

THE TRUTH GLEANER.

BIBLICAL, HISTORICAL AND CURRENT.

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding." -Prov. 23:23

A Christadelphian publication devoted to gleaning and heralding the Truth concerning the problem of life, here and hereafter, the restoration of the Jews to the holyland, the return of Christ as King of all the earth, and the signs of the approaching end of Gentile times.

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The Truth and Controversy an Exhortation

Webster provides several definitions for the word truth, one of which is: *"That which conforms to fact or reality; that which is or is characterized by being in accord with what is, has been, or must be."* This can certainly be applied to the Bible and Yahweh's word of truth. Indeed, the Bible boldly claims to be the word of Yahweh and to be the source of all truth. In the book of Exodus we read of the character of it's author and there it is recorded that He is *"abundant in goodness and truth"* (Exod. 34.6). The Psalmist also declares that *"all thy commandments are truth"* (Psa. 119.151). This is heartily accepted by all that believe in the existence of Yahweh. He is, and has forever been, as prophetically taught in His name, the *"Yahweh Elohim of Israel"*. He will, in the future, be made known in things or individuals that must be. The evidence for the existence of Yahweh, the source and fountain of all truth, light, and life, is abundantly proven from the testimony He has given unto man, and with such evidence, only a fool would say that He isn't (Psa. 14.1).

Controversy according to Webster is *"A discussion of controverted matter, or controversial issue; dispute; debate; sometimes quarrel, strife (to controvert is to oppose with arguments; deny; contradict; also to contest)."* How is controversy related to truth, specifically Biblical truth? Before we attempt to answer this question, let us look at some facts. A characteristic of Biblical truth is that it is constant and unchanging. Yahweh says emphatically *"For I (am) the Yahweh, I change not..."* (Mal. 3.6). James records, *"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning"* (James 1:17). This is in stark contrast to the wisdom of man, which is ever changing as the restless sea. Paul went about teaching *"the Wisdom of God in a mystery"*. This doctrine he preached was and is in direct opposition to *"...the wisdom of this world...that come(s) to naught"* (1 Cor. 2.6). Behold brethren the great gulf that exists between these two poles! These facts will certainly be no surprise to any that are familiar with the constitution of man and his propensities. The wisdom that is in man is in direct proportion to the extent his thinking is in conformity to the wisdom that *"descendeth from above"*, all else is *"earthly, sensual, and devilish"*. So man then, in his natural state, untutored by the Word of truth, would necessarily be in opposition to, or in a position of *controversy* to the precepts revealed in the Bible. This is what is taught by Hosea, *"...for the LORD hath a controversy (strife or dispute) with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land"* (Hosea 4:1).

The Ecclesia and Controversy

The great theme of the Holy Scriptures is that the Creator is calling out a people from the nations for His name and separating them through His truth (Acts 15.14). The ecclesia was therefore instituted for their benefit. What is an ecclesia? The following definition may be useful: *"...An Ecclesia is a community of men and women, who have accepted and invitation to the kingdom and glory of the Deity; in believing the promises and testimonies concerning the kingdom and name of Jesus Anointed; and in being immersed into him; by which faith and obedience they have been "washed from their sins in his blood; and made kings and priests to the Deity, even to the Father"; and so separated from the body of mankind for the Age to Come. (Eureka, Vol. 1, pg.122)"* The wisdom of the ecclesia is clearly manifest to all who have a knowledge of its purpose. It is not a gathering of individuals for mere

social purposes but was organized that it might be "...the pillar and ground of the truth." (1 Tim. 3:15) Consider carefully this expression brethren! A very lofty ideal indeed, which speaks to the tremendous responsibilities of its members! In another place an ecclesia is likened unto a candlestick (better rendered lampstand). *"The mystery of the seven stars which thou sawest in my right hand, and the seven golden lampstands. The seven stars are the angels of the seven ecclesias: and the seven lampstands which thou sawest are the seven ecclesias."* (Rev. 1:20) This figure is drawn from the lampstand used in the tabernacle in the wilderness. It was a part of the Holy place. It was an appliance used to produce light, as there would have been no other source of light within this Holy place. Without this source of light it would have been impossible for the daily priestly ministrations to be performed. For this source of light to continue it was necessary for it to have a ready supply of oil, for without oil the lampstand would have ceased to provide light. What was to be the source of the oil? *"And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel."* (Exodus 27:20-21) The comparison of the lampstand in the Holy place to the ecclesias can clearly be seen. Without a constant replenishing of the oil, even the Word of Truth, by the Israel of God, the lamp will flicker and even perhaps go out, then serving no useful purpose.

Was the ecclesia, then, to always be a place of perfect harmony and totally free of strife and controversy? No, for this would not be in keeping with an important Divine principle. Yahweh, in separating out a people for His name and in His supreme wisdom, has determined that trials are required for the perfecting of our faith. Peter left on record that *"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:"* (1 Peter 1:5-7). He also said that these trials would come *"...through manifold temptations"* or in various forms. The children of Israel in the wilderness constituted an ecclesia. They had been separated from Egypt for the purpose of Yahweh. Immediately after their departure from Egypt, there were those in their midst who attempted to corrupt the truth and wonderful blessings they had received. Stephen testified, *"This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church (ecclesia) in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us: To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,"* (Acts 7:37-39). Paul tells us that, *"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted"* (1 Corinthians 10:6). The natural tendency of the Truth in the care of flesh is towards its corruption. This made it necessary for Jude to proclaim urgently the message of these familiar verses;

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." (Jude 1:3-5) Reconsider carefully Jude's testimony brethren. The threat he seeks to expose is from within the ecclesia! This would require **earnest contention** so that the truth might be maintained in its purity. To sit idly by was to insure that the truth would decline and even disappear.

Where Truth Is Preached, Controversy Will Follow

The record of the spread of the Gospel by the Apostles detailed in the Acts and the epistles of Paul repeatedly treats of their dealings with errorists and those who would corrupt the simplicity of the truth (cf 2 Cor. 11:3-4). Paul stated very clearly to the Corinthians: *"For there must be also heresies among you, that they which are approved may be made manifest among you."* (1 Corinthians 11:19) What do these

words mean brethren? Clearly there were many that would be called, but only a few that would be chosen. What a powerful exhortation this should be to us! Put in another way, the principle we are taught is that it is necessary for trouble (or manifold temptations) within the ecclesia for the perfecting of the faith of the few that they (the approved) might be made known (to the Father and his Son). This was quite

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simply the doctrine of the Lord Jesus as recorded in Matthew, *"Think not that I am come to send peace on earth: 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 be they of his own household."* (Matthew 10:34-36)

No one intelligent in the Truth of the Gospel seeks and enjoys controversy with brethren. Controversy within the Body of Christ is a most unpleasant experience. However, no lover of the truth will sit by while the truth is corrupted and unsound doctrine is taught. **Wherever the Truth is preached, controversy will follow.** Consider the letters to the seven ecclesias. Among the faults mentioned was a suffering of the Balaamite and Jezebelian influence to continue unopposed. Do we hear cries at the present brethren by those in our midst to avoid controversy? That we should not consider certain subjects because they are too controversial and may cause a discomfort? Beware of those who say such brethren! Ask them their motives. Is this not opposed to the very pure idea, **"prove all things and hold fast that which is good"**? Do we expect in our own day to be free from any controversy and from those within Christadelphia who would subvert sound doctrine in our midst? The Scriptures and experience state clearly otherwise that the last days would be a very perilous time for the health of the

Truth (cf. 2 Tim. 3:1-7). These are not pleasant thoughts but they are necessary ones. A warning sign the Laodicean influence has taken hold is **indifference and inaction in dealing with unsound doctrine and the teachers of such**. What a blessing we have living in the last days so nigh to the return of the Lord Jesus! We clearly see the Lord's hand in world affairs that strengthen and confirm our faith daily and inspire us to manifest that light within us unto all. Trials within however can be most discouraging. However, we must recognize them as deemed by divine wisdom necessary for the shaping and molding of our character so that we might stand approved. We can then be properly exercised by them. *"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."* (James 1:2-4)

Scott Huie

Gleanings...

Brother Thomas on Controversy

Sin, then, takes away "the answer of a good conscience towards God", and converts it into an evil conscience; which may be certainly known to exist, when the subject of it is ashamed of the truth, and harassed by "doubts and fears". They are ashamed of the truth, who, being enlightened, feel themselves condemned; or, being ignorant, apprehend it. Such, on account of unbelief, or of "a dead faith", may well be ashamed and afraid; for to be ashamed of God's truth is to be ashamed of His wisdom and power. People of this description proscribe all conversation about the truth as unfashionable, and vulgar; or as calculated to disturb the peace of the family circle; others, again, make a great outcry against controversy as dangerous to religion; as though God's truth could be planted in the hearts of men, already prepossessed by God's enemy, without controversy: others subjected to the timidity of sin, reduce everything to opinion, and inculcate "charity"; not that they are more liberal and kind than other people; but that they fear lest their own nakedness may be discovered, and "men see their shame"; while another class of bashful professors cry out, "Disturb not that which is quiet", which is a capital maxim for a rotten cause, especially where its subversion would break up all "vested interests", and pecuniary, emoluments. So it is; while "the righteous are bold as a lion, the wicked flee when no man pursueth". Sinners, however "pious" they may be reputed to be, are invariably cowards; they are ashamed of a bold stand for their own profession; and afraid of an independent and impartial examination of the law and testimony of God.

Elpis Israel, pp. 87-88, Logos Edition

Romans 8:2 an Exposition

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

In considering the import of this verse from Romans, we begin by noting that there are two senses in which sin is spoken of in the scripture. First, we are all born into a state or condition of sin. The Psalmist wrote: *Behold, I was shapen in iniquity; and in sin did my mother conceive me* (51:5). All are *by nature* the children of wrath (Eph. 2:3). Second, we became sinners in our own right by committing acts that are a transgression of law. *Sin*, John wrote, *is the transgression of law* (1 Jh. 3:4).

Regardless of sin in the second sense, all that descend from Adam are in a lost condition. *That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world* (Eph 2: 12). This is the bleak condition of all that are born of a woman. Why this is so is expressed by the words of Paul: *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned* (Rom 5:12). Death is in the world because of one man's sin.

What is the mechanism by which death is carried out? The sentence to return to the dust of the ground in effect defiled and

became a physical law of Adam's being, and was transmitted to all his posterity. This is proven by ample scriptural support such as Job 14:4, Jh 3:6, Rom 6:12, Rom 7: 18-24, 1 Cor. 15:22, 2 Cor. 1:9; 5:2-4, Gal. 5:16-17. The law of sin and death has been caused to operate in the physical organism, thereby setting the seed of mortality to work in producing a condition of nature subject to sickness, sorrow, pain and death.

How then are we made free from the law of sin and death by the law of the Spirit of Life in Christ Jesus? When we come into Christ at baptism is there any change in our *physical* constitution? Are any physical effects of Adam's transgression neutralized? Surely, no one professing to understand the truth would answer in the affirmative. But, does our obedience to the gospel in the waters of baptism produce any change in our *relationship* to God? Surely, no one professing to understand the truth would answer in the negative. We are *made nigh* by the blood of Christ, instead of being *far off* (Eph 2:13). We come out from under the wrath of God and from a state described as *enemies* (Rom 5:10), to a state of reconciliation and friendship.

The freedom achieved from the law of sin and death at baptism has over the decades been a difficult issue among Christadelphians. In the opinion of this writer, much confusion arises when we do not maintain in our thinking a distinction between the law of sin and death and the physical effects of that law (namely, mortality). Brother Thomas Williams set forth a useful analogy on this very point. He wrote: "A man commits a crime, and the law passes sentence of condemnation upon him; he is condemned to receive forty lashes and imprisonment for life. The effect of the lashes is to cause him to be a dying man; he is therefore under the *condemnation* of the law, as well as suffering the *effects* of the condemnation in himself. Through the intercession of others he is redeemed from prison, the *condemnation* is removed and he is made a *free* man, but continues to suffer the physical consequences of the penalty. So with the human family, the law was transgressed, condemnation pronounced, the lash of death inflicted; intercession was made, and those who have availed themselves of the means, have had the condemnation removed - they are made free by the truth - they are Christ's freemen (1 Cor. 7:22), restored to favor with God though they are suffering the consequences of sin in their mortal bodies, and will, until Christ shall make them free from them too, by "changing their vile bodies that they may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" Phil. 3:20 (*The Christadelphian Advocate*, June 1886, Page 84).

Another way to consider this subject is to observe the situation of two men - the one *outside of* Christ, the other *in* Christ. The man outside of Christ is returning to the dust as a result of the physical effects of Adam's sin. When he actually dies the sentence of condemnation causes him to perish eternally. Is this not the teaching of the Psalmist: *For he seeth*

that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Selah. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling...Man that is in honour, and understandeth not, is like the beasts that perish (Psa 49:10-14, 20). For additional evidence concerning the death suffered by those outside of Christ see Isa. 26:13, 14; Prov. 21:16; Jer. 51:39,57.

In contrast, the man in Christ is also returning to the dust as a result of the physical effects of Adam's sin. **BUT**, when he actually dies, there is no sentence of condemnation that causes him to perish eternally. He has been freed from it through faith in Christ's blood. He will live again through resurrection and has a hope of everlasting life in God's kingdom. *God will redeem his soul from the power of the grave* (Psa 49:15). Because, *there is therefore now no condemnation to them which are in Christ Jesus* (Rom 8:1). Also, Christ said of the believer, "*Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*" This is the blessed state the believer enjoys and this is the great comfort we have when loved ones in Christ fall asleep.

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Having set forth this blessing the apostle Paul proceeds to describe our duty in Christ to struggle daily to destroy in ourselves the flesh nature with which we are still beset. *And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God* (Rom 8:10-14). The word, mortify, carries with it the idea of *killing* or *destroying* the flesh. This we must strive to do with Christ as our example. Throughout this probationary process of mortifying the flesh we have set before us the hope of a physical change that will occur for the approved at Christ's Judgement seat. *For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in*

pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Vs. 18-23).

Having been blessed with so great a hope *who shall separate us from the love of Christ (V. 35)?*

Mike Jasionowski

The Work of Elijah an Exposition

As the day approaches, believers should spend time contemplating the wonderful events about to unfold. One subject that I have spent time considering, is the work that I hope to perform in the events to come. As one who enjoys the process of teaching the Truth, I would consider it a great pleasure, and honor, to teach the Truth to the nations in the age to come. Now, how does the title of these remarks relate to that hope since the work of Elijah is clearly one directed toward the Jewish people? *"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."* (Malachi 4:5-6)

These words of Malachi provided the impetus for some to question Yeshua about the future work of Elijah. It is clear that the words of Malachi relate to events yet in our future. But the answer that Yeshua gave to his disciples has taught us that there was an incipient fulfillment to the words of Malachi. *"And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."* (Matthew 17:10-13). John the Baptist was clearly the initial fulfillment of the prophecy that Malachi gave concerning Elijah. We suggest that his mission is typical of the work that we will perform in the everlasting gospel proclamation to the nations, as well as a foreshadowing of the work of the person Elijah to be carried about in the restoration of natural Israel.

John The Baptist, a Representative Man

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers

to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:13-17).

These words of Luke, which were spoken by the angel Gabriel unto Zacharias, confirm that John was to go forth in the spirit of Elijah. For the purpose of our subject, we would like to focus your attention on one particular phrase spoken about by Gabriel. We find that John was to be no ordinary man. He was to be filled with the Holy Spirit from his mother's womb. He was, if you will, "born of the spirit". It is this fascinating particular that causes us to suggest that John is a representative man. He represents those who have been "born of the Spirit", or those who have put on immortality, or Spirit nature. Consider the following scriptural references that show us that one who is "born of the Spirit" (as John was in type) is one who has put off mortality, and put on immortality:

"His mission is typical of the work that we will perform in the everlasting Gospel proclamation to the nations..."

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be

*born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water **and of the Spirit**, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and **that which is born of the Spirit is spirit**. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."* (John 3:1-8). *"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is **raised a spiritual body**. There is a natural body, and there is a **spiritual body**. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we*

have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1Corinthians 15:42-54).

From the foregoing, we see that for a man to be born again of the Spirit is for a man to be elevated from mortality to immortality. John's mortal birth *with* the Spirit is then typical of being born again *of* the Spirit. When we experience this change, we will proclaim the arrival of the Son of God to the nations, as John the Baptist proclaimed the arrival of the Son of God to his Jewish brethren.

Alex Briley

(For more information on the work of Elijah, we recommend to the reader the booklet *The Mystery of the Covenant of the Holy Land Explained* and *Eureka*, by Brother John Thomas.)

Pure Religion a Word Study

James in his first chapter verse 27 speaks of "pure religion" being to "visit" the fatherless and widows. Our English word visit usually means "the act of calling to see another, of paying a visit in the sense of a social call out of friendship or courtesy." Consequently we are inclined to attach this meaning to the word when we find it in scripture. But, the original Greek word from which it is translated means far more and has much to say to us about "pure religion".

The word in Greek is *episkeptomai*. It is a compound word: *epi*, which means "after," "among," "over," "beside," or "upon" and *skeptomai* meaning "to peer about as a watch or sentry; to look at, to consider, to examine with the eye." In addition, it has the meaning as one Greek scholar puts it "to look upon in order to help or benefit, to look after, to have a care for, to provide for." The New English Bible in James 1:27 renders *episkeptomai* by the phrase "to go to the help of."

Our exercise of pure religion should not be merely as the English word implies: "a social call, out of courtesy." Our *episkeptomai* is to "look over" or "upon" the situation we find our brothers and sisters in. We should "consider", "examining with our eyes", "watching" to see if we can help or benefit our brethren. We should "care for" and "provide" for their spiritual as well as their physical well being.

This comes home to us early in the New Testament Greek where *episkeptomai* is found in Luke 1:68, "Blessed be the Lord God of Israel for he hath visited and redeemed His people" Phillips translates the single word visit with the phrase "he has turned his face toward his people". William Barclay has "he has kindly cared for his people and rescued them." Here God "looks over" or "upon" his people "considering" their need for redemption. Seeing their condition he "provides help" and "care" in the person of his Son, the promised seed of Abraham

and David.

God gives us another example of "pure religion" in Ex. 3:16 where the Greek Septuigint uses *episkeptomai*. The Authorized version reads: "I have surely visited you and seen that which is done to you in Egypt." Moses was told in verse 7 of this chapter: "I have surely seen the affliction of my people, I know their sorrows." How did He know their needs and sorrows? By *episkeptomai*! The Deity "visited" them and looked upon their circumstances. Having seen their miserable lot he provides help and comfort. We read in verse 8: "*I am come down to deliver them out of the hand of the Egyptians and to bring them up out of that land unto a good land and a large; unto a land flowing with milk and honey.*"

"If ye have done it unto the least of these my brethren, ye have done it unto me..."

In several of the Psalms *episkeptomai* is used in a very personal way, bringing it right home to each of us. In Psalms 8: 4 we read "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" The R.V. has "that thou dost care for him". Indeed how wonderful! The creator of heaven and earth has not only been "mindful" of us, but has put that "thought" into action by visiting us with a great salvation. We certainly should be humbled by this example of Godly love and pure religion. How many times have we been mindful of a brother or sister but failed to act upon our passing thought of them by visiting? How often have we gone and checked on their physical and spiritual security? The Master has said: "If ye have done it unto the least of these my brethren, ye have done it unto me"

In Psalms 106: 4 we feel very much akin to the Psalmist and join in his plea: "O visit me with thy salvation" Other translations have "take care of me". Our prayer is that Yahweh will look upon us and consider and see if there be any wicked way within us.

Returning to the New Testament Greek we see and have experienced how God has harkened to our earnest petition when he "did visit the Gentiles to take out of them a people for his Name (Acts 15:14)". Here the Diaglott renders it "God looked to take out". The New English Bible has "God took notice". William Barclay has "God demonstrated his care". We, like Cornelius, the first Gentile, were "without God". We were "fatherless" as James puts it, afflicted with the Adamically cursed nature. God, through his mercy, "visited" or "looked upon" our low estate, searching our hearts. Just as God sent Cornelius help to find the truth so has God visited us with salvation as the Psalmist put it. The goodness of God's "visit" has led us to repentance whereby we cry abba Father! We love Him because he first loved us.

The Apostle Paul in Phil. 2: 4 says, "look not every man on his own things (or interests), but every man also on the things or interests of others" The word "look" comes from *skeptomai*, one of the roots of *episkeptomai*. How do we "look to each others interests"? By *episkeptomai* - by visiting! We will never know if our brother or sister or their children are in need of help or exhortation if we are so tied down in our own interest, "looking" to our self satisfaction. If all we do is make an indifferent glance at our brother, then we lack "pure religion" in our lives. We must with willingness and genuine interest visit and look upon them with a desire to help if we see a need or an

opportunity. We will never see that need if we don't look our brothers way! Psalms 41: 1 reads in part: "blessed is he that considereth the poor."

Perhaps a word of caution is due here. The practice of pure religion should no be used as an excuse or license for nosiness or being a busy body. Our visits should not be for the purpose of finding fault with our brother, although our best intentions could be viewed by some as such. Thus, prayerful discretion should be used in this matter lest we become a pest or a stumbling block. Our motive to fulfill this apostolic admonition must be purely of love and genuine concern- from a willing heart.

Finally, Peter exhorts the elders "to feed the flock of God which is among you taking the oversight thereof (1 Pet. 5:2)" Here "oversight," or "overseeing" as some translations have it, is from the noun form of *episkeptomai*. The word "bishops" also comes from *episkeptomai*. So, in the strictest sense of the word all of us who are striving to practice "pure religion" by "visiting" are bishops or overseers of our brethren. Yes, we are our brothers keeper! Even though we have chosen elders or serving brethren this does not exclude us from our duty individually to "care" and "look" in on those of like precious faith. Brethren let us, as Christ did, be found practicing the pure religion of *episkeptomai*.

Book Review

John James Andrew - Offender or Defender?

We would like to recommend a new pamphlet, which is available to the Christadelphian Community under the above title, put together by Bro. James Washeck of the St. Louis Ecclesia. The main purpose of the booklet is found on the cover, which states, "A documented review of the motivation and role of John James Andrew in the controversies surrounding the Amendment and his relationship with Thomas Williams and the Unamended fellowship."

Over the past 100 years Bro. John James Andrew has been a source of much controversy in relationship to the division that took place among the Christadelphian community in the late 1800's over the Resurrectional Responsibility question and related issues surrounding the Atonement. Bro. Andrew is considered by some to be the inventor of false theories and extremes and the primary cause of the division that took place, and by others he is viewed and appreciated as a staunch defender of the Truth. Bro. Washeck takes these two divergent views and attempts to demonstrate through historical documents, as well as more recent documents, a fair and balanced approach to understanding the role that Bro. Andrew played in the early years of our community. From the introduction section of the booklet it is stated, "The purpose of this review is to examine this contradiction and this controversy. What factors account for such divergent opinions? Which, if any, claims regarding Bro. Andrew are legitimate and, most important, what impact has this divided opinion had upon the Unamended fellowship?"

No matter what opinions one may hold of Bro. Andrew, positive or negative, the reader will find the work to be fair and honest in its approach in dispelling common misconceptions concerning Bro. Andrew as well as taking a hard look at some of the errors in judgment he may have had, especially in the latter portion of his life. Enough evidence is supplied to the reader to come to some balanced conclusions as to whether he was an "Offender or Defender". The 24-page booklet is well organized, easy to read, and gives well researched documentation that also provides an excellent resource for future reference on matters that relate to the Unamended/Amended controversy.

The pamphlet may be obtained at the cost of \$1.00 per copy through: Christadelphian Advocate Publications, Box 11701, Richmond, VA 23230-0101 or email: advocatepublications@msn.com.

Aaron Thomas

Read Eureka!

Old Volumes of Eureka Available



Truth Gleaner Publications fully supports the writings of Bro. Thomas and as such we are pleased to announce the availability of a number of old volumes of *Eureka*. Most volumes are in fair condition and are available, for postage costs only, from Bro. and Sis. James and Janet Farrar, 28 Baker Road North, Grimsby, Ontario, L3M 2X1, phone 905-945-0937, e-mail jamesefarrar@hotmail.com.

Available volumes include: Volume I, 1889; Volume I, 1907 (two copies); Volume I, 1889; Volume II, 1884; Volume II, 1909; Volume II, 1917; Volume III, 1902; Volume III, 1912. Red Set: 5-volume set, Volume I from 1936, rest from 1950-1954; Red Set: 5-volume set from 1950s (missing Volume I).

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