

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

EDMONTON, Alberta, Canada

Dear Brethren and Sisters in Christ Jesus our Lord,

Loving greetings from your fellow servants of the Edmonton Ecclesia.

It is with much sadness and of a heavy heart that prompts the occasion of this correspondence. Early last month we suffered the loss of two young sisters who chose to 'enjoy the pleasures of sin for a season.' Sister Sarah Blacker had to be withdrawn from due to walk and conduct. Also, Sister Amber Jones respectfully withdrew from fellowship as she also was struggling with worldly issues and a lack of desire to live the truth.

As each day passes we see the world become more corrupt and evil in all its ways. Truly all things are as they should be; for was it not prophesied that this should be the state of the world and mankind prior to the return of Christ? The world and its pull are continually growing stronger and stronger as is the increasing effect on each and every one of us, Brethren and Sisters. What a detrimental affect it is imposing on the youth in the Truth! As we often sing in praise to our Father: "Foes on every side beset us, snares through all the way are strewed; it behoves us each to bear a brother's load." I beseech you to please keep the youth in your prayers and stay involved with them as much as possible.

On a happier note, we often enjoy the company and fellowship of many of the bre. and sis. from the Richard, Saskatchewan Ecclesia.

What a blessing it is to be able to share the emblems with each one!

We will be hosting our annual Sunday School Picnic Saturday afternoon, June 7th and the S.S. program the following morning.

Let us all help each other on the road as we strive to carry out the work our Heavenly Father has given us to do.

Love in the Hope of Israel from your fellow labourer,
Bro. Ben Darter (asst. rec. bro.)

HENGOED, Wales, UK Breaking of Bread – 10.45am; Sunday School – 12.45pm; Lecture – 2.30pm (All at the Hengoed Community Centre); Bible Class held every Thursday at Quakers Yard Village Hall at 7.30pm and Elpis Israel Class – held on the first Tuesday of each month at Quakers Yard Village Hall at 7.30pm. Children's Evening – held every 2 weeks on Friday at Aberdare Country Park at 6.30pm

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

It has been some time since ecclesial news has been submitted from Hengoed and we therefore take the opportunity to let the brotherhood know of what has been happening in this part of the ecclesial world as we continue to wait for the Master's Return.

It is appropriate to mention first of all the loss of Sis. Vivien Ford. Sis. Vivien was not a member of the Hengoed ecclesia but with Bro. Stephen Ford was very close to us all. The brotherhood will recall via the e-mails that were circulated that Sis. Vivien suffered greatly from cancer which finally led to her falling asleep in Christ on 13th June. During the course of her illness and with the knowledge that her probation was rapidly coming to a conclusion, she demonstrated remarkable faith and courage which was an exhortation to all. Her funeral was unique in that she specifically wanted the words read out from those that were written on the tomb of Bro. Thomas. In addition she wanted the Truth that she had kept for 53 years to be proclaimed. The undersigned complied with her wishes and took pleasure in heralding Bro. Thomas' faith, and in holding forth the Hope of Israel to many who had attended the funeral from the village where Sis. Vivien lived. There were others present too who were not in the Truth, and others from the Central group. Our thoughts were with Sis. Vivien's family and particularly Bro. Steve who also displayed much courage in the sad circumstances. They had been married for 49 years.

Since the correspondence we sent early in 2013 we had a Study Weekend in the autumn based on the prophecy of Zechariah. The apocalyptic visions were stimulating and encouraging in the deep things of Yahweh's Word. We can often read over the parts of the Scriptures that are more difficult to comprehend, and the study gave us all a working knowledge of those things that show in symbol the great plan of salvation and the Return of the anti-typical Joshua. Sis. Marilyn Dobson was with us during that weekend and it was a pleasure to have her company.

In April 2014 we had the pleasure once again of Sis. Annetta Jones from the Richard ecclesia. She was joined on this trip by Sis. Amanda Jones. We were really pleased to have their company with us and enjoyed the many discussions around the Word of God. We also appreciated their help in setting up the Bible Exhibition. We returned to a venue we had used before in the town of Merthyr Tydfil, advertising the Exhibition in the local newspaper and distributing leaflets regarding it. Many visited the Exhibition including those from other religious denominations which provided some interesting exchanges! We had four evening Lectures with the Exhibition with some strangers attending. While the follow up activity has brought forth no fruit, we continue to sow and water.

In May 2014 we had our Gathering, with studies based on the Book of Daniel on the beautiful Pembrokeshire Coast. This was a spiritual 327—Berean 2014

treat that we were able to share with a number of visiting brethren and sisters (Bro. David and Sis. Dawn Humphreys; Bro. Jim and Sis. Donna Snow; Bro. Dan and Sis. Sandra Jackson; Bro. Jason and Sis. Michelle Carroll; Bro. Reagan Rayner; Bro. Glendon Rhoades; Bro. Terry Readman; Sis. Sarah Tarver; Sis. Sarah Brown; Sis. Marilyn Dobson). We are very thankful to the brethren who spoke at the Gathering for bringing out the meaning of the various details of Daniel's prophecy which (again) contain some of the deep things of the Spirit. We would also like to thank Bro. Terry Readman for (in addition) providing the Word of exhortation on the Sunday previous to the Gathering. We also had the Exhibition on the road again when our visitors were present at the Aberdare Country Park. There was not as much interest this time, but we still had some who came to hear the things of God's Truth, and here we would like to thank Bro. Dan Jackson for giving one of the public Lectures during that time on 'Humanism.' It was a very interesting address for us all to consider, and we also appreciate the visitors help and support with the Exhibition.

It has been a year for visitors for which we are truly thankful. Bro. Jesse Gustavsson of the Goldthwaite ecclesia visited us for a few weeks and we enjoyed his company, and appreciated the word of exhortation that he provided for us. We also appreciated his assistance as a bearer at Sis. Vivien's funeral.

Bro. Curtis and Sis Cindy Hurst and family, also from Goldthwaite, visited shortly afterwards and this was a very enjoyable period too. We are thankful to Bro Curtis, Bro. Adam and Bro. Aaron for helping us out with ecclesial functions, particularly Bro. Curtis who gave a powerful Power Point address against the Trinity, and Bro. Adam who provided an exhortation for us all.

The movements of Russia in Ukraine are now sure signs that our call to Judgment is near. Added to the political turmoil in the Middle East, the continuing decline of the world's morals, and the increase of atheism, hedonism and humanism, we feel that the world's stage is rapidly being prepared for the outpouring of Divine wrath and the apocalypse of Jesus Anointed. Do we have oil in our vessels?

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

Ecclesial Correspondence

13th September 2014

Dear Editor

The July 2014 Christadelphian Magazine was recently handed to us, and our attention drawn to the article entitled, “150 Years of The Christadelphian.”

On page 8 the brethren and sisters who later became part of the Berean Fellowship are described as a “*sizeable defection.*”

The Berean Fellowship is no longer “*sizeable,*” and that is certainly the case in the UK - but they take great exception to the term “*defection*” and to the article in your Magazine.

The dictionary describes the word “*defection*” as “*the abandonment of duty, allegiance, principles etc.*”

The idea contained or associated with this word also refers to “*deserting one’s country, cause, allegiance etc, especially in order to join the opposing forces.*”

The charge therefore made against the brethren and sisters in 1923 was that they had abandoned their principles and allegiance and joined forces with the enemy. This is a reasonable conclusion from the use of the word - and a serious charge.

Was it Defection?

How does the article confidently assert “defection”? The charge of defection must first be proved and the burden of proof was certainly not given in the article. Generalisations are not proof. It is true that an article in a magazine cannot provide the whole details of any issue that might arise. However, if a charge of “defection” is to be attributed to brethren and sisters then more than generalisations are required, otherwise current readers who know little or nothing of the things of the past will be given the impression that the brethren and sisters in 1923 were mere trouble makers. The article glosses over the matter as if those brethren and sisters were making a fuss over nothing.

While the article refers to the “Constabulary Issue” and the “Nature of Christ” no specific details are given.

It may be argued that the article was not intended to go into the “for and against” details. That point *could* be accepted, if the reference to “defection” had not been made. Here your writer has taken upon himself to be the case for defence, prosecution, judge and jury!

The question should really be asked by your thinking readers “Why did brethren and sisters choose to withdraw fellowship and become a minority group?” If the brethren and sisters of 1923 are castigated as

defectors (and they are not around to answer for themselves), then the reasons that they chose to act in the way they did should in all fairness be placed before your readers.

Thankfully, the evidence is still available for those who love the Truth and desire to find out why things happened as they did; why brethren and sisters chose to separate.

The Constabulary Issue

Your article was right to say that there were issues surrounding the question of Military Service as a result of the 1914-18 War, and right again when it referred to a dissatisfied minority regarding the fellowshipping of Special Constables.

However, your article was wrong in not explaining the issues which gave rise to brethren and sisters (admittedly in a minority) refusing to accept the majority.

Full details of the events that took place leading to this division are given in the booklet “The Birmingham Trouble,” but in brief the issues were as follows.

Two Birmingham brethren (as you are no doubt aware) joined the Special Constables and justified themselves in so doing. The following extract from one of the brethren’s speeches indicates the seriousness of their position:

“The policeman on the contrary, finds that his work is entirely good. He is engaged in restraining evil in order that freedom may live and act. In a word, his use of force is judicial, and I submit that we are to discriminate between judicial force and personal violence...judicial force on the other hand is a definitely appointed means for the suppression of evil and is virtuous because of its divine sanction – it is moral and beneficent in result.”

Those who stood aside from these unscriptural views did so, not to set up a rival meeting, but to bring pressure upon the Arranging brethren to reconsider their support of brethren Davis and Pearce (the two brethren in question).

The Arranging brethren refused to consider the matters raised by the minority and actually withdrew their fellowship from them!

Yet Bro C C Walker had said:

“In all the thirty years of my experience, I have never heard the Commandments of Christ called in question in that manner before.”

A Bro F G Ford at the same time said:

“If the views of brethren Pearce and Davis were followed, I could foresee the city being policed by brethren.”

The views of these brethren did not change, despite much correspondence and discussion.

Which side “*abandoned duty and principle*” (and this must be *duty and principle* to Christ)? Whose “*allegiance*” remained steadfast? Who were the “*defectors*”?

The Nature (and Sacrifice) of Christ

Your article goes on to say that brethren and sisters in North America were “*determined to dissociate themselves from the views on the nature of Christ propounded by Bro A D Strickler.*” This is also stated as if this was just a whim and an unreasonable position for brethren and sisters of Christ to take. Was it?

Before we comment on this, you state that Bro Roberts and Bro Walker did not repudiate the views of A D Strickler.

It is true that Bro Walker did not. However, Bro Roberts died in 1898 and would not have been able to make his judgement on the matter when the issue finally came to a head after much debate. The division came over 20 years after Bro Roberts fell asleep in Christ.

Your readers who know nothing of this issue would be left with the impression that not even Bro Roberts stood against this!

But Bro Roberts contended earnestly against Edward Turney in 1873 who propounded similar views (known as ‘Renunciationism’). These views were diametrically opposed to the original teaching of Christadelphians on the Nature and Sacrifice of Christ. This led to a division in the brotherhood, which was a grief of mind to Bro Roberts; but he did not hesitate to defend the Faith on this issue. He would certainly have stood by those opposing Strickler when the same fundamental doctrine was being attacked.

But to come to the point regarding Strickler’ teaching.

The first sign of apostasy was indicated in his own admission that he was departing from the interpretation of Bro Thomas and Bro Roberts on the Nature and Sacrifice of Christ. In referring to them he said:

“It pains me to in any way differ from them. As a whole, I consider the writings of Dr. Thomas and Brother Roberts incomparable, and I believe none have a higher appreciation of their work for the truth than myself. I do not care to justify myself, but I can prove that Bro Roberts differed from Dr Thomas on some very important truths. I have been forced to my present views by what I honestly believe to be the meaning of the apostolic writings. The interpretation of those writings in some important passages is not in harmony with the intent of the divine writer. The vitality of man’s responsibility to God for his sins is undermined and destroyed by those interpretations. The foundations

for the doctrine of atonement for original sin is laid in them, and J J Andrews in his views only carried out the logical conclusion.”

He stated on another occasion:

“For years there has been a difficulty in harmonizing the Scriptures with the theory of the atonement held by us as Christadelphians”

A D Strickler proceeded to argue in a series of articles that no sin-offering was required by God for sin in any other sense than that of transgression, and that in consequence Jesus Christ did not come under the redemptive scope of his own offering. In short, Strickler returned to the orthodox view of the death of Christ and what it achieved.

One further quote will suffice to illustrate Strickler’s reasoning when treating of 2 Cor.5:21:

“Here was the man Christ Jesus, who knew no sin, made sin; it must be the same kind of sin in both statements; that is, sin as transgression of law. For John says, ‘Sin is the transgression of the law. How was Christ made sin? Just in the way the apostle says he was, viz., ‘Being made a curse for us; for it is written, cursed is everyone that hangeth on a tree’ (Gal.3:13). The law could not curse with death unless the law had been transgressed; Christ was brought under this by divine arrangement providentially carried out. Where is the justification to teach that the way in which Christ was made sin, was by being made ‘sinful flesh’ in view of the above facts?”

Here, Strickler prefers to make the Lord Jesus Christ a transgressor of the Mosaic Law, rather than accept that the word “sin” is used in two ways in the Scriptures (as expounded by Bro Thomas and Bro Roberts); viz., (1) the transgression of law, and (2) the physical principle of the animal nature which is the cause of all its diseases, death, and resolution into dust.

Much more could be produced to indicate the departure from this vital Saving Truth, and more information is given in the booklet “Bible Teaching Concerning Sin and Sacrifice.”

Again we ask the questions “Which side “abandoned duty and principle” (to Christ)?” “Whose “allegiance” remained steadfast?” “Who were the “defectors”?”

The “*determination to dissociate*” from such teachings was obviously nothing else but faithfulness to the Word of God.

The Real Casualty of 1923

As your article indicates (though with some inaccuracies) error was not new to the Christadelphian community. There had been Renunciationism, Partial Inspiration, and Non-Pre-baptismal Responsibility (to name the most well-known issues that arose).

In all these controversies, the brethren and sisters in the main held fast to the sound doctrines of the Scriptures. Under the faithful leadership of Bro Roberts the vast majority of the brotherhood supported the withdrawal from fellowship those holding apostate views.

However, in 1923, there was no sound leadership and a new error arose! C.C. Walker who held the Editorship of The Christadelphian stated:

“Bro Strickler was “crotchety” but fundamentally sound.”

As indicated briefly above, A D Strickler was not sound on a *fundamental* principle of Truth.

The Birmingham ecclesia recognised that fact, but stated:

“Until the Buffalo brother (Strickler) comes to our doors we will take no action. We will continue to fellowship visitors from Buffalo and all other ecclesias which support him in fellowship”

Up until this point, the Scriptural teaching of the Doctrine of Fellowship and Withdrawal had been accepted and practiced. Now a new teaching began to emerge which could only be described as “at-the-door fellowship.” This was a fundamental shift from the always held position on Scriptural Fellowship.

Bro Roberts wrote:

“It is the duty of the friends of the Truth to uphold it as a basis of union among themselves, by refusing to receive either those who deny any part of it, or those who would receive those so denying”

This sound teaching which protected the Truth from error was gradually lost, and today there are numerous variations of the teaching on “Fellowship” which amount to the same thing – a failure to uphold the Truth coupled with a refusal to withdraw from errorists.

Has Time changed these principles?

It is impossible for time to change fundamental principles; but human nature can change; the lapse of time can minimise the importance of an issue. Subsequent generations can begin to think previous positions may have been extreme. How nice to be in Fellowship with a greater number of brethren and sisters! Such is the reasoning of the flesh and a mind that does not keep the sound principles of the Truth uppermost in the conscience.

There can be prevailing desires to have friendship and association with other groups – to such an extent that Truth is compromised.

Such were the results of the labours of John Carter in uniting the Bereans with Central in America in 1953, and a uniting with Suffolk Street in 1957. This was not repairing divisions as your article affirms, but compromising the Truth.

To be fair, the re-union of the Bereans with Central was a Berean desire to go back to Central – not a Central movement to correct a wrong position. Central did not admit any error or give any indication that the wrong views had changed, or would no longer be accepted.

The result of the Jersey City Conference in 1953 in the United States (without going into details) was a compromise for the majority of the Berean Fellowship. The fellowship was decimated. Whole ecclesias were reduced to small numbers, and those who had made a valiant stand in 1923 were betrayed by those who desired association with a group who had never corrected their errors.

If the Foundations be destroyed, what can the righteous do?

The Berean Fellowship was now a shadow of its former self. It was greatly reduced in numbers, and spread out over vast distances. The Berean Fellowship was no longer a “sizeable defection.” Those who had returned to the position that had previously been regarded as unsound, were the real *defectors*.

Those who went back to Central were to find that the continued ground of compromise was to be met with the arrival of the Suffolk Street group. The flood gates of apostasy were now pushed right open, with the acceptance back into fellowship of beliefs that were considered important enough to refuse by Bro Roberts, and the faithful of his day – the logical conclusion of forsaking the Doctrine of Fellowship in 1923.

A defection?

Not in our opinion!

The Berean Fellowship is admittedly few - but committed to the Scriptural principles of the Basis of Fellowship that was established by Brother Thomas and Brother Roberts - Principles that were vigorously upheld by the “*sizeable defection*” in 1923.

We intend in God’s grace to continue in that warfare of Faith, keeping separate from Central and the legion of errors that are fellowshipped there - while welcoming all lovers of the Truth who are prepared to courageously cast in their lot with us in the defence of the One Faith.

On behalf of the Hengoes Berean Christadelphians

Phillip Hughes

To Brother Andrew Bramhill, editor of the Christadelphian Magazine with copies to Bro Phillip Hughes (who represents the Hengoes Berean Christadelphian Ecclesia), and to the other contributors to the July 2014 special edition of the Christadelphian magazine, on the 150 years history of the Christadelphians.

Brother Hughes wrote to the editor on the 13th September highlighting the fallacious nature of the magazine article about the Berean division (I do hope all recipients have seen his letter) and I wish to add some very important relevant points about the division in 1923 between the then known Temperance Hall fellowship (later to be known as Central Christadelphians) and the Berean Christadelphians.

Brother Dr. Thomas as you know coined the name “Christadelphian” on the basis of a group of brethren and sisters having a clearly defined set of beliefs and agreed, to have fellowship with. He wrote extensively about human nature, the result of the Adamic fall in Eden and that ALL subsequent mankind inherited, including the Lord Jesus Christ, this state, a synonym defined as sin-in-the-flesh.

The 1923 division was about two issues. One was the Constabulary issue and the other the Atonement issue both dealt with in Brother Hughes’ letter. There is documentary evidence for the sound teaching of our Pioneer brethren (Bre. Thomas and Roberts) on the atonement and clearly laid out in the BASF. If you examine clauses V, VIII, IX, X and XIII you will discover that the Berean position is unaltered from this basis of belief. This produced a unique set of beliefs.

Also I find it incredible that the writer of the magazine article talks about Bro Roberts attitude to a specific situation, a quarter of a century after he had died, attempting to give credence to the Central position!

What really bothers me about all this, is that the magazine article will give its readers the impression that everything is hunky dory with the Central position and not with the Bereans (you are bound to say that). If your readership are given this impression it has the potential to affect peoples’ salvation.

Fellowship is a vital matter to understand. The Pioneers were at great lengths to separate from the errors of the churches and false brethren, why? because they clearly believed in the doctrine of fellowship and that fellowship with error could affect their personal salvation. This is an appeal on an individual basis to the consciences of all who read this, even if you decide to bin it.

Any who wish to be contentious about the Pioneer position shouldn’t use the name Christadelphian, they have no right to it. They should call themselves something else.

Yours very sincerely,
Brother Stephen Ford

Llanybri Berean Christadelphian Ecclesia, Carmarthenshire

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

- TENNESSEE FRATERNAL GATHERING**.....**Oct 4 –5, 2014**
Bro. Jim Rankin, 115 Sherwood Dr., Camden, TN 38320 USA, 731-584-6039,
email jrankin@bentoncountycable.net
- KENYA FRATERNAL GATHERING**.....**Dec 5-7 2014**
Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, epawekati@yahoo.com
- LAMPASAS FRATERNAL GATHERING**.....**June 12–14, 2015**
Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX, 325-451-4075
- HYE FRATERNAL GATHERING**.....**July–19-26 2015**
Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-577-1119,
markbraune@gmail.com Study, “Deuteronomy”

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 Mission Of Jesus

“The blood of Christ shall purge your conscience from dead works to serve the living God (Heb. 9:14).

In the opening verse of Hebrews 8, Paul says,

“Now of the things which we have spoken this is the sum.”

He has gradually worked into the very heart of his subject—the center, in fact, of all Scripture—the mission of Jesus Christ, the great high priest, *“set on the right hand of the throne of the Majesty in the heavens.”*

There is nothing higher, nothing greater, nothing more exalted than this—the throne of the Majesty in the heavens. This is the high calling to which we are called. If there is one lesson in the Tabernacle, and all the tragic events connected with it and its contents, it is the great and terrible majesty of God. Jesus Christ shows forth his love and condescension—but the majesty had to be established first. Only on the altar of the sacrifice of Christ can He be approached. His own Son

must die before men can come near Him. Not because He is vindictive, or malignant, or despotic, but because eternal things can only be built on true principles, and the principle of righteousness and perfection must underlie everything related to eternity.

“Without the shedding of blood there is no remission of sins.”

We approach God shielded by the perfection of Christ.

Verse 3 continues,

“Every high priest is ordained to offer gifts and sacrifices.”

Sacrifice did more than establish principles and keep the issues clear between righteousness and sin. It provided an outlet for the expression of repentance, gratitude and love. It gave man something he could do to show his feeling toward God—a way in which he could offer the best and choicest of his possessions, and in the uprising smoke of acceptance he found peace. The principle of sacrifice still holds true. It is the opposite of the basic principle of the flesh—selfishness.

“He that will lose his life shall find it.”

The Law was nothing in itself—it just taught lessons.

And to those who could discern, here also was a constant reminder that, in the fullness of time, the love of God would provide a lamb who would bring mankind back to perfect divine fellowship. For those who had eyes to see, the sacrifices were what the bread and wine are to us. The depth and righteousness of the mystical significance is limited only by the development of our mind to receive it.

“Wherefore it is of necessity that this man have somewhat to offer.”

(Heb. 8:3) The whole plan from the beginning is built on sacrifice. Every prophecy and ordinance points forward to one great culminating sacrificial act. And-now the time has come when it is all brought expectantly to a focus on this one man, standing alone before God. What has he to offer? Only a complete self-surrender—only the utmost possible—could fittingly fulfil the requirements of the case. Anything short of perfection would hopelessly lower the plane upon which eternal salvation was being developed. Anything short of perfection was failure.

What a weight for mortal man to carry through 30 years of troubled life, never free from the burden of the world’s redemption. This was the sacrifice called for—ceaseless vigilance and struggle—the issue constantly in the balance. Only our utmost efforts at self-discipline and self-transformation can justify our dependence upon this man’s mediatorship and friendship. We have no perfection to offer, but we are asked to give all that we have. To give less would be to mock his

suffering, and belittle the seriousness of the condition that made it necessary.

Verse 4: “*If he were on earth, he should not be a priest.*” Paul has already shown that one must arise according to a new and different priesthood. He has shown this from the references to Melchisedec who was a priest, but not of the Mosaic order. And the Messiah is to be a “*priest after the order of Melchisedec.*” Now Paul goes further to show that this new order couldn’t fit into the old Mosaic system. The main point he is establishing all through the Hebrews is that everything connected with the Law of Moses ritual is done away and no longer operative—replaced by something immeasurably better.

THE JEWS DIFFICULTY.

It was difficult for the Jews who had become Christians to realize that that which had been ordained by God and had been the centre of their national life for 1,500 years should be changed. The Law was ingrained into their very nature. The whole life of the Jew was built upon it from the day of his birth. To see the Truth concerning the end of the Law required tremendous independence of mind. It meant going directly in the face of all the established thought and authority of the nation. It meant taking the time and trouble to study and learn his own Scriptures to the point of being able to stand up confidently against the experts, rather than the easy way of accepting handed-down interpretations. It meant above all things *thinking*—really *thinking*—for himself. Very, very few have ever been willing to do that and stand by it.

But Paul takes it point by point. Here is a new and superior order of priesthood foretold in their own Scriptures. But is it still possible for them to cling to some of the old order? No, says Paul, it all must go. No new patches on an old garment. No half measures.

This new high priest—if he were here on earth—could not fit into the old system. There was no provision in that system for him. The Law would disqualify him from priestly service. Clearly then an end of the Law was contemplated by God, as Paul points out in 7:12, “*For the priesthood being changed, there is made of necessity a change also of the Law.*” This mysterious Melchisedec, irremovably rooted in the Jewish Scriptures at two vital points—the records of Abraham and David—is Paul’s strongest lever in overturning the Jewish conception of the eternal supremacy and unchangeability of their Law. Melchisedec undeniably Abraham’s superior—David’s great son to be of the Melchisedec order.

Verse 6 presses the advantage by asserting that a new and better order to harmonize with the new priesthood was also foretold in the

very Scriptures they relied on in defense of the unchangeability of the old. What could be plainer than these words of Jeremiah to which he refers? Had they never considered what they meant? Were not the Scriptures read every Sabbath in the synagogue, and every day in the home?

They said, “We can’t be wrong. We read the Scriptures constantly. We are familiar with what’s there.” But how easy to read it and accept it without getting the faintest idea what it means! All Jewish study and learning was about the Scriptures. There were doubtless many who practically knew them by heart, and the books of commentary were legion. These words of Jeremiah which Paul quoted would not be new to them. “*Behold, the days come, saith the Lord, that I will make a NEW COVENANT with the house of Israel, and with the house of Judah: NOT ACCORDING TO THE COVENANT that I made with them in the day that I took them by the hand to bring them out of the land of Egypt.*”

“Well,” Paul says, “what does *that* mean? How does that fit in with your view of the case? What is the “*rest that remaineth*” which David referred to long after the Israelites entered the Promised Land? Who is the priest of the Melchisedec order? What is the new covenant? And doesn’t a *new* covenant necessarily make the old obsolete?”

SATISFACTION.

These questions would be annoyingly uncomfortable to those who were thoughtlessly content with the old and did not want to be disturbed. But they would be intensely satisfying and interesting to the few real thinkers among them who hungered and thirsted for divine knowledge and wisdom. These inspired teachings of Paul would be like a discovery of hidden treasure—as if someone had at last opened a locked door which had been for ages the object of reverent hope and wonder. These were the things the angels desired to look into, and these questions Paul propounded, and undertook to answer, would have been topics of conversation among the godly through all the previous ages.

To some, as he said, he was a savour of death unto death; to others of life unto life. It all depended on how they reacted to his message. It all depended upon how deep their knowledge of divine purposes and principles went. The obvious lesson, of course, is to be sure we redeem the time and get ourselves well grounded and deeply rooted. That is our only defense. With a poor knowledge of the Bible, we are just empty lamps ridiculously pretending to be brighter than all the world’s great luminaries. But with a good knowledge of the Bible we are the light of the world.

There are no short cuts to a good knowledge of the Bible, and no excuses for a lack of it. If a desire to continually know more about God and His Word is not our primary object in life, then our whole profession is a mockery. Our characters are made up of the things that fill our hearts and minds and attention. If these things are personalities, or trivialities, or temporalities—then our characters are small and empty and stunted, totally unfit for the great things God has in store. We shall never be any better or bigger than the things that fill our minds.

We are therefore continually exhorted to set our minds and attentions on the things that are above. Such are the matters Paul treats of in writing to the Hebrews. How much do we know and understand about them? They were recorded so that by continual meditation upon them we could empty our minds of chaff and rubbish, and gradually transform them from fleshly to spiritual. It is so easy to deceive ourselves into the idea that others know more of the Scriptures because their memory is better. But we don't have any trouble remembering the things we are interested in—they crowd into our minds without any effort. Just listen to the things people habitually talk about, and see how wonderfully well-versed they are in them, and what marvelous memories they have in certain directions. "*Where your treasure is, there will your heart be also.*" (Matt. 6:21).

In the first 7 verses of chapter 9, Paul briefly describes the Tabernacle—the holy place where only the priests could go, and the Most Holy where only the high priest could go and then but once a year and not without a solemn atoning ritual. Was this arrangement final—or was it but a symbol of what the final arrangement would be?

THE EFFECTIVE REALITY.

In verse 8, we are told that the Holy Spirit signified by the Tabernacle ordinances that the way into the holiest of all—final perfection—was not yet made manifest, or opened to man, as long as the condition symbolised by the restrictions of the Tabernacle existed. The way must be opened. The veil of the flesh which obstructed man's access to God must be taken out of the way. The Tabernacle showed that something stood between God and man, but in itself it contained no provision for correcting the condition. Quite obviously, if perfection was ever to be reached, the repetitious and never-advancing shadows of the Tabernacle must be superseded by one final and ever-effective reality.

In verse 9 Paul says the offerings of the Law could not make the worshiper perfect in conscience. In verse 14 he says Christ's sacrifice will purge the conscience from dead works. In this we are getting very

close to the heart of the Truth, and the great distinction between the shadowy Law of Moses and the living Law of Christ. The Law of Moses was strictly a law for the regulation of the flesh. It was on the level of the flesh. The Law of Christ sweeps away all restraints and restrictions of the flesh, but—it also sweeps away the flesh itself as an influencing factor of the mind and conduct. The Law of Christ does not regulate the flesh—it obliterates it. The believer in Christ is no longer *“in the flesh.”* Paul says (Rom. 7:5), *“When we WERE in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death.”* Again (Rom. 8:8), *“They that are IN THE FLESH cannot please God, but ye are not in the flesh, but in the Spirit, if so be that the Spirit dwelleth in you.”*

“In the flesh dwelleth no good thing” (Rom. 7:18). This is all-embracing. There are wide degrees of badness in the flesh, and the flesh has its own standards of good and bad, but to God *“in the flesh”* nothing is good. All is carnal and unholy. The first step toward goodness is to step right out of the flesh. This parallels the truth that the fear of the Lord is the beginning of wisdom. The flesh has its own standards of wisdom and folly but to God all *“in the flesh”* is folly. All the works of the flesh are *“dead works.”*

Christ takes us out of the flesh. He agonized through a perfect life of renouncing and condemning ‘the flesh,’ though in the most intimate contact with it right in himself; and finally, by the death and resurrection, He came actually and physically out of the flesh. Now He calls us to Him—out of the flesh, into the Spirit. That is why He, and He alone, can purge our conscience, or consciousness of sin. The enlightened, spiritual conscience can never be clear in the flesh. The motions of the flesh will continually disgust and humiliate it. Paul cried: *“In my flesh dwelleth no good thing—who will deliver me from this body of death? I thank God through Jesus Christ our Lord.”* Rom. 7: 18, 24-25) *“There is no condemnation to those which are IN CHRIST—those who are not in the flesh, but in the Spirit.”* (Rom. 8:1)

But what necessarily follows? What is required to maintain the consistency of the picture and to avoid destroying all its meaning and bringing on a bitter anti-climax? *“How shall we that are dead to the flesh live any longer therein?”* We have launched out. We have staked everything. We cannot falter or go back. *“The just shall live by faith.”* That is true. But the Scriptures immediately continue *“BUT IF ANY MAN DRAW BACK, MY SOUL SHALL HAVE NO PLEASURE IN HIM.”* (Heb. 10:38). There must be no drawing back into the flesh. Once purified, we must, as He says earlier, *“go on to perfection.”*

The test of success is in actual, measurable results, not hopes and feelings. *“The tree is known by his fruits”* (Matt. 12:33). *“The fruits*

of the Spirit are these”—and specific qualities are listed: gentleness, meekness, holiness, patience, hunger for divine knowledge. *“The works of the flesh are these*”—and again we have definite characteristics—pride, greed, worldliness and the love of pleasure. The works of the flesh include everything that the flesh does naturally—all the things we do whenever we are not specifically and consciously seeking the guidance and help of the Spirit. No one can perfectly follow the Spirit, but two things are essential. First, the fruits of the Spirit must predominate—they must shape the main course of our life, and second, they must constantly increase and gradually invade and purify the whole fabric of our existence. *“On to perfection”* is Paul’s watchword.

It is a common misconception that because we are under grace, and justified by the blood of Christ, works are not necessary to salvation. Works are absolutely essential to complete the process that Christ has begun in us. But we don’t do them—they are done through us. *“I am the vine and ye are the branches, HE THAT ABIDETH IN ME BRINGETH FORTH MUCH FRUIT. Without me ye can do nothing”* (John 15:5). *“He that beareth not fruit is cast forth and burned.”*

To the Romans, Paul says (Rom. 8:3, 4.) *“For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”* But is that the end? No, as far as we are concerned, it is the beginning, for He continues, *“THAT THE RIGHTEOUSNESS OF THE LAW MIGHT BE FULFILLED IN US who walk not after the flesh but after the Spirit.”* Unless that happens, the sacrifice of Christ has, in our case, failed.

“That the righteousness of the Law might be fulfilled in us.” The end has not been changed, only the means. The Law was a carnal commandment. It took the power of the flesh and attempted to direct it toward godly ends. The corruptness of the flesh made that impossible. The Law merely succeeded in exposing that corruptness—the exceeding sinfulness of sin—the great pretensions of the flesh to goodness but the actual emptiness and deception behind those pretensions.

God lifted up Christ that all who keep their eyes and mind fixed upon him may be healed. The chief priests said (Acts 4:7), *“By what power, or by what name, have ye done this?”* The Apostle answered, *“Jesus Christ.”* We must go back at the old problem—the mortification of the flesh—armed with a new and invincible sword of God’s providing, the Name of Jesus Christ. Everything must be faced and solved with Jesus Christ kept purposely in the forefront of the

consciousness. Paul says (2 Cor. 10:5), “*We must bring every thought into captivity to the obedience of Christ.*”

It is God’s expressed will that all things should be by Him and through Him. “*I can do all things,*” says Paul, “*THROUGH CHRIST*” (Phil. 4:13). Jesus said, “*I am the way.*” This is the answer to all questions as to “How can these things be?” “*I am the way.*” “*The mystery which hath been hid from ages and from generations, but now is made manifest to His saints—CHRIST IN YOU, the hope of glory*” (Col 1:26, 27).

This does not apply just in specific and larger activities—belief, baptism, breaking of bread. No matter how finely we subdivide the analysis of our time and activities, “I am the way” still is the only hope of success. No matter how small or unimportant the matter may be, it is either Christ consciously present or a victory for the flesh.

Of course, it must be the *real* Christ. There are Christs many, but only one true Christ—the Word made flesh. The Christ we have must correspond with the Word we have recorded, and the image must be constantly refreshed from that appointed source. Of the Tabernacle, God said, “*I will meet with you there.*” It was useless to seek elsewhere, however earnestly. The Scriptures are the present appointed meeting place. Christ and the Scriptures are synonymous. They permeate each other. We cannot have Christ in our hearts unless we have the Word continually renewed in our minds. And we cannot get any living power out of the Scripture unless we see Christ shining through every word of it.

Let us then, with boldness—not presumption, but the boldness of intimate love—enter into the holiest by the blood of Christ, in the full assurance of faith, never looking back but going on to perfection, drawn irresistibly forward and upward out of the flesh and into the eternal immensity of the Spirit.
—*Bro. G.V.Growcott*

But The Greatest Of These Is Charity

I thought this morning we might talk a little about yesterday’s reading in the 13th chapter of 1st. Corinthians where Paul impresses upon us the need for us to possess the virtues of FAITH – HOPE and CHARITY. And he ends this chapter by saying: “now abideth, Faith, hope and charity, these three but the greatest of these is charity.” (which we know to be love – Agape love)

So here we have faith—hope—love. But then it starts getting a little complicated — by this I mean if we take that first one—Faith—we find

this same Apostle Paul telling us in Hebrews that “without faith it is IMPOSSIBLE to please God”

And then we have the apostle James who also has something he wants to tell us about that word FAITH — saying that “Faith without works is DEAD, being alone.

Now when we analyze these two virtues we find that there is no way we can please God unless we have FAITH!! BUT, faith by itself, if is not accompanied by works it is not going to do us much good.—(which is probably because works is the standard by which we will be judged.) Then, James goes on to show clearly that our WORKS is a demonstration of our faith when he says “show me your faith without thy WORKS and I will show you my faith BY MY WORKS.” The Bible has a great deal to say about faith.—some of the things we are told are:

1. The just shall live by FAITH
2. We walk by FAITH and not by sight
3. By Grace we are saved through FAITH
4. We should continue in the FAITH, grounded and settled
5. We are to hold fast the profession of our FAITH
6. Paul said he had finished the course—he had kept the FAITH
7. Finally we’re told—there is one Lord, one FAITH and one baptism.

So now we can see that FAITH and WORKS are two important ingredients necessary to salvation.

And then the apostle Peter has his input on the subject of faith when he says: “ADD to your FAITH!!! — do you mean there is more? — are we to understand that FAITH and WORKS are not enough? — Peter, are you telling us that we need to add more stuff? Yes you do says Peter — you have to add VIRTUE — KNOWLEDGE — TEMPERANCE — PATIENCE — GODLINESS — BROTHERLY KINDNESS and CHARITY—there is that agape love that was the last one on the list, just like Paul did in the thirteenth chapter of 1st Corinthians. Peter goes on to say “If these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” So, not only do these things need to be in us – they have to be in us abundantly – not just half heartedly – but overflowing within us. Since these virtues are so essential to our salvation, maybe it would be good to find out what they mean.

FAITH

Is total trust and confidence in God that what He has promised He will perform, which is the foundation word that gets us through our probation.

VIRTUE

Is literally “moral excellence.” The Greek word is areten, meaning excellency of character.

KNOWLEDGE

Is deep spiritual knowledge which comes through God’s word and is focused on His plan and purpose. As Paul says we need to be fed with the meat of the word and not just milk.

TEMPERANCE

Is self-control. To have ones passions under control as contrasted to our natural tendencies which are in opposition to temperance. We need to maintain spiritual self-discipline at all times.

PATIENCE

Is perseverance. In the Greek it means “staying under” and is used in the New Testament to refer to steadfast endurance under adversity without giving in or giving up. Always pressing forward toward the goal of our high calling in Christ Jesus.

GODLINESS

This refers to piety and the fulfilling of our obligation toward our Creator through the spiritual virtues he has asked us to achieve through His word in the spirit of holiness.

BROTHERLY KINDNESS

It means brotherly affection and is translated from the Greek word Philadelphian which is a fervent love for the brothers and sisters and a practical caring for all others as we are commanded by Paul in Galatians 6:10 “As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

CHARITY

It is from the Greek word agape which is unconditional love and affection in desiring the highest good for others even toward those enemies who despise you. This is the kind of love God exhibited toward sinners as we are told in Romans 5:8 “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

As we can see — if we are going to be true servants — we have a lot of things to keep up with and remember!!!

Now getting back to the 13th chapter of 1st Corinthians, the second virtue listed is HOPE.

Now we all have had hopes — dreams — desires and aspirations. — but the kind of HOPE Paul is talking about here is not that kind of HOPE.

This type of hope is not tangible — we can't see it — we cannot touch it,— we can't buy it — nor can the fulfillment of it be attained in this life. But it is rather a confident expectation that what is hoped for will most assuredly come to pass.

So what do we know about this HOPE?

1. That we are saved by HOPE.
2. That we are called in the one HOPE of our calling.
3. That we are to lay hold upon the HOPE that is set before us.
4. That we are to give a reason for the HOPE that is in us.

But yet we are told that “hope that is seen is not hope—for what a man can see, why does he yet hope for it.” — That brothers and sisters is why we live by FAITH and not by sight.

Okay,—now let's review what we have talked about so far — We have got to have FAITH—VIRTUE—KNOWLEDGE—TEMPERANCE—PATIENCE—GODLINESS—BROTHERLY KINDNESS—CHARITY—and WORKS — and according to this 13th chapter of 1st Corinthians we need to add HOPE to this list.

And now we come to the last one on the list, in this 13th chapter of first Corinthians which is CHARITY or LOVE.

And what are we to understand about this LOVE?

True love, (and we are talking about Agape love that I mentioned earlier) whether exercised toward the brethren, or toward men in general is not an impulse from our feelings. This type of LOVE does not run with the natural inclinations, nor does it concern itself only upon those for whom it has affection. — And that is because true agape love seeks the welfare of all, and works no ill to anyone. It seeks opportunity to do good to all men, but especially toward them that are of the household of faith. — but, first and foremost, agape love has God as it's primary focus. And it expresses itself to God by absolute obedience to His commandments.

Brother Growcott states in “Search me O God.”

“Love of God. That is the ultimate. That is life. That is peace. That is power. That is everything. That he is the Pearl of great price for which a man gives away all he has—and is thereby infinitely enriched. It is not just love FOR God or love FROM God. It is the inseparable unity of both. — It is necessarily puny from the human side, but a transforming flood from the divine side: but necessarily total for both. The mutual totality is the essence. Love is a total giving without reserve. “Love” has many meanings, but it's supreme meaning is a perfect two-way union of heart and mind. How do we achieve the exquisite, absolute peace of its perfection? Principally—almost

entirely—it is simply a yielding and a self emptying. All good and perfect gifts come from God and must come from God; and love is the ultimate, crowning good. Man cannot create it. Men cannot create anything. He must seek it from above, as a flower seeks life from the sun. Man’s contribution is the yearning and the desire: the rigorous self-emptying of everything else; of other love. That is, every other love that could mar, obscure, or dilute the perfection of this love. The “love” that pours forth to all creation is the result and flower and fruit of this love: the second commandment, whose fulfillment follows inevitably upon the achievement of the first commandment. The love of God, and it alone, has the power to change fleshliness to spirituality— filth to cleanliness — ugliness to beauty — we will always have the wisdom to choose beauty — and faith and courage to yield ourselves wholly to it without reserve.”

The Bible clearly reflects Brother Rene’s thoughts when it tells us:

1. That God is love (we had in our hymn 46.)
2. That perfect love casteth out fear.
3. You’re my disciples, if you have love one toward another.
4. A new commandment I write unto you — that ye Love one another.
5. God so loved the world that he gave his only begotten son.
6. Greater love hath no man than this; that he lay down his life for his friends.

Can we not yet see the importance of love –FAITH—hope—works and all the other virtues we have discussed? But now it becomes more complicated when he says that love is greater than all these other things (which themselves are also an essential part of salvation) But he says, If we don’t have love we become as a sounding brass and a tinkling symbol. And that if we have all the knowledge we can ever want — and were able to understand all mysteries – and if we could figure out all the Prophecy — and even though we had all FAITH to remove mountains — yet, in spite of all of this, if we do not possess love – he says that we amount to nothing.

No matter what we do in this life — if we do not do it with love — it profits us nothing. This is a very serious statement that Paul is trying to make us understand.

Now just why would Paul put so much weight and emphasis on LOVE – Because he said the GREATEST of these three was LOVE!!!

And Paul’s reasoning on this matter is confirmed by our master himself. Jesus was asked what is the GREATEST commandment? — to which he promptly replied:

“Thou shalt LOVE the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the FIRST and GREAT commandment — and the SECOND is like unto it, thou shalt LOVE thy neighbor as thyself. On these TWO commands hang ALL the law and the prophets.

We are told in another place that LOVE is the FULFILLING of the law of God.

And Peter tells us “and ABOVE ALL THINGS have FERVENT LOVE among yourselves: for LOVE shall cover a multitude of sins.” (1st Peter 4:8)

Brothers and sisters I have thought about this for a long time — and then it finally occurred to me why love was the most important thing in the mind of the apostles!

Because all the things we’ve talked about this morning— FAITH — HOPE— WORKS — VIRTUE — KNOWLEDGE — TEMPERANCE —PATIENCE — GODLINESS — BROTHERLY KINDNESS are all encompassed and included in perfect AGAPE LOVE. — So if you have IT – then you have possession of all these attributes in one word.

LOVE is not just hope — LOVE is not just FAITH — LOVE cannot be defined by only one of these things. — but the key is this — that all of these things are a part of and comprise the true meaning of LOVE.

I would like to read a poem I ran across recently that demonstrates this very point.

I asked God to take away my pride. And God said “no”. He said it was not for Him to take away, but for me to give it up.

I asked the God to grant me patience. And God said “No” He said patience is a by-product of tribulations. It isn’t granted, it is earned.

I asked God to give me happiness. And God said “No” He said He gives me blessings, — happiness is up to me.

I asked God to spare me pain. And God said “No” He said suffering draws you apart from worldly cares and brings you closer to me.

I ask God to make my spirit grow. An God said “No”. He said I must grow on my own. But he will prune me to make me fruitful.

I ask for all things that I might enjoy life. And God said “No”. He said I will give you life, that you may enjoy all things.

I asked God to help me have love of others, as much is He loves me. And God said, Yes, — now you finally have the right idea.

Brothers and sisters, there is no greater Example of this Agape love than that which was demonstrated by God’s only son – Jesus Christ

during His most agonizing and extremely painful and humiliating moments just prior to his crucifixion. Just listen to what pain and agony he went through on our behalf.

If the usual practice was followed, he was publicly stripped and made to kneel down with his hands tied to an upright post where he was scourged – which means he was whipped. — the Romans most generally used a short whip with several strands, which had tied to the ends of them hard knots, bones, iron pellets, or all three. — the beating was intended to weaken to a state of just short of collapse or death.

The beating left deep cuts on the victims back, hips, and legs. Pain and blood loss generally set the stage for circulatory shock.

However in Christ's case there was more — he was taunted and mocked — he was spit upon and hit and bruised on the head with a reed. A crown of thorns was placed upon his head and he was paraded through the streets like a common criminal. This, brothers and sisters, is our savior – God's son!!!

Can we imagine what our master's thoughts were at this time? Well actually — some of these feelings are recorded for us in the Psalms:

'I am a worm, and no man; a reproach of man, and despised of the people. All they that see me laugh me to scorn, they shoot out the lip; they shake the head, saying, he trusted in the Lord that he would deliver him; let him deliver him, seeing he delighted in him.'

And also we read — “they gaped upon me with their mouths, as a ravening and roaring lion...Dogs have compassed me, the assembly of the wicked have enclosed me.”

And as reflects his loneliness and despair, we have the Psalmist saying, “reproach hath broken my heart, and I am full of heaviness. I looked for some to take pity, but there was none...And for comforters, but I found none.”

The intense pain and blood loss probably left Jesus in a near pre-shock state. Added to the mental abuse, the lack of food and water and sleep, we can see that his physical condition (of which he was in the process of overcoming) had deteriorated to the point of being listed what we would call today as serious or even critical condition — even before crucifixion. And yet when he hung there on that cross, he said something that was absolutely amazing – “Father, forgive them, for they know not what they do.” His murderers did not ask for forgiveness!! But he was demonstrating that agape love that he asked us to have toward our Father in heaven — toward our neighbors and toward our enemies.

We meet here this morning to Memorialize the death and resurrection of our Lord and Master Jesus Christ. And we're told, "Greater LOVE hath no man then this – that a man lay down his life for his friends."

He willingly and lovingly laid down his life for us (his friends) – But are we his friends? — For he said "you are my friends IF you do whatsoever I command you." — So to continue to be friends with Christ, we MUST OBEY his commands. And we are told that his commandments are not grievous.

On another occasion he said "IF you LOVE me, keep my commandments." — and here is that all powerful and all encompassing word again — LOVE.

But have you ever thought about the reverse of this quote? I mean if we don't keep Christ's commandments, — does that mean that we have a lack of LOVE for him on our part? We need to remember Paul's instruction concerning FAITH – HOPE – CHARITY (LOVE) BUT THE GREATEST OF THESE IS LOVE.

In closing I would like for you to think about the words contained in Philippians 4:8.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

—Bro. Jerry Connolly

Signs Of The Times

Jer. 31:10 *"Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."*

The quest for the Lost Tribes of Israel, like the quest for the Holy Grail, is one of the enduring motifs underlying Western views of the wider world. It has spawned legends that have been used to explain the origin of myriad people around the globe, from ancient times until the present. Each tribe of Israel claimed descent from one of the twelve sons of Jacob, and the land of Israel was eventually divided up between them. The tribes disappeared from history centuries before Christ, but the Bible foretold that one day they would be reunited in the final redemption of the people of Israel. Their subsequent history became a tapestry of hearsay, and the belief persisted that they had been "lost" in some remote part of the world. In his new book, Tudor Parfitt travels the world to trace the history of this compelling myth. Tudor Parfitt is the author of *Operation Moses* and *Journey to a Vanished City*.

The lost tribes are one of the biggest mysteries of Jewish history, and as you might expect, there are plenty of people with their own theories.

Maybe the Igbo Jews of Nigeria are one of the lost tribes? Perhaps Bene Menashe, in Northern India, can claim the title. Or the Pashtun people of Afghanistan. Or Native Americans. These groups and many more have claimed to have descended from the lost tribes of Israel.

The tribes being spoken of are, of course, those of ancient Israel. The Israelites were divided into twelve tribes (not including the Levites who were not landowners). Each tribe was assigned a piece of the Land in Israel. After King Solomon died around 922 BCE, the tribes split into two kingdoms as a result of a power struggle. The northern kingdom consisted of Reuben, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Ephraim, and Menasseh. The southern kingdom was composed of Judah, Simeon, and most of Benjamin (often it was referred to simply as Judah).

In 722 BCE Assyria invaded Israel, and the northern kingdom was conquered. Many of the people who lived in the northern kingdom were exiled, mainly to Assyria, Media, and Aram-Naharaim. Archaeological evidence suggests that they were eventually completely assimilated into these societies. Meanwhile, some alien populations—Cutha, Ava, Hamath, and Sepharvaim—were brought in to settle the northern kingdom, and those groups all ended up assimilating with each other and with the Israelites who remained in the north.

In 586 BCE the Babylonian king Nebuchadnezzar attacked the southern kingdom, and exiled much of that population to Babylon. Though many lost their Israelite identity in Babylon, plenty of them retained their connection to their heritage, and eventually returned to Israel and rebuilt the Temple in Jerusalem. By that point the northern kingdom was lost. Today's Jews stem from the people of Judah (thus, *Judaism*).

Professor Tudor Parfitt of the University of London's School of Oriental and African Studies has studied the lost tribes for years, and has written an excellent and very comprehensive book on the subject called—unsurprisingly—*The Lost Tribes of Israel*.

According to Prof. Parfitt, the lost tribes all assimilated into the groups around them, and eventually disappeared. At first, the people of Judah who returned to their land may have wondered about being united with the other tribes. The prophet Ezekiel even predicted that God would reunite the northern and southern kingdoms sometime in the future.

In the Talmud, Rabbi Akiba is quoted as saying, "Just as the day goes and does not return so [the ten tribes] went and will not return." (Sanhedrin 110b) However, over time dozens of theories have come forth about the whereabouts of the tribes of the northern kingdom. It's difficult to find a region of the world that doesn't contain a group that

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has at some point claimed to have descended from the lost tribes. In North and South America, Japan, China, Ethiopia, South Africa, India, Nigeria, New Zealand, England, Ireland, Afghanistan, and Burma, there are thousands who claim Israelite ancestry.

Parfitt doesn't believe any of these claims, mainly because they all seem to stem from a sense of being different and persecuted, rather than from any historical evidence. He argues that though these people may identify as Jews, and sometimes even approximate Jewish practices such as observing Shabbat, and only eating meat that has been slaughtered in a specific way, their claims are based on legends, not lineage. In some cases, when a minority group was persecuted it was called "Jewish" to denote evil, and the historically-inaccurate label stuck. Parfitt's thesis is the accepted view of the academic world today, upheld by a number of other scholars in the field.

However, the contemporary Jewish community has accepted at least one group claiming to be descended from a lost tribe: the Beta Israel, or Jews from Ethiopia, who claim to trace their lineage to the tribe of Dan. Their connection to Dan comes from a late ninth century Jew called Eldad HaDani, or Eldad the Danite. Eldad showed up in Tunisia speaking Hebrew and told the Jewish community there that he was a member of the tribe of Dan, who had settled in the land of Cush (modern day Ethiopia). The Jews of Tunisia weren't sure whether to believe Eldad, so they consulted with the head of North African and Middle Eastern Jewry at the time, Rabbi Tzemach Gaon, who affirmed Eldad's story. In the 16th century a North African scholar known as the Radbaz repeated this affirmation. Today many scholars believe that Eldad came from an Arabic speaking land and was nothing more than a harmless freeloader, or employed by Karaites.

In 1973, Rabbi Ovadia Yosef, then the chief Sephardic rabbi of Israel, declared the Beta Israel to be descendants of the tribe of Dan, relying on responsa from the Radbaz and Rabbi Tzemach Gaon. Shortly after Yosef made this ruling the State of Israel began aiding the members of Beta Israel who were being persecuted and sought to escape Ethiopia. As Jews they were eligible for the Law of Return, and subsequently more than 15,000 members of Beta Israel were airlifted out of their homeland, and into Israel. Though some scholars still doubt the veracity of their claims to lineage, the Beta Israel have been accepted as Jews by nearly all of the rabbinic authorities in Israel today.

Assuming the lost tribes assimilated fully into other groups around the seventh century BCE, as Parfitt and others argue, these tribes' descendants are now spread all over the world, scattered in every region without any knowledge of their ancient Jewish lineage. It's more than likely that these descendants are walking among us today, and some of them may even be part of the groups that associate themselves with the lost tribes. We'll never know. But it is a great story.

Meditations—Deity’s Ways No. 61

It is the Truth that will save us, not error, however innocently held. Paul says so: “God hath chosen you to salvation, through sanctification of the spirit, and *belief of the truth*” (2 Thes. 2:13). What is the Truth? The answer is: The teaching of the inspired apostles and prophets of God (Ephes. 1:20). Is it needful for us to know the whole of their teaching in order to become the children of God or heirs of salvation? No, otherwise there would be no room for growing in knowledge, which is the life-long duty of saints (Phil. 1:9; 2 Pet. 3:18). What, then, have we to believe at the start? We are told: “The first principles of the oracles of God” (Heb. 5:12; 6:1). What are the first principles? We have no formal statement of them, but a very small amount of research will reveal them. The references to the apostolic presentment to the Gentiles of the gospel supply the information. The preaching comprised the things concerning the only true and living God (Acts 17:23–28: 14:15; 1 Thes. 1:9); Jesus Christ, his death for sin, his resurrection, and temporary absence from the earth (Acts 18:28; 26:23; Rom. 10:9; 1 Cor. 1:18; 15:3–4; 1 Thes. 1:10; 2 Tim. 2:8); the kingdom of God (Acts 28:31); Repentance (Acts 26:20); Resurrection and Judgment (Acts 10:42; Rom. 2:16); Eternal life (Acts 13:46, 48; 11:18); Baptism (Acts 8:12); the extension of Israelitish promises to the Gentiles (Ephes. 6:19). Let the comprehensiveness of all this doctrine be intelligently grasped, and there will be little complaint about the Christadelphians requiring too much in the way of knowledge from candidates for immersion.

Paul quoted the Scriptures as proof—as unquestionable and divine proof. His custom was to reason out of them, but never to add to them nor to take from them (Acts 17:2; 26:22–23). The apostle was no sympathiser with the notion, prevalent in our day, that the Scriptures are only true in the main; that the detail, the so-called unimportant parts, are studded with verbal and other inaccuracies. We have already seen what Paul’s direct teaching was concerning the Spirit-authorship of the Scriptures, and have also seen some of his indirect allusions to the Scriptures which confirm that teaching (Vol. xxxvi; pp. 182, 260). Let us now consider other references. Let us take the apostle’s repeated statement that the Scriptures were the work of the prophets (Rom. 1:2; 16:26; Acts 13:27, 40), hearing in mind that the term “prophet” is no mere casual, empty title, but one fraught with deep meaning. Let us linger long on his manner of citing Scripture—his meaningful “It is written,” “As it is written,” “The Scripture saith,” “What saith the scriptures?” “According to the scriptures,” “Wot ye not what the Scriptures saith?” Let us also note that his quotations cover all the features of the sacred book—prophecy, history, exhortation, the record

of the principles upon which God acts, His will and purpose, etc. As we have before said, Paul's contention was that "whatsoever things were written" were written for our instruction (Rom. 15:4; 1 Cor. 10:11). Although Moses, or David, or some other of the prophets, might have been the scribe, yet, in Paul's estimation, God was behind the writer, moving or controlling his work. How else is it possible to account for such authoritative assertions as "The scripture hath concluded all under sin" (Gal. 3:22), "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham" (Gal. 3:8)?

—*Bro. A.T. Jannaway—1900*

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

TO GREECE

The sail along the Sea of Marmora, and then through the Dardanelles is invariably one of pleasure, as is the wending of the ship's ways among the many isles in the Ægean Sea. Greece has much to interest the Bible student, or in other words a Christadelphian, occupying prominent places in both Old and New Testaments, particularly in the Book of Daniel, as every reader of Elpis Israel knows; and in the Acts of the Apostles. Of the provinces and cities of Greece brought under our notice in the Bible the only survivor of note seems to be Athens, our next visiting place. It is a quarter of a century since we visited it in company with the editor of the Christadelphian (and, of course, our beloved life-long partner, who has accompanied us on all our Eastern Tours).

ATHENS

The city of Athens is nearly five miles away from the coast, its seaport being Piræus, as it has been for more than twenty-four centuries. It is still the chief port of Greece. Although so far-distant from the coast, and itself hidden from view, yet as the vessel approaches the harbour, no difficulty is found in spotting where Athens is, for there, dominating all else, in the background is seen the world famous Acropolis with its magnificent and colossal ruins, as well as the peaks of Lycabettus, Hymettus, Parnes and Pentelicus. It occurred to us that the best way to become a reader of the New Testament in Greek, would be to spend a few months here. For instance one soon gets to know the first three letters of the Greek alphabet by making railway journeys, for the 1st, 2nd and 3rd carriages are labelled not with numerals, but by Alpha (A), Beta (B), and Delta (Δ).

The "ruins" of the Temples to be seen in Athens is really not a correct term, but rather libellous, seeing that in many cases they may

truly be said to be perfect; the Temple of Theseus to wit, and specially the Temple of Jupiter (see the photographs in Bible Student in Bible Lands, published by the Maranatha Press).

But our chief interest in this part of the world lies in and around the Acropolis, on account of Paul's exciting experiences here over 1,800 years ago. The story of Paul's visit as recorded in Acts xvii. becomes very real after a visit to Athens. It will be remembered that by reason of the threatening attitude of the people in Berea, as the result of incitement by certain Jews from Thessalonica, the brethren sent Paul away to go as it were to the sea, by means of which he reached Athens, bidding the brethren to send on Silas and Timotheus at the earliest possible moment. While waiting for Timotheus and Silas, the Apostle was not idle—in fact he could not be, realizing as he always did, he was "a chosen vessel" of the Lord Jesus. Paul was especially stirred by reason of the idolatry everywhere prevailing in Athens. The idolatry was so rife, that one contemporary writer declared it was "easier to find a god than a man there." How many of us would not have concluded it a useless effort to spend any time trying to preach the Gospel to, and convert such benighted folk: but, not so Paul; he, singlehanded, entered the synagogue of the Jews, and disputed not only with them, but with the devout persons whom he met daily in the market place. This was more than the philosophers, who called themselves Epicureans and Stoicks could stand. The Epicureans, were followers of a Greek philosopher—one Epicurus—who taught that pleasure was the chief good: that sensual enjoyment and the luxuries of the table were the sine qua non of life. On the other hand the Stoicks (who were the followers of another Greek philosopher—one Zeno), were indifferent to the pleasure of existence—or professed to be! These two antagonistic parties, in spite of the enmity existing between themselves, could become friends and join forces in the face of a common foe, just as Pilate and Herod did upon a previous occasion when having to do with the Lord Jesus (Luke xxiii. 12). No doubt the experience Paul had with these Greeks and those he met with a little later at Corinth, enabled him to so feelingly write about them as he did in his epistle to the brethren at the latter place (1 Cor. i. 22, etc.) These Grecian philosophers could only judge Paul after their own hearts, hence their enquiry: "What will this babbler say"? In this spirit they enticed him to Mars' Hill, or Areopagus, where the chief judges sat for the purpose of dealing with religious questions and enquiries generally. To this elevation the Athenians and visitors resorted for the purpose of hearing or telling some new thing: in fact, Luke bluntly records that those who generally resorted to this place, spent their time in nothing else (Acts xvii. 21).

Mars' Hill can be ascended by some natural steps, at the top of which there is a gradual ascent up to about fifty or sixty feet above its base. Upon our previous visit we seated ourselves at the top and were

able to quietly reconstruct the scene depicted in Acts xvii. What a temptation for Paul to give place to the old Adam and scathingly denounce the ignorant superstition of these idol-worshipping Athenians, but no; Paul remembered how true it is that "flies are not caught with vinegar"! A converter of men must be "apt to teach", and "in meekness instruct" even those "who oppose themselves". Paul ever taught that meekness is a "fruit of the Spirit"; and he was ever ready to produce that sort of fruit, hence he was "gentle as a nurse" with the Epicureans and Stoics on Mars' Hill. "A soft answer turneth away wrath", and on that principle Paul disarmed these would-be confounders by humbly submitting to them that they were "somewhat superstitious" (R.V. Acts xvii. 22). He reminded them of an altar just below the Hill which was dedicated "To an unknown god", and he told them that the new thing which he had to tell them was concerning this God. He gradually led them on until he brought in the Gospel—the glad tidings of that time when God "will rule the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead". True, some mocked, but on the other hand, there were some in whom Paul had created a desire for further information, and better still one of the habitues, named Dionysius, and a woman named Damaris were converted to the Truth.

Yes, here we are on the very spot where all these things transpired nearly nineteen hundred years ago. The chief place of interest, however, to most travellers who visit Athens for the first time, is The Acropolis. Of course, there are many acropolisses in the world, but whenever The Acropolis is spoken of, the one in Athens is that referred to. The word is derived from two Greek words: akros, lofty, and polis, a city. The matchless beauty of its buildings made the Athenian Acropolis the admiration of the whole civilised world. It is a natural platform nearly 200 feet high, about 1,150 feet from east to west, and about 500 feet from north to south. It is precipitous on all sides except the west, the only side from which access can be had.

Among the many interesting ruins—many too well preserved to be termed such—is the world renowned Parthenon, the Temple of Athena (or Minerva, as the Latins called her), the virgin goddess of the Athenians, which was erected in the 5th Century, B.C. The building is 227 feet long, 101 feet wide, and 65 feet high. It was built entirely of marble. A good idea of the beauty of the Temple can be gathered from a visit to the British Museum (London), where can be seen the Elgin Marbles which formed part of the frieze and pediment—the work of the renowned Phidias, under the government of Pericles, 440 B.C. In the temple itself stood the beautiful statue of Athena, made of gold and ivory.

Much might be written about the many other temples and monuments of Athens, but as they have very little about them to interest Christadelphians of the Berean type we will but refer, in passing, to two of them The Arch of Hadrian which took our mind back to the early part of the second century when the Roman Emperor Hadrian was fully occupied in quelling the rebellion of the Jews in Palestine, who were bent on throwing off the Roman yoke—but which attempt was futile. The other notable erection is the Temple of Zeus (or Jupiter, whom the people of Lycaonia confounded with Barnabas—Acts xiv. 11-18). Some of the sixty feet high fluted columns of the Temple are still standing, each of which is nearly twenty feet in circumference.

Having "done Athens", we enjoy a further time of quiet as our ship sails for Melita—or Malta as it is called to-day.

—Bro. F. G. Jannaway—1926

9. The Patience of the Saints

"Here is the patience of the saints; here, they who keep the commandments of the Deity and the faith of Jesus" — Verse 12.

This is parallel with ch. 13:10, in a certain degree. In this text the words have reference to the subject-matter of "the patience and the faith;" while in verse 12, it indicates the persons themselves who are specially related to this patience and faith.

The word *hode*, rendered "here" is as if one should say *en tode*, that is, *topo, in this place: ta hode*, signifies *the things here*, that is, the things transacted in this place.

"He that leadeth into captivity shall go into captivity." Hence, in the third angel-judgment, "the Beast is taken, and with him the Pseudo prophet" (ch. 19:20). The things represented by these symbols constitute a power that has led the saints and witnesses captive, and killed them with the sword. Therefore, the power "that killeth with the sword, by the sword must be killed;" and that, too, by the sword wielded by the saints (Psa. 149:6-9). Hence, also, in that section of the third angel-judgment represented in the eleventh verse, and further illustrated in the sickle scenes from the fourteenth to the twentieth verses inclusive, the remnant of the hostile power of the blasphemers (ch. 16:21) is slain with the sword of the "Faithful and True One," the Commander-in-Chief, "who judges and makes war in righteousness" (ch. 19:11).

What, then, are the saints waiting for, and what do they believe in? In other words, what is their patience and faith as the Brethren of Christ? The answer is, that they believe in and are waiting for the slaying of Daniel's fourth Beast, the destruction of his body politic, and the giving of it to the burning flame; and for the giving of the kingdom, 357—Berean 2014

and dominion, and the greatness of the kingdom under the whole heaven, to the people consisting of the saints of the Most High Ones (Dan. 7:11,27); and Apocalyptically exhibited in chs. 14,15.

In the twelfth verse, the “here” leaves the reader without question as to who these saints are. They are those who have the faith of Jesus. True, “The Mother of Harlots and of all the Abominations of the earth,” the Harlots and Abominations themselves — Latins, Greeks, State-Church and Dissenting Protestants of every name and denomination of blasphemy in the Court of the Gentiles — all of them claim to have “the faith of Jesus!” Of this there is no doubt. It is easy to make claims, but not so easy to establish them. The text before us, however, determines the question against them all. They who keep the faith of Jesus are there declared to be those who “keep the commandments of the Deity” — the obedient. They are all of them the reverse of this. The spirit of obedience to the Divine laws is not in them. The only spirit that is their familiar spirit, is “the spirit that works in the children of disobedience”, who “are by nature the children of wrath” (Eph. 2:2,3). The “Christians of every name and denomination of Christendom,” as the phrase is, are not the saints; for they neither “keep the commandments of the Deity”, nor “the faith of Jesus”. They are piously alien from them all. Their own published confession of themselves is true — they are, as they say, “miserable offenders, who have erred and strayed from the Almighty’s ways; and have too much followed the devices and desires of their own hearts, and offended against His holy laws; having left undone those things which they ought to have done; and done those things which they ought not to have done; and there is no health in them.” This is a “general confession” made every Sunday morning by the whole congregation of the Anglican State superstition throughout the British Isles, North America and the Indies; everywhere, in short, where Episcopalianism is found. The miserable offenders who thus stigmatize themselves as being utterly destitute of spiritual health, are recognized as good and orthodox Christians by all their pious contemporaries, though somewhat too aristocratic and overbearing. In thus recognizing them they are partakers with them. Listen to the individual outpourings of State-Harlot adherents and Dissenting Earth-Abomination members, and the same vein of self-condemnation will be found to run through them all. They all place themselves in the category of miserable offenders in whom is no health. This being their own testimony concerning their “inward man,” we have no right to dispute it. We accept it as the truth, and nothing but the truth. This confession, however, is utterly incompatible with the claim of being the “keepers of the commandments of the Deity and the faith of Jesus”. The keepers of these do not err and stray from the Father’s ways like lost sheep, but they walk in His ways because they keep His

commandments and the faith of Jesus; and being his sheep, “they know his voice, and a stranger they will not follow”. No, “miserable offenders” have no identity with these; but are of them who worship the Beast and his Image, and receive the sign of his name — the unhappy subjects of the judgments of third angel power.

That crucial rhanstists (besprinkled infant sprinklers) are in no way related to “the saints,” is clear from their total ignore nee of the signification of the things symbolized in ch. 13:1-10; 14:1-20. Their greatest luminary Rev. Mr. Elliott, gives nearly the whole of this fourteenth chapter the go by, and the little he does speculate upon, from ver. 1 to 5, he expounds as finding its accomplishment in the time and events of the Lutheran Rebellion! The saints are waiting for the things represented in the first eleven verses of this chapter; the besprinkled subjects of the sign of the Beast's name are not. Hence, “the patience” symbolized *en hode topo, in this place*, is not their patience. They are waiting to “go to heaven” in Transkyania, where there is neither time nor space! It takes the credulity of the Beast's worshippers to believe in a *place* of such ample dimensions as “heaven,” where there is no space! But nothing is too absurd for the “patience” of them who keep not the faith of Jesus.

But in this vision of the first, second and third angels are brought to light the saints themselves. “Here,” or in this place of the Apocalypse, are seen the saints in the execution of “the judgment written”. This is equivalent to declaring that “the Holy Angels and the Lamb,” of verse 10, are symbolical of Jesus and his brethren, and identical with the Lamb and 144,000 of the first verse. These at the head of their forces are the power symbolized by the second and third angels. They begin their career in “prophesying again before many peoples, and nations, and tongues, and kings,” as the first angel making proclamation in midheaven; and they finish it in binding the Dragon, and celebrating their victory over the Beast, and over his Image, and over the sign and number of his name, standing upon the sea of glass, having the harps of the Deity (Apoc. 15:2). In all their career “the nations rage, and the kingdoms are moved; but He uttered his voice, and the earth melted”. When their work of judgment is in progress, it will be said, “Come, behold the works of Yahweh, who hath set desolations in the earth. He is making wars to cease to the end of the earth; he will break the bow, and will cut the spear in sunder; and will burn the chariots in the fire. Be still, and know that I am Elohim. I will be exalted among the nations, and I will be exalted in the earth. Yahweh Tz'vaoth (He who shall be hosts) is with us; a strong place for us is the Elohim of Jacob” (Psa. 46:6-11).

—Bro. John Thomas Eureka Vol. 5 Pg. 56 Logos Edition

Hints For Bible Markers

The Psalms

Psalm 3:3

But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

The Lord is a shield for those who love him. There are many ways in which Yahweh can be a shield to those who delight in him. (Psalms 34:7) Those who hunger and thirst after righteousness. One gets hungry through lack of food and thirsty through lack of water. Therefore those who crave, those who delight, those whose desire to serve God and have knowledge of His ways are as strong as one starving and parched with thirst will be shielded from temptation by the obedience to his will. Just as Christ used the word of God to overcome temptation. (Matt. 4) Jesus during that day of great pain and suffering could rejoice in the God of Israel as a shield, a high tower, a refuge, and a deliverer.

My glory, two words with such import. Worthy of taking the time to study all possible aspects of glory. In this Psalm we have Jesus declaring God to be his glory. Worship, adoration of Yahweh is the utmost action man can do. Subordinating his mind, his thoughts, to the will of God. All flesh before the Lord is as nothing. He will not allow the flesh to glory in His sight. Therefore, God aims at establishing His supremacy in all He has done.

“The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.” (Proverbs 9:10)

Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake. (Psalms 115:1)

“Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God.”

(Psalms 50:23)

“Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. (Isaiah 43:7)

But as truly as I live, all the earth shall be filled with the glory of the LORD. (Numbers 14:21)

Bro. Beryl V. Snyder

Continued next month should the Lord will.