

What Does That Mean?

"I pray for them: I pray not for the world, but for them which thou hast given me" (John 17:9).

Christ here says he does not pray for the "world" only his disciples. Yet a few verses later he does pray for the world. Verse 21 of this same chapter says *"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."*

This is the same dilemma of being told not to love the world *"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him"* (1John 2:15). Yet we know that *"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"* (John 3:16).

I believe the proper way to look at these verses is to picture the world as a large field of wheat. God loves that field of wheat *"for a blessing is in it."* However, the true value and worth of the field is only in the winnowed heads of corn. This makes up a very small percent of the large field which spreads out before our eyes. This is the distinction Christ is making in the above verse. *"I pray not for the world, but for them which thou hast given me."*

Christ was in the process of picking out a people for Yahweh's name, in type separating the wheat from the rest of the plant. This was done by cutting down the plants and bringing them to the threshing floor where the separating process would be done. John the Baptist described Christ as the one *"Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."* (Matthew 3:12)

This describes the process of winnowing with shovels and fans. A shovel full of grain would be thrown into the air where one with a fan would create a wind current. The dry straw and lighter chaff would be blown away and the heads of wheat would be all that remained.

The field that at one time was valuable to God because of the precious grain, now with that extracted consists of a worthless, barren field strewn with straw and light, empty chaff. It has no value to God and thus stands as a rejected thing that Christ neither prays for, nor does God have any love for. All that remains of this field is to be driven away and burnt with unquenchable fire. The earth will be filled with the glory of God, the curse removed and no place found for the former "world" at all.

True, obedient believers are as wheat, substantial, useful, and valuable; hypocrites and all others are as chaff, light, empty, useless and worthless, and carried about with every wind. We will make up part of one or the other, the wheat or the chaff – the one class that which Christ prays for and God loves the other to be destroyed. The choice is ours to make now.

Bro. James Sommerville

THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. Defending the original, foundation principles upon which the Truth was uncovered from darkness and upon which the Christadelphian movement was developed. Opposed to the dogmas of papal and protestant christendom. Upholding the Truth as The Berean Christadelphians since 1923.

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God Willing, The Berean Christadelphian Ecclesial News will be published monthly as an avenue of providing information of Ecclesial interest to the Brotherhood. Ecclesial news and correspondence, Fraternal Gathering notices, special activities and upbuilding exhortations are encouraged. This is an effort to upbuild and prepare us in heart and mind for the return of our Lord Jesus Christ.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

Edmonton, Alberta - S.S. & Study Class 10 A.M.; Memorial 11:20 A.M.; Bible Class 8 P.M. in homes. Bro Steve Armstrong, Box 16, Site 440, R.R. #4, Stony Plain, AB. T7Z-1X4. Phone (780) 963-7115. Email - : stevearm@cruzinternet.com

Dear Brethren and Sisters,

Much has happened in our corner of Yahweh's vineyard since our last letter to the brotherhood. Since our last writing, we have welcomed around the table of the Lord the following Brothers and Sisters from the Richard Ecclesia, Bro. Ed and Sis. Delma Truelove, Bro. David Humphreys, Bro. Clark Rafuse, Bro. Lynn Osborne, Sis. Annetta Jones, Sis. Beatrice Jones, Bro. Herbert and Sis. Eileen Humphreys, Bro. Dan and Sis. Sandra Jackson, Sis. Kim Jackson, Bro. Gordon and Sis. Linda Jones, Bro. Sid and Sis. Christine Jones, Bro. Kelly and Sis. Sandra Readman, and Bro. Terry and Sis. Lisa Readman. From British Columbia, we also welcomed Bro. James and Sis. Jeannie Fuhr. We would like to thank Bro. Ed Truelove, Bro. Kelly Readman, Bro. Dan Jackson, Bro. Terry Readman and Bro. Dave Humphreys for ministering to us.

In the spring of 2007, we were pleased to welcome back into our ecclesia Sis. Julia Armstrong who had transferred back to Edmonton from the Hengoed, Wales Ecclesia. Unfortunately, after ill health and attending only two memorial meetings, Sis. Julia withdrew from the Berean fellowship in the Fall.

In happier news, we were very pleased to witness the good confession and baptism of **Brent Dul** on May 26th. Bro. Brent had been attending Sunday School for over a year and is already an active member in the Edmonton ecclesia. In June Bro. Ben and Sis. Jen Darter were blessed with the birth of baby Emily June. Raising a child from cradle to adulthood is a wonderful responsibility which, when carried out faithfully and with Yahweh's blessing, gives much joy in this life with the goal that "they might set their hope in God, and not forget the works of God but keep his commandments." (Psalm 78)

On September 29th, the Edmonton Ecclesia withdrew fellowship from Sis. Annette Harris due to lack of attendance. It is our prayer that she will reconsider the importance of meeting with those of like precious faith.

We enjoyed a Study Weekend on November 9th and 10th. The subject studied was overcoming obstacles and living the truth acceptably in the various aspects of our lives, including at home and in marriage, at work, in school, etc. It is always refreshing and encouraging to have these studies and fellowship time with each other in these dark days.

me; He gave me a commandment what I should say, and what I should speak." The rule of the apocalypse is the same—the Eternal Wisdom speaking through Jesus, himself become spirit in being begotten and born of the Spirit from among the dead.

It is the Eternal Spirit, then, who, through Jesus, says in Apoc. 22:16, "I am the Root and the Offspring of David, the bright and MORNING STAR." The Spirit, apart from Jesus, could not say this. The Spirit is the Root of David, because David and all mankind sprang from the Spirit who created them; but apart from flesh and blood, He was not "the Offspring" of David. It was necessary for the Spirit to become flesh of Judah and David's line, as John teaches in ch. 1:14, to become "the offspring of David." When he raised up the dead body named Jesus, he transformed it into spirit-body. This became the Bright Star the bright particular star—of that galaxy of stars pertaining to that morning when "Israel shall do valiantly;" and the wolf, Benjamin, shall devour the prey; and the Beloved of Yahweh shall dwell in safety by him, shall cover him all the day long, and he shall dwell between his shoulders (Deut. 33:12).

The Bright and the Morning Star, then, the Eternal Spirit glorified in Jesus, promises to give the morning star to him that overcomes. In other words, that he shall become a glorified constituent of the "One Body," when it is adopted at the manifestation of the Sons of Deity (Rom. 8:19-24). He will, then, be a star pertaining to the Millennial Dawn—a morning star; for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars le-olahm wah-ed, IN THE OLAHM AND BEYOND;" or, as Jesus said, "Then shall the righteous shine forth as the sun IN THE KINGDOM OF THEIR FATHER;" which belongs to "the Olahm and beyond" (Dan. 12:3; Matt. 13:43). The redeemed will then be, in the aggregate, a Cloud of Morning Stars, "equal to the angels," themselves "the Morning Stars that sang together, and the Sons of Deity that shouted for joy," when the corner-stone of earth's foundation was laid by the Eternal (Job 38:7). We look for the Bright and Morning Star from heaven, that he may "change our vile body, and fashion it like unto his glorious body" (Phil. 3:21); and we know that "we are now the Sons of Deity, and that when he shall appear we shall be like him" (1 John 3:2). This is equivalent to saying we shall be Morning Stars—stars that come forth as dew from the womb of the morning, shining in all the glory of the resurrection state (1 Cor. 15:41; Psalm 110:3).

Of all the Stars in the New Heavens, Jesus will be the brightest; for in all things it is the Father's will and pleasure, not only that all the fullness shall dwell in him, but that he also shall have the pre-eminence. "There is one glory of the Sun," and that is his; and "there is another glory of the Stars," and that is the glory of his brethren individually; and "there is another glory of the Moon," and that is the glory of his companions collectively. As his Bride, they "look forth as the morning, fair as the Moon, clear as the Sun, and terrible as an army with banners" (Song 6:10). He that overcomes, to him it shall be given to be one of these—a splendid one sparkling in the glory of the great and fearful Name of YAHWEH ELOHIM.

Arranged from the writings of Brother Thomas by Bro. Bob Widding

This is styled “the morning” —an era of triumph and conquest for Israel, as indicated by their devouring “the prey” and dividing “the spoil.”

Now, the morning is the beginning of the day, or the time of the sun's rising. This is true whether the sun be the “Day Star” of the material or political heavens. The morning referred to by Jacob in his prophecy, is manifestly the time of the rising of a sun in the political heavens; because he is treating of a great political revolution in the affairs of Benjamin and the rest of the tribes. Israel cannot now “devour the prey” and “divide the spoil” among the people, because, as Moses says in Deut. 32:36, “Yahweh sees that power hath departed, and none retained or left.” It is this perfect powerlessness of the tribes before their enemies, that excites the indignation and compassion of Yahweh. The scattering of their power having attained its climax (Dan. 12), the morning of their deliverance arrives;” for Yahweh will plead for his people, and show pity upon his servants, when he shall see that power is departed, and none retained or left.”

But the tribes of Jacob are not the sun, or Day Star, of this morning of their glory. In the antitype as in the type, “in the morning they shall see the glory of Yahweh appearing in a cloud” (Exod. 16:7,10); and they who behold are different from the thing beheld: this is the Sun who in his rising makes it morning time. He will then give them bread to the full; and his dew will lie round about the host. The life and power of Israel are not in their own progress; but in the Eternal Spirit, Yahweh, manifested in Messiah and his brethren —the one Yahweh Elohim of Israel. It is he that makes “their latter end” glorious; and turns the weeping of their long and dreary night into the joy that cometh in the morning.

This Eternal Spirit in his multitudinous manifestation is the Sun, belonging to the morning of that great day in which the world shall be ruled in righteousness; and Yahweh's glory shall cover the earth as the waters cover the sea. The Spirit in David contemplating this, the One-in-Many, the future ruling body upon earth, says, “There shall be a Ruler over mankind, a just One, ruling in the righteous precepts of Elohim. And as brightness of morning, He shall rise the Sun of an unclouded dawn shining forth after rain upon tender grass out of the earth” (2 Sam. 23:4).

This One Ruling Body, the mystical Christ, is the Shiloh, to whom shall be the gathering of the peoples, as the Sceptre of Judah. This is the King that shall be higher than Agag, and whose kingdom shall be exalted—the Star out of Jacob, and the sceptre or rod of iron, that shall smite the princes of Moab, and destroy all the children of Sheth. Jesus of Nazareth is the Head of this “One Body;” and the Head of Jesus is the Eternal Power, whence is effused the anointing of all (1 Cor. 11:3).

Now the Eternal Wisdom is the revealer of the Apocalypse. He gave it to Jesus, “whom he anointed both Lord and Christ.” Hence, when the anointed Jesus speaks in the apocalypse, it is the Eternal who speaks. For this reason it is, that at the end of each epistle the hearer is reminded that it is the Spirit speaking to the ecclesias. Thus we see the same rule maintained in the Apocalypse as in the Testimony of John. There, (in 7:6) Jesus saith, “My doctrine,” or teaching, “is not mine, but His that sent me. If any man will do his will he shall know of the doctrine whether it be of Deity, or I speak of myself.” And in 12:49, “I have not spoken of myself, but the Father who sent

Our thoughts and prayers at this time should be with our Brethren and Sisters in Kenya with the recent political unrest and violence they are enduring. Many of them have had to go into hiding and food, if even available, has tripled in price. We pray that Yahweh will bring them all safely through this difficult time.

Love to all in the household of faith.
On behalf of your Brethren and Sisters in Edmonton,
Your Brother in Christ, Steve Armstrong

Odiado, Kenya Ecclesia

Dear Brothers and Sisters,

Greetings in the Name of our Lord Jesus Christ,

We hereby inform that in August we held a Bible School which was attended by brethren and sisters from all over Kenya and several topics were covered.

We also report to have been blessed in November and received Bro. Ed Truelove, Bro. Sid Jones, Bro. Darren Truelove, Bro. Bob Bent and Sis. Shiloh Brown of which we enjoyed topics of fellowship in broad as understood by brothers and sisters and even friends who attended and are preparing for baptism and later before their departure we met at the Lord's table for remembrance of Christ's death. We are planning our 2008 Bible School, God willing, to be held on 21st August, 2008.

We hope to see as many of you as possible.

We pass our warm greetings to all brothers and sisters all over the world; we hope and pray that our Lord Jesus returns soon for fellowship in his kingdom.

God bless you.
Yours faithfully,
Bro. Humphreys O. Budedu

HOUSTON, Texas – Sunday School 10am (Nazareth Revisited); Memorial 11:10am; Study Class 1pm; 4th Sunday 1pm (Open discussion, roundtable Bible class); Wed. 7:30pm . Meeting Hall address: Bro. Michael Kramer, 8008 Junius Street, Houston, TX 77012

Dear brothers and sisters in the hope of Israel,

We are pleased to announce that the Houston Ecclesia will hold a study weekend on March 22-23, 2008. It will be held at Lake Houston State Park near New Caney, Texas. Two small lodges have been reserved for overnight accommodations. There are also camp sites available. For additional

information contact Bro. David Lauck at (936) 856-9702. His mailing address is 14792 Cedar Lane Loop, Willis Tx. 77378. His e-mail address is dblauck@myexcel.com.

We also must sadly report that it was necessary for us to withdraw fellowship from our Sis. Bea Groda due to her continued absence from the table of the Lord. We pray that she sees the error of her ways and petition our heavenly Father that she may return to fellowship with us. May we all be watching and patiently waiting for the soon return of our Lord from Heaven.

On behalf of the Houston Ecclesia,
Bro. Michael Kramer

HENGOED, Wales, Breaking of Bread – 10.45am; Sunday School – 12.45pm; Lecture – 2.30pm; Bible Class and Elpis Israel Class – held alternately in the homes of the brethren and sisters. Youth Evening – held every 2 weeks on Friday at the Aberdare Country Park Village Hall at 6.30pm.

Beloved Brethren and Sisters in the bonds of the Abrahamic Covenant,

The Hengoed Ecclesia would like to share with the brotherhood some very good news that we have had recently. On Sunday 16th December (2007) we received back into Fellowship Sis. Alison Hopper. We have greatly missed Sis. Alison and her presence among us again is a source of rejoicing. The decision made by Sis. Alison was not an easy one and involved a great deal of pain and heart searching. We are enjoying once again the company and fellowship of our Sister and we hope that we can be of spiritual encouragement to one another as we wait for the Master in these last few dark hours of the Gentile night.

Our joy was further increased by receiving into fellowship Sis. Marilyn Dobson on 20 January 2008. This was another blessing that we received and we are thankful to our Heavenly Father for providing these times of rejoicing. Both Sis. Marilyn and Sis. Alison were in isolated circumstances, living in different parts of the country. Sis. Marilyn is however living near to Sis. Rachel and will hopefully be able to have the company and mutual benefit of Sis. Rachel.

As for visitors to Hengoed, we were delighted to have the company of Sis. Shiloh Brown from Texas in December on her return journey from visiting the brethren and sisters in Kenya. Sis. Shiloh spoke about her experiences in Kenya, the problems and the hopes that the brethren and sisters have who live in those difficult circumstances. We have since been saddened by the events that are engulfing Kenya in violence and bloodshed. We pray that Yahweh will bless the brethren and sisters there with their families.

is like Israel when in Egypt—”the more they afflicted them, the more they multiplied and grew.” How can this be explained? Only by recognising the fact that God is at work with the Bible. Could the enemies of Christ have executed their will, they would have removed Christ ere his three-and-a-half-years’ mission had been fulfilled, but the angels were at work on his behalf (Ps. 91:11). Herein also lies the secret of the life and activity of the Scriptures. The object which God had in depositing His word in our world still obtains. It was sent to make wise unto salvation, not the whole world, but such in it as are “ordained to eternal life.” There will be no failure in God’s purpose with His word. At times we may think there has been in view of such continuous and wholesale unbelief. Let us wait, however, until the kingdom is established—until the whole earth is enlightened by the operations of the redeemed. From whence are these redeemed? They are the creations of the Bible!
Bro. A.T. Jannaway—1906

Sunnites and Shi’ites

Mohammedans fall into the two great divisions of Sunnites and Shi’ites; separated by such bitter hatred as belongs to two hostile religions, or such as some Catholic populations feel towards a Protestant. The Sunnites, who accept the orthodox tradition (*Sunna*) as well as the Koran as a source of theologico-juristic doctrines, predominate in Arabia, the Turkish empire, the north of Africa, Turkestan, Afghanistan, and the Mohammedan parts of India and the east of Asia; the Shi’ites have their main seat in Persia [Iran], where their confession is the state religion, but are also scattered over the whole sphere of Islam, especially in India and the regions bordering on Persia, except among the nomad Tartars, who are all nominally Sunnite. Even in Turkey there are many native Shi’ites, generally men of the upper classes, and often men in high office. The Shi’ites are less numerous and less important than the Sunnites, but on the whole may amount to 20 millions.

Word News Clipping—1923

Analecta Apocalypticæ (21)

The Morning Star

The Morning Star is also promised to him that overcomes —”I will give to him the Morning Star,” saith the Spirit. To appreciate the importance and value of this great promise we must know what is signified by the phrase.

The Morning Star is the star belonging to the morning. This morning is alluded to in Gen. 49:27, where it is written concerning the tribe of Benjamin, styled “a wolf,” “he shall tear in pieces; in the morning he shall devour the prey; and at the evening he shall divide the spoil.” In these words of Jacob’s prophecy of “what shall happen with Israel in the last of the days,” we are instructed to look for a period in which Benjamin will devour his enemies instead of being himself devoured, as for the last eighteen hundred years.

esteem others as deserving of more credit than ourselves (Phil. 2:3). This does not mean that we shall make light of wrongdoing, or call evil things other than by their right names. Drunkenness is drunkenness, and theft is theft, and scandalmongering is scandalmongering, and, should occasion require, it is not wrong to so describe these things. What we have to avoid is pluming ourselves upon conduct which has been the result of small effort, and frowning upon others, who, though apparently less successful, have reached their measure of uprightness by ten times our effort.

The Bible is not a book to be taken in hand merely to while away an hour. It is not a novel or a work given simply to interest and amuse. Ten thousand times higher than this is its mission. The Bible is a message from heaven sent to enlighten and reform—to make us rational and worthy of the place which we hold in the universe as the “offspring” of God. Is the Bible producing this result in us? If not, we are mere “wasters”—destined to disappear as completely as if we had never been (Job 20:7; Ps. 37:20: 49:20). Whether the Bible is or is not a success with us is dependent upon the attitude we take in relation to it. Some loll and sleep in its presence, some find in it material for fun and sport, some when face to face with it fume and rage, whilst others try to mutilate and destroy it. The right stand—the only one if the intended good is to be obtained—is to take the book in hand gratefully, reverently, earnestly, and thoughtfully, as a communication from God, which alone reveals the road to everlasting life and glory. Our wisdom can be measured by our treatment of the Bible. As to what is right in this matter, let us take our cue from Christ, from Paul, from David, but not from the world, however pious it may profess to be. The world is not wise—it is wickedly unwise. It is banishing, as it has never done before, the Bible from the home. The Bishop of London recently admitted that the children of the wealthy classes, who come forward for confirmation, have practically no knowledge of the Bible. The head master of a great public school has also stated that seventy-seven out of a hundred boys who came to his school had received no religious education at all (*Morning Post*, Mar. 27th, 1906). Let Christadelphians shun this awful shortcoming. The home should be the stronghold of Bible truth. This was God’s wish in relation to Israel, as shown by His law to them (Deut. 11:19). Let father, mother and children combine to be faithful, and to give God pleasure. Let the Bible be the chief and the most precious object in the home. Let us freely think and talk about it. If we do this, we shall discover that incalculable blessings will follow.

The Bible is, indeed, a wonderful Book. Its preservation is not the least among its marvellous features. The world has never really loved the Bible—at times it has tried to obliterate it, and to-day a multitude of both small and great are using their best efforts to discredit it. Notwithstanding the opposition, the Bible lives, and its circulation increases. *The British and Foreign Bible Society* tells us that in this respect the last year was a record one—nearly six millions of copies as against four millions ten years ago. This makes, since the commencement of the Society, one-hundred-and-two years ago, the astounding number of nearly two hundred millions. The Bible

With others in the fellowship, we also took the opportunity during the Christmas vacation to consider the pressures on the young people in the Fellowship. While the world gorged themselves in folly and feasting and the gross evils that accompany such undisciplined activities, we were blessed in hearing two addresses based on the Word of God. Bro. Arthur gave the first address entitled “My son if sinners entice thee, consent thou not;” and Bro. Steve spoke on “Wherewithal shall a young man cleanse his way?”

Once again we would remind everyone of our Gathering (God Willing) over the weekend of 7th to 9th March (2008), if our Master has not returned by then. Please contact Bro. Steve Male for further details.

With love in Elpis Israel and on behalf of the brethren and sisters of the Hengoes Ecclesia.

Bro. Phillip Hughes

FRATERNAL GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

HENGOED FRATERNAL GATHERING.....Mar 7–9, 2008
Bro. Stephen Male, 8 Gwaun Henllan, Ammanford, Carmarthenshire, SA18 2FD, West Wales, UK. Telephone +44 1269 591924

NORTH CAROLINA–VIRGINIA STUDY WEEKEND.....May 24–25, 2008
Bro. Dale Lee, (757) 620-6639, dleecpa@cox.net

LAMPASAS FRATERNAL GATHERING.....June 6–8, 2008
Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 1-325-451-4075

HYE FRATERNAL GATHERING..... July 21–27, 2008
Bro. Curtis Hurst, Rt.1, Box 40, Mullin, TX 76864, USA. 1-325-985-3868

Study Class Topic: Hebrews 1-13; Bible Readings

CANTON ECCLESIAL PICNIC..... Aug 23-24, 2008
Bro. Don Miller, 6695 Carriage Lane, North Canton, OH 44721 1-330-494-7717

CANTON FRATERNAL GATHERING..... Oct 11-12, 2008
Bro. Don Miller, 6695 Carriage Lane, North Canton, OH 44721 1-330-494-7717

GOLDTHWAITE STUDY WEEKEND..... Nov 28–30, 2008
Bro. Curtis Hurst, Rt.1, Box 40, Mullin, TX 76864, USA. 1-325-985-3868

The Shepherd of The Sheep

“Verity, verily, I say unto to you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber” (John 10:1).

We may wonder why, in introducing such a beautiful and comforting picture, he should start out with the dark and negative aspect, but

unquestionably divine wisdom has a good reason,—and it is profitable for us to ponder on it.

In such a picture, we are apt to be entranced with the beauty, and forget that the goodness of God is hedged with very narrow limits and solemn warnings, and it is “*severity*” and not “*goodness*” to all who ignore those warnings.

The flesh always wants to do it “*some other way*”—some way that pleases us. This is the whole basis and significance of the temptation of Christ: “*Some other way.*”

There is only one way—GOD'S Way: and we have to keep relentlessly bringing ourselves back to it. “*Some other way*” sums up the whole lesson of the chapter—the whole story of salvation.

It is all comprised in the climactic, joyful agony of the Garden of Gethsemane—“*Not my will, but Thine, be done. He that loseth his life shall find it. A thief and a robber.*”

A thief is that which is devious and deceptive—anything not perfectly honest and pure and in harmony with Truth—

“*Thou desireth Truth in the inward parts.*”

A robber is that which is violent and aggressive—anything that seeks its ends by force and pressure and self-assertion. These are the two basic ways of the flesh.

“*He that entereth in by the Door is the Shepherd of the sheep.*”

This parable has a wide range of application. We see this by the fact that Jesus says (v. 7). “*I am the Door,*” and in verse 11, “*I am the Shepherd.*”

He is both. He is also the Sheep. He is everything. This is the first great lesson: HE IS EVERYTHING.

This is the ideal and conception to which we must gradually, painfully, stumblingly, but steadily shape our lives, so that we may, more and more peacefully, and truthfully, and understandingly, say with Paul—“*To me, to live is Christ, and to die is gain.*”

Until we have reached this point, we have not found peace. We are not, in the fullest sense, in the fold and of the sheep. We have not in the fullest sense, brought ourselves into a true, intimate, and saving relationship to the Good Shepherd—“*To me to live is Christ, and to die is gain.*”

“*To him the Porter openeth.*”

Therefore, when others injure us or we see them doing things that grieve us as not in harmony with the truth, we have a great responsibility on their behalf - for their salvation may rest in our hands, in the power of prayer. This is how love, instead of spreading a matter or taking offence, or causing agitation, or trouble, may cover a multitude of sins and save a sinner from the error of his ways. Not “*in*” the error of his ways, but “*from*” the error of his ways. For nothing can stand before the invincible power of righteous prayer.

Bro. G.V. Growcott

Caught Away In Clouds

“*Then we who are living, who are remaining over, together with them shall be caught away in clouds to meet the Lord in air, and so always with the Lord we shall be; so, then, comfort ye one another in these words*” (1 Thess. 4:17–18). This is Young’s Literal Translation of the passage you name. You will notice the main points of difference, viz.: (1) “*caught away*”—neither “*up*” nor “*down*” is in the original verb. (2) “*In clouds,*” not “*in the clouds,*” which makes Paul refer to the atmospheric clouds of the firmament which are not here intended. (3) “*In air,*” not “*in the air.*” The “*clouds*” are the “*clouds of witnesses*” (Heb. 12.), who are exhaled from the sea of nations by the powerful beams of the Sun of Righteousness. The “*air*” is the open firmament of heaven above the earth in which clouds sail and birds fly. Metaphorically, it expresses the exalted estate of the clouds of saints whom the Lord at his coming shall cause to ascend thither out of the dust of earth. Paul spoke in harmony with the well-known and beautiful figures of Moses, the prophets, and the Psalms. “*The apostasy*” was not then fully fledged. Paul’s words have nothing to do with its fables of immortal souls and Elysian fields. You will find some beautiful expository remarks on the subject by Dr. Thomas in *Eureka*, vol. 1., pp. 139–148, where he is dealing with the apocalyptic declaration: “*Behold he cometh with clouds.*”

The Christadelphian—1900

Our Great Example

Christ is our great exemplar. Let us not minimise his value as such by wrong reasoning. He, it is true, was divine, whilst we are only human, but this enhances rather than weakens his worth to us as an example. We are not required to reach Christ’s standard of perfection. We are simply asked to keep our model before us and to strive to copy it. Are we all doing this? Let us try to be Christlike—our shortcomings then will never condemn us. Let us never discourage any on account of their apparently slow progress. Rather let us praise and encourage where progress, however small, is being made. In following Christ, some make much more headway than others. All have not the same ability, and we know not each other’s weaknesses and drawbacks. The reasonable rule for us in our ignorance to observe is to

would perform His promises made to Abraham and Jacob many years previously (v. 1-5; vii. 18-20).

Nahum foretold the cutting off of the wicked, and the proclamation of universal peace from Mount Zion (i. 15).

Habakkuk saw one coming from Mount Sinai against the hosts then in possession of the Holy Land, and saw him thresh the nations in anger, and deliver his people from oppression (iii. 1-5).

Zephaniah represented Israel restored, with God singing over them in the attitude of a lover toward his bride; and shows that at that time all the earth will serve the Lord, and be of one speech in order that they may all agree together in so doing (iii. 8-10; 15-17).

Haggai prophesied of the overthrow of all kingdoms, and the establishment on their ruins of the kingdom ruled by the desirable of all nations, that is the Saints in Christ Jesus with their Head (ii. 6-7; 20-23).

Zechariah's visions are full of this day of glory. He foretold the rebuilding of Jerusalem and the temple; the coming of Messiah in humility and also in glory, even mentioning the Mount to which he would come; the destruction of the enemies which would arise against Israel; the cessation of every curse, and the filling of Jerusalem with God's glory (ii. 4; viii, 1-7; ix. 9,10; xiv. 1-5, 11,21).

Malachi foretold that all nations would bless Israel, and that in that day the Saints would utterly destroy the wicked from the earth (iii. 12; iv. 1-3).

We may therefore note, that from the earliest ages down to the very close of inspiration in the days of Ezra, there were those who believed that a day would come in which God would intervene in the affairs of men, that the present condition of sin and death in the earth is not final, and that God would give to all who believed and feared Him an inheritance in a condition of things to be established in the earth, in which so far as they were concerned sin and death would be no more; and finally these should be destroyed and the earth freed from every curse.

Bro. J. H Dyer —Berean, 1929

Converting The Sinner

“Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”

James 5:20

1 John 5, of the epistle of John...John expresses a very important principle in this respect. One which we do not fully realize the importance and power of. He shows us the proper way to handle evil.

“If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.”

If Christ is the Door, and the Shepherd, who or what is the Porter? Is that Christ, too? Yes, in a sense it is. At least, it is the spirit of Christ—the *“Spirit of Christ in the Prophets.”*

It is true we cannot force these types too stiffly and mechanically. We must rather by meditation gradually feel the depth and beauty and fittingness and interrelationship of the symbols—gradually absorb the spirit of the picture. To pin each aspect down mechanically and unalterably is to destroy the life and depth and movement, to make it flat and dead.

The Porter is the Guardian of the Door: the Rejector of the Unfit: the Examiner and Approver of all who enter in. Basically, it is the Spirit of God, the Word, the Truth: but it takes various forms and manifestations.

In a very large sense, Moses and his God-inspired writings constitute the Porter—the Chief Servant in the House of God, preparing for the entrance of the Son—the Schoolmaster to lead unto Christ—*“Moses wrote of me. . .All things written in the Law must be fulfilled concerning me.”*

Moses was something very special to God. God made this clear when Aaron and Miriam questioned his position —

“My servant Moses is not so: with him will I speak mouth to mouth” (Num. 12).

“... as a man speaketh unto his friend” (Ex. 33).

The same chapter records—*“The man Moses was very meek, above all men upon the face of the earth.”*

And Paul says (Heb. 11) he—*“Esteemed the reproach of Christ greater riches than the treasures of Egypt.”*

His Christlike character was the secret of his special relationship to God.

The way to this special intimacy with God is open to us all. It is just a question of how much we really want it, and what we are prepared to give up to get it. It is not given lightly. There must be sacrifice. But it is given freely to those who seek it with all their heart.

In another harmonious and related sense, John the Baptist was the Porter. John—the last and greatest of the long prophetic line of which Moses was pre-eminently and outstandingly the first and the head. Of John, Jesus said—*“Among them that are born of women, there hath not risen a greater than John.To him the Porter openeth.”*

From Moses to John the faithful Porter guarded the Door. Finally the Great Shepherd came, to whom they had all given witness, and on Jordan's banks the last great Porter opened the Door of the Fold—

“Behold the Lamb of God that taketh away the sin of the world.”

We note again the strange depths and beauty of the symbolism. Jesus is not only the Door, and the Shepherd, and the spirit of the Porter—he is also pre-eminently the Sheep—the Lamb of God—*“the Lamb slain from the foundation of the world.”*

“To him the Porter openeth, and the sheep hear his voice” (v. 3).

“THE SHEEP HEAR HIS VOICE.” This is the second great lesson and testimony of the parable. This is the test and badge of the true sheep. So many claim to be his sheep who refuse or neglect to “hear his voice”—who ignore his testimony and instructions when they run counter to their own fleshly thoughts and desires.

But the true sheep are eager and anxious to learn and to conform to the holy spirit of his teachings. They freely recognize their helpless inability to direct their own steps unaided. Though the way he leads is narrow and hard, and many turn from it to the pleasant way of the flesh, the true sheep say with Peter—

“Where shall we go? Thou only hast the words of eternal life.”

There are many, many voices calling to the sheep—pleasant, and desirable, and wonderfully appealing voices. But there is one voice of the true Shepherd of Life, one gentle voice which says—*“Regardless of all your natural, animal feelings, THIS is the best, and highest, and most joyful way. And he calleth his own sheep by name”* (v. 3).

He is calling US by name. It is not a formal, standard, chilling, impersonal, blanket, form-invitation, but the warm, living, personal, individual approach of intimacy and love.

He knows and addresses each one separately and affectionately, as a close and beloved friend. He knows each one of us if we are his. He knows all our problems and hopes, our sorrows and our joys, as no human being of our acquaintance, however intimate, can possibly know them.

The personal relationship between the Shepherd and each sheep is the key to all the living power of the Gospel of Salvation. Salvation is a matter of personal communion and unity with Christ. We MUST establish that personal unity: everything depends upon it.

Christ must be real and close to us—more real and more close and more intimate than any human relationship.

Israel's commonwealth, their city and temple, under a Greater Son of David (ii. 1-4; ix. 6-9; xxxiii. 5-6).

Jeremiah prophesied to the same effect. He says, that Israel would no more rejoice in their deliverance from Egypt, but rather in the fact of having been regathered out of the north country and from all other places whither God had driven them (Jer. xxiii. 5-8); finally placing them for ever in their own land.

Ezekiel foretold with great detail the restoration of the city and temple, the re-establishment of the twelve tribes in their own land, and that the glory of God would be manifested in that land in the sight of all nations (xxxviii. 39, 40-48). This necessitates the reign of Messiah on earth.

Daniel foretells an aspect of the matter which the other prophets only mention incidentally. He deals with the manifestation of God's Kingdom as one which rules all the earth, and does not allude to it as the Kingdom of Israel restored. He shows that its head would be the Son of Man, and its rulers the saints of the Most High (vii. 13-14; 26-27).

The other prophets, one and all, speak of the Millennial reign of Christ. Hosea tells us that in the latter days the children of Israel would return and seek the Lord their God and David their King, and mentions the abolition of the grave and of death, as one of the things that pertain to that kingdom (iii. 3-5; xiii. 14-15).

Joel speaks of God dwelling in Zion, at a time when the wicked had been destroyed. He mentions the deliverance of all who believe in God in that day, and foretold the going forth from the Lord's house of living waters. Evidently, then, he believed in the restoration of the Kingdom and throne of David, and in the rebuilding of Jerusalem and the temple (ii. 32; iii. 12-15; 18).

Amos foretells the scattering of the children of Israel among all nations, their regathering, the restoration of the throne of David, and a time of great prosperity as a result of abundant harvests, such as could only be produced by the special providence of the Almighty (ix. 8-15).

Obadiah foresees the ruin of Edom, that is of Gentile dominion, and the establishment on Mount Zion of Saviours, whose reign would be Yahweh's—that is to say, these Saviours are Christ and his Saints reigning in Mount Zion and in Jerusalem, and before the ancients (Abraham, Isaac and Jacob) gloriously (verses 17-21; Is. xxiv. 23).

Jonah is the only prophet who does not mention the coming Kingdom. He, however, foretold a certain restoration of Israel (see 2 Kings xiv. 25-27), and in his own person typified the scattering and regathering of Israel (see his prayer, ch. ii. 3-7).

Micah prophesied of one to be born in Bethlehem, who would rule over Israel and deliver him from the latter day Assyrian. He also said that God

a doctrine which occurs in Jewish and Christian Eschatologists, and is held by various people, in all kinds of obscure and out-of-the-ordinary circumstances.

The first, so far as records go, to hold this doctrine was Enoch, though there can be no doubt that it was familiar to Abel, although definite evidence of this does not exist. Concerning Enoch we read in Jude, verse 14, that he prophesied, saying: “*Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all.*” Here then is Enoch looking forward to the second coming of Christ as the judge of living and dead. This implies a knowledge of the resurrection, and of the bestowal of eternal life in the Kingdom of God. We might reason similarly with regard to the facts related concerning Abel, though in his case the evidence is more inferential, and less definite.

Noah also was a believer in the coming of Christ in power and glory, for he says: “*God shall enlarge Japheth, and he (that, is God) shall dwell in the tents of Shem.*” This is probably a reference to God dwelling in the habitation of Shem at Jerusalem.

We next come to the fathers of the people of Israel: Abraham, Isaac and Jacob. These patriarchs expected to receive in an age yet future, everlasting possession of the land of Canaan, together with a joint rulership with a particular individual of their seed over all the earth (see Gen. xxv. 18; xxii. 17-18; xxvi. 1-3; xxxv. 11-12; Rom. iv. 13).

The children of Israel went down into Egypt, and while there Joseph, Jacob's favourite son, died. In his last hours he charged the children of Israel to carry up his bones from thence, when the time came for them to be brought up from Egypt into the land which God had promised to Abraham, Isaac and Jacob. We find then that Joseph was a believer in these promises, and doubtless wished to be buried in Canaan that he might be in that land when the Redeemer should come there to raise the dead. This request is found in Gen. 1. 24-26, and the record of its fulfilment in Exod. xiii. 19.

Moses, who wrote the record of these events, was a wholehearted believer in this promised reign of Messiah: and he esteemed this greater riches than the treasures in Egypt. In Deut. xxx. and Lev. xxvi., he gives glowing pictures of the restoration of Israel in the day of Messiah.

David was a believer in this glorious reign. He had been promised a son who should sit on his throne in his presence for evermore, and he describes this promise and the hope belonging to it as being all his salvation and all his desire (see 2 Sam. vii. 12-16; xxiii. 1-6).

The prophets give us grand and sublime descriptions of the Millennium. We can only give a few selections. Isaiah's visions are well known. His personal faith in the establishment of Messiah's Kingdom is testified by the fact that he said that his children were for signs from the Lord of hosts who reigned in Mount Zion (viii. 18), though his prophecies are everywhere couched in the language of sincere faith. He prophesied the restoration of

We must live constantly in the atmosphere of this close companionship—always pausing to renew it as we awake each morning; always closing the day with thankful meditation on its blessings.

Under a different figure, he emphasizes this in the Parable of the Vine—*“Abide in me, and I in you. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.”*

“Without me ye can do nothing.”

Attached directly to him, as part of him, looking constantly unto him, drawing continual strength from him — we bring forth fruit unto holiness and righteousness.

On our own, no matter how hard we try, no matter how good our intentions, we struggle vainly, and flounder, and sink.

But here the figure is the Shepherd and the Sheep.

The typical characteristics of sheep are: helplessness, defenselessness, non-resistance, submission, complete dependence on the care of the Shepherd, and the need of leadership and guidance.

These characteristics are not what the world considers desirable, but they are the characteristics of wisdom and life for man in his weak, mortal state.

Sheep seem to be the animal most closely associated with man from the beginning, both practically and symbolically the one particularly and providentially provided to supply his needs in food and clothing, and also symbolically to fill his spiritual needs.

Although we are not specifically told at the time, from every consideration, and from the reference in Revelation to the *“Lamb slain from the foundation of the world,”* it would seem clear that it was a lamb whose skin God used to cover the nakedness of Adam and Eve, in token of the Great Sacrifice later to be made in the fulness of the times.

And the basic sacrifice of the Law—the Daily Sacrifice—was a lamb, offered each morning and each evening perpetually.

“He calleth his own Sheep by name.”

In modern sheep-raising, the individual aspect is lost. They are raised impersonally in the mass. This is very efficient, but mass efficiency has a way of destroying the individual life and meaning of things. All progress is not progress.

Sheep respond to the individual approach of love and care. They lose their shyness and fear and blank non-individuality. They develop personal

affection and attachment. Doubtless, in the marvelous Providence of God, all living creatures are this way in some degree; certainly human beings are.

I was greatly impressed with this characteristic of sheep in Texas, and with the deep lessons in shepherdship and inter-responsibility that it teaches. I have seen sheep raised as pets who would not stay with the common flock, nor follow the common habits of sheep, but who wanted always to be with those who had raised them and shown them affection and care.

Salvation—and the proclamation of salvation—is in many ways a very personal and intimate process.

There is no such thing as an “*ecclesia*.” It is a convenient fiction, like a “*corporation*,” but it has no tangible reality. There are only individual brethren and sisters.

The more closely they are knit together in heart and thought and love, the more fully the ecclesial entity emerges, but we must always clearly think of the personal, individual sheep, and never blur our vision into just seeing the flock as a mass.

Truly, great and spectacular things can be done with flocks, as such. Power and wealth and influence are always built on manipulating the mass. The multitude wanted to make him a king—and how easy it would have been! How much great and spectacular good he could have done for the masses, as their king!—“*All these things will I give thee, if thou wilt fall down and worship me.*”

Did he not have a duty—a responsibility—to operate on the largest scale—to spread “*good*” as widely as possible, to as many as possible? It is the argument of the well-meaning of the world today. And many, too, who should know better, say we should seek Divine ends by worldly, co-operative means.

But he chose the slow, hard, unspectacular, individual way. He chose to be a simple, obscure shepherd, and to call his sheep one by one, by name.

We cannot deal with ecclesias as masses. We cannot think of them as masses. It is the modern, efficient, lifeless, natural way. We must consider the sheep individually—get to know them individually—approach them individually in love.

This is why Paul fills the salutations of his letters with so many names. He thinks of them all separately, one by one. He could not, being Paul, forbear that word of loving remembrance for each one.

“He calleth his own sheep by name.”

to keeping down oil prices while resulting in much higher food prices. Increases in fuel and food prices are starting to result in significant inflation which in turn is complicating efforts to deal with peak money.

The timing of the various peaks will have a lot to do with how they interact with each other. Serious consequences from global warming (peak climate) is usually thought of as being many years ahead, but if the Georgia drought turns out to be a consequence of global warming then massive economic damage from global warming may be closer than many imagine.

Keeping in mind that as yet unimagined interactions and consequences of the various peaks may arise, at the minute it seems that a major financial crisis and peak oil will set in during the next few years. The interaction of these phenomena will be complicated. At times they will mitigate each other and at times will reinforce the troubles. Currently the consensus of the global market is that as prospects for a recession improve, oil prices deserve to go down based on an eventual drop in demand. In recent weeks, we have seen nearly every governmental attempt to deal with the liquidity crisis in the U.S. and Europe resulting in surges in oil prices in hopes they will be successful.

The interaction of declining oil supplies and a world monetary situation out of control would seem to have the most potential for serious trouble in the immediate future. Newspapers, magazines and the cybersphere are filling with stories by credentialed and knowledgeable people saying that a financial meltdown has already started and that the situation will get much worse in the next year.

Current evidence suggests that at least in the U.S., Europe and China the demand for oil will continue to remain high until completely overwhelmed by economic difficulties. With the world’s population increasing by 76 million each year, the demand for food is unlikely to subside and prices are likely to increase – food-based biofuels production or not.

Thirty years ago when inflation grew and the economies sagged, we called it “stagflation.” This time the term may be too mild to encompass what seems about to happen. Within the next year our liquidity problems, unsatisfied demand for oil, growing food and water shortages, and other consequences of overindulgence appear likely to merge into an unprecedented economic storm. In the midst of this storm, which could continue for years, world oil production is likely to decline forever and the resources to mitigate the storm are likely to become very scarce.

Someday the events we are all going to live through in the next decade may become known as the century’s most perfect storm.

The Millennium in Scripture and History

Mosaic and Prophetic Teaching Concerning The Millennium

That God would send a Saviour to inaugurate a reign of righteousness and peace, by means of which he would reconcile the world unto himself, is

countryside...Adaptive responses to peak oil...A “Perfect storm” refers to the simultaneous occurrence of events which, taken individually, would be far less powerful than the result of their chance combination. Such occurrences are rare by their very nature. -- Wikipedia

In recent weeks we have been bombarded with reports of perturbations in the mortgage/liquidity crisis that is creating havoc in the financial world.

The travails of the “financial industry”, as it is called these days, are affecting oil prices at least as much as the normal forces of supply and demand.

Commentary on what is about to befall us is becoming scarier with each passing day. Learned professors are writing in the New York Times that our financial system is in danger of coming unglued. The general thesis is that America’s financial institutions are only capitalized at \$1.1 trillion yet they are supporting \$11 trillion worth of mortgages. Home prices are going to have to fall by 30-50 percent before most people can afford to buy homes again. When this drop in housing value is over, some 20 million homes will be mortgaged for far more than they are worth and a fair portion is likely to be abandoned. Some think the banking system is in for some very hard times. Others have dubbed the burgeoning financial crisis “peak money.”

But there is more: global warming seems to be causing unprecedented droughts and glacial melting which in turn are leading to lower food production and empty reservoirs and a substantial drop in hydro-electric production around the world.

Welcome to “peak climate,” “peak food,” “peak water,” “peak electricity,” or as some people are putting it, “peak everything.”

Some parts of the world are pumping so much fossil fuel emissions into the air that they can barely breathe. Perhaps they are reaching “peak air?” Then there are worries about the world’s carrying capacity — “peak people?”

There is no question that a lot of bad things are about to happen — more or less simultaneously. If some “peaks” we can see looming ahead occur at the same time, they will reinforce each other leading to a far more serious situation than if they occurred decades apart where they could be dealt with separately. Simultaneous shortages of fuel and water in the same area would have serious consequences as large resources would have to be devoted to providing life-sustaining water supplies, putting additional pressure on oil supplies and prices. If the drought in the Southeastern U.S. continues much longer, Atlanta may be the first large city in the U.S. to experience this phenomenon.

Other peak situations cut both ways and may have unforeseen and unintended consequences. Food grain-based biofuels (peak oil vs. peak food) should in theory help to mitigate the peak oil situation but is contributing significantly to peak food and higher food prices. The amount of corn-based ethanol being produced today is making a minimal contribution

The more individual people we know—truly know in the sense of getting heart to heart in mutual understanding and sympathy and comfort—not to criticize but to sympathize—the fuller and richer and more Christlike is our life—the closer we are to the Great Shepherd of the sheep.

The more we are self-centered in our own affairs and interests and personal welfare and enjoyment, the emptier and cheaper and more useless is our life. As we shall read together soon (John 12:24-26)—“*Except a corn of wheat fall into the ground and die, it abideth alone*”:

“*But if it die, it bringeth forth much fruit—We must each die, to bring forth fruit.*” Continuing, verse 25—“*He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him FOLLOW me.*”

Returning to chapter 10—

“*He calleth his own sheep by name; and leadeth them out.*”

There is a being kept safely in the fold, and there is also—at the same time—a being led out under the care and guidance of the Shepherd.

The first “*leading out*” is when we are called: when the Shepherd first calls our name, calls us unto him, invites us to be part of his flock—to accept his love and care, to put our faith and dependence in him.

This is a leading from death to life, from bondage to freedom, from the loneliness and helplessness and purposelessness of a sad natural life to the joy and friendship and companionship of the glories and beauties of eternal things. He leads us out of the blind, wandering mass of shepherdless sheep, and gives our life a meaning and a purpose.

There is also a daily leading out of the fold. Each day as we arise to the day’s activities, we must listen to the Shepherd’s voice, and follow him. Only when we are consciously and faithfully doing this are we safe.

We are never on our own. We do not set our own course. We do not choose our own path and circumstances in this life. When we try to, we are lost, wandering, self-willed sheep.

It is a characteristic of sheep to tend to forget to listen to the shepherd, to wander thoughtlessly, and to go astray and get lost, and get into danger and harm. They must be watched over, and called, and reminded. Here the type is perfect.

In another parable the love and care and concern of the True Shepherd for the lost and wandering sheep is beautifully and comfortingly illustrated. He searches the dark mountainside till he finds it.

But the individual lesson for us is to give constant heed to the Shepherd's voice, and keep close to him. Some lost sheep are never found.

As soon as the sheep loses touch with the Shepherd, it is on the wrong path and in danger. Many things in this life can attract the attention away from the Shepherd's voice—pleasing and attractive and desirable things.

It is certain that if we always keep our personal relationship of love with Christ strong and clear and uppermost in our minds, we would never do anything to grieve him—never do anything out of harmony with his goodness and holiness.

There is no power like the power of intimate, personal affection. It is this we must develop toward the Shepherd by meditating on his goodness, to combat all other influences in our lives.

“And when he putteth forth the sheep, he goeth before them” (v. 4).

This is the mark of the True Shepherd, as hearing his voice is the mark of the true sheep. The True Shepherd “goes before” and leads the way. So Christ has experienced all things—been *“tempted and tried in all points like his brethren.”*

He sets no path before them that he has not trod. The most secret and intimate of our personal struggles — he has known them, and understands.

He does not direct or instruct; he demonstrates and leads. He is the model of beauty, the pattern of holiness, the great and perfect example of the dark, glorious bittersweet Way of Sorrow, Joy, and Peace.

He gave up all things in this life that are sought after and considered desirable, and he unswervingly followed the one straight course of doing the Father's will always, and thinking only of the welfare of the sheep.

He was given a life-long course of self-denial and submission and humility to follow, even to the cruelest and most exposed and shameful of deaths, and he unhesitatingly followed that path in perfect patience and love.

It is on the basis of this life of sacrifice for us that he asks our love, and offers his love to us.

Love, to be sound and true, must be based upon a mutual recognition of spiritual excellence. It is true we must love, and manifest love toward, all mankind. It must be a basic aspect of our character to dedicate our lives to the good of all. Jesus loved the rich young ruler, even as the young man rejected him for the sake of riches.

But this is a different thing from the love spoken of when it is said of Jesus—

these...I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”

This response of Jesus takes us back to Jacob as he rested on his way to Padanaram, for we read in Gen. 28:12 and 17—

“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

And Jacob awakened out of his sleep...and he was afraid, and said, How dreadful (or to be had in reverence) is this place! this is none other but the house of God.”

This experience of Jacob's was similar to that of Daniel, for they both awoke in a typical resurrection. But when Jacob awakes after his sleep of centuries, he will see in fact, what he saw in vision. And will be joined with Nathanael, and many others, and will see heaven open, and the angels of God ascending and descending upon the Son of man. In that day, the heaven and earth will no longer be separated by the ladder of ages, for when the new heaven and the new earth become established—

“The tabernacle of God will be with men, and He will dwell with them, and they shall be His people, and God shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

This is the day we are waiting and watching for, but the moment will come when our watching will be over. An announcement will ring through every ecclesia in the world, telling us that the Lord Jesus Christ has come at last.

How will he find us? Will he find us with plenty of oil in our lamps, and ready to go in to the marriage? Or will he find us among those whose lamps have gone out, and we will be wandering around looking for oil?

Brethren and Sisters, we all know the answer to those questions, for it depends how we are living, for Paul tells us in Gal. 6:8—

“He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the spirit reap life everlasting.”

Bro. George A Gibson

The Peak Oil Crisis: Storm of the Century

by Tom Whipple RELATED NEWS:

Peak phosphorus: readings... Peak phosphorus...The end of civilization and the extinction of humanity...Lessons from our ancestors about the

his coming, we too shall be his guests as he has promised. For in Luke 12:37, we read—

“Blessed are those servants, whom the Lord when he cometh shall find watching; truly I say unto you, that he shall gird himself and make them to sit down at a table, and will come forth and serve them.”

Being a member of this ecclesia, or any other ecclesia, will not guarantee that we will be among his servants in that day. The qualifying factor is found in the words of Jesus, *“Ye are my friends, if ye do whatsoever I command you.”*

One of the two who followed Jesus was Andrew. The result is shown in vs. 41-42—

“He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.”

Can we not picture Jesus looking upon Peter with penetrating eyes and saying these few words. He was no doubt looking past that day, and into the future concerning the noble work of Peter.

Verse 43 — *“The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.”*

Philip must have been familiar with the work of John to respond without another word. Of course, he lived in the same village as Peter and Andrew, and must have known them. Philip did not waste any time, for we read in v. 45, *“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.”*

Nathanael lived in Cana, a short distance from Bethsaida, and must have been a close friend of Philip. That they had a good knowledge of Moses and the prophets is evident by their conversation, but when Nathanael heard that Jesus came from Nazareth, he wasn't quite sure. After meeting him, he was no longer interested about where he came from, for his chief interest now was wholly in the wonderful Man he had met for the first time, and so he exclaims,

“Master, thou art the Son of God; thou art the king of Israel.”

“Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than

“Having loved his own, he loved them unto the end.”

This was the deep, personal, reciprocated affection of and for the true sheep. It is said specifically of John, as distinguished from the others, that he was *“the disciple that Jesus loved.”*

Why did he single out John for this distinction. Undoubtedly because there was in John the most to love.

Love—true spiritual love—is the joyful, enlightened, mutual attraction of spirituality—and the deeper the spirituality, the deeper the love. It is by

contemplating the beauties of Christ's life and character—its infinite superiority over the common life of natural, animal man—that our love is deepened and developed. And we learn from the Song of Songs that Christ's love for those who are his is built on the same spiritual foundation.

To become a part of Christ's love, we must constantly strive to make ourselves spiritually lovable.

We must, therefore, constantly endeavour to develop beauty of character, and eliminate all fleshliness and selfishness and ugliness and roughness. This eternal principle of spiritual attraction is strikingly illustrated in verse 17—

“THEREFORE doth my Father love me: because I lay down my life for the sheep.”

Not because Jesus was His Son, but because he was perfectly and lovingly obedient, even unto death. Jesus says himself of natural relationship—*“Who are my mother and my brethren?”*

And Paul said (2 Cor. 5:16)—*“I would not even know Jesus Christ after the flesh.”*

The flesh is nothing. Only the spiritual relationship counts—only the sweet spiritual oneness of the heart and thought and character—*“Therefore doth my Father love me, because I lay down my life for the sheep.”*

He overcame and put to death in his nature all of the things that stand in the way of perfect love.

Love—real, true, sound, spiritual love—is not something that just happens. It is strictly a matter of cause and effect—spiritual cause and spiritual effect. God loved Jesus because he, in loving obedience, dedicated his life to goodness and unselfishness and the service of others, and therefore made himself spiritually lovable. God will love us only on the same basis: He is no respecter of persons.

True spiritual love is the result of the irresistible attraction of mutual spirituality; and it is not a small, selfish, suspicious, restrictive, possessive, exclusive thing—like natural, fleshly love. Love *“believeth all things, hopeth all things, beareth all things, endureth all things.”*

And finally—when at last we shall see him face to face, and no longer *“through a glass darkly”*— UNDERSTANDETH all things.

It has nothing in common with the flesh—

“The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.”

God is Love—pure Love—because He is Spirit.

“Therefore doth my Father love me, because I lay down my life for the sheep.”

“So ought we to give our lives for the brethren.”

May God help us to follow this narrow way of life—to rise out of the weakness of the flesh into the joy and power of the Spirit!

The most unlovely and unlovable thing is selfishness and smallness of mind—self-centeredness—thinking of ourselves, talking of ourselves, seeking our own desires and welfare. This is the natural man: ugly and repulsive in the sight of God. This is the sad and self-destructive perversion of man's true noble place in the purpose of God. God may pity such, because of its pitiable emptiness and ugliness, but He cannot love it, or accept it to Himself, for it is ungodly and of the flesh.

Each grain of corn, says Jesus, must fall to the ground and die, before it can bring forth fruit.

It cannot stay wrapped up in its own hard shell. It must fall, it must come low; it must make contact with the ground. It must face exposure to the weather and the open sky—the raw, unsheltered realities of life.

It must soften, and open up, and give of its own inner substance to reach out roots all around it; it must reach upward, toward the Light and toward the Sun; it must by the marvelous power of that Light, long gazed upon, transform dead substances into growing, living, reproducing cells—before it can bring forth fruit, and justify its existence, and be a vital, living part of nature's glorious cycle of life and interdependence and mutual support.

Christ is the great example in far more things, and in far more ways, than we ever dream of. He is the Way, and the only Way. The sheep must follow

Verse 12 — *“As many as received him, to them gave he power (the right or privilege) to become the sons of God, even to them that believe on his name.”*

To attain unto this exalted position, they must first believe the promises made unto the fathers of Israel. They must also believe in Jesus, the manifestation of the Father, as we have seen, and be immersed into his name, thereby receiving remission of sins, and become united to the body of Christ Jesus, thereby becoming Abraham's seed and heirs according to the promises.

Brethren and Sisters, we are in that position, and there is much to be done to maintain our status as sons and daughters of God, but so little compared to the one who has done so much for us.

Verse 15, using the Diaglott rendering — *“John testified concerning him, and cried, saying, This is he of whom I said, he who comes after me in advance of me (or as the R.S.V. renders it “ranks before me”) for he is my superior.”*

Then in verse 23, he plainly declares his position in relation to Jesus, saying, *“I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah.”* John recognized that his work was finished when Jesus went forth to preach the Gospel and heal the sick.

Verse 17 — *“For the law was given by Moses, but grace and truth came by Jesus Christ.”*

The law contained the form of the knowledge and of the Truth.

But it was only a shadow of things to come; a figure for the time then present; the pattern of the things in the heavens—the antitype of the true. But the knowledge and the Truth came through Jesus.

Verse 18 — *“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him.”*

The Father was revealed by Jesus because the Truth in all its power, wisdom and fullness was deposited in him, for said Paul in Col. 1:19—

“It pleased the Father that in him (Jesus) should all fullness dwell.”

When John said, *“Behold the Lamb of God,”* two of his disciples heard him and followed Jesus. He turned to them and asked what they wanted. All they said was, *“Where do you live?”* Jesus did not answer them, but said, *Come and see.* They not only saw where he dwelt, but were his guests for the day. What an honor! Think how we would feel if we had such an opportunity. But he is not here. However, such an opportunity is coming, and it must surely be near. If we meet with the approval of the Lord Jesus at

That Jesus was, and still is, the light of the world, is a fact thoroughly established by his teaching, which is supported in an unmistakable manner in the writings of the apostles. The effect of Jesus' teaching is far greater than most people realize. If it were not for him, life would not be worth living. Our various institutions are so permeated by his influence that it would be impossible to determine where it begins, or where it ends. Our daily prayers, morning, noon and night, should reflect our joyous thankfulness for him, and the way of salvation he has opened up for us through his obedience unto death.

Verse 11 — *"He came unto his own, and his own received him not."* What a multitude of suffering is comprehended in these few words! Walk with Jesus as he walked in Judea, and listen to the Scribes and Pharisees as they sought to entangle him in his talk. Hear them as they cry out, *"Thou hast a devil."* Behold them as they take up stones to cast at him. Listen to them as they accuse him of blasphemy, and take counsel to put him to death. Go with him to the garden of Gethsemane, and listen to him as he prays to his

Father in a spirit of agony—

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt."

Watch him as the mob arrives, and take and bind him like a criminal, and lead him away to the presence of the High Priest. Behold him as he is struck in the face by one of the officers. Listen to Pilate as he tries to release Jesus; but they cry out, *"Crucify him—Crucify him."*

Pilate finally gave sentence, and turned Jesus over to an officer for the terrible suffering of scourging. If the usual practice was carried out, he was stripped of his clothing, and made to kneel before a stake to which his hands were tied, and then struck on his bare back with a knotted scourge that tore the flesh at every stroke. He was then made to stand while a crown of thorns was crushed upon his head. Then he was led away to be crucified. O what torture as he hung on the cross in the hot sun! Surely death was a great relief. Yes, *"He came unto his own, and his own received him not."*

As we reflect upon the intense suffering through which Jesus passed and endured, do we fully realize that this was the price that was paid for us? If so, what are we doing to show our deep and profound appreciation for what he has done for us? Are we walking in that newness of life that is essential to our salvation? Or are we walking in the ways of the world that only lead to death? These are questions that each one of us must answer, so we leave them with you.

the Shepherd—closely and all the way—if they desire to share the life he has.

Toward the end of the chapter (v. 34), Jesus calls attention to those remarkable, almost unbelievable, words of God to His people, through the Psalmist—

"I have said, Ye are gods, and every one of you children of the Most High."

"YE ARE GODS." This is our high calling in Christ—

"As many as received him, to them gave he power to become sons of God."

"That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit."

"If ye live after the flesh, ye shall die: but if ye through the Spirit do put to death the deeds of the body, ye shall LIVE!"

"I have said: Ye are gods!"

What do these things mean to us? Are we preaching, living, manifesting just HALF a Gospel—just a dead skeleton of words?

Or does our witness to the world have the life and power of complete personal dedication? John said—

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

"And when he shall appear we shall be like him, for we shall see him as he is."

"Every man that hath this hope in him purifieth himself, even as he is pure."

How could anyone who truly HAS this glorious hope in him help but purify himself, and never rest until all the oppressing impurities of mind, body, and spirit have been put away.

The power—the driving force—is the love of the Shepherd

"We shall be LIKE HIM, for we shall see him as he is."

It is not holiness and glory as such that we must contemplate. These alone are fearful things—infinately, hopelessly above our mortal frailties and uncleannesses and limitations.

We are creatures of weakness and ignorance and continual, frustrating failure and disappointment—with ourselves and with our circumstances. And yet, it is such as we are that are called to holiness and purity and godliness and strength.

It would be a mockery of our weak mortality, except that the call is in the resistless power of love—

“Behold what manner of love the Father hath bestowed on us. . .”

“I am the Good Shepherd: the Good Shepherd giveth his life for the sheep. . .”

“Greater love hath no man than this: that a man lay down his life for his friends.”

THIS is the power of salvation! THIS is the path to joy and hope—

“That a man lay down his life—give up everything for his friends.”

We see many letters in the newspapers from soldiers in Vietnam, letters from men who love life and do not want to die, but who—FOR AN IDEAL—have risen to the joy of laying down their lives for their friends.

These are people of the world. They do it misguidedly for a corruptible crown. They do it in darkness concerning the glorious Gospel of Life. A contemplation of them is very humbling, very self-searching.

Man—the selfish, sinful, lustful, earthbound creature—has great God-given capacities of nobility and self-sacrifice, if he is deeply moved by an ideal—if the right chords in his heart are found and struck. The secret is finding the ideal, the motive, and the power.

What of us? How do we stand? How do WE compare—the self-professed children of God—with the nobility and selflessness and bravery and sacrifice to which men of the world sometimes rise?

“Ye are gods: and every one of you children of the Most High.”

Are we LIVING as such—as something very special in the earth? Can we honestly stand forth to the world and say—

“Examine how we live; examine our love and devotion, our selflessness, our dedication to the welfare of others and of all mankind—we who claim the lofty title and position of children of God.”

We have recently read together again the marvelous 119th Psalm, every word of which extols the inspiring beauty and transforming power of the Divine Word—that which alone can change us from men to gods, from impurity to purity, from death to life.

In our reading from John this morning, we have that remarkable testimony of Nicodemus, who said—

“Master, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.”

In the light of these things, surely it is not hard to understand John as he speaks of the *Word*, or *Logos*, that great power, energy and wisdom by which all things were made.

The declaration in Psa. 139, regarding the eternal power of the Father, is to the effect that although centralized in Him, it is everywhere present by His Spirit, which fills heaven and earth. Therefore the Father, being the center of all power and wisdom, expresses His will and His purpose by, or through, the Spirit which irradiates from His person.

In chapter 8, John records one of the eloquent discourses of Jesus. In verses 12 to 14, we read, *“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.”*

They were only looking upon him as an ordinary man, and to all outward appearances he no doubt was. But he was not an ordinary man, for he proved himself to be a manifestation of the Father by the wonderful works he did, and later by his resurrection from the dead.

Coming back to the first chapter, we read in verses 6 to 10—

“There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of the Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not.”

The apostle John, of course, was speaking of John the Baptist, who came to bear witness of Jesus. Every thing is clear in this statement of the apostle, except what we read in verse 10, *“He was in the world, and the world was made by him.”*

This would seem to indicate that Jesus was the Creator, and there are many who believe that to be true. But this is clarified by the rendering in the Diaglott: *“He was in the world, and the world was enlightened through him; and yet the world knew him not.”*

Some, however, would have us believe that as the Logos was with God, and the Logos was made flesh, that Jesus was with God in the beginning as the second person of a triune God, described as, God the Father, God the Son, and God the Holy Ghost.

But let us not be mystified by the term Logos. The teaching of John is plain. He does not say that in the beginning was the Son, and the Son was with God, and the Son was God. What he does say is that the Logos was in the beginning (as we read in Proverbs) and that the Logos was made flesh. The result of this action was the bringing into existence THE MAN CHRIST JESUS—THE SON OF GOD. For we read in John 1:14—

“And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and Truth.”

By this method God was manifested in the flesh, as Paul said in 1 Tim. 3:16. The flesh, through which God was manifested, was the son of Mary. It was a flesh identical with that of his mother, being, as Paul said in Rom. 1:3, *“made of the seed of David according to the flesh.”*

John brings this subject of manifestation before us in his first letter, in chap.1:1-2—

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.”

Thus the eternal Father manifested Himself by His Spirit through the living body of Jesus, who, as a child had been developed from his mother, in the same manner as any child is developed. This is further elucidated in the following words of Jesus from John 8:28—

“When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.”

And again, in John 14:10, we read—

“Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, He doeth the works.”

In these words, he was claiming to be a manifestation of the Deity. What man could make such an enormous claim? Others have done so, but only he was able to prove his claim by the wonderful works that he did.

It is the greatest of all mysteries: and yet it is no mystery at all. It is simple cause and effect.

The Word will transform us: expand our minds, enlarge our hearts, purify our thoughts, banish our fears, open our understandings, and give us the power to be glorious, holy, eternal sons of God in the midst of a wicked, fleshly, sinful, perishing world—IF we will but let it in to do its work—if we will expose ourselves enough to it.

“MY sheep HEAR MY VOICE, and I know them, and they FOLLOW ME.”—they hear his voice, and they follow him.

“The Lord is my shepherd: I shall not want.”

What is it that we shall not want? Is it a promise of material sufficiency? It cannot be, for many of God's most faithful children have experienced bitter lack in that direction—even to loss of life itself.

Is it spiritual sufficiency? To limit it to any particular need is to limit it unjustifiably.

“I shall not want” goes much deeper. It is an inner, peaceful FRAME OF MIND—a way of life, a quiet, joyful acceptance of whatever does or does not come: seeking nothing, desiring nothing, knowing God's way is best, and that all things work together for good.”

“The Lord is my Shepherd.”

Herein, in this assurance itself, all wants and all needs are fully and abundantly satisfied. There is nothing else to want—nothing else worth wanting. If we have God, what else can there possibly be that we lack? He knows so much better than we do what we need, and what is best for us.

IN THE FULL, THANKFUL, JOYFUL ACCEPTANCE OF THIS FACT IS PEACE, AND JOY, AND LIFE EVERLASTING.

If we have this, we are complete; we are satisfied: we are content. We have all we need, all we could ask. If anything is added, we are thankful, and we enjoy it; but we feel no urgency or especial desire. Everything else is relatively secondary and unimportant—*“Godliness with contentment is great gain.”*

“Learn of me, for I am meek and lowly in heart: and ye shall have rest unto your souls.”

“Be content with such things as ye have.”—and be thankful for God's loving hand in whatever may come—of good or ill, of gain or loss, of pleasure or pain — all is of His love and wisdom—

“The Lord is my shepherd: I shall not want.” —Bro. G.V. Growcott

The Word Made Flesh

JOHN CHAPTER 1

My beloved Brethren and Sisters, on certain occasions it has been said by the presiding brother that the purpose of the word of exhortation is to prepare us to partake of the bread and wine in an acceptable manner. Surely, that is a mistaken idea; for if we have been living out of harmony with the profession of our faith during the past week, how can we expect the exhortation to prepare us to partake of the memorials? By no means! Preparation must take place in our daily manner of living, which is vitally essential to our eternal welfare.

The purpose of the word of exhortation is to build us up, and strengthen us in our faith and hope, and encourage us to continue walking in the Truth. That is the thought that lies behind the message we have prepared for you this morning, and we hope it will fulfill that object and make us realize that the Truth is the greatest treasure that is possible to possess in these evil days.

The first chapter of John introduces us to a deep, but beautiful subject. He calls our attention to the fountain and origin of life, and to the only begotten of the Father—His beloved Son through whom He manifested Himself.

The first verse reads, *“In the beginning was the Word, and the Word was with God, and the Word was God.”* This takes us back a long way. *“In the beginning,”*—that is, before the record of the creation as given by Moses.

We must bear in mind that in writing these words, John was addressing a people who understood clearly that there is but One God—a fact that John knew full well. Our common version was translated from the Greek, and we are informed that the original for *Word* is *Logos*, and the word rendered *God* is *Theos*.

In Eureka, Vol. 1, Brother Thomas has left us considerable information on this subject. Among other things, he says that the Romans borrowed the word *Theos* from the Greeks and called it DEUS. From that source, we derive our word DEITY. Throughout the 3 volumes of Eureka, brother Thomas uses the term DEITY, but where he deals with the subject in Vol. 1, he sums it up in this manner—

“There is one Eternal Uncreated Substance, which is essentially power, incorruptibility, and life, dwelling in unapproachable light; and known before the days of Moses by the name of Ail-Shaddai, ‘The Strength of the Mighty Ones;’ and from his interview with the Angel at the bush, by that of Yahweh, ‘He Who Will Be.’ This Eternal Power is

the Logos, or Word, which is identical with Theos, or Deity, glowing in light.”

This word Logos signifies “the outward form by which the inward thought is expressed and made known; also, the inward thought or reason itself; so that the word comprehends both the ideas of reason and speech.”

We are informed by John that the Word (or Logos) was with God (or the Deity). This suggests association as companions, and we learn from the book of Proverbs that such was the case. In the 8th chapter, the Logos, or wisdom energy of the Father is personified in verses one to six, and the thought continues to the end of verse 21. In verses 22 to 30, we have our subject brought to a focus in the following manner—

“The Lord (Yahweh) possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: When He established the clouds above: when he strengthened the fountains of the deep: When He gave to the sea His decree, that the waters should not pass His Commandment: when He appointed the foundations of the earth: Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.”

This, we believe, makes clear how the Logos was with God in the beginning; but John adds, *“The Logos was God.”*

How are we to understand this statement? Well, we believe that Brother Thomas has the answer. He explains it in this manner—

“Without Theos, the Logos could have no existence. This may be illustrated by the relation of reason, or intelligence and speech, to the brain, as affirmed in the proposition—No brain, then no thought, reason or intelligence. Call the brain THEOS; and thought, reason, and understanding intelligently expressed, LOGOS; and the relation and dependence of THEOS and LOGOS, in John’s use of the terms, may readily be conceived. Brain-flesh is substance that underlies thought; so THEOS is substance which constitutes the substratum of LOGOS. THEOS is the substance called Spirit; as it is written, *‘THEOS IS SPIRIT,’* and He who uttered these words is declared to be Himself both substance and Spirit.”