

# The Berean

*A Christadelphian Magazine devoted to the exposition  
and defense of the Faith once for all delivered  
to the Saints; and opposed to the dogmas  
of the Papal and Protestant Churches!*

**1Jn 4:1-2 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God:**

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**...they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”**

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

**Boston, Mass.**

Dear Brothers and Sisters,

We hope that this finds you all well and enjoying God's blessing over the past year. If you are planning on attending our study weekend in February, we ask that you please click on the link below and fill out the registration form. We need to start making arrangements for accommodations, so if you know you are coming, we ask that you fill this out as soon as possible.

We are excited to be able to have this study weekend again and we look forward to seeing everyone!

Hope in the one faith we share,  
Brother Dave

[Boston February Study Weekend Registration.](https://docs.google.com/forms/d/e/1FAIpQLSdKb6KmLZUgEt6R9b1PkNGClpnQNzOy5GhVD3n4OHeRA133TA/viewform?usp=sf_link)  
[https://docs.google.com/forms/d/e/1FAIpQLSdKb6KmLZUgEt6R9b1PkNGClpnQNzOy5GhVD3n4OHeRA133TA/viewform?usp=sf\\_link](https://docs.google.com/forms/d/e/1FAIpQLSdKb6KmLZUgEt6R9b1PkNGClpnQNzOy5GhVD3n4OHeRA133TA/viewform?usp=sf_link)

## **Editorial—Thoughts Concerning Russia and Ukraine**

In 1987, I can remember thinking how close we must be to the beginning of the wars in the Middle East, prophesied in Ezekiel 38. The Soviet Union had worked hard to achieve a sort of parity with the west but was reaching a point where they had to do something or lose their strategic position in the world. President Ronald Reagan had embarked upon an arms race that the Soviets were trying to engage. But the more money they robbed from their society for the war effort, the more discontented their satellite states, like East Germany, became. At the time, the United States had an economy of three trillion dollars, compared to the Soviet Union's one trillion dollars. President Reagan had raised military spending to 300 billion, or 10% of the US economy. To keep pace the Soviet's had to raise their military spending to 33% of their economy, which proved for them impossible.

And the West was also stocked with dynamic leaders which were also forcing the Soviet's hand. Margaret Thatcher in Britain, Lech Wałęsa in Poland, Helmut Schmidt in West Germany, Pope John Paul II in the Vatican, and Ronald Reagan in the United States, all spoke quite unitedly

against the aggression of the Soviet Union. Certainly Russia saw that they had to do something or go into serious decline.

But what is obvious now, is that God was not done with the calling out of His people at that time. The Soviet Union did go into decline, dissolving in 1991, and breaking into a multitude of states. For 20 years, Russia chafed under the humiliating defeat in the cold war till the rise of Vladimir Putin. President Putin to this day, still refers to the fall of the Soviet Union as the greatest geo-political catastrophe of the 20<sup>th</sup> century.

Fast forward to February 2022, and Russia, the leading state from the old Soviet Union, again feels she is in position to expand her borders. She attacks Ukraine, the Rosh of Ezekiel 38, with the intent of adding her to the Russian state. She had already added Crimea as a result of an invasion in February-March of 2014. The Ukrainians put up very little of a fight for Crimea. So it looked like Russia was poised to begin the expansion of her empire again, a process necessary to the great northern Gog power descending upon the mountains of Israel.

But Russia, in the early days of the war found very tough sledding, as the Ukrainians put up a tremendous fight. The result has been a military stalemate of the warring factions. It has been an embarrassment to Russia's army, but a devastation of the Ukrainian population, infrastructure, and wealth. Russia conquered the eastern portions of Ukraine where most of the mining and agricultural wealth of Ukraine comes from. They also shut off shipping in the Black Sea, making it difficult for Ukraine to export what product she did have. This has set up the possibility of world-wide famine, with areas like Africa hit the worst.

As Russia faltered on the battlefield, we began to ask ourselves the question, is this the late 1980s all over again? Russia had again placed herself in position to fulfill her role in Ezekiel 38, but does she still lack the commitment to carry it through? The news reports from the western press, certainly have given that impression. But what is the reality?

The Ukrainian region, in November and December, generally comes to a halt, as the mud in Ukraine makes the moving of military equipment difficult. Both armies now wait for the land to freeze solid so that heavy vehicles can again move. Ukraine believes they are on the offensive and speak of driving Russia altogether out of the east, and even out of Crimea. It was against this backdrop that we found this article in "Foreign Affairs Magazine" interesting.

Foreign Affairs Magazine, December 2022: “In late September, following devastating Russian setbacks in Ukraine and Russian President Vladimir Putin’s controversial ‘partial mobilization’ of the Russian population, the Kremlin faced an explosion of popular discontent on social media. Notably, some of the most vocal criticism came from the government’s core supporters: ultranationalists and military hard-liners who felt that Russia was not fighting as well as it should. By the beginning of October, the recriminations were coming close to Putin’s own circle, with Ramzan Kadyrov, the notoriously brutal head of Chechnya, issuing a long diatribe on Telegram, the messaging app. According to Kadyrov, a Russian general who had lost a crucial town in Donetsk was ‘being shielded from above by the leadership in the General Staff.’ Other leading figures close to Putin—including Yevgeny Prigozhin, who runs Wagner Group, the military contractor with close ties to the Kremlin—echoed similar complaints.

“But just as the situation appeared to be getting out of control, the criticisms died down. By November, most of the hard-liners had been brought in line and were no longer assailing Russia’s war strategy. Meanwhile, the military itself has quietly been handed control over many parts of the Russian economy, giving the government and the Ministry of Defense broad new powers, even in the private sector. Taken together, these developments highlight the growing influence of the military, and those close to it, in the way that Putin wields power at home. Rather than making the regime more vulnerable, as some Western observers have suggested, the setbacks in the war in Ukraine over the past few months have offered Putin an opportunity to expand his hold over Russian society, and even over his military critics.”

The article goes on to explain what the steps President Putin has taken since October have been, which has stopped the internet criticisms of his policies. It explains how he has stopped criticism by hiring the critics to help reorganize his leadership and bring in even more ruthless leadership. It explains how he has empowered the military to take control of civilian production facilities. In another article on Russia’s reorganization of its military, Foreign Affairs Magazine wrote this:

“It is too soon, however, to count Russia out. Russian President Vladimir Putin has appointed a new military commander, General Sergei Surovikin, to lead the invasion, and Surovikin appears more brutal and capable than his predecessors. In one of his first acts, he launched the vigorous and horrific aerial campaign that has

destroyed much of Ukraine’s energy infrastructure—a civilian-centered tactic he honed while leading Russian forces in Syria. Surovikin was responsible for Russia’s retreat from Kherson, but unlike when Russia withdrew from near Kyiv or Kharkiv, Surovikin saw to it that this retreat was well organized and well conducted.

“...Putin hopes that, as the war drags on and winter comes, Europe will stop providing Ukraine with large amounts of assistance so that the continent can try to restore imports of Russian gas. He believes that this potential diminishment of support will pave the way for a new, successful Russian offensive. To carry out such an offensive, he is counting on Surovikin to reorganize the military so that it operates in a smoother, more consistent, and more effective fashion.”

No doubt the recent prisoner exchange of a basketball player for a Russian called the Merchant of Death is in this vein. Viktor Bout, who was convicted in America of supplying insurgent groups anti-aircraft weapons is infamous for his ability to procure illegal weapons, as well as to organize terror groups. He has already pledged his support to the Ukrainian war effort.

Insider Magazine: “Newly freed Russian arms dealer Viktor Bout said he ‘wholeheartedly’ supports Vladimir Putin's war in Ukraine, adding that he would ‘certainly go as a volunteer’ if he had the chance, according to reports.

”If I could, I would share the skills I have and I would readily volunteer,’ Bout said on the Russian state television network RT, formerly known as Russia Today.”

It seems likely that he will get his chance, along with many other nationalists whose criticism of President Putin’s loyal generals have resulted in new generals, most all of them Russian Nationalists who have been embarrassed by the Russian Army’s performance to date in Ukraine.

Is President Putin’s plans working? It would seem that they are. The United States has pledged almost 100 billion dollars to the war effort, yet they still are being restrained by Europe, who knows they are dependent upon Russian fossil fuels. The United States has recently committed a missile defense system called the Patriot System, which worked quite effectively for Israel in the first and second Gulf Wars, to Ukraine. They are giving them one system. Why only one, when unlike Israel, Ukraine is a huge territory and would need many systems to cover it? The answer

was that the Europeans did not want the system committed to Ukraine, fearing it would exacerbate their fuel situation with Russia.

When the Patriot system was given to Israel, Israelis could not use the system. The United States had to put its own military people in Israel to operate it. It was actually the first time we ever saw American troops in Israel, for the defense of Israel. (Tarshish saying, “art thou COME to take a spoil?”) The Ukrainians are training on the Patriot system in Europe, a thirteen-week course. It will be interesting to watch and see if the Ukrainians can work the system (which has been greatly improved since the Gulf Wars) or whether this will lead to American and Russian troops going head-to-head in Ukraine.

But the answer to our question, as to whether Russia will again pull back as they did in the late 1980’s, the immediate answer appears to be a resounding “no.” The article in question ends with these thoughts on whether or not the battle for Ukraine is over:

Foreign Affairs Magazine: “The Kremlin may have put a further civilian draft on pause for now, but already, the call-up of hundreds of thousands of men and the new laws giving the military control of domestic industries have had far-reaching effects. The generals now have a decisive say in the economy. They can also mobilize any number of employees in any corporation, which makes them more powerful than ever. Along with the silencing of military critics and regaining control of the narrative, these steps have given the Kremlin an effective way to close ranks.

“And here may be a stark reality that the West needs to acknowledge. Just because Putin is losing on the battlefield in Ukraine doesn’t mean that he is losing control at home. If anything, the most recent stages of the conflict have allowed the Kremlin to extend its reach over public opinion and the civilian economy. The chances that domestic pressure could force Putin to seek to end the war are slimmer than the military situation suggests.”

# Song of Solomon

## Part five

Son 4:1 Behold, thou *art* fair, *my* love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that appear from mount Gilead.

Son 4:2 Thy teeth *are* like a flock of sheep that *are* even shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

Son 4:3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

Son 4:4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

Son 4:5 Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

# Song of Songs

## Part Five

We looked at the reaction of the bride to the groom at his first appearance last month. Now we look at the reaction of the groom to his life with the bride. He begins celebrating again, the grace and wisdom of his bride, as he had done in the prophesies of his coming in chapter 1. And as in chapter one, he takes special note of her dove's eyes.

As we referenced before, the eye is the symbol of perception, and understanding. The dove refers to her perception being entirely spiritual. As the dove descended upon Jesus when he came up from the Jordan, her adherence is entirely to spiritual things. She doesn't see things as they are to human observation, knowing this is what beguiled Eve, but readily accepts the wisdom of the Spirit as God, through his Spirit, explains them to be.

An additional characteristic now, is observed by the groom. Her eyes are veiled, or as the KJV renders it, within her locks. The veil is a symbol of subjection. The bride is anxious to be subject to her Messiah-groom. She knows that in him, and in him alone is salvation. So she is anxious to follow him, to serve him, to demonstrate her love to him in keeping his commandments.

Also within the locks, or behind the veil, her temples are like a piece of pomegranate. A pomegranate is a native fruit to Canaan and has always had a unique role in Israel's history. We see it, probably most importantly, on the hem of the High Priest's robe, between the bells.

Exo. 28:33-35 "And *beneath* upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall

be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.”

The natural pomegranate is red on the outside, while the flesh of the inside is bright white, enclosing hundreds of edible red seeds. The Jews had a tradition that claimed there were 613 seeds in the pomegranate, as there are 613 laws in the Old Testament record that they were to keep. Modern pomegranates have no such consistency in seeds, numbering from 200 to 1200, but whether that was the case in ancient times is under discussion.

Regardless, it is a simple thing to see the symbolism in the pomegranate. Our sin’s flesh encloses our body, while the mind of the spirit produces a righteousness within us, that keeps sin enclosed, nullified, and unable to produce.

The temple in the Song is again, as a pomegranate within the locks or veil. The temple is symbolic of our thought process. Some translators use “forehead,” instead of “temple.” Perhaps the forehead indicates a characteristic of the thought process that is unbending. The symbolism is that Christ in his lifetime saw his bride, red in suffering with the afflictions of the flesh, yet inside she was white with her desired purity in suppressing the seeds of sin and determined to remain so.

Next his attention is drawn to her hair. Hair is a symbol of her works. He compares it to goats as they appear on Mt. Gilead. The word translated “appear” actually corresponds to the English word “caper” which means “to skip or jump playfully.” The name Gilead is taken from the root of a word meaning a heap of witnesses. From these, it is easy to see what the groom is noticing about his bride. Her works are many, flowing happily along while witnessing to the truth in the glory of God, and joyful through all they do.

Next Jesus observes the teeth of his bride-followers. They are all white, as sheep come “up from the washing,” and are even, as when sheep are shorn, who each bear twins, indicating none missing.

Teeth appear to be a symbol of attitude. Teeth are used to reflect the attitude of the person. Teeth are said to be gnashing, in being vindictive, or remorseful. They are said to be grinding when angry, or on edge due when remorseful, or feel treated unfairly. They are swords and spears towards others reflecting cruelty. They devour as a lion, and are emblematic of the destructive characteristic of iron-Rome. And they are said to be broken, when oppressed, or asking for deliverance.

The teeth of the bride, as seen by Christ, reflect an attitude of righteousness, cleanness and perfection. “Up from the washing” no doubt is a reference to their baptism for repentance which all embraced at the start of his ministry. The

cleanness showed their dedication to righteous principles, and the evenness reflects the fact that they all spoke the same things. They all had the same attitude. No one leaned on their own understandings. But no matter how difficult the subject matter, when the rest of his followers left him, unable to “eat his body and drink his blood,” the bride still followed, for as Peter said, where else can we go, for our groom alone has the words of eternal life.

Next he takes notice of her mouth. “Her lips are as threads of scarlet.” We might be taken back by this symbol at first, red being the symbolical color of sin. But the bodies we bear are sin-bodies, and it is in these bodies that we will succeed or fail in our quest for eternal life through our groom. Rahab the harlot showed us the way that our sinful character can be controlled and used for divine purposes, when we never allow sin to manifest or show itself.

Red was an important color in the divine plan of salvation. The pomegranates mentioned earlier were red in nature, and on the priest’s robe, they were to be red and purple and blue. The first condition a man must recognize before he has any chance of salvation, is the human characteristic of sin we are all born with. We all sin, and fall short of the glory of God. Thus this is kept in the forefront.

But from these red lips, the groom only hears from his bride, that which is “comely,” or pleasant and lovely. James explained to us what this scarlet framed mouth can speak forth:

James 3:6-13 “And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet *water* and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh. Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.”

What Jesus heard from his bride, as we noted Peter saying before, is explained by Paul:

Rom 10:9-10 “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

We spoke before, in chapter one, about the garlands around the cheeks of the bride, which would have come up from the neck. As we pointed out earlier, this serves to keep her face straight and set in only one direction—the direction of serving her lord. We now come to the neck, where we see the same imagery.

A stiff neck is obstinacy; a stretched-forth neck is wantonness; a bowed neck is servitude. When the neck is set in one direction, it is set to work, its goal and zeal and faithful labor is straightforward, and that is part of the picture here. An erect neck is freedom and joy; and chains about the neck which is where those garlands spoken of earlier are reaching to, are glory and honor. The neck connects the Head to the Body, therefore above all things it must be firm and strong like the tower of David.

This is the character that he admires in his bride. She can't be driven to and fro by the changing political and social whims of society. She is focused on her groom, and will not turn to the right or the left to be distracted from his goals. What if she is mocked by those around her, even by the daughters of Jerusalem. No matter. She can't be distracted from her great love. Her neck is held high, like the tower of David, upon which is an armory. She stands up straight and tall, knowing that she has obtained a freedom through Christ that the world will never understand.

And upon that tower hang the shields of mighty men. This speaks to her ability to defend herself against those who would corrupt her ways, and distract her from her lover. She has studied to show herself approved, a worker who rightly divideth the word of God. She is capable, prepared, and able to defend herself from all the temptations that beset her, and all the arguments against the divine principles.

Finally, (in his first expression of admiration) the groom admires the bride's breasts. He compares them to two twin fawns of a roe, (or gazelle) grazing among the lilies. Previously, (before his appearance in the flesh) he had compared her to these lilies amongst which the fawns now feeds. These lilies now make up a meadow full of the purple meadow saffron. Previously, he saw her as the lily growing, surrounded by thorns.

His admiration first and foremost demonstrates his satisfaction with his bride. They have proven their sincerity and dedication to him for the past three years, and through this Song, he knows they will be there to the end. Solomon had been instructed:

Pro. 5:18-20 "Let thy fountain be blessed: and rejoice with the wife of thy youth. *Let her be as the loving hind and pleasant roe*; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a

stranger?"

Jesus was very much satisfied with the Bride that had been developed, and had no desire for the temptations offered to him by others:

Matt. 4:8-9 "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me."

He had no desire for a different bride, no enticement to the harlotry called paganism. Those who followed him, were unique and special, they were lovers of God and of the righteousness God desires, and he planned for them to be with him, judging the twelve tribes of Israel.

They were as fawns. The King James leaves this out, but it is an essential part of the word for word translations, as well as the New English Version. This is a reference to the bride's spotless fidelity to Christ. She saves herself for Christ, not involving herself with entanglements with the world.

The picture we are given is of this young and energetic bride, rejoicing in the purple splendor of the Kingdom, while being totally dedicated to Christ, as he is to his bride.

Next, he calls her away with him, which we will consider next month.

## **The Chariot of the Cherubim**

*By brother John Thomas*

Having beheld the Harlot of the Ephah keeping house in the land of Shinar, the prophet Zechariah again informs us (6:1) that he "*turned*"—"I turned," says he, "and lifted up mine eyes and looked." This indicates that his attention was directed to new objects, which he describes in the following words:

"I looked, and behold four chariots going forth from between two mountains; and the mountains were mountains of brass.

"In this 1st chariot red horses, and in the 2nd, black horses; and in the 3rd, white horses; and in the 4th chariot spotted horses and fleet."

"Then I responded and said to the angel speaking with me, What are these, my Lord? And the angel replied and said to me, These are the Four Spirits of the Heavens going forth from standing by

the Ruler of all the earth.

"The black horses which are in that, are going forth to the land of the north, and the white went forth to follow them. And the spotted went forth to the land of the south.

"And the fleet ones went forth; and they asked to go for to run to and fro through the earth; and he said, Go, run to and fro through the earth. So they ran to and fro in the earth.

"Then he proclaimed to me, and spake unto me, saying, Behold those going forth to the land of the north have caused My Spirit to rest in the land of the north."

Here is an amplification of the vision of the Two Olive Branches, or Anointed Ones that stand by the Ruler of all the earth. *The reader will perceive that the Two Branches and the Four Chariots and their Horses all relate to the same agents by comparing Zech. 4:14 with 6:5.* In these places they are all said to "stand by the Ruler of all the earth."

In both these chapters they are represented as *symbols of Jehovah's Spirit*. "These" (the chariots and horses) said the angels,  
". . . are the Four Spirits of the Heavens going forth from standing by the Ruler of all the earth."

In the first passage they are in the *standing* position; in the last, they are *in motion* from thence on their appointed mission.

These four chariots are the cherubim of glory, which constitute the chariot of Jehovah. In speaking of the four-faced figures with wings outstretched over the Mercy Seat of the Ark in the most Holy Place, David styles them in 1 Chron. 33:18, "*the Chariot of the cherubim.*"

The Spirit of Jehovah rested in the form of a cloud between and upon their wings, from the dedication of Solomon's temple until the Glory took its departure in the days of Ezekiel, and shortly before its destruction by the Chaldeans. Alluding to this cherubic incumbency of the Spirit, David says in Psalm 80:1—

"O Shepherd of Israel **inhabiting the cherubim**, shine forth! Before Ephraim and Benjamin and Manasseh arouse Thy might, come for salvation to us. O Mighty Ones (Elohim), turn us, and cause to shine Thy Faces, and we shall be saved."

The cherubim were the typical throne of Jehovah, before which the High Priest presented himself on the occasion of annual covering of the sins of the nation.

In chaps. 1 and 10 of his prophecy, Ezekiel shows what they typify or represent. Let the reader peruse these chapters in connection with Rev. 4 and 5, and he will find that *the cherubim are representative of the Spirit corporealized and manifested in the Saints, the Elohim of Israel*—the One Eternal Spirit in multitudinous manifestation—

"Whithersoever the Spirit was to go they went."

"They ran and returned as a flash of lightning."

"The noise of their wings was like the noise of great waters, as the voice of Mighty Ones in their going, the voice of speech, as the noise of a camp."

Zechariah's Four Chariots are identical with these. They represent the resurrected saints in the execution of the judgment written—Psa. 149. There are "four" of them because there were four faces to the typical golden cherubim of the Ark of the covenant in the temple; and "four living creatures" in Ezekiel's vision; and "four living creatures" in the Apocalypse. And the reason why there are *four*, and not three or five, is because of the military organization of Israel. The 12 tribes were set off into four camps—the Camps of Judah, of Reuben, of Ephraim, and of Dan.

The standard of Judah's camp or host (we are told) was a Lion; of Reuben, a Man; of Ephraim, an Ox; and of Dan, an Eagle; and the faces of these four were united in the two Cherubim of the most Holy Place; and became the Elohim-Faces of the Eternal Spirit, self-named Jehovah, which stood by the Ruler of all the earth, while *He* dwelt in them previous to the Babylonian captivity.

Now as the Saints, without regard to the accident of their fleshly descent, are all *Israelites* by adoption through Christ. Their organization is based on that of the 12 tribes; so that they came thereby to be represented by the Standards of Israel's Camp.

In vision, the four camps of the Saints (constituting nevertheless one encampment) occupy the position of the four camps of Israel in the wilderness—Judah on the east side; Reuben on the south;

Ephraim on the west; and Dan on the north.

For this reason, Zechariah's Four Chariots are termed "the Four Winds (or Spirits) of the Heavens;" and in their New Jerusalem symbolization, the Saints' city is said to be "four square."

Zechariah saw the four cherubic chariots going forth from between Two Mountains of Brass. This metal connects these mountains, or dominions, with the brazen part of Nebuchadnezzar's Image, the Body and Thighs, and with the "Claws of Brass" pertaining to the fourth beast; and the "Band of Iron and Brass" around the Stump of the Babylonian Tree.

The two mountains of brass and the two thighs of brass are identical; and represent the *Greek Element of the "Great Mountain"* that is to become a Plain before Zerubbabel, before the Two Anointed Ones, before the Four Chariots and their horses, before *the Saints and Israel*.

In the days of the Maccabees the two mountains were the Greek Kingdom of Egypt, and the Greek Kingdom of Syria, including Assyria and other adjacent countries; the former styled in Dan. 11, the *King of the South*; and the latter, the *King of the North*.

Now, though these countries are and will be in other hands than those of people purely and simply Greeks, they are nevertheless regarded in prophecy as the countries of the Brass Dominion; and are so designated, as in the place before us.

At the epoch of the Four Chariots, that is, just before they are seen going forth, we learn from Daniel and Ezekiel that there will be *two antagonist dominions*, the one occupying Egypt, and the other Syria and the adjacent countries.

The latter is the King of the North, existing on the political map in the time of the End; and called "Gog" by Ezekiel. The other is the Kingdom of Egypt.

These two mountains of brass will be in a state of war before the going forth of the cherubic chariots; and (as Daniel tells us) the Egyptian province of the South Mountain of Brass will "not escape" subjection to the Brass dominion of the North—"the *land of Egypt shall not escape*"—11:42.

This will be the relative position of the two mountains (with the Holy Land between them—the battleground and bone of contention between the two powers) at the going forth of the chariots. But we may remark here, that though the rulers of the two mountains, or the dominant race, will not be racially Greek, still the North Mountain of Brass will be Greek in its superstition or state ecclesiasticism; and the South Mountain also Greek in the possession of the Greek islands of the Mediterranean and Aegean Seas. Being, therefore, Hellenistic ecclesiastically or geographically, or both, they are *dominions of brass*, occupying—in *relation to the Holy Land*—the same political status as the two Kingdoms of the Ptolemies and Seleucidae in the days of the Maccabees, or Era of the Asmoneans, 358 years after Zechariah saw the vision of the Chariots; and 167 years before the birth of Jesus Christ.

Zechariah saw the Four Chariots of cherubim "going forth from between" these two mountains of political geography. He must, therefore, have seen them going forth from the Holy Land, which occupies that position. They first stand by the Ruler of all the earth as the Two Anointed Ones of the Four Faces.

In this position they are the "Four and Twenty Elders" and the "Four Living Creatures full of Eyes before and behind," filled with the Spirit as a lamp is filled with oil; and which in them burns before the throne as the Seven Spirits of God; which when in motion, "*are sent forth into all the earth.*"

But before they leave their standing position to "run to and fro," they sing to the Captain of their salvation,

"Thou art worthy to take the Book, and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongues, and people, and nation; and hast made *us* for our God Kings and Priests; and we SHALL reign on the earth."

When they sing this song, they are in the land of Judah (Isa. 26:1). They are there as "the Kings which are from a Sun's risings;" to prepare whose "way" the political Euphrates is "dried up" (Rev. 16:12), and the two mountains of brass are found temporarily occupying the place of its waters.

But Zechariah saw the chariots "*going forth.*" The wings of the cherubim are their armies; and the horses of the chariots are the same. "When they stand," says Ezekiel, "they let down their

wings," which in motion are, "as the noise of great waters," or a multitude of people.

They go forth to conquer for themselves their dominion, or as Daniel expresses it, "to take the kingdom;" to "slay the fourth beast and to destroy his body;" to "take away his dominion, to consume, and to destroy unto the end."

They "*shall reign upon the earth;*" but the nations will not accept them for kings and priests without compulsion. The saints in their career of conquest are "the stream of fire flowing and issuing from before the Ancient of Days." They are "the angels of Christ's power in a fire of flame;" the tormentors of the worshippers of the Beast and his Image, and the receivers of the mark of his name, with fire and brimstone in the presence of the Lamb and the 144,000 redeemed from the earth—the firstfruits—who follow the Lamb whithersoever he goeth.

They are the chariot wheels of the Spirit, full of eyes, and a burning fire—Dan. 7:9; Rev. 14:3 10; 2 Thess. 1:7; Eze. 1:18.

The Four Chariots in motion are "the called, and faithful, and chosen" in company with the King of Kings, in actual conflict with the nations of the earth (Rev. 17:14); and are seen in Rev. 19:14, as the armies in the heaven upon white horses following the Word of God, who smites the nations with the sword of his mouth, and rules them with rod of iron. They are the war-chariots of the Spirit in the conflict of "the great day of God the Omnipotent Ruler—*Pantokrator*."

They invade the north and the south, and then make their expeditions into all other parts of the earth. The horses of the chariots represent the forces commanded by the Saints, and the *colors* of the horses, their operations upon their enemies. The chariot horses are not literal horses; for it is written in Hos. 1:7,

"I will have mercy upon the house of Judah, and will save them by Jehovah their Elohim, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen;"

But—

"He will make Judah as His goodly horse in the battle"

"And they shall be as mighty men, who tread down their

enemies in the mire of the streets in the battle; and they shall fight BECAUSE Jehovah is with them" (v. 5).

Judah and Israel are Jehovah's battle-axe and weapons of war, by which He will break in pieces the nations and destroy the kingdoms—Jer. 21:20; but without the Spirit they can no more effect this than a battle-axe can wield itself in fight. *The saints will ride the tribes of Israel in their wars.* They will be their goodly horses, then, in their conflicts with the Kings of the earth and their armies, which will be utterly routed and overthrown. Says Habakkuk:

"Thou wilt ride upon Thy horses, Thy chariots are salvation. Thy bow is made bare; the oath concerning the tribes is the word, Selah."

"With indignation Thou wilt march through the earth; even in anger Thou wilt thresh the nations. Thou wentest forth to save Thy people, to save Thine Anointed . . . Thou leddest Thine horses through the sea, the foaming of mighty waters."

And alluding to the same crisis David says in Psa. 68:18,

"The chariot of 20,000 Elohim, 1,000's of 1,000's: the Ruler is among them as on Sinai, in the Holy (Land)."

From these collateral testimonies we see that the symbols of Zechariah's vision represent the tribes of Israel, the Saints and the Messiah at their head, as "the chariot of Israel and the horsemen thereof," in which the Eternal Spirit rides for the redemption of His people and the subjugation of the world.

The idea is grand and was employed in a typical sense by Isaiah when predicting the fall of Babylon in chap. 21:7-10. He says that the Lord told him to set a man on a tower to watch, and to report what he should see in vision. On looking, the watchman announces that he saw—

"A chariot and a couple of horsemen; a chariot of asses, a chariot of camels."

He then listened with great earnestness, and hearing a roar, he cried out, "A Lion!" The meaning of this is explained in v. 9:

"Behold, here comes a chariot of men and a couple of horsemen."

And he continued to say,

"Babylon is fallen, is fallen; and all the graven images of her gods He hath broken to pieces on the earth."

The Ass was the symbol of Media, and the Camel of Persia. Hence "the chariot of asses" was the army of the Medes under the horseman, "Darius the Mede;" and "the chariot of camels" the army of Persians under the other horseman, "Cyrus the Persian."

These chariots of v. 7 are there styled simply "a chariot of men" under the two horsemen. This is very plain and satisfactory; and from it we learn that an army under its commander is a chariot in Bible language; and its commander a horseman, or charioteer.

The word *Pahrahsh*, signifies both "horse," and "horseman"; hence, in prophecy, one is sometimes made to stand for the other.

When this chariot of Medes and Persians came in sight of the Lion he began to roar. This was the Lion of Babylon. Isaiah, Jeremiah, and Daniel, all make a lion the symbol of Babylon's power. The watchman heard the roar of this lion in vision. But it did not scare off the "asses" and the "camels;" for though he mentions the lion no more, he declares the fall of Babylon, which was equivalent to saying that the lion was snared and taken or slain. Zechariah's four chariots and horses, then, are the hosts or armies of Jehovah, from which—in relation to mundane affairs—He derives to Himself the title "Jehovah of Hosts."

There are four divisions of His chariot, according to the standards of the encampment, and answering to the wheels. In "the war of the Great Day," the two Mountains of Brass will demand primary attention. The black horses are therefore sent forth into the north, and the white horses after them. The result of this invasion is the conquest of the north—of Assyria, and Persia, and Togarmah of the north quarters, and so forth.

And while this is going on, the spotted horses go forth to the invasion of Egypt, or the south country, as seen also by Habakkuk. When these horses have done their work in the north and in the south, the Two Mountains of Brass will have disappeared; and the prophecy of Isa. 19: 23-25, and of Mic. 5: 5-6, will be fulfilled. The land of Israel will have been wrested from the Gentiles; and Assyria and Egypt, conquered and annexed to the New Kingdom of Israel; and their populations enlightened, healed and blessed in Abraham and his Seed,

according to the Gospel.

But besides the levelling of these two mountains, there will be much other work to be accomplished. Therefore the fleet horses sought permission to go forth wherever the enemy was in arms. They received authority to go. Zechariah records that they ran to and fro in the earth, but he does not tell us against what powers they contended.

His silence upon the point is interrupted by Jesus Christ, who revealed to John that they would march with him against the Kingdoms of the West, styled apocalyptically, "the Beast and the False Prophet," and "the Ten Horns." Of them he says in Rev. 17:14,

"These shall make war with the Lamb, and the Lamb shall conquer them; because he is Lord of lords, and King of kings; and they that are with him are called and chosen and faithful."

When this war is finished, the kingdoms of the West will have been taken possession of by the Saints, as Daniel has foreshown, and then the apocalyptic acclamation will proclaim an existing situation of affairs; for "The Kingdoms of this world" will "have become Jehovah's and His Christ's" (Dan. 9:15).

These "goings forth" of the horses will be terrible to the nations. The prophetic colors are indicative of this. The first of these four chariots of men is horsed with *red*. Red horses show that the period in which the chariots are manifested is a period of *war*. The red horses are not represented as going forth to any country. The black, white, spotted, and strong or fleet (termed "bay" in the AV) are seen by the prophet going forth, but not the red.

The earth, or nations, are in the red condition at the time of the chariots issuing from between the Mountains of Brass. Peace has been taken from the earth, and men are earnestly engaged in killing one another immediately preceding the appearance of the chariots. This is expressed in Rev. 11:18, by the phrase,

"The nations were enraged, and Thy wrath came."

Hence there is no need of a special going forth to take away the peace of the world. If the world of nations were in a state of peace at Messiah's appearing, the prophet would have probably seen red horses going forth upon a special mission; but being in a state of war as the

result of the operation of the policy of the Frog Power, the first horses seen to issue are the black.

The preadventual condition of the world is represented by "a man riding upon a red horse" in Zech. 1:8. Behind or after him, are the red, spotted, and white, "*in the bottom,*" or between the two mountains, which go forth when the chariots appear. When all these have done their work, "all the earth sitteth still, and is at rest"—the reign of peace begins.

The appropriateness of "red" to represent an ensanguined condition of the nations will be seen from the following testimonies:

"I will bring from Bashan, I will bring from the depths of the sea; so that thou shalt plunge thy foot in blood of enemies; the tongue of thy dogs (shall lap) from it" (Psa. 68:23).

"Elohim is Judge; He will throw down this, and He will exalt that: for there is a cup in the hand of Jehovah; and the wine is red. It is full of mixture; and He will pour out from it. All the wicked of the earth shall surely drink and wring out the dregs. But I will announce it at the Olahm; I will sing praise because of the Elohim of Jacob: and I will cut off all the horns of the wicked: the Horns of the Righteous One shall be exalted" (Psa. 75:7-10).

The dialogue also between the prophet and the Messiah in Isa. 63 is intensely "red" in the color of the scene. The testimony may be presented in the following:

PROPHET: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?"

MESSIAH: "I that speak in righteousness, mighty to save."

PROPHET: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winepress?"

MESSIAH: "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment; for the day of vengeance is in my heart, and the year of my redeemed is come.

"And I looked and there was none to help; and I was amazed; and there was none to uphold; therefore mine own arm

brought salvation unto me: and my fury it upheld me. And I will tread down the peoples in my anger, and make them drunk in my fury, and I will bring down their strength to the earth."

But the most demonstrative testimony in this prophetic signification of "red" is found in Rev. 6:4. It is there written,

"And there went forth another horse FIERY-RED: and to him who sat upon him it was given to TAKE PEACE FROM THE EARTH, even that they might slay one another; and there was given unto him a great sword."

Here is represented a period of war in which much blood would be poured out. A red horse, a great red dragon, and a scarlet-colored beast, all indicate they belong to an ensanguined period.

The horses of the *second* chariot of Elohim were *black*. These go forth into the north country. To be the subject of injury, astonishment, and famine, from whatever cause, is represented in prophecy by *black*. This appears from Jeremiah's words—

"The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people (Zion) am I hurt; I am black; astonishment hath taken hold of me" (8:20).

"The word of Jehovah that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up."

And in Lam. 5:10, he says,

"Our skin was black like an oven because of the terrible famine."

In Rev. 6:5 a period of famine is symbolized by "a black horse" and a rider holding a pair of balances to weigh out at a high price wheat, barley, and wine.

Such are the calamities indicated by black, the symbol of mourning and woe to this day. Pestilence follows in the wake of famine. Hence the going forth of the black horses into the north country indicates the visitation of that ensanguined region with famine and pestilence, which will have their influence in bringing the peoples of that region to a right understanding of the Power they contend against.

The black horses are followed by the chariot with *white* horses. This indicates the complete subjugation of the Russias, Assyria, Togarmah, Persia, and so forth; for Zechariah was informed that the chariots that went forth northward "had caused Jehovah's Spirit to rest in the north country." Hence white indicates conquest ending in purity and peace—

"Blessed be Assyria the work of My hands."

This blessedness results from the combined operation of the black and white horses. The famine and pestilence are followed up by military campaigns in which the Saints ride forth conquering and to conquer. This career of power is symbolized in Rev. 6:

"I saw and behold a white horse, and he that is sitting upon him having a bow; and there was given to him a wreath of victory. and he went forth conquering, even that he might conquer."

Added to this, is the idea of purity, as the consequence of overcoming. This signification of white is very frequent in the Apocalypse. In ch. 19 Jesus and his brethren are seen clothed in white, and sitting upon white horses, by which they are connected with the white horsed-chariot of Zechariah.

"To him that overcometh I will give a white stone, and on the stone a new name engraved, which no man knoweth saving he that receiveth it"—Rev. 2:17.

"They who have not defiled their garments shall walk with me in white; for they are worthy . . . He that overcomes, the same shall be clothed in white raiment" (3:4-5).

The *spotted* horses of the 4th chariot go forth to Egypt, Arabia, and other districts of the south to work out the conquest and consequent blessedness of that region. The color of these horses is a combination of the black and the white, being "grisled," or spotted.

What has been said, therefore, of the black and the white horses separately, may be said of these as a combination of the two. They effect in the south what the white and the black accomplish in the north; so that when their mission is complete, it will be said,

"Blessed be Egypt My people" (Isa. 19:25).

The highway out of Egypt to Assyria will be perfected; and the Egyptians

shall serve with the Assyrians.

In the English version, the 4th chariot is to be horsed with "bay horses," as well as with spotted. But the original word does not indicate color. It is *amutzim*, and this signifies, "active, fleet, or vigorous." This plural occurs in no other scripture than the two texts of Zech., where the AV has "bay."

This is not then, a prophetic color, the horses of the 4th chariot were spotted and *fleet*. The two mountains of brass being levelled, the 4th chariot as a "flying eagle" (Rev. 4:7) rushes forth "upon the shoulders of the Philistines toward the west:" and spoils them, as they will then also spoil the children of the east—Isa. 9:14. They careen to and fro through the earth; which, as the result of their labors, "sitteth still and is at rest." Thus Jehovah having—

. . . come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire: for by fire and by his sword will Jehovah plead with all flesh; and the slain of Jehovah shall be many" (Isa. 66:15-16).

—this having come to pass according to the testimony of all the prophets, the Four Horns of the Gentiles will have been frayed by the Four Carpenters; and the Great Mountain, comprehensive of the Harlot of the Ephah and her house in the land of Shinar, and the two Mountains of Brass, will have become a plain before Zerubbabel and his chariot-host.

As the result of this terrible and glorious work of the Saints, "Jehovah will be a wall of fire round about, and the glory in the midst of Jerusalem;" and "many nations shall be joined to the Lord and shall be His people;" and "He shall inherit Judah his portion in the Holy Land," whose iniquity shall be entirely removed.

The Head Stone shall be brought forth with acclamations; and, as THE BRANCH raised up to David, he shall "sit upon his throne and execute judgment and righteousness in the land;" he "shall build the temple of Jehovah: and he shall bear the glory, and sit and rule upon his throne; and he shall be a priest upon his throne," after the order of Melchizedec—Zech 1:21; 2:5-12; 3:9; 4:7; 6:12-15; Jer. 33:15-18; Ps. 110:4.

## Why We Separated

## By George Gibson

Beloved brethren and sisters:

In the year 1923, 43 ecclesias in the U. S. and Canada separated themselves from what was then known as the Temperance Hall Fellowship, and now known as Central Fellowship. Why did they do so? Had they a real cause, or were they grouped together because of "misunderstanding"? It was not a "misunderstanding," but a JUST AND RIGHTEOUS CAUSE.

During the early part of the present century, bro. A. D. Strickler, of Buffalo, N. Y. issued his first challenge to the brotherhood on the subject of the Atonement. This was in typewritten form, and its circulation was limited. He had come to the conclusion that bre. Thomas and Roberts did not understand the true doctrine of the Atonement, and that their interpretation of some important passages in the apostolic writings was not in harmony with the intent of the Divine writer.

Bro. Wm. Smallwood, of Toronto rose in defence of the Truth, and in the year 1913 published "Bible Teaching Concerning Sin and Sacrifice." In acknowledging receipt of a copy of this pamphlet in "The Christadelphian" for June 1913, pg. 259, bro. C. C. Walker said: "We have received from bro. Wm. Smallwood, of Toronto, a pamphlet of 92 pages on Bible Teaching Concerning Sin and Sacrifice, and we find ourselves in entire agreement with the matter set forth."

Six years later bro. Strickler enlarged his writings and startled the brotherhood by announcing that he had discovered they were ALL IN DARKNESS and, therefore, titled his book, Out of Darkness into Light." He claimed that his book contained the real light of God's Truth, sent out for the purpose of dispelling Christadelphian darkness. He said further that "It is taking hold of the brethren in England, and there is rejoicing because of deliverance from darkness." Here are some of the things he called "light," and they are the things that brought about division in 1923—

1. That the first sin of Adam fixed itself in the flesh brain only as a habit [would have] fixed itself. The sin which Paul says dwelt in him sowed a habit and you reap a destiny.
2. That Christ's human nature did not make him unclean. We have no right to say that his (Christ's) individual flesh was full

of sin, or sinful flesh. It could not be said of him (Christ) that he had sin dwelling in him.

3. Christ never made any offering for himself. God's method of salvation by the shedding of blood to make atonement did not apply to Christ.

4. That our sins laid on Christ made him unclean and accursed by God, and that it was from this curse, and from this uncleanness, that Christ needed cleansing. It was from these sins (ours) that Christ became accursed. Just before Christ was nailed to the tree, he was a clean and holy altar ... when he was nailed to the tree he became unclean because of the sins which he bare. The anti-typical altar (Christ) was cleansed from the same kind of sins (transgression of law).

5. In the teaching of substitution he said, Christ suffered the punishment due us on account of our sins. The death of Christ was inflicted to satisfy the ends of justice. When Christ died, he bare the consequences and punishments due us for our transgressions.

The above doctrines are false. They caused bro. Herbert Fidler to write his pamphlet "Ought We to Tolerate False Doctrine?" in which he published correspondence with Birmingham Temperance Hall Ecclesia in which they **FLATLY REFUSED TO GIVE ANY SUPPORT TO THOSE WHO OPPOSED THE TEACHING OF BRO. A. D. STRICKLER.**

In their last letter, dated June 12, 1926, the Birmingham ecclesia referred to an article in the April 1926 "Christadelphian," pg. 182, which, they said, "clearly defines our position." In the same issue, pg. 181, they quote, in full, a letter from bro. Strickler, "That I have not changed my position on that question (the Atonement) since writing the book 'Out of Darkness into Light.' Furthermore, that there is nothing in the pamphlet that conflicts with the Birmingham Amended Statement of Faith when interpreted as Dr. Thomas and bro. Roberts taught. It is the only Statement that the Buffalo ecclesia has ever met upon."

The "clearly defined position," on pg. 182, is expressed in this quotation — "The opinion was expressed by the Birmingham brethren that decisions taken on doubtful issues, only caused artificial divisions in the brotherhood, because **NO REAL DIFFERENCES IN DOCTRINE EXISTED** between those taking opposite courses, but only a difference of judgment as to facts in dispute." If then, no real difference in doctrine existed, and there is nothing in the pamphlet

("Out of Darkness into Light") that conflicts with the Birmingham Amended Statement of Faith, how are we to understand these statements made by bro. A. D. Strickler. . . .

1. "It pains me to in any way differ from them . . . 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 . . . Principally where I differ with the Doctor *is* in the meaning of certain Scriptures." (Quotes from "Sin and Sacrifice," pg. 8)
2. "We have no right to say that Christ's individual flesh was "sin-ful flesh" (O of D., page 84). "It is a marvelous thing that such a theory should ever have been invented as the bearing of physical so-called sin" (O of D., pg. 85).
3. For years there has been a difficulty in harmonizing the Scriptures with the theory of the atonement held by us as Christadelphians. The Scriptural use of the word 'propitiation' as well as the word 'atonement' has been misunderstood and explained in such a way as to pervert the original idea, that caused the Spirit of God to select these words, to convey the intended meaning. Now, what I have done has been to REJECT certain 'stock' explanations of the Scriptures . . . and adopt such explanations as will harmonize all the Scriptures which refer to the same thing."(Berean June 1923, pg. 184).
4. "My books contain the real light of God's Truth, sent out for the purpose of dispelling Christadelphian darkness." (Berean 1923, pg. 209).

Today, brethren are trying to tell us that we "misunderstood" bro. Strickler. Others say that while there seems to be error in his writings, it is offset by his statements of truth. If anyone thinks that error is offset by truth in the writings of any brother let him re-fresh his memory by reading again the third chapter of Genesis. Here he will find the statement of the serpent containing error mixed with truth — the most dangerous form of error to be found in all the world, and the most destructive.

This whole matter resolves itself into one question. Does it matter what we believe? For the past 100 years we have been telling the world that IT DOES MATTER WHAT WE BELIEVE. If we are to be consistent, we

will have to confess that we were *wrong*, because that is the position of all Berean ecclesias that have forsaken the strong position they have held for the past 30 years, and have joined up with those who have for 30 years justified and fellowshiped the Strickler error and condemned the Berean stand, saying there was no cause for division.

As for myself, I am just as confident today as I have been any time during the past 30 years, and I do not intend to compromise my relations to the Truth. It is too precious an heritage to be bartered for any consideration pertaining to this present evil existence. I learned the Truth from the writings of brethren Thomas and Roberts, and by them I intend to stand.

With love in the truth, your brother,  
George A. Gibson, October 1953.

Note: This article appeared in the 1953 Berean, shortly after the division of 1952 took place, when many brethren on the North American continent left the Berean ecclesias and joined with the Central assemblies. Note that bro. Gibson mentions that the brethren were told that they misunderstood A. D. Strickler, or that the good he wrote, clarified the apparent error. This is important as today, we are told by modern Central assemblies that the ones who left for Central, believed that Central's position had been the correct position all along. This was clearly never the case.

While we sympathize with bro. Gibson's frustration at the time, we wonder what he would think today of those revisionists in the Central assemblies who tell us that the Bereans of 1952 who left for Central, did so because they realized their previous position, and the position of the foundation Christadelphians had always been error.—JP.

## "Propitiation"

Taken from the 1953 Berean

Editor's Note: The word "propitiation" in Rom. 3:25 was a principal cause of the 1923 division, as shown in bro. Gibson's editorial, above. This article was to remind those leaving for Central, what the cause of the division was all about. Propitiation, as a word, simply means a gift. This is the Christian view of the matter, and A. D. Strickler adopted that meaning, as he redefined his own form of substitution. This

article was to make the point that the Christians, and the Strickler teaching was wrong, and the word translated propitiation should be understood as the Mercy-seat, or propitiatory place.—JP

This is a word which does not occur frequently in the Scriptures. In fact, it is not found at all in the Old Testament, and only 3 times in the New. The first passage in which it occurs is Rom. 3:25, where we read with respect to Jesus Christ—

"Whom God hath set forth to be a propitiation through faith in his blood."

The next instance is 1 John 2:2,

"And he is the propitiation for our sins."

And the only other passage is 1 John 4:10,

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

The use of this word by the translators is unfortunate. It probably conveys the ideas which *they* held with respect to the sacrifice of Christ, but certainly does not clearly place before us the Divine mind. To say that Jesus Christ was the *propitiation* for our sins, implies that for some reason, and in some way, God needed to be propitiated or appeased.

This savors too strongly of the old doctrine of the vicarious or substitutionary death of Christ, that the Son of God (pre-existent, of course) viewed with alarm the attitude of his Father toward the children of men and undertook to die in their stead.

That doctrine, like all other relics of the great apostacy, we have once for all discarded, and thankfully rejoice in the knowledge that whatever has been done in the way of covering iniquity is the outcome of the Father's *love and compassion*, and not the result of any attempt on the part of another to appease or propitiate Him.

From the beginning to end, the whole plan of redemption is based upon divine love, and the statements of the Scriptures upon this point are so very emphatic, as to make one think that in using such expressions, the Holy Spirit was anticipating the false teaching which would appear with the development of the mystery of iniquity. How can we mistake the words of Christ (John 3:16),

"God so LOVED the world that He gave His only begotten Son."

And of Paul (Rom. 5:8),

"But God commendeth His LOVE toward us, in that, while we were

yet sinners, Christ died for us."

Nor may we lose sight of the fact that if we have been "turned from darkness to light, from the power of Satan unto God," it is because "the *goodness* of God has led us to repentance" (Rom. 2:4).

Yes, the plan of redemption is an exhibition of the wonderful love of God, and if we, happily, are among those "whose transgressions are forgiven and whose sins are covered," it is all of His mercy, and we shall thankfully take up the apostle's words and exclaim:

"By the grace of God, I am what I am."

Then what are we to understand by the statements that Jesus Christ is a "*propitiation*"? Keeping steadfastly in our minds the fact that forgiveness of sins, and the necessary provision for forgiveness, is *all of God*, let us return to Rom. 3:25.

We must not here be content with the rendering of the Authorized Version, or we shall miss the beauty and significance of the apostle's allusion. The word "propitiation" in the Greek is *hilas-terion*, and only occurs in one other passage (Heb. 9:5), where it is translated "MERCY-SEAT"—that is, the *place of mercy*.

The first mention of the Mercy-seat in the Scriptures is Ex. 25:17, Hebrew *kapporeth*, which is rendered in the Septuagint by the Greek *hilasterion*. The idea conveyed by the Mercy-seat, then, is evidently what Paul had in mind when he said (Rom. 3:25)—

"Whom God hath set forth to be an hilasterion—a Mercy seat."

Here we are carried back to 1500 B.C., when Moses was instructed with respect to the Tabernacle and its contents. In the portion known as the "Holiest of all" (Heb. 9:3), Moses was commanded to put the Ark of the Testimony, over which were to be placed the—

"Cherubims of glory shadowing the Mercy-seat."

If we carefully follow the divine instructions which were given to Moses, and notice the faithful work of Bezaleel and Aholiab, whom God "filled with wisdom of heart," we shall find that the Mercy-seat was, as its Hebrew name implies, a *lid or covering*, and being placed upon the Ark of the Testimony, was in fact the lid of the Ark.

The next item we proceed to notice, is that the "Cherubims of glory,"

which were to overshadow the Mercy-seat, were to be made of the same material as the Mercy-seat itself—pure gold. In fact, the Cherubim and the Mercy-seat were *all one piece of work* (Ex. 25:19 and margin; Ex. 37:7-8).

The Holy of Holies was not to be entered "at all times" (Lev. 16.2), but only once a year, and on those occasions God met with the one who—for the time being—was the *mediator* between Himself and His people, when he sprinkled the blood of the sacrifice upon and before the Mercy-seat to make an atonement (Lev. 16:14-16).

It is interesting to note that the particular place in which God met the High Priest was the *Mercy-seat*, over the testimony (Ex. 30:6) and from there He made known His will to the people; and so we read (Num. 7:89)—

"And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the Voice of One speaking unto him from off the Mercy-seat that was upon the Ark of testimony, from between the two cherubim."

Again, we read (Lev. 16:2)—

"For I will appear in the cloud upon the Mercy-seat."

These things were not arranged merely for ornament or ritual. There was *something to be learned* from each of them, and the very fact of Jesus Christ being spoken of as our "Mercy-seat" *shows that there was a prefigurement of him in the service of the tabernacle.*

Here are some of the things "written aforetime for our learning." *Let us profit thereby.* The anti-type of the Most Holy is "Heaven itself" where Christ, as our High Priest, now appears in the presence of God for us (Heb. 9:24).

He is at once the High Priest, the Ark of the Testimony, and the Mercy-seat where God will meet with His people. There is no other means of approach to Him. The name of Jesus Christ is "the only Name given under heaven among men" by which access can be obtained to the Father. He is the one mediator between God and man.

But showing the superiority of the anti-type, our High Priest does not enter the Holy of Holies *once a year but is there continually* to intercede for his erring brethren.

Is he not rightly identified with the Ark? In it the tables of stone were placed, which were written by the finger of God, and which Moses brought down from Mount Sinai—hence its being termed the *Ark of the Testimony*. How appropriate a figure! Christ Jesus was the embodiment of divine testimony.

"His name is called the Word of God."

—and ringing down the ages of skepticism and religious unbelief, we hear his infallible dictum—"The *Scriptures cannot be broken*." Yes, he is the Ark of the Testimony.

He is also the Mercy-seat. Here is a beautiful connection. By the Word we are led to see how sinful and helpless we are, and by that same Word we are directed to the blood-sprinkled Mercy-seat, where alone we can meet with the Father and secure the benefits accruing from the faithfulness and righteousness of His well-beloved Son—benefits which will ultimately associate the sons of men with the representation of Divine majesty and glory as prefigured by the cherubim which were made—

". . . out of the matter of the mercy-seat,"

indicating that *the anti-type of the Mercy-seat would be of the same nature as those constituting the Cherubim*, which is declared by Ezekiel to be—

". . . the appearance of the likeness of the glory of the Lord."

Think, in view of the strenuous efforts of religious criticism to belittle the value of the Scriptures, what the figure means, when God meets His people upon the Mercy-seat! It is the covering of the Ark, so that when He meets His people *IT IS ONLY UPON THE BASIS OF HIS WORD*.

There He takes His stand upon the testimony, and surrounded by manifestations of His glory, vindicated the truth of the records which are so neglected by the vast majority of mankind.

"I will appear in the cloud upon the Mercy-seat" (Lev. 16:2).

What cloud? The cloud of incense (v. 13). Here we get a glimpse of the pleasure God takes in the approaches of His people:

"Let my prayer be set before Thee as incense and the lifting up of my hands as the evening sacrifice" (Psa. 112:2)

"Everyone of them had harps and golden vials full of incense (margin) which are the prayers of saints" (Rev. 5:8).

The prayers of the saints ascending into the Holiest of all as sweet incense, our merciful Father will meet with them there upon the Mercy-seat. Was there ever such beauty, such love and such complete provision for us poor sinful sons of men? We are invited to—

“come boldly (with confidence) to the throne of His grace to find grace to help in time of need” (Heb. 4:16).

The Mercy-seat, it will be remembered, was sprinkled with the blood of the sacrifice of atonement,

“. . . the blood of sprinkling that speaketh better things than that of Abel” (Heb. 12:24).

This constitutes another testimony to the fact that in working out the Father's plan of redemption for perishing humanity, our Elder Brother was also "saving himself" (Zech. 9:9, margin).

## Little Horn of the Goat

The little horn of the goat is an intriguing prophesy for any number of reasons. The prophesy reads:

Dan 8:8-14 “Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

The “he goat” first spoken of in the prophesy was Alexander the Great, the founder of the Greek world-wide empire. And when he had accomplished the goals set out for him in the Scriptures as the bronze thighs of Nebuchadnezzar’s image, that is, after he had conquered the world, he

became depressed that there were no more worlds that he could conquer. Then at age 33, he was broken and died in a drunken stupor in Babylon.

Alexander had no immediate heir. His Asian wife Roxanna was pregnant with child at his death, and Alexander had determined that one of his generals should act as Regent, ruling the kingdom for the child, until the child was able to take the throne. Thus did Alexander plan for his empire to continue. But Alexander's generals asked among themselves, whether after having conquered all of Asia, should they be ruled by an Asian King, such as Alexander IV would be, being the descendent of Roxanna. The universal answer was no. Consequently each Regent that came on the scene sought for some excuse by which they might claim the crown. Over the next 20 plus years, four different Regents sought control but were stymied, one way or another. The last Regent, Antigonus Cyclops tried to conquer the kingdom but was defeated by four generals, (though only three of them took part in the battle) at the battle of Ipsus, 301 BC., and these four then proclaimed themselves four kings of the Greek empire, 300 BC., fulfilling the prophesy of the four notable horns that came up following Alexander's death.

The four horns were the Macedonian Horn, which included Macedon and Greece under Cassander; the Thracian Horn (which included Thrace and western Asia Minor) under Lysimachus; the Assyrio-Babylonian Horn (which included Syria, Assyria, Persia, and eastern Asia Minor) under Seleucus, and the Egyptian Horn (which included Egypt north to Palestine, up to and including Lebanon) under Ptolomy.

After another roughly 150 years of fighting, two horns came to dominate. The Seleucus Horn, and Ptolomy horns rose to the top. The little horn comes out of the northern (Seleucus-Babylonian) horn. Commenting on this in his book, *The Exposition of Daniel*, bro. Thomas wrote:

“They (Northern Babylonian and Southern Egyptian Horns) are therefore introduced again in the fortieth verse; (of chapter 11) and one of them, the northern, is kept in view to the end of the chapter, being inseparable at last from the Little Horn of the Goat which came up out of it and merges again into it; so that the fate of the one becomes the fate of the other, which is to be broken without help.”—  
JT, Daniel

So it is that out of the northern horn, this devastating power emerges. It appears first in the person of that great persecutor of the Jews, Antiochus Epiphanes. He is the little horn, and types what the little horn power shall

be and do throughout the rest of its history. Bro. Thomas wrote in *Elpis Israel*:

“I am particularly desirous that this part of the prophecy should be understood. Perhaps what I mean may be better comprehended by the following homely illustration. Suppose we were to take a goat’s horn, and with a fretsaw were to cut out a small piece of its surface. Then fix this piece upon a spring, the lower end of which should be fixed inside the horn itself. Now if pressure be applied to the small piece, it would be brought down to a level with the general surface of the horn. In this state, the horn would represent the Assyro-Macedonian kingdom under the Selucidæ; but remove the pressure and the small piece of horn would start up to the height of the spring’s length. Let this represent the Little Horn upon the Goat’s horn, and we have the symbol of the power which prevails from the conquest of Assyro-Macedonia, BC 65, until “the time of the end”. But if pressure be afterwards applied to the small piece, it is brought down to a level with the surface of the horn, and it again appears like one horn, for by the pressure the Little Horn is merged into it. This last action and its result will represent the merging of the Little Horn power of Constantinople into the Assyro-Macedonian, or Russian, Horn of the Goat in the time of the end; so that the Constantinopolitan, and Russo-Assyrian, powers, become one horn, as before the Little Horn arose. In the time of the end, the Horn of the North in its enmity against Israel, plays a similar part to that it did of old by the hand of Antiochus Epiphanes in the days of Judas Maccabæus. Therefore, he may be fairly taken as the type of Israel’s last and greatest enemy, who shall come to his end, with none to help him.

This Little Horn power, or “King of fierce countenance”, is, in the thirty-sixth verse of the eleventh chapter, styled “the King who doth according to his will”. This federal potentate must be studied in his secular and ecclesiastical characters. His secular, with a hint or two of his spiritual character, is given in the eighth chapter; while his ecclesiastical is exhibited more fully in the eleventh, from the thirty-sixth to the thirty-ninth verses inclusive. His policy was to be of a remarkable description; for “through his policy he shall *cause* craft to prosper by his power”. Hence, his doings with regard to another, and that person’s words and deeds, are all affirmed of this willful king; for, it is by his power as well as through his policy, that this person is enabled to do. Thus, putting them both together, for they are one in policy and action, the power is thus outlined by the prophet who says, “And the King shall do according to his will; and he shall exalt himself, and magnify himself above every god”, or ruler, “and shall

speaking marvellous things against the God of gods, and shall prosper *till the indignation be accomplished*; for that that is determined shall be done. He shall disregard all the gods of his fathers (ἐπὶ πάντας θεοὺς τῶν πατέρων αὐτοῦ οὐ συνήσει—*Sept.*) and the desire of wives, nor shall he regard any god: for he shall magnify himself above all.” (Elpis Israel)

The point to note is that the Little Horn comes out of the Northern-Babylonian Horn. Antiochus IV Epiphanes is the great type of this little horn, which reaches its antitype when the Northern Babylonian Horn becomes the Roman-Babylonian Horn. These combined powers tread down the daily for 2400 years, beginning with the start of this prophesy, and the ascendancy of the Persian Empire, 534 BC.

Some do not see the little horn coming out of the Seleucus-Babylonian horn, but rather the Lysimachus-Thracian horn. A ruler of Pergamon, Attalus III gifted Pergamon to Rome (to save himself from the Seleucids, and yield to the inevitability of Roman power) and this is thought to be the Roman horn forming on the Greek Empire portion acquired by Lysimachus. It doesn't seem to me that a close examination of the history supports this idea.

So where does the idea come from? One of Alexander the Great's generals was Philetaerus, a very capable general who threw his support behind Lysimachus at the battle of Ipsus, mentioned above. After the death of Antigonus (the last Regent) following the battle of Ipsus, and after the empire was divided into four Kings, Lysimachus, King of Thrace awarded Philetaerus the city of Pergamon (Pergamos of Revelations). This was a very high command, as Pergamon was where Lysimachus stored the treasure by which he ran his kingdom.

Lysimachus expanded his kingdom over the next 18 years, and added the Macedonian horn to his own, controlling all the western portion of Alexander's empire. But then he stumbled. In his old age, he married Arsinoe II, daughter of Ptolemy Soter, King of Egypt and full sister to Ptolemy Philadelphus, the next Egyptian king. Arsinoe had three sons with Lysimachus and was anxious that her sons—and not Lysimachus' sons by a previous wife—should be heir to his kingdom. At her request, Lysimachus had his eldest son killed for treason, while his former wife fled the kingdom with the other son.

This internal treachery infuriated Lysimachus' generals, including Philetaerus, who rebelled in 282 BC against Lysimachus. Philetaerus at

that time joined the Seleucus Nicator horn in war against Lysimachus and was victorious. With his oldest sons banished, and his youngest sons too young, Lysimachus' kingdom was claimed by Ptolomy Carranos. (Ptolomy Carranos was the eldest son of Ptolomy Soter, King of Egypt. But P. Soter determined that the heir to his kingdom was to be a younger son, Ptolomy Philadelphus, and so the elder, P. Carranos fled to Lysimachus and was welcomed there.)

Seleucus allowed P. Carranos to remain in charge, planning to eventually remove him, but P. Carranos killed Seleucus instead, and then fought off his successor, Antiochus I. But through it all, Pergamon remained loyal to the Seleucid horn, and in revolt against Thrace and Macedon from this point and forward throughout the rest of the life of Philetaerus. Philetaerus had coins struck with his face on one side, and Seleucus Nicator, who he regarded his loyalty to, on the other.

When Philetaerus died, he left Pergamon to his nephew, Eumenes I. Eumenes I soon declared his independence from the Seleucid horn, and Pergamon from that point forward, through many different rulers, was a kingdom independent, and generally at war with, all of the four horns.

With the rise of Antiochus III, also known as the great, the Seleucid horn started to make inroads into Asia Minor again. There was no power among the Greeks strong enough to resist him, and so cities like Pergamon, made arrangements with the Romans for the first time. Pergamon supported Rome in the battle of Magnesia, (recorded in Dan. 11:18) when Scipio Asiaticas defeated Antiochus III the Great, stopping the advancement of the Seleucid Empire. Years later, Attalus III deeded Pergamon to Rome, to escape his fate, had Pergamon fallen into the hand of either Macedon or Thrace.

As can be told from this brief history, Pergamon was not a part of Lysimachus' kingdom, after the revolt over the murder of Lysimachus' sons. Pergamon had become attached to the Seleucid Horn for the next 20 years, but after the rise of Eumenes I, 263 BC., Pergamon became its own horn, its own independent kingdom until it yielded to the inevitable rise of Roman power, and deeded the kingdom to Rome.

So the Roman horn rises out of the Seleucid horn. Dr. Thomas places this at 65 BC. This was the date when the Roman General Pompey finished off the weakened Seleucid Empire, conquering Syria. This is when Rome emerged out of the Northern-Babylonian Horn. This is truly the time when

the Roman horn was incorporated into the Babylonian, Northern Horn of the goat.

In his illustration of the little horn, he has it cut out and standing attached to the Northern horn, and at other times depressed back into the northern horn. This truly does seem to match the history. The little horn was not always visible, in the northern horn, but at times was very visible.

Antiochus Epiphanes was the first example of how the little horn came out of the Northern horn to wage vicious war upon the Jews. Writing of his reign, bro. Thomas wrote:

“It will be seen by the countries subjected to the third head or horn, that the Kingdom of Babylon passed from Alexander to Seleucus and his successors of the northern horn. The Babylonish power has been particularly hostile to Judah and the holy ones from Nebuchadnezzar to the present time and will be to the end. Before Christ it seemed to have reached the climax of hatred in the reign of Antiochus Epiphanes, who polluted the temple, took away the daily, and set up the abomination of the desolator. This extreme indignation against the temple worship was *a type* of the violence of the Little Horn that should come up against Jerusalem out of his territory, the effect of which would be far more permanent than his.” (Exposition of Daniel)

Going on to explain what the type mean, bro. Thomas continued:

“In the latter time of the dominion of the northern and southern horns of the Goat the transgressors in Judah were fast arriving at maturity. The Israelites of that tribe had conquered their independence of these two kingdoms by the valor of the Maccabees and ‘a little help’ from heaven; and in alliance with the Romans, the future breakers of their power, they were enabled to maintain it under kings of the Levitical race after they had vanished from the scene. By that time, however, both people and government had become very corrupt; so that in about a hundred years after the establishment of the Asmonean throne, when the transgressors were ripening, the Iron Men of Italy began to appear as a distinct power to the north of Judea by the progressive incorporation of the provinces of the northern horn with their more western empire. This advance of the Roman power eastward was preparatory to the use Yahweh was going to make of them in the crucifixion of Jesus, the punishment of Judah, and the abolition of the Mosaic system, as predicted in the eighth chapter, and the prophecy of the Seventy Weeks. The disappearing of the northern horn for a long series of ages, and the substituting of the Roman power in its place, was represented to Daniel by the coming of a Little

Horn out of one of the four horns. After it began to appear in Syria, Daniel saw it waxing exceeding great against the south or Egypt, and against the east or Euphrates, and against the glory of the land, or Palestine, until it became dangerously formidable to the army of “the heavens”, or military power of Judah, which it at length subdued, as evinced by the Jews boasting before Pilate, that they had ‘no other king than Cæsar’. (Exposition of Daniel)

Such was its power for 2400 years, from the start of this prophesy, which, as we have already pointed out, was 534 BC. When we add the 2400 evening mornings to 534 BC, we come to 1866, and then adding a year to account for no year “0” we come to 1867. This was the year that the Roman Bishop, that little horn which came up out of the northern horn, finally lost its power to wage war on anyone.

(The 534 BC date is based upon the first year of Cyrus’ reign as Emperor. Cyrus took the Persian kingdom in 559 BC., at the death of his father, Cambyses I. After years of solidifying his position as the leader of the Medo-Persian empire, 19 years later, he defeated King Nabonidus outside the walls of Babylon in 539 BC. After some engineering of the water ways leading into Babylon, he entered and conquered King Belshazzar and the entire city March 538BC., and after his general Gobryus had settled the city, Cyrus set Darius the Mede (his uncle, history’s Cyaxares) on the throne 537 BC. Cyrus then left and returned after two years, 535 BC, removing Darius. He did not immediately crown himself emperor, but waited till the following year, 534 BC. He then declared himself world Emperor.)

## Hints For Bible Markers

### Psalm 18:16

*“He sent from above, he took me, he drew me out of many waters.”*

### 2 Samuel 22:17

*“He sent from above, he took me; he drew me out of many waters;”*

We have another hint of the beginnings of “foundation of the world” in this verse with the word drew. It is used in the prophetic name of Moses, “And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.” (Exodus 2:10). Moses, type of Christ, was to be killed but was drawn up out of the many waters of Nile, (the Egyptian ruling class who wanted him dead) and allowed to live. Just as Jesus was drawn up out of many waters, the Egyptian ruling class (Scribes and

Pharisees) who killed him and the Power From Above returned him to life. Christ passed through the waters, but he was not fatally submerged. The same idea of God bringing him back from death is also in the 57<sup>th</sup> psalm verse 3, Psalms 57:3 “He shall send from heaven and save me from the reproach of him that would swallow me up. (death – BVS) Selah. God shall send forth His mercy and His truth.”

**Psalm 18:17 – 19**

*“He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity: but the LORD was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me.”*

2 Samuel 22:18 – 20

*“He delivered me from my strong enemy, and from them that hated me: for they were too strong for me. They prevented me in the day of my calamity: but the LORD was my stay. He brought me forth also into a large place: he delivered me, because he delighted in me.”*

As we said, have this same idea repeated in another Psalm of Christ, the 57<sup>th</sup> in verse 3, which reads, “He shall send from heaven, and save me from the reproach of him that would swallow me up.” The “strong enemy” he was delivered from, of course is death. This was done because God delighted in him. The character which he manifested was perfect and pleasing to his Heavenly Father. This idea is more fully brought out in verses 21 through 23.

In a more practical vein, there are very few in which God’s commandments are a law of life, to whom a life in service to our Heavenly Father is a delight, to whom His kingdom is a reality. Thus it was in the days of Noah. The population of the “kingdom of men” now, and as in the time of Noah, are seeking their own ways, their own pleasures, and all the while looking at the righteousness of God, as put forth in the bible as a horrific imposition and invasion of their way of life. “And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Genesis 6:5). “The LORD knoweth the thoughts of man, that they are vanity” (Psalms 94:11).

**Psalm 18:21 – 23**

*“For I have kept the ways of the LORD and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity.”*

2 Samuel 22:21 – 23

*“For I have kept the ways of the LORD, and have not wickedly departed from my God. For all his judgments were before me: and as for his statutes, I did not depart from them. I was also upright before him and have kept myself from mine iniquity.”*

Because Christ was able to do this there is hope for the future of mankind. For these verses could not have reference to David, although penned by him. David, like all of us, was unable to “*have kept myself from mine iniquity.*” Again when the 43<sup>rd</sup> verse is considered, we can see it was not fulfilled in David, “*Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me*” (Psalm 18:43). In keeping himself “*from mine iniquity*” consequently “*he delivered me, because he delighted in me.*” “*Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight*” (Psalm 18:24). Not only was our Lord and Master blessed with life eternal “*because he delighted in me,*” but he was also given the kingdoms of this world. “*And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever*” (Revelation 11:15). Christ will reign on the earth for the honor and glory of God. However, man will come to know righteousness, realize his dependence on God, and desire to come to know Him. Peace and happiness will follow. For we know the saints will be not only priests and kings, but teachers, and will educate the nations as to the meaning of the institutions under which they will be taught to walk in the way of the Lord

Continued next month should the Lord will  
bro. Beryl Snyder