

*Set thee up waymarks, make thee high heaps, set thine heart
Toward the highway, even the way which thou wentest (Jer 31:21)*

THE CHRISTADELPHIAN WAYMARK

Volume 6

Issue 8

**Devoted to the Defence and Proclamation of the Way of Life
in Opposition to the Dogmas of Papal and Protestant Christendom**

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“I saw, and behold, a white horse; and he that sat upon him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Rev 6:2)

*“The wisdom that is from above is first pure, then peaceable ...” (Jas 3:17)
“Earnestly contend for the faith which was once delivered unto the saints” (Jude 3)*

“Charity”

Among the many charges brought against Christadelphians, perhaps that of lack of Charity is most common. “You make out so many people to be wrong,” it is said, “people as good as you, and ten times better; why can’t you have charity?” And they wrest Paul’s beautiful words in 1 Cor. 13 in the endeavour to show that we ought not to say people are wrong, however far from “The Truth” they may be. Yet, at the same time, they have but little “charity” for Christadelphians, sometimes even calling them “infidels”. Now “charity” is not toleration of error and wickedness, neither is it mere alms-giving; nor is it incompatible with a very stern attitude towards presumptuous apostasy, Christ himself being the witness. Let us be quite clear upon the matter, with the help of the word of God.

“CHARITY” is “LOVE” - The word translated *charity* in 1 Cor. 13 (AV) is *agape*, which the Revised Version and others more correctly render *love*. It occurs about 250 times in the New Testament, and is nearly always translated *love* even in the AV, being rendered *charity* only 28 times (nine times in 1 Cor. 13). When John says, “God is love” (1 Jno 4:8), he means much more than charity, and does not exclude anger, for “God is angry with the wicked,” for whom “there is no peace”. And Christ was sometimes angry. He could not and would not tolerate hypocrisy. “He looked round about on them with anger, being grieved for the hardness of their hearts” (Mark 3:5). So also Paul, who writes this panegyric on charity or love in 1 Cor. 13, would not tolerate “Elymas the sorcerer ... seeking to turn the deputy from *the faith*,” but in the name of the Lord smote him blind for a season (Acts 13:8-12). Paul would not have “the faith” perverted at any cost. “There be some that trouble you,” said he, “and would pervert *the gospel of Christ*. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed ... If any man preach any other gospel unto you than that ye have received let him be accursed ... If any man preach any other gospel unto you than that ye have received let him be accursed. For do I now persuade men, *or God?*” (Gal. 1:7-10). This, though severe, was not uncharitable, because the “perverters” were the enemies of God, and their way led only to destruction.

Of course, as regards mere alms-giving, “charity” is but scantily manifested in it; and Paul expressly says so in this chapter: “Though I bestow all my goods to feed the poor, *and have NOT charity*, it profiteth me nothing” (verse 3). This alone shows that the “love” he was speaking about was something far greater than mere alms-giving. He had been speaking of “spiritual gifts” and of the diverse places and positions of the members of the body of Christ — some honourable, others less so, and of the mutual love and “care for one another” (12:25), that should obtain among such. Prophecy, knowledge, and faith, were excellent; but what were all these without LOVE? The great thing was the love of God and of one’s neighbour, as Christ had said (Mat. 22:39). “the end of the commandment is charity (love) out of a pure heart, and a good conscience, and faith unfeigned. (1 Tim. 1:5).

CANNOT BEAR EVIL.—True charity or love is incompatible with the knowing toleration of error and wickedness. In this same chapter, Paul says, “Charity ... *rejoiceth not in iniquity, but rejoiceth in THE TRUTH*” (Verse 6). And Christ commends the ecclesia at Ephesus, saying, “I know thy works, and thy labour, and thy patience, and how *thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted*” (Rev. 2:2,3). Their love was “without dissimulation” (Rom. 12:9). They “abhorred evil, and clave to the good,” and though not perfect, were so far pleasing to Christ. Some, like the Cretans were otherwise. “Wherefore,” said Paul to Titus, “rebuke them sharply that they may be *sound in the faith*” (Tit. 1:13). “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing ... from such withdraw thyself” (1 Tim. 6:3-5). “We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us (2 Thess. 3:6). “if there come any unto you, and bring not this doctrine (the true ‘doctrine of Christ’), receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds” (2 Jno. 10-11). “Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and *avoid them*” (Rom. 16:17). These passage illustrate the apostolic attitude towards error and errorists. No one would say that the apostles were lacking in true charity or love; yet they did not hesitate to say when people were wrong, and would by no means recognize as fellow-Christians those whose faith and practice were at variance with the gospel that Christ preached.

Yet in spite of these illustrations there are many who say that Christadelphians are uncharitable in disturbing the peace of congregations and family circles. But Christadelphians love peace as much as their neighbours. So did Christ and the Apostles, and yet they had no peace in their lives. “The wisdom that is from above is *FIRST pure, THEN peaceable*” (Jas. 3:17). Christ said even to “his brethren:” “The world cannot hate you; but me it hateth, *because I testify of it that the works thereof are evil*” (Jno. 7:7). “I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And A man’s foes shall they be of his own household” (Mat. 10:34-36). Those who were against Christ were for a false “charity”; but he and his disciples would not submit—hence the enmity. And where the fault was we can see. If Christ had listened to Peter’s “charitable” advice— “this (crucifixion) shall not be unto thee” (Mat. 16:22) - where should we all have been?

CHRISTENDOM ASTRAY.—Christendom is astray from the way of life, and it is true charity or love to tell people so, and to point them to the truth, especially when you are hated for your pains. “Faithful are the wounds of a friend; but the kisses of an enemy are deceitful” (Prov. 27:6). “Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break mine head” (Psa. 141:5). Now Christ is that “Friend” and

“Righteous One,” and he tells us of a system that God hates, and that he (Christ) is coming to destroy. That system is Roman Christendom, headed up in Rome, which he styles, “BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (Rev.17:5)”. By this system Christ says all nations are deceived—“*by thy sorceries were ALL NATIONS DECEIVED*” (Rev. 18:23). Christ shows no false “charity” to this system: “all who dwell upon the earth shall worship him (the Beast) whose *names are not written in the book of life* of the Lamb slain from the foundation of the world” (Rev. 13:8). According to some of our friends who upbraid us with lack of “charity,” there is not such a system upon earth. They are so “*charitable*” they would not say such things of anyone, from the Pope to Mahomet, or Buddha! But Christ is true. There has “come a falling away first” (before the Day of Christ—2 Thes. 2:3), and “that man of sin is revealed, the son of perdition ... that Wicked ... whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness with his coming” (verse 8). Protestantism in all its sects is simply the harlot-daughter of Rome, and in these latter-days is rapidly going back to her mother. Because men “received not the love of *The Truth* that they might be saved ... God sent them *strong delusion* that they should believe a lie” (2 Thes. 2:10-11). And they *do* believe a lie, and it is real “charity” to challenge attention to the fact, if perchance any may be disposed to examine themselves in the light of the word of God, and to “receive the love of the truth that they might be saved.”

*The Christadelphian Shield, pages 43-47
date and author unknown*

NEVER MIND OTHER PEOPLE

“Association in the truth is the aspect which more immediately affects us; It is here where we may be most damaged. We look for nothing in this world. We are apt to have too high ideas of what is attainable in the ecclesia. Christ gives a parable which has a bearing on this question. He likens the kingdom to a net cast into the sea, which draws all manner of fishes, both good and bad. Therefore, we must not come into the community drawn together by the preaching of the kingdom, with the idea that it is a perfect thing, that each person in it is really the son of God. There could be no more blissful state than that in which every man and woman should have a supreme sense of God, and with whom his law should be paramount. But such a state of things might not be good for us at present. We might, perhaps, get too much in love with mere persons and associations, and forget our present position in relation to eternal law, yet we must take care not to be disheartened in relation to the truth, because we find all things are not to our mind.

What we must do is to pluck up a good courage, and move neither to the right hand nor to the left, but be steadfast, always doing what we ought to be doing, whatever others may be saying, thinking, or doing. Never mind other people.”

Robert Roberts, The Christadelphian 1868

Doxologies of Praise & Glory

Reading: Ephesians 3:20 - 21

In our New Testament reading for the day* we have within the first of the two chapters from the Epistle to the Ephesians a recorded prayer of the Apostle Paul. Sadly, as this is an exhortation we do not have the time to expound this tremendously powerful prayer. We have done so on another occasion with its companion prayer recorded for us in the first chapter of the Epistle.

This, second major prayer of Ephesians brethren and sisters, is actually the climax of the whole book. As the practical chapters from chapter four to six, explain how this prayer and indeed with the prayer in the first chapter will be worked out in the lives of the saints.

By way of exhortation today, we wish to focus our minds brethren and sisters upon the end of this second prayer, specifically upon verses twenty and twenty one.

Verses 20 – 21

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the ecclesia by Christ Jesus throughout all ages, world without end. Amen”.

The last part of his prayer is climactic in that it moves from the thought of the love of Christ to that of the fullness of God as the goal of our salvation. The Apostle in this ascription of praise sees two things that run parallel the love of

God in verses 18 & 19 is now set alongside the power of God here in verses 20 & 21. A combination that causes him to burst forth in praise, as these two concepts meet in the ecclesia through the Lord Jesus Christ.

Verses 18 & 19

“May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God”.

So the Eternal Spirit through the Apostle ends this first section of the Epistle with one of the most beautiful benedictions, in all of Scripture.

Now these two verses are commonly termed a doxology, which literally means a "word of glory". Doxologies are therefore short, spontaneous and highly emotional ascription's of praise to Almighty God. We meet them throughout scripture and there are around sixteen of them recorded in the New Testament, just over half are in the Eternal Spirit's writings through the Apostle Paul.

This word “*doxology*” comes from two Greek words, firstly “*doxa*” meaning to praise, worship, magnify, or glorify and secondly from “*logos*”, meaning word.

It is thought that these various ascription's of praise were either set to music

* Originally given as an exhortation at High Wycombe on 06 April 2008

to be sung or were verbal affirmations that would be memorised and repeated during fellowship.

Brethren and sisters can I make a practical suggestion here, maybe we ought to follow this practice and take one of these beautiful affirmations and learn it over the next week committing it to memory. I would suggest that you could possibly do it, as you sit down for a meal? That would be three times a day, that is how we as a family learn the children's proof passages and it does work. You can either say it out loud or do so in your head, if you're at work. You need not use this doxology, as there are a number of them in the New Testament and many of them are much shorter than this one.

Indeed additionally you could also use any of these doxologies as the basis for one of your daily prayers throughout this next week. For all of the doxologies contained within the New Testament brethren and sisters are greatly encouraging and uplifting when meditated upon.

Commonly then a doxology usually has two or three parts: (1) the One to whom glory is given, (2) the particular ascription of "praise or glory," and, in those attributed to the Apostle Paul (usually although not always the case), (3) the expression "forever and ever." In every case in the New Testament these doxologies are concluded by the word "amen", which is thought to be a verbal affirmation announced by the whole assembly.

Now this doxology here in Ephesians chapter three, highlights to us both the Omnipotence of our God and the continuing commitment that our Heavenly Father has to the ecclesia, the body of Christ.

Let us note the emphasis of this blessing of our Heavenly Father. Firstly, it is God-centered. The Apostle will not end his prayer other than with his eyes fixed on our Heavenly Father, and with these words he seeks to turn our eyes upon Him as well. A useful point of instruction and exhortation with regards to our prayers, especially the public prayers of our brethren in meetings, such as this.

Secondly, The Eternal Spirit's words through Paul's focus upon the goal of the ecclesia, and of every true saint, and of all creation—bringing glory to Almighty God. Third and finally, these forceful words focus our attention upon the very power of God, which is at work in us. For our Heavenly Father's power is the means by which His glory is achieved.

These two verses brethren and sisters form what I refer too, as a *buffer passage* in that like a set of railway buffers, the passage is designed to stop our faith, as saints from crashing to rock bottom or us being crushed under the temporal concerns of life.

Thus our minds are lifted up from the temporal distractions of everyday life and from these vile bodies, which pull us down into sin. Rather we are encouraged to focus not upon ourselves, but upon our Heavenly Father and his provision for us in Christ Jesus.

BREAD AND WINE

Indeed have we not come here today, brethren and sisters, to do this very thing, to quietly place our attention for a short while upon these simple emblems of bread and wine?

The bread that speaks to us of the Master, as the word made flesh, the very

embodiment of what our Heavenly Father is endeavouring to achieve in each one of us. Then we have this cup of wine, which likewise speaks of our beloved Master's sacrifice, of his pouring forth of his life, as an act of service and worship. That pouring out, which culminated in his death upon the stake.

So we see in the wine brethren and sisters, the outpouring of our lives as living sacrifices in heartfelt thanksgiving, for the provision of our God.

So then these verses elevate our minds upon the eternal realities of our lives in the Lord Jesus Christ, particularly within the context of ecclesial life. For the focus of the glory within this doxology here in Ephesians chapter three is the glory that is to be manifested in the ecclesia, both now and throughout the ages of eternity.

Verse twenty one reads "unto him be glory in the ecclesia by Christ Jesus throughout all ages, world without end. Amen". The ecclesia then is the main arena in which the redemptive work of Jesus Christ can take full effect. One of the main reasons that our Heavenly Father created the ecclesia, the body corporate of Christ, is so that He would have a sufficiently diversified yet unified system of mirrors with which to reflect the glory of his many-sided wisdom to his created universe. One aspect of the destiny of the ecclesia brethren and sisters is therefore to be a living, corporate, visible and audible doxology to Yahweh our Heavenly Father throughout the ages of eternity.

This then is the corporate goal of not only the whole ecclesial body to glorify our Heavenly Father, but also each individual saint within that body to do all to the glory of God, day by day.

Yet if truth were told most of us sit week by week and feel anything but capable of fulfilling this incredible goal in any shape or form. We all are very much aware of our shortcomings, as we compare ourselves with the standard we see upon the table in the emblems of bread and wine. Now as we sit here feeling very much alone in our personal examination of our walk over the last week and in our weakness before the table of our Father's love.

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Let us realize brethren and sisters that although our individual circumstances maybe different there is a commonality to our experience that binds us not only together, but also binds us together with our Master, the Lord Jesus Christ. Who was himself touched with the feeling of our infirmities having suffered the same types of temptations. Yet thankfully in the mercy of the Father he was without sin and is therefore able to succour us who are yet tempted.

Another key reason for the creation of the ecclesia is that the glory of our Heavenly Father may be magnified through the compounding interest of numbers. As we read in Revelation of "the number of them was ten thousand times ten thousand, and thousands of thousands", praising him.

The ecclesia to us brethren and sisters becomes then a living organism of glory and a mechanism whereby we might be supported in developing that glory in our daily lives, as we shine our light before men.

So then having had our minds lifted up

to consider the one who has called us out of darkness into his marvellous light and who fervently desires to translate each one of us into the kingdom of his dear Son. We see then, that the focus in the first half of this doxology in Ephesians three is upon the power of God to perform his desire and develop this glory.

Philippians Chapter 1 and Verse 6:

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ”.

One of the purposes of this beautiful doxology then brethren and sisters is to inspire us with confidence and trust that our Heavenly Father not only desires to give us the kingdom but rather that he is more than able to fulfil his desire through the continuing work of Lord Jesus Christ.

Our Heavenly Father wants to develop our trust in him and in his purpose with us, in order that we might walk forward confidently in faith day by day. Glorifying him in our body and spirit, as we await our Lord’s return. Now this confidence is not something just based upon blind faith, brethren and sisters. No not at all—in fact the evidence placed before us in the word is powerfully summarised for us within the first prayer in Ephesians.

Ephesians 1:18 - 22

“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us—ward

who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the ecclesia.”

Here then we see the extent of the power ranged on the ecclesia’s behalf. Our Heavenly Father does not want us to be in the dark concerning His mighty power and its impact in our lives, so He provides us with the supreme example from His creation. The raising of His beloved son and our Lord and Master.

The Eternal spirit proceeds to focus upon two effects of the working of this mighty power. Firstly it brings life to the dead, and secondly it exalts those who have been brought low. Now these wonderful truths have already been realized in the life of our Lord Jesus Christ and it is this same realization that we all earnestly await brethren and sisters.

Now there are three specific manifestations of the outworking of the power of our Heavenly Father here in Christ that should have a dramatic bearing upon our lives.

The first is that the Master having been redeemed from out of death now sits at the right hand of the Father. Enabled to perform his high priestly service for those stiled his brethren. Secondly we are given the full extent of the Master’s exultation. “All power is given unto

him in heaven and in earth” and as such all things have been put under his feet.

Then finally we find that our beloved Master in this exalted position has been given as a gift to his saints, the ecclesia. “Christ to be the head over all things to the ecclesia.” The ecclesia then has authority and power to overcome all opposition, because her High Priest and Head is Lord of all.

Now then, brethren and sisters, we have a picture of the Father and his Son working together in the lives of each one of us. These combined agencies of the Spirit Word, our fellowship one with another and through providential angelic care working together to develop the ecclesia, the body of Christ. So that it might be conformed to the image of the Son and thereby manifest the glory, which is our Father’s due and our goal.

Now none of us doubt, brethren and sisters, that the Lord Jesus Christ has indeed risen from the dead. Nor do are we sceptical about the current position and work of our beloved Master.

We are all absolutely assured that the kingdom of God will shortly appear on the earth at the return of the Master. Those things all being true, why is it then, that we doubt that our Heavenly Father is not then capable of performing that good work that he has personally chosen to accomplish in us individually. Or we are absolutely sure that many of our brethren and sisters will be in the kingdom, but when it comes to our selves we become less sure.

More than this our carnal thinking constantly tells us that it is impossible and that our weaknesses are just too great. For the flesh lusteth against the Spirit,

all the while seeking to keep our minds upon our failures and often seemingly feeble efforts. In many cases our hearts condemn us, yet our Heavenly Father is greater than our heart, and knoweth all things.

The combined agencies of the Spirit Word, our fellowship one with another and providential angelic care work together to develop the ecclesia, the body of Christ.

Our Lord himself was no different, brethren and sisters—he too was plagued by these same weaknesses, temptations. We can see that clearly in the turmoil he endured within the garden of Gethsemane.

Luke Chapter 22 and verses 41 – 44

“And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground”.

We must follow our Master’s example then brethren and sisters and look to our Heavenly Father, for with him is the power to overcome. We must develop our relationship with the Father through prayer. For it is the strength of that connection, which will make all the difference in our daily lives with regards to our confidence and trust.

We need to see our God truly as a Father who is capable of mending our partially healed wounds and overcoming all our

negative experiences. We need to be able to trust him completely with regards to our lives and truly believe that because of our Master, the Father indeed loves us. Even as we currently are, but more importantly because like the great artist that He undoubtedly is. He loves us because of what he is able to achieve and create in us.

That is why our Heavenly Father takes the long-term view of each one of us and we should do likewise brethren and sisters, for we are all individual works in progress. Small, but essential parts in a much larger and infinitely more beautiful work, yet to be revealed to His glory and our eternal well being.

Our Father has not finished with us yet and we likewise brethren must not give up on Him.

Now let us go to the first prayer in Ephesians chapter one. We are given three instances, whereby the Father has already magnified his glory in the saints, to inspire our confidence and trust.

Ephesians 1:6,12,14

“To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. That we should be to the praise of his glory, who first trusted in Christ. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory”.

All three of these verses highlight for us brethren and sisters just how much has already been achieved to manifest this glory, even in us in that we have been made acceptable in Christ Jesus by that sacrifice we are shortly to re-

member. More than this we have come to trust Christ our Lord and we have each been sealed with the spirit word.

Since these things have already brought our Father glory it is reasonable for us to believe and have confidence that those things which are yet to follow will likewise be fulfilled to His eternal glory.

Now another of our problems brethren and sisters with regards to having this complete confidence and trust in our Father’s ability is that due to how well we are aware of our own individual shortcomings and weakness. We find it difficult to see firstly how the Father can perform this work in Christ, because of the scope of the work needed.

Secondly as we all have some idea of just how radical the change needs to be in each of our lives, we fear that change. We all fear it brethren and sisters due to the fear of the pain that we know this divine surgery will create in our lives to bring about this tremendous transformation in us all.

It is then our fear that causes us to resist the change our Heavenly Father brings into our lives, rather we prefer a little remedial change that is less uncomfortable, just a little tweak here and there.

We need to believe our Heavenly Father is capable brethren and sisters. That this gracious and omnipotent God, who created all that we know and understand around us in six literal days, is more than able to conform, each and every one of us to the image of the Master?

Yet we so often act as if it such change is just not possible for us and that God does not know what He is doing. Our

Heavenly Father specializes in the impossible for with him “nothing shall be impossible” we read elsewhere. Let each of us brethren and sisters learn to pray for that change to come into our lives no matter how unstable and painful it makes our reasonably comfortable existence.

Ephesians Chapter 3 and verse 20

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us”.

So then, brethren and sisters, let us for a few minutes before we remember the Master in the way appointed once more, focus our attention upon the ability of our God to perform. In that we read that He “is able”, this Greek word means that, “he has the resources, the capability, the strength, to do” what He wills out of his own resources. Now more than this in the Greek we find this word is a present middle participle. So it is speaking firstly of a conscious personal choice that He invokes of every day and a principle our Heavenly Father lives by.

In 1st Thessalonians Chapter 5 and at verse 24 we read:

“Faithful is he that calleth you, who also will do it.”

Now the next phrase in this doxology describes this fullness of power brethren and sisters in that He is able “to do exceedingly abundantly above”. Now this phrase apparently, is the highest form of comparison in the Greek. Each of the words carries the meaning of performing and supremely more than is necessary, to fulfil his will and purposes.

Not only is our Heavenly Father able brethren and sisters, He is also willing. This description continues now to include us “above all that we ask or think”. Here we see the love of a Father in the provision for his children. Note carefully beyond all that we could either ask or think both individually and collectively, as the whole body of Christ. This power that operates daily, as He chooses the Greek indicates to work efficiently and effectively among us, the ecclesia. Here we see the focus and direction of this awesome power in the final clause of this verse “according to the power that worketh in us”.

Again, note carefully brethren and sisters that the limiting factor of this power is not what we can ask or imagine. The limiting factor is the power that is working in us. The point here is the limit to which we allow the Father to work in our lives, through the Lord Jesus Christ.

There is no limit to our Father's power, it is infinite and limitless. Our problem is only our ability to comprehend this power and to desire its blessing in our lives. We have an Omnipotent Heavenly Father who desires above all things to give us the kingdom and since He is Omnipotent then to him there can be no degrees of difficulty.

This prayer teaches us that our individual and ecclesial lives could be so much more brethren and sisters if we would let the love of our Father through Christ overcome our weakness and fears. What an incentive this gives us to pray brethren and sisters, with regards to the ecclesia and one another. To expand the scope of our prayers beyond the very limited way most of us indeed pray.

How great then is the work of this incredible power, which is at work even today in the ecclesia that we each may grow up into him in all things, which is the head, even Christ. We are given an insight brethren and sisters in:

Ephesians 4:13,16:

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love”.

This beautiful doxology, brethren and sisters, exhorts us not to either limit the power of our God, nor even more importantly limit His love and willingness to use that power in our individual and ecclesial lives to his glory.

Ephesians Chapter 3 and verse 21

“Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen”.

The idea here is of a constant stream of unbroken praise and glory manifested to the Father in all ages and generations by the saints and throughout the millennium and all the ages of eternity. Surely brethren and sisters we all desire to be among that great throng of ten thousand times ten thousand, and thousands of thousands praising our Heavenly Father alongside our beloved Master in the great congregation. Situated within that glorious temple of the future age described in

Ezekiel’s prophecy.

We come now, brethren and sisters, to partake of these emblems, a clear evidence of our Heavenly Father’s love and of our Lord’s sacrifice and his continuing intercessory work for us. Let us realise not only the power of our God, ranged on our behalf, but also the love and determination of our Heavenly Father to see this great work in Christ Jesus fulfilled.

Let us then reciprocate that love and likewise resolve along with this great Apostle to press toward the mark for the prize of the high calling of God in Christ Jesus. For we see in this bread the means, even the engrafted word, which is able (same word) to make us wise unto salvation.

Finally in the wine we see the spirit of sacrifice required of us to likewise pour out our lives, as living sacrifices, which is our reasonable service and worship. That our lives in the truth, might become, a sweet smelling odour a sacrifice acceptable, well pleasing to our Heavenly Father.

Let us end brethren and sisters with the words of another of these great doxologies recorded for us in:

Jude verses 24 & 25:

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen”.

Wayne Marshall

“In My Father’s House Are Many Mansions”

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you” (Jno. 14:2)

The above passage is one of those scriptures that are “traditionally” hard to understand. The Apostate Churches claim that this verse teaches heaven-going, how that a “place” is prepared for believers in heaven. Christadelphians on the other hand have long rejected such a notion. The fable of the Immortal Soul, and heaven-going are inconsistent with clear Bible teaching, and so must be rejected by the sincere student of the Word. But in Christadelphian circles, whilst we all know what is *not* being taught in this passage, there doesn’t appear to be clarity as to what *is* being taught here. This deficiency we hope to address in this article.

To begin with, we ought to observe that this verse does not teach heaven-going. The word “heaven” is not used, but what is mentioned instead is Messiah’s Father’s House. There is no place in the Bible where Yahweh’s “House” is defined as being in heaven – to make the claim is to engage in human reasoning and speculation outside of the confines of The Word. But what is Yahweh’s “House”? The phrase, “My Father’s House” is only used in one other place in Scripture, in John chapter 2:

“... when he had made a scourge of small cords, he drove them all out of the temple ... and said unto them that sold doves, Take these things hence; make not *my Father’s House* an house of merchandise” (Jno. 2 15,16).

Here, Messiah’s “Father’s House” is defined as being the Temple in Jerusalem. The prophet Jeremiah spoke of this: “Is this house, which is called by my name, become a den of robbers in your eyes?” (Jer.7: 11). And the Master, on a later occasion purged the house again, citing this passage: “Jesus went into the temple of God, and cast out all them that sold and bought in the Temple ... and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves” (Mat. 21:12,13). What is particularly significant about this quote, is that as well as citing Jeremiah, the Master also cites Isaiah, chapter 56, which is plainly a prophecy to do with the coming Kingdom:

“the sons of the stranger ... even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon my altar; for mine *house shall be called a house of prayer for all people*”. (Isa. 56:6,7).

Putting these testimonies together then, we find that the Father’s House was the Temple at Jerusalem, which the Jews had defiled in Messiah’s day – but yet it

will be set up again in the coming days of Messiah's rule, to be a "house of prayer" for "all people". Quite plainly therefore, it is nothing to do with ascending to heaven, but rather is part of Israel Restored (Acts 1:6), as a global centre of worship and prayer for all (cp Isa. 2:3).

Returning to John 14, the Master told his disciples: "I go to *prepare a place* for you: I will come again, and receive you unto myself, that where I am, there ye may be also". (Jno. 14:3).

The language being used here, brings us back to the work of the Name-Bearing Angel, who led Israel into the Land, bringing them into the "place prepared". So we read in Exodus chapter 23:

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into *the place which I have prepared*" (Exo. 23:20).

Just as the Angel prepared a place for the Israelites, and brought them into it, even so Messiah shall bring us to the many Mansions (Greek: dwelling places), of Yahweh's house - another place prepared for us.

This aspect introduces us to another theme in Scripture: the way in which the Name-Bearing Angel foreshadows the work of Messiah. Exodus 23 tells us more of this Angel:

"Beware of him, and obey his voice, provoke him not for he will not pardon your transgressions: *for my name is in him*" (Exo. 23:21).

This same angel is referred to in Zechariah chapter 3, which describes "the angel of the Yahweh", who speaks in the Name of Yahweh, saying, "*Yahweh rebuke thee*, O Satan, even Yahweh that hath chosen Jerusalem rebuke thee ..." (Zech. 3:2). Following this through to the New Testament, Jude cites this incident, and names the Angel who here speaks in Yahweh's Name:

"Yet *Michael the archangel*, when contending with the *diabolos*, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, "*The Lord rebuke thee*" (Jude 9).

Of all the angelic ministers of the Almighty, there is one, Michael, who is said to uniquely bear the Father's Name, and speak in His Name. The name "Michael" literally means "*who is like El*", El being one of the titles of Yahweh. In both name and action therefore, Michael foreshadows one to come, who would also bear the Father's Name, and who would be "like El" – i.e. the "express image of his person" (Heb. 1:3). In fact, interestingly enough, this is one of the aspects referred to in our reading of John chapter 14:

"*He that hath seen me hath seen the Father* ...Believest thou not that I am in the Father, and the Father in me? *The words that I*

“speak to unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works” (Jno. 14:10).

Just as back in Exodus chapter 23, Michael did not speak in his own name, but rather that of Yahweh’s (Exo. 23:22), even so Messiah spoke in the name of Yahweh. Later, in prayer to his Father, he spoke of this aspect: “I have manifested thy Name unto the men whom thou gavest me out of the world” (Jno. 17:6).

Exodus chapter 23 defines part of the function of the Angel:

“Behold, I send an Angel before thee, *to keep thee in the way* and to bring thee into the place ...” (Exo. 23:20).

The Hebrew word for “keep” here, carries the sense of “to guard”, or protect. The Angel would guard over the people, so long as they remained “in the way”. Interestingly enough, in John chapter 14, Messiah proclaims himself to be “the Way”: “I am *the Way*, the Truth, and the Life ...” (Jno. 14:6). He is the Way which we must follow if we would inherit the kingdom prepared for us from the foundation of the world. But we are not alone in our journey, for just as in Israel’s case, so in ours, angels have been appointed to watch over us, and guard us in the way. Consider the following testimonies:

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:14).

“in heaven their Angels do always behold the face of my Father which is in heaven” (Mat. 18:10).

“the Angel of Yahweh encampeth round about them that fear him, and delivereth them” (Psa. 34:7).

“the Angel which redeemed me from all evil, bless the lads” (Gen. 48:16).

It is testified that the Christ is greater than all the Angels: “being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they” (Heb. 1:4). The Angels watch over us, and in turn, they operate under the supervision of Christ. Messiah then, is The Way to eternal life, and the Angels his messengers sent to minister to his brethren.

THE WAY

This aspect of being in “the Way” is itself a vitally important concept to grasp. The early believers were said to be “in the Way” with Paul confessing before Felix: “after *The Way* which they call heresy, so worship I the God of my father’s believing all things which are written in the law and in the prophets” (Acts 24:14). This Way, according to Christ is narrow, and not even seen by the majority of mankind:

“Enter ye in at the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because ***narrow is the gate, and narrow is the way, which leadeth unto life, and few there be that find it***” (Mat. 7:13-14).

Being “narrow”, “the Way” is too restrictive for the majority of mankind, who instead give themselves over to the fulfilment of their inherent lusts and desires. Seeking instead “freedom” and “liberty”, the natural man spurns the Way of Yahweh, for access to it is based upon particular principles of Righteousness, which the majority of men cannot receive. Those who constitute “the righteous” in the eyes of Yahweh, however, are different. They follow the proverb that teaches: “Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil” (Prov. 4:26-27). They delight in the Way of Yahweh, seeking the things which pertain to the Wisdom that is from above, feeding upon the bread of life.

Israel of old were exhorted by the prophets to amend their behaviour, and walk in The Way:

“Thus saith Yahweh, Stand ye in the ways, and see, and ask for the old paths, ***where is the good way***, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.” (Jer. 6:16).

In the world in which we sojourn, the main emphasis in all walks of life is to “progress”, to keep moving forward, seeking for new ways of liberty and lasciviousness in which men may indulge themselves. The Wise however “ask for the old paths”. The ways that seem “old fashioned” to men and women in this “modern” age, are actually not “old fashioned” at all. They are the ways of the saints of old, it is true, but they contain the principles of righteousness that shall form the basis of life in a future age. What men disregard as being “old fashioned” are actually elements which pertain to a coming new age – being, as we might say, “ahead of our times”.

Returning to John Chapter 14 then, and the “many mansions” contained within the Father’s House, we find that the House itself is a literal structure to be erected in Jerusalem, which will be a house of prayer to all peoples. In the house, there will be “dwelling places” for the apostles and saints who shall minister there to dwell in. Not that every individual saint will have a dwelling place there: the numerics seem to be impossible, given that the saints will comprise “a great multitude which no man could number” (Rev. 7:9).

The promise was specific to the apostles to whom Messiah spoke. However, it will not be the Apostles alone who dwell there, others who are needed to minister in the Temple will also be granted a place in it. Isaiah speaks of certain Eunuchs: “Even unto them will I ***give in mine house and within my walls a place***, and a Name better than of sons and daughters...” (Isa. 56:5).

Again, king David of old spoke his desire, in the well-known Psalm, 23:
“... Surely goodness and mercy shall follow me all the days of my life: **and I will dwell in the house of Yahweh for ever**” (Psa. 23:6).

Again, in Psalm 27:

“One thing have I desired of Yahweh, that will I seek after; **that I may dwell in the house of Yahweh all the days of my life**, to behold the beauty of Yahweh and to enquire in His Temple” (Psa. 27:4).

Here then, is the true import of Messiah’s saying that there are many abiding places in his Father’s House: Let us therefore shun the errors of the Apostasy and embrace the Truth as it is in Christ Jesus, that rightly dividing the word of Truth, we might be wise unto salvation as it is in Him.

Chris Maddocks

Proverbs Chapter Eight

We have had our attention directed, in the reading this morning Proverbs 8, to a beautiful parable of wisdom. It is a parable deserving and requiring our closest attention. We are commanded to walk in wisdom; and we cannot do this if we do not know the way. The parable will help us to know the way, but to be helpful to us it must be discerned. We must “understand the parable and the interpretation; the words of the wise and their dark sayings.”

What is the wisdom so extolled? In a sense we can know, and in a sense not. We may know it in its expression—in its application. But in its origin, its nature, its essence, its mode, we cannot know. At this, we need not be distressed. It is the applications of wisdom that are important to us; and here, there is no obscurity.

The first idea that the subject exhibits is the common idea. We say a course is characterised by wisdom which leads to good results. We say a piece of mechanism is wisely constructed which is adapted to fulfil the object of its invention. In this sense David uses the term in its application to God:

“In wisdom hast thou made them all;”

That is, all things in heaven and earth. We look around and see the truth of the statement. Everything is wisely constituted in the sense of being adapted to fulfil the object of its being. From the courses of the planets to the movements of animalculae in the blood, things are skilfully contrived to serve their purpose. Everything is wisely made, in the ordinary or common sense of the phrase. The face of the earth for life and beauty; the sun for illumination and warmth; the universe for being a glorious whole to every little part of it; the insects and flowers of a day, everything—absolutely everything—shows the stamp of wisdom. The very fools of the earth (and they are many) polluting the air with their folly and their

blasphemy are illustrations of matchless wisdom if their anatomy be considered. The eye of any of them with its delicate and self-adjusting lenses is a masterpiece of wisdom with which the finest invention of the optician cannot be compared.

The origin of this wisdom, we need not ask in the philosophic sense. If we ask, we shall ask in vain. We could not be informed in any plainer manner than in the declaration of the Scriptures, God is wise; His understanding is infinite;

“WISDOM AND MIGHT ARE HIS”

This is perfectly satisfactory. It meets every demand of reason. It accounts for all that IS: which no theory of human wisdom does. The talk of “force” and “tendency” is barbaric jargon. It is to take us back to a beginning that had no beginner nor power to begin: to a wisdom that was not wise: to a force that had no impact: to a skill that had no initiative. The demand to have an explanation of God if God is introduced, is not reasonable. The demand assumes that while God cannot be explained, “force” can. Consider how fallacious this is. Who can explain eternal force and wisdom even if the idea of God be excluded? You are with the inscrutable then, as much so as in the presence of the Eternal God—nay, more so: for if there were no God of Power and Wisdom to contrive, start, combine, unfold and guide things, then it is unaccountable how the process commenced.

Whatever view may be taken of the universe, the mind is bound to acknowledge that that which was at the beginning cannot be explained. It is

therefore unreasonable to demand that God be accounted for. He cannot be accounted for. He is THE ETERNAL POWER, and of necessity, the Eternal Being, philosophically perceptible as a necessity, but philosophically undiscoversable. He has revealed Himself to us: and it is our glory and our joy to receive and believe in the revelation, as demonstrated in the work of Moses and of Christ, the prophet like unto him.

But it is wisdom in its application to ourselves that is all-important for present purposes. God is wise: are we? It is possible to be foolish although we are so wisely made. Yes, it is easier to be foolish than to be wise. We are not born wise, and we do not naturally become wise. Every form of wise attainment among men is the result of effort; and it is easier to refrain from effort than to put it forth. Refrain from effort and we remain foolish; and it is written:

“You cannot have wisdom without knowledge; but you may have knowledge and not be wise”

“The foolish shall not stand in thy sight”:

“He taketh not pleasure in fools.”

“Wisdom,” then, as Solomon truly says, “is the principal thing; therefore get wisdom.”

But the question recurs, what is wisdom? It is not knowledge. You cannot have wisdom without knowledge; but you may have knowledge and not be wise. Wisdom is the right use of knowledge in all things. Surely, it is the doing of those things—the adoption of those courses—the observance of those conditions, that will lead to life and well being. This definition will cover all thought and action. It will justify

our assembly this morning and the concentration of our minds upon Christ. Yea, it will compel the attitude we now occupy: for the working out of the principle will show us that no man is truly wise who does not embrace Christ with all his heart and purpose.

TRUE WISDOM

True wisdom is a complete affair. If it only goes half way, it loses its character, like only half a bridge. To be wise in small things and foolish in those that are great is to be foolish on the whole. Some people are wise in those things that concern the flesh, and foolish in those that appertain to the Spirit; of what avail will their flesh-wisdom be in the long run?

It is as if people should be wise on one side of facts only. It is wise to eat, but what if a man were to go on eating, — he would find death in that which gives life. It is wise to rest, but if a man go on resting, he is a sluggard, and on the road to ruin. It is wise to be warm, but death to have too much of it. So with everything under the sun. Wisdom means everything in its right place—no extremes in anything; observing the right measures to secure life and well-being—putting in every element that wisdom calls for. A man may be wise in business and make money; but if at the same time he is foolish in the way he uses himself, death comes, and his success in business goes for nothing. Folly in one point destroys the whole.

Here, we may bring the matter home. There is an application of wisdom to which the mass of mankind are totally blind. They are, many of them, disposed to be wise concerning life as it is for the moment, but almost all of them are foolish as to the bearing of futurity.

The facts are simple enough for a child to receive and apply. Here we have a weak frail dying life that will certainly disappear from the face of the earth in a short time. But forward, as we gaze into futurity by the light shed on it by Christ, we see an incorruptible, perfect, everlasting life, which the risen Lord will give to those who have pleased him, when the gloom of the grave shall be chased away by his presence.

In view of these two simple and indisputable facts, who is the wise man? Is it he who labours for the present life alone, in disregard of the Lord's will as to how it should be used? For the moment, such a man, especially if he succeed, is considered the wise man, and seems the wise man. But manifestly, it is a fallacious appearance. The successful man of the world seems wise, but is a fool. His wisdom is a partial affair. He secures good results for a moment at the sacrifice of the permanent results of an age that has no end. He lives not for God, but for himself; and he will reap as he sows. He has no life in himself. His life draws daily to its end: and the hour will strike at last when his power will fail him, when his eyes will glaze, when his heart will cease to beat, and when he will be carried from his house to the grave, leaving behind all he holds dear, no more to return.

Is not wisdom truly with the other man who redeems the present evil time by allying himself with the only name under heaven given among men whereby we must be saved? He may have to appear a fool for the time. It often is so in the operations of wisdom. The man on board a sinking ship within sight of land who unbuckles and throws away a belt of sovereigns from his waist that he may swim for dear life, would appear a fool if his action were consid-

“The mass of people are wholly absorbed with the affairs of this fleeting existence, which while of some importance in their place, become positive evils when exalted out of their place”

ered apart from its bearings. The day that is coming will show the wisdom of the man who loses the life that now is that he may obtain that which is to come. It is wisdom to lay hold of life everlasting.

“All that hate me,” saith Wisdom by Solomon, “love death”—Not that they love death in the abstract,

but loving the way that leads to death, they may be said to love death itself. Wisdom calls to the sons of men to come away from death: to embrace life.

“Hearken unto me, O ye children:”

she says imploringly, in the chapter that has been read,

“My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment. Riches and honour are with me, yea, durable riches and righteousness. Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord.”

Is it possible for true intelligence to resist such enticing entreaty—the entreaty compared to that of a gracious

and enlightened woman?

“Length of days is in her right hand: in her left hand riches and honour. She is a tree of life to them that lay hold on her. Happy is everyone that retaineth her.”

The parable is beautiful and the interpretation sweet. It is one of the desolations of the present age that it should be so disregarded. The man who follows wisdom is considered an undesirable person every way. The mass of people are wholly absorbed with the affairs of this fleeting existence, which while of some importance in their place, become positive evils when exalted out of their place. They are taken up with that which pleases the eye; that which fills the pocket; that which gratifies the sentiment of self-consequence. Speak of God to them, you strike no chord of the understanding; speak of Christ, you solemnise them with a superstitious solemnity; speak of the promises made to the fathers; of the day when there will be peace on earth, when the Lord will build again Jerusalem, and establish His kingdom, and govern the nations upon earth, —and you seem a fool in their eyes and worse—a person scarcely fit to be at large. Under such circumstances, the pursuit of wisdom is difficult. It requires determination as strong as iron and death. If you slack your grasp, you will inevitably be carried away with the current that is everywhere drawing all to folly and death.

Remember that in this CHRIST himself has set us an example. He was alone in the midst of many people, doing the Father’s will—hated of those around him because he did not and could not speak and act in harmony with the instincts and sympathies of the carnal

mind. He held fast to the Father's work in spite of the indifference and the opposition of such as had no sympathy with it. For the time success seemed with those who hated him. He recognised that it was their time to be up and prosperous and to prevail against the sons of light.

"This is your hour, and the power of darkness," said he to his enemies. In this he gave us a useful motto or watchword. We are often made to feel, and feel bitterly, that the way of error and the way of sin is the prosperous way. The wealth and the honour of success are with those who know not God and obey not the gospel of our Lord Jesus Christ. If we view the situation wisely, we shall not envy them. We shall say, "Now is your hour; it belongs to you to shine now, and to carry all before you now. We are not of your world. We have here no continuing city; we seek one to come. We have accepted the position that still belongs to Christ in the present evil world, and we are content to wait the great reversal that will take place at his coming."

THE AFFLICTIONS OF CHRIST

How greatly are we helped to endure the small share of the sufferings of Christ that comes to us when we contemplate what Christ himself went through on the occasion described in the portion read from the gospel narrative. The derision and crucifixion of Christ are so familiar to us as facts, that we are in danger of failing to realise how dreadful they were as realities. Think of the best friend you know, whom you have every cause to love and prize as your own soul. Think of him wrongfully getting into the hands of the authorities. Imagine him dragged before them by a jeering and relentless

mob, who think it fine sport to insult him, and who are unrestrained in their murderous ferocity by the officers of the law. Imagine him spit upon and hustled; blindfolded and smitten; undressed and scourged. Realise the bitterness of a mock trial; imagine him, above all, condemned, and dragged again by the surging mob, in the company of convicted thieves, amid buffetings, to an eminence outside the city, and there impaled in the cruellest manner possible to a piece of carpentry with nails, as a murderer or a felon. If these things were to happen to a personal friend whom you knew to be the purest and best upon earth, you would not need the added horrors of prolonged agony—death—desertion by friends, and the heart-breaking shame of being held up to the gaze of all as a reprobate unworthy to live. Your heart would sink within you, overwhelmed in pity and grief.

Such were the dreadful realities attendant upon the finishing of the Lord's course upon earth. The facts are ours to dwell upon. They whet our love for him; and they strengthen our resolution to fill up the measure of his sufferings: for his sufferings are not over till the last constituent of the body of Christ has finished his course. We were crucified with him on Calvary. We suffer daily with him in the self-denial and the dishonour that are associated with the profession and service of his name. We may be very bold and resolute. Our part is a light one compared with his. None of us will be called upon to go through what he endured. All the more ought we to take our little share with courage, and even enthusiasm.

We live in a day when we can assemble under the protection, instead of the fear, of human law. We are at liberty to

devise, do, and speak as we like, for the name of Jesus. All we have to encounter is the contempt, pity, and perhaps avoidance, of worldly friends and neighbours. What if we play the coward in the presence of this? What if we shrink from that part of the shame and the cross left for us to bear? What if we weary in the slight labour and waiting that belong to our age? Shall we be worthy to stand in the day of recompense and glory, with him who endured such contradiction of sinners against himself, and laid down his life for us? Our own hearts would condemn us. It is a rule of the service, and one that reason endorses, that—

“No man coming after Christ, is fit to be his disciple, unless he take up the cross daily, and follow him.”

“Take it up!” This is something more than waiting till it comes. It means deliberate and preferential initiative—a voluntary, earnest, and decided participation in all that belongs to Christ at the present time.

Let a man set about obeying the commandments, and he will soon find out what taking up the cross is. Let him let the light shine which the darkness comprehends not, and thanks him not for, and in which our own flesh can find little pleasure. Let him do good to the unthankful and the evil. Let him refrain from all retaliation in speech, action, or suggestion. Let him keep himself unspotted from the world. He will soon find in such a course that a present life in the truth is a life of taking up the cross. Often he will find it grievous. The flesh faints and fails under the disci-

pline, but the Lord will uphold him, and there is a sweet end. The cross has only to be carried for a short time, and only as a preparation for what is to come. What is to come is everything that heart can desire—rest, peace, health, wealth, company, song, joy, honour, glory, beauty, and gladness for ever. The Lord brings it all with him at his coming, and for this we have to consciously wait no longer than death; for in death there is not a moment’s conscious interval. The vision, therefore, is but a little way ahead.

Be steady in the conflict then. The crown waits the victor, and the victory is not an impossible one. It requires but the constancy of a faith that works by love: that faith which is the confidence of things hoped for—hoped for because they are coming, and coming because they are promised: and promised because they are purposed as the only reasonable object in the framing of so glorious a world as this.

God asks this honour at our hands—the honour of faith in His promised goodness. It is the highest honour mortal man can have—the honour of having it in his power to honour God; and it will be found in the glorious issue of things that no higher proof exists of the wisdom of God in requiring, as a basis of our friendship with Him, obedient faith, which not only honours Him, but purifies those who render it, and sows for them a harvest of unspeakable goodness and joy.

*Robert Roberts,
“The Christadelphian” 1884*

Correspondence

“In The Beginning was The Word”

Further to our publication of his article (in the last issue) “In the beginning was The Word”, Bro Ted Bailey writes:

“May I suggest that you make a correction with the quote from the Herald 1852, Page 47: “All things were made by Him (Yahweh)” “him” is the Greek *autos*, Strongs no. 846, as you have put three question marks in the place of *autos*. So few understand John 1:3 (all things were made by him (Greek: *autos*) and without him (*autos*) was not anything made that was made”. Verse 4: “in him (*autos*) was life” etc. The words “He” and “Him” run all through the chapter, referring to the eternal Christ-spirit. Verse 10 reads: “He was in the world (i.e. the Mosaic world) and the world was made by him (again, the Mosaic world) and the world knew him not.” Jesus taught his adversaries that they did not know his father (Jno. 7:28, 8:19,55). Verse 15 and 30 “he was before me” as Brother Thomas says, although John was born 6 months before Jesus, John was speaking of the Eternal Spirit being before him. John’s mission was to “prepare the way of Yahweh” and to “make straight in the desert a highway for our Elohim” - two Elohim, Yahweh and his son.”

1 Corinthians Chapter 15

With regard to the article we published on 1 Corinthians 15 by Bro Roberts, Bro Moreland Ratnett observes that this passage presents one of the most significant reasons why the myth of the Trinity is wrong. “When all things shall be subdued under him, then shall also the Son himself be subject unto him that put all things under him, that God may be all in all” (Verse 28) Clearly the Son cannot be the same personage as his Father, for that would make the Deity being subject to himself!

The story about the Elephant and the Blind men

In our last issue, we considered the claims of Nigel Bernard that teachings which differ from The Word are merely perspectives of a different viewpoint. The same notions are taught in the Buddhist story of the Elephant and the Blind Men, whereby each man touches one part of the elephant, but cannot see the rest. The argument goes that we can each only see one part of a greater Truth, but thou what we see may differ, each aspect fits into a greater whole. A correspondent writes:

“The blind men and the elephant is a very common story used as a metaphor for no absolutes, particularly of absolute truth.

Yet the story cannot work since it refutes its own logic - it fails the test of the law of non-contradiction. In that the story is being narrated from the perspective

of one who can see and who is not blind and they are stating exactly what the story is meant to refute”

It is unsettling when brethren start using the same false logic to iron over error, which is fascinating since I am listening to a study at the moment on Ezekiel 13 and the bowing wall that has been whitewashed over by the false prophets, which teaches the same thing.

WM

The Greatness of Moses

The Scriptures indicate that Yahweh sent an angel to lead Israel through the wilderness instead of himself (see verse 2: “I will send an angel *before thee*” and verse 3: “for I will not go up in the midst of thee”). But Why? “because thou art a stiff-necked people, lest I consume thee in the way”. So clearly it was Yahweh himself speaking face to face with Moses veiled in a black cloud (Exo. 20:21 “thick darkness” also Deuteronomy 4:11; 5:22).

Moses was the only man to whom Yahweh spoke “face to face.” Moses was so great in the eyes of Yahweh. This is revealed in Numbers chapter 12, where Miriam and Aaron spoke against Moses. Miriam was the instigator, and it was Miriam that was smitten with leprosy. Yahweh was so angry with them that they should dare speak against his beloved servant Moses: and “Yahweh heard it” (verse 2).

The reason was because Moses had remarried. “because of the Ethiopian woman whom he had married, for he had married an Ethiopian woman”. It is repeated for emphasis—he married a black woman. He needed a companion, for it would appear that Zipporah had left him and returned with her father Jethro, when he came with her and her two sons. Exodus 18:2 notice: “after he had sent her back”. That was when she, in her temper circumcised her son and cast it at Moses feet, saying “a bloody husband thou art”. So Moses sent her home. So now, in Exodus 18:2, Jethro brought her and her two sons (verse 6-7):

“Moses went out to meet his father in law, and did obedience”, (looking up to his Father in law) “and kissed him” but there is no mention of him kissing his wife - she evidently had not repented for what she did to Moses. She is never mentioned again, but Moses took his two sons, for they held offices later on in the history of Israel.

So, returning back to Numbers 12 to consider the greatness of Moses, we read in verse 3:

“now the man Moses was meek, above all the men which were upon the face of the earth.”

So also was Jesus, as prophesied in Deuteronomy 18:18:

“I will raise up a prophet *like unto thee.*”

So Jesus said “I am meek and lowly of heart.” So also must we be humble and of a contrite spirit, trembling at The Word: “except ye become as little children, ye shall in no wise enter into the kingdom.” Pride—which we are born with—is abhorrent to Yahweh.

In Numbers 12:5, we read:

“and Yahweh came down in the pillar of cloud, and stood, the door” He became “the door”, just as the Christ-Spirit in Jesus said, “I am the door”.

Yahweh called Aaron and Miriam (verses 5-6):

“and he said, hear now my words: if there be a prophet among you (notice: *if*) I Yahweh will make myself known to him, in a vision, and will speak unto him in a dream, My servant Moses is not so, who is faithful in all mine house”.

In other words, his private life is not your concern: “he is faithful in all my house” (vs 8), “with him will I speak mouth to mouth”.

Notice: “with *him.*” Moses was the only man ever (apart from Yahweh’s beloved son), even “apparently” which is also rendered “appearance.” In sight “and not in dark speeches” and the similitude of Yahweh shall he behold”. Brother John Thomas wrote that this was not fulfilled until Moses, after being raised, beheld Jesus on the Mount of Transfiguration.

Brother Thomas wrote concerning Moses in *The Herald 1893, page 267*:

He was the greatest character the world has known with one exception. The world’s great ones are not to be named in the same breath! Moses—what meekness, self-denial, wisdom, knowledge, power, honour, glory, exaltation doth that name represent! A man that was dead and is alive again (Exo. 19:9), and lives for ever more; yet though living still in hope, not having received the promise, but awaiting for it, that all who believe may be glorified together in the Kingdom of God restored again to Israel.

Returning to Exodus 33, after Yahweh told the people that He would not go personally with them because they were so stiff-necked (verse 3) and “lest I consume thee”, which made them very fearful (verses 4-6). So Moses had to remove the tabernacle “far off” “without the camp” - which Paul testifies of Jesus in Hebrews 13:13: “let us therefore go unto him, without the camp, bearing his reproach.”

We notice back in Exodus 33, and verse 8: “every man stood at his tent door.” He was the Door. So also in verse 9: “and it came to pass, as Moses entered into the Tabernacle, the cloudy pillar descended and stood, the tent door of the Tabernacle, and talked with Moses.” And notice the end of verse 10: “every man ...

his tent door” and verse 11: “Yahweh spake unto Moses face to face, as a man speaketh to his friend”. As Bro Thomas wrote in the Herald 1853, page 73:

“Yahweh descended in a cloud and stood with Moses on Mount Sinai”.

Now verse 12 again shows how great Moses was in Yahweh’s sight, when he said: “I know thee by name and thou hast also found grace in my sight” which is repeated in verse 17, and in verse 18, Moses said:

“I beseech thee, show me thy glory” (verse 19):

“I will make all my goodness pass before thee,” this was fulfilled in verses 20-23, whereas the proclamation of The Name was fulfilled in chapter 34:5-7).

The face of Yahweh can only be seen by Jesus and his angels, as Jesus said:

“their angels do always behold the face of my father which is in heaven” (Mat. 18:10).

“The Angel of Yahweh encamps about them that fear him to deliver them” and they shall be made like unto the angels to die no more. Jesus also said: “blessed are the pure in heart; for they shall see Yahweh” (Mat. 5:8).

Ted Bailey

The BASF—It’s Importance and Teaching

XXX:- That the government will then be delivered up by Jesus to the Father, who will manifest Himself as the “all-in-all”; sin and death having been taken out of the way, and the race completely restored to the friendship of the Deity” - *1 Corinthians 15:28*

As we saw in our last article in this series, the ultimate Purpose of Yahweh is to fill all of the earth with an immortal multitude who reflect His Glorious Attributes. We can see this by comparing two passages which each describe why the earth was created:

“thus saith Yahweh that created the heavens; God himself that formed the earth and made it; he hath established it, **he created it not in vain, he formed it to be inhabited**: I am Yahweh and there is none else” (Isa. 45:18).

“Truly as I live, **all the earth shall be filled with the glory of Yahweh**” (Num. 14:21)

Putting these two passages together, we can see that Yahweh created the earth to be “inhabited”, or “filled”. The first passage defines the objective for the earth

to be filled with people, the second with glory. Logically therefore, the people **are** the glory, that is, who show forth the glory of Yahweh in both their characters and physical nature.

The passage from Isaiah, cited above, is significant, for it also demonstrates the purpose of Yahweh with His People, Israel. The verse immediately before the one we quoted states that by contrast to the nations,

“Israel shall be saved in Yahweh with an everlasting salvation: Ye shall not be ashamed nor confounded **world without end**” (Isa. 45:17).

This endurance of Israel in contrast to the nations is also seen in several oft-quoted passages to do with her future restoration:

“I am with thee, saith Yahweh, to save thee: though I make a full end of all nations wither I have scattered thee, **yet will I not make a full end of thee**: but I will correct thee in measure, and will not leave thee altogether unpunished” (Jer. 30:11).

“Fear thou not, O Jacob my servant, saith Yahweh: for I am with thee; for I will make a full end of all the nations wither I have driven thee: **but I will not make a full end of thee**, but correct thee in measure; yet will I not leave thee wholly unpunished” (Jer. 46:28).

We are familiar with the principle that “they are not all Israel, which are of Israel” (Rom. 9:6), but that rather “the children of the promise are counted for the seed” (Rom. 9:8). Or, in other words, “they which are of faith, they are the children of Abraham” (Gal. 3:7), of whom it is written: “so then, they which be of faith are blessed with faithful Abraham” (Gal. 3:9). Though they be Gentiles according to the flesh, men and women are being called out of the Gentiles for the Name of the Most High, and become Israelites of the Spirit. These are Jews “inwardly”, whose “circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God” (Rom. 2:29). Together constituting the “Israel of God” (Gal. 6:16), those who constitute Jews after the Spirit, are thus part of the “Israel” described by Isaiah as being saved with an “everlasting salvation”, which will constitute the “world without end”. At the end of the Millennial reign of Messiah, the nations shall indeed be made a full end of—and the earth shall be filled with an immortal race—Israel after the spirit—and shall so continue for ever. Speaking of the nations at this time, Bro Robert Roberts wrote:

“When the end of the thousand years is reached, these will have ceased to be. The world will be one race and one family—and that, a new race, an immortal race—the last Adam in multitude—as the heir of the first Adam in multitude who will then have passed away. This last Adam multitude being in Christ are all the seed of Abraham, as Paul says, “If ye be Christ’s, then are ye Abraham’s seed.” Being Abraham’s seed, **they are Israel**. Consequently, in their sole occupation of the earth when

“the former things shall have passed away,” there will be a fulfilment of what God says by Jeremiah concerning the house of Israel: “Though I make a full end of all nations among whom I have scattered thee, yet will I not make a full end of thee.”— (Jer. 30:11). Abraham will also see in its fullest sense the meaning of the promise made to him “I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore.” (Gen. 22:17)”

(Thirteen Lectures on The Apocalypse)

“WORLD WITHOUT END”

The scriptures reveal that the Divinely established Kingdom shall itself continue for ever. Consider the following testimonies:

“Israel shall be saved in Yahweh with an everlasting salvation: Ye shall not be ashamed nor confounded ***world without end***” (Isa. 45:17).

“he shall reign over the house of Jacob for ever; and of his kingdom ***there shall be no end***” (Luke 1:33).

“in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms ***and it shall stand for ever***” (Dan. 2:44).

Indeed, this is itself shown by 1 Corinthians 15, alluded to by the BASF as the supporting Scripture for this clause:

“then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death” (1 Cor. 15:24-25).

Notice this: “the end” of the thousand years is not the end of the Kingdom. The kingdom will continue beyond that time “without end”. What will rather take place, is a change in the constitution of that Kingdom. With death being destroyed and mortality being no more, the Kingdom will be handed over to the Father, who shall manifest himself as being “all in all” (1 Cor. 15:28). With all of the earth being populated with an immortal multitude, all of Yahweh shall be manifested in all of man.

The expression “world without end” is used in one other place in Scripture: Ephesians chapter 3:

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him

be glory in the ecclesia by Jesus Christ throughout all ages, ***world without end***. Amen” (Eph. 3:21)

Notice this: what is to continue “without end” here, is the ecclesia giving glory to God. Or, as we have seen from the use of the same phrase in Isaiah 45, Immortalised Israel inhabiting the earth, and filling the earth with the glory of Divine Likeness.

We conclude with some words by our beloved brother Thomas describing this situation:

“Such is “the end, when the Son shall deliver up the Kingdom to the Father that God may be all in all” (1 Cor. 15:24-28; Rev. 21:3). The separation between God and man began with the transgression of the first Adam; it continues till the end of the 7000 years, when sin and death are utterly eradicated, and harmony again established in this orb of His glorious universe. Earth will have been delivered from moral and physical evil by His power administered and displayed through the Lord Jesus Christ, who, though “subjected to the Father,” will have the pre-eminence over all “his brethren” through the endless duration of ages.

The last resurrection, which is implied in the development of “the end”. (Rev. 20:6), will bring up from the dust the sleeping dead of the previous thousand years. Those who are accounted worthy of eternal life will receive it, and be added to the saints of the “first resurrection.” Thus a population will have been provided for the earth, which, instead of being destroyed, will be renovated, and all things belonging to it made new (Rev.21:5).

The earth and it’s inhabitants will be incorruptible, undefiled and unfading. God, according to His Word, will have made “a full end of all nations,” except that of Israel; which will be the sole occupant of the globe, and every Israelite, “an Israelite indeed,” “equal to the Elohim,” and crowned with glory and honour throughout all ages.

During the thousand years their nation will consist of three classes: Christ and the saints, righteous Israelites in the flesh, and those who “die the curse,” but when perfection comes, there will be but one class, and all will be immortal. The purpose of God, in the formation of the earth, will be accomplished; and the “headstone of the creation will be brought forth with shoutings, crying, Grace, grace unto it.”

(Elpis Israel)

Romans Chapter 12

The more we study Scripture, we find many patterns and themes which recur throughout the Bible. Often New Testament individuals and teaching is based upon an Old Testament foundation. Indeed, we might say that the Old Testament provides a *Type* or pattern of things to be repeated later. This is the case with the book of Romans, and particularly chapter 12. As we shall endeavour to show, this chapter draws upon the things testified concerning three holy men of old: Daniel, David, and Joseph, to teach particular things relating to the conduct of believers.

DANIEL:

ROMANS CHAPTER 12	DANIEL
Be not conformed to this world (verse 1)	Daniel 2 –refusal to eat the king’s meat Daniel 3 - “be it known to thee, O king, that we will not serve thy Gods”
“present your bodies a living sacrifice” (verse 1)	“yielded their bodies” (Dan. 3:28)
“not slothful in business” (verse 11)	“they could find none occasion or fault; forasmuch as he was faithful, neither was there any error or fault found in him” (Dan. 6:4).
“ ... continuing instant in prayer” (verse 12)	“When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime” (Dan. 6:10)
“having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith” (verse 6)	Prophecies given through Daniel (cp. Dan. 2, 7 etc)

DAVID

LIFE OF DAVID	ROMANS CHAPTER 12
“Yahweh, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things to high for me” (Psa. 131:1)	“not to think of himself more highly than he ought to think” (verse 3) “mind not high things, but condescend to men of low estate” (verse 16)
“Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword and to his bow, and to his girdle” (1 Sam.18:3-4)	“be kindly affectioned one to another with brotherly love; in honour preferring one another” (Verse 10)
“thou hast shewed this day how that thou hast dealt well with me: forasmuch as when Yahweh delivered me into thine hand, thou killest me not” (1 Sam. 24:18)	“Bless them which persecute you” (verse 14)
“though hast rewarded me good, whereas I have rewarded thee evil” (1 Sam. 24:17)	“Recompense to no man evil for evil” (verse 17)
“Blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand” (1 Sam. 25:33)	“avenge not yourselves” (verse 19)

JOSEPH

LIFE OF JOSEPH	ROMANS CHAPTER 12
“the keeper of the prison committed to Joseph’s hand all the prisoners that were in the prison: and whatsoever they did there, he was the doer of it” (Gen. 39:22)	“not slothful in business; fervent in spirit; serving the Lord” (verse 11)
“... Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard” (Gen. 45:1-2)	“be kindly affectioned one to another with brotherly love” (verse 10)

LIFE OF JOSEPH	ROMANS CHAPTER 12
<p>“... Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him” (Gen. 50:15)</p>	<p>“recompense no man evil for evil” (verse 17) “bless them which persecute you” (verse 14) “avenge not yourselves” (verse 19)</p>
<p>“whose feet they hurt with fetters; he was laid in iron: until the time that his Word came: The Word of Yahweh tried him” (Psa. 105:18-19)</p>	<p>“rejoicing in hope; patient in tribulation” (verse 12)</p>

In each of these examples, we find recurrent principles: endurance in hardship, love to the brethren, and not seeking to avenge oneself. Whilst it is interesting to make these comparisons, there is no advantage to us, unless we take heed to these themes, and follow in the steps of these faithful saints of old.

Christopher Maddocks

“Labour Not To Be Rich”

Our Master taught a vital truth, which ought to govern our thinking with regard to riches, labour, and the motivating force that drives our labours:

*“Take heed, and beware of coveteousness: **for a man’s life consisteth not in the abundance of the things which he posseseth**” (Lu. 12:15).*

This is the underlying principle of the Proverb that we have taken as our title for this article: **“Labour not to be rich: cease from thine own wisdom”** (Prov. 23:4). It is a major theme that runs throughout Scripture like a golden thread: “wisdom is a defense, and money is a defense: but the excellency of knowledge is that **wisdom giveth life** to them that have it” (Eccl. 7:12). Our material goods do not comprise a man’s life—but wisdom does give life. Wisdom therefore is to be sought after like silver, or hidden treasure (Prov. 2:4) - such is the value placed upon it by those who follow the teaching of Scripture.

Genesis chapter 3 recounts the circumstances of Adam and Eve’s fall from a position of favour and grace, where everything they needed was freely provided in the Garden of Eden. Since their expulsion from the garden, a curse was placed upon them:

“Cursed is the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (Gen. 3:17-19).

We see then, that labour and travail came upon man following his expulsion from the Edenic Paradise. From the moment of man's birth, till the day of his death, his life is filled with labour. As the Preacher spake:

“this sore travail hath God given to the sons of man to be exercised therewith” (Eccl. 1:13).

And again:

“Yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail” (Eccl. 4:8).

This last passage demonstrates the vanity of labour in carnal things: the human constitution is never satisfied; there is a constant craving to obtain more and more: “neither is his eye satisfied with riches.” Yet all that can be obtained is lost when the owner thereof descends into he grave:

“As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand” (Eccl. 5:15).

And the Apostle drawing upon this passage expounds the implied exhortation:

“we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content” (1 Tim. 6:7-8).

Because in the day of our death we can take nothing out of this world, anything we might lay up by way of this world's goods can have no lasting profit. But the advantage of Wisdom, is that it is able to give life—the Wisdom of the Gospel being able to make a man “wise unto salvation” (2 Tim. 3:15). So the Prophet spake:

“Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not?” (Isa. 55:1-2).

Seeking after the spiritual food that gives live, the way of the wise is to search after the treasure of knowledge contained within the Word. Showing himself to be a workman that needeth not be ashamed, rightly dividing the Word of Truth, (2 Tim. 2:15), the way of the wise is to labour in spiritual things, to lay up treasure in heaven (Luke 18:22). There are two “ways” before us: the broad way that leads to destruction for those who sow to the flesh, and the narrow way that leads to life for those who sow to the spirit. Which way will we choose? Wisdom is profitable to direct.

Christopher Maddocks