

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 Berean Christadelphians since 1923.

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

Boston, Massachusetts

Dear Bro. Fred, Love and greetings in the Masters name. It has been a while since this corner of the vineyard has had the extreme gratification of reporting the submission of one more from Adam's lineage to heed the plea of the gospel message. On October 6th the examining brethren of the Boston ecclesia met with **Brian King** who has attended our ecclesial functions for a number of years. Subsequent to the interviews completion Brian was immersed into the only name by which we may be saved. Brian is the husband of sis. Michelle King who I am confident is thankful to our Heavenly Father for his supervision and care in matters of importance such as this. Yesterday, October 13th, our new brother was extended the right hand of fellowship, and formally became a member of our ecclesia and the Berean fellowship as well. It is still so reassuring to realize that in accordance with Scripture God is still calling out a people for his name. We wish our new brother a healthy expedition Zionward in these last, and fading quickly Gentile times.

With Love in The One Hope,
Bro. Paul Garvey

HOUSTON, Texas Sunday School @ 10:am. We are studying the Gospel of Matthew vs. by vs. Memorial meeting @11:10 AM. Sunday afternoon class at 1:15 PM. We are studying "The Faith in the Last Days." Thursday night @ 7:00pm we are studying "Minor Prophets in the book of Jonah" on Skype.

Loving greetings to all our brothers and sisters in Christ Jesus,

We are happy to announce that we have three new members here in the Houston Ecclesia. Bro. Gary Stephen from Boston, and Bro. Craig and Sis. Lacy Kiley from Lampasas. May we all strengthen and encourage each other as we strive to overcome the world and bring glory and honor to our heavenly Father. We are saddened to report that Bro. Joel Pando has withdrawn fellowship. It is our sincere desire that he will return and continue with us down that straight and narrow path leading Zionward.

We look forward to the soon return of our Lord from heaven. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

On behalf of the Houston Ecclesia, bro. Michael Kramer

RICHARD, Saskatchewan, Sunday School- 10:00AM Sundays, Memorial,
11:20 AM Bro Sid Jones, Richard, Sk, S0M 2P0, 306-246-4468
sc.jones@sasktel.net

Dear Brethren and Sisters in Christ Jesus,

Our Love and greetings to you all, and may the Lord bless and keep you,

It has been approximately one year since our last correspondence, a year filled with fascinating events that have unfolded, revealing the nearness of our Master's return. Let us all be heartened and also sobered, by what we are seeing, and let us lay hold on the hope that is set before us.

This past June, we held our fraternal gathering, and enjoyed the company and fellowship of many of like faith. We offer our thanks to all who helped make this gathering go so well, and particularly our Heavenly Father.

Otherwise, during the past year, we have received around the table of our Lord, Bro. David Sargent, Bro. Ben and Sis. Jennifer Darter, Bro. James and Sis. Jeanne Fuhr, Bro. Lynn Osborne, Bro. Harry and Sis. Phyllis Phillips, Bro. Ross Rhoades, Bro. Steve and Sis. Gwen Armstrong, Sis. Brenda McChesney, Sis. June Jones, Bro. Brent and Sis. Rachel Dul, Sis. Shirley Luard, Sis. Tamar Hopper, and Sis. Sarah Blacker.

We thank Bro. Ben Darter for delivering us the word of exhortation, as well as those brethren who spoke at our 2013 gathering.

It gave us all great joy to witness the confession of faith provided by **Amanda Jones**, and her subsequent passing through the waters of baptism, Oct 27th, 2012. May we be a support to her, and she to us as well, in the race that is set before us.

We enjoyed very much having Bro. Glendon Rhoades as a member of our ecclesia for many months, and have been reluctant to see him return to the ecclesias in Texas, however, bidding him Godspeed in his endeavours there.

We also had the company of Sis. Amber Jones through the summer months as she returned from the Edmonton ecclesia, and has since returned to Edmonton. May the Lord bless and keep her, as well.

Our year included a Family and Friends evening Dec. 1, 2012, a lecture by Bro. Glendon on recent developments surrounding the Mayan Calendar, and their relation to the divine timeline on December 9th and 20th, our Sunday School Program, Dec. 16, 2012, our annual study weekend on March 30th and 31st, 2013, and our fraternal gathering on June 28th till July 1st, 2013.

Though we of the Berean Fellowship are so few and separated from one another by large distances, let us bear in mind that we can always lend our assistance to one another through the power of prayer.

Much love from all of us in Richard,
Bro. Sid Jones, recorder

NAKALIRA, Kenya

Loving greetings in the Hope of Israel,

On behalf of Nakalira ecclesia, I am happy to report that our new address is care of Bro. Moses Wafula P.O. Box 646-50205 Webuye, Kenya. Confidently channel all ecclesial communications to this address.

Our finance Brothers e-mail address is jackmukhwana@yahoo.com

We sincerely thank you all for the unwavering love and support geared towards spreading the gospel as we await our Master's near return.

As we labor in this noble task, we are guided by bro. Paul's exhortation to us that, "Everything must be done in a proper and orderly way."

We pray that YAHWEH will shower us all with blessings and help us to embrace this precious faith and to endure to the end. Please share this with Bro. Fred Higham and other brethren.

Loving Greetings in the MESSIAH, Bro. Moses Wafula,

Re: KENYA GATHERING

Hello Brothers and sisters,
Greetings in the one hope,

For those who are still curious about the Gathering in Kenya this December. We have an update to share. The committee consisting of Bros. David Walu, Shadrack Nakholi and Bob Bent met via Messaging and have the latest update.

The Gathering will be at the Bungoma Girls Baptist High School from December 4th to the 8th 2013. This facility will have accommodations for local young people and will have the classes and Meetings there. Those from the USA will be staying at a nearby Hotel. The cost for accommodations, food and essential is 1370 Kes (\$17.00 USD) per person for the four days. Those staying at a hotel are responsible for their own hotel expenses.

Many here in the west have been inquiring about how the latest attack at the mall in Kenya will affect the Gathering. Well, it will not. Firstly, God is on our side and the attack took place hundreds of miles away from where the Gathering will be held. Actually the Gathering will be in a small town in the western part of Kenya. For those who are curious about shots to have before embarking. They should have Typhoid, Hepatitis A and B, Yellow Fever and on a medication of Malaria pills. Talk to your doctor if you have any questions.

Air Fares are still pretty low for any interested in going to Kenya this December. From New York (JFK) to Nairobi going Dec. 2 to the 16th costs \$955.00 R/T and from Chicago to Nairobi is \$955 round trip. From Austin is a bit higher at \$1100 R.T. get your ticket early if you want to attend.

Any questions can be sent to Bro. Bob Bent or Bro. Shadrack Nakholi.

I hope all is well in Yahweh's vineyard. Please pray for one another. Love in Christ, Bob Bent

GOLDTHWAITE, Texas

Dear Brethren and Sisters,
Loving greetings in Christ,

The Goldthwaite Ecclesia invites you to attend its annual November Gathering over the Thanksgiving weekend this year.

Theme: "The Bread and The Wine"

Dates: Friday, Nov 29 - Sunday, Dec 1, Lord Willing

Location: Comanche Community Center, 100 Indian Creek Drive, Comanche, TX 76442

Meals: The Goldthwaite ecclesia will be providing all meals.

Accommodations: There are 4 motels in Comanche, which are listed at the end of this invitation. Please note, the Thanksgiving weekend is a popular hunting time and the motels may see an increase in reservations, so please make your reservations as soon as possible if you plan to stay at a motel. We have negotiated a lower rate at each hotel, but we are not holding any rooms. When booking, please ask for the Berean Christadelphian rate. Please do not make reservations online as the lower rates are only available when you book directly with the motel. If you need assistance with a reservation, please let me know.

The gathering will begin with supper at 5:30 PM on Friday evening.

We ask that all those planning to attend please respond to Inaglieri@gmail.com with the following information:

- Names of those in your group (and ages of children)

- How you plan to arrive
- Where you plan to stay
- Any special needs or requests
- A cell phone number of someone in your group

We hope that you can attend. If you have any questions, please feel free to contact me or any member of the Goldthwaite ecclesia. We're looking forward to another uplifting time of study around God's Word and of fellowship.

With love in the hope we share,
On behalf of the Goldthwaite Ecclesia, Bro. Len Naglieri

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

GOLDTHWAITE FRATERNAL GATHERING.....Nov 29-Dec 1 2013

Bro. Len Naglieri, lnaglieri@gmail.com

KENYA FRATERNAL GATHERING.....Dec 5-7 2013

Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, epawekati@yahoo.com

HOUSTON FRATERNAL GATHERING.....Mar 29-31 2014

Lake Houston State Park Bro. Bob Lorquet, blorquet@consolidated.net

UGANDA FRATERNAL GATHERING.....Apr 3-6 2014

Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, epawekati@yahoo.com

HENGOED FRATERNAL GATHERING.....May 26-27 2014

Bro. Steve Male, malesinwales@btinternet.com

The BCAA

The Berean Christadelphian Audio Archives, or BCAA for short, has made available a large selection of talks on MP3 online. The address is www.bcaudioarchives.blogspot.com. Please check this link often as we will be updating with new material as much as possible.

The purpose of this site is to restore and make available lectures, exhortations, and study classes. Some of these talks are decades old and have seldom been heard.

We are always looking for tapes, and if you have some talks that you would like to share, please email Bro. Craig Kiley (craigkiley@yahoo.com) and we will be happy to transfer the talks to MP3 format and post them.

The Words of Eternal Life

“Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.” —John 6:68

“It is required in stewards that a man be found faithful”

—1 Corinthians 4:2

It is often the simplest lessons that are the hardest to learn, because they cut so deeply into our lives. They cut deeply into, and uproot, the

basic principles that the world operates upon, and regards as fundamental wisdom.

The teaching of Jesus was addressed to the task of breaking into this taken-for-granted and almost impervious bottom layer of false human wisdom, and completely clearing the ground so that a unique and different kind of life, based entirely on spiritual principles, might be developed in men for God's eternal use and pleasure.

The actual, recorded words of Jesus are comparatively few. Therefore their individual importance is great, for in this brief body of teaching alone lies life.

“The words that I speak unto you, they are Spirit and they are life” (John 6:63).

Let us not be misled by the *apparent simplicity* of Jesus' words. *They* will be found to be the deepest, most piercing, and most revolutionary words ever spoken. Once they come into a man's life, and begin to actually *take hold upon it*, they will gradually rob him of everything that the world regards as desirable and worthwhile, but as they clear away the empty, worldly things they will fill his life with satisfactions infinitely more desirable.

It is only those, says Jesus, who lose their lives that truly find life. The life of Jesus cannot be veneered on to the surface of a prosperous, worldly life. It must be a fresh, new creation. New wine cannot be put into old bottles, nor can new patches be put on old worn-out garments.

The words of Jesus before us (Matt. 25) are the parable of the virgins, the parable of the talents, and a description of the day of judgment. Let us weigh every word with the greatest care, and absorb into our lives the life-giving lessons they contain.

Upon these words our eternal destiny depends.

These three incidents teach 3 related but differing lessons. Simply interpreted, the parable of the virgins declares that to be accepted, we *must* have a constantly-maintained supply of the Spirit of God in our lives, thoughts and actions. We must have a spiritual reservoir, so that our lives will continually give forth a pure, steady, godly light.

The parable of the talents declares that all man's possessions and abilities are the property of God; that they must be used faithfully in God's service; and that a strict accounting of them will be required when life is done.

The judgment scene teaches that unless our life is dedicated to the benefit of others rather than our own advantage and interests, we shall be rejected at the final day.

Let us then consider these vital words of life more particularly. And let us not regard this consideration as an interesting diversion or a pleasant

spiritual relaxation. That is the complacent spirit in which Christendom settles into their cool and comfortable pews to have their ears gently tickled. *Properly comprehending these teachings is a matter of life and death.*

“Then shall the kingdom of heaven be likened to 10 virgins.”

When? *Then*—in that day described in the last two verses of the previous chapter. *Then* the importance and meaning of these words of life will be clear to the dullest perception.

They *all* took their lamps; they *all* went forth to meet the Bridegroom. There is clearly therefore no saving virtue in this alone. They saw a good thing and they wanted to share in its advantages. They joined themselves to the bridal party, and complied with all the *external* requirements.

The foolish ones may have wondered in a light, passing way what the heavy, extra vessel was with which some of the virgins were burdening themselves; or they may have smiled knowingly to themselves that these other fearful ones seemed so absurdly concerned to carry along such a huge, unnecessary supply of oil; or they may have been annoyed by the thought that the others were trying to make *them* look careless and unprepared; or they may not have noticed at all. All such viewpoints exist.

“Five of them were wise, and five were foolish (v. 2).

Jesus never minimizes the seriousness of the issues involved. The reverse side of the picture is always clearly and prominently presented. There is no blurring of the edges to make it less painful and upsetting to the fleshly mind.

To the foolish virgins the brief message was, *“I know you not.”* That was all. Just that—and a closed door. No second chance—no heed to tearful and doubtless very sincere repentance and intensive resolve to do better. The time had passed for that. Where is the loving and gentle Jesus, who desires all to be saved, and who came to patiently seek out the lost? *That* Jesus is calling *now*, urging and pleading for adult, mature wisdom and work instead of childish foolishness. Could he do more than lay down his life in intense suffering to emphasize the vital seriousness of the words he said?

To the lazy, self-pleasing servant the verdict was, *“Take everything he has from him, and cast him out.”* Where is the kind and compassionate Savior of men? Who is this dreadful, pitiless figure who casts out his professed and pleading servants?

“Thou knewest that I was an austere man” (Luke 19:22).

Austere to *whom*? Those to whom he says, *“Come, ye blessed of my Father”*—will *they* regard him as austere—cold, distant, unfriendly, implacable in anger? Not at all. His appearance of austerity will depend entirely upon the record of the individual who faces him.

And to those in the last scene who claimed to be his servants, and who had selfishly sought all his benefits, without giving their lives to help his cause and his brethren, come the most terrible words of all

*“Depart from me, ye **cursed**, into everlasting (aionian) fire.”*

No, Jesus did not at all minimize the seriousness of the issue. This heart-piercing teaching of Jesus created two classes among his hearers, just as he intended. There were those that said, *“These are hard sayings; how severe, how discouraging!”*—and they walked no longer with him. Where did they go? Did they find something better or more satisfying?—an easier way to life?

That was the majority—and Jesus let them go. He made no effort to persuade them to stay. He had shown them the power of God, and the way of life—and it annoyed them to consider the change and effort it involved. He had revealed to them eternity—and it was too big for them. They preferred to slip back into the easy darkness. *And he let them go.*

But there was another class. Very few; just a handful. Consider their answer when he turned and put the choice to them:

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

This was the way of life, and there was no other. So they gave their whole heart and soul to laying hold of it, and *did not complain about its hardness, or about “discouragement.”*

The cost of the Pearl of Great Price was *“all that he had”* (Matt. 13:46). There are two classes of people illustrated by these parables. There are those who are anxious to pay the price and wish they could give more; and there are those who begrudge it and would like to get it cheaper.

“Five of them were wise, and five were foolish.”

He does not say “good” and “bad,” but “wise” and “foolish.” The Spirit through Solomon says:

“Forsake the foolish, and live. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it” (Prov. 9:6, 12).

God ceaselessly urges men to wake up and look at the real facts of life. *Foolishness simply injures the doer of it, and benefits no one.* The course of life He prescribes is the course of wisdom and peace. But they stare emptily at Him and continue in their childish amusements. Does not this show that natural man is the most foolish of all the animal creation?

The Scriptures tell us that many creatures—the ox, the ass, the ant, spider, coney, locust—all are wiser than man.

“The ox knoweth his owner”—man knows not his Maker.

“The ass knoweth his master's crib,” but man does not recognize the Source of all his benefits.

“*Go to the ant,*” says Solomon, “*Consider her ways, and be wise.*” The ants take advantage of a time of opportunity, and prepare for the future. But man—busy about passing things—fails to store up the *one* thing that will be any good to him when the Bridegroom comes—the spiritual oil in his vessel.

“*The conies make their houses in the rocks,*” but man prefers to build his vast edifices on the shifting sand.

“*The locusts go forth all of them by bands.*” United and irresistible, nothing can stop the locusts or turn them from their purpose. But how few men display these characteristics in the pursuit of eternal life—the highest possible purpose!

“*The spider taketh hold with her hands, and is in kings' palaces.*” The patient, tireless, spinning industry of the spider. But how few men really and earnestly take hold with their hands, and how few will ever attain to the King's palaces!

Of these four weak creatures, Solomon declares, “*They are exceedingly wise.*” They represent in Solomon's allegory the wise virgins, the ones who at present store in their lives and minds the divine treasures of spiritual wisdom which will cause their lamps to shine forth brightly in the day of judgment.

* * *

“*For the kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods*” (v. 14).

The heart of this parable lies in those last two words—*HIS goods*. If we grasp the depth of the significance of that expression, and apply it to our lives, we have gained the life-giving wisdom that the parable teaches.

We are “*his servants*” and all things we possess are “*his goods.*” He has a great purpose in hand, and “*his servants*” are directed to use “*his goods*” exclusively for that purpose.

There are several instructive lessons in these particular “words of eternal life.” First, pride and self-esteem are completely ruled out as foolish ignorance. As Paul says,

“*What hast thou that thou didst not receive? Why dost thou glory, as if thou hadst not received it?*” (I Cor. 4:7).

If to glorify ourselves on account of what we have been given is foolish, what shall we say of glorifying ourselves on account of *sinful misuse* of those things? If we use God-bestowed talents and abilities for our own *personal comfort and advantage*, what will the Lord of those servants say to us when he comes for the reckoning? Jesus says, (Luke 16:11)

“If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?”

Let us ever remember those two vital expressions: *“his servants—his goods.”* Paul says (1 Cor. 4:2)

“It is required in stewards that a man be found faithful.” That is the first, essential quality that is required in those entrusted with the goods of another—a rigid faithfulness to **resist the temptation to minister to personal desire and gratification**, and to see that *all* the entrusted goods are used for the master's purpose.

“After a long time the lord of those servants cometh and reckoneth with them” (v. 19).

All activity must have some incentive. The secret of getting anything done is to *create the incentive*. The incentive in spiritual things lies in a strong, ever-present perception of the reality of the future. Of Jesus it is recorded, (Heb. 12:2)

“For the joy set before him he endured the cross, despising the shame.”

That was his incentive—his driving force. His teaching is largely concerned with creating an incentive in men to follow the course of divine wisdom; impressing them with how much is to be gained by following the right course—how much to be lost by following the wrong—how much more *desirable* is the beauty of holiness than the ugliness of the natural mind.

The time of reckoning is bound to come. It will either be a glad opportunity to lay before the Master the fruits of a life of loving labor, or else it will be a time of intense remorse and regret for past neglect and foolishness. Jesus is trying in these parables to get men to think about that time, and get ready for it. His words are hard *words*—*certainly* they are hard words! Would it be kind for him to give smooth and comfortable words, when only hard and clear words truly and fairly reveal the facts that must someday be faced by all?

The unfaithful servant is called for his account. His first words are, “I knew thou art a hard man.” *He is obsessed with this idea of “hardness.”* He has no real love or enthusiasm for his master's work. He resents being told what he must do, or having his pleasure interfered with. He did not realize that the master was concerned solely with the servants' own welfare, and was just *testing them as a basis for future gifts and honor*.

“Come ye blessed of my Father, inherit the kingdom”. “Depart, ye cursed, into everlasting fire” (vs. 34 & 41).

There are the two sides of the picture. Some brethren and sisters will hear one, and some the other. This is a terrible reality, and we should live constantly in the shadow of it. There is no need for *anyone* to hear the latter message. That is the great pity of it. God desires that none should be rejected. This part of the picture is so utterly unnecessary and avoidable.

These words of Jesus are words of life—to *some*, the wise.

What constitutes the difference between the two classes in this scene? It is this. One group fed, clothed and visited Christ's suffering brethren; the other did not. These are simple words, but let us not be deceived—they go right to the roots of life. They do not mean just making a pleasant hobby of a few visits and acts of charity. They refer to a basic, consistent, full-time *course of life*—a course that is related to the **storing up of the spirit oil** and the faithful use of the master's talents.

The natural man serves himself. His basic law is to do well by himself. He is primarily concerned with his own welfare and security. His labors are directed toward the gratification of his lusts, greed and pride. This is not only regarded as legitimate and commendable, but it is taken for granted as a first principle of life. The natural man is self-centered. With the spiritual man, *God* is the center, and his own present advantage or profit is incidental.

The natural man is wrapped up in his own interests; the spiritual man is wholly absorbed with the things that *God* is doing. He is so obsessed with the glories of the future, so anxious to learn all about God's ways and be useful in the working out of them, that passing things hold little interest for him.

These are the two classes Jesus is speaking of. The accepted are surprised at his warm words of commendation, for they are painfully aware of how little they have actually done. The others are terribly surprised at their rejection. They had been so wrapped up in their own perfectly legitimate interests and activities that they had never stopped to think about the possible application of this parable to themselves. They were “in the Truth,” they attended the meetings, *they* knew the sick were being visited fairly regularly and they even occasionally visited them themselves. And not only that, but out of their comfort-able surplus they had given the Master back what *they* considered was a very generous percentage of his *own* talent!

Let us remember that it was just two days before his crucifixion that Jesus spoke these solemn words of life. He had said,

“Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Matt. 16:25).

The power of Christ's words lies in the life—and the death—by which he illustrated them. That life and death we meet each week to remember. The purpose of this institution is to remind us of the tremendous sacrifice he made for the sake of the things he believed and taught.

Having, by his own life, put the divine and more excellent way into perfect practice, he gave that life to lay a basis for the acceptance of those few among men who should faithfully follow in his steps.

Let us store up in our hearts his words of life about the foolish virgins, the unfaithfully-handled talent, and the rejected brethren and sisters at the judgment seat.

—Bro. GV Growcott

Psalm 136

This morning we would like to consider Psalm 136. This Psalm appears to be a responsive Psalm; possibly one in which the priests would sing the first part of the verse with the people chorusing *“for his mercy endureth forever”*. If so, this recalls the time of Moses in Deuteronomy chapter 27. In that passage, the Levites were commanded to speak the blessings and the cursings unto the people. In turn the people would respond with, “Amen”; the exchange continuing back and forth. In each of the twenty six verses of this psalm, the conclusion is: *“for his mercy endureth forever”*.

Elsewhere in the Psalms [117:2] it is written, *“For his merciful kindness is great toward us: and the truth of the LORD endureth forever. Praise ye the LORD.”* Praise is what God desires from us. In Hebrews 13:15 Paul says, *“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”* Paul likens our continual praises to a type of sacrifice – not that of the offering of slain animals, but that of our words in prayer and praise. Paul instructs the Thessalonians [I Thes. 5:18] to give thanks in everything, stating this to be the will of God in Christ. And to the Ephesians, he admonishes that they give thanks always for all things. The offering of thanksgiving is a constant reminder that God is the source and giver of all good things. It also reminds us of our true position before him – i.e. unworthy of the least of these blessings.

And so, the Psalmist commands us four times to give thanks to God. Each time a different title of the Deity is used. In the first verse, we see the name of “Yahweh” – or HE WHO SHALL BE. The second verse directs us to give thanks to “Elohim” – or the STRENGTH OF THE MIGHTY ONES. This is God carrying out His will by His messengers: the Angels. The third verse is “Adon” – or SOVEREIGN RULER, CONTROLLER. This represents the divine governing aspect of God. And the last is “El” – or STRENGTH. In this Psalm, each of these four manifestations of God is clearly brought to our attention. Yahweh, the supreme being who is all powerful; who by His mighty angels made heaven and earth, the sea and all that in them is; Adonai the sovereign ruler that will rule with his unparalleled strength.

Verse one says to *“give thanks.... For He is good”*. This calls to mind the words of Christ in Luke 18:19. Refusing to be called good, he said that *“none is good, save one, that is, God”*. God is the only source of good; all goodness comes from God and God alone. We must realize this and acknowledge it before we can be truly thankful of it. And then we must learn from His goodness and desire to reflect it in

our lives. Every person is a partaker of God's goodness by the very breath of life that sustains his body. More goodness is offered to those who desire it and who strive for it. His goodness has provided a means whereby we may be clothed with immortality. No greater blessing can be bestowed upon us.

Job declares that God, "*doeth great things past finding out; yea, and wonders without number*" [9:10]. If we look at verses 5-9 of Psalm 136 we read a brief account of the creation as recorded in the book of Genesis. The psalmist declares this to be a testament to the enduring mercy of God. We know this work was carried out by His ministering angels, the Elohim, at the directive of Yahweh and by His strength or power. It was His all-knowing wisdom that made the atmospheric heavens. And it was that same power and wisdom which separated the waters from the dry land.

Of the fourth day, Genesis [1:14-19] records –

Gen 1:14-19, "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

In all these acts of creation, God's love and enduring mercy were both clearly shown. He provided a rich earth for man to dwell in with waters to cleanse and to nourish. He appointed a sun to shine by day thus providing the necessary element for plant growth to sustain man. He set a moon and stars to twinkle by night thus dispelling some of the dark and reminding man that the sun, with the joy it brings, indeed cometh in the morning.

The Psalmist next speaks of Israel's deliverance from Egypt. Here, only the last plague – that of the death of the firstborn – is mentioned. This was the last and single act of destruction by God on the nation of Egypt. Its dread and horror was so great as to cause the Egyptians to **drive** them out of their land. And through all this, God's mercy was seen in bringing out the nation of Israel from among vile and wicked Egyptians. This act of deliverance is described as being accomplished with a "strong hand, and with a stretched out arm". The Hebrew word for hand in verse 12 is "yad" [yawd]. Strong's says this means an open

hand indicating power, means, and direction and it is not to be confused with another Hebrew word used elsewhere which represents a closed or curved hand. Therefore, this hand was an all powerful one – one which would guide them through the midst of the otherwise impassable Red Sea and lead them on through the wilderness. The adjective “strong” in verse 12 carries with it the implication of violence. And certainly the overthrow of Pharaoh and his host in the Red Sea was a dramatic and violent testimony of the power of God.

Exodus 15 records the Song of Moses on the occasion of the drowning of the Egyptian host. It’s quite lengthy. So I’ll just read a portion of it –

Exodus 15:1-12 *“Then sang Moses and the children of Israel this song unto the LORD, and spoke, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father’s God, and I will exalt him. The LORD is a man of war: the LORD is his name. Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them.”*

The Hebrew word “z’roa” [zer-o-ah] is used quite often in Scripture and is translated three ways: once as “power”, once as “help” and the remaining times as “arm”. In verse 12 of our Psalm, as in many other passages of Scripture, God’s arm – or “z’roa” – is described as a “stretched out arm”. This is indicative of force, might, or strength. The words “hand” and “arm” are used over and over again synonymously with the making of war. David is recorded both in Psalms [18:34] and 2 Samuel [22:35] as declaring that *God “teacheth my hands to war, so that a bow of steel is broken by mine arms.”* In Exodus 17 we read of

the battle of the children of Israel against the Amalekites. God provided an overthrow of Amalek as thus recorded –

Exodus 17:10-13, *“So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, — the same word here as used in verse 12 for an open hand indicating power, — that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.”*

However, there is a distinction made by God in the book of Jeremiah [32:17] between the right and wrong sort of arm. *“Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.”* Job queries, *“Hast thou an arm like God?”* [40:9]. Clearly, our only source of reliance – the only arm on which we can lean – is that of God and His power.

Isaiah, in mentioning the loving kindnesses and praises of the Lord, according to all that he had bestowed upon the nation of Israel says that God –

“...remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him?”

That led them **by the right hand of Moses with His glorious arm,** dividing the water before them, to make himself an everlasting name?

That led them through the deep, as a horse in the wilderness, that they should not stumble?

“As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.” [63:11-14]

This “passing through” the Red Sea was a type of covenant and form of baptism for those children of Israel. The words “pass through” in verse 14 mean to cross over and are the root words for their derivative word: “Hebrew”. “Hebrew” was a word earlier applied to Abraham and here is a second application of that symbolic element of crossing over. A third instance would happen later to the nation under Joshua as they crossed the Jordan over to Jericho.

The Psalmist continues to declare how God, in His enduring mercy, led His people through the wilderness. As they journeyed, He destroyed those wicked kings and nations whose cup of iniquity had been filled to the brim and was overflowing. Here we see another aspect of God's character; that of the destroyer and the nourisher. In other parts of Scripture this manifestation is referred to as El Shaddai. Here, we see God expelling His wrath in fierce destruction upon those wicked monarchs; and yet thereby showing His infinite loving mercy and His preference toward Israel at the same time by giving them the newly cleansed land for a heritage.

Thus God remembered them in low estate – a nation that had sunk to very low depths during their Egyptian bondage. Often they had not acted much better than the heathen nations from which they were supposed to have remained separate. Yet He remembered them and delivered them from their enemies. Verse 25 says he gave food to all flesh. The Hebrew word here for food is “lechem” [lekh-em] and signifies “bread”. We remember the manna given to the children of Israel in the wilderness by a merciful Father who knew their needs and made provision for such.

Truly His mercy was great and enduring toward the children of Israel in all these acts of wonder. But if we look closely we also see an allegory of God's mercy toward us. The types are shadowed and not distinct in every way, yet the lessons are there for us. So let us look again at some of these verses for a deeper meaning by which we may glean exhortation for ourselves.

The wonders of creation are first mentioned. It is no coincidence that God appointed the Lights in the firmament on the fourth day – the greater light, the Sun, to rule by day and the lesser light, the moon and stars, to rule by night. It was God's attention to every detail that the “Light of the World” Jesus Christ our Savior, should enter the world in the fourth millennium. God's Light, in the manifestation of the Son of His begettal, was revealed to a nation steeped in darkness.. The beautiful thing about light is that it fills every corner and nothing can be hid from the eye. It is warm, it is comforting. It is nourishing, it is sustaining. While Christ was only on the earth 33-1/2 years to shine this light of the Truth, the Apostles were left to continue this work of shining light into the nations laden thick with centuries of gross darkness. And the Light of God's word continued in their inspired writings; a Light to lighten the darkness of the times of this Gentile night.

While God smote the firstborn of the children of Egypt, He was not unwilling that His own firstborn should be offered up as a sacrifice for

the bringing out of a people for His Name. As the children of Israel were brought out of the darkness and bondage of Egypt, so we have been brought out of the darkness and bondage of sin to a glorious Hope of the Kingdom to come. While bondage to the lusts of the flesh is grievous indeed, Jesus said his yoke is easy and his burden is light.

Today, the Jews celebrate the Passover: a memorial of this wonderful act of deliverance by God from the land of Egypt. This should bring to mind the blood on the lintel and the two side posts of the door and that sacrificial lamb which pointed forward to Jesus Christ, the lamb slain from the foundation of the world. For Christadelphians, the remembrance of the Passover calls to mind the hope of the imminent return of our Lord.

Verse 11 speaks of a bringing out of Israel from among them. This, brethren and sisters, should be our lot as well – coming out from among the world. We certainly should have done so when we chose to enter into a covenant relationship with God through the waters of baptism. Just as those Israelites were typically washed in the Red Sea, so we were washed in the water at our baptisms. Like Pharaoh and his host were overthrown, so we should have overthrown all the hindrances of the world in which we live.

Verse 16 speaks of being led through the wilderness. This certainly applies to the time of our probation. It can indeed be likened unto traveling through a wilderness and only God’s direction will help us to navigate the way. Our Hymn 62 says –

Heavenly Father, to whose eye
Future Things unfolded lie,
Through the desert where I stray,
Let Thy counsels guide my way.

We have another hymn which sings praise and petitions God to refresh us as we travel through this wilderness.

Verses 17–20 during the time of the wanderings of Israel seem to be a precursor to the future age when all haughty monarchs of this Gentile age will be overthrown.

Rev. 11:15, *“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.”*

It is our hope that we will be there reigning with Christ to receive the land promised to Abraham and his seed as a heritage – *“Even a heritage unto Israel his servant”*.

We too hope to be remembered in our low estate. The Psalmist declared [8:4] *“What is man, that thou art mindful of him?”* Truly it is only through God’s enduring mercy that we hope to have this body of corruption we now bear clothed with incorruption at our Lord’s coming. The word “remembered” in this verse means to mark so as to be recognized. Let us consider the words of Malachi 3:16 –

Mal 3:16, *“Then they that feared the LORD spoke often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.”*

This is our hope, brothers and sisters.

Verse 24 *“And hath redeemed us from our enemies”*. I Cor. 15:26 *“The last enemy that shall be destroyed is death.”*

Verse 25 *“Who giveth food – rendered “bread” – to all flesh”*. Truly Christ was that bread from heaven, that which the manna only typified. The bread – the symbol we partake of this morning – representing the body of Christ: that body, broken on the cross, whose blood was poured out providing a hope of something better for us. Truly God’s mercy endureth forever.

“O give thanks unto the God of heaven; for His mercy endureth forever.”
—Bro. Ricky Hurst

Behold, the Bridegroom Cometh!

“Let us be glad and rejoice, and give honor unto him, for the marriage of the Lamb is come, and his wife hath made herself ready”
— Rev. 19:7

HOW humbly grateful we should be, as we realize God’s infinite grace, mercy, and love towards us mere mortals, in that we have been issued an invitation to the marriage supper of the Lamb! Are we anxious for the Bridegroom to make his appearance? Do we, like the souls under the altar, cry out—

“How long, O Lord?”

How long ere thy Kingdom will come on the earth, and this pilgrimage be over? Surely if we be among those that love Christ’s appearance, our hearts and minds will be in accord with those who ask, “How long?” We feel that the time cannot be too far distant. The signs of the times loudly proclaim the nearness of Christ’s return. Are we

vitaly interested in each occurrence that tells us that we will soon be called to the judgment seat to receive our reward?

The waves of the restless nations roar loudly as they beat in anger against the shore. Does this sound mean anything to us? Christ said that this was to be one of the signs indicating that he would soon return to the earth. Are we listening carefully? We should look with eagerness and anticipation for those tokens that tell us of Christ's imminent return.

If we are not interested in these things we may be caught off guard at the very time when we should be watching most attentively. Jesus warned—

“Take heed lest your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, so that day come on you unawares.”

This danger is ever present. The world is full of things that tend to influence us in the wrong directions, and distract us, so that we do not have time for the Truth. Sometimes we are tempted to think that we can go along with the world to a certain extent in its activities and pleasures. Let us not be deceived. Many have found to their sorrow, that once they go part way it becomes impossible to become disentangled. The clear command is —

“Love not the world, neither the things that are in the world.”

If we love the world, we do not love the Father, John tells us plainly. If we do not love God, it is not possible to be spiritually-minded, but rather we have the mind of the flesh. Such a mind will not only be uninterested in the signs that herald the approach of Christ's Kingdom but will hope that the event can be put off somewhere out in the distant future.

But no matter how much we may want to put off the return of Christ, we cannot delay it one moment—

“For he that shall come will come, and will not tarry.”

We may try to deceive ourselves, or ignore the signs of the times, but this will change nothing as far as God's purpose is concerned. The Pharisees and Sadducees of Christ's day refused to recognize the miracles that Jesus performed as a token that he was the Son of God. They demanded some sign from heaven—some further proof than the raising of the dead, the healing of the sick, and making the blind to see. Those were not signs enough for them. Christ in rebuking them said—

“O ye hypocrites, ye can discern the face of the sky, but ye cannot the signs of the times.”

Can we? Is it possible that we can be “fools and blind” as they were? If our hearts are not really in the Truth—if our interests are rooted in this life, our ears will be unable to hear the warning of danger, no matter how loud.

Will any sign be notable enough to arouse and alarm those who are paralyzed by the influence of the world? Like Lot's wife, we will feel compelled to look back on the things we must, at last leave behind, when we are called to meet Christ. The tidings of the approaching marriage of the Bridegroom and his Bride will not be joyous news, but the knell of doom to those who refused to prepare themselves for the wedding—

“Friend, how camest thou in hither not having a wedding garment ?

“And he was speechless.

“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness.”

Dreadful words they are: “Take him away!” How terrifying they will be when they fall on the ears of those who refused to hear in the day of opportunity! How different the picture will be for those who are looking and longing for the Bridegroom, asking frequently—

“Watchman, what of the night?”

How welcome will be those words—

“Behold the Bridegroom cometh; go ye forth to meet him.”

“And to her (the Bride) was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.”

“Blessed are they which are called unto the marriage supper of the Lamb.”
—Bro. J.F. Packer

SIGNS OF THE TIMES (commentary) ***Ezekiel 38 – Art thou come to take a spoil?***

The below article should be of great interest to the student of Bible prophecy as it once again demonstrates the Elohim at work in the affairs of the nations, which we know will culminate with the apocalypse of Christ in the earth.

The Harvard educated community organizer from Chicago has once again been outsmarted by the former KGB hardliner. The United States’ debacle over chemical weapons in Syria demonstrates

conclusively who has the upper hand in the Middle East. Putin is playing for keeps, Obama is not even playing. He is too busy shutting down national parks in order to protect his “free” health insurance program. The weakness of the United States, both domestically and with regard to foreign policy, is at an all-time high.

Who is strong and who is weak is clearly demonstrated in the 38th chapter of Ezekiel. We note the Gogian invader is described as extremely strong militarily and having an abundance of allies which he is able to guard and defend. He is prepared in advance for the mission he seeks to accomplish (verses 4-12). None of this describes his opposition in the form of the Tarshish powers. They appear incredibly weak and impotent as demonstrated in the question they pose in verse 13:

*“Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, **Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?”***

All that can be done is to ask questions of the Gogian invader. But, there will be no negotiating with him. There will be no stopping him. **The balance of power is even now clearly his.** That is until he meets the mighty angel come down from heaven, clothed with a cloud and a rainbow upon his head, with face as the sun and feet as pillars of fire (Apoc. 10:1).

May it be our part to be constituents of that great host which will humble man and exalt the Deity. —*Bro. Michael Jasionowski*

From *The Weekly Standard*...

Putin Didn't Save Obama, He Beat Him

With the Russian proposal on Syrian chemical weapons, the United States is being escorted out of the Middle East.

Maybe Barack Obama and Vladimir Putin really did discuss the idea of putting Syrian chemical weapons under international control last week on the sidelines of the G20 conference. Putin sure doesn't care that Obama's taking credit for the proposal, or that the administration is posturing like a Mob enforcer. “The only reason why we are seeing this proposal,” said White House spokesman Jay Carney, “is because of the U.S. threat of military action.”

Right, Putin is laughing to himself. Whatever. If Obama wants to sell it like a Christmas miracle on Pennsylvania Avenue that's fine with Putin, because Putin won.

Reset with Russia was originally a strategic priority for the Obama administration because it saw Moscow as the key to getting Iran to come to the negotiating table. Putin, from the White House's perspective, was destined for the role of junior partner. Now Putin has turned "Reset" upside down. By helping Obama out of a jam with Syria, Putin has made himself the senior partner to whom the White House is now beholden. Accordingly, when Putin proposes the same sort of deal with Iran, with Russia having established its bona fides as an interlocutor for Syria, Obama is almost certain to jump at it. **(We are already seeing this with Obama now willing to negotiate with Iran – MJ)**

What's unclear is whether Obama understands that his foreign policy legacy will be to have ruined the American position in the Middle East, our patrimony of the last seven decades. If the 1979 takeover of the U.S. embassy in Tehran signaled weakness, the Russian deal screams surrender. The real surprise is that it's not Iran kicking the United States out of the region under Obama's watch, but Putin.

The Syrian government has accepted the proposal because they understand it is an empty formalism. As everyone knows, as even all but the most obtuse White House officials must also understand, Assad will not give up his unconventional arsenal because he cannot. The use of chemical weapons in a Damascus suburb August 21 is evidence that, contrary to the regime's narrative, Assad and his allies are not routing the rebels. The district that was targeted is a strategically significant node that, among other things, is close to the Dumayr airstrip where the regime is supplied with direct flights from Iran. The rebels had held the territory for over a year, thwarting repeated attempts by Assad's forces to retake it. Presumably, Assad calculated that given the importance of the area it was worth testing Obama's red line to take it. Without chemical weapons, Assad fears he may lose the war.

But what's even more terrifying for Assad is the prospect that he, his family and friends, regime officials, and indeed the entire Alawite community might lose their lives. In the event the regime should find itself in such an existential crisis, plan B is to withdraw from Damascus and head to the coastal mountains that make up the historical Alawite homeland. The question for Assad then is, how to ensure the safety of that retreat? Further, once there how are the Alawites to defend their redoubt from a Sunni community galvanized by a shared vendetta against Assad and his community? From Assad's perspective, without chemical weapons the Alawites might fall off the face of the earth.

Who knows what the Russians told Assad? For God's sake, just say it's your chemical weapons arsenal you're turning over for safekeeping. Send them canisters of perfume, or cat urine. The Americans just want a deal, the president thinks he's saving face. If the Americans are smart, they'll let the whole thing drop and call it a win, but knowing them they'll come back later and complain that you're not keeping your end of the bargain. No problem. We'll stall them. And then every time

Obama whines it will remind your adversaries and U.S. allies around the world that the Americans are empty suits, a bunch of legalistic bureaucrats who are incapable of standing with their friends.

It's hard not to be impressed with Putin. A man who up until yesterday seemed merely crass, has revealed himself to be capable of great subtlety. For years his method was so transparent, so obvious, his vulgarities intended to appall and shock the White House. He accused one secretary of state of plotting against him, and another he calls a liar. He gave Edward Snowden refuge... After a while, the administration learned not to be surprised by anything Putin does. He's a bully, smitten with his own macho self-image. That's all true, but now we see that Putin was testing Obama and looking for openings.

The president's supporters and publicists in the press know how to package Obama's weakness. The fear that everyone else in the world smells emanating from him like a wounded animal is really just humility and modesty—fitting attributes for the leader of a superpower that needs to make amends for having meddled so long in the affairs of others. And besides, this talk of strength and weakness is juvenile—the world is not a schoolyard. And so Obama ignored Putin's slights and held his head high. This revealed to Putin Obama's real liability, his vanity. Obama always needs to look good. He will embrace defeat so long as he can still imagine himself a handsome princeling. After pushing Obama around for five years, now Putin escorts him out of the Middle East. Here, friend, take my hand. Let me help you to the sidelines.

The Balance Of Power



Meditations – Deity’s Ways No. 50

IN considering the Bible, we will start with the testimony of Paul, who tells us much upon the subject. If any question Paul’s reliability, let them consider his credentials. “Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead” (Gal. 1:1): “Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds” (2 Cor. 12:12); “A teacher of the Gentiles in faith and verity” (1 Tim. 2:7). These statements should instantly set the earnest mind at rest, for hesitancy in accepting Paul is out of the question. It is perverseness which would part company with Paul for a Voltaire, or a Huxley, or a Farrar. And yet how many do this! God expressly qualified and sent Paul to instruct the Gentiles. Can we offer God a greater insult than to doubt or deny the apostle’s teaching, and overthrow it for the guesses and random assertions of uninspired flounders?

Concerning the Scriptures, Paul informs us that “All scripture is given by inspiration of God, and is profitable,” etc. (2 Tim. 3:16). This statement is very simple, and, if a common sense interpretation be admitted, will fortify us against the many faith-destroying contentions that beset us on every side. We will not stay to emphasise the fact that a God-inspired writing must be wholly true. This truth is too palpable. The apostle says that “all scripture is given by inspiration.” This precludes any exception being made in the productions to which he alludes. What writings are these? The previous verse (15) gives the answer. “From a child thou hast known the holy scriptures”—the scriptures which were at that time in the hands of the Jews, and were regarded by them as “holy.” These writings comprised what is known to us as the Old Testament. Josephus shows this, and there is no reason to doubt the fact.

Some men, in order to make room for an erring Bible, contend that Paul’s words “all scripture” should be “every scripture,” and that the every scripture refers to certain parts only of the sacred writings. As an answer to this, we will quote Dr. Bullinger (author of the Critical Lexicon and Concordance to the English and Greek New Testament). Commenting on 2 Tim. 3:16, as it appears in the R. V.—“Every scripture inspired of God is also profitable,” he says, “*This is not English*, to say nothing of the Greek. Now this is not merely a question of Greek scholarship, but of common sense. It does not require any superiority of attainments for us to be able to judge as to a question of *consistency* of rendering. And when you have the evidence before you, you will be perfectly competent to decide the matter. It so happens that the very same Greek construction occurs *three times* in the New Testament—viz., 1 Tim. 4:4; Heb. 4:13; and 2 Tim. 3:16. The A. V.

translates all these three passages in precisely the same way, and on the same principles. But the R. V. translates the first and second in one way (*i.e.*, like the A. V.), while it renders the third on quite a different principle.”

“Now the case stands thus: The Revisers have translated 1 Tim. 4:4 and Heb. 4:13 on the same principles as the A. V., *i.e.*, supplying in italics the verb substantive ‘*is*’ and ‘*are*’ respectively, and taking the copulative καὶ, ‘and,’ and joining together the two predicates. But when the Revisers come to the third passage (2 Tim. 3:16), they separate the two conjoined predicates making the first a part of the subject, and then are obliged to translate the καὶ ‘also,’ when there is nothing antecedent to it . . . “The fact that the Revisers translate 1 Tim. 4:4 and Heb. 4:13 as in the A. V., and single out 2 Tim. 3:16 for different treatment, forbids us to accept the inconsistent rendering, and deprives it of all authority.”

—*Bro. A.T. Jannaway—1899*

A Christadelphian on the Land of Israel **Sixth Visit to the Holy Land**

THE MOUNT OF OLIVES

A time on the Mount of Olives is always fascinating to a follower of the Lord, on account of its associations—not only in the past, but in the future, as revealed to us by the prophets of old.

There is more than one way of reaching the Mount, which is several hundred feet above the valley below (that of Jehoshaphat), and commanding a view of Jerusalem unsurpassed. Personally, in our many visits to Olivet, we have done it in more ways than one: we have done it on foot, on an ass, on a horse, in a three-horse conveyance, and by motor. On foot, it is a climb! On an ass or a mule, it means some holding on, and a strong command of the animal, in view of its desire to turn back; in a two or three-horse conveyance, the drive is painful on account of the incessant use of the whip on half starved animals; while with a motor, as we did it this time, much of the sentiment associated with Olivet is marred by the helter-skelter rate of progress. We had forgotten in the foregoing epitome to mention the motor-bus which at present plies twice daily (morning and afternoon) between “Post Office Square” (for the want of a better name) and Government House on the summit of the Mount (which bus we also used upon more than one occasion).

The carriage road was made what it is (a carriage way) by the ex-German Emperor, the reason (or excuse) being, to allow one of his sons (I think the second one), to visit the Augusta Victoria Settlement in a suitable manner, which he seems to have decided could not be done on “Shanks’ pony”! More upon this German Settlement when we come to it later on.

Leaving Post Office Square and passing the Russian Buildings on our left, we reach the large Jewish Colony—or rather Ghetto— known as Meah Shearim (City of a hundred gates). This is one of the oldest (if not the oldest) of the settlements of the Jews, being founded in the year 1860. It now numbers over 3,000 inhabitants: quite a flourishing village, or small town in itself—that is from a business point of view. Making our way eastward we find ourselves at the head-quarters of the Anglican Bishopric, with its College, Church and Schools. At one time England and Prussia alternately appointed the Bishop! It didn't work, and now the nomination is exclusively English. We have paid more than one visit to the Ecclesiastical Establishment, with a view to getting the latest news and information. Upon each occasion we have been courteously received and hospitably entertained. Just to the north of the College grounds are the Tombs of the Kings, at one time regarded by many as the burying-place of some of the Kings of Judah and Israel, but which now seems doubtful, to say the least. They are all cut out of the solid rock, and give a good idea of the kind of sepulchre in which our Lord was laid; one especially so, with a huge rolling stone which stands on its rounded side in a deep groove on the left side of the door leading into the tomb. The stone is too heavy to be moved by one man, although it can be rocked from side to side, both of which sides are on incline. Inside the tombs are niches and shelves whereon the bodies were laid, and both outside and inside of the tombs are what probably are seats for mourners (see Matt, xxvii. 60, 61, 66; xxviii. 1, 2; Mark xv. 46, 47; xvi. 3-5; Luke xxiii. 53-55; xxiv. 1-4, 22-24; John xi. 38, 39; xix. 41, 42; xx 1-7, 11, 12).

Continuing our journey on the main Jerusalem-Olivet road and passing through the American Colony we notice what headway the Zionists are making; on all hands are to be seen the dwellings of Zionists, and yet there is a very great shortage of houses. Bearing round to the right, the road is almost straight that leads to Mount Scopus—that portion of the Mount of Olives on which the late Sir John Gray Hill had his summer residence—one of the finest sites around Jerusalem, with a magnificent view of the city and surrounding hills. Just to the north of the foregoing, a large portion of land has been turned into what is now called the Warrior's Cemetery—a pathetic sight; countless wooden crosses, each marking the resting-place of one who fought for his country, and fell in the terrible conflict that ensued on the east of the Jordan Valley en route to the deliverance of the Holy City in 1917. At the conclusion of the Great War and when the east of the Jordan was assigned to the Arabs, all the bodies there buried were exhumed, and re-buried in this Cemetery on Mount Scopus—within the territory dealt with under the British Mandate.

The house and grounds of the late Sir John Gray Hill are now the property of the Zionist Organization, and devoted by such to the erection of the Hebrew University, the foundation stone (or stones) being laid in the

presence of Lord Allenby and representatives of many Governments, by Dr. Chaim Weizmann, on 24th July, 1918; and the opening ceremony was performed by Lord Balfour, in the presence of over 5,000 Jews and Gentiles, on 1st April, 1925. Beneath the foundation stone is deposited a parchment scroll on which was written, in Hebrew: "Blessed art Thou, O Lord our God, King of the Universe, who hast preserved us alive, and hast sustained us and brought us to this season."

The learned men in charge of the University buildings, on reading our credentials, took infinite pains in conducting us over the various rooms, as well as through the grounds. The view from where the opening ceremony took place is awe-inspiring beyond exaggeration, a grand sight, looking over the Valley of the Jordan and the Dead Sea to the Mountains of Moab.

Our next halt along the Mount of Olives was at the "Augusta Victoria Settlement", a large German hospice, and a very high tower and other buildings, founded by the ex-Empress, and opened in 1910. As one looks upon busts of the ex-Emperor and ex-Empress, and other outward and visible signs of the arch-self-idolator, it is not difficult to imagine what his intentions were regarding Jerusalem! What must have been his feelings in exile among the Dutch people, as he read how the British had taken possession of his Jerusalem property, and made it the headquarters of the "Chief Administrator of the Occupied Enemy Territory"? But although now occupied by Lord Plumer, just as it was previously by Sir Herbert Samuel, there can be no doubt it will be again possessed by the Germans. A high official while conducting me over the place, confirmed what I had been told about the Russian Property on the north-west of Jerusalem (now occupied by Britain), that the British Government were not laying out any money on improvements, as all such property would in due course be handed back to the German and Russian Governments. How thrilling this information in view of the exposition of Dr. Thomas in *Elpis Israel* (Part III, ch. v). Would that Christadelphians studied that masterpiece of the Doctor more: they have no excuse now seeing that a very readable edition can be had for 2/6 of the "Maranatha Press". A copy thereof is favoured with a place on the shelves of the Hebrew University Library here, as well as three of our works: *Palestine and the Jews*; *Palestine and the World*; and *A Bible Student in Bible Lands*.

Proceeding along the military road on Olivet, we reach the Russian Buildings with its now well-known six-storied Belvedere Tower and huge bells. Many, if not most of our readers have made acquaintance therewith by means of our lantern slide views exhibited in most English Ecclesias and many of those in Canada and the States. From an opening in the ball at the top of the Tower, one has the best and most comprehensive view of the whole of the City of Jerusalem—the view of the Temple Area and Mosque of Omar being particularly fine. The Russians knew what they were about when they obtained this site on Olivet and erected the buildings thereon; Berean 2013—352

the believer in and student of Ezekiel xxxviii. must indeed be blind who cannot see the hand of God all around here in this carrying out of the part of the programme in which Rosh, or the King of the North is to play so prominent a part.

We again made the ascent of the Tower, and there on its top-most floor were the remains of the wireless and other apparatus forsaken by the Germans and Turks when they retreated helter-skelter on the appearance of the British battalions led by General Allenby. We can picture with our mind's eye and with the aid of the eye-salve of Holy Writ, the Russians again in occupation, and the thrilling wireless in active operation sending forth messages of "tidings from the East" which will "make" the King of the North "afraid"; for, from the summit of this Russian Tower, from the eastern topmost floor of which we have the view of the mountains of Moab and the Valley of the Jordan and Dead Sea, from whence the "He who will be"—Yahweh—will manifest Himself in those of whom the cruel invader will ask: "Who is this that comes from Edom?"

Oh, what thrilling times: and surely they are upon us!

(To be continued).

—Bro. F. G. Jannaway

Egypt Past and Future

Isaiah 19 relates to the land of Egypt in two phases of its history: one past, the other future. The observance of this distinction will simplify understanding the chapter. The distinction is self-evident on a careful perusal.

There is first *'the burden of Egypt'* (v. 1): setting forth the downfall of the kingdom. This was written at a time when Egypt was great and prosperous. It sets forth—

"What the Lord of hosts had purposed upon (against) Egypt" (v. 12).

—which was to be brought about by sowing division among them (v. 2), and giving them over to the dominion of a cruel invader (v. 4), under whom Egypt should degenerate into a condition of political nonentity (v. 15)—all of which came to pass in due course, as common history attests.

The process of downfall began with the successful invasion of Nebuchadnezzar (Jer. 46:14-15), and was made finally effectual in the conflicts of the Antiochean and Seleucidian sections of the Greek monarchy (detailed in Dn. 11); and in the usurpations of Rome, and the ravages of the Saracenic hordes centuries later.

Egypt became *'the basest among the kingdoms'* (as predicted in Eze. 29:14-15), and has continued in that position to the present day.

But there is a future of blessedness in store for Egypt. This is spoken of in the second part of the chapter—

“The Egyptians shall know the Lord in that day, and shall do sacrifice and oblation. Yea, they shall vow a vow unto the Lord and perform it ... They shall return even to the Lord, and He shall be entreated of them, and shall heal them” (vs. 21-22).

This subjection of Egypt to the God of Israel does not, however, take place till Israel itself is established as *‘a blessing in the midst of the land’* (v. 24). Consequently, we need not look for it till the appearance of Christ, who is to—

“Build again the Tabernacle of David that is fallen” (Amos 9:11-15).

Egypt will be one of the *‘many nations’* which will *‘be joined unto the Lord in that day’* (Zech. 2:11). Assyria also—the historic oppressor of Israel—will be in fraternal confederacy with Egypt, interchanging visits through the Holy Land: not as in ancient times for purposes of mutual hostility and mutual invasion, but for purposes of concord and worship. Instead of being sworn antagonists to each other, and the two great representative enemies of Israel, they will be enrolled with Israel in the enlightened brotherhood and service of Messiah’s reign (vs. 23-25)—

“In that day there shall be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptians into Assyria. And the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria; even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.”

—Bro. Roberts, 1878

Rules and Constitutions

There can be no doubt about the necessity for a proper system of rules for the harmonious working-out in an ecclesia of the objects of its existence: the *‘edifying of itself in love.’* We have found the Birmingham rules to work very well, but in small bodies some of the Birmingham rules would not be necessary.

But the best system of rules will be a failure if the members of an ecclesia are unsubject to the commandments of Christ which prescribe patience, benevolence, submission to wrong, and a controlling regard to the approbation of Christ in all we do. Where men love God and their neighbors as themselves, almost any rules will work well if they are in the least reasonable.

If these two commandments, on which hang all the Law and the Prophets, are not in force, no set of rules will protect a community from the destructive personal ambitions of the carnal mind.

—Bro. Roberts, 1883

Punctuality

Punctuality is a form of faithfulness. It is the keeping of a covenant. Unpunctuality will generally be found associated with looseness in other matters. God is punctual in the execution of all His works—whether in the movement of the heavenly bodies, or the fulfillment of His plans and promises: and His children are commanded to be like Him. They can be so only on a small scale. All the more important it is that their punctuality should be seen in small matters.

Presence at the hour of meeting is one of them. Paul's words (*Tarry one for another*—1 Cor. 11:33) which have been quoted as a plea for waiting for late comers before commencing were never written with this meaning. The context is clear as to this. It was a question of the mode of attending to the breaking of bread, when they had actually come together—not the time at which they should assemble.

—*Bro. Roberts, 1887*

I Go To Prepare a Place for You

So Jesus said to his disciples, and he added, “*Whither I go ye know, and the way ye know*” (Jn. 14:3-4). If he had said no more, we might have supposed he meant his ascension: the way to the Father's presence through space. But Thomas, feeling a lack of understanding, said (v. 5)—

“*Lord, we know not whither thou goest, and how can we know the way?*”

—in answer to which, Jesus said: “*I am the Way*” which shows that the ‘*whither*’ of Christ's then impending separation, and the ‘*Way*’ thereto, had relation to what was to be accomplished in his own person (by death and resurrection) in opening the Way to the Father: for he immediately added: “*No man cometh unto the Father but by me*” (v. 6).

Why should Jesus assume that the disciples knew the Way, saying to them, “*The Way ye know*”? Because he had frequently informed them that he would be delivered into the hands of the Jewish authorities in Jerusalem, and be by them condemned to death, and killed, but raised again the third day.

—*Bro. Roberts, 1880*

The Post-Millennial Resurrection

Question: “I am aware that Rv. 20:11 to end, is used to prove the second resurrection. But if so, it proves too much, as we can easily demonstrate. John saw a great white throne and Him that sat upon it, before Whose face the earth and heaven fled away. It is claimed that the Father is the One sitting on that throne. If that be so, the heaven and earth flee away before Him. Does ‘the heaven’ (Christ and his brethren) ‘flee

away"? Does 'the earth' (the City of the Saints) then existing flee away? Does the Father really take away Christ's power and become Judge Himself in his place?"

"And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away, and there was found no place for them: and I saw the dead, small and great, stand before God."—Rv.20:11.

THIS pictures a universal resurrection which could only apply to times of universal responsibility. And under the figure of Death and Hades cast into the Lake of Fire, it represents the abolition of death by the destruction of all who are not made immortal—which cannot be understood of the events connected with the beginning of the Kingdom.

Our correspondent thinks it can be understood only of the beginning of the 1000 years because of the statement that *'the earth and the heaven'* fled from the face of the Occupant of the throne. He rightly deprecates the idea that the constitution of things thus to be abolished is Jesus and the saints and the Holy City.

But is there no recent event of which this can be understood? When the 1000 years are expired: *"Satan goes out to deceive the nations in the four quarters of the earth."*

They enter into league and constitution, and go up—

"On the breadth of the earth, and encompass the camp of the saints" (vs. 7-9).

Here is a system of things, temporary certainly, but still taking time to organize, and swelling out into all the proportions of an organized *'heaven and earth'* political. With the *'four quarters of the earth'* thus insurrectionally organized, the Kingdom of God is reduced to very small proportions, geographically speaking. A Satanic system of things has carried all before it. With one voice, the populations unite to overthrow the government of Christ.

But, in a moment, the threatening confederacy dissolves before his face, and he is then revealed as the judicial Arbiter of universal human destiny in the great wind-up that clears the way for a final and perfect state of things on earth. The responsible millions of the 1000 years are raised. The unworthy are destroyed; the accepted are immortalized; the great harvest is gathered in amid a universal Feast of Trumpets and everlasting joy.

Dr. Thomas, from first to last, recognized that there would be a resurrection at the end of the 1000 years, of the mortals living and dying during that period. This conviction is forced upon the understanding independently of the view that may be taken of the finishing verses of Rev. 20. It comes out of the study of Christ, the Firstborn; the saints, who

become his at his coming; and the object for which there is an imperfect phase of the Kingdom of God for 1000 years.

Christ was first mortal; and *'though a Son,'* yet he *'learned obedience'* in faith of the joy set before him (Heb. 5:7; 12:1-2). He illustrated in himself, as the great Pattern, the principle that—*"Without faith it is impossible to please God"*—Heb. 11:6.

And faith is not sight. To live on without death as the result of obedience (death only, occurring in the case of the disobedient) would be to reverse the rule. Jesus now lives in glory, incapable of death. His brethren are being developed for the same state. Is the process (of death) suspended in their case, because Christ is immortal? Do they, on becoming united to him, 'live on' unless disobedience brings death? We know the contrary. The saints die, as other men, notwithstanding their connection with Christ.

The principle of their development requires it. They have to honor God first by believing the Promise, and walking in the darkness of death in the confidence of the Promise. This is faith, without which it is impossible to please God. If death were at once suspended on their becoming associated with Christ, there would be no scope for faith. The way of life would be a way of sight, not of faith.

And now when we consider the reign of Christ and the saints over the mortal nations of the earth for 1000 years, and ask what is the object of the reign, we cannot fail to come to the conclusion that it is to bring the whole family of man into the blessedness to which Jesus and the saints have attained.

What is that blessedness? Is it not an immortal state attained through faith and obedience? When the Kingdom begins, it begins with mankind in the barbaric state in which the Lord found them on his arrival. What is done to bring them out of that? First of all the hand of judgment brings them into subjection (Is. 36:9; Rv. 14:7-11). What then?—*"Many nations are joined to the Lord in that day"*—Zech. 2:11.

Is this a joining in nature, or a joining in relation, as the saints are now joined to Christ? The latter, undoubtedly: for in the joined state they say—*"He will teach us of His ways, and we will walk in His paths"*—Isa. 2:3.

The *'Law goes forth from Zion'* for this very purpose. Are men immortalized in the learning state? Our own experience is the answer. It is at the end—not at the beginning—of the learning state that God *'rewards a man according to his work'*: and not at the end of his individual case, but at the end of all cases that are to be *'glorified together'* (Rom. 8:17).

God does not change in His principles of action. Faith and obedience will be as much required at the hands of the subject nations of the

millennial age as at the hands of the saints now. The fact that death will be the penalty of presumption during that age no more shows that men will not die naturally than the death of Ananias and Sapphira under apostolic law, or the death of murderers under British law, shows that the rest of men do not naturally die.

The Mosaic type requires these conclusions. In the feasts of the harvests there were stages:

1. First ripe sheaf.
2. The first baked bread.
3. The ingathering of the whole (Ex. 23:16; Lev. 23:14-22).

All belongs to one harvest: all are raised on the same principle. This order is visible in the *'harvest unto life eternal'* when we recognize in Christ the first ripe sheaf; in the saints the first baked bread (having leaven); and in the multitude at the end, the full antitype of the Feast of Ingathering.

This order is recognized by Paul in 1 Cor.15—*"But every man in his order* (of resurrection):

1. *Christ the Firstfruits;*
2. *Afterwards those that are Christ's at his coming;*
3. *Then the end, when he shall deliver up the Kingdom."*

—Bro. Roberts, 1890

When we read bro. Roberts' patient answers to crotchety questions of 100 or so years ago, we see where the 'new' thinkers picked up their 'new' crotchets, especially on the Revelation. GVG

3. The Harpers Harping With Their Harps

"And I heard a voice of harpers harping with their harps; and they sing as it were a New Song in the presence of the throne, and in the presence of the four living ones, and of the elders; and no one was able to learn the song except the 144,000 who had been redeemed from the earth" — Ver. 2,3.

Mount Zion is still the scene of the vision. Instrumental and vocal music gladdens the hearts and ears of the performers. As the Spirit predicted in Psa. 87:7, so it comes to pass; for "as well the singers as the players upon instruments are there." "Every one of them" has his harp; for he is himself a "harp of the Deity," and therefore an instrument of joy (Apoc. 5:8; 15:2). The harp is an instrument used in giving thanks, in rejoicing, and in praising. To "hang the harp upon the willows," indicates great tribulation and distress; as in the present state of Israel, whose "harp is turned to mourning, and their organ into the voice of them that weep." So when torment and sorrow come upon Babylon, and she is found no more, "the voice of harpers, and musicians, and of pipers and trumpeters Berean 2013—358

shall be heard no more at all in her.” The absence of music shows that all joy has departed from a people; while its presence indicates the reverse.

A harper harping with his harp is a saint, who has been judged according to what is written, and rewarded according to his works, and thereby admitted into the glorious company of the redeemed. The first thing he does when he finds himself on the mount of Yahweh's holiness, is not to celebrate battles *to be* fought, and victories *to be* won; but to show forth the praises, the worthiness, and loving kindness of Him, who called him out from among the worshippers of the Beast, and placed him within “the Circle of the Throne.” The Four Living Ones, and twenty four stephaned Elders, are all harpers who harp with their harps. This is positively affirmed in ch. 5:8. In symbolic style, put harps, and golden vials full of odors, into men's hands, and say, that “the odours are the prayers of the saints;” and it is equivalent to saying that the harps and golden vials are representative of the saints themselves. The Angels within the Circle of the Throne, although they prostrate themselves upon their faces, and in obedience to the decree in Psa. 97:7, worship David's Son and Lord; yet are they not harpers. They join with the harpers in myriads in the ascription of “worthiness to the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing” (ch. 5:12): but they could take no part in singing the harpers' new song which they accompanied with their harps; for they have never learned it, and were they to study it ten thousand years, could never sing it truthfully. They are the angelic audience that listens with ravished ears to the Divine melody of the new oratorio. Never will such an extraordinary choir have delighted so magnificent and dignified an assembly on the earth before. The birth of David's son was celebrated by the acclamation of a multitude of the heavenly host praising the Deity, and saying, “Glory to the Deity in the highest, over the earth peace, and good will towards men”. Glorious, however, as this announcement was, the listeners to it were only a few simple shepherds; but in the approaching musical festival on Mount Zion, the performers will be not less than 144,000, immortals; who, like the Imperial President of the Festival, were once dead, but then are living for the aeons; while the listening and delighted audience, marshalled and convened by the King of glory, themselves illustrious and immortal, number “ten thousand times ten thousand and thousands of thousands” (ch. 5:11). How gratified they will be in beholding the Royal Child, whose birth they celebrated over eighteen centuries before, enthroned by the Eternal Power, according to the words of Gabriel, in his father David's seat; and instead of a vile clamor for his crucifixion, in the very place where he was condemned and put to death, songs of thanksgiving and praise, ascending in immortal strains to the Diety, from the innumerable multitude of the redeemed.

Bro. John Thomas—Eureka Vol. 5 pg. 23 Logos edition

Hints For Bible Markers

The Psalms - Psalm 1

Psalms 1:3

“And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”

Here we have another one of the many examples in Scripture where men are likened to trees. A tree planted by a river is in a good situation for growth and development. The righteous man is planted by rivers of living water, the word of God, that bringeth forth his fruit: *“love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance.”* (Galatians 5:22-23).

His leaf also shall not wither suggests “immortality.” A collection of such unfading, un-withering trees, would form a “wood of life,” trees fit for God’s purpose. *“And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.”* (Ezekiel 34:29) These un-withering leaves are for the healing of the nations. The work of Jesus and his Saints which will heal the nations both politically and spiritually. *“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse.”* (Revelation 22:1-3). And the work of man today shall fail but the work of the trees whose leaf shall not wither shall prosper and not fail.

Psalms 1:4

“The ungodly are not so: but are like the chaff which the wind driveth away.”

This implies a time of cultivation. Though the cultivating phase is long, it will have an end. Man is now at one interval in the period of cultivation. The field is stony, full of thorns, with little good ground to yield up fruit. The time of harvest is coming, the next stage in the cultivation, the era when the chaff will be driven away and the field improved.

When we consider this thought, of the chaff being driven away, we realize it cannot be of the present day because the wicked are in supremacy, thorns are prevalent plant in the field. Therefore it must be at some future age. For we are now not at the stage when they are driven away like chaff. God only tolerates the ungodly for a time. Their purpose is to chasten and purify the characters of the sons of the Deity. When the time is right the ungodly shall be removed from the face of the earth, not be remembered, but be as chaff which the wind blows away.

Psalms 1:5

“Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.”

We must separate the ungodly from the sinners in this verse. The word ungodly (Strong’s number H7563, *רָשָׁע* *rāshā’*) can be taken to mean morally wrong. While the word translated sinners (H2400 *חַטָּאִים* *chattâ’*) suggests one accounted guilty. The ungodly, people of the world, shall not stand in judgment because without knowledge is no responsibility. *“Man that is in honor, and understandeth not, is like the beasts that perish.”* (Psalms 49:20).

However, there will be no sinners in the congregation of the righteous. The wheat from the chaff shall be thrashed in that great day of judgment. *“For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”* (Ecclesiastes 12:14)

Continued next month should the Lord will.

—Bro. Beryl Snyder