

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

Lampasas/Austin Notes Received:

Dear brothers and sisters,

Loving greetings in Christ,

Last week Jim and I flew to Texas to attend Noah Brown and Julie Osborne's wedding. We left Friday and returned Tuesday. What an uplifting few days we had!!

What a happy occasion not only to see this young couple happily joined in marriage but the cooperation of every one to make it a successful day. Those who decorated, picked up the cake, took photos, made a beautiful turkey dinner, made the bouquets, swept floors and helped with clean up, and the list goes on and on-how heart warming to see these labors of love.

Then on Sunday we attended another happy occasion-Lacy Kiley was baptized and given the right hand of fellowship. It was a pleasure to be there to share in the joy and welcome our new sister. Jim exhorted on "new beginnings." The new year, Noah and Julie's new beginning as man and wife, Lacey's new beginning as a sister in Christ, as she starts her walk Zionward. We were reminded of our opportunity to make a new beginning as we examine ourselves each first day of the week.

Dear brethren & sisters in Christ,

Once again we have moved. This move puts us within walking distance of the new location of our copier sales & service office, and also puts us closer to Lampasas where we have started the process of building a home.

The name of the apartment complex is Balcones Ranch, for those who may stop by for a visit.

The address is as follows:

Jim, Kay or Jaymie Phillips
13145 N. US Hwy 183 Apt#317

Austin, Texas 78750

Phones remain the same:

Jim 512-844-8081

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Love to all,

Sis. Kay Phillips

FRATERNAL GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

HOUSTON FRATERNAL GATHERING.....April 11-12, 2009

Bro. David Lauck, 1-936-856-9702 — "Be Ye Doers of the Word and Not Hearers"

NORTH CAROLINA STUDY WEEKEND.....May 16-17, 2009

Bro. Dale Lee, (757) 620-6639, dleecpa@mchsi.com — "The Sermon On The Mount"

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

TENNESSEE FRATERNAL GATHERING.....Oct 3-4, 2009

Bro. Jim Rankin, 115 Sherwood Dr., Camden, TN 38320 USA. 1-731-584-6039

Thou Also Shalt Be Cut Off

“Every branch in me that beareth not fruit He taketh away ... it is cast forth ... withered ... cast into the fire and burned” —Jn.15:2-6

SALVATION CONDITIONAL ON WORKS OF OBEDIENCE TO THE END OF LIFE

IT is a common conception of the religious world—specifically and dogmatically asserted by some, and taken thoughtlessly for granted by practically all—that once one has adopted and professed some religious affiliation, eternal salvation is assured. Even among those bearing the name Christadelphian, the attitude and way of life of the majority would indicate they labor under the same delusion.

The purpose of this consideration is to demonstrate that—

1. “Faith alone” is NOT sufficient for salvation.
2. Salvation is NOT unalterably determined at “conversion.”
3. Final acceptance by God depends on a sincere, intelligent, practical, consistent obedience to His specific commands to the end of life.

There is much loose, hazy thinking on this subject. The Bible is a large book, and very few are prepared to take the time and trouble to study it thoroughly. Therefore it is widely misunderstood and misinterpreted.

The Catholic Church has developed the doctrine of salvation by works to the absurd extent of instituting a ‘Treasury of the Church,’ built up by those who do more good works than are necessary for their own salvation. The saving benefit of these surplus works can be bought by others whose own performance falls short.

A reaction to this extreme corruption and perversion of the beautiful truth that works are necessary came at the Protestant Reformation in the 16th century, resulting in the opposite extreme as typified by Martin Luther who challenged the genuineness of the epistle of James because James insists on the absolute necessity of works, and exposes the meaninglessness of ‘faith’ without works.

Should we be discouraged at finding such conflicting ideas, each claiming the support of the Word of God? We do not think so. We believe that the patient, personal, prayerful investigation of sincerity and humility will reveal beautiful harmony—on this subject as on all Bible subjects—wholly convincing and wholly satisfying.

And when the mind has acquired this, the picture of confusion presented by the churches of the world, while very saddening, will in no wise disturb our faith, but rather prophetically confirm it.

Errors of scriptural interpretation have two common causes—

1. Attempting to find support for preconceived ideas.
2. Basing conclusions on part of the testimony only.

Both are very natural tendencies. No one is entirely free from their influence. We must constantly examine ourselves in this respect. God has caused much scripture to be recorded. He could have made it much briefer if He had wished, and more categorically simple, but for good reasons divine wisdom has chosen this way. And the inspired Paul says (2 Tm. 3:16-17) it is *ALL*—

“Profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”

Only intimate, loving familiarity with it all as a whole will protect us against the countless errors of incomplete perception **There are no short cuts.** We are cruelly deceiving ourselves if we are hoping for life while neglecting the daily, continual study of the Word.

* * *

We shall consider the subject under these four headings—

1. The necessity of works: obedience, righteousness, dedication, labor.
2. Salvation itself (not just degree of reward) conditional on works.
3. The true, scriptural meaning of “justification by faith.”
4. The necessary good works are actually of God, not of man himself: man himself alone cannot do them.

1. THE NECESSITY OF WORKS

The beliefs of those who put exclusive emphasis on faith without works are drawn principally from the writings of the apostle Paul. Therefore anything Paul has to say regarding the necessity of works will be particularly significant. It is in his epistle to the Romans where Paul appears to make the strongest argument for faith alone against works. He says (Rm.4:2-6)—

“If Abraham were justified by works, he hath whereof to glory: but not before God. For what saith the scripture? Abraham believed God and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.”

And perhaps even more strongly in Rm.11:6—

“If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.”

Taking these passages alone and going no farther, as many unfortunately do, surely we would seem fully justified in concluding, as Luther did, that faith is everything—that works are not only unnecessary but actually contrary to faith.

But—would we be getting the whole truth of the matter? Or would we be just running off with only a twisted half-picture? In chap. 2 of this same epistle, vs.6-7, we find this—

“God will render to every man according TO HIS DEEDS (RV: works). To them who by patient continuance in well-doing seek for glory and honor and immortality (God will render) eternal life.”

We must make this also fit into our picture. Again, Rm. 8:13—

“If ye (speaking to baptized, ‘saved’ believers) live after the flesh, ye shall die. But if ye through the Spirit do MORTIFY THE DEEDS OF THE BODY, ye shall live.”

Here again we have the clear issues of life and death depending on our works and conduct. And we note the once ‘saved’ can be lost. Much of the responsibility for the sad state of the religious world today rests with the pernicious doctrine that “Christ has done everything necessary,” and that man is such a miserable, hopeless creature that all he can do is close his eyes and throw himself in his corruption on the mercy of God.

All God’s beautiful, and wise, and detailed instructions whereby man CAN, and must—through the power of God—gradually transform himself to holiness, are quite generally ignored by the churches of the world, because men have been taught that faith alone will save, and once saved they can never be lost.

The stern Word of God, if they would but study it with reverent fear, would rudely awaken them from these baseless dreams of wholesale and effortless salvation. Does not Paul himself say—

“WORK out your salvation with fear and trembling” (Ph. 2:12).

Jesus declared plainly—

“The Son of man shall come in the glory of his Father ... then shall he reward every man ACCORDING TO HIS WORKS” (Matt. 16:27).

Three times in the Revelation (last book of the Bible), Jesus says—

“Every man shall be judged according as his WORKS shall be” (Rv.2;20;22).

Peter adds a solemn word of warning right on this point (I:1:17)—

“If ye call on the Father, Who without respect of persons judgeth according to every man’s WORK, pass the time of your sojourning here in fear.”

And James says—

“Faith without works is DEAD” (2:26).

Surely it is very clear from many scriptures that there must be works, fruits, results—to obtain the glorious salvation of God.

2. SALVATION ITSELF (not just degree of reward) DEPENDS ON WORKS

Popular religion says: ‘Once saved, always saved.’ That is, once an individual has ‘believed’ and been ‘saved,’ then nothing they do thereafter can lose them that salvation.

They say the passages we have quoted merely apply to degree of reward, beyond salvation. They will refer to passages in which salvation is spoken of as a thing already accomplished, as—

“He HATH saved us” ... “Ye ARE saved” ... “We which ARE saved.”

As 2 Tm. 1:9—

“God HATH saved us, and called us with an heavenly calling, NOT according to our works, but according to His own purpose and grace.”

Here Paul says God *hath* saved us (as something already complete), and also he says it is *NOT according to works*, but His Own purpose and grace. We find a similar expression in Tit. 3:5—

“Not by works of righteousness which we have done, but according to His mercy He saved us.”

Note the past tense: a completed action: ‘He saved us.’ Does this mean God arbitrarily calls certain ones and unchangeably bestows salvation on them, regardless of their subsequent actions?

We might assume this, if we confined ourselves to these verses, but we know that this is not so, for we have many testimonies like this from Peter—

“God is no respecter of persons, but in every nation he that feareth Him, AND WORKETH righteousness, is accepted with Him” (Acts 10:34-35).

And other parallel passages leave no doubt that when Paul said, ‘Ye are saved,’ *conditions* were implied, and were well understood by both writer and reader. For instance, quoting again from Paul—

“Ye ARE saved ...” (Shall we stop there? Would our picture be complete?)—*“Ye are saved IF ye keep in memory (RV: hold fast) what I preached unto you”* (1 Cor. 15:2).

Note that salvation itself is conditional on following a certain line of conduct. Similarly in Hebrews 3—

“We ARE Christ’s house IF we hold firm unto the end” (v.3).

“We ARE MADE partakers of Christ IF we are steadfast to the end” (v.14).

And Col.1: 21-23—

“Christ HATH reconciled you to present you holy and unblameable ... IF ye continue in the Faith and be not moved away from the Hope.”

In all these cases, salvation is first spoken of as a past event and a present possession—immediately followed by a big IF. We are saved, we are partakers of Christ, we are Christ’s house, we are reconciled—IF we continue to comply with certain conditions steadfast to the end. If these words have any meaning at all, then clearly we are not saved—we shall not continue saved—if we do not continue to comply with the required conditions. As Paul said of himself—

“I bring my body into subjection (that’s works) lest, when I have preached to others, I myself should be a castaway” (1 Cor.9:27).

It was possible for Paul—after all his preaching, visions, labors, his special position—to be at last a castaway, if he did not control his own body. It is plain that Paul had no illusions about ‘Once saved, always saved.’

And when Jesus, at the end of his ministry, stood before the Temple and told his disciples what was to befall the world, he said—

“The love of many (RV: the many, the majority) shall wax cold, but he that endureth TO THE END, the same SHALL be saved” (Mt. 24:12-13).

Could any words be plainer? Many—the majority—who had loved the Truth, who had been ‘saved,’ would grow cold and fall away, but only those who ‘endured to the end’ should be saved. It will be argued that the cold majority had never really been saved in the first place, but this is begging the question and making it meaningless. The claim today is that all ‘saved’ people know they are saved now—before they endure to the end, and that growing cold or anything else cannot alter that irrevocable salvation.

As to whether men once ‘saved’ can ever again be ‘lost,’ we are given this solemn warning (Heb. 6:4-6)—

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance.”

So believers of the first century, who had actually been partakers of the Holy Spirit, not only could fall away from salvation, but could reach a position from which they could never be restored. We find a similar clear statement in Heb. 10:23-26—

“Let us hold fast the profession of our faith without wavering ... For if we sin willfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation that shall devour the adversary.”

Note the ‘us’ and the ‘we.’ Paul includes himself, and if anyone ever could have claimed to be ‘saved,’ surely it was he.

Rm.11:29 is often quoted—

“The gifts and calling of God are without repentance.”

True indeed the gifts of God are without repentance: *“God is not a man that He should lie.”* But when He attaches conditions to a promise, we must fulfill the conditions to receive the promise. Though God freely receives us as sons on the basis of our acceptance of Christ without works, He makes it very clear that our continuing in that favored condition depends on our fulfilling His requirements. Paul makes this quite clear in this very same chapter. He says (vs. 21-22)—

“For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God. On them which fell, severity; but toward thee goodness, IF thou continue in His goodness: otherwise thou also shalt be CUT OFF.”

Note that he is speaking to baptized, ‘saved’ believers who were at that time ‘in God’s goodness.’ He is plainly warning them that they had no irrevocable guarantee of never being ‘cut off.’

3. THE TRUE MEANING AND PLACE OF THE DOCTRINE OF JUSTIFICATION BY FAITH

We have seen that Paul, as well as Jesus and other apostles, makes much of (1) the necessity of works, (2) the dependence of salvation on continuing in well-doing to *the end of life*, and (3) final judgment according to deeds. What then of those passages where he says—

“If by grace, then it is no more works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.”

There are three scriptural principles which together clarify this apparent contradiction—

1. Man can never earn a right to life on his own merit, no matter what or how many ‘works’ he does. In THIS sense, salvation is not of works.

2. In the plan God has provided for man’s redemption, immediate justification IS offered as a free gift as soon as a man obediently believes.

3. The required ‘works’—FOLLOWING justification—to ‘make the calling sure’ are not man’s works, but are done by God Himself through and in man: “*It is GOD that worketh in you ...*”

On the first point, Paul’s whole argument regarding faith and works is directed against the conception that man can earn eternal life—particularly by the Law of Moses, as the Jews thought. To earn life man would have to give perfect obedience throughout his whole life, which is impossible.

Paul shows that the Law of Moses, far from being a way to life, was given for the very purpose of demonstrating to man that the inherent principle of sin within him makes it impossible for him to render perfect obedience; and that, therefore, though life was offered through a perfectly reasonable and just law, man—because of inherent sin—cannot of himself achieve it. It was to humble man and teach him wisdom, not to glorify his ignorant and foolish self-assurance. Paul says, explaining this (Rm.3:23)—

“ALL have sinned, and COME SHORT of the glory of God.”

All have come short of earning or meriting that glory. He explains—

“By the deeds (RV: works) of the Law there shall no flesh be justified in His sight, for by the Law is the knowledge of sin” (v. 20).

By the Law, God demonstrated to man his sinfulness and helplessness to save himself by his own works. Then, with that made clear and inescapable, God provided and strengthened Jesus Christ, who condemned sin by a life of perfect obedience even unto death. And on the holy, God-honoring foundation of Christ’s perfect obedience, God freely offers eternal life to all who through faith, renounce themselves completely and join themselves to Christ, and become part of him and covered by him. It is a beautiful contrivance of divine love and wisdom: God is honored; His love and mercy is manifested; and man is both blessed and humbled.

In this way, men confess their own HELPLESSNESS, and repudiate their own inherent SINFULNESS, and renounce their ALLEGIANCE to the old, death-bringing Adam, and covenant their allegiance to the new, life-bringing Adam, Christ. Now, here is the big and vital point missed by the “Christ has done it all for us miserable sinners” school: This covenant includes a dedication for the rest of their lives to WORKS of righteousness, not by their own power but through the power of God offered to guide and strengthen them. On the basis of this covenant, God provisionally accepts and ‘saves’ them. And if they faithfully fulfill their part of the covenant ‘unto the end,’ He will eternally accept them.

This is ‘justification by faith,’ as contrasted with justification by works, which man finds impossible because of the sin-principle in his flesh. This is the substance of all Paul’s teaching regarding faith and works. But, as we believe we have amply shown, Paul never fails to make it crystal clear that—though no man can earn eternal life by works—still every one will be accepted or rejected on the basis of his works. These ideas are not contradictory, but complementary. It is man who has represented them as contradictory.

* * *

The second point ties together the first and third. That is, the justification is a *free gift* at the beginning of the race, and not the earned result of works, at the end of the race. Rather, it is the basis and cause of the required works. Justification is union with God through loving faith, and the works are the fruit of this union with God. The works follow and confirm and manifest the faith.

* * *

This introduces the third point that explains the apparent contradiction between faith and works: that the required works are of and by God, not of man himself. Man of himself can do no good.

This is a divine mystery: the deepest and most intense experience possible for natural man. Paul says—

“WORK OUT YOUR OWN SALVATION” (Ph. 2:12).

But elsewhere he says—

“It is not of works, lest any man should boast.”

We have the explanation in the very next verse (Eph. 2:10)—

“For we are His (God’s) workmanship, created unto GOOD WORKS which God hath before ordained that we should walk in them.”

It is in Ph.2:2 where Paul says *“Work out your own salvation.”* In the verse immediately following he says—

“For it is GOD which WORKETH IN YOU, both to WILL and to DO of His good pleasure” (v. 13).

It is evident that Paul is careful that these two thoughts should always be coupled together, that man may take a humble and thankful view of what is accomplished in him. The same thought occurs in 1 Cor. 15:10—

“I labored (worked) more than they all: yet NOT I, but the GRACE OF GOD which was with me.”

Paul performed the work. He struggled and labored. It would not have happened without his volition. But actually God was doing it through Paul. Paul fully realized this, and he realized that no man has any power of himself for good. That is why, while constantly insisting on the necessity of works, holiness, righteousness, lifelong labor, Paul is equally insistent on the fact that it is the power of God that actually performs them. In truth, we have no power in ourselves of any kind: our every breath is a gift of God’s power.

This is a crude illustration, but it may help us see the picture: We drive an automobile, and we determine what course it will take: the direction, the speed, whether it will stand still, move forward, or backward, or to the right or left. We are responsible for all that. But we do not supply the *power*. If anything cuts off the power, we sit helpless and immobile at the steering wheel.

So we may choose which way we shall direct our life, and that is our responsibility, and we shall be held responsible. But the *power* to transform ourselves and work works of righteousness to His glory is not of ourselves, but of God through Christ. Paul says (2 Cor.4:6-7)—

“God hath shined in our hearts ... but we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.”

Jesus himself said—

“I can of mine own self DO NOTHING” (John 5:30).

All his power was derived from God. Likewise to his disciples he said—

“Without me ye can do nothing ... a branch cannot bear fruit of itself” (John 15:4-5).

The fruit is the work of the TREE through the BRANCH. But this does not excuse the branch, if it brings forth no fruit, for he says—

“Every branch that beareth not fruit GOD TAKETH AWAY” (v2).

This figure of tree and branch well illustrates the scriptural principle concerning works: their necessity, their dependence on God, their exclusion of man’s glory. *Faith* is that which unites the branch to the tree—that makes the life- and power-giving contact. *Works*, the fruits, are evidence that faith is alive and active; evidence that the branch is healthy and productive and is truly and vitally united to the tree—and not just dead lumber, artificially and mechanically attached to the tree, just *looking* like part of the tree.

Here is also clearly shown that the union of believer to Christ is *conditional*, and not unalterable, for Jesus further says (v.6)—

“If a man ABIDE NOT in me, he is CAST FORTH ... and withered, and cast into the fire, and BURNED.”

We remember, as quoted earlier, that Paul also (Rm.11) uses the same figure of tree and branch, to prove that salvation is conditional upon bringing forth the proper fruits. He warned the Gentile believers that they, though grafted in and ‘saved,’ could just as easily be ‘cut off’ and lost, if they were unworthy.

This divine mystery of the transforming work of God in those that are His had a prominent place in the mind and writings of Paul. Beside those already mentioned, we find such as the following—

To the Ephesians: *“That God would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that ye may be filled with all the fullness of God.”*

To the Colossians: *“Strengthened with all might, according to His glorious power”* (1:11).

To the Hebrews: *“May the God of peace make you perfect in EVERY GOOD WORK, working in you that which is pleasing in His sight”* (13:20-21).

What a sad perversion of the glorious Gospel of God that minimizes or denies the vital necessity of good works, consistently performed ‘to the end’ by the guidance, help and power of God. Surely we can understand why James was moved to exclaim (2:14-19)—

“What doth it profit, brethren, though a man say he hath faith, and HAVE NOT WORKS? Can faith save him?”

“Faith, if it hath not works, IS DEAD.”

“Thou believest (hath faith: same word in original) that there is one God: thou doest well ... The devils also believe!”

This whole chapter is a direct answer to and confutation of those that say ‘Only believe.’ James continues (vs.21-24)—

“Was not Abraham JUSTIFIED BY WORKS when he had offered his son on the altar? Seest thou how faith wrought with his works, and BY WORKS WAS FAITH MADE PERFECT.”

“Ye see then how that BY WORKS a man is justified, and NOT by faith ONLY.”

That is conclusive. Let us keep *all* scripture on this subject harmonized. The harmony lies in the three divine principles considered above. To sum up, they are—

1. Having demonstrated to man by the Law of Moses that man is helpless to earn life by his own efforts, God freely offers justification from sin and full heirship as His sons to eternal life, to all who confess their own helplessness, and accept the God-provided righteousness of Christ as their covering for sin.

THIS is ‘justification by faith’ without works.

2. This free adoption as God’s sons is a tremendous responsibility, and God requires all such, whom He has freed from the deadly bondage of sin, to henceforth walk in righteous obedience to His commands.

He does not expect perfection, but He does expect and demand a constant effort toward perfection, and a sincere, determined putting away of all fleshly things that stand in the way of perfection.

THIS is ‘works making faith perfect,’ without which faith is dead.

3. God promises both the will and power of spiritual self-transformation to all who sincerely desire it, and properly seek for it.

THIS is ‘God making us perfect in every good work to do His will, and working in us that which is well-pleasing in His sight.’

This third point is the key point, for it rules out any excuse on the basis of weakness, because God tells us (Heb.11:34) that many, *through faith*, were (by Him) ‘out of weakness made strong.’

And Christ assured Paul with these words (2 Cor.12: 9)—

“MY STRENGTH IS MADE PERFECT IN WEAKNESS.”

So that Paul could say—

“I can do all things through Christ which strengtheneth me” (Ph. 4:13).

Let us take deeply to heart the one great lesson of this whole consideration of faith and works: the fruitless branch, though once joined safely to Christ, is rejected; cut off; cast into the fire; burned.

Do we have fruit for that great day of account? What have we to show? The fruit required is the overcoming of the natural mind and thoughts and desires of the flesh, and the dedication of the whole heart and mind and life to God’s service. Anything less is tragic self-deception:

“Many are called, but few are chosen: narrow is the way, and few there be that find it.”

Bro. G.V. Growcott

War (Continued)

Let’s take a look at how history, which silently and unperceived by the world, is fulfilling prophecy. The nations are jockeying into the positions that the sure word of prophecy has revealed to us through His servants, so that the children of faith might discern the signs of the times.

Early in the 20th century the Jews were trying to start a return to their homeland. Though it appears thus, the return was not to be done by the hand of man. A man rose to power which would help to prepare the way of return for them. Kaiser Wilhelm II was a man put in place by God. He had a dream of a Pan-German Empire. As we see from this quote from *The World’s Great Empires* by McKlinstry, “this war began in 1892, in a meeting in the Palace at Potsdam. The Kaiser at that time placed in the hands of his advisers, a document marked ‘secret and confidential.’ The first line held these words: The Pan-German Empire. The second line read: ‘From Hamburg and the North Sea to the Persian Gulf’ The third line was: ‘Our immediate goal by 1915, is the conquest of 250,000,000 people’. The fourth line read: ‘Our ultimate goal is Germanization of All the Nations.’ On the second page there was an extract from the Kaiser’s speech: ‘From my childhood I have been under the influence of five men—Alexander, Julius Caesar, Theodor the Second, Frederick the Great and Napoleon. These five men dreamed their dreams of world empire and they failed. I too have a dream of a world empire, I shall succeed.”¹

The British force occupied Palestine during the first world war.

1917 to 1920: Britain put Palestine under Military rule.

1920 to May 15, 1948: Britain ruled Palestine under the mandate awarded to them at the end of World War I. The government was called “government of Palestine.” The mandated government was under the British crown.

November 2, 1917, the British foreign minister, Arthur James Balfour, with the consent of the British crown promised the Jews to give them the land of the Palestinians as a Jewish national homeland. This promise became known as the “Balfour Declaration.”²

Despite the best efforts of man the Jewish people continued to hold on to their national identity, and did not assimilate into the nations where they were scattered. However, they were still slow to return to Israel. They had it good in the countries where God had distributed them. As we shall see from history they had to be forced to return to the land.

Quoting again from Mrs. McKlinstry,

¹McKlinstry, Mrs. M., *The World’s Great Empires*, 1920, page 571

²<http://www.palestinerefugees.org/HTML/government.htm>

“Since Germany, compelled by force of circumstances, thus to do, signed the Peace Treaty, June 28, 1919, a state of unrest and dissatisfaction has prevailed in that defeated, but unconquered, country and among the nations of the entire world. Peace has failed to materialize. The United States has thus far, even to the date of this Postscript, (Jan. 22, 1920), failed to sign the League of Nations Treaty, President Wilson, touring the country in an effort to press its importance upon the people, broke down in health, and has not as yet been able to carry out his program. The Senate is still agitating the grave question, discussing it pro and con. Internal troubles of every kind are menacing all nations. **Profiteers, in their inhuman, unjustifiable work; the forced conserving of food and fuel; the high cost of living; strikes, in every department of the business world.**”³

It was a leading factor causing the next major war. As the rest of the world economy started to recover after the war, Germany still had many financial problems. Larry Burkett in his book *The Coming Economic Earthquake* gave a short description of Germany after the Great War. He said, “Germany, before the humiliation defeat in Europe, had an economy that was the envy of all Europe. However, after World War I, in the wake of treaty at Versailles, the German government was required to make economic reparations to her European neighbors. To do so required transferring most of Germany’s gold reserves to France and England... Additionally, Germany had chronic unemployment because so much of her industry had been dismantled and removed to France and Belgium after the Allies overran the country. The government was put in the compromising position of finding it necessary to support the unemployed or risk rebellion in the cities...By January of 1923 the exchange rate was 18,000 marks per dollar...The net result of hyperinflation was the dissolution of the German government. After the collapse of the economy, Germans turned to socialism, believing the free-enterprise system had failed them. When the depression of 1929 struck, Germany still had not recovered from the devastating effects of the earlier collapse....An obscure ex-Army corporal by the name of Adolf Hitler took over the government with the promise of “economic prosperity.”

From the *Standard*, of Aug. 6. 1839, we find a letter printed which was dated Alexandria, July 17 which said, “Sir Moses Montefiore arrived here on the 12th inst. [within the same month] from Syria. He has made proposals to Mehemet Ali to establish a bank here, with a capital of one million sterling, provided he will do away with many legal disqualifications of the Jews. Sir Moses Montefiore. has already rented a large tract of land in Palestine, on a lease of 50 years, and holds out every inducement to his people to become agriculturists in the land of their forefathers as one principal object of his banking institution will be rendering the necessary assistance to the prosecution of agricultural pursuits, the real riches of these countries.” But these inducements did not bring about the return required. The great motivator that brought the people of Israel back to their homeland was the second world war.

Hitler rose to power with the promise of a return to former affluence. He became head of the Nazi party and was voted into power. In the book, *World War II for Dummies*, the author defines Nazism. He says to understand it we must first define Fascism, “*Fascism* is a political ideology in which the state is exalted above all else. All effort and resources are committed to glorifying the state. Individual freedom doesn't exist; there is only the freedom to serve the state. Fascists believe that people reach their potential only through service to their nation. If the nation is great, the people are great. And the best representation of the nation's greatness is through war. Italy was Fascist, as was Spain after the Spanish Civil War. Now, “*Nazism* is Fascism with a significant difference: the race issue. The Nazis believed that race is the fundamental trait and therefore the *defining* characteristic of a people. Just as dogs are genetically predisposed to certain roles (some hunt and others herd, for example), each race is genetically predisposed to certain roles. Some are leaders; other races (the ‘inferior’ ones) are meant to be mastered. The Aryan race is, according to Nazis, the Master Race. Then, in descending order are, non-Aryan Caucasians, Asians, Africans, and finally Jews. The Jewish people occupied a special place at the bottom of the Nazi racial hierarchy for the following reasons:

1. They “corrupted” the other inferior races and the weak minded of the Master Race with what Hitler thought of as Jewish ideas: equality among people and individual freedom.
2. They were “parasites” who betrayed Germany during World War I.

³McKlinstry, Mrs. M., *The World's Great Empires*, 1920, page 599

3. They wanted to take over the world and thus posed a specific threat to the Master Race who, as the Master Race, deserved to rule the world.”

“They wanted to take over the world and thus posed a specific threat,” that’s pretty amazing when you think about it. As we have seen this belief is one reason why Hitler wanted to exterminate them. Israel’s conviction is from Old Testament prophecies of a Messiah coming to make them rulers of the world. For example the 2nd verse of Psalm 110, “The LORD shall send the rod of thy strength out of Zion: **rule thou in the midst of thine enemies.**”

The extremism of the Nazis is not an unusual sentiment. Wherever they go people seem to hate and mistrust the Jews. This time the effect of Hitler’s loathing was to drive the world into a position of extreme empathy toward the Jewish misery at the hands of the Nazi party. After the end of WW II, after the defeat of the Axis Powers, this sympathy manifested itself in the creation of the Jewish State. As one final example of the importance of WW II in returning the Jews to the land of their forefathers here are a few quotes from the Declaration of Israel’s Independence, issued at Tel Aviv on May 14, 1948 (5th of Iyar, 5708):

“The land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from Palestine, the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and the restoration of their national freedom....

This right was acknowledged by the **Balfour Declaration** of November 2, 1917, and re-affirmed by the Mandate of the League of Nations, which gave explicit international recognition to the historic connection of the Jewish people with Palestine and their right to reconstitute their National Home.

The Nazi holocaust, which engulfed millions of Jews in Europe, proved anew the urgency of the re-establishment of the Jewish state, which would solve the problem of Jewish homelessness by opening the gates to all Jews and lifting the Jewish people to equality in the family of nations.

The survivors of the European catastrophe, as well as Jews from other lands, proclaiming their right to a life of dignity, freedom and labor, and undeterred by hazards, hardships and obstacles, have tried unceasingly to enter Palestine.

In the Second World War the Jewish people in Palestine made a full contribution in the struggle of the freedom-loving nations against the Nazi evil. The sacrifices of their soldiers and the efforts of their workers gained them title to rank with the peoples who founded the United Nations.

“On November 29, 1947, the General Assembly of the United Nations adopted a Resolution for the establishment of an independent Jewish State in Palestine, and called upon the inhabitants of the country to take such steps as may be necessary on their part to put the plan into effect.”

We have seen how the hand of God operates in this time of men. There have always been the sons of Abraham and Sarah. Does that not tell you of an active God working out His plans for His chosen people. The Jews have always been a strange, feared, separate people, hated by mankind. They can not be easily gotten rid of. Many rulers throughout history have tried. The Assyrian ruler Sargon⁴ throughout removal of national identity and Hitler through genocide. They can not be removed. They are a permanent testament to the power of God.

Jeremiah 5:18 “Nevertheless in those days, saith the LORD, I will not make a full end with you.”

⁴Tens of thousands of human beings were violently driven from their homeland, deported to foreign lands, and their places filled by others dragged from different areas. The aim of this was clear: national consciousness, and with it the will to resist, was to be broken. The “Fertile Crescent” was ploughed up, its peoples tossed about hither and thither. Instead of a varied range of races and religions existing side by side the result was a jumble. (Keller, Werner, *The Bible as History*, 1981, page 250)

Jeremiah 30:11 “For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.”

Mankind can only be sobered and brought to their senses by God by way of an exhibition of judgment. And that brings us to the final war, World War III if you would like. Psalm 110 is often quoted in the Scriptures. Probably the time we are most familiar with is when Christ was in discussion with the Pharisees. In the temple he would prove to them, by the Scriptures, by this Psalm, the divinity of the expected Messiah. To demonstrate this, he insisted on the use of a single word. He said in Matthew 22:42-45, “Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. (43) He saith unto them, How then doth David in spirit call him Lord, saying, (44) The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (45) If David then call him, Lord, how is he his son?” Christ did prove his point. But there is more to this Psalm. Much more! As Paul brings out in his epistle to the Hebrews 1:13-14, “But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?” If David’s greater son is at the right hand of God until it is time to make his enemies his footstool, then who are the enemies?

I think you will say with me that his enemies are those who **do not do his commandments!** John 14:15 “If ye love me, keep my commandments.” But there are those who would rob him of his authority and his inheritance if it were possible, just as it was when he first appeared. It does not matter by what names we choose to call these people. We are to judge them, as he said, by their works. John 10:37 “If I do not the works of my Father, believe me not.” We are to estimate them according to his standard by their works, by what they do. Names do not alter things. As Shakespeare said, “What’s in a name? That which we call a rose by any other name would smell as sweet.”⁵ So we see, to find the enemies of Christ we must know them by their fruits and we can know Christ’s friends by the same method. We must look at what they practice, what they teach, and most importantly, how they strive to be obedient to the Christ’s commandments. We should not look to names, titles, importance, or how well the world reveres them, in order to be able to decide whether they are his enemies or his friends. What does Jesus say of his enemies? John 7:7 “The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.” As we have seen most of the world does not follow the biblical teachings on anger, let alone the command, “Thou shalt not kill.” Do we truly have to wonder why the next great war should come about?

Christ will come to establish his kingdom upon the earth, beginning by judging his chosen or called out ones. Psalms 72:1-2 “Give the king thy judgments, O God, and thy righteousness unto the king's son. (2) He shall judge thy people with righteousness, and thy poor with judgment.”

These are just some of the verses showing his advent is to establish a kingdom:

Isaiah 9:6-7 “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. (7) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.”

Luke 1:31-33 “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. (32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: (33) And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”

Micah 4:6-8 “In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; (7) And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even forever. (8) And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.”

When he returns he will first raise the dead of His own household and then judge them.

⁵From *Romeo and Juliet* (II, ii, 1-2)

Daniel 12:1-2 “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. (2) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. “

1 Thessalonians 4:16-17 “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (17) Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.”

As we have pointed out he comes to punish the Gentile nations for their sins:

Zechariah 14:1-4 “Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. (2) For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. (3) Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. (4) And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

One more point to make and then we shall take a quick look at how this happens. He will restore the Jews to their own land, and make them the greatest nation on the face of the earth. I know they inhabit part of the promised land now but at Christ’s return they will not have to be forced but shall happily return to possess their inheritance. Deuteronomy 30:1-3 “And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, (2) And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; (3) That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.”

As we have seen there will be a great judgment. After the judgment there will be those whose names were not blotted out of the book of life. They will form the nucleus of a powerful army which will leave the place of judgment and head toward Israel. We read in Deuteronomy 33:2 “And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.” It was historically true that God came to Sinai; but is there nothing more in this than an historical allusion? Looking at Psalm 68:17-18 we see some corroborating information “The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, **as** in Sinai, in the holy place. (18) Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.” As you can see the King James version put in the word **as**.

Psalms 68:17 (Brenton Bible) (67:17) “The chariots of God are ten thousand fold, thousands of rejoicing ones: the Lord is among them, **in Sina**, in the holy place.”

Psalms 68:17 (Douay-Rheims Bible) (68:18) “The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them **in Sina**, in the holy place.”

Psalms 68:17 (Literal Translation Of The Holy Bible) “The chariots of God are myriads, thousands of thousands, the Lord is among them, **in Sinai**, in the holy place.”

Psalms 68:17 (Modern King James Version) “The chariots of God are myriads, thousands of thousands; the Lord is among them, **in Sinai**, in the holy place.”

Other translations leave it out. Leaving it out is the more correct translation. This conclusion is strengthened by verse 22, for how can “the Lord bring again from the depths of the sea,” unless he gather his people in the vicinity of the Red Sea? This would make the Peninsula of Sinai the place of the next appearance of Jesus, and the place of judgment. If we look at the map we see at the top center of the image, the Sinai Peninsula where it juts into the Red Sea, creating the Gulf of Suez (west) and the Gulf of Aqaba (east). Clockwise from Egypt are Israel, Jordan, and Saudi Arabia. In the northern portions of Saudi Arabia, ancient lava fields stain the reddish desert sands dark brown. (The darker areas on the right side of the map.) The



mountains of Sinai and Paran are located on this peninsula. Jesus and his brethren will leave Mt. Sinai and attack the peoples closest to them. As we learn from Habakkuk 3:7 “I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.” This would be the Cushites and the Midianites. This wild area is to be subdued first. This area of Cush and Midian is where Christ will go first after the judgment of his called out ones. Before going forward, there are other events that need our attention before continuing Jesus’ conquering march. At some point before or during the judgment a great power waxes strong in the area. Turning back to Ezekiel 38:8 we can see some additional information concerning the area. For it is written, “After many days thou shalt be visited,” which is saying the land of Israel shall be invaded. Looking at the beginning of the chapter we see who it is that shall come into the land. The commentators Matthew Henry, and Keil feel that this is a prophecy of the invasion of the land. If we look at the beginning of chapter 38 we are told who the invaders are. Ezekiel 38:2-6 “Son of man, set thy face against **Gog**,

the land of **Magog**, the **chief prince** of **Meshech** and **Tubal**, and prophesy against him, (3) And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: (4) **And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army**, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords: (5) **Persia, Ethiopia, and Libya with them**; all of them with shield and helmet: (6) **Gomer**, and all his bands; the house of **Togarmah** of the north quarters, and all his bands: and many people with thee.”

Reading verses 2 through 6 we are made aware of Gog the principal director of operations and his cohorts. By looking up the ancient names, tracing the conquests and movements of the peoples mentioned we can get an idea of those nations God is bringing forth. In the second verse the Hebrew word translated for chief is Rosh which should have been treated as a proper name just as they did with Meshech and Tubal. If we look at the Greek translation of the Old Testament, made by order of Ptolemy Philadelphus king of Egypt, the Septuagint, we find it so. The seventy Jewish translators employed by Ptolemy, about two thousand years ago, to translate the Hebrew Scriptures into Greek were more likely to know how to treat the word than King James’ English translators, only four hundred years ago. The Septuagint treats it as a *proper name*, transferring the name Rosh, untranslated into the Greek, along with Meshech and Tubal. In Anatolia Dr. Thomas wrote “The question as to what nations are signified by Rosh, Meshech, and Tubal, has been long since determined by the learned. The celebrated Bochart about the year 1640, observed, in his elaborate researches into Sacred Geography, that *Ros*, or *Rosh*, is the most ancient form under which history makes mention of the name of RUSSIA; and he contended that *Rosh* and *Meshech*, properly denote the nations of Moscovy and Russia. “It is credible,” says he, “that from Rosh and Meshech (that is, the Rhossi and Moschi) of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European Scythia.” We have indeed ample and positive testimony, that the Russian nation was called *Ros*, by the Greeks in the earliest period in which we find it mentioned as, “*the Rosh are a Scythian nation bordering on the northern Taurus.*” And their own historians say, “It is related that the Russians (whom the Greeks called Ρωξ, and sometimes Ρωσ, *Rdsos*) derived their name from Ros, a valiant man, who delivered his nation from the yoke of its tyrants.”

We also can find other commentators with the same opinion. Adam Clark wrote “Houbigant declares for



the Scythians, whose neighbors were the people of Rosh, Meshech, and Tubal, that is the Russians, Muscovites, and Tybareni or Cappadocians. Several eminent critics espouse this opinion.” (Clarke LL.D., F.S.A., Adam, *Adam Clarke's Commentary on the Bible, 1715-1832*) and Albert Barnes said, “Gog of the land of Magog, prince of Rosh, Meshech and Tubal. “Gog” is here the name of a captain from “the land of Magog” (compare Genesis 10:2) the name of a

people of the north, placed between “Gomer” (the Cimmerians) and “Madai” (the Medes). In the History of Assurbanipal from cuneiform inscriptions, a chief of the Saka (Scythians), called *Ga-a-gi*, is identified by some with Gog. Rosh, if a proper name, occurs in this connection only.” (Barnes, Albert, *Albert Barnes' Notes on the Bible, 1798-1870*)

We now turn back to Anatolia to find and learn the identity of Gomer. We read, “Josephus says, ‘that Japheth, the son of Noah, had seven sons; who proceeding from their primitive seats in the mountains of Taurus and Amanus, ascended Asia to the river Tanais (or Don;) and then entering Europe penetrated as far westward as the Straits of Gibraltar, occupying those lands which they successively met with in their progress; all of which were uninhabited; and bequeathed their names to their different families or nations’...Diodorus Siculus, who lived about a century before Josephus, traces them much further into Europe than the Danube; *even to the shores of the Baltic, and to the very confines of the Galatce of the Greeks*...Here, and in the countries immediately adjoining, were the SCYTHEE bordering upon the GALATAE on the north; that is to say, a considerable part of MAGOG *geographically associated with GOMER*.” Gibbon in his book, *The Decline and Fall of the Roman Empire*, tells a similar location. He says, “The learned Rudbeck allows the family of Noah a few years to multiply from eight to about twenty thousand persons. He then disperses them into small colonies to replenish the earth, and to propagate the human species. The German or Swedish detachment (which marched, if I am not mistaken, under the command of Askenaz, the son of Gomer, the son of Japhet) distinguished itself by a more than common diligence in the prosecution of this great work. The northern hive cast its swarms over the greatest part of Europe, Africa, and Asia; and (to use the author's metaphor) the blood circulated from the extremities to the heart.” (*The Decline and Fall of the Roman Empire* By Edward Gibbon, 1782, page 152) Without a map this is difficult to follow so let us put one up before discussing any more locations.

Persia, Ethiopia, and Libya are easily determined. Ethiopia and Libya are in existence today. Persia, according to the Encyclopedia Britannica, is a “Historical name for a region roughly coterminous with modern Iran.” (“Persia.” *Encyclopædia Britannica*. 2007. Britannica Concise Encyclopedia. 16 June 2007 <<http://concise.britannica.com/ebc/article-9374964/Persia>>.)

What is interesting about this chapter in Ezekiel is the countries that are not mentioned. These are in the area but not with Gog. Egypt, Syria, Assyria, Moab, and Ammon which are conspicuously absent. They are the countries that God’s hook is to draw Gog into.

Now that we have a general idea of Gog and the lands he controls, either militarily, economically, or out of a desire for power and gain, let us look at what Christ is going to do next. Because of Gog being drawn into the area of Israel, Egypt, Syria, Assyria, Moab, and Ammon many of the Jews have fled into

Egypt. If we look at Isaiah Chapter 19:20, "And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them." We see Israel is in Egypt and being oppressed by Gog. It is also apparent from the verse that Christ will turn his attention to Egypt after conquering the southern desert area of Cush and Midian. After coming to the rescue of the Jews in Egypt the healing process of Egypt shall begin. Isaiah 19:22 "And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be entreated of them, and shall heal them."

It is not to be supposed, that such a revolution in the south of Asia and north of Africa, developing a new power of extraordinary might, could progress without making a powerful impression upon France, Turkey, and Russia, which are so sensitive in regard to their supposed interests in Egypt, the Red Sea, and the east. (Eureka, Vol. 2, page 557) As Jesus conquers the land it becomes purified, productive, and prosperous. This is in harmony with God's purpose of filling the earth with His glory. Psalms 72:19, "And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen." Jesus will bring Israel out of Egypt after the type of Moses. From Hosea 11:11 we learn "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD." Zechariah 10:10 "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them."

They will cross over the Red Sea into the land of Paran where he will leave the people of Israel. The coming actions are Christ's and his immortalized saints, alone. Habakkuk 3:3-7 "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise." Christ now includes all the land from the Nile to the Euphrates as His lands. The prosperity of the developing new power and Gog's desire to regain his lost land will cause him to come to take a spoil. Jesus proceeds to meet the forces of Gog at Bozrah. The path taken as we have said is from Egypt, through the Red Sea, and into the wilderness of Paran. Leaving the mortal Israelites at Paran Christ and his elect head toward Bozrah to meet Gog in battle. This great and powerful nation who is going against Gog, will be theocratic in nature. To some nations of the world this will be very offensive. Especially after the defeat of Gog. He will be destroyed as we see from Ezekiel 38:18-20 "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face. (19) For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; (20) So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." From Ezekiel 39:11-13 "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. (Hamon-gog = the multitude of Gog) (12) And seven months shall the house of Israel be burying of them, that they may cleanse the land. (13) Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD." We have read it will take seven months to bury the dead after the destruction of Gog.

Isaiah was in Jerusalem at the time when he had a vision of Jesus and his redeemed leaving Bozrah and going to Jerusalem. We read in Isaiah 63:1-4 "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. (2) Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat? (3) I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. (4) For the day of vengeance is in mine heart, and the year of my redeemed is come." Isaiah says he came from Bozrah, His garments were stained with blood because of the great battle he had won, and it was Christ and the saints through the power of God who wrought this great miracle.

We have been generalizing the events and routes that Christ is to take initiating war at his return. The specifics of the event would be a series of articles of itself. The events that follow after Armageddon would also be another series. During the course of this article on war we have seen that Christ will go to Jerusalem. Those who are the elect of Christ, along with him, will then conquer the world, for who can resist the power of God, and initiate a time such as the world has never seen. Solomon has pointed out that there is a time in God's plan for all things. As we have seen tonight in God's eyes there is (Ecclesiastes 3:3) "A time to kill, and a time to heal; a time to break down, and a time to build up;" and (Ecclesiastes 3:8) "A time to love, and a time to hate; a time of war, and a time of peace." No matter how dreadful war may appear to us, as it probably is in the eyes of all sane persons, are we not to understand His purpose for it? Are we to reject the Scriptures and God because it is his mode of punishing the wicked and we feel it is barbarous and savage in our eyes, not in accordance with the love and mercy we expect from our God? As we pointed out earlier this mode of punishment would not be available if we were obedient to His will. Shall we not believe the Psalm 110. Do we believe that, God shall make Christ's enemies thy footstool, and Jesus shall rule the earth as both priest and king? The Scriptures show there is a time when Jesus shall reign supreme in the earth, that Israel shall be blessed above all nations, and that blessing shall extend to all men. What of war? Man will be more obedient to the will of our Heavenly Father. The result we read in Isaiah 2:4 "*And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.*"

I Am Responsible

I am responsible only for what appears over my own signature, and what I acknowledge to be the true interpretation of what I write. I do not endorse for the Editor, nor he for me; but I simply career in his war-chariot on the principle of "old men for counsel—young men for war." Hence, they who are Christadelphians in the true sense of the word, and not such as assume the name to promote their own craftiness, may henceforth consider that the Herald of the Kingdom is revived in The Christadelphian, which will continue its work, long since commenced, and carry it on without intermission, it is hoped, until the apocalypse or "appearing of the glory of the great God and Saviour of us, Jesus Christ," (Pet. 2:13,) when they only will be approved whom he shall commend.—(2 Cor. 10:18.)

That we and your readers, and many more besides, may find ourselves among that honourable and blessed company, having had "boldness in the day of judgment, consequent upon present perfection in the love of God, which "rejoices in the truth," I remain, faithfully yours,

Bro. John Thomas—The Christadelphian, 1870

Growth In The Truth

"As new born babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

The apostle is speaking here to those who have just entered the way of life by knowledge and belief of the gospel and baptism into Christ. He is telling them that a new manner of life had just begun for them, and that it is now a matter of food and growth so that maturity and fullness of life could at last be realized.

But as we try to visualize and comprehend the magnitude and extent of that growth - that preparation and development - that will finally make it possible for us to stand up to the measure of the stature of the fullness of Christ, there are many considerations that must be weighed in the balance of divine Truth.

That this growth is something real and definite, and that the extent of it is the deciding factor, for life or death, in the day of account, is made plain to us as we consider those qualities and attainments that are spoken of in the Word as belonging to the ones who are able to meet the approval of the Lord in that day.

“Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” So we read from 2 Peter 1:5-7.

This passage, as do many others, gives the idea of progressive development and growth; and that this continuous reaching upward is essential to salvation, may be perceived in the words of v.9: But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

It is the Word of God that is set forth by which we may grow up to those qualities of character of which the apostle says: *“If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ”* (v. 8).

As we make this Word our constant companion in study and meditation, and allow its power and influence for good to direct and shape our lives, we move ahead from day to day, upward and onward from the small beginning we made at the waters of baptism, toward a better moral and spiritual life, as exemplified in the perfect character of Jesus.

The state of the heart in relation to these qualities, or fruits of the spirit, such as faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, will be the basis of our acceptance or rejection by the Lord when he comes. For it is written of him, *“He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor.”* (Isaiah 11:3-4)

With ‘quick understanding in the fear of the Lord’, he will be able to see, and easily detect those qualities, that are only evident to the natural eye when they are manifested in outward works of love and godliness. The piercing eye of the spirit, which is given him without measure, and which is able to discern the thoughts and intents of the heart, will be able in that day to measure ‘the hidden man of the heart’ in relation to its growth, according to divine standards.

But that he rejects anything less than full growth, and accepts no half way measures is evident; for the results of his inspection divides them into only two classes: The one class are given everything, because they have gone all the way, while the other, not only gets nothing, but is sent away to condemnation, shame and the second death.

The difference between them is expressed figuratively as a great gulf: *“There is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence”* (Luke 16:26).

This great gulf, in its length, breadth and depth, is the figurative measurement, we may say, by the rule of divine judgment that marks the dividing chasm between His people and all the rest. Thus we can get a glimpse of the difference God sets between us as He looks upon the heart. He sees us as fit for companionship with himself and His own Son, in the *“come ye blessed”* class; or as belonging to that class that *“know not God and obey not the gospel of our Lord Jesus Christ.”*

Looking soberly at these things from God’s point of view, we can set ourselves forth in the work to which we have been called with a better understanding of what measure and devotion of service we should give if the state of our ‘new man in Jesus’ is to be unto the praise and honor of God in that day.

Many are called to this work, but Jesus said, only a few would last be chosen. This is because there is much transformation of character and building up, much laying aside of besetting sins, as the heart is made pure and enlarged by the spirit Word.

To be among the few who are selected from the millions that are gathered there, while all the rest go down into oblivion, it is reasonable to suppose that we must produce definite and outstanding results, so far in advance of the natural man as to justify this great difference of rewards.

—Bro. Emitt W. Banta

Thoughts Gleaned By The Way

"...Nevertheless when the Son of man cometh, shall he find faith on the earth?"

Those who scoff at the idea that there are definite signs that Christ's coming is near are helping to create those signs foretold in the Scriptures.

Those that do those things which stir up strife and war; (Rev. 11:18); they embark upon great programs of military preparation (Joel 3:9). They expend their time, their talents and energy in expanding scientific knowledge (Dan.12:4); and "walking after their own lusts," they have created a state of godlessness only comparable to the days of Noah, all the while "Willingly ignorant" of impending judgment which hangs like a storm cloud over their heads (Matt. 24:37-39).

In like manner the so-called Christian world is fulfilling the Word of God, having departed from the one true faith and are attempting to convert the world to a man-made system of religion by which they hope to avert the very things which the Scriptures have foretold will come; that is the total destruction of all human systems, including all false religious systems (2Thess. 2:12; Isaiah 25:7).

JESUS CHRIST DID NOT PICTURE A BELIEVING WORLD AT HIS COMING, but a world in rebellion against him. And we see today even the Christian elements giving only lip-service to Him while denying His teachings and making little or no pretence of obeying His commands. We see church systems inseparably connected with the world and its ways, an integral part of that godless order of things which must be removed to give place to that new and righteous order in which no place will be found for them.

And what of the household of Faith? Is it not also true that those who have been given the blessed privilege of being called out of darkness may also contribute to the signs of the times? Christ does not picture a household at his coming in a state of high spiritual vigor, but a household in a state of weakness, laxity and self-satisfaction; saying, "I am rich and increased with goods, and have need of nothing. And knowest not that thou art wretched, and poor and blind and naked."

Spiritually, this is its condition willingly deceived; and self, deluded.

The oft-repeated warnings of the Savior envisions a household, the majority of which will have grown worldly, deeply concerned with temporal things, but unconcerned about preserving the unity of the faith or keeping the commandments of Christ.

It is a picture of a people in grave danger of being overcome with "*surfeiting, drunkenness (spiritual), and the cares of this life.*"

So absorbed in temporal things; so weak in the Faith as to say, "*My Lord. delayeth his coming.*"

It is not a picture of a household growing in spiritual strength and vigor, but a household weak in faith, with FEW ready to meet him when he comes.

Yes, we too, should beware lest we contribute to the fulfilling of this fearful sign of the time.

* * *

The wounds caused by the follies of youth may be healed, but ugly scars often remain. How wise it is then, to — "*Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them*" (EccI. 12:1).

"If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people" (Micah 2:11).

When Israel began to drift into apostasy, they shunned the true prophets and others who tried to show them the right way, and chose for their leaders those who spoke "smooth things" and prophesied deceits. They sought out leaders or teachers who indulged them in their wishful thinking that all was well was them, though they had departed from the way of the Lord.

Such has always been the way of those who wish to depart from a strict adherence to divine principles and seek an easy way of life that is more flesh-pleasing. It is then that true preachers of righteousness become odious in their estimation, and those who speak "*good*" words and fair speeches" become highly honored" and admired.

* * *

The apostle Paul had many enemies, both within and without, but the one he feared most was himself, in whose flesh, said he, "*dwells no good thing*" -

Therefore, in seeking out and subduing his greatest enemy, he said:

"Not as uncertainly so fight I; not as one that beateth the air; but I keep under my body and bring it into subjection" (1 Cor. 26:27).

This reminds us of the saying that -

"If one wishes to see his greatest enemy, all he needs to do is to look in a mirror."

* * *

The course of true wisdom is to give one's service to God. For, *to "fear God, and keep His commandments is the duty of man."*

—*Bro. Oscar Beauchamp*

Analecta Apocalypticae (35) The State of the Laodicean Ecclesia

After the Spirit's introduction of himself by stating certain of his characteristics having some special adaptation to the Star-Angel Presbytery addressed, he forthwith declares to each of the seven, "I have known thy works" — oida ta erga sou; and then proceeds to point them out, and to approve or reprobate them, as the case may be. None of them seem to have been in so disgusting a state as this of the Laodiceans. The Ephesian was remarkable for labor, patience, and intolerance of evil doers; though they had some "liars" among them who said they were apostles, but were not. The Smyranean was tribulated, poor in this world, but rich in faith; but not without blasphemers of the synagogue of the Satan. The Pergamian held fast the name, and had not denied the faith; yet had in it the holders of Balaam's teaching and that of the Nikolaitans. The Thyatiran was noted for love, service, faith, patience, and works more abundant than in their beginning; yet they tolerated teachers of the Jezebel type. The Sardian was dead, and the things pertaining to it ready to die; because their works were not perfect before the Deity. The Philadelphian had a little strength, had kept the word, and had not denied the name. All these had something to work upon by which the evils among them might be corrected; for even Sardis is exhorted to "strengthen the things that remain." But in regard to the Laodicean Star-Angel Presbytery it appears to have been in such a perfectly self-satisfied condition — in so thoroughly lukewarm a condition — that there was no possibility apparent of restoring it to health. There is no redeeming excellence cited in its favor. It was lukewarm, in an anti-amen state, unfaithful and untrue; and without zeal for the manifestation of the new creation, and therefore "removed from the hope of the gospel."

Being destitute of these qualities of the true believer, they delighted in the things that perish. Like professors of the nineteenth century, they said that they had need of nothing. They were rich in the wealth of the world, and high in favor with the powers that be. Being rich, they were influential in the state; and being lukewarm, they were not troublesome in bearing witness for the truth against the superstitions of the world. Hence, the world ceased to persecute them, because the world loves its own, and they had become the world's, in ceasing to testify against it.

But, though they regarded themselves so complacently, the Lord the Spirit, who seeth not as man seeth, contemplated them with great nausea and disgust. He told them that they were ignorant of their true condition; as ignorant of it as our contemporaries are of theirs. "Thou knowest not," says he, "that thou art the wretched, and pitiable, and poor, and blind, and naked one." They were "wretched," being

under condemnation; they were "pitable," being really wretched while they deemed themselves in bliss; they were "poor," and "blind," being weak in faith and alienated from the life of the Deity through the ignorance that was in them; and they were "naked," being in their sins.

"I am about to vomit thee out of my Mouth."

What was to be done with a generation of such apostates from the faith and hope of the gospel? Were the gifts of the Spirit to be continued with them, by which they had been as in the mouth of the Spirit speaking to the world for the conversion of sinners; and for the building themselves up in the knowledge of the Son of the Deity? Should the light of the Spirit still burn in the lampstand, and be regarded with indifference or as useless, to so rich and prosperous a community of christians, as they esteemed themselves? The sun may shine, but the blind do not see him; so anointing spirit which taught them all things (1 Jno. 2:27) was in their lampstand, but they were so deluded by traditions that they could not discern it. Even as it is now. The Bible which teacheth all things necessary for wisdom and salvation is in all "the churches," and read from the pulpits; but so perverted is the public mind by clerical theology, that when the truth is read, the people cannot discern its import. The Angel of the ecclesia of Laodiceans was emphatically "the wretched, pitiable, poor, blind, and naked one." They were in spirit, as was Balaam, who strove to prophesy against Israel for the wages of unrighteousness which he loved. They had been baptized or immersed, "into the Name of the Holy Spirit," and had received the gifts of the Spirit; but the first generation of the Angel-Presbytery had diminished; and men speaking perverse things to draw disciples after themselves had got in among them as "successors," and by their teaching had created a lukewarmness towards the things of the name and faith of the Anointed Jesus. They had therefore become as the incompatible ingesta of an irritable and nauseated stomach. This was their relation to the Spirit in whom they were for the time. If they had been cold they would have been refreshing; for "as the cold of snow in the time of harvest, so is a faithful messenger (or angel) to them that send him; for he refresheth the soul of his masters" — Prov. 25:13. "Would," saith the Spirit, "that thou wert cold!" for them, as it was a harvest time, the Father and the Son would have been refreshed in beholding their faithfulness. But they were not cold, in other words, they were not a faithful angel-presbytery. Neither were they hot. They had no zeal for the truth, therefore they did not speak it forth. "They needed nothing," they said; they were rich, and had made their fortune. They were transformed into a hierarchy of clergymen, and had become more potent in Laodicea than the priests of the idol temples, which were closed for the want of worshippers. They were looked up to by the wealth and fashion of the city as the ambassadors of the Deity, and the inspired mediators between heaven and earth; and were respected and honored by the plaudits and largesses of the rich, in whom, as we have seen, Laodicea did greatly abound. The rich ministered to them abundantly in temporals, so that they had need of nothing;" and in return they ministered to them "smooth things" after the fashion of the ministrations of the intensely pious, respectable, sleek, and downy "ministers of grace," who now abound on every side, even of

"The things that mount the rostrum with a skip,
And then skip down again; pronounce a text:
Cry hem! and reading what they never wrote,
Just thirty minutes, huddle up their work,
And with a well-bred whisper close the scene." — Cowper.

They said "they had need of nothing." Much is implied in these words when uttered by an eldership contemporary with an apostle. When "the gospel of the kingdom" first visited Laodicea in the first half, or middle, of the first century, its population was divided between the Jews and Pagans. The latter had become like the Papists of France and Italy in our time, worshippers from habit of the objects they despised; while the Jews were more zealous for mere human tradition than the righteousness of the law. Here, then, was a great work to be performed — the turning of these Jews and pagans from the Satan to the Deity, as manifested in the Anointed Jesus. So long as a minority remained to be converted, there was work to be done, and the party appointed to do it could not say "they had need of nothing," while their work remained unfinished. That work was never accomplished; for when it had progressed to a certain point, the christian body in Laodicea became "lukewarm;" they ceased to be "hot;" their meditation upon the word ceasing, the fire also ceased to burn; and they no longer spoke with their tongue the glorious and wonderful works of the Deity — Ps. 39:3. They had vanquished the temples and the synagogues in the argument; they had reduced them to silence, and had no longer in Laodicea an open enemy to contend with; the pressure from without was removed, and taking the lead in Laodicean society, as the

clergy do now, with traditions to suit all comers, they were infected with the spirit of the world which hearkened to them, because of the compact which had been established by their unfaithfulness. By way of illustration, ask the divines who officiate in the odor of sanctity in the fashionable pulpits of New York City, London, and so forth, well paid, and pampered with all the luxuries of life, honored by a delighted world, arrayed, if not in purple, in the glossiest black, and fine linen, and splendidly lodged in elegantly furnished abodes — ask such if there is any thing they need? They believe they are the elect; the successors of the apostles, and "the ambassadors of Jesus Christ;" they say they are christians, and ministers of righteousness, and that their rich and prosperous flocks are "the Church of God," the very kingdom of heaven itself — what, then, can they possibly need? Do they desire a large attendance of the ill-clad poor in their gorgeous and pillared temples? Is it for the great unwashed, the bone and sinew of society, they have caused to be erected their "houses of God," tricked off with carpetry and plush? It is notorious, that "immortal souls" in the rough and sordid exterior of poverty, are not wanted in the fashionable "churches," the clerical synagogue of the Satan. Having, therefore, all they desire, the language of their condition is, "I am rich, and abound in wealth, and have need of nothing." They are perfectly satisfied with what exists, and are unwilling that it should be disturbed. They are surrounded by society in festering rottenness, and in profound ignorance of the prophets and apostles; but they do nothing beyond the pale of their own little respectabilities. True, a society may send hirelings to visit the dens of poverty, but they are needy adventurers, not the well to-do pastors of fashionable and wealthy flocks, who get a hom-missionary birth for a piece of bread. Such is the system originating in and worked out by Sin's Flesh, which was the same in the first century that it is in the nineteenth. Hence, when professors of christianity in these two centuries say, "we are rich, and abound in wealth, and have need of nothing," it is because the same temporal and spiritual condition is characteristic of each.

This wretched, pitiable, poor, blind, and naked one of Laodicea, is regarded as being symbolically in the mouth of the Spirit. This must be admitted, or it will be altogether inconceivable how she could be "vomited out" of his mouth. As we have said, the Star-Angel Presbytery had been "immersed into the Name of the Father, and of the Son, and of the Holy Spirit" upon the belief of the gospel of the kingdom, which entitled them to be addressed in the same language as their brethren in Thessalonica, whom Paul describes as "in the Deity the Father, and in the Lord Jesus Anointed" — 1 Ep. 1:1. To be "in the Lord Jesus Anointed" was the same as being "in the Son, and the Holy Spirit," for it required the Son and the Holy Spirit to constitute the Lord Jesus Anointed. The Laodicean Angel was therefore in the Lord Jesus Anointed, or in the Spirit; and there was no way in which they could be expelled, ejected, or vomited forth, but by the mouth of the Spirit. Now, if one man in his indignation say to another, "I vomit, or spue, you out of my mouth," the saying imports, that he henceforth repudiates all association with him with extreme loathing. The Spirit did not say that he had done this, or there would have been no scope for counsel, discipline, and admonition. A community pretending to be christian, but in fact repudiated by the Spirit, has no communion with the Christ, is the subject of no discipline, and receives no admonition, or fatherly instruction. "Whom the Lord loves he chastens," and where there is no chastening, as in the case of "the Names and Denominations" of "christendom," professors are bastards, and not sons — Heb. 12:5-8. The Spirit said, "I am about — mello — to vomit thee out of my mouth, because thou art lukewarm, and neither cold nor hot." There is, however, no evidence that the gifts of the Spirit were withdrawn, and the light of the presbyterial lampstand extinguished, in the generation contemporary with the publication of the Apocalypse. It is possible that discipline and admonition operating upon some of them may have resulted in a change, and a renewed manifestation of zeal, to which they were exhorted by the Spirit; for if he had no people among them capable of being saved, the exhortation would have been entirely useless; "be zealous, therefore," said he, "and change."

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

HYMN 85

'T WAS ON THAT DARK AND MOURNFUL NIGHT, on the very night—the first night of the Passover, WHEN JEWS AND GENTILES JOINED THEIR POWER, AGAINST THE SON OF GOD TO FIGHT, TO MOCK HIS NAME, HIS LIFE DEVOUR—the Passover Lamb, the Lamb slain from the foundation of the world.

BEFORE THE DREADFUL SCENE BEGAN, he met in the upper room with his disciples. HE TOOK THE BREAD, AND BLEST AND BRAKE, WHAT LOVE THROUGH ALL HIS ACTIONS RAN! WHAT WONDROUS WORDS OF GRACE HE SPAKE, giving us the example to follow “until he come.”

THIS IS MY BODY BRAKE FOR SIN—his body broken for us that we might have life. RECEIVE AND EAT THE LIVING FOOD; THEN TOOK THE CUP AND BLEST THE WINE; 'TIS THE NEW COV'NANT IN MY BLOOD—his blood shed for us that we might have forgiveness. When we pray for forgiveness of our sins, do we ever think of how easy that seems and then remember how Jesus the Christ did the hard part for us?

DO THIS HE CRIED, UNTIL THE END, “Do this in remembrance of me.” IN MEMORY OF YOUR DYING FRIEND. We are his friends IF we do whatsoever he commands. MEET AT MY TABLE, especially remembering him in his death and sacrifice, as he showed us, AND RECORD THE LOVE OF YOUR DEPARTED LORD—the true Passover lamb.

JESUS, THY FEAST WE CELEBRATE, WE SHOW THY DEATH, WE SING THY NAME—the name of Jesus incorporating all he teaches, promises, and commands, TILL THOU RETURN, AND WE SHALL EAT THE MARRIAGE SUPPER OF THE LAMB—the most joyful, glorious, and loving celebration ever—the end of our trials; the beginning of our blessedness—the culmination of our probations; the beginning of our eternity with Yahweh and His Son. May we all be found waiting and watching.