

# 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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Vol. XII No. 5 (XCVII)

May, 2009

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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.

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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

## Ecclesial News

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

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

As readers of the *Berean Christadelphian Ecclesial News* will know, the Hengoed ecclesia had the great pleasure of welcoming Bro. Stephen and Sis. Vivien Ford back into the Berean Fellowship on Sunday 28<sup>th</sup> December 2008. It was a very uplifting day in the company once again of Bro. Stephen and Sis. Vivien and we rejoice that we are united together again in unity and with the desire to help one another on our journey Zionwards.

The day was greatly enhanced by the additional company of Bro. Michael Phillips of Canton, Ohio who spent a week with the ecclesia. It was very encouraging to have him with us and contribute to the discussions at our Family Day on 27<sup>th</sup> December and at the Bible Class. Bro. Michael also provided the much needed exhortation for us on the Sunday morning. We appreciate the time Bro. Michael made to visit us. It is always encouraging to receive visits of like precious faith in these days of gross darkness and wickedness.

On 21st February we enjoyed the Sunday School programme. The development of the children provides great joy to the ecclesia as well as the parents as the growth in stature is accompanied by a growth of the knowledge of Yahweh's plan and purpose. Bro. Stephen and Sis Vivien Ford were also present with us on that occasion.

The Public Lectures in Pontypridd referred to in our last ecclesial news have come to an end. In total 8 special addresses were given but with little real interest. Most of the Lectures were attended by at least one person, but sadly they were steeped in clerical apostasy and believed they possessed the Holy Spirit etc. The last address was attended by a 62 year old man who was filled with a different type of spirit that rendered him impervious to the subject of "What must I do to be saved?" He was a vagrant who enjoyed the warmth of the hall for a short while, and a packet of cookies that one of the sisters kindly gave him. He elicited our sympathy as we considered his sad state. Man was created in the image of the Elohim and susceptible of great spiritual heights. Alas, the individual who visited us indicated the depths to which that image has been marred. Although looked down upon by the self satisfied and materialists, the inebriate was actually no worse than them. Both will disappear into Sheol and sleep a perpetual sleep. The experience made us long for the Master to enlighten the world and take away the misery and suffering which has been the lot of man's ignominious rule.

We wish to thank Sister June Jones for sending details of the life of Bro. Frank Truelove who actually left Pontypridd when he was very young.

Over the weekend of the 28th March we held our Spring Study Weekend. We considered the dramatic events that will take place when the Master of the household Returns. It was a feast of good things, as scores of verses from Genesis to Revelation were produced for consideration, meditation and discussion. From the Resurrection and Judgement Seat, through to the Millennial reign of Christ, we were transported to the glories which we have been called to, while also exhorted most soberly as to what manner of persons we ought to be, in light of the account we will all have to render before the Master.

We also enjoyed at our Study Weekend the company of Bro. Stephen and Sis Vivien Ford from the Llanybri Ecclesia, Sister Marilyn Dobson from Sandhurst (UK) and Sister Annetta Jones from the Richard Ecclesia. Their presence with us over the weekend was a great encouragement and we appreciated their company.

With love in Elpis Israel and on behalf of the brethren and sisters of the Hengoed Ecclesia,  
Bro. Phillip Hughes

**Richard**, Saskatchewan – S.S. 10AM Sundays, Memorial, 11:20 AM. Wed. night class 8PM. Bro. Sid Jones, RR#1 Richard, Sk., Canada, S0M 2P0 Ph: 306-246-4468; [sc.jones@sasktel.net](mailto:sc.jones@sasktel.net)

Our dear Brethren and Sisters, and fellow labourer's in the Lord's vineyard,

Since our last report, we have been blessed by the company of Bro. Noel and Sis. Brenda McChesney, Sis. June Jones, Sis. Shirley Luard, Bro. Bud Banta, Bro. Ben and Sis. Jennifer Darter, Sis. Grace Punter, Bro Steve and Sis Gwen Armstrong. We are all certainly blessed to have the companionship of one another along the way, and must always appreciate it as a privilege.

We were ministered to with words of exhortation, by Bro. Steve Armstrong and by Bro. Bud Banta. We all felt it a blessing to have had some time to spend with Bro. Bud while he was with us. We all live in hope of doing so once again in the day of our Lord's return.

We had our annual Sunday School Program on Dec. 21, 2008, at which we enjoyed the efforts of our scholars and were able to hear of the things they had learned during the year. Our young are of great importance, for it is they to whom the responsibilities may pass in the days to come. May we be able to provide both edification and example, which will lead them to worthy service.

Feb. 14, 2009, we held a study weekend at which we considered the seed of the woman and the seed of the serpent, and the characteristics that s

eparate them one from the other. There are numerous examples of each in the pages of the Word.

We are sad to inform all, that Sis. Lisa Readman has gone to live in London, Ontario. She plans to remain in isolation there. We pray that she will be strengthened in walk, and that she may return to our midst some day.

The conditions of the world are significant of our Lord's return. The time is precious, and how it is used is of huge importance. Let us be an encouragement to one another along the way, let us exhort one another while it is called today. Let us be ever so thankful for the calling we have received, and so let our lights shine before men.

Our Lord's Grace be with you all,  
Bro. Sid Jones

**IKUTHA, Kenya** – Ikutha ecclesia (Kyangiu primary school hall), Sunday School 8.30 am, Memorial service 10:00am, Wednesday :Bible study and Discussions.

Address correction  
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Dear brothers and sisters,

Greetings in the one hope of Israel, we're gratefully appreciative to receive the BCEN monthly newsletter; which is uniting the Berean Christadelphian Ecclesias though in miles in distance.

God bless you. Please publish the above corrections.

Yours in the bonds of the Truth,  
Bro. Leonard Muema Makiti

## **Ecclesial Directory Correction**

### **KENYA**

**IKUTHA**, Bro. Leonard Muema Makiti, PO Box 95, Ikutha, 90207

## FRATERNAL GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

**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

### Christ As A Sacrifice

The English word “sacrifice” literally means “holy act” or “work of holiness” (from Latin *sacra*, holy; and *facio*, to make or do). In the Bible (which is a much better guide to meaning) in both Old and New Testaments, the original word for sacrifice (Heb: *zebach*; Gr: *thusia*) means “a slaying, a putting to death of that which is the cause of death.”

The modern, common meaning—the giving up of something for the sake of a higher purpose—is a secondary and derived meaning, and must be kept secondary (though it is a correct description, as far as it goes, of the “holy work” that was Christ in his entirety).

What God’s eternal wisdom required to open the way of life was not shed blood as such—it was the reality that the blood represented: the perfect life poured out wholly unto God.

The essence is in the perfection, rather than in the slaying. The slaying is simply the termination and culmination of the perfection, bringing the perfecting process to a head, and completing it.

The sacrificial death of Christ was the most important event in history: it was the most necessary event: it was the most beautiful event: it was the most meaningful event.

It was not just the arbitrary exaction of purposeless tragedy and suffering. It was not the orthodox Church idea of punishing and torturing the innocent so that the guilty might escape. That idea is a travesty on the justice, righteousness, and love of God. It was the supreme manifestation of the love of God and the love of Christ: for each other, and for mankind.

It was the glorious culmination and apex of eternal perfection being worked out on a plane and a level far above our normal conceptions. In it we observe with awe the workings of eternity and divinity.

It was the loving, all-wise Father accomplishing the dreadful but necessary and beneficial disciplining and perfecting and glorifying of the loving, submissive, obedient Son.

It was the climax and conclusion of the supreme battle of the ages between the Prince of Light and the Prince of Darkness, between good and evil, between Christ and the Devil—the diabolos, the motions of sin, the destroyer of mankind. And the victory was Christ’s, strengthened by God.

The conflict had to be right unto death. If the lovingly offered life were just allowed to run its course to natural death, then the element of choosing God’s will over the “my” will is not carried to its ultimate point. Nor would it involve the ultimate, supreme, beautiful act of perfect self-emptying and self-surrender.

Furthermore, a natural death would not have been a condemnation—a judgment, a sentencing to death—of the sin-body. This too was part of the necessary total picture of the perfection.

Let us not look upon the question of Christ needing or benefiting from his own offering, as of some ritual or act external to, and separable from, himself. The sacrificial death was simply the inseparable completion and perfecting of the total sacrifice that Christ himself was in his entirety. We cannot separate Christ from his sacrifice. Christ as a sacrifice, a whole burnt offering, a sin offering, a joyful, freewill peace offering—from birth to lovingly-yielded-up life—is the essential nucleus of the whole Divine purpose. If we try to take this beautiful picture apart into its component pieces, we completely destroy it.

*We cannot separate Christ from mankind: he IS mankind—focalized and summarized and idealized.*

*We cannot separate Christ from his offering: he IS his offering—without his offering he would not be Christ at all.*

*We cannot separate Christ's sacrificial LIFE from his sacrificial DEATH, which was but the apex and culmination of that life. They are inseparable parts of one wonderful, perfect whole: a complete, indivisible unity.*

*We cannot separate sin in the flesh from sin manifested in action. They are but subdivisions of the basic sin constitution that must be swept away.*

*We cannot separate Christ from the benefits of his offering: because what he wrought, he wrought for ALL MANKIND, of and with whom he was inseparably one.*

Paul's inspired remarks on his perfecting go to the heart of the subject, and reveal its beauty and its wisdom (Heb. 5:7-9)—

*"He offered up prayers and supplications with strong crying and tears to 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 that he suffered.*

*"And being MADE PERFECT, he became the Author of eternal salvation unto all them that obey him."*

Paul says further (Heb. 2:10)—

*"It became Him (that is, it was fitting and appropriate for God), in bringing many sons into glory, to make the Captain of their salvation PERFECT THROUGH SUFFERING."*

Perfection through suffering is the way to Divine glory: and Jesus was the Head and Forerunner, in this as in everything. He had first to be made perfect himself: to be cleansed and purified and perfected by his own perfect offering of obedience even unto suffering and death.

Then, having himself obtained redemption and release from the sin-constitution and its condemnation, God in mercy offers salvation to all who repudiate themselves and their own will and desires (as he did), and become and remain part of him in the appointed way—by baptism and lifelong obedience unto death—

*"He that believeth and is baptized shall be saved" (Mark 16:16).*

*"He that shall endure unto the end shall be saved" (Matt. 24:13).*

*"He is the Author of eternal salvation unto all that obey him" (Heb. 5:9).*

—Bro. G.V.Growcott

## **“Thy Love Is Better Than Wine”**

### **Song of Solomon 1 – 2:7**

We are introduced to this book in the first verse as *“The song of songs, which is Solomon’s.”* The Song of Solomon captures the intimacy of the relationship between Christ and the called out ones, the ecclesia. This relationship is love of the highest order. Upon this relationship rests the whole foundation of our dispensation, for, without it, there would be no hope, and no logic in ever carrying out a creation. If, in our dispensation, there is a love that could be referred to specifically as *the* love, it is most certainly portrayed in that that Christ showed toward his disciples in the sacrifice he made for them. Therefore, the book that deals specifically with *the* love is styled here, *the* song of songs, for what could form the basis of a more stirring and beautiful song than that of the greatest love ever shown upon the earth.

The Song of Solomon gives us a taste of the full range of emotions in this relationship. The analogy is that of the love between a bridegroom and his bride-to-be. This is a rather fitting analogy, for in the natural course of human life, typically the strongest feelings of love one will experience are those for their spouse just before or after marriage. Not to say that love does not grow stronger with time, but that the feelings of love at that time are perhaps more overpowering to each of them than at any other time in their lives. This is a purely natural view of things, but we are not left there. This Song of Songs portrays the bridegroom as *“altogether lovely,”* lovely in such a way none could be but through the reflection of the glory of God. And likewise the bride’s features speak of that inward adornment of the heart, which truly is much more beautiful than the outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel.

The bride longs for her bridegroom during his absence, greatly desiring his companionship. She is so focused on her desire for him, that her acquaintances are at a loss to understand her. She sets forth a description of her Lord in words of love and admiration that show us her complete dedication to him. He likewise sets forth a loving and beautiful description of the one so dear to him. Though she does not see him, he is constantly watching over her, carefully observing each action of his beloved.

Verse 2 voices the desire of the waiting bride. *“Let him kiss me with the kisses of his mouth: for thy love is better than wine.”* We shouldn’t think of this request as too forward; it shows the childlike love for the bridegroom—the desire for the affectionate gestures from her Lord of the love she is so confident of. She says, *“Thy love is better than wine.”* Let us put ourselves in the shoes of an Easterner while examining this statement. Wine in the Eastern culture was preeminently refreshing, stimulating and strengthening. It made glad the heart of man, but how much more so does the love of Christ. He can gladden our hearts with unspeakable bliss, with a hope of everlasting joy, free of sorrow or pain, perfect satisfaction. Christ’s symbol to us of his greatest act of love is the wine we take each Sunday morning, but how much greater is the reality than the shadow, how much higher is the antitype than the symbol, how much better is the love of Christ than wine!

*“Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.”* The ointment of an Eastern woman was of greater consequence than that of a woman in our modern Western society. Not only were the products a pleasant source of refreshment, but were used for cleansing and healing as well. In the absence of vitamins, supplements, and medications, herbal ointments can be very valuable health aids. Christ’s name and blessings have the same refreshing and healing power to those who love his words and do his will. His love, or rather our love towards him, should have a purifying effect. Through his sacrifice (a display of his love) we are healed from our sins. For this wonderful sacrifice and his purity of love, his own (here denoted *“the virgins”*) do love him.

The called are described as virgins throughout the book, as opposed to the unfaithful described in other places as harlots and the mothers of many harlot daughters. The unfaithful give themselves to many different ideas. They follow money, technology, fame, power, and many other things, “good” or “bad” may they be. Regardless, they’ve given themselves to these things rather than to God. They continually

nullify their commitments by shifting to new ones, just as a harlot readily goes from one man to the next. In stark contrast to this is the chaste virgin, the modest woman who has abstained from all commitments but that to her one true love. She has wisely preserved her purity for the greatest of relationships, the perfect everlasting marriage with the perfect bridegroom. Anything that will interfere with that relationship she consciously avoids.

The bride's plea to the groom in verse 4 is, *"Draw me, we will run after thee: the king hath brought me in to his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee."*

Jesus said, *"No man can come unto me unless the Father . . . draw Him."* Hence the urgent request, *"Draw me."* Also the bridegroom has said, *"Ye have not chosen me, but I have chosen you."* To those who yearn for knowledge in Christ, it will be given. Just as the bridegroom in this chapter is pleased to give the bride her request, so is Christ pleased to answer the prayer of those who would learn his word. As that knowledge is cultivated, it will form a strong attraction in the mind of the student towards Christ. The direction of every thought and deed will shift towards him. The wholehearted desire will be to follow the Lord, to grow more intimate with him, to distance him or herself from the world around and become closer to the perfect rejoicing that is in him alone. Once one has joined him or herself to Christ, they are *"brought into the King's chambers"* as it were. They become part of the household of faith. This time, much like that that Esther spent in the king's chambers, is for preparation and purification by the oils and ointments provided. This is the central theme of all gatherings: preparation and purification for the bride through a separation from the world and anointment with the Word in the midst of the household of faith.

Verse 5 is steeped in somewhat less clear language. *"I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."* How is the bride *black*? Black relates to the darkness of sin and ultimately death. It is a reminder of the doom due to all of Adam's posterity. The bride is certainly black in the sense of sinful flesh, but through the cleansing action of the groom's companionship, she is *comely*. Christ's sacrifice is that cleansing and healing agent for us. Though we are black with sins, he is able to purify us, *if* we remain in his association.

But what of these *"tents of Kedar?"* Kedar was the son of Ishmael whose posterity dwelt in the deserts of Arabia. Their tents were made of goat's hair, and being always exposed to sun and rain, were black, mean, and contemptible. The bride says, *"I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."* In poetic language, the bride certainly seems to be conveying the idea that she is "black as the tents of Kedar, but comely as the curtains of Solomon." Certainly such is the case for the ecclesia. In one aspect, the bride is still subject to sin and its end, death, in whose flesh dwelleth no good thing, living a tent-dwellers' life, with no certain abiding place here. In another sense, that is, clad with the comeliness we may have in Christ, she portrays the beauty even of Solomon's fine tapestry.

The bride is addressing the *"daughters of Jerusalem"* as she speaks of her blackness, though comely in Christ. The daughters of Jerusalem point to the Jews, the literal "children of Jerusalem." In the early era of Christianity, the Jews were very much at variance to the ideas of the bride. Such would appear the case in verse 6: *"Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept."*

Job gives us some insight into the meaning of the language here presented. He says of his own tribulations, *"My skin is black upon me, my bones are burned with heat."* Jeremiah does the same in Lamentations: *"Our skin was black like an oven because of the terrible famine."* We get the idea she is conveying. The bride finds herself in the midst of many a trouble in the groom's absence. In addition to, or perhaps as explanation of, this tribulation, the bride says *"my mother's children were angry with me."* Spiritual Israel has often experienced the envy and anger of those who should be their closest

companions. Look to Joseph, a type of Jesus in the hands of his countrymen. He was sold of his own brothers into slavery in a foreign country. And this was by luck; their original plot had been to *kill* him. And such was the lot of Christ himself, condemned without guilt by his own countrymen to hang on the cross.

The bride returns to the expression of her greatest desire, *“Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?”* And the groom’s reply is, *“If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds’ tents.”*

The phrase *“as one that turneth aside”* has proved a difficult one for translators. Suggested renderings include *“as one that is veiled”* and *“wandereth beside.”* We have the image of a veiled widow in mourning. The bride yearns for the groom’s return, lest she should be left to mourn the loneliness she finds without him. She wishes to know where he is, that she might take delight in his company. The words of Christ are fitting, *“Can the children of the bridechamber fast while the bridegroom is with them? ... But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.”*

The groom’s answer to this request provides much more than a casual reading reveals. *“If you don’t know, go the way of the flock and feed by the shepherd’s tent.”* At first glance, this may seem as if the groom is chiding the bride for lack of knowledge, but he addresses the bride mid-sentence as, *“O thou fairest among women,”* dispelling any ideas that he is unhappy with her. Rather, he is leading her to the comfort she needs. Jesus is directing his Bride to the scriptures, which he said, *“are they which testify of me.”* It is upon these words we must feed for the comfort, strength and knowledge we need during the groom’s absence.

The groom advises the bride to *“feed thy kids,”* a similar command was given to Peter, *“feed my flock.”* The best way for the bride to show her love to Christ is to provide help to the groom’s brethren and sisters. Remember that whatever graces we bestow on Christ’s household, he accepts as kindness towards himself. He has said, *“If you have done it to the least of these my brethren, you have done it unto me.”*

The bridegroom continues, *“I have compared thee, O my love, to a company of horses in Pharaoh’s chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold with studs of silver.”*

Pharaoh’s horses would have been the finest specimens in the region. Job says of the horse, *“He mocketh at fear and is not affrighted; neither turneth he back from the sword.”* We can imagine a company of such horses yoked side by side before a chariot, each working to provide its share of strength, and all working together, moving in the same direction, towards the same goal. This is what the ecclesia is compared to. We should show forth that boldness, courage, and strength in working to fulfill the commands of Christ. Though the bride would seek for rest, the master is subtly reminding her of the call to labor, and the value of her service. Let us be encouraged by the master’s commendation to put on the yoke of Christ, seeking another’s good and not our own, to continue our work, bound to one another in the bonds of love and peace. As well, may we remember the training a good chariot horse must have, always responsive to the directions of the master and submissive to his will.

The groom says the bride’s cheeks are comely, pointing out the jewels and chains of gold upon her. The jewels speak of the desirable qualities to be found in a disciple of Christ, the gold to a solid and tried faith. These are the materials with which we must build upon the foundation that Christ has laid. Any other work will not abide the fire of his judgment.

The borders of gold with studs of silver that Christ says *we* will make must refer to the future reward he has set before us—the crown of eternal life.

“*While the king sitteth at his table, my spikenard sendeth forth the smell thereof.*” Mary anointed the feet of Christ with a costly box of ointment in an expression of her devotion to him. When at the table of our Lord, our devotion should be shown forth likewise. Just as Mary gave the costly box of spikenard to Jesus, we should give our very best in the expression of our love for Christ, just as a bride would give the best she had to offer to her groom.

“*A bundle of myrrh is my well-beloved unto me; he shall lie all night between my breasts. My beloved is unto me as a cluster of camphire in the vineyards of Engedi.*” This “*bundle of myrrh*” may refer to a bundle of little sprigs of flowers, or to the gum which exudes from the tree and was put up in small bags. Either way, we have presented to us an Eastern custom among women of placing a small quantity of perfume upon their breasts at night. The warmth of the body would draw out a fuller and richer fragrance from the perfume. In the same manner the warmth of our love for Christ will draw out in us a fuller and deeper appreciation for the beauty and perfection of our Lord Jesus Christ. The perfume would stay all night with the woman. In the Psalms we read, “*The Lord will command His loving kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.*” The idea is that we should surround ourselves at all times with the things pertaining to the love of Christ.

Myrrh was an ingredient in the anointing oil. As well, myrrh was included in Jacob’s gift to Joseph when he was governor. It was part of the gift the wise men brought to the newborn Jesus. It was mingled with the wine offered to Christ at his crucifixion. It was used at his burial along with aloes.

The bridegroom’s rejoinder begins in verse 15, “*Behold, thou art fair, my love; behold, thou art fair, thou hast doves’ eyes.*” This is a reflection of the dove-like qualities Christ himself portrayed in the bride—namely, purity, peace, love, gentleness. If we are to be part of that bride at the master’s return, we must have cultivated these qualities within ourselves: purity, peace, love and gentleness.

The bride continues, verse 16, “*Behold thou art fair, my beloved, yea, pleasant: also our bed is green. The beams of our house are cedar, and our rafters of fir.*” “*Our bed is green,*” brings to mind Psalms 23, “*He maketh me to lie down in green pastures, He leadeth me beside the still waters. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the House of the Lord for ever.*” Cedar and fir trees are both evergreen and very lasting, and cedar is not subject to decay. The fir tree’s symmetry and grace adds to the richness of the phraseology.

The house we now have in Christ, and the full manifestation of that in the age to come are both strong, lasting and sure—built with more grace and beauty than any work of men’s hands. Spiritually, the ecclesia is the house of Christ now, “*whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*” In the age to come that house will be built of the trees of righteousness of God’s planting that shall never be plucked up nor destroyed.

This concludes chapter 1. We may assume that Chapter two begins with the voice of the bridegroom, “*I am the rose of Sharon, and the lily of the valleys.*” Sharon is the name of a fruitful country where flocks and herds were kept. Though we don’t know what flowers the rose and lily of this passage refer to, we know that the rose is throughout scripture symbolic of love, and the lily of purity and peace. The lily was used in the ornamental work of the temple and is mentioned by Christ when he told his followers to “*consider the lilies of the field,*” which he said even Solomon in all his glory could not compare with.

Christ applies the lily to his bride as well, in the next verse, “*As the lily among thorns, so is my love among the daughters.*” Specifically, she is described as the lily *among the thorns*. Spiritually, this is the true church among the world. What a striking commendation the groom gives the bride! He describes her as a pure, beautiful, and precious flower in the midst of a hurtful, often poisonous horde of thorns. The description is one of great honour for the ecclesia, but it also reminds us of the loneliness and hardships

associated with being that lily among thorns. Jesus has told us, *“In the world ye shall have tribulation, but be of good comfort, I have overcome the world.”* It is interesting to note that Christ applies the same description to the bride as he does to himself. And no wonder, for the defining characteristic of the bride is her reflection of the mind of Christ.

The Bride answers the words of the groom with a similar expression of her adoration for him. *“As the apple among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.”*

The lovers of Christ delight in his shade—the symbol of the protection and rest he affords them. They happily partake of his fruit, the word of truth, and grow in truth and love thereby. We may sit down, or rest in his shadow, for his yoke is easy and his burden light. Far from the oppressive glare of the sun in Eastern lands, and especially relaxing as we are in the refreshment of air conditioning and this Northern climate, we can't fully appreciate the refreshment of shade. Consider for a moment the benefit of relief from the sun on a hot, clear day; this shade would have been cooler even than a house which has limited air circulation. And what of protection? We take for granted the protection of sunscreen when we go out, but such was not the case in Solomon's day. Shade was a very valuable blessing indeed. A similar refreshment is mentioned in Isaiah: *“As rivers of waters in a dry place, as the shadow of a great rock in a weary land.”* These images give a taste of the grand finale of Christ's blessing upon his followers.

*“He brought me to the banqueting house, and his banner over me was love.”* This *“banqueting house”* in Hebrew is literally, *“house of wine,”* strongly linking it to the meeting of the household around the emblems. Soon, if worthy, we'll be brought into the banqueting house to enjoy the marriage supper with the groom himself. In this house, the banner over the bride is love. The commandment Christ left for us is that we *“love one another.”* A banner is used to distinguish a single group from others; men will know that we are Christ's disciples by the love we show one for another. It is what should distinguish us from all the other groups in the world. A banner may also be a sign of war or victory, both of which the bride will be very familiar with by the time she meets the bridegroom. Lastly, it was customary for the master of a feast to emblazon his name upon a banner to be hung in the banqueting house. To the bride, *God is love*, and therefore, the name of the master on the banner over her is love.

*“Stay me with flagons, comfort me with apples: for I am sick of love.”* The bride longs for the refreshment and comfort that being with the groom affords her. She aches for the groom, desiring nothing but to be with him. She says she is *“sick of love,”* or in the Septuagint, *“wounded with love,”* also *“weak in love.”* Such is our disposition when contemplating the breadth and length and height and depth of the love of God in Christ and the great working it did in him. How puny and weak seem our small sacrifices to him! How insignificant seems the little that we do to show our devotion to him! All the love we show to him is but a weak and wounded bit of the love he has shown to us.

Of course, the bride is certainly lovesick, in the modern sense, all the while she is absent from the groom. Her true happiness will only be found when joined with him.

*“His left hand is under my head, and his right hand doth embrace me.”* The ecclesia shares much companionship and communion with Christ in his absence. Though he is not with us physically, we can lean on the strength of his commands and the comfort of his words. His love is manifest throughout our lives, if we have open eyes to see it. The phrases used to illustrate companionship with Christ in scripture include supping with him, walking with him, and leaning on his bosom. This is another example of that companionship. Let us take comfort in his words, *“I will never leave thee, nor forsake thee.”*

Though the Bride yearns for Christ, she is confident that he will provide for her through their separation, however long that may be. She anticipates his return, but with a calm assurance that he will return at the *right* time. She does not wish for him to return before the time is ready, for she knows that all

things must be done in order. *“I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field that ye stir not up, nor awake my love, till he please.”*

Let this be our mindset if we wish to be part of the bride. May we display that *“patient waiting for Christ”* and be content to await the perfect purpose of God.

The *“daughters of Jerusalem,”* the Jews, are ever impatient for Christ to come and lead them to the head of all nations. He knows their desire, but will allow His plan to continue. In due time, He will send Christ to comfort the waiting bride and bring Israel to a realization of their destiny.

As we wait, though, we have no need to feel bored or unproductive. There is no excuse for negligence to our present duties. Christ has commanded us to occupy till he come. As the bride, we have many qualities to continue cultivating. Each verse in these passages gives us insight into the things we should be working towards. Each one is an encouragement to the working disciples and a warning to those falling away that they must work to remain a part of the beloved and true bride of Christ. May we be found in that esteemed position at the return of our savior.

—Bro. Glendon Rhoades

## Signs Notes

A young brother asked how good is the data that suggests that the Exodus was in 1495 BC. I believe that data is very good. Any chronology must somehow tie the BC years and the AD years together. My chronology uses the 7 times upon Israel for this. God told Israel that if they were disobedient, they would be punished 7 times for their sins. The end of the punishment of Israel, or the end of the Gentile times appears to have occurred in 1917 when Israel was freed for the first time, from domination of Nebuchadnezzar's image. If we work back from that date, we come to 604 BC for the date when Israel's punishment began, or the date when Nebuchadnezzar first invaded Israel in the 4th of Jehoiakim.

This 604 BC date is the nearly universally accepted date for the invasion by the world's archeologists. (There are a few archeologists who believe it now to be 603 BC., which is not a big enough difference over which to quibble.) Now Jehoiakim reigned 7 more years, followed by two others— Jehoiachin's short reign of three months and Zedekiah's reign of 11 years. This would place the fall of the temple 18 years later than 604 BC or in 585 BC. Now archeologists will argue over a three year span which includes 585 BC, but they don't use the Bible. If the Bible is true, and if 604 BC is the correct date, then 585 -584 BC must be the correct date.

Ezekiel's prophesy shows him laying on his right side for 40 days, and then on his left for 390 days. Bro. Thomas reasoned that this symbolized Solomon's righteous reign of 40 years, starting with the laying of the foundation of the Temple in his fourth year, and continuing until Rehoboam's rebellion in the 4th year of his reign. This then was followed by 390 years of kings (which is also the exact number of years given for the Kings of Judah in the Scriptures.) Therefore, the laying of the foundation of the Temple was 430 years before it's destruction of 585 BC - 430 years or 1015 BC.

Now 1 Kings 8:1 tells us that it was exactly 480 years from the coming out of Egypt to the laying of the foundation of the Temple. 1015 BC plus 480 years = 1495 BC for the date of the Exodus. So this date appears to be very solid.

Having said that, I would venture a guess that it is one year off. God appears to be working on the “7s.” Christ was crucified in 27 AD. Phocus made his decree empowering the Roman Bishop in 607 AD. The dome of the Rock began her desolating in 687 AD. The Pope lost his power in 1867 AD. General Allenby set Jerusalem free in 1917 AD. Israel was declared a nation in 1947 AD. So if the 3500

does in fact represent the 3 1/2 years of drought over Israel from the coming out of Egypt till the return of Christ, then 2007 would probably be the correct year.

I would suggest another possible twist for projecting the fulfillment of the 3 1/2 days of drought on Israel. The 3500 years may not have started with the coming out of Egypt, but rather the coming into the Land. And the drought may not end with the return of Christ to the Earth, but the establishing of Jesus upon the throne of David in Jerusalem. Thus, the 3 1/2 days may have started in 1455 BC when they entered the land, and end 2047 AD with Christ planted on the mountains of Jerusalem.

This interpretation may or may not alter the date for the return of Christ. If Christ is ruling in the land of Israel by 2047, it may still be that 40 years are required to accomplish all the events leading to that wonderful day. His return, the resurrection to judgment, and his wars with the nations that put him in Jerusalem may all require that much time to accomplish this first goal: Jesus sitting on David's throne ruling Israel in peace, while the two mountains of brass (the Northern and Southern alliances) await their conclusion to which God will be all and all in the Earth.

—Bro. Jim Phillips

## **The Rest That Remaineth**

*“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”*

From this time on the seventh day of the week was a special and holy day for the people of God, to be observed by refraining from all forms of temporal labor, and by directing all activities and interests to the worship and service of God.

At Sinai God gave Israel the Sabbath Law as a sign or memorial between God and Israel, pointing ahead to the glorious future when Israel would at last find rest under the blessings of God, at which time they would be planted in a place of their own “to move no more.” In Exodus 31:12-13 we read, —

*“And the LORD spake unto Moses, saying, speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.”*

To the few in Israel who knew what God's purpose was with them, as expressed in the covenants of promise to their fathers, the keeping of the Sabbath would be a delight. To them it would be a preparation of the mind and heart – a SIGN pointing ahead to the day of Israel's consolation and rest.

*“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:*

*“Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.”*  
(Isa. 58:13-14)

In the 4th chapter of Hebrews the writer shows that the rest Israel had before when they were settled in the land under Joshua, was not the final and glorious rest of which the Sabbath was the sign or type; for many years after this, in the days of David, God had spoken of a future rest. The conclusion is made, —

*“There remaineth therefore a rest to the people of God.”* (Hebrews 4:9)

In the next two verses this future rest is connected in an anti-typical way with God's sanctification of the seventh day after the six days physical creation,—

*“For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”* (Hebrews 4:10-11)

It has been a tradition as well as a matter of lively expectation, since the days of the apostles, that the work of the six days creation, and the sanctification of the 7th day as a Sabbath of rest, were typical of a longer period of 6,000 years to be followed by the Millennial rest for the people of God.

Brother Thomas expresses this thought many times in his writings; as, for instance, when he speaks of the future reign of the saints over the earth, he says,—

*“By such a constitution of things as this upon the globe, for 1000 years, the human race will have furnished from the foundation of the world, a sufficient multitude of righteous men to people the earth when there shall be “no more sea.” Till this economy begins, the previous 6000 years will have furnished scope sufficient to obtain an adequate number of kings and priests from Israel and the nations, for the kingdom of the Future Age.”* (Elpis Israel Chap. 6)

Considering these things, we can see the overall purpose which the Creator had in mind when His spirit began to move upon the face of the water, in the beginning.

The physical creation, as recorded in the first chapter of Genesis, was to occupy six solar days, of 24 hours each, followed by the 7th day of like duration in which there would be cessation and rest from labor. This would be a type or symbol of the “new creation” of God which in the full course of its development would cover seven days of a thousand years each. The first 6,000 years would provide the “first fruits” who would live and reign with Christ a thousand years, at the end of which would come the great harvest of the earth and the abolition of every curse, including death.

Jesus is the “beginning of the creation of God” on this higher plane, and those who are morally and spiritually conformed to his image will be the subjects of a change to his present nature in the resurrection epoch. Then at the end of the 7th day of a thousand years, God's work through Christ will be finished,—

*“He that sat upon the throne said, Behold, I make all things new...these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end.”* (Apoc. 21:5-6)

—Bro. Emitt W. Banta

## **To The Young in The Truth**

Immersion is the prelude to a time of plodding labour—a time during which patience, endurance, and much self-denial have to be exercised. It is necessary for those who are young in the truth to recognise this that they may not be turned aside by the difficulties of the way. To be fore-warned is to be fore-armed. The Scriptures describe the process through which we have to pass as the trial of our faith, a crucifixion of the flesh, much tribulation. This truth requires not only a theoretical assent but a practical recognition. Many stumble and fall because they foster false ideas in regard to the difficulties Christ would have them overcome. They overlook the fact that their cross has to be taken up daily—that the commandments of Christ overshadow all that is done and all that is said, and enter into every dealing and relationship. The failings of others is a frequent cause of offence to those young in the truth. Not a few expect to find the brotherhood a community of perfect men and women. There could be no greater mistake. An ecclesia is composed of Adam's descendants in various stages of transformation. Some, like certain of the Corinthian believers are carnal—mere babes in Christ, whilst others are *“dull of hearing.”* The injunction, *“Let us go on unto perfection,”* carries with it the idea that there exists in the brotherhood

imperfection. Imperfection implies failings, shortcomings, sins. These have to be borne with, not in the sense of countenancing them, but by way of helping each other to overcome them. It is an experience that will test whether we will keep the flesh under, or whether we will give way to it. If we do the former we shall let our trying circumstances evoke that love which *“suffereth long and is kind, is not easily provoked, taketh not account of evil, which beareth all things, hopeth all things”*. There is as much within an ecclesia to exercise the spiritual man as there is without. God has purposely submitted us to frets and provocations. It is His means of training us to be patient and faithful. *“Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”* Let us not, therefore, miss the bearings of the situation. To take a further illustration, Paul says, *“Comfort the feeble-minded.”* We assent to the command. But do we always apprehend what it involves? The feeble-minded are not such as our natural inclinations would prompt us to go in the way of. We should be more likely to avoid them as uncongenial to us, to be offended at their constant stumblings and dim apprehension. But of such it is written that God is able to make them stand (Romans 14:4). Shall we yield ourselves to be Deity’s instruments in this work by helping and encouraging them, or shall we stand by with idle hands whilst others do the work and earn the reward?

Those who faithfully follow Christ will find that in the world every man’s hand will to a greater or lesser extent be against them. The Spirit’s dictates are in direct antagonism to those of the flesh. The more we yield to the Spirit’s influence the greater will be the world’s enmity. This is the outcome of obedience to the command, *“Be not conformed to this world: but be ye transformed by the renewing of your mind.”* A refusal to conform puts an end to all reciprocity. God’s children cannot conform to the world’s principles, whether it be in religion, business, or pleasure. No marvel if they find themselves alienated from those who were nearest and dearest. Our friends doubtless wish to secure our welfare, but they hold false views of welfare. They esteem it to consist of present comfort, position, and means—things as ephemeral as the morning dew. Riches position, and health are precarious, and death is certain. The welfare eternal wisdom holds out is enduring, *“Length of days is in her right hand, and in her left hand, riches and honour”—“yea, durable riches and righteousness.”* This guarantees a position that disease and death can never touch. It belongs, however to the future. The present is to be occupied in casting our minds in the form of a given mould. Ought that interferes with the operation must be avoided. Food, raiment, home, and even life itself, are to be held subordinate to the purpose in view.

The Bible is our lead and line by which we are to continually take soundings lest we should unwarily drift upon rocks. It is right and scriptural for us to be assured of our whereabouts. This is conveyed in such passages as: *“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”* *“If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved if our heart condemn us not then have we confidence toward God.”* It is only by the Spirit thus bearing witness with our spirit that we can have assurance of our sonship to God. It is no presumption to have the answer of a good conscience. It in no way excludes a recognition of the truth that salvation—from the reception of the Gospel to immortalisation—is purely of God’s mercy and favour. A good conscience does not involve a total absence of sin—*“if we say that we have no sin, we deceive ourselves, and the truth is not in us.”* But it does exclude a continuance in sin: it requires a continual striving to act up to our knowledge—*“to him that knoweth to do good and doeth it not, to him it is sin.”* *“Be ye doers of the Word and not hearers only, deceiving your own selves.”* An employee can answer whether she is striving to learn her duties, and endeavouring as she becomes familiar with them to discharge them with fidelity; or whether, on the other hand, her master’s interests are neglected, and the time and energy that should be given to him are absorbed in her own pursuits. We are Christ’s servants, and it behoves us to see to it that we are faithful to our obligations: we must ascertain what constitutes holiness and our attainments in relation to it, even as it is written, *“Follow peace with all men, and holiness, without which no man shall see the Lord.”* In our survey we must be careful to use the measuring rod that God has provided. Certain in Paul’s day were in the habit of measuring themselves by themselves—*i.e.*, by their own natural minds (2Cor. 10:12). Paul

condemned them as unwise. Left to its own unaided reasoning's the natural mind is prone to entertain false ideas of itself, "Every way of a man is right in his own eyes."

"Be ye holy, for I am holy." Approximation to the divine character is the basis upon which bestowal of the divine nature will be made. Well might Paul bid us work out our salvation with *fear* and *trembling!* The task is fraught with great difficulty, but it is not impossible—to say that it is impossible is to charge God with folly. If left to ourselves our position would indeed be hopeless. "The way of man is not in himself; it is not in man that walketh to direct his steps" But we have not been so left. God of His favour and mercy has put away our sins and given us a standing in Christ Jesus, and His loving kindness by no means stops there. He has made abundant provision for all the requirements of the case. "He hath given us all things that pertain unto life and godliness." If we fail to conquer in the fight, it will not be because God has not adequately equipped us. It will rather be because we have not buckled on the armour provided, have not acquainted ourselves, with our Commander's orders, or have omitted to carry them out. Our position as we rise from the waters of immersion is one of great security. By this act of faith we become anchored to Christ, and no hands but our own can cut us from our moorings, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." God will perform His part. And what has He undertaken to do? To provide us with food and raiment (Luke 12:22–31); to deliver us from temptation; (2Peter 2:9); to order all our steps (Prov. 3:6); to give us wisdom (James 1:5) and understanding (Psalm 119:34); to make manifest to us our secret sins (Phil. 3:15); and to forgive us when we fall (1John 1:9). It remains for us to do our part, which is to lay hold of God's help at all hazards. A drowning man will cling to a rope heedless of the hurt to his hands or the strain on his muscles. If we rightly estimate our position as Adam's descendents we shall be prepared to put up with shame, deprivation, pain, sorrow, hardship—anything rather than let go the means by which we may attain to life eternal. To secure God's help three things are requisite, viz.: constant meditation on His word, prayer, and an upright walk.

*The Christadelphian—1887*

## **Meditations - Flattery**

Flattery is a sin (Psalm 12:3). Honest commendation is not flattery. The one is simply a declaration of approval or esteem; the other is false praise. Commendation (when a worthy motive prompts it) is reasonable and scriptural. Paul, although no flatterer (1Thess. 2:5). was not backward in bestowing praise were it was due (1Thess. 1:7, Phil. 4:14–16 , 1Cor. 11:2; Col. 1:7; Ephes. 6:21). To withhold commendation when it is called for is not brotherly. The commendation of honest truth-loving men need never be feared. To systematically refrain from praising is wrong: it deprives those who are struggling on in the difficult path of right of that which would prove a comfort and an encouragement. Praise and rebuke should go hand in hand. To make it a rule to administer the one and suppress the other borders upon unfaithful dealing. Our model—Christ—was equally ready with each. He addressed words of commendation to Mary and of rebuke to Martha (Luke 10:42). He praised the Ephesian Church and reproved it in the same epistle (Rev. 2:2–5). Let us strive to be like-minded. "The tongue of the wise useth knowledge aright."

Paul studiously refrained from courting praise—"Nor of men sought we glory" (1Thess. 2:6.) Had Paul sought the praise of men he would have had to have pandered to the flesh, and by so doing he would have become an unprofitable servant—"If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10.) But as God has implanted in man the love of approbation, it is well to recognise it, and to endeavour to regulate it by divine counsel. God's praise is the only praise a man is permitted to strive for. If this be secured, it is of little consequence whether the praise of man follows or not. Those who seek the praise of men will either weave a net for their own destruction, or become miserably disappointed. Those

who seek the praise of men are generally given to self-exaltation. *“Let another praise thee, and not thine own mouth; a stranger, and not thine own lips”* (Prov. 27:2.) Aim at obtaining God’s praise, and you will doubtless call forth the praise of all those whose praise is worth receiving. Remember that few know how, or what to praise. Praise from the majority of men is to be eschewed.

We are Christ’s servants. To be in the service of a great man is an honour; to be in the service of a good man is a pleasure. Christ is both great and good. His greatness he has told us of—*“All power is given unto me in Heaven and in earth.”* As to his goodness, what master for the sake of his servants has voluntarily *“made himself of no reputation,” “humbled himself,”* and suffered an ignominious death? Surely it should be our first anxiety to study the wishes of such a master. What ingratitude to profess to be his servant, and to make no effort to learn and obey his will. What wage could such an one justly expect? Our service is not unnoticed. *“The eyes of the Lord are in every place.”* Applicable to every servant is the statement, *“I know thy works.”* Moreover it is said, God is not unrighteous to forget our work” (Heb. 6:10.) Christ expects (and reasonably so) his servants to perform his work willingly, heartily, cheerfully, and thoroughly. Are we drones—lukewarm, careless, profitless, make-believes? Let us ponder these questions with the attention they deserve. It will be too late to reform when Christ has called us away to render our account. Now is the day to give heed to Paul’s counsel, *“My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”*

*“Give attendance to reading”.* Let us read continually, and let us make an effort to remember, to practise and to communicate that which we read. Such a course will prove a blessing both to ourselves and others. If we would become well-grounded in the truth—safe against heresies—we *must* read. Let us strive industriously to acquaint ourselves with the multiform teaching of the word. Let us work out the purpose of God as it is presented in literal language, in parable, in allegory, in type, and in symbol. Let us trace the unfolding of prophecy in history. If we get well ahead in these things no “wind of doctrine” will ever shake us. We shall stand as firm as the oak in the wildest storm. The Scriptures very clearly lay down the duty of thus progressing in knowledge. “Go on,” “grow,” “increase,” “build,” “abound,” are the Bible terms which express this duty. In view then, of our obligation, let us allot to ourselves regular intervals for study. Let us not expend all our time in antagonising the alien. It is right to antagonise the alien, but not to the exclusion of our own advance and education. There is *“a time to break down, and a time to build up.”*

*“I will never leave thee, nor forsake thee.”* Thus saith God to every faithful brother and sister. The statement is of inestimable worth for God does not exaggerate. What a sense of security does it bring—a peace of mind which the wicked know nothing of. It is gratifying to have the assistance and protection of mortal man. But to be under the guidance and care of the controller of the Universe!—of Him who can turn a man’s heart whithersoever He will (Prov. 21:1), —who can make even our enemies to be at peace with us (Prov. 16:7)! Unfathomable comfort our privilege contains. We should strive to reach a fuller realisation of it. There is much to make us dull and insensible to it. God appears to be far, far away, and we are apt to imagine that He is uninterested in and uncognisant of our puny affairs. Bad trade and unhealthy climate confront us, and the thought arises, are not we and the alien equally effected by these evils, and is not God, therefore, excluded from our affairs? To grapple with these fleshly, lying suggestions, we require to be of quick, spiritual understanding. This quickness can only be attained by a daily study of the Oracles of God. Such a study will produce that full assurance of faith which will enable us to wield an “it is written” to our own satisfaction, even if not to the conviction of our adversaries.

*“Husbands love your wives, and be not bitter against them.”* Men who are unkind, churlish, and neglectful in their behaviour towards their wives will doubtless one day rue it. Predisposition in either of these directions should be manfully attacked and overcome. After Christ a man’s wife should come first in his affections and considerations. The commandments are very definite upon the matter. The wife is to be loved (even as a man would love himself) cherished, nourished, and held in honour (Ephes. 5:28, 29; Col. 3:19; 1Peter 3:7). A husband’s duties do not begin and end in providing temporal necessities. He has

to bear in mind that his wife is a joint heir with himself of salvation. He has to dwell with her “according to knowledge.” He has to be circumspect: to study the manifold bearings that his conduct has on her race for eternal life. He has to look to her spiritual requirements: to help her to get to the meetings, and secure time for reading. He should also endeavour to arrange for profitable companionship for her. “*The husband is the head of the wife,*” and should therefore form a worthy example to her. The fear of displeasing her should not influence him to forego the obligations and calls of the truth. Neither should that motive cause him to refrain from giving faithful counsel or timely reproof.

This is a day of darkness—of no open vision—of no miracle. If we remember this, we shall not be overthrown by the apparent forsaking of the earth by God. We are called upon to walk by faith, not by sight. If our eyes could but penetrate the veil that now hides the unseen from view, we should realise that the forsaking was only so in semblance. Christ and angels innumerable are interested and actively employed in human affairs, though we see them not. Brethren, let us not grow weary and faint. The walk of faith will soon be ended—the veil will be drawn aside, and the darkness dispelled. The Son of Man *shall* come.” Meanwhile it is for us to believe though we see not. Let us steel our hearts against the influence of the wicked, for all men have not faith. The children of God and the children of the world are well represented in Christ and his murderers. The latter knew not that the dark hour of the crucifixion was in Heaven’s revealed programme—“*He trusted in God; let Him deliver him now, if He will have him: for he said, I am the Son of God.*” Though appearances (humanly speaking) were against Christ, he knew that God was working out His purpose in him, and patiently endured to the end. Who was wise, Christ or his enemies? His resurrection is the answer. Let us profit by this beautiful lesson. The present is our dark hour. Shall we view it as do the wicked—shall we curse God and die—or shall we patiently go through it and reap the reward?

—Bro. A.T.Jannaway—1887

## Thoughts Gleaned By The Way

*“But they that will be rich fall into temptation and a snare, and into many hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil.”* 1Timothy 6:9

Let us note here that the apostle is not speaking of the effect of the possession of riches, but the effect of the pursuit of riches. The possession of great riches, as Jesus taught, is an almost certain bar to faithful service to God.

But Paul is speaking of that desire for wealth and the love of money which may dominate the life of a person whether they actually possess it or not. It is a craving for money and the things money can buy, the pursuit of which may occupy the time, energy and affections of the disciple as to dwarf, and even destroy his interest in divine things, causing him to “*err from the faith.*”

“*Ye cannot serve God and Mammon,*” is just as true today as when spoken by the Lord. How much idleness in the Lord’s vineyard; how much carelessness and unconcern about preserving the Truth in its purity; how much spiritual weakness in general is attributable to a greater desire for material wealth than for the true riches!

*“For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.”* Jeremiah 20:8-9

To all who sought to preach and teach the word of God, there came times when the words of Jeremiah came home with telling force. We, too, feel like quitting; feel that our labors are in vain, when the world turns away from hearing the word of God, often with derision and contempt. Sometimes even the brethren do not seem to give heed to what we have to say in such proportion as we feel our efforts deserve,

Even the apostle Paul had moments of weakness when he felt that much of his labor was in vain, but when he could not hesitate nor slacken his efforts, as he said,

*“For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.”* (1Cor. 9:16)

The test of a faithful preacher of the gospel comes not when success appears to crown his every effort, but the test of a true soldier of Christ is when apparent failure marks all his efforts. It is when it becomes clear whether the Truth is *“like a burning fire in his bones,”* or whether it is half-hearted interest which can only be kept alive under considerable encouragement; whether he feels that it is a choice to work or desist, or whether he feels the “necessity” of working all the harder.

A valiant soldier of Christ, will, as any other good soldier, fight all the harder in defeat, and seek to train himself so that he can perform his work better with more success,

\* \* \*

*“From the rising of the sun unto the going down of the same, the Lord’s name is to be praised.”* Psalm 113:3

Praise to the Lord is not to be spasmodic, neither reserved for special occasions.

But the children of God, surrounded as they are with manifold blessings, spontaneously give forth praise to the Giver of every good and perfect gift.

\* \* \*

*“By his light I walked through darkness.”* Job 29:3

The natural human mind is enshrouded in impenetrable darkness so far as divine teaching is concerned. That darkness cannot be dispelled by human reasoning, speculation or philosophy.

He who seeks true wisdom and spiritual understanding by searing through the tomes of worldly “thinkers” is only plunged deeper into the morass of jumbled, contradictory thought and philosophy which is the product of the natural mind of sinful man. Paul said:

*The world by (its) wisdom knew not God.”*

Such thinkers can neither understand the past nor how the future of God’s purpose with the earth and man upon it. It is only when we turn the searchlight of divine Truth upon a matter that we can walk through thick darkness, confidently and securely, as a path of light is opened up for us all the way.

*“The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is darkness. They know not at what they stumble.”* (Proverbs 4:18-19)

\* \* \*

*“And lo, thou art unto them as a lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.”* (Ezekiel 33:32)

Is this not the same attitude as the one who says – “That was a fine lecture,” or “that was a wonderful exhortation,” and then straightway forgets what it was about and makes no effort to abide by the divine truth given in the “lovely song.”

Just as the very eloquent words of the prophet were lost on the children of Israel to whom he speaks, so the work of exhortation, no matter how well delivered, will not profit us unless we keep it in mind and try hard to apply it to our own ways.

—Bro. Oscar Beauchamp

## **Analecta Apocalypticae (36)**

### **Counsel for the Laodicean Ecclesia**

As long as an ecclesia is a called-out association, the Lord the Spirit waits to restore it from the lowest conceivable ebb of faith; so that if she of Laodicea had taken the warning of the ejection prepared for her in the future, she might have recovered, and not been spued out at all. It was to save her from this catastrophe that the Spirit counselled her to buy gold and garments of him, and to anoint her eyes with salve.

“Gold refined by fire” is the symbol of a tried faith. This appears from the comparison in 1 Pet. 1:7, where the faithful are said “for a season to be in heaviness through manifold persecutions; that the trial of their faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Anointed.” The condition of which they boasted, in which they were rich and abounding in wealth, and needing nothing, could not develop faith of this character. A tried faith comes forth of tribulation, not of worldly prosperity, which is only calculated to pervert, weaken, and corrupt. The Spirit, therefore, counselled them to buy a tried faith, which could only be purchased in those days at the cost of “much tribulation,” which “worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.” To become subject to the tribulation, they had only to “contend earnestly for the faith once for all delivered to the saints,” which would put them into antagonism with the world without, and the lusts of the flesh within. They would not then be able to say that they had need of nothing, for they would most likely find themselves stripped of every thing, and reduced to an humble dependence on the goodness and bounty of God. To buy a tried faith, then, would be the fruit of zeal, and of a change of mind, and the cause of their justification, or investment with the “white garments” of righteousness.

But to arrive at this most desirable anti-Laodicean state, it was necessary that the eyes of their understandings be anointed with the unction of the Spirit, that they might perceive what, with all their piety and wealth, they were perfectly blind to. The Spirit's eye-salve is the word of the testimony contained in the writings of the prophets and apostles. If they would work this into their eyes, “anoint” them well with it, they would be brought to see how wretched, pitiable, poor, blind, and naked they really were. They would discover that instead of having need of nothing, they were in need of every thing; and “needed that one teach them again the first principles of the oracles of the Deity; and had become such as had need of milk, not of strong meat.” Possessed of a tried faith, and invested with righteousness, with the gifts of the Spirit, they would have been rich indeed, and well clothed, and enlightened, and fit to appear before the Anointed Jesus with praise and honor and glory at his apocalypse; for God hath chosen, not the rich and increased in goods, who have need of nothing, with poverty of faith, but “he hath chosen the poor in this world, rich in faith, to be the heirs of that kingdom which he hath promised to them that love him” — James 2:5.

#### **“I have stood at the Door, and I Knock.”**

The door here referred to is evidently the ears collectively of those addressed. This appears from what follows, as, “If any one hear my voice and open the door, I will enter in to him, and will sup with him, and he with me.” “Let Christ dwell in your hearts by faith,” says Paul. Now for Christ to enter in to dwell there, and consequently to banquet there, his voice, which is the truth, must first knock at, or sound, upon the ears of a man. If a man do not hearken to the truth, he keeps the door which leads to his heart, or understanding and affections, shut; and a faith-appreciated Christ cannot enter. The Greek sentence, which I have expressed in the translation,

is idou, esteka epi ten thuran, kai krouo, "I have stood at the door, and I knock." How long he had been standing there is left to inference; but in now sending this epistle to them through the apostle John, he knocked audibly. Some of them would probably not accept the epistle as genuine, especially as it was so little flattering to their vanity; but would give it the go by, and attribute it to some pretender to inspiration, as many do in our day, paying the Apocalypse little or no respect. Others, however, among them might discern in it the voice of the Spirit, as we do, and give heed to it. In so doing they would set diligently to work as poor, blind, and naked men, to recover themselves out of the snare of the devil, and not rest content "until," by close study of the scriptures, "Christ be formed in them;" and when so formed, they would hold that heart-satisfying communion with him expressed in the words, "I will sup with him, and he with me."

The topography of Laodicea is a standing monument of the impenitence of this seventh Star-Angel. Had it gained the victory over the lust of the flesh, the lust of the eye, and the pride of life, and maintained the gospel and its institutions in their apostolicity and purity, Laodicea would not now be a mere habitation for wolves, foxes, and jackals. The existing desolation was initiated because "they changed the truth of God into a lie;" turned the grace of God into lasciviousness, and denied the only Lord God, even the Lord Jesus Anointed. For this cause, "God sent upon them strong delusion," that they should believe the lie they had invented; and which has been traditionally transmitted to our generation, and constitutes the "Christianity" in which the world delights — a christianity which is the glory of the Satan; but as nauseating to the true believer, and as provocative of emesis, as the Laodicean Angel, which was at length spued out of the mouth of the Anointed Jesus.

It is probable, however, that there was a remnant even in Laodicea; that all the members of the ecclesia did not share in the lukewarmness of the generation coeval with the Apocalypse. Some probably sorrowed over the faithlessness of the Eldership, and the declension of the generality. If they succeeded in maintaining their position as faithful witnesses of the name and faith of Jesus Anointed, till the ejection of the Angel from the Spirit's mouth, they would themselves become a distinct and separate party, characterized as "keeping the commandments of the Deity, and having the testimony of Jesus Anointed;" while the others who were spued out as an utter abomination, are known on the page of history as "the Catholic Church," the Mother of Romish and Protestant Sectarianism — Rev. 12:7; 17:5.

### **The Promise to the Victor.**

To the remnant who should "overcome the Great Red Dragon — that old Serpent, surnamed the Devil and the Satan — by the blood of the lamb, and by the world of their testimony, not loving their lives unto the death," (ch. 12:11, 9,) it is promised in this epistle that they shall become the joint occupants of the throne of Jesus Anointed; "I will give to the victor to sit with me in my throne." In the letter to the Thyatirans, the same class had been promised dominion over the broken and conquered nations; and in this they are told they shall reign with Christ; for to share in his throne is to reign with him.

Christ attains to dominion by conquest; so must all who share with him in his reign. This is expressed in the words, "as I also vanquish and sit with my Father in his throne." In the English Version, this reads, "even as I also overcame and am set down with my Father in his throne." The Greek of this is, hos kago enikesa kai ekathisa meta tou patros mou en to throno autou. In this sentence the verbs enikesa and ekathisa are both of the aorist tense; that is, they express actions without fixing the time of the actions; for the word aorist signifies without boundaries, indeterminate, indefinite. In the translation I have rendered them by the indefinite present, which is always flowing. "I vanquish" is a simple fact, which, in the present tense, does not affirm that

the action is complete. The action continues, it may be for a long or short time, until it merges into the perfect, when it may be said "I have overcome," or "I overcame." If the Spirit had meant that the overcoming process was completed, he would have used the word *nenikeka*, "I have overcome;" but as he did not, we are to understand that *enikesa* is prophecy and not history; that is, an action to be accomplished in the future.

It cannot be affirmed that Jesus Anointed has overcome the enemies to this throne and kingdom, and that affirmation be in harmony with the word. Jesus claimed the throne of David, or sovereignty over Israel, and the world; and argued his rights before the people and other rulers. But he did not overcome; on the contrary, they overcame him in putting him to death. True, he was raised by the power of the Deity; but when raised, he did not obtain what he claimed. He was even then like a man in the midst of a crowd of enemies too strong for him. Some friends perceiving it, rush in, and rescue him from their grasp; so the Father interposed and extricated him from their snares, and carried him off to heaven, where he is secure against their attack, until the time arrives to renew the conflict; and for the Lamb to overcome in the war of that great day of the Almighty, spoken of in Rev. 16:14; 17:14; 19:11-21 — an overcoming, by which the book is opened and the seals loosed, and its contents read and looked upon — ch. 5:1-5.

But Paul settles the question whether Jesus has overcome or not, very distinctly. He tells us plainly and positively that he has not. In laying this conclusion before the reader, he quotes the eighth psalm, to show that the Son of Man was to be made a little lower than the angels: that he was to suffer death: that he was to be crowned with glory and honor; and that things were to be put in subjection under him. He then argues that the phrase "all things" is so comprehensive as to leave no exception. Having declared this, he directs attention to the facts in the case; from which, it is evident, that the subjection of the all things does not obtain. He wrote about thirty years after Jesus said, "all authority doth (1 aor. ind. pass.) is given to me in heaven and upon earth — Matt. 28:18; and yet he said, "but now we see not yet all things put under him." What do we see then? "We see Jesus," says Paul, "who was made a little lower than the angels for the suffering of death, crowned with glory and honor." That is all we see accomplished. Although "all things are done, on account of him," yet all the things are to be done through him — through his instrumentality. All the thrones, dominions, principalities, and powers of the existing order of things are developed on account of him. This is the reason of their existence. He is to possess them all; as it is written, "the kingdoms of this world become our Lord's and his Anointed's; and he shall reign for the Aion of the Aions" — Rev. 11:15. But, it is very obvious, that they are not in his possession now, any more than they were in Paul's day. Even after a lapse of eighteen hundred years we can say with him, "but now we do not yet see all things put under him;" nor shall we see them so subject until they are subjected "through him," as represented in Rev. 19:11-21. When this conquest is perfected he will be able to say, *nenikeka* I have conquered; but till then, it can only be said prophetically *enikesa*, I conquer, at some future time.

But it is affirmed by some, that Jesus is now sitting upon that throne of his Father of which he is the heir; and that therefore, he hath overcome. To this I object, that the throne of the Father of which Jesus is the heir does not yet exist; and therefore, of course, he cannot be sitting upon it; and has, consequently, not yet conquered, or overcome his enemies.

When Jesus ascended to heaven, "he sat down at the right hand of the Majesty in high places" — Heb. 1:3, which, in Heb. 10:12, is styled "the right hand of the Deity;" and in Heb. 8:1, the phrase is extended to, "he sat down at the right hand of the throne of the Majesty in the

heavens.” Treating of this subject in Eph. 1:20, Paul says, that the Deity raised up the Christ from among the dead, and “set him at his right hand in the heavenlies.” Thus he hath highly exalted him indeed, having placed him there above all terrestrial governments, or, in the words of the apostle, “far above every principality, and authority, and power, and lordship, and every name that is named, not only in this Aion, (or Course of things,) but in the future. And puts all things (panta hupetaxen — 1 Aorist,) under his feet.” And again in Col. 3:1, “Seek the things above, where the Anointed is, sitting at the right hand of the Deity” — the life, the honor, the power, the glory, the salvation, the grace, to be brought you at the apocalypse of Jesus Anointed — 1 Pet. 1:13; all of which is harmony with Ps. 110:1, “Sit thou at my right hand,” said Yahweh to David's Lord, “until I shall make thy foes a stool for thy feet,” or until I conquer them for thee; and then thou shalt sit upon my throne. For it is so written in the next verse, in these words, “The sceptre of thy strength shall Yahweh send out of Zion: rule thou in the midst of thine enemies;” and in the second psalm, “I have anointed my King upon Zion, the mountain of my holiness.”

We have said that the throne of the Father that Jesus is heir to does not yet exist. He is King elect, but without throne or kingdom. This may be thought strange, but it is not more strange than true. Jesus is not heir of the throne at the right hand of which he is now sitting. That is not the apocalyptic throne, but the throne of the boundless universe, “in the light which no man can approach unto.” The Father intends to have a throne on earth, as well as that now in the light. He has had a throne on earth formerly, which continued for several ages; but he caused it to be overturned superlatively more than twenty-four hundred years ago, and it has ceased to be ever since. While it was standing, David and Solomon, and their posterity, sat upon it, governing the twelve tribes of Israel for Jehovah. “Of all my sons,” says David, “Jehovah hath chosen Solomon my son to sit upon the throne of the Kingdom of Jehovah over Israel” — 1 Chron. 28:5. So when David was about to die, Solomon was anointed, and “sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him” — ch. 29:23.

But in the days of Zedekiah, the last of David's posterity that ever occupied the throne of Yahweh or Jehovah, it was overturned by Nebuchadnezzar. This catastrophe was predicted before it came to pass, in Ezek. 21:25-27. In this passage, the prophet addressing Zedekiah, then reigning in Jerusalem, says, “Thou profane, wicked prince of Israel, whose day is come for the punishment of iniquity at the end; thus saith Adonai Yahweh, Remove the diadem, and take off the crown, this shall not be that; exalt the low, and abase the high. I will overturn, overturn, overturn it; and this shall not be until he come whose right it is, and I will give it him.” Thus the reigning king was to be uncrowned and deposed, and the throne and dynasty of David set aside, until the Messiah having been manifested, should at some subsequent period be apocalypted for the purpose of receiving what of right belongs to him — the throne and kingdom of Jehovah, formerly occupied by his ancestors, David and Solomon.

Hence there must of necessity be a restoration of the throne and kingdom of Yahweh. Nothing can be more evident than this. Jeremiah, who was contemporary with the subversion of the kingdom and destruction of the city and temple by the Chaldeans, looked forward to a time when Israel would think nothing of the Ark of the Covenant of Yahweh, and would not visit it. That time has not yet come, for, though they cannot visit it, because it does not exist, still “it comes to mind,” and “they remember it.” Now, speaking of this future when they shall not regard it, he says, “At that time they shall call Jerusalem the throne of Yahweh; and all nations shall be gathered to it, (as the seat of government,) to the Name of Yahweh to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah

shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers” — ch. 3:16-18.

This, then, is the Father's throne, of which Jesus and the Saints are the joint-heirs. In the promise to those who shall buy gold and white raiment of him, and become victors over the blandishments and seductions of the Laodicean Apostasy, he assures them, as he did the faithful in Thyatira, that what he received of the Father they should partake in — “even as I have received ( the promise thereof) from my Father.” But before this promise can be verified in deed, Jesus and his brethren must vanquish their enemies. Jerusalem and the Holy Land must be wrested out of the power of the Gentiles, and Israel must be restored. When this is accomplished, or rather, in the accomplishment thereof, “a door is opened in the heaven, and a throne is set up therein” — Rev. 4:1, 2; and Jesus will then sit down with his Father on his throne, and not till then.

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

## Errata

No one should doubt Brother Growcott's intent in quoting from the pioneer brethren. Often he reprinted their complete works. On occasion, however, he would condense certain passages only for clarity and brevity. For example, in reprinting much of “*My Days and My Ways*” in *The Berean*, he removed certain personal items that were not necessarily germane to Brother Roberts' development in the Truth.

Today, we endeavor to continue in a similar pattern of editing. Moreover out of reverence for the Word, we typically will capitalize “Truth” and “Scriptures.” In the future, however, we will refrain from such edits in the works of Brethren Thomas and Roberts as we are now aware of this being offensive to some. We owe a great debt to the pioneer's works and should keep these in tact inasmuch as is humanly possible.

Recently our attention has been directed to the misattribution of two articles in past *Bereans*. For these we apologize on behalf of the late editors. We are certain this action was unintentional. Today, both computer programs and archiving of the standard works of the Truth make proofing against originals much easier and effective. Such was not the case years ago.

One article in question is on “Fellowship.” Originally appearing in Brother Thomas' *Herald of the Kingdom and Age to Come*. It was incorrectly attributed to the Doctor when, in fact, the author was Brother Albert Anderson. One other case of misattribution is an article on “A True Christadelphian Ecclesia,” also from *The Herald*. This piece was incorrectly attributed to Brother Roberts, when it was, in fact, authored by Brother Lemuel Edwards. The writings of Brethren Anderson and Edwards reveal the Truth as taught by Brother Thomas, and so it is quite understandable how such an innocent mistake could be made.

Bro. Fred J. Higham – *The Berean Christadelphian Ecclesial News* – May 2009

## HYMN 69

**BEYOND WHERE KEDRON'S WATERS FLOW;** Kedron is the Greek spelling, also spelled Kidron, and Cedron in John 18:1. It is a stream in the winter and what we would call a dry creek bed in the summer. It passes between Jerusalem and the Mount of Olives. The valley it passes through bears the same name. David crossed it in fleeing from Absalom. Asa, Josiah, and others used it as an area for destroying idols. **BEHOLD THE SUFFERING SAVIOUR GO,** Jesus crosses this brook to go **TO SAD GETHSEMANE**—the garden, the olive yard at the foot of the Mount of Olives. **HIS COUNTENANCE IS ALL DIVINE,** with thoughts of what was to be accomplished in him, **YET GRIEF APPEARS IN EVERY LINE,** in thinking of what he had to accomplish.

**HE BOWS BENEATH THE SINS OF MEN,** as he “who his own self bare our sins in his own body” (1 Peter 2:24). **HE CRIES TO GOD, AND CRIES AGAIN,** “Being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground” (Luke 22:44). **IN SAD GETHSEMANE;** “Jesus oftentimes resorted thither with his disciples” (John 18:2). **HE LIFTS HIS MOURNFUL EYES ABOVE,** “if it were possible, the hour might pass from him” (Mark 14:35). **MY FATHER, CAN THIS CUP REMOVE?** “My soul is exceeding sorrowful, even unto death” (Matt. 26:38; Mark 14:34).

**WITH GENTLE RESIGNATION, STILL, HE YIELDED TO HIS FATHER'S WILL.** “Nevertheless not what I will, but what thou wilt” (Mark 14:36), **IN SAD GETHSEMANE,** where Jesus was wont to go. **BEHOLD ME HERE, THINE ONLY SON,** the only begotten Son of God; **AND FATHER, LET THY WILL BE DONE!** Each time, after praying for the cup to be removed, he came through the conflict to the peace of obedience, resignation, and acceptance (GVG).

**THE FATHER HEARD; AND ANGELS THERE, SUSTAINED THE SON OF GOD IN PRAYER,** “And there appeared an angel unto him from heaven, strengthening him” (Luke 22:43). **IN SAD GETHSEMANE,** meaning oil press;

**HE DRANK THE DREADFUL CUP OF PAIN.** Jesus was made “perfect through suffering” (Heb.2:10), but he was not perfect till he was through it (RR). “He ‘learned obedience by the things he suffered’ (Heb. 5:8-9). He had to be developed. He had to learn. He had to be trained and taught and developed by trial and suffering. We see the last great lesson being learned—the last great trial being experienced. We see the reality of the struggle and the bitter agony of the development” (GVG). **THEN ROSE TO LIFE AND JOY AGAIN.** It is said, “Precious in the sight of the Lord is the death of his saints” (Psalm 116:15). Can you imagine the joy Yahweh felt when His Son died and his suffering and obedience were complete, and he had come through the suffering to perfection? Can you imagine the joy Jesus felt when he rose to life and his perfection was made complete in immortality? Can you imagine the joy you will feel when, *God willing, this happens to you?*