political and religious questions, he worked himself into a fair degree of acquaintance with men and things, and exercised a distinct local influence in the town and neighbourhood, through his ability as a public speaker and his uprightness of character.

At the time he came, into contact with the Truth, he had found out the hollowness of the popular movements of the time, and had begun to thirst for a Higher than man as the explanation of the great universe.

"Can it be that we have no Father?"

This, he said, was the form in which the question pressed itself upon him. He was listening for an answer when the Bible was providentially opened to him in a way that he had not thought possible.

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The Law of Moses

ITS HIDDEN MEANING & FORESHADOWING FEATURES

"What nation is there that hath statutes and judgments so righteous as all this Law which I set before you this day?"—Deut. 4:8

FOR several years there has been a growing tendency among the clergy to discredit the first five books of the Bible. They maintain that there is so much in them that is manifestly untrue, and so much that cannot be regarded as literal facts, that it would be better if they were removed from the Bible.

Although these books contain the Law of Moses, the strange and contradictory thing is that the general sentiment that regards them with antipathy, professes, at the same time, to believe in Christ! But they do this without apparently realizing that Christ was a zealous up-holder of the Law of Moses, and maintained that it was his mission to fulfil it.

"Not One Tittle Shall Pass"

You will no doubt recall that he himself declared that—

"Not one jot or one tittle would pass from the Law till all be fulfilled" (Matt. 5:18).

If we claim to believe in Jesus, then we must realize that by his word, the Law of Moses is upheld as the Law of God. As such, therefore, it is entitled to all the attention and esteem that we can give it.

Among all the systems of law that have appeared in the world, only one makes claim that it is of divine origin, and that law is the Law of Moses. Concerning this, we have copious information in the Bible, and we could wish for nothing more genuinely satisfactory.

"Believing All Things in the Law"

There are many who even go so far as to say that we could dispense with the Old Testament altogether. But we must remember that it not only contains the Law, but the Prophets as well, of whom the inspired Paul said (Acts 24:14)—

"So worship I the God of my fathers, believing ALL THINGS which are written in the Law and the Prophets."

But even this class of people maintain that Jesus is their example and authority in all matters of religion. To them we would say: Listen to the words of your Teacher, for he has said (Mark 12:26) that God spoke to Moses, and (John 7:19) that Moses gave them the Law, and in John. 5:46-47—

"For had ye believed Moses, ye would have believed me: for he wrote of me.
"But if ye believe not his writings, how shall ye believe my words?"

And furthermore, in Luke 16:17, he said—

"It is easier for heaven and earth to pass than for one tittle of the Law to fail."

If the Law of Moses were not of divine origin, there could be no object in our considering it at all. The works of men have no real significance, nor eternal value. It is only as a divine system—a manifestation from God—that its study becomes so fascinating and important.

"The Law Is Perfect"

If we study it on this basis, it will lead us to share the intense admiration of it expressed in various parts of the Bible. Take for example David's words (Ps. 19:7-11)—

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

"The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

"Moreover by them is thy servant warned: and **in keeping of them there is great reward.**"

And in Psa. 119:97—

"O how love I Thy law! it is my meditation ALL THE DAY."

The Law Is of God

THERE are many who claim that God had nothing to do with the Law—it was all the work of Moses. How anyone could think it was his production is difficult to understand, for he never claimed it as his own, but always attributed it directly to God.

It is often spoken of as the "moral" law, but that is not true, although it contains sufficient instruction in morals to meet the requirements of all men.

Some speak of it as a "hygienic" law, but that is not true either, although it contains much information about matters of hygiene. No, **the Law of Moses was far more than that.**

It was a system of spiritual import adapted to meet the double purpose of physical well-being and spiritual education.

Regarding the latter, Paul says (Gal. 3:24)—

"Wherefore the Law was our schoolmaster to bring (lead) us (Israel) to Christ."

A Shadow of Good Things to Come

These things concern the Law as a rule of action during the lifetime of the people, but we learn from the words of Paul that there was a deeper and hidden meaning, and that is it to which we refer in our subject-title. This is expressed by the apostle in Heb. 10:1, where he says—

"The Law was a shadow of good things to come."

Looking at the matter a little closer, we discover that the shadow feature of the Law had two aspects—

1. *There was illustrated in figure the actual situation of things as they existed between God and man, as expressed by the apostle in Hebrews 9:6-10. Speaking of the Tabernacle and its furniture, he said—*

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

"The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

2. *There was the foreshadowing, or showing beforehand, in an obscure manner the purpose of God as to the method by which He would open the way of salvation to all men.*

This aspect is plainly set forth by Paul in his statement that —

"The Law was a shadow of things to come, but the body is of Christ" (Col. 2:17.)

And in Heb. 10:1 he says —

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

This enables us to understand how Christ could say that he had come to "fulfil the Law."

* * *

TO deal with the foreshadowing features of the Law in detail would be impossible in one article. Therefore we will endeavour to condense the matter in such a way that the main traits will be apparent.

By this means our interest should be roused, and we will realize that a knowledge of the Law is of the utmost importance, if we are to understand the work of Christ in an intelligent manner, and be able to exclaim with Paul —

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His Judgments, and His ways past finding out!" (Rom. 11:33).

THE TABERNACLE

First, we take a look at the Tabernacle around which their system of religion centered, turning to Exo. 25:1-2 —

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering:

"Of every man that giveth it willingly with his heart ye shall take my offering."

Then verses 8-9 —

"And let them make Me a Sanctuary; that I may dwell among them.

"According to all that I show thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, so shall ye make it."

THE ARK OF THE COVENANT

And now we will look at the furniture. In vs. 10-16 we have the construction of the "Ark of the Covenant." Here is described a box of wood overlaid within and without with pure gold. The top was ornamented with a border, called a "crown" of gold.

Then there were two wooden staves overlaid with gold and these passed through golden rings which enabled the priests to carry the Ark when the children of Israel journeyed. In vs. 16, God said—

"And thou shalt put into the ark the testimony which I shall give thee."

THE MERCY SEAT

In vs. 17-21 we have the description of the Mercy Seat made of pure gold. The purpose of this is revealed in vs. 22 —

"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

The Ark rested in that portion of the Tabernacle called the Most Holy Place, into which the High Priest entered once each year to make an atonement for the people as we read in Exo. 30:10.

Christ's Sacrifice Foreshadowed

We will now go back to the letter to the Hebrews and will there see that this foreshadowed Christ in his great sacrifice (Heb. 9:7-15) —

"But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

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

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

"But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building;
"Neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption."

It will be noted that under the Law the High Priest went into the second part, or the holiest place, to make an atonement for the people. The apostle says this was a figure for the time then present, and pointed forward to Christ.

THE VEIL

In the Tabernacle there was a veil that separated the two holy places. Of that we read in Exo. 26:31-33 —

"And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning (skilled) work: with cherubim shall it be made:

"And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

"And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the Ark of the testimony: and the veil shall divide unto you between the Holy Place and the Most Holy."

To accomplish his work of atonement, the High Priest passed through the veil into the Most Holy Place. Why was it there, and what did it represent?

This, we think, is one of the most interesting parts of our subject. Heb. 6:17-20 records—

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath:

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the Veil;

"Whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec."

Then in Heb. 10:19-22 —

"Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the Veil, that is to say, his flesh;

"And having a High Priest over the House of God; let us draw near with a true heart in full assurance of faith."

Just one more quotation, and that an important one in Mark 15:37-38 regarding the Veil:

"And Jesus cried with a loud voice, and gave up the spirit. And the Veil of the Temple was rent in twain from the top to the bottom."

The Veil, then, represented the mortal flesh nature of Jesus which had to be torn asunder that he might enter the new state of a spirit body, made like unto the angels which die no more.

THE ELEMENTS OF THE VEIL

You will recall that the Veil was made of fine-twined linen into which was woven Blue, Purple and Scarlet. That was the shadow. Therefore the substance was —

VEIL: The body of Christ.

BLUE: Healing qualities — with his stripes we are healed.

PURPLE: Symbol of Royalty. Just before his crucifixion a purple robe was placed upon Jesus to mock his claim as King of Israel.

SCARLET: This represents sin. Although Jesus in character was spotless, his flesh (being born of a woman) contained that which had the power of death, as we read—

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

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham."
(Heb. 2:14-16).

THE ALTAR OF SACRIFICE

Our next brief look is at the Altar of Sacrifice as given in Exo. 27: 1-8. Here we have described a square wooden structure overlaid with brass, and covered with a network of brass on which the animals were placed during the process of sacrifice.

The purpose of the altar is explained in Exo. 29:38-42—

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

"This shall be a continual burnt offering throughout your generations at the door of the Tabernacle."

To find the hidden meaning of the altar and the sacrifices, we come back to Heb. 10—

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

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

"Then said he, Lo, I come to do Thy will, O God. He taketh away the first, that he may establish the second.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

"And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins;"

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (vs. 1-12).

The Consecration of the Priests

The last example we take from the Law is the consecration of Aaron and his sons for the priesthood, and the animals that were sacrificed in relation to it. This is found in Lev. 8 —

"Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread" (v. 2).

"And Moses said unto the congregation, This is the thing which the Lord commandeth to be done" (v. 5).

In vs. 7-9 are described the clothing they were to wear during their period of service. Then (vs. 10-12) the anointing oil was placed on the Tabernacle, and on the furniture, on the Altar and all the vessels, on the Laver, and last of all on Aaron's head. Then (v. 14)—

"He brought the bullock for the sin offering. And Aaron and his sons laid their hands upon the head of the bullock for the sin offering."

"Go Forth Without the Camp"

The bullock is slain (v. 15), and the blood put on the horns of the altar —

"And he took all the fat that was upon the inwards, etc., and Moses burned it upon the Altar.
"But the bullock, his hide, his flesh, and his dung, he burned with fire **without the camp**, as the Lord commanded Moses" (vs. 16-17).

One might wonder what significance this had, and if it had any relation to Christ. It did, and we go to Heb. 13:10-13 for the explanation—

"We have an Altar, whereof they have no right to eat which serve the Tabernacle.
"For the bodies of those beasts whose blood is brought into the Sanctuary by the High Priest for sin, are burned without the camp.
"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
"Let us go forth therefore unto him without the camp, bearing his reproach."

Here Paul identifies Jesus in crucifixion with the bullock burnt without the camp, whose blood had been sprinkled on the furniture of the Sanctuary, then on Aaron, afterwards on his sons, then on all the people.

* * *

ALTHOUGH our investigation has been brief, we have discovered that Christ was foreshadowed in —

1. *The Sanctuary and its furniture, especially—*
2. *The Ark and its Mercy Seat, and the Veil.*
3. *The Altar of Sacrifice.*
4. *The bullock burned without the camp, and—*
5. *The High Priest.*

If we were to study this subject further, we would find that Jesus was foreshadowed in all the Mosaic pattern. In fact, the whole system centres in him.

Most of our help has come from the letter to the Hebrews, but that work does not stand alone. Here are a few of the many other references—

"For Christ is the end of the Law for righteousness to every one that believeth" (Rom. 10:4).
"Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).
"Christ hath redeemed us from the curse of the Law" (Gal. 3:13).
"Wherefore then serveth the Law? It was added because of transgressions, till the seed should come to whom the promise was made" (Gal. 3:19)

And finally, Jesus' words in Luke 24:44, to his disciples after his resurrection —

"And he said unto them, These are the words which I spake unto you, while I was yet with you,
"That all things **MUST BE FULFILLED**, which were written in the Law of Moses, and in the prophets, and in the Psalms, concerning me."

* * *

FROM this brief consideration of the Law of Moses, and its antitype in Christ, it must be manifest that the Old and New Testaments are inseparable.

And further, that **we cannot be true Christians, unless we understand and believe the Old Testament**, for Jesus has said—

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

Looking back over what we have considered this evening, is it not wonderful how the Old Testament closes with God's words in Mal. 4:4—

"Remember ye the Law of Moses My servant, which I COMMANDED UNTO HIM in Horeb for all Israel, with the statutes and judgments."

And then in the closing book of the New Testament, we read (Rev. 15:3) —

*"And they sing the song of Moses the servant of God, and the song of the Lamb, saying:
"Great and Marvellous are Thy works, Lord God Almighty: Just and True are Thy ways, Thou
King of saints."
— G.A.G.*

The Willing-Hearted and the Wise

*"And they came, every one whose heart stirred him up, and every one whom his spirit made willing,
and they brought the Lord's offering"—Exo. 35:21*

IN Ex. 35 many types and shadows are recorded that point to the substance which is Christ — not the personal, individual Christ only, but also in the sense used by Paul—

"Till we all come, in the unity of the Faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

In vs. 5-10 we have the calling of the "wise and willing-hearted." These are the only ones of any use to God—the only ones from whom He desires to accept, and with whom He will have communion. This conveys to us the principle upon which God works in taking out from the Gentiles "a People for His Name."

It is on the basis of freewill:

"Whosoever WILL may come."

This Tabernacle in the wilderness—pointing forward to the one of the future "that the Lord pitched and not man" (Heb. 8:2)—was made up of materials supplied by the willing-hearted and the wise in Israel. These were not mere hearers of the Word, but DOERS. James says—

"Show me thy faith without thy works, and I will show thee my faith by my works.

"But wilt thou know, O vain man, that faith without works is DEAD" (Jam. 2:18-20).

The Spirit through Isaiah (55:1) calls to the wise, who "thirst for righteousness" (Matt. 5:6) to freely come—

"Ho, everyone that thirsteth, come ye to the waters. And he that hath no money; come ye, buy and eat. "Yea, come, buy wine and milk without money and without price."

Likewise Rev. 22:17—

"The Spirit and the Bride say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely."

The willing-hearted will come, and the wise. Not the wise of this world, as it is written (1 Cor. 1:26)—

"Not many wise men after the flesh, not many mighty, not many noble, are called."

And James 2:5—

"Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which He hath promised to them that love Him?"

Moses said to Israel (Ex. 35:4):

"This is the thing which the Lord commanded:

"Take ye from among you an offering unto the Lord: whosoever is of a WILLING HEART, let him bring it:

"Gold, silver, brass, blue, purple, scarlet, fine linen, goats' hair, ram skins dyed red, badger skins, shittim, oil for the light, spices for anointing oil and sweet incense, onyx stones, and stones to be set for the ephod and the breastplate.

"And every WISE-HEARTED among you shall come and make all that the Lord hath commanded."

All these materials that Israel were told to bring are answerable to that living material that will be manifested in our works in this our day of opportunity, as we prepare for a place in that "Great House" wherein are gold, silver, precious stones (2 Tim. 2:20).

GOLD symbolizes tried faith:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich" (Rev. 3:18).

"When He hath tried me, I shall come forth as gold" (Job 23:10).

SILVER is a symbol of a purged and purified character, washed in the blood of Christ. It is redemption, reconciliation, atonement.

BRASS, as extensively used for the altar, laver, etc.—all the outer appointments of the Tabernacle—speaks of sin's flesh that Christ bore as he offered himself for sins on the cross (John 3:14)—

"As Moses lifted up the serpent (of brass) in the wilderness, even so must the Son of Man be lifted up."

BLUE is the heavenly, divine, spiritual aspect, manifested in the mission of Christ, "with whose stripes we are healed."

PURPLE represents royalty. They mocked Christ's claims by putting on him a purple robe. "Ye are a royal priesthood," says Peter. Purple is a blend of red and blue, the human with the divine, the earthly with the heavenly—a perfect symbol for the "King of Kings."

SCARLET is sin, natural man, that which is earthy. "Adam," the basic Hebrew word for "man," means "red earth"—

"Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

"I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy" (Rev. 17:3).

FINE LINEN is woven of flax, a non-animal fibre, and is contrasted with that which is fleshly—

"Fine linen is the righteousness of saints" (Rev. 19:8).

GOATS' HAIR: Goats have a relationship to the sheep, in that they herd and browse with them as presently constituted. But the time comes when the goats (false followers of Christ) are separated from the sheep (the faithful)—Matt. 25:31.

Goats' hair was the second of the four protective layers of the Tabernacle covering—not the inner, intimate, beautifully embroidered linen of righteousness, but that which served a secondary purpose in the plan, including the "Earth that helped the Woman" (Rev. 12:16).

RAM SKINS dyed red: the third layer of covering. Rams are aggressive animals, and here refer to the powers-that-be which, Paul says, are "ministers of God" and "bear not the sword in vain."

Red marks them as sin-powers, fleshly and bloody, resting upon the argument of the sword, as we see throughout the earth today among the warring potsherds of the earth, even as it has always been.

BADGER SKINS—natural and untreated—were the outer covering of the Tabernacle, signifying the elements of nature as all constituted in the Providence of God for the womb and background of the development of His eternal purpose—

"His tender mercy is over all His works."

SHITTIM (ACACIA) WOOD is a special, hard, durable wood of great beauty, but wood just the same. We are all natural men and women, and of such is the Tabernacle of God being made, yet such are not ordinary people, but of special value and beauty to God.

OIL for the light, and for the anointing. Oil is the Spirit-Word, and is caused to shine as it is manifested in radiated light from the lampstand which is the ecclesia of the living God (Matt. 5:14-16)—

"Ye are the light of the world."

"Let your light so shine before men that they may see your good works and glorify your Father in heaven."

SPICES for sweet incense. "Sweet" incense is a type of acceptable and well-pleasing prayer and supplication—

"The smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand" (Rev. 8:4).

When the High Priest came once a year into the Most Holy—where was the manifestation of the glory of the divine Presence, he must be enveloped in the cloud of incense-prayer, "that he die not" (Lev. 16:13). And so we are commanded —

"Pray **WITHOUT CEASING**. In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:17-18).

ONYX STONES and stones for the ephod and breastplate represent the precious jewels that God will make up into eternal ornaments of beauty in the great day of account—those "living stones," shaped to the Master's purpose, polished to reflect his glory, deeply, indelibly engraven with the Word of Truth by the finger of God, written upon with God's Name—

"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ . . .

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light" (1 Pet. 2:5-9).

— W.J.P.

The Constitution & Statement of Faith

"Hold fast the form of sound words" —2 Timothy 1:13

THIS is a very important document and should be much more fully known and appreciated among us. It has been an essential aid in maintaining Biblical unity and ecclesial harmony.

It deals with both ecclesial organization and the basic doctrinal truths of our common Hope and foundation. It has been a great factor of ecclesial stability. It has been accepted as an agreed basis of belief and operation for 80 years. It has thus been well tested by time and experience.

It is principally the work of one man. Bro. Roberts compiled it in conjunction with the Birmingham ecclesia on the basis of 30 years of study and experience. If wise and experienced brethren had not compiled something of this nature during the beginning of the Christadelphian movement, this latter-day reestablishment of the Truth in its entirety, it would have been far more difficult—yea, well nigh impossible—to maintain a continuous sound, lightstand of Truth.

Where this has been faithfully adhered to, as a brief and sound synopsis of Truth and basis of fellowship, there the Truth has been maintained in its purity.

It is not a substitute for the Bible, but it fills a great need, and it is a great help to ecclesial harmony and soundness. All true brethren and sisters will value anything that is profitable to the Brotherhood and the Truth. The value and profitableness of this compilation has been proven and recognized and thankfully accepted among us for 80 years.

Its value as a stabilizing influence and harmonizing instrument of constructive ecclesial life increases as the length from the time of its establishment among us increases. The fact that for 80 years of testing and experience, faithful brethren have preserved this basis makes it a great help to us to hold to the Truth against all the influences that would weaken and corrupt it today.

The "Constitution and Statement of Faith" has an inseparable companion work, the "Ecclesial Guide," which was jointly developed with it. The Guide is fuller and more detailed. It gives reasons and explanations. It is very good and profitable reading. Its whole spirit is wisdom and goodness.

The more we are aware of the contents of these works, and the more we enter into the spirit that produced them and is manifested in them, the healthier and happier our ecclesia will be.

Besides long and deep scriptural study, these pamphlets arose out of actual experience and practice. They were the result of testing and refinement over a period of 30 years, from 1853 when bro. Roberts accepted the Truth to 1883 when they were published in this completed form, and have been changed very little since.

It is remarkable, almost unbelievable, apart from the loving providence of God, how sound and adequate and complete they have proven to be in the light of the many problems that have arisen in the brotherhood in the 80 years since they appeared.

There is a strong movement in other groups to belittle, and disparage them, and relegate them to a "less enlightened" past. It is not for us to judge motives nor to question sincerity, but any effort to weaken the power and influence and respect among us for these labours of love and wisdom can only come from an incorrect and harmful misconception concerning the basic principles of the Truth of God.

THE Constitution booklet consists of 4 parts. They are:—

1. **The Constitution** itself—the agreed rules of ecclesial operation based on the commands of Christ, that all may be done "decently and in order."

2. **The Statement of Faith**—a dear basic outline of the first principles of the Gospel of Salvation.

3. **Doctrines to Be Rejected**—sometimes a truth can be stated more clearly and simply if stated negatively. The doctrines to be rejected are repudiations of the commonest errors in the religious world.

4. **The Commandments of Christ**—the basic principles of character and conduct which constitute godliness and holiness.

This last is the deepest and most vital section of all.

* * *

THE CONSTITUTION

THE first section, the Constitution, is of a different nature from the other three. The other three express basic and unchangeable truths. Concerning them, there is no room for difference of opinion in judgment, within the sound framework of true belief.

But the Constitution is to some extent a flexible document—a set of arrangements based upon scriptural principles with a view to conducting an ecclesia spiritually, profitably and according to scriptural command that all be done "decently and in order."

There are 38 clauses in the original Constitution as compiled by bro. Roberts. The first seven are general and fundamental. The next 21 (Nos. 8-28) are operational, and will vary in detail according to an ecclesia's size and circumstances. The next eight (Nos. 29-36) deal with problems that arise in ecclesial life. No. 37 concerns Sunday School operations. And the last, No. 38, prescribes the method of constitutional amendment.

All could be very profitably studied in detail. Each has a good reason, based on experience and prayerful judgment.

The greater our experience in the Truth, and the greater our familiarity with the Constitution and Ecclesial Guide, the stronger will be our deep impression of their value and wisdom, and the goodness of God in causing their preparation.

We should thank God, and rededicate ourselves to preserving the sound foundation which faithful and hard working pioneer brethren have laid.

Nos. 1-3 deal with our identity and membership.

No. 4 defines the three basic forms of ecclesial activity: worship, preaching and study, to which are respectively allotted Sunday morning, Sunday evening and a midweek evening. All three are essential to sound ecclesial life and growth, and those who wilfully neglect any are not on the way to life.

No. 5 is our free acceptance of the will of the majority in all matters of order and arrangement—all matters not violating conscience or principle. This is important for any group, but especially for brethren of Christ.

Let a matter be discussed. Let all views be expressed in a calm and brotherly spirit—each brother endeavouring not to exclusively stress all the advantages of one view, like a lawyer, but to give a balanced appraisal of all alternatives, like an impartial judge.

Then let the ecclesia decide and let all whole-heartedly support the decision, not just all accept but actively and cheerfully support and work for it.

No. 6 stresses the family and fraternal aspect of our association in Christ. The word brother should mean far more to us than it does. The term tends to become a technicality—bro. Jones and bro. Smith. It must be preserved as a loving reality of close affection and relationship.

Nos. 8-28 concern the operation of the ecclesia.

Among them, **No. 21** outlines the form of meeting that has generally prevailed among Christadelphians ever since. We are indebted to brother Roberts' tireless labours far more than we realize. A practical and beneficial form of order is a tremendous asset in preserving ecclesial health and vitality.

No. 22 excludes all business from the Sunday morning meeting. Every effort should be made to assure that this meeting above all others should be calm, harmonious, spiritual, and deeply united in

fraternal affection. Differences should be left outside. Unity, mutual sympathy and fellowship should be stressed.

A great responsibility lies on each individual brother and sister to see that the fullest benefit of strength and comfort and joy and peace is derived from this service. At this time above all we must care for and forbear one another in love.

Nos. 29-36 deal with problems. There will always be problems. Problems are divinely sent to test us—to test our comprehension and acceptance of the principles of love and sacrifice that Jesus taught and manifested—to reveal to what degree we manifest the spirit of Christ and have learned to control the animal motions of the flesh.

No. 31 deals with what is perhaps the most widely ignored and dishonoured command of Christ, and yet one that is vital to any personal spiritual soundness or acceptance with him: —

That there should be no discussion of a brother's or sister's fault, except within the specific framework of action that Jesus lays down for such cases in Matt. 18:15-18.

A faithful obedience to this command—so obviously wise, and kind, and Christlike and right—would eliminate a large part of the material that makes up ecclesial conversation throughout the world.

We are all guilty of this, for it is a deeply-engrained characteristic of the flesh to talk disparagingly of others.

There are endless ways we can rationalize it and relieve our consciences, and the more sophisticated among us have learned how to do it inferentially and obliquely and with the highest appearance of professed affection and sanctity. The Proverbs say —

"Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth."

And among the seven things that God hates most, the last and crowning one is—

"He that soweth discord among brethren" (Prov. 6:19).

I fear that more of us will be rejected at the judgment seat for this fault of talking unfavourably about others than for any other cause—it is such a cheap and universally-indulged luxury of the flesh.

No. 32 emphasizes the seriousness of failure to attend the weekly worship of the brethren and sisters, if at all possible. We are not free agents in this matter. Both specific command and the general spirit of Christ require that we make urgent effort to assemble each week.

In planning our activities, especially in the summer, it is important that we give deep consideration to the implications of this vital command.

FIRST THINGS MUST BE PUT FIRST, and then the rest of the life be fitted in. The flesh will object. The flesh will want "vacations" and trips to the beach and lazy living in homes on the lake and other empty, flesh-pleasing things. But can the flesh promise us eternal life for following its dictates? Pleasing the flesh can only reward us with corruption in the grave.

No. 33 is vitally important. It lays down an agreed method, in harmony with scriptural principles, of procedure in case of impending withdrawal.

As members of a Christadelphian ecclesia, we have all covenanted before God to follow this procedure—procedure designed to give love and patience every opportunity to solve the problem and avoid the pending break.

Whenever this agreed procedure is flouted and ignored, it reveals the grievance to be motivated by the flesh and not by the Spirit—it shows that the flesh has taken the reins of action and the mind of the Spirit no longer rules.

* * *

It will be perceived that the Constitution is far more than a mere set of mechanical and "man-made" rules for the orderly procedure of the ecclesia. It goes deeply into basic scriptural principles of action.

There must be order and agreed arrangements. The only other alternatives are either dictatorship or anarchy. As bro. Roberts points out in connection with this compilation, we are given the ends to be accomplished—the united worship of God, the upbuilding and edification of the Body, the preservation and proclamation of the Truth.

And we are given the principles upon which we must work—the principles of love and humility and gentleness and care and respect and service for others.

Within this framework a workable system had to be formed. We take far too much for granted the labours of the past that have given us our wise and beneficial ecclesial and inter-ecclesial structure.

* * *

THE STATEMENT OF FAITH

THE remarkable thing about the Statement of Faith is how well it has stood the test of time. An introductory paragraph had to be added in 1886 on the inspiration of Scripture. This had been previously implied and accepted, but not specifically stated. So when error arose from contamination with the then "modern" worldly thinking, it had to be defined and defended more clearly.

A few years later, because of the introduction of another new error, the paragraph on resurrection and judgment had to be amplified to specifically exclude the error.

Otherwise, it is as first produced, and it is a clear, logically-arranged synopsis of the First Principles of Truth.

It has proved to be enough, but not too much. It has been assailed and is still being assailed today, but time and events have only served to bring out the wisdom of its wording and the adequacy of its simplicity and brevity.

I speaks of God—His supremacy, His unity, His infinite, self-sustaining power, His gracious self-manifestation to man.

II introduces Jesus Christ. **We** may wonder why Christ is first introduced, before speaking of the events necessitating Christ's appearance and work, but it emphasizes a deeper truth—that in the infinite foreknowledge and wisdom of God Christ is first of all and head of all.

Christ is the heart of the whole divine purpose of self-manifestation in a glorified multitude.

III speaks of the need for Christ because of the position of the race through the first man.

IV introduces Adam, and describes his creation and original condition. Two of the truths in this statement—that Adam was the first man, and that he was made from the dust of the ground, are under fire from a growing group of intellectual "free thinkers" in other groups today.

We can be thankful that this Statement of Faith has an 80-year history of sound Christadelphian allegiance behind it. We do well to hold fast to it.

V: Adam's sin, and its consequence. Much controversy has raged around the final clause—"a sentence which defiled and became a physical law of his being and was transmitted to all his posterity"—but it still stands as a clear, brief, simple expression of a fundamental truth.

Bro. Roberts seems to have almost foreseen the errors that would arise, and to have written to fence them out.

VI: God's plan of restoration in harmony with His holiness and righteousness.

VII: The promise to Adam and to David.

VIII: Christ—a son of Adam, of the condemned nature, to earn resurrection by perfect obedience, to escape from the domination of sin and death by dying. The fruit of his victory is offered to all who make themselves a part of him.

IX: The purpose required a human mother and divine begetting that salvation may be through man but not by man.

X: This constituted Jesus Emmanuel—God with us—God manifested in the flesh, but still a mortal man and a sufferer of all the ills of mortality, including the death that passed upon all men. His body, like his brethren's, was a "body of death," as Paul describes it

XI The message he delivered was:

1. Repentance from every evil work.
2. His divine sonship.
3. His Jewish kingship.
4. The glad tidings of the Kingdom.

XII. For this message he was put to death by the Jews and Romans. This sacrificial death was in God's purpose to—

1. Condemn sin in the flesh.
2. Declare the righteousness of God as a basis for the extension of His mercy to sinners.

Christ represents all who become part of him. All have died in him. All are forgiven in him.

XIII: God raised him from the dead and exalted him to His right hand as a priestly mediator for his people.

XIV: He is a priest only for his obedient brethren.

XV: He sent forth apostles to proclaim salvation through him.

XVI: To obtain this salvation we must:

1. Believe the Gospel.
2. Put on Christ by immersion in water.
3. Walk in obedience to his commands.

XVII: The Gospel is the things concerning the Kingdom of God and the Name of Jesus Christ.

XVIII: The "Things of the Kingdom" are the facts revealed concerning that Kingdom through the prophets.

XIX: It will be the Kingdom of Israel restored, in the same land as before.

XX: God will send Jesus back to earth at the end of Gentile times.

XXI: He will set up the kingdom in the land promised to Abraham.

XXII: This will involve the regathering of the Jewish people and the restoration of the desolated land and city.

XXIII: The rulers of the Kingdom will be Christ's faithful brethren from all ages, raised from the dead and made immortal.

XXIV: When Christ comes, he will raise and judge the responsible dead and gather the responsible living. The responsible are those who know the will of God.

This is the clause that gives the "Amended" Statement of Faith its name. This clause was amended in 1898 to clarify who the responsible are, because of errors promulgated at that time, and still being taught.

XXV: The rejected will go to the second death. The accepted will be changed to immortality of body, and will rule the mortal nations.

XXVI: The Kingdom thus constituted will last 1000 years. Sin and death will continue but will be greatly restrained.

XXVII: Worldwide law shall proceed from Jerusalem. All people will be taught righteousness. War will be abolished. The earth will be filled with the knowledge of God.

XXVIII: The ultimate purpose of the Kingdom is to subdue all enemies, including death, by teaching all mankind the way of life.

XXIX: At the end of the 1000 years, all who have died during the 1000 years will be raised and, together with the living, judged. The rejected will be destroyed. The accepted will be made immortal. Mortality, sin, and death will then have been forever abolished from the earth.

XXX: Jesus will then yield the Kingdom to God, Who will manifest Himself as the All in All, and will dwell in intimate oneness with the whole glorified divine family of the redeemed.

Such is the glorious consummation of the purpose begun in Eden.

* * *

THE DOCTRINES TO BE REJECTED

THIS aspect is distasteful to many modern-minded "Christadelphians," who desire to emphasize our agreements with the apostate churches of the world and play down the differences. Some ecclesias in other groups omit this from their Statement of Faith, but bro. Roberts, in an article written in 1866, reprinted in the January, 1964, Berean) has some very forthright words on—not only the **desirability** of a statement of non-belief but its **necessity**—

"At first sight it might appear superfluous, and even unwarrantable, to set forth points of non-belief as a Basis of Faith. But a moment's reflection will dissipate this impression, and reveal the negative side of this Faith to be of equal value with the positive.

"Every affirmative proposition has a converse. Every "yes" has a "no," and IF A MAN IS NOT PREPARED TO BOLDLY ACCEPT THAT "NO," IT SHOWS HIS "YES" IS NOT WORTH MUCH."

Time does not permit going into them now, but they are all worthy of study. We should know the reason for them, and, to some extent, we should be familiar with the arguments used to justify the errors that these statements repudiate.

The Truth stands out much more sharply and clearly when we repudiate the related errors. Many in the world today would be willing to tolerate, and to a large extent agree with, our Statement of Faith, but the "Doctrines to be Rejected" would bring them sharply to attention. People today tend to passively accept any belief, but do not have the conviction to reject error decisively.

* * *

THE COMMANDMENTS OF CHRIST

THIS is in many ways the most important section of all. Jesus said—

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

This is the Way of Life; and the only **possible** Way of Life. Let us not make the universal but fatal mistake of comparing ourselves with ourselves and measuring ourselves by ourselves. We may be keeping the commands as well as bro. Smith does, and much better than bro. Jones does, but let us remember this—

This is the way of life by which we shall stand or fall at the judgment seat, and it does not matter if there is not a soul on earth who lives this life, this still will be the only standard at Christ's judgment seat.

"Many are called, but few are chosen."

It is sad, but it is true. Let us not avoid facing it just because it is deep and heart-searching. The world being what it is; and, sad as it is to say, the brotherhood being what it is, we shall be bound

to appear very unusual and extreme if we set ourselves in single-hearted dedication to keep the commands of Christ, not as they are inevitably watered-down and interpreted and nullified by the mind of the flesh, but as they actually stand, and as they will stand at the judgment seat.

Let us just read a few—

1. *Love your enemies: do good to them that hate you.*
3. *Avenge not yourselves: give place to wrath: suffer yourselves to be defrauded.*
4. *If a man take thy goods, ask them not again.*
5. *Submit to wrong for the sake of peace.*
6. *Be ready to every good work: give to those who ask.*
13. *Put away anger, wrath, bitterness, all evil speaking.*
16. *Deny all ungodliness and worldly lusts.*
20. *In case of sin, speak not of it to others, but tell the offending brother between thee and him alone, with a view to recovery.*
23. *In EVERYTHING give thanks to God.*
30. *Love thy neighbor as thyself.*
33. *Let your light shine before men. Hold forth the Word of life. Do good to all men as ye have opportunity.*
34. *Be blameless and harmless.*
35. *Be gentle, meek, kind-hearted, compassionate, merciful, forgiving.*
38. *Whatever you do, do it heartily, to the Lord.*
47. *Be always abounding in the work of the Lord.*
50. *Let your speech be ALWAYS with grace.*

These commands are our guiding light of life and joy, in the dark, selfish, worldly jungle of the flesh. The flesh is so evil, and the way of the flesh so universally and unquestioningly accepted, that these good and holy commands seem unrealistic and far-fetched.

We must guard against automatically accepting the reasoning of the fleshly mind. We must guard against the general tendency to adjust these commands to our own limited horizon, instead of opening our cramped hearts and minds to their vast and awful scope.

We must personally and individually study them one by one—give them their full weight and power—allow them to transform our hearts and lives.

* * *

In the Statement of Faith and the Ecclesial Guide, we have the treasured legacy of an outstanding pioneer and labourer in the Vineyard whom we honor for his work's sake. These pamphlets can be, not only a personal education, but a valuable source of ecclesial and inter-ecclesial stability.

All true brethren of Christ have a high regard for the abilities and characteristics of bro. Roberts. Therefore, though they may not be strongly influenced by the views of a local or contemporary brother who may disagree with them, they will give deep consideration to the views and explanations of a brother of proven discernment and stability whose works have stood the test of time.

I believe all who grow in the Truth find themselves gradually coming into closer focus with bro. Roberts on most points wherein they may have at first thought differently, gradually realizing more fully the value of the helps which, in the providence of God, he has left us.

Let us become thoroughly familiar with the Statement of Faith and the Ecclesial Guide. The more we do, the more we shall discern the wisdom and experience they represent, and the more we shall be built up and strengthened in our most holy faith.

—G.V.G.

The Lord Shall Recompense

“Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.”—Romans 11:22

WE have come from our several homes to meet together; a little flock indeed, but can anything be too small for the penetrating eye of God to see?

That being so, we must realize how necessary it is for all brethren and sisters to have in their minds a clear recognition of our individual faults, so that we can approach the Father of mercies, and can rightly confess them before the throne of grace, that we may obtain forgiveness so essential to our salvation, and eternal life in the Kingdom. I am sure that is the ardent desire of all of us.

From the Scriptures we learn how terrible it must be to deserve the Divine anger. Paul realized it, for he writes in Hebrews of a—

"Certain fearful looking for of judgment and fiery indignation."

And we are reminded that—

"It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

For thus saith the Lord—

"Vengeance belongeth unto Me, I will recompense."

Could we imagine anything more frightening than to have the Lord against us, because we hardened our hearts against obedience which is so essential? Can we imagine God giving us over to habitually doing evil, as a punishment because we have chosen to please ourselves and disregard His commands?

It is one thing to bear the chastisement of the all-wise God for our good; we could almost rejoice in that state. But it is a different matter for His wrath to come upon us without hope of mercy. We are warned that—

"If we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sin."

And in Rom. 10:1 we find Paul's prayer to God that Israel might be saved, even at the cost of his own salvation. He said they had—

"A zeal for God but not according to knowledge."

It must have been with a sad heart the apostle watched Israel throw away their birthright.

We think, on the other hand, of the high standard of service attained by Moses, David, Daniel, and Paul. We read in Exo. 32:32 the noble words of Moses in petition for erring Israel—

"Blot me, I pray Thee, out of Thy book."

And the Lord replied—

"Them that have sinned against Me will I blot out of My book."

If all the Household could attain that standard of self-sacrifice, what wonderful ecclesias there would be!

Paul prayed Israel might be saved; but that was not to be until the Messiah returns and unites them in the day of their national salvation. And then, only a remnant were to be saved.

Israel had been enlightened and had tasted of the heavenly gifts, but they spurned them and sought the ways of the idolatrous heathen. Throughout Israel's days as a people of God, His outstretched hand had sustained them.

Consider the picture given in Rom. 10, that we may perceive the lesson. Here is the Almighty with His hand outstretched toward His people, that they might turn and take hold of it. And for generation after generation God's hand was stretched out to them through the words of the prophets.

And then through His beloved Son, but they rejected it. Through His prophets God had pleaded with the people but with little effect. And finally Israel committed their greatest act of infamy. They rejected and put to death the Son of God.

So, preserving but a small remnant, God sent His apostles to the Gentiles to "take out a people for His Name" that they might share in the eternal blessings that had been offered to Israel for many generations. In Rom. 10:9-10 are words that should gladden the heart—

"If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

How great is the Father of mercy, even with the unrighteous attitude of Israel before Him! Yet God could send the apostles to bring the Gentiles into the hope of salvation. Israelitish branches were broken off because they had become dead wood, incapable of bearing fruit. They were broken off and Gentile branches were grafted in, to take their life from the root and stock of the Fathers of Israel.

What is the lesson we can learn? God is severe but He is not cruel. And Paul says in Rom. 11:22—

"Behold therefore the goodness and severity of God; on them which fell severity; but towards thee goodness, if thou continue in His goodness; otherwise thou also shalt be cut off."

The goodness of God is referred to many times in Scripture, and should be a cause for thankfulness. Paul says—

"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded" (Rom. 11:7).

As we read the history of Israel we can see how it came about; a little here and a little there, and then on to complete apostasy. And so it was with the early ecclesias: the Truth was not rejected in one day. The falling away was a slow process of gradually relaxing one point after another. This emphasizes the responsibilities of the present generation, for every principle is essential.

It seems incredible that the things concerning the Kingdom of God and the Name of Jesus Christ could lose their force and appeal to men and women who are in so much need of them. But the bygone days clearly show that such can happen.

To fail to keep a commandment is bad; to deny the need for that commandment is far worse. By their wilful refusal, Israel brought down the severity of God's punishment. So it is well for us to recognize our shortcomings. When a servant of God, being conscious of his sin, presents his supplications for forgiveness, pleading for strength to overcome, he will receive it if he does not ask amiss.

Israel, with all their idolatry, their blasphemy, and their self-righteousness, all that was abhorrent in the sight of God, may still be saved, as we read in Rom. 11:27—

"For this is My covenant unto them when I shall take away their sins."

We have this generous offer of forgiveness, and how much we need it! Were all our faults held against us, would we be any better than was Israel? "There is forgiveness with God in that He may be feared," if there be no stubbornness in us when we approach the throne of grace with a humble heart.

When we consider the call to the Gentiles, and the hope of salvation held out to them and their need for recognition of the sovereignty of God, and their desire to live in it, we can see the wonderful exhortation of Paul. We can see the generosity of God to forgive us; and His kindness and patience as He bears with us in all our ways.

All who will hear need to learn the lesson and give heed; if not, then we shall face the consequences (James 2:13)—

"He shall have judgment without mercy that hath shown no mercy; and mercy rejoiceth against judgment."

Many times a petty grievance can grow into a major grudge; ingratitude can take the place of friendship, when the forgiveness required by the law of God and the commands of Christ are set aside. Such an attitude in the Household is wrong as we all know, yet many are more or less guilty.

As we all live in hope to be loved of God and His Son, and to be forgiven by them, so we are required to love and forgive others. No doubt we need to pray as did the Psalmist—

"Guide me with Thy counsel, and afterwards receive me to glory."

These words can be used by all in the Household. They apply and define the position of everyone who is heir to the promise of salvation. They express the relationship of man to God, and all the hopes that can come from it.

All the children of God must be guided in every action by diligent attention to Divine counsel throughout their probation. And at the coming of Christ, if found worthy by their faith and works, will be received into glory. We need to realize the urgent importance of Paul's words that—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

"That the man of God may be perfect, and thoroughly furnished unto all good works"

(2 Tim. 3:16-17)

We may think of the standard being so high as to exclude hope; and it would be if there was no provision made for our shortcomings. As the Psalmist says (130:3-4)—

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

"But there is forgiveness with Thee, that Thou mayest be feared."

But God's mercy, he says (Psa. 103:18) is only for—

"Such as keep His covenant, and remember His commandments to do them."

* * *

WE are journeying in a dry and thirsty land; the brooks of spiritual refreshment are dried throughout the world. So it is good that we meet for comfort and refreshment; that our faith may be strengthened, and our hopes revitalized, as we wait in patience for the Son of God from heaven. May our watching and waiting prepare us and all those who will say—

"Lo, this is our God, we have waited for Him, we will be glad and rejoice in His salvation"
(Isa. 25:9).

Let us ever pray and strive constantly to put away iniquity, and follow after righteousness, if we hope for eternal life in the Kingdom. Unless we do that we shall be left "in the valley of death" for ever. We find words of wisdom in Prov. 8:34:

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."

"For whoso findeth me findeth life, and shall obtain favor of the Lord."

"But he that sinneth against me wrongeth his own soul; all they that hate me love death."

—C.H.T

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

POPE'S VISIT TO UN

A tremendous boost to the prestige of the Papacy. Prophecy (Rev. 18:7) portrays the Papacy as saying, just before its final destruction by Christ, I sit a queen, and am no widow, and shall see no sorrow."

The President of the US called this blasphemous impostor, who claims to represent God on earth, "Your Holiness," but protocol did not require that he kiss the Pope's ring, because he is a head of state, says Time magazine.

In his speech to the UN, the Pope said: "The Catholic Church aspires to be, in the spiritual field, unique and universal."

Even Russia's dour Gromyko called the address, "One of the most important statements ever delivered at the UN." This is deeply significant. Students of prophecy eagerly watch for every sign of the foretold amalgamation of Russia, the Papacy and Europe as the Image of the last days. Russia has come far in the right direction in the past few years, providentially pushed, it would appear, by Red China. And the Papacy, too, has come far toward fulfilling its latter-day role as the False Prophet of this Confederation.

The papal UN visit was a new departure—a purely political move and manoeuvre, inevitably reminiscent of the part in world politics played by the popes of the Middle Ages. The Pope now plans to visit Communist Poland. Most strongly Catholic of the Communist countries, Poland is the logical link and avenue between the Papacy and the Kremlin.

ADEN

Perched on the southern bulge of Arabia, Aden (the Biblical Dedan) is a very valuable piece of property, as it is Britain's last lingering outpost in the Middle East. Recently, terrorist attacks by Aden's National Liberation Front (armed by Egypt's Nasser) have broken out with much loss of life. Aden is the site of a major military base that controls the vital sea lanes leading to the Suez Canal and protects the oil-rich, British-dominated sheikdoms to the north (NWK 9:13).

DOMINICAN REPUBLIC

In Santa Domingo, the Communists have begun surfacing, now the truce is signed. Three Communist groups are active and powerful in the rebel zone of the city. Each is hiding arms around the country and training young men to use them later, in guerrilla war or terrorism.

Despite the political compromise, the Communists are determined to fight on for an eventual Red takeover (USN&WR 9:16).

So far, the rebels have refused to turn in their arms, as agreed in the truce that was worked out by the provisional government.

INDIA-PAKISTAN

War between India & Pakistan came to a ceasefire Sept. 23 The real struggle is now beginning: how to prevent Red China from establishing a foothold in the subcontinent of Asia. China could capture Pakistan by political means, if US backs India. The policy US now adopts will have far-reaching effects in the struggle to contain China (USN&WR 10:4).

U Thant, back from India & Pakistan, had little progress to report other than a temporary cease-fire. If the UN can find no solution to a war between such closely-related nations as India & Pakistan, it was unlikely to have much effect on a hostile China (TM 9:24).

On the surface, the India-Pakistan cease-fire looks like a big victory for the UN, but it actually pointed out a big weakness: the UN can act only when US & Russia get together. On very few and short-lived occasions have these powers been able to act together.

Over the years, the US has supported the UN position favouring a plebiscite in Kashmir, as demanded by Pakistan, but Russia since 1957 has made it clear that it would support India by vetoing any effort of UN to get a plebiscite.

ASIA

Dread of all the world leaders (with the possible exception of China) is that the 3 crises in Asia (India-Pakistan; Indonesia-Malaysia; U.S.-North Vietnam) may merge and become 1 big war (USN&WR 9:20).

In the Asian balance of forces there has been a change—the decline of British power from Aden to Singapore. The US faces the possibility of being the only Western power operating in Asian affairs. Another change of far-reaching importance is the alignment of Indonesia with Red China (though at the moment possibly setback), and the strong pro-Chinese tendency of Pakistan (NWK 9:13).

SUDAN

Sudan seems to be slipping into a civil war that could lead to the secession of its 3 southern provinces. Southern Negro rebels are fighting Northern Sudan, controlled by Arabs, raising the possibility of an African racial war (NWK 9:15).

SINGAPORE

Prime Minister Lee Kuan Yew recently revealed that a US agent had plotted subversion in that friendly country. US denied, but proof was made public, and US admitted to being exposed in a lie.

Lee, basically a fervent anti-communist, appears to feel he has no choice but to reach an accommodation with his powerful neighbours Red China and Indonesia, now Singapore has been expelled from the Malaysian Federation. He has said he would never let the British naval base in Singapore be used against Indonesia or Red China, which makes it useless (NWK 9:13).

INDONESIA

The recent unsuccessful attempt at a coup, in which 6 high-ranking generals loyal to Sukarno were murdered and Indonesia's strong, anti-Communist Defence Minister Nasution was seriously wounded (his daughter was killed) appears to have been an attempt of the Communists to take over.

At present, the anti-communist military men appear in control, the strength and prestige of Sukarno (who balanced the military against the Communists to maintain his own balance of power) seems to be reduced, perhaps to a figurehead.

The whole affair seems to be a setback for Red China, whose supporters in Indonesia, until then, were gradually building their power in the Sukarno government. Now they are being purged. The Communists, however, are still very powerful, and have a broad base among the working-classes, and the end of the struggle could be a Communist takeover.

Of the pro-Chinese Communist attempt to seize Indonesia, USN&WR says (10:18)—

"If and when that happens, the Western position in that part of the world—in South Vietnam, Thailand, Malaysia, the Philippines, and as far away as Australia—would be seriously jeopardized."

The Communist party claims 3 million hardcore members in Indonesia, with many more millions of sympathizers. Indonesia has a very large Chinese population. USN (10:18) quotes one "expert" as saying the Communists had developed their strength in the government to a position "where they virtually controlled the direction of Indonesian national policy."

These facts should open our minds to the ominous (yet prophetically glorious) trend of events

TURKEY

Since World War II, Turkey has followed US lead. Relying on the traditional Turkish hostility to Russia and to Communism, US has taken Turkish support for granted, but the old, automatic pro-Americanism is no longer in evidence.

Russia no longer seems menacing to most Turks. The feeling is growing that the US military presence in Turkey is outdated and humiliating. Many Turks are convinced that US let them down in the Cyprus crisis. In the cities, anti-Americanism has been noisy and unpleasant. The Turkish Labor Party, a newly-formed Marxist group and a rallying-point for anti-American and pro-Russian sentiment, is expected to grow swiftly by the next elections in 1969 (NWK 10:18).

Turkey is the gateway to Russia's coming invasion of Israel and the Middle East. For 100 years, Britain and recently the US have bolstered Turkey as a block and a bulwark against Russian expansionist ambitions. The breaking point seems to be approaching.

WATER

Man's current concern over water reflects a serious worldwide shortage in the midst of plenty. The chronic drought that is a way of life in the Sahara and the Middle East has now descended on lands as far as Korea and Bechuanaland. Australia is suffering its worst shortage in 50 years. Eastern US reservoirs are at very low levels.

In the next 20 years, the world's demands for water will double. Attempts at weather control have been as unsuccessful as appeals to the rain gods of old. The US Secretary of Health says the world is living in its own filth of polluted waterways . . . Lake Erie is dead because of manmade pollution (TM 10:1).

FRANCE

On Sept. 9, de Gaulle threatened to take France out of NATO. At present, the French fleet, tactical air force and 2 or 3 army divisions have been withdrawn. France is boycotting NATO military operations. Her objection is US's predominance of control of policy (USN&WR 9:27).

CUBA

Castro has dropped his once right-hand man, Che Guevara, who leaned to old style, Chinese Communism, and is now more firmly in the Russia orbit. Subversive activity in Central America—Dominican Republic, Venezuela, Guatemala, Peru, Colombia, etc—is being coordinated on the Russian plan. Catholic South America is clearly part of the worldwide pattern of the eventual Russia-Papacy coalition.

RHODESIA

Rhodesia, where 200,000 whites rule 4 million blacks, threatens to declare its total independence of Britain, and perpetuate white supremacy, as in South Africa, which took the same course.

The UN has told Britain to use "every means" to prevent this. Britain has threatened economic boycott. And Rhodesia in turn again threatens to cut Gambia's contact with the outside. Britain obtains nearly all its copper from Gambia, and Rhodesia controls rail communications. Thus the once proud and powerful British Empire continues to disintegrate rapidly. (Pakistan has broken relations with Malaysia, the first such action between members of the British Commonwealth, as the India-Pakistan war was the first such war between members.)

If Rhodesia is permitted to gain its independence and remain in the Commonwealth as a white-dominated state, several other members have threatened to leave the Commonwealth entirely.

VIETNAM

US forces there are now over 140,000; expected to reach 225,000 by year's end; and possibly 300,000 by mid 1966 (NWK 10:4).

GERMANY

Erhard has been elected as Chancellor with a much stronger majority than expected. It was his first independent campaign. He favours unity with US, and leans less toward France than did Adenauer. He says Germany will continue her present policies. West Germany is now the world's 3rd largest economic power. Can it remain an economic giant and a dwarf in world politics? (USN&WR 10:1).

In the past 10 years, West Germany's trade with Communist East Europe has multiplied 5 times to a half billion dollars a year. Now a West Germany company, with government blessing, is setting up a jointly-owned enterprise with the Communist Polish government to further expand this trade.

YEMEN

Early in September, Nasser visited Saudi Arabia and negotiated an end to the 3-year-old stalemated war in Yemen. There is to be gradual withdrawal of the 50,000 Egyptian troops over a 10 month period, cessation of Saudi Arabia's help to the royalists, and the formation of a 50 member Yemen congress of all factions, to determine Yemen's future government (TM 9:23).

RUSSIA

It is a year (Oct. 14) since Khrushchev was ousted, and Brezhnev and Kosygin took over as rulers of Russia. They appear to be firmly entrenched, but the general Russian economy appears to be faltering, and several "capitalistic" methods are being introduced, as the profit-motive and customer-acceptance as the measure of an industry's success. Russia is gradually moving away from Communism toward state-capitalism. The significance is that the union of Russia with the Catholic European Horn powers, unthinkable a few years ago, is becoming more and more a practical probability.

France—in her antagonism to the US, and her attempts to weaken the NATO alliance that binds Europe to the US, and in her own ambitions of a France-dominated Europe that encompasses Russia as a counterbalance to Germany—is filling her prophetic role as the gatherer of the kings of the earth to lead them toward the battle of Armageddon.

USN (10:18) reports that Russia is rushing rearmament, and is "going full blast toward a military capacity far greater than anything they could possibly need for defensive purposes in Europe. In both conventional and nuclear armament, the Soviet build-up is faster than ever before." The report further says that the "Soviet grip on Eastern Europe's armies has been tightened."

This could be the most exciting and significant news of all.

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