

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

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Please advise us of changes or corrections to the above information.

Ecclesial News

MAYANJA, KENYA, Memorial 10:00 am. John Wafula Simiyu, p.o. box 2467 Bungoma 50200, Kenya. Mobile +254735235688. Email: simiyujohn@yahoo.com.

Dear brothers and sisters,
Greetings in one hope of Israel,

We're happy to announce that **Bro. Enock Simiyu** put on the saving name of Jesus Christ and now is a member. We'd like to take this opportunity to encourage brethren experiencing varied problems to trust in Yahweh's invisible hand. May God bless you all.

Yours in grace,
John Wafula Simiyu

GOLDTHWAITE, Texas, Berean Christadelphian Hall, 1109 Reilly Street, Goldthwaite Tex. 76844, Study class ,Eureka 9:00 a.m. S.S. and The Last Days of Judah's Commonwealth class, 10.00 a.m., Memorial Meeting 11.00 a.m. Wed. 7:00 p.m. Daily readings and discussion. Public Lecture every 2nd Sunday

Loving greetings to all the Bre. and Sis. in Jesus Christ,

Since our last report we have had many visitors from brethren and sisters throughout God's vineyard. It is always a pleasure and a blessing to receive the company of any who can visit us in this area.

On November 28-30 we held our 2nd annual study weekend. This year the theme was "The Types and Shadows of the Priesthood". On Friday Bro. Jerry Connolly gave a lecture titled "The Kingdom of God." On Saturday morning at 10:30 a talk was given titled "The Priest's Garments" by Bro. Lenny Naglieri. Then after lunch at 1:30 a talk was delivered by Bro. Mike Morrell, titled "The Mosaic Feasts," then a lecture that evening at 7:30 by Bro. Jim Phillips on the "Signs of the Times."

On Sunday morning at 9:30 Bro. Ben Naglieri gave a talk titled "The Mosaic Offerings" followed at 11:00 A.M. with Memorial Meeting: exhortation titled "Christ, a Priest Forever after the Order of Melchizedek" written by Bro. Buddy Banta who fell asleep in Christ four weeks before our study weekend. The exhortation was given by Bro. Buddy's grandson, Bro. Craig Kiley. Much work has been applied in preparing these talks. The types and shadows go much deeper into the meat of the Word of God. They not only are beautiful in the things they represent, but also they reassure us that we have the Truth in these last days of gentile rule. We are indeed appreciative of all the work of the bre. in preparing these talks, and also in help from our brethren and sisters in making this gathering a success.

God willing, we intend to hold another study weekend next year about the same time if the Lord remain away. In the meantime we must keep the words of the Apostle Paul in our thoughts and actions recorded in 1st Cor. 5:7-8

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

Our Love to you all in the bonds of Truth,
On behalf of the Brethren and Sisters of the Goldthwaite Ecclesia,
Bro. Vernon Hurst, Rec. Bro.

LLAN-Y-BRI, United Kingdom. Bro. Stephen Ford, "Aweldeg", 4 Parc-y-Delyn, Llan-y-Bri, Carmarthen SA33 5HF. Telephone 01267-241884; Email - stephenandvivien@tiscali.co.uk

Dear Brethren and Sisters,
Loving Greetings to you all,

It is with great joy that on the 28th December 2008 that Sister Vivien and myself were welcomed back into fellowship by the Hengoed Ecclesia. We had a loving and uplifting day with them and it is wonderful to be reunited with you all and our Sister Ecclesia. We pray our Heavenly Father's blessing upon us all whilst we await the return of our Master.

With love in the Hope of Israel,
Bro. Stephen Ford

FRATERNAL GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

HENGOED STUDY WEEKEND.....Mar 27–29, 2009

Bro. Stephen Male, 8 Gwaun Henllan, Ammanford, Carmarthenshire, SA18 2FD, West Wales, UK. Telephone +44 1269 591924

LAMPASAS FRATERNAL GATHERING.....June 12–14, 2009

Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 1-325-451-4075

RICHARD FRATERNAL GATHERING.....July 3 – July 6, 2009

Sis. Christine Jones, RR# 1, Richard, Sask, S0M 2P0, Canada, sc.jones@sasktel.net

HYE FRATERNAL GATHERING..... July 20–26, 2009

Bro. Curtis Hurst, Rt.1, Box 40, Mullin, TX 76864, USA. 1-325-985-3868

The 144,000 on Mount Zion

The picture presented to us in the early verses of Rev. 14 is among the most beautiful and deeply significant of all Scripture—a Lamb standing on Mt. Zion, with 144,000 redeemed who bear the Father's Name in their foreheads—a voice from heaven of many waters, of thunder, of harpers harping with their harps—a song which none but the singers know—their pure, holy, separated, undefiled perfection—without fault before the throne of God.

THROUGHOUT the Revelation, Jesus is portrayed by the Lamb. He

is the “*Lamb slain from the foundation of the world*”—the redeeming Seed of the Woman, first foreshown in the skin-covering provided in the mercy of God for the guilt-nakedness of Adam and Eve.

The lamb is the basic sacrifice all through Scripture. Abel, first listed among the faithful (Heb. 11:4) brought of the “*firstlings of his flock*”—a more excellent sacrifice.

Then we find Abraham upon Mt. Moriah, the holy mount of sacrifice where later the Temple stood—“*God will provide Himself a lamb.*” Jesus said—

“*Abraham rejoiced to see my day, and he saw it, and was glad.*”

Then the Passover Lamb in the dark night in Egypt—the blood on the doorway—the Lamb of Divine protection and deliverance.

Under the Law (the shadow of good things to come) every day saw the offering of its two lambs—the morning and evening sacrifices.

Isaiah foretold of the Redeemer of mankind as a lamb brought to the slaughter—wounded for our transgressions, bruised for iniquities, cut off from the land of the living, but in the end prolonging his days, satisfied with the results of the travail of his soul (Isa. 53).

When, at last, in the fullness of times, John the Immerser introduced him to Israel, he declared—

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

There are seven words translated “lamb” in the Old Testament, and two in the New. The principal one in the Old Testament means “*leader, ruler, subduer.*” The same root is used in Gen. 1:28 concerning Adam and Eve—“*Subdue the earth.*”

This meaning may seem strange in view of the significance of “lamb,” as meek and gentle, but it envisions the young male lamb as the potential leader or ruler of the flock. This is providentially prophetic of the Lamb of God, who *overcame the world* by his perfection, submission and sacrifice.

The word used in the Revelation is different from that in the rest of the New Testament. It is a diminutive form and means “*little lamb*”—*arnion*. It is a gentle term of affection, just as we would use “little lamb.”

Here is emphasized that all power is of God—all power is of love—and God’s strength is made perfect in weakness and gentleness. A “little lamb” accomplished the great work foretold from the beginning which none of the mighty wild-beast nations have been able to do—the *complete and permanent subduing of the earth*, even to the subduing and eventual abolishing of sin itself—the root of all evil and rebellion. This is the only subduing that is worthwhile.

The “little lamb,” when John sees him in the Revelation, is “*as it had been slain*”—it had passed triumphantly through death. And it had 7 horns and 7 eyes—*all power and all knowledge*. This lamb alone was found worthy to open the seals—to unfold the course of history and to

open up the way to the complete fulfillment of God's glorious purpose with this earth and mankind.

The use of the Lamb symbol for Christ, right through to the very triumphant end of the Revelation, emphasized that God's whole beautiful plan of salvation is built on self-denial and sacrifice.

"If any man will come after me . . ."

—if any man desire to be among this joyful 144,000 who follow the Lamb whithersoever he goeth—

" . . . let him DENY HIMSELF, and take up his cross, and follow me."

Self-denial and sacrifice! Are we *big enough* to "follow the Lamb?"

* * *

THE LAMB stood on Mt. Zion. The first mention of Zion is when David captured the Jebusite stronghold and named it the "City of David." It was the southern extension of the hill of Moriah, where later the Temple was built. These two hills—Moriah and Zion—together portray the priestly and kingly aspects—

"He shall be a priest upon his throne."

In the vast scope of the House of Prayer, as portrayed by Bro. Sulley—a scope utterly unperceived by any orthodox commentator—this whole area of Moriah and Zion form the central glorious pinnacle upon which the altar stands—

"Upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, THIS IS THE LAW OF THE HOUSE" (Eze. 43:12).

* * *

IT IS remarkable and beautiful that Jerusalem first appears in history in a foreshadowing of her end—as the throne of a priestly king of righteousness and peace—*Melchizedek*. That was at the time of Abraham.

In Joshua's day, 500 years later, a sad change had come about. The name still remained—Jerusalem—"*City of peace*"—its king Adonizedec—"*Lord of righteousness*," but king and people were hopelessly sunk into depraved wickedness and idolatry.

THE MEANING of *Zion* is given by Strong's as "pillar, sign, waymark." The same word is translated "title, waymark and sign" elsewhere.

Gesenius gives its meaning as "something bright, shining, sunny and conspicuous." Others as "stronghold, fortress." All these meanings are harmonious and related, and present a picture of a strong and prominent fortress-city set upon a hill, shining conspicuously in the light of the sun—a beacon and a landmark.

Such is Zion—literally and spiritually. Our thoughts turn to the many references in the prophets to the latterday "*ensign upon the*

mountains” that is set up for all nations to see, as in Isa. 18—

“All ye inhabitants of the world, see ye, when He lifteth up an ensign on the mountains.”

“In that time shall the present be brought to the Lord . . . to the place of the Name of the Lord of Hosts, to Mt. Zion.”

Many are the prophecies of the day of Zion’s glory—

“The joy of the whole earth is Mt. Zion” (Psa. 48:2).

“Of Zion it shall be said, This and that man was born in her” (Psa. 87:5).

That is the only true nationality—the only true citizenship.

“I lay in Zion for a foundation” (Isa. 28:16).

And Isa. 51:11 gives the same picture we have here—

“The redeemed of the Lord shall return, and come with singing unto Zion; everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away.”

Moriah and Zion—twin hills of *sacrifice and triumph*—the priesthood and the crown!

* * *

“AND with him 144,000.” These are the redeemed. In chapter 7 they are sealed in tribulation—12,000 from each tribe of Israel. Here they are manifested in glory.

The 144—the square of 12—marks the connection with Israel, the foundation of God’s purpose—*“Salvation is of the Jews”* (John 4:22). On the framework of Jacob’s 12 sons, the whole national organization was built.

Twelve is 4x3. Four appears to indicate universal dominion—“to the 4 winds”—“the 4 corners of the earth”—the 4 world empires of man. And 3 appears to indicate resurrection, fulfillment, completion.

The camp of Israel was arranged in 4 groups of 3.

The breast plate had 4 rows of 3 stones each.

The new Jerusalem has 4 sides with 3 gates on each side.

The 24 priestly courses of David’s kingdom, and the 24 elders of the Revelation point to a doubling of the 12, foreshadowing the union of Jew and Gentile—

“Other sheep have I which are not of this fold.”

Twelve is the pattern of the ruling subdivisions of the Kingdom of God, past and future. There were 12 princes of the tribes, heads of their father’s houses under the king; the 12 apostles will sit on 12 thrones, judging the 12 tribes of Israel under the King of kings (Matt. 19:28).

The year, which is measured by the sun, is divided into 12 months, each ruled by the moon, the secondary light—4 seasons of 3 months each.

The day, again measured by the sun, is divided into 12 hours. So those Kings and Priests who reign subordinately with Christ are 12x12x1000. Twelve *squared* is 12 *intensified*—given body and reality.

There are no hidden inner chambers in the Ezekiel temple of the Age to come—its heart and center is a 12x12 altar high up on the holy hill of Zion—the Lamb and the 144,000 *manifested in glory for all the world to see*. How beautifully Bro. Sulley’s conception of the Temple brings out this glorious picture!

The 1000 symbol illustrates *multitudinousness*—a large number—“One shall chase a 1000,” “One among a 1000,” “The cattle upon a 1000 hills,” “A little one shall become a 1000.”

The 144,000 figure teaches us that the *multitude* of the redeemed are the “*Israel of God*.”

“*Having his Father’s Name*.” What a wealth of beauty, comfort and promise is contained in that one word, “*Father*”!

A true father—of which God is the perfect example—is a tower of protection, comfort, counsel, companionship, understanding, inspiration, and firm but kindly discipline and an ability to enter with infinite patience into the hearts and hopes and problems of childhood.

God’s Fatherhood is His greatest promise and blessing:

“*Behold, what manner of love the Father hath bestowed upon us, that we should be called the SONS OF GOD!*”

“*If a son shall ask bread of any of you that is a father, will he give him a stone?*”

There is great depth in this parable of fatherhood. *Bread* comprehends every form of need, physical and spiritual; and *stone* every fleshly reaction of unkindness, thoughtlessness, rebuff, harshness, impatience, and neglect.

Our children look trustingly to us for guidance, example, comfort, assurance, understanding, maturity, Christlike tenderness and compassion, love, appreciation, encouragement, companionship, and a personal manifestation of the joy and beauty of holiness. *Are we giving them bread, or a stone? Whose fault is it if they starve spiritually?*

It is Jesus who brings out in its full beauty this exalted relationship in which we stand. In him the fullness of God’s Fatherhood is manifested.

This beautiful truth, like so many others, is destroyed by the Trinitarian doctrines of the churches of the world.

At Jesus’ first public manifestation, this is his theme—

“*My Father’s House . . . My Father’s business*.”

* * *

IT MAY seem strange that (with but one exception in Isaiah) no use in the Old Testament ever addresses God as Father, not even David in the Psalms. Jesus, on the other hand, rarely used any other form of address.

This conception of God as the Father was a great stumbling block to the Jews in the teaching of Jesus.

This is perhaps the greatest aspect of Jesus' manifestation and revelation of God to the world. Paul brings this out beautifully in writing to the Galatians and the Romans. He says (Gal. 4:4-7)—

“When the fullness of the time was come, God sent forth His SON . . . that we might receive the adoption of sons . . . wherefore thou art no more a servant, but a SON.”

And Romans 8:15—

“Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, ABBA, FATHER!”

Truly, as John says, the glorious Gospel of Christ was a new commandment. And yet it was not new, but the same from the beginning. For this intimate sonship was latent and implied right from the forming of man in God's image.

Luke traces the genealogy of Christ right back to *“Adam, which was the son of God.”*

The faithful line of Seth, before the flood, are spoken of as “sons of God” (Gen. 6:2). And God said to Pharaoh—

“Israel is My SON, even My firstborn!”

The heart of the covenant to David was, of David's son—

“I will be his Father, and he shall be My Son.”

And again (Psa. 2)—

“Thou art My son, this day have I begotten thee.”

Twice more in the Psalms, the same thought is approached—

“A father of the fatherless is God in His holy habitation.”

“Like as a father pitieth His children, so the Lord pitieth them that fear Him” (Psa. 103:13).

God through Jeremiah says to Israel, speaking of the future—

“Thou shalt call Me, my Father” (3:19).

And Jer. 31:9—

“I am a Father to Israel.”

And Malachi, pleading for brotherliness and love, enquires—

“Have we not all one Father? Hath not one God created us?” (Mal. 2:10).

Isaiah, as Paul says in another connection, is “very bold,” and comes closest to the New Testament manifestation—

“Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O God, art our Father, our Redeemer, Thy Name—the Memorial Name is from everlasting” (Isa. 63:16).

The Fatherhood of God and the Memorial Name are inseparably linked. Israel, as a nation, never reached a degree of spiritual discernment where God could fully manifest Himself as Father. There was always a thick, fleshly veil on their hearts.

As we realize how little was said, or understood, of this beautiful truth during all the long Old Testament times, let us, like the beloved apostle, be moved by the manner of love and revelation that has been shown to us, and let us appreciate the infinite value and significance of the first words of the prayer Jesus taught his disciples to pray—“*Our Father.*”

* * *

“His Father’s Name written in their foreheads.”

There is a vast range of meaning and significance in the term, “*Name.*” The eternal Divine purpose is comprehended in the Memorial Name—*Yahweh Elohim*—“*He Who shall be Mighty Ones.*”

The two basic significances of God’s Name are His character and His purpose—what *He is*, and what *He purposes to be*. Moses pleaded, “*I beseech Thee, show me Thy glory,*” and God replied—

“I will proclaim the NAME of Yahweh before thee . . . Yahweh, Yahweh Elohim, merciful and gracious, long-suffering and abundant in goodness and truth.”

Beside character and purpose, *Name* imports many things, as:

AUTHORITY—“*My Name is in him*” (Ex. 23:21).

“*By what Name hast thou done this?*”

RELATIONSHIP—“*Let us be called by Thy Name*” (Isa. 4:1).

HONOR, RENOWN, ACHIEVEMENT—“*Make us a Name*”

REPUTATION—“*A Name that thou livest*” (Rev. 3:1).

“*A good Name is rather to be chosen than great riches.*”

RECOGNITION, ACCEPTANCE, INTIMACY—

“*I know thee by Name*” (Ex. 33:12). (Compare Jesus’ words, “*I know you not.*”)

ALLEGIANCE—“*Confess His Name*” . . . “*Love His Name*” . . . “*Hold fast My Name.*”

FAITHFULNESS—“*Believe on the Name,*” “*For His Name’s sake*”

REPRESENTATION—“*I come in my Father’s Name*” (John 5:43).

PROTECTION—“*The Name of the Lord is a strong tower.*”

DELIVERANCE—“*Save me, O God, by Thy Name*” (Psa. 54:1).

MANIFESTATION—“*I have manifested Thy Name*” (John 17:6).

“*The Name of the Lord cometh from afar*” (Isa. 30:27).

REMEMBRANCE—“*Blot out his Name*” (Rev. 3:5).

LIFE, EXISTENCE—*“I will give them an everlasting Name.”*

IDENTIFICATION—*“Everyone that is called by My Name”*

CITIZENSHIP—*“I will write on him the Name of the City of my God”*
(Rev. 3:12).

In its fullest application, *Name* imports an individual’s *history, nature and destiny*, the sum total of his existence.

When Jesus promises that he will write upon those whom he accepts his New Name and his Father’s Name, he is promising immortality and the Divine Nature—everlasting membership in the family of God.

To be baptized *“into the Name,”* and to be *“in the Name,”* constitutes a complete union and unity with the bearer of the Name, a sharing in all that has been accomplished through this Name.

Names are important in worldly matters—a family name, a company name, a national name—all are matters of great value, and power and pride.

In spiritual things, a sound and clear union and allegiance and faithfulness to THE NAME is infinitely more important. THE NAME is the banner, the ensign, the rallying-point, the fortress of assembly,

“God hath given him a Name which is above every name.”

“There is none other Name under heaven given among men, whereby we must be saved” (Acts 4:12).

It is clear that the Name is the touchstone—the deciding factor of life or death. To have the Name, to comprehend the Name, to be in the Name, is life eternal. Herein lies the importance of the next expression—

* * *

“Having his Father’s Name written in their foreheads.”

The Father’s Name is His character and purpose. Having the Father’s Name in the forehead involves a MIGHTY TRANSFORMATION OF BOTH CHARACTER AND PURPOSE which but few ever attain to. Our greatest danger is underestimating, failing to even comprehend, the depth and extent of the transformation of life that is demanded.

To have a purpose is to consciously shape all life’s activities in relation to a determined end. It is to eliminate all that interferes with, or has no value, in attaining that end.

Unless we consciously and continually subject our daily activities to this test, *we have no purpose, we have not the Name in our forehead.*

The forehead stands for the mind, the consciousness, the will, the desires and interests. If God’s Name is truly in our forehead, we shall be continually anxious to learn more about Him and His Word. Our *thoughts* will ever gravitate toward Him with joy and interest and love.

When we read, it will be things that have to do with Him and His purpose. The motives behind all our actions will be to please Him and serve His interests and glorify His Name.

We shall realize with dismay our natural subjection to the deceptive mind of the flesh, and we shall pray and study earnestly to acquire more and more of the safety and peace of the mind of the Spirit—the *Name in the forehead*.

The High Priest was the center and apex of the worship of the Mosaic Law—the heart and embodiment of all its shadows and significances. He was a man of sign. On his forehead he wore a pure gold plate engraved with the words—“*Holiness to the Lord.*”

To bear the Father’s Name in the forehead requires strength and determination. The strength is freely offered by God to those that seek it—

“*My strength is made perfect in weakness . . .*”

“*Seek and ye shall find; ask and it shall be given you.*”

God said to Ezekiel (3:8-9)—

“*I have made thy forehead strong against their foreheads. As adamant harder than flint have I made thy forehead.*”

We must be unchanging and unflinching in the bearing of the Father’s Name.

* * *

THERE is a striking contrast throughout Revelation between the *Father’s Name* and the *Beast’s Name*—the *Father’s Mark* and the *Beast’s Mark*.

The end of chap. 13, just preceding, speaks of those who have the *Beast’s mark*, number, or name in the forehead.

The *Beast* is the Babylonian-Grecian-Roman apostasy, centered in Rome, and it has set its mark on nearly every aspect of the world’s life and activities. All nations are drunk with the wine of her fornication. Let us try to discern all the ramifications of the *Beast’s mark* in the customs and festivities of the world and shun them like the plague. We cannot bear the *Name* of both God and the *Beast* together—

“*COME OUT OF HER, MY PEOPLE!*”

* * *

THE *NAME* was “*written.*” Three terms are used in this connection—to write, to engrave, to seal.

To *write* implies the implanting of information, knowledge, understanding, thoughts—

“*I will put My law in their inward parts and write it in their hearts*” (Jer. 31:33).

“*Ye are our epistle, written in our hearts, known and read of all men . . . written not with ink, but with the Spirit of the Living God: not in tables of stone, but in fleshy tables of the heart*” (2 Cor. 3: 2-3).

To *engrave* carries the thought further. It speaks of a shaping, a deep and permanent penetration and impression. God declares of the Christ-stone, cut out of the mountain without hands (Zech. 3:9)—

“Upon one stone shall be seven eyes—(the seven eyes of the little lamb, the seven spirits of Deity)—Behold. I will engrave the graving thereof.”

In the Mosaic Tabernacle, only three things were engraved, all to do with the High Priest’s vestments:

1. The stones on the shoulders—*the strength*;
2. The stones in the breastplate—*the heart*;
3. The pure golden plate on the forehead—*the mind*.

“Thou shalt love the Lord thy God with all thy strength and with all thy heart and with all thy mind.”

Thirdly, to *seal*—In chapter 7 the 144,000 were sealed in their foreheads. To seal is to mark for safety, to identify as a possession, to recognize and accept, to impress with an identifying symbol.

From ancient times to the present, a seal has been a mark of genuineness, authority and approval—

“He that receiveth his testimony has set to his seal that God is true.” (John 3:33).

Elihu said to Job (33:16)—

“God openeth the ears of man and sealeth their instruction.”

Again (Isa. 8:16)—

“Seal the law among my disciples.”

“And I heard a voice from heaven.”

THE apocalyptic heavens are defined by what is said to occur in them. John sees the stars of heaven fall, heavens departed as a scroll, silence in heaven, war in heaven, the dragon cast out of heaven, armies in heaven on white horses.

In apocalyptic symbolism, all these things speak of *historical developments among the ruling powers of the earth*. The Lamb and the 144,000 were “in the heavens.” They had broken in through the “door in heaven” of chapter 4, and had taken their place among the ruling powers of the earth and were preparing to destroy them so as to fill the earth with God’s glory.

There were 3 aspects to the voice from heaven. It was—

- (1) Like many waters;
- (2) Like great thunder, and
- (3) It was the voice of harpers harping with their harps. The “*voice of many waters*” is the triumphant voice of a mighty multitude. “Waters” are defined in apocalyptic symbol as “*peoples, multitudes*,

nations, tongues” (Rev. 17:15).

Isa. 17:12 speaks of the noise of the rushing nations as the noise of rushing waters. The rushing of the wings of Ezekiel’s cherubim was like the noise of great waters, and the Multitudinous Son of Man of Revelation 1 had a voice like the sound of many waters.

The picture we get is the sweeping, irresistible force of a mighty river in flood, or the pouring of the seas over the land.

“*And like great thunder.*” Thunder is the audible manifestation of the power of God, particularly, but not always, in judgment and destruction.

The first Scriptural mention of thunder is in connection with the plagues of Egypt; the second with the mighty and terrible manifestations at Mt. Sinai.

Paul contrasts the scenes at Mt. Sinai with those at Mt. Zion. There the host of mortal natural Israel was fearful and terrified, and Moses went alone up the mount. Here the multitude of spiritual Israel are joyful and triumphant, united with the greater than Moses upon the mount, themselves the agents by which the thunder-judgments are administered. These are the 7 thunders—the 7 last plagues.

* * *

But though they are *like* rushing waters and *like* thunders in their passing manifestations of fearful judgment, they are actually in their permanent inward reality—

“*Harpers harping with their harps.*”

Surely there is intended to be power and significance in this 3-fold repetition of this joyful, worshipful word! A harp is an instrument of praise and thanksgiving and joy. The harp was the comfort, inspiration and instrument of expression of David, the man after God’s own heart. The Psalms are not mere poems, but songs. There is infinitely more feeling, depth and expression in song than in mere recitation.

Psa. 81 speaks of the “*pleasant harp,*” and Isa. 24 of the “*joy of the harp.*” Conversely the symbol of mourning is to refrain from the harp’s use and hang it on the weeping willows (Psa. 137).

In 1 Chronicles 16, we read of David’s arrangements for singing in the worship of God. We read there of “*the musical instruments of God*” (v. 42), and of the first Psalm David delivered into the hands of Asaph, the chief of the singers—

“*Sing unto the Lord, all the earth:*

Show forth from day to day His salvation . . .

Worship the Lord in the beauty of holiness . . .

Let the heavens be glad, and the earth rejoice.”

What are the “*musical instruments of God?*” In Rev. 15:2 the redeemed standing on the glassy sea have the “*harps of God.*” What do these harps signify, for clearly they symbolize a much deeper and living

reality—“*The harps of God.*”

Musical instruments are inanimate objects giving voice-like sounds of worship and praise. Their appeal and acceptability to God can only lie in their representation and symbolization and manifestation of the true heart-condition of the living worshipper himself. This was Bro. Thomas’ conclusion. He says—

“Every one of them has his harp, for he is himself a ‘harp of the Deity,’ and therefore an INSTRUMENT OF JOY.”

Music is a very prominent aspect of Divine worship in Scripture. David’s and Solomon’s arrangements for the musical service are given in great detail, and with each reformation and restoration—Hezekiah, Josiah, Nehemiah—this aspect is much to the fore.

It is a notable fact that in the Mosaic Tabernacle arrangement, there is *no mention of music*, while in the Temple it appears to be the principal aspect of the service.

This is not to indicate that our present Tabernacle and wilderness dispensation is without its joy and thanksgiving and praise, but it does teach that all our joy and desire has its roots in the future living Temple Age, and that we cannot in their fullness, sing the songs of Zion in a strange and captive land.

Our joy at present, though deep, and rooted in thankfulness and praise, is largely overlaid with passing sorrow, as we walk in mortal weakness through a dark vale of tears—

“Weeping may endure for the night, but joy cometh in the morning.”

* * *

MUSIC is harmony, unity, beauty, and purposeful orderliness of sound, and our God is a God of order and beauty. Noise is confused sound—Babel—the world.

Music is disciplined, purposeful, meaningful sound. We shall be greatly struck if we look through a concordance under the word ‘sing’ and see the long list of stirring exhortations and *commands* to lift up the voice in joy and thanksgiving and praise.

It is surely remarkable that musical sounds, from one tone to its repetition at a higher pitch—the octave—naturally falls into a *sevenfold* division—a division recognized by ancient nations.

And it is further remarkable that it has been found that to be able to transfer harmonies to different keys in the scale, the addition of 5 half notes is required, so that the full scale has *12 steps*. Surely this reappearance of the Divine 7-12 pattern in so fundamental a thing is more than mere coincidence.

Music has great power. David’s pure and spiritual psalms of praise soothed the spirit of Saul and inspired him, temporarily, at least, to better things; and Elisha, in trying and alien circumstances called for a minstrel that his mind might be better prepared to speak the Word of God.

This *must* be the purpose and result of our hymns. Herein all our hearts can be united as one.

In the dedication of the completed typical Solomon Temple, it was when the players and singers were “*AS ONE in praising and thanking the Lord*” that “*the glory of the Lord filled the house*” (2 Chron. 5:13-14).

Christ’s whole desire was that his true brethren should be one, as he and the Father were one. *Our singing must accomplish in us this joyful spirit of mutual love and oneness.*

Music has great power, but its true purpose is Divine worship and spiritual joy. Man has profaned it to fleshly things.

* * *

“*And they sang as it were a new song before the throne, and no man could learn that song but the 144,000 which were redeemed from the earth.*”

“*A new song.*” This NEW SONG of the redeemed is mentioned frequently in the Psalms—

“*Sing unto him a new song*” (Psa. 33:3).

“*He hath put a new song in my mouth*” (Psa. 40:3).

“*O sing unto the Lord a new song!*” (Psalms 96 & 98).

Both these psalms end—

“*For He cometh to judge the earth: He shall judge the world with righteousness.*”

—*the work of the 144,000.*

“*I will sing a new song unto Thee, O Lord!*” (Psa. 144).

“*Sing unto the Lord a new song. The Lord will beautify the meek with salvation*” (Psa. 149).

And Isaiah says the same thing (Isa. 42:10)—

“*Sing to the Lord a new song: The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war.*”

This is the theme of the song of Moses and the Lamb—“*Yahweh is a Man of War.*” *The Yahweh Elohim Man of War is the Multitudinous Christ.*

The new song is given in Rev. 5:9-10—

“*And they sang a new song, saying, Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.*

“*And hast made us unto our God kings and priests, and we shall reign on the earth.*”

Truly no man can sing this song save the 144,000. Only the redeemed—the glorified saints—can sing it with truth and reality.

The triumphant Song of Moses on the banks of the Red Sea is the first song—the *first mention of human singing*—in the Bible. The Song of Moses and the Lamb is the *last*. This is not coincidence. It is marvelous Divine design. (The angels sang together at Creation.)

We do well to realize the great importance of singing in the service of God. And not just singing, but—what is more important—the *spirit* of singing. A basic disposition of thankful joyfulness is absolutely essential to make our service acceptable.

This is emphasized time and time again in the Psalms as the only reasonable, acceptable, possible frame of mind in view of the infinite goodness and mercy and love of God toward us. Psalm 100 is a good example—

“Serve the Lord with GLADNESS: come before His presence with SINGING . . .

“Enter into His gates with THANKSGIVING, and into His courts with praise. BE THANKFUL unto Him, and bless His Name.”

Paul emphasized this same essential frame of mind—

“Speaking to yourselves in psalms and hymns and spiritual songs, making melody in your hearts to the Lord” (Eph.5:19).

That is what we MUST HAVE—*“Melody in our hearts.”*

If we get enough of this spirit of thanksgiving into us (and we *must* get it into us), then it will overflow into all our relationships, and make all our contacts with our brethren and sisters a joy and a blessing. It will heal many heartaches and solve many ecclesial problems.

Singing and joy are not reserved solely for the future. In a deep and beautiful passage in Job, Elihu says—

“God, my Maker, Who giveth songs in the night.”

When we think of songs in the night, we cannot help but turn our minds to Paul and Silas in the midnight darkness of the Philippian jail, their bodies wracked with pain and their feet clamped in stocks—

“At midnight Paul and Silas prayed, and sang praises to God.”

The same thought of deep spiritual joy being born out of the dark night of present sorrow is woven through Psa. 42—

“O my God, my soul is cast down within me . . .

“Yet in the night His song shall be with me, and my prayer unto the God of my life.

“Why art thou cast down, O my soul, and why art thou disquieted within me?

“Hope thou in God: for I shall yet praise Him, Who is the health of my countenance, and my God.”

“And they sang a new song before the throne, and no man could learn that song, but the 144,000 which were redeemed from the earth.”

—Bro. G.V.Growcott

First Pure, Then Peaceable

“First pure, then peaceable:” this is a divine principle which has many illustrations. The world at large will only arrive at peace when it has been purified by the terrible doings of the Prince of Peace, who will sit as a refiner’s fire and a fuller’s soap, before he speaks peace to the people. The individual application of the principle is that which mostly concerns us at the present moment. Purity must precede glorification. It is written of the Holy City: “There shall not enter therein anything that defileth.” The list of excluded persons includes drunkards, revilers, extortioners, fornicators, adulterers, effeminate, abusers of themselves with mankind.”—(1 Cor. 6:9) Nothing is more incontrovertible in our most holy faith, than that righteousness of a high order is indispensable to secure approval at the hands of the Judge of the quick and dead. A continuance in sin in any form is fatal to our prospects in relation to that great day when every man will stand nakedly revealed in the presence of men and angels.

This is the lesson brought out in the chapter read, in which are certain collateral aspects of the question interesting to follow. In the fifth chapter Paul had said, “The law entered that sin might abound, that where sin abounded, grace might also much more abound.” This, at first sight, strange statement, yields some beautiful ideas when closely considered, as is the case with all scriptural things. Paul elsewhere says “I had not known sin but by the law.” This is true; for “sin is the transgression of the law,” and “where there is no law, there is no transgression.” A short-sighted philosophy says “The more is the pity, then, that there ever was a law to transgress.” “Away with the law,” says this philosophy, “and we shall get rid of the sin and all its consequences.” A short-sighted philosophy indeed! How would it do applied to common things? We see a criminal walked off to prison. If there were no law in England, he could not commit crime, for it is the breaking of the law that constitutes crime, and brings him into the clutches of the policeman. Shall we say, then, “Abolish the law that we may get rid of crime, and so save many a human being the pains and penalties resulting?” This would be the folly of those who, in their presumption, criticise God. No, no; in getting rid of the law, we should not only get rid of the consequences of breaking it, but of all the excellent consequences attending the keeping of it. We should get rid of security, and peace, and property, and life. There must be law. There can be no good thing without it. Existence itself springs from and continues by conformity to law. Without law, there would be chaos, confusion, and every evil thing. The lawless critics who would get rid of God, would be the first to bemoan their calamity if the sun took to rising at uncertain hours, and keeping away for uncertain days together. Suppose, for a change, the condensing vapours of the atmosphere forgot to condense and deprived us of rain, or took to raining up instead of down? The brutish creatures, who consider not the operations of the Almighty hand, would make a great outcry for the re-establishment of law, even if the rain is sometimes disagreeable and the sun hot. Stability of law in the physical and moral, gives a basis for the peaceful development of rational well-being; and it operates to this result by the very pain which its infraction causes. In a family where law is

maintained, you have whips and tears, but then you have also the sunshine after the rain—the beautiful spectacle of obedient, intelligent, cheerful children, whose society is not a nuisance. In families where there is no law, the children escape the rod, but they get something which is a thousand times worse—the misery of undeveloped minds and wilful wicked dispositions, which repel sympathy, and lead at last into all sorrow. There is no finer spectacle on earth—it is the beauty of heaven itself—than complete and intelligent submission to law, the disobedience of which is known to bring evil consequences. Away from law, there is nothing but chaos and death. It is, therefore, a madman’s criticism to find fault with the introduction of law because it leads to sin.

“The law entered that sin might abound,” not for the sake of sin, but for the sake of what sin would give an opportunity of developing: “that where sin abounded, grace might also much more abound.”

We cannot doubt that God foresaw the consequences of introducing law—first in Eden, then at Sinai—viz., that “all the world would become guilty before God,” and, therefore, utterly lost, giving the opportunity for his kindness to come into play, with the result of drawing eternal gratitude and glory to himself, and conferring unspeakable and appreciated benefit on such as should be redeemed. But does he show this kindness by dropping the law out of sight, and doing the offenders good, irrespective of its condemnations? By no means. This would have been worse than admitting man to life without law at all in the first instance. He came to the rescue on the principle of upholding the law to the uttermost. By His Son, He did what we could not do. In our nature, He fulfilled the law. The Son came for this purpose, “to do Thy will, O God.” “Mere man” could not do it. “What the law could not do, in that it was weak through the flesh, *God* (hath done) sending His own Son in the likeness of sinful flesh.” The Son said, “Think not that I come to destroy the law and the prophets: I am not come to destroy, but to fulfil;” and fulfil them he did to the letter; and then what? *Died for those who had failed*—took upon himself the curse which the law imposed upon them. This God required at his hand: “to lay down his life for the sheep;” by this only, under his arrangement, could the sinning sheep live. The law was upheld. Christ died. “Through the Eternal Spirit he offered himself without spot unto God,” and Christ was then raised, and offered to sinners as a meeting point with God. Belief in him, acceptance of him, love of him, submission to him, obedience of him, are the conditions under which God is pleased to admit perishing sinners into relation with Himself. We look to the uplifted serpent, and are saved from the serpent’s bite. Believing in him as God’s appointed sacrifice for sin, and as the fountain of every blessing covenanted in the promises to the fathers, and taking upon us his name, God extends forgiveness of past sins, and promise of life through Christ in the kingdom and age to come. The law is upheld: yet it is all of grace; we could not claim such a glorious arrangement. We were condemned. There is no room for boasting. Yet are we saved by obedience. The glorious result is achieved, that God is magnified as the source of all the benefit, while sinners are justified by believing; and with the answer of a good conscience, and the joy of immortality, ascribe all the glory to God—“for of Him, and to

Him, and through Him are all things.” But this point of glory could not have been reached without the law entering that sin might abound, that where sin abounded, grace might also much more abound.

Paul then introduces a question which had need to be asked in his day. There was a class who said that since the death of Christ had taken away sin, and his resurrection secured justification for those who believed, it was a matter of indifference how believers lived. Consequently they are said to have indulged in wicked practices while adhering to the faith of the gospel. John warns the brethren against this class. He says “Little children, let no man deceive you. He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil.”—(1 John 3:7). “Whosoever,” he says again, “is born of God, doth not commit sin.” “Shall we,” says Paul, “continue in sin that grace may abound?” This question anticipates the possibility of someone turning upon him and saying, “If the entrance of sin has led to such glorious results, is it not a good thing for sin to continue?” “God forbid,” is his answer. It is like everything else pushed too far. It destroys itself. Grace would not abound with such a continuance in sin, but “indignation and wrath and anguish upon every soul of man who should do evil.”—(Rom. 2:9 .) “If we sin wilfully after we come to the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversary.”—(Heb. 10:26). Paul meets the question with another, which we do well to consider: “How shall we that are dead to sin continue any longer therein?” Here Paul brings baptism to bear in an important relation. “Know ye not that as many of us as were baptised into Jesus Christ were *baptized into his death* .” This, in the connection of the words, directs special attention to the purpose of the death in which we take symbolic part by baptism. “He died to take away our sins.” If so, how shall we who have fellowshipped his death, continue the evil it was designed to remove? There is great logic in this argument. Having been buried with Christ in baptism, we are, so far as moral obligation goes, dead unto sin, that we should henceforth no longer live the rest of our time in the flesh, but to the will of God.—(1 Peter 4:2 .) Dead unto sin, we are “alive unto righteousness.” Hence, those who are truly born of God, sin not. They are men of holiness; men who adorn the doctrine of God in all things. Having been planted together in the likeness of his death, it is theirs to realise, in their risen state, the likeness of his resurrection, “that like as Christ was raised up from the dead by the glory of the Father, they also might walk in newness of life.” “Reckon ye yourselves,” continues Paul, “to be dead indeed unto sin, but alive unto righteousness.” “Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof.” “Being made free from sin, and become servants to God, ye have your *fruit unto holiness* , and the end everlasting life.” Moral regeneration is therefore characteristic of all who shall be saved. “Without holiness no man shall see the Lord.” Even as John the Baptist, when he came preaching the baptism of repentance for the remission of sins, called upon the people to “bring forth *fruits meet for repentance* .” Without this, baptism is null and void. A knowledge of the gospel is not enough. There must be that love of all things to which it

pertains, which will cause it to germinate like good seed in the mind, to the production of abundant fruit. If the knowledge of truth fail to beget the new man in the heart of the sinner, the baptism following his knowledge is not a birth. It is a mere performance of no benefit to him, but rather to his condemnation. It ought, therefore, to be seriously considered by all who contemplate that step, and by all who are called upon to assist them, whether there is evidence of death to sin before arrangements are made for burial. The burial of a living man is cruelty. It were better for the sinner to leave God's covenant alone than to make a mockery of it. Let him ponder well his state and his ways. "Let the sinner forsake his way, and the unrighteous man his thought," before he comes in this matter "to the Lord our God, who will abundantly pardon." Let him "repent," before he is baptised for the remission of sins. Then will he be received as a son with blessing, and his days guided unto life eternal—that is, if his circumspection continue. In Christ, he must grow and prosper, "increasing in the knowledge of God," "always abounding in the work of the Lord." He must not be a slothful servant. He must not go to sleep on rising from the watery grave to newness of life. He must not delude himself with the idea that now that his sins are forgiven, and his connection with Christ made sure, he has nothing more to do. A delusion of this sort will be fatal. His connection with Christ is made sure, but not his salvation. His connection with Christ will prove a terrible thing if he receive not Christ's approval on the day of account. His salvation has to be "wrought out with fear and trembling" (Phil. 2:12), "lest he come short of it."—(Heb. 4:1). He has to make his "calling and election *sure* ."—(2 Peter 1:10). The justification of which he is the subject at his baptism does not ensure glorification. It but re-instates him in the position from which Adam fell. This was a position of probation, which, had Adam continued obedient, would have ended in eternal life. So in Christ, if we walk worthy of the position to which we are called, "as obedient children, not fashioning ourselves according to the former lusts in our ignorance," continuing patiently in well-doing to the end, we shall receive the crown of life which the Lord hath promised to them that love him. A right understanding of the matter will, therefore, increase care on the part of those obeying the truth, instead of diminishing it. The danger is that we tire in the long silence and darkness of the night in which our lot is cast. This were a great mistake. What else is there of hope? Naught besides. If we surrender this, darkness irretrievable is our inheritance; away from God, there is no redemption from the vanity of present existence. But there is more than deprivation to fear. There will be Divine wrath to encounter, and this in the mildest form is a fearful thing. It were better for us never to have known the way of life than to turn from the holy commandment after it has been delivered unto us.—(2 Pet. 2:21 .) "It is a fearful thing to fall into the hands of the living God."—(Heb. 10:31 .) There is terror as well as goodness connected with the truth. The goodness of God leadeth us to repentance; but if we continue not in His goodness, it were better for us not to have been born.

There is no condemnation to them who are in Christ Jesus, *who walk not after the flesh but after the Spirit*. There is condemnation to all others. All will be condemned who walk after the flesh, even though they

be in Christ. The day that comes will be a day of judging every man according to his works, whether good or evil. Those who walk after the flesh will die.—(Rom. 8:13) They will reap corruption.—(Gal. 6:8) “Tribulation, and wrath, and anguish, will be on every soul of man that doeth evil . . . in the day when God shall judge the secrets of men by Christ Jesus.”—(Rom. 2:9, 16) “Knowing, therefore, the terror of the Lord,” says Paul, “we persuade men.”

For such as walk humbly and do justly in the Lord, there is forgiveness for shortcomings and offences. The intercession of Christ is a great consolation for them. It is not available for those who walk in sin; who live according to the course of this world, and whose affections are set on the things of the earth, instead of those things where Christ sitteth at the right hand of God. “To this man” will God look, not to the man who loves the world and the things therein, and who has no response for the things that are of Christ; but “to the broken and contrite in heart, who trembleth at His word.” He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully; he shall receive the blessing from the Lord, and righteousness from the God of our salvation. Such hath this great consolation that, though for the meantime subject to the bondage of hereditary mortality, “the law of the spirit of life in Christ Jesus hath made him free from the law of sin and death,” as will be made visible on the day when Christ shall proclaim all his sins forgiven, and change his vile body, and fashion it like unto his own glorious body. This will be to *the glory of his grace*, who hath made us accepted in the beloved. It will be all of God, for “what the law could not do in that it was weak *through the flesh*, that GOD (*hath done*) in sending His own Son in the likeness of sinful flesh, that for (or on account of) sin he might condemn sin in the flesh.” Consider this, ye who say Christ was “a mere man.” It is because “mere man” could not do the work, that Christ appeared—Emmanuel—God with us. “God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.” The “*arm of the Lord*” has been outstretched in him to do what we mere men could not do. The law was holy, just, and good; nay, it was ordained unto life” (Rom. 7:10); but the weakness of “mere man” made it powerless. Being disobedient from the cradle, he found it unto death, for it cursed him if he diverged from it in one particular. But though man was weak, God was strong, and being (in Christ) “made flesh,” he fulfilled the law and the prophets, and earned the triumph secured by resurrection Dying and rising thus, he constitutionally destroys the curse of the law. “God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law.” He was made sin for us, who knew no sin. In his own body, he bore our sins on the tree. Thus was the law vindicated and God’s way magnified, and man saved by faith in the slain Lamb of the passover. “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. For who

hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed to him again. For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen.”—(Rom. 11:33–36)

—Bro. Robert Roberts

Christ, A Priest Forever after the Order of Melchizedek

Our subject this morning is Melchizedek. There isn't much written in the Bible for such an important man. He was a type of Christ by being King and Priest on his throne, and Christ was of his order of priesthood.

We first hear of him in Gen. 14:18-20 – *“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”* He met Abram, when Abram came back from delivering Lot from Chedorlaomer.

We have one mention of him in Psa. 110:4 – Speaking of Christ we read, *“The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.”*

The apostle Paul elaborates on this in Hebrews 5 through 7. Paul's purpose in writing the Hebrews was to show the Jews how much better Christ was than the Law. Heb. 5:1-10 – *“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.”*

We find more about Melchizedek in the Hebrews than any other place in the Bible.

We see in Paul's reasoning how Christ was the anti-type of Melchizedek. Hebrews 5:1 – *“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.”*

We have a group of Christadelphians that say Christ did not have to offer for himself. This is a direct contradiction from what the apostle

says here. He says that every high priest offers gifts and sacrifices for sins.

Hebrews 5:2-3 – *“Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.”*

This is why we have so great a high priest—he is of our nature and knows our thoughts and that we are but dust. Therefore, he can have compassion on us. He knows our infirmities. So since he is of our nature he offers for his own sins and then for the people.

This is what the High Priest did on the Day of Atonement. He first offered the bullock for his own sins, then went out and came back in with the blood of the scape goat for the sins of the people.

Now we all know that Christ had no personal sins, so he offered for his sin nature before he could offer for the people’s—he had to offer for himself first. The Mosaic high priest did this, but he was different from Christ, because he did have personal sins; Christ did not.

Just as Melchisedec was a type of Christ, so was the Mosaic high priest. Paul is using this argument.

Bro. Thomas in Elpis Israel, page 126 states, “The word *sin* is used in two principal acceptations in the scripture. It signifies in the first place, *the transgression of law*; and in the next, it represents the physical principle of the animal nature, which is the cause of all its diseases, death and resolution into dust.”

We can see from this how Christ had to offer for his sin nature born of a woman. That is why his sacrifice was so great. He overcame that sin nature in himself. He was of our exact nature, not one of an angel.

Hebrews 5:4-5 – *“And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.”*

Not every man could be a high priest. Under the law you had to be of the tribe of Levi. We see the consequences when Uzziah offered, being a King not a priest, and he became a leper until the day of his death. And of Saul who offered when Samuel did not come in the appointed time. He lost his kingdom and his life.

Now Christ was not called being of the tribe of Levi. He was called of God as Psalm 110:4 stated, being of the priestly order of Melchisedec, quoted in Hebrews 5:6. Here in verse 5, Paul is quoting Psalm 2:7 – *“Thou art my Son; this day have I begotten thee.”*

Hebrews 5:6 – *“As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.”*

So instead of being of the order of Aaron, he was of a better order, that of Melchisedec. God called him, not man.

Hebrews 5:7-10 – *“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared: Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him: Called of God an HIGH PRIEST after the order of Melchisedec.”*

Christ went through a probation like we do, with strong crying and tears unto Him that was able to save him from eternal death. Because he was tempted in all points like his brethren and did not yield to sin, the grave could not hold him, and God raised him early in the morning on the third day. And because of this, we have a chance of eternal life in God’s Kingdom.

Hebrews 6:17-20 – *“Wherein God, willing more abundantly to shew 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.”*

Because God swore to Abraham that of the fruit of his body he would have a seed, Christ who would bless all nations, we hope as an anchor of the soul, through all our trials and tribulations even our forerunner, the first fruit of the wave offering even Jesus, made a high priest by God, for ever after the order of Melchisedec.

Now we come to Hebrews 7, which is almost a whole chapter devoted to Jesus being of the order of Melchisedec.

Hebrews 7:1-4 – *“For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.”*

We see in these verses how great Melchisedec was. He was greater than Abraham, the father of the faithful. Abraham paid him tithes. He was King of Righteousness—the same as Christ who is King of Peace.

Hebrews 7:3 – *“Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.”*

It was necessary that Melchisedec’s genealogy was not recorded, because he typified a priest who was to be a priest for the age, or 1,000 years. He goes on in the next verses to show how much better this was than the Mosaic priest who died. Christ will be a priest for the age. He

will not be a priest for ever, since at the end of the 1,000 years, after sin is done away, there will not be a need for a priest. But he will be a King for ever.

Bro. Thomas states in Elpis Israel, page 312, “Melchisedec was without predecessor, or successor, without sacerdotal genealogy, and without beginning of official days, or end of life: but, assimilated to the Son of God, abideth a priest continually; of whom also it is testified that he liveth. The Aaronic priesthood was the reverse of all this. (They only served from 30 to 50.) But the priesthood of Shiloh is not like this. His pedigree is royal and not sacerdotal. He had no predecessor, nor will he ever vacate the office that another may take his place.” He goes on to say that he was the greatest of all the kings in Canaan, and that he was Shem, king of righteousness, king of peace, and priest of the most high God. He was a type, contemporary with the holder of the promises to Abraham, of the seed, or Christ, on the throne of the kingdom of God. (See pages 321-322 in the newer reprint of the 4th edition.)

Hebrews 7:5-28 – *“And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:*

But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

And without all contradiction the less is blessed of the better.

And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

For he was yet in the loins of his father, when Melchisedec met him.

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

For the priesthood being changed, there is made of necessity a change also of the law.

For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

Who is made, not after the law of a carnal commandment, but after the power of an endless life.

For he testifieth, Thou art a priest for ever after the order of Melchisedec.

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

And inasmuch as not without an oath he was made priest:

(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

By so much was Jesus made a surety of a better testament.

And they truly were many priests, because they were not suffered to continue by reason of death:

But this man, because he continueth ever, hath an unchangeable priesthood.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

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

For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

We see he was greater than the sons of Levi in that they paid tithes to him by being in the loins of their great grandfather Abraham when he paid tithes to him. Melchisedec blessed Abraham, showing he was greater than Abraham.

The apostle Paul shows that perfection was not under the Levitical priesthood, or God would not have provided a better priesthood under Melchisedec.

Christ could not be a priest under the law, being of Judah instead of Levi; therefore, there must be a change different from the old law. This was provided by the order of priesthood of Melchisedec, also providing no recorded death, a type of Christ being a priest forever, or more correctly for the age of 1,000 years.

Christ was made a priest by the oath of God, "*Thou art a priest forever after the order of Melchisedec.*"

Christ having an unchangeable priesthood can make intercession for us to God, because he is holy, harmless, undefiled, separate from sinners and made higher than the heavens.

It was necessary Christ was made of a higher order than the Levitical priesthood, since he was all it typified. Because of this, we have hope.

We see that although we are not given much about Melchisedec in the

Bible, we can see that he was one of the greatest men in all the Bible, being a type of his greater, Christ Jesus, King and Priest on his throne in Jerusalem, King of Peace.

May we be part of this King of Peace, being partakers in his glory and being kings and priests of the Most High God, reigning with Christ on earth for 1,000 years. What a glorious calling we have!

We come here this morning to commemorate our great high priest by partaking of these emblems, thinking of his death, burial and resurrection, who for the joy set before him endured the cross.

Bro. Charles 'Bud' Banta

For Whom the Lord Loveth He Chasteneth

Following is a poem written by Bro. Roberts oldest daughter. The basic theme could be "For whom the Lord loveth he chasteneth", which we will soon be reading in Hebrews 12. We need to think of trials and temptations as a catalyst to keep us close to our Heavenly Father.

If loving hearts were never lonely,
If all they wish might always be,
Accepting what they look for only,
They might be glad, but not in Thee.

Well may Thy own beloved, who see
In all the lot their Father's pleasure,
Bear loss of all they love, save Thee,
Their loving, everlasting Measure.

Well may Thy happy children cease
From restless wishes, prone to sin,
And in Thine own exceeding peace
Yield to Thy daily discipline.

We need as much the cross we bear,
As air we breathe, as light we see;
It draws us to Thy side in prayer;
It binds us to our strength in Thee.

Sis. Eusebia (Roberts) Firth

Analecta Apocalypticæ (32) My New Name

THE DEITY speaking of "the Victor" says, "I will make him a pillar in the temple of my Deity ... I will write upon him the NAME of my Deity, and the Name of the City of my Deity, the New Jerusalem, which descendeth out of the heaven from my Deity, even my New Name." In this, the temple, name, and city are all affirmed of "My Deity." The reason of this is because of the principle laid down in the words, "there is One Deity the Father out of whom are all things, and we for him." Does, then, the Deity desire a temple, a Name, or a city upon the earth? Doth he desire all these things? Then "out of" himself they must all proceed; for He is "the Father," or fountain and origin of all existences. When, therefore, he speaks of a temple, name, and city elaborated out of his spirit, he styles them emanations "of my Deity" as if he were to say, the temple, name, and city are emanations from, and manifestations of, my divine power, and glory. I, the Father, desire to dwell among men but I

will not dwell in a temple or house built by men; I will dwell in a habitation every stone and pillar of which shall be Deity in immortal flesh. Such is Paul's teaching in 2 Cor. 6:16, saying, "Ye are a temple of a living Deity, as the Deity hath said, 'I will dwell in them and will walk, and will be of them Deity,'" and this temple of Deity, in all its parts shall be "swallowed up of life" (2 Cor. 5: 4) — a temple of everliving stones.

Glory and Dominion

But the manifestation of the Deity is not merely for habitation purposes, but for glory and dominion. This is indicated by "the Name," and "the Name of the City," or "New Name." Thus it is written in Psa. 79:9, "Help us, O Elohim of our salvation, in the matter of the Glory of thy Name: and deliver us, and cover over our sins for the purpose of thy Name." Moses styles it "the glorious and fearful Name, YAHWEH ELOHEKHAH"(Deut. 28: 58); concerning which David says in Psa. 72:19, "Blessed be YAHWEH Elohim, the Elohim of Israel ... and blessed be the Name of his Glory for Olahm; yea, all the earth shall be filled with his glory."

The glory of the Deity is intellectual, moral, and physical, all of which is covered by his name, which expresses what he really is. Thus, "His name is Jealous;" that is, "He is jealous;" "His name is holy;" that is, "He is holy;" and "His name is YAHWEH Tzavaoth;" that is, He who spoke to Jeremiah is He who shall be of armies, which is the meaning of the Name. Thus, "the Name of the Deity" in scripture signifies every thing that He is as revealed therein. When Moses said, "I beseech thee, show me thy glory" — it was replied, "I will make all my goodness pass before thee, and I will proclaim YAHWEH before thee by Name." When we read the proclamation, we therefore read the name or character, of the Deity (Exodus 34:6). He knows all things, and there is nothing too hard for him to do. This is what he is abstractly and essentially. As he is, so he has always been from everlasting, and will be without end.

The Hebrew Nation

But will he be thus abstract forever? This is the question, and one which can only be answered from the scriptures. This answer is in the negative, and finds a very pointed illustration in Jer. 13: 11. In the parable of the girdle buried by Euphrates, the Spirit says, "For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith YAHWEH; that they might be unto me for a people, and FOR A NAME, and for a praise, and for a glory; but they would not hear." Now the argument contained in this testimony is, that if Israel and Judah had hearkened to Yahweh, they would have been to him "for a Name." But they would not hear; so they became like the girdle when dug up — a name good for nothing. In consequence of this national worthlessness, Isaiah predicted, that "Adonai Yahweh should slay them, and for his servants proclaim another name; that he who blesseth himself in the earth shall bless himself in ELOHIM of truth; and he that sweareth in the earth shall swear by ELOHIM of truth; because the former troubles are forgotten, and because they are hid from mine eyes" (Isa. 65:15).

Here we have the idea presented of the whole Hebrew nation being a name of the Deity. But through the iniquity and falsehood of the tribes the idea was not perfected. The development of the idea was placed in abeyance. He had brought them out of Egypt under Moses "to make for himself a Name of Olahm;" he led them as a horse in the wilderness, "to make himself a Name of Honor;" and to no other people was the name proclaimed: but, although they were called gods, and all of them Sons of the Most High, yet they were not "Elohim of truth;" therefore the Spirit in

David said, "Surely as Adam ye shall die; and as one of the princes ye shall fall:" but to his faithful and truth-loving servants, he saith, "Arise, O Elohim, judge the earth; for thou shalt inherit among all the nations" (Psa. 82:7,8; Isa.63:12-19).

But though Israel and Judah under the law judged themselves unworthy of having the Name of the Deity written upon them, YAHWEH did not abandon his purpose. "Behold, saith he, I will bring Jerusalem health and cure, and I will cure them, and will reveal unto them abundance of peace and truth. And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first;" (Jer. 33:6). In performing this work he also says, "I will put my law in their inward parts, and write it in their hearts; and I will be to them for Elohim, and they shall be to me for a people ... And they shall all know me from the least of them to the greatest of them, saith YAHWEH; for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:33,34).

When this is accomplished, they will be a truthful and righteous nation, and filled with the spirit as the apostles were of old. Thus anointed, they will be intelligent and wise, and the mightiest of the nations of the earth. The Hebrew nation has never attained to so high a position as this yet; nevertheless, it is the destiny that awaits their repentance, and acknowledgement of Jesus Anointed, as their Lord and King.

Another Name

But "another name" was to be proclaimed to Israel and Judah than any they were acquainted with in the days of Isaiah and Jeremiah. These both prophesied concerning it. The former says of the child born and son given, "He shall call his name Wonderful, Counsellor, the Mighty Power, Father of Futurity, Prince of Peace ... upon the throne of David:" and the latter says of him, "the Great, the Mighty Power, YAHWEH of armies, his Name", 32:18); and in 23: 5, says furthermore concerning it, "Behold, the days come, saith YAHWEH, that I will cause to rise up unto David a righteous branch, and a King shall reign and prosper, and he shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this his Name which he shall call him, YAHWEH-TZIDKAINU — He shall be our righteousness."

This is certainly a name of glory, honor, power, dominion, wisdom, and holiness. It is the name for the Olahm emanating from Deity: who shall bear it? Shall it be borne wholly and solely by Jesus; or shall a multitude share it with him? We, who have confessed that he is Lord to the glory of the Divine Father, rejoice that he hath already received it in part, which is an earnest of the whole. The name of the Deity hath been written upon him; for he hath received a name which is above every name, that at the name of Jesus every knee should bow: the name of the New Jerusalem, which is his new name, has also been inscribed upon him; for he is the glory, the light, the wall, and the temple thereof.

The gospel of the kingdom was preached to Israel and the nations, that by faith in it a people might be separated from them for this name. All who accept it are baptized into this name and for it. All such are in this name, and anxiously looking forward to the time when the "New Name of the Deity" will be written upon them by the resurrection-power of the Father. What Jesus now is they will become; for they are joint-heirs with him of all he inherits. He is Deity manifested in flesh; and so when those who are now in the name shall rise from among the dead, and put on incorruption, they also will be the Deity manifested in immortal flesh — the "New Name" of glory, honor, incorruptibility, life, and power, will be written or engraved into their new nature — incarnate focalizations of

spirit-emanation from the substance of the Eternal Father. "I, YAHWEH, will be to Israel and Judah for Elohim." The resurrected saints are these Elohim, who arise to judge the earth; and to rule Israel when they become a righteous and truth-loving people. They are the Elohim of Truth elohai-amen — in whom Israelites will bless themselves in the earth; to whom — that is, to Israel and their Elohim — the name of Israel, under the law and to this present, comparable to Jeremiah's good-for-nothing girdle, will be a by-word and a curse.

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

(Continuation from back cover)

The use of words "easy to be understood" is essential with respect to all Bible subjects, but when employed in dealing with controversial subjects, we cannot be too careful in the manner of grouping and marshalling our words. Arrangement is, of course, important, but a happy sequence of choosing the right words is that our thoughts, and ideas, are correctly transmitted from our own minds to the minds of those to whom they are addressed.

As Elihu expressed it, *"My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly"*—Job 33:3.

Like flowers, words have scent, texture and beauty. They can be found in any literature, but the mind will sink or rise to the level of what we read. To spend our time reading useless stuff in a world that holds the Bible, is like selecting a bit of glass and rejecting a precious jewel. In the Bible we have right words arranged to convey the right meaning. That word which God has magnified above all His name, so beautifully expressed by Solomon,

"A word fitly spoken is like apples of gold in a setting of silver"—Prov. 25:11.

Let us, under no circumstances, despise it by neglecting to read it *daily*; but let us meditate in its precepts, and make it the guiding principle of our lives. Ours will be the harvest, when we fully appreciate the power of words.

—Bro. George A. Gibson

The Berean Christadelphian Ecclesial News

The Berean Christadelphian Ecclesial News is published monthly for the Berean Christadelphian Brotherhood. It is wholly supported by the brethren and sisters through contributions. The cost to produce the magazine is approximately \$1.50 usd including postage around the world. Currently we have on hand enough funds for the next four months. Freewill contributions have worked well for the past ten years and have avoided the yearly problems associated with subscriptions which are a contract to produce a certain number of issues. We are thankful we have been allowed to continue this labor for the Brotherhood.

The Power of Words

What a power there is in words! They are our obedient servants by which we can bring joy, and happiness to members of the human race, or bring upon them sorrow and misery. They may be wild and unruly, or they may be *gentle* and entreating. It is by words that God's message of love, through the gospel, has brought joy into the hearts of thousands, and stirred up a faith and hope in His promise that enables them to look into the future—a future in which the wisdom of God, combined with the glory of His name, will bring to those who love Him, and keep His commandments—a reward far greater than the 'mind can comprehend, for "*Eye hath not seen, nor ear heard,, neither have entered into the heart of man, the things which God hath prepared for them that love Him*"—1 Cor. 2:9.

There are a great many things in this life—wonderful to see, hear and enjoy—that we seem to take for granted, and fail to appreciate as we should, and so it is with words. It may be that the most of us do not fully realize the beauty and power of the multitude of words at our disposal. Without the use of words, we would be like cats and dogs; but our language sets us above them on a much higher plane, and by words we communicate one with the other.

We write and talk for many reasons, but the basic idea *is* the same—to transmit the thoughts and ideas in our own minds to the minds of others. The fundamental and important principle of the interchange of thoughts, or opinions, is knowledge and understanding. If we are to accomplish a definite purpose, there must be clear and properly ordered thinking behind the words we use. Straight thinking is based upon knowledge. Therefore, if we fully understand any formal statement of a truth which we desire to demonstrate, we must use words of understandable terms.

Effective thinking, and wording, are cause and effect, and cannot be separated. Any person who reads *Eureka*, by Bro. John Thomas, in a sedulous manner will be fascinated by the way in which the author analyzed, grouped and marshalled into order, and defined his thoughts so as to appeal to the intelligence of his readers. Here lies the chief responsibility of a writer. If our thinking is not straight, then our words will be muffled and meaningless, and will bring confusion to the mind of the reader. If he finds truth on one page, and error on the next, he will stop and say to himself, "What does he mean?" Grave danger lies in writing of this kind, for it was *a lie, mingled with truth*, that caused our first parents to be deceived through subtilty, and by them sin entered into the world, and death on account of sin.

Although right words may convey the right meaning, it is not always easy to express our thoughts accurately. Because of this, some writers, fearing to be misunderstood, turn to the use of abstract words. But in dealing with Bible subjects it is far better for us to be specific in our application of terms. As an unknown writer has said, "Abstract words are more open to misunderstanding than concrete ones, and if we want to make our meaning clear, we will avoid them."

"*How forcible are right words*," said Job, and Paul, writing on the importance of the use of right words, said, "*Except you utter by the tongue words easy to be understood, how shall it be known what is spoken?*" 1Cor. 14:9.

— (Continued on previous page)