



*“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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## **Elpis Israel: A Work of First Principles**

How So? Read on!

Elpis Israel has been under attack since the day it was first published. The opponents of Christadelphians and John Thomas went to great lengths to discredit it. That those who hate the Truth would attack Elpis Israel is no surprise. That those who call themselves Christadelphians would seek to discredit Elpis Israel is beyond comprehension for those who have really read it. Why does it come under attack by some that go by the name of Christadelphian? Because their thinking on prophetic interpretation is different than that contained in Elpis Israel. Some have therefore sought to discredit the entire work. We have heard lectures on tape that exhort us to "get our heads out of Elpis Israel." We hear of Bible classes led by those who encourage us to leave Elpis Israel unopened. **In doing so, these dissenters of Elpis Israel, have forgotten that the book contains an abundance of first principle Truths.**

The edition that I carry in my briefcase is the recent *Logos* reprint of the fourth edition; the last to be published by the author himself. A close friend who was aware that I have been hesitant to carry my first edition in my briefcase gave me this copy. The *Logos* volume is unaltered by the publisher and is true to the author's own words. Additionally, the decision to include Chronikon Hebrikon in the *Logos* edition makes it a very desirable copy of Elpis Israel to own. The *Logos* volume numbers 470 pages. Of those pages only 140 of them are dedicated to prophetic exposition. **What are the other 330 pages written on?** They contain the doctrinal positions that Christadelphians have always believed concerning; The creation of man, The nature of man, The nature of the first transgression, The correct understanding of the diabolos, The doctrine of immortality, The sentence of death placed upon man, The way to the tree of life, The atonement, The faith of Abraham, Baptism, The gospel of the Kingdom, etc. So then, close to 70% of Elpis Israel defends the doctrines Christadelphians believe are necessary for a valid baptism and for the hope of eternal life. Yet it is maligned by many in our community as outdated, and unnecessary. We do not expect to change community opinion on the prophetic interpretations contained in Elpis Israel, though we believe history has largely validated the prophetic expectations of Brother Thomas. We do hope to encourage brethren who have not read the book to do so. We also wish to remind those who have read it, to do so again.

### **How Elpis Israel Can Help Today**

In recent years the Partial Atonement theory has caused trouble around the world. If brethren would read *The Constitution of Sin* and *The Constitution of Righteousness* sections of Elpis Israel, much of this false theory would be corrected.

In the troublesome world we live in our young people could receive encouragement from reading Brother Thomas' words on controversy and war contained in the sections *The "Peace and Safety" cry*, *Jesus came not to send peace, but a sword*, *The Peace Society the enemy of God*.

With our recent study sessions around the country on Conscientious Objection, the young Bible Student will receive exhortation from the section *The Kingdom of Satan and the World identical*.

For one wanting a better understanding of what the Patriarchs believed the gospel was, read the section entitled *The Things of the Kingdom of God, and the Name of Jesus Christ*.

To understand the importance of our walk, one may want to consider what Brother Thomas wrote in the section *Circumcision of the heart*.

For help in understanding what Paul meant by saying that the law was a schoolmaster leading unto Christ, read the section *The Gospel, in Relation to the Mosaic Economy*.

We could offer many other examples.

### Do Christadelphians Actually Have THE Truth?

Do you believe Christadelphians have The Truth? Do you believe that Deity has guided the Christadelphian community to The Truth? How did the Christadelphian community come into existence? Did Deity have a hand in the development of the Christadelphian community? These questions are critical to the subject before us. We believe Christadelphians have The Truth!

We believe that God helped guide Christadelphians to The Truth! How did he do it? Through the work of a dedicated servant, who though not inspired with direct words from the Deity, set out to educate a darkened world to the light of the gospel. Christadelphians exist because of Elpis Israel! **God could have formed the community of believers known as Christadelphians by another manner, but he did not!** Each one of us is a Christadelphian today because Elpis Israel was written. *It was not inspired scripture. It is not perfect. It was the work of a dedicated Bible student, guided in his studies by the hand of God.* When we denounce Elpis Israel, we indirectly say to God that we do not appreciate the manner in which The Truth was revived in these last days.

Read Elpis Israel for yourself! It is not as hard to read as many claim. Read Part One and Part Two, as they expound upon the First Principle doctrines necessary for a valid Baptism. And when you have done so, you may find you want to continue on to Part Three.

Alex Briley

## Gleanings . . .

### Side by Side They Lie Sleeping

How much we all owe to the work of Dr. Thomas and Bro. Roberts. These two brethren devoted themselves wholeheartedly to the service of God and the welfare of the saints! To them, with the blessing of our Heavenly Father, we owe the great revival of the Truth in these last days of Gentile times and our hopes of coming glory and immortality. To their unselfish labors in the service of God we are indebted for our possession of the key which unlocks the Scriptures. But we may lose that knowledge and that hope if we do not emulate their noble zeal for searching out the Truth and following no matter where it may lead us.

How their hearts would have rejoiced to see the things we have seen, the manifest signs and tokens of the near return of the Master! Both hoped that he would be here before their course on earth was run, but it was not to be. They waited for it, and worked zealously to redeem the time of waiting, until death came to bid them rest from their labors for a little while. Side by side they lie sleeping in the cemetery at Brooklyn awaiting him who is the resurrection and the life. Could they speak to us again, what would they have us do? It is not difficult to answer. They would have us as diligent in our study of the Scriptures as they were, and with as firm a conviction of their inspiration and infallibility. They would have us as eager as they were in proclaiming the gospel of salvation to a world without hope and without God, and as bold in exposing its false doctrines and hopes.

In "Elpis Israel" Dr. Thomas exhibits with wonderful clearness the one hope of which the Apostle Paul speaks, and for which he was bound with a chain. In "Eureka" he has shown us how to unlock the meaning hidden in the Apocalypse, and thus obtain the blessing promised to those who understand and keep its teaching. In "Phanerosis" he develops the wonderful doctrine of God manifestation and strengthens our hope of becoming, one day, partakers of the divine nature, whilst in "Anastasis" he unfolds the doctrine of the resurrection which will deliver the sleeping saints from the power of death.

Bro. Roberts writes in "Nazareth Revisited" of the sayings and doings of our Lord and Master in Palestine nearly two thousand years ago, and points the lessons to be learned from them. The wonderful symbolism of the law given through Moses to Israel, with its many references to the Lord Jesus and the way of salvation, is expounded in "The Law of Moses." In "The Visible Hand of God" Bro. Roberts writes of the open manifestations of God's power on behalf of His people, and in "The Ways of Providence" of His unseen work on their behalf. To him also we owe "Many Seasons of Comfort" on our wilderness journey.

We shall be very foolish if we neglect their useful works. Founded as they are on the Scriptures, they can no more become old-fashioned or out-of-date than can the Scriptures themselves.

C.H. Grant  
The Christadelphian Family Journal  
July 1924 pg. 5

## The Controversy of Zion an Exposition

To begin, let us reference Isaiah 34: 1-8.

1 *Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.*

2 *For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.*

3 *Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.*

4 *And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.*

5 ***For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.***

6 *The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.*

7 *And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.*

8 ***For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.***

Brethren, how privileged we are to live in such exciting times as concerning the events we now see happening in the holy land every day, if not on the hour, and all over the globe that show forth how Yahweh is readying the nations for His final controversy with the dominion of man.

We see in the above citation from Isaiah's prophecy that this controversy, which means ***Yahweh's contest, or cause*** (*Hebrew: riyb*), centers upon Zion. But we must understand and not lose sight of the fact, that in spite of the constant bombardment of media sensationalism and so-called "expert analysis", that this "cause" of Yahweh goes well beyond the confines of the humble city of Jerusalem, as this is a cause of the spirit against the flesh, a cause of right against wrong, a cause of truth and holiness against lies and idolatry.

Concerning the "Controversy of Zion" (vs.8) as related to the Lord's sacrifice in Bozrah, and great slaughter in the land of Idumea (vs. 6), in the book ***"The Ministry of the Prophets"*** by Robert Roberts, and C. C. Walker (P. 498), it is explained that:

*"The opening of this chapter is an emphatic challenge of wide-reaching application, that at once tells us that we must not limit the matter to the times of Isaiah or a century or two later, nor to the few hundred square miles of territory that*

*properly belonged to Edom in his days. 'Come near, ye nations, to hear; and hearken ye people; let the earth hear and all that is therein; the word and all things that come forth of it. For the indignation of Yaweh is upon all nations, and his fury upon all their armies; he hath utterly devoted them, he hath delivered them to the slaughter'" (emphasis ours).*

The language of Isaiah's prophecy is highly figurative in the symbolic use of the two adversaries in the land: Zion, or Israel, representing the children of the promise; and Idumea, or Edom, representing the children of the curse or disinherited. This is an enmity that has existed since the garden of Eden where, in Genesis 3:15 we are told concerning the fate of the serpent's seed in the earth that *"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel."*

This enmity manifest itself in the strife between Cain and Abel (Gen. 4), and afterward between the Cainites and the Sethites from which eventually only 8 were saved. This enmity

existed in the house from which Abram had to separate himself (Gen. 12:1), and in Ishmael the Son of Hagar who strove against Isaac in whom the seed should be called (Rom. 9:7), and Jacob against Esau, who putting more value in serving his own belly than serving God, sold his birthright to satisfy his flesh, becoming a despiser of the covenant (Gen. 25:30-34). This latter act

seems to have sealed the fate of the children of Esau, which is Edom, or Idumea, as inviting a particular indignation from the Almighty, so much so, we believe that this long standing conflict, which we are even now witnessing in the land, is a testimony to the controversy or cause of Zion according to the Divine will. This cause of Zion is nothing less than to re-establish by force the Kingdom of God on this earth, with its universal Capital in Jerusalem and its rightful heir upon the throne of David, which dominion will not fail! ***This is a cause that the leaders of all nations have exercised themselves to oppose***, being willingly ignorant of the Divine will and favor extended to them by His grace in the person of Jesus Christ as revealed through the Word of God. For such a system of righteous dominion is so opposed and distinct from man's thinking, that in the end he cannot help but reject it. This is that system personified by the *"man of sin"*, *"the son of perdition; Who opposeth and exalteth himself above all that is called God"* (II Thess. 2:3) of which Edom has proved itself to be a just and fit representative.

### Edom as a Type

The character of Edom as deserving this station is well established by the scriptural record. Amos tells us that God would not turn away his judgements upon Edom *"because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for*

*"Yahweh is readying the nations for His final controversy with the dominion of man."*

ever” (Amos 1:11). We see that this has been true as we glance down through history. Ezekiel likewise speaks against “Mt. Seir” because of the “perpetual hatred” (Ezek. 35) and “blasphemy” against God when Edom said that the mountains of Israel were laid waste and given to him to consume. Brethren, has anything really changed concerning Edom’s boasting and blasphemous claims to Jerusalem and the lands of Israel?

Further on from Ezekiel’s time we find that Antipater II, an Idumean, took the side of the Romans in 63 B.C. when Pompey sent his armies against Petra, and then afterwards assisted the emperor Trajan in the overthrow of Jerusalem in order to secure power for himself, and later his son, Herod the Great, for the position of King of Judea as declared by the Roman Senate in 40 B.C. Herod, as we know from Mathew’s account, was determined to destroy the Messiah while yet a child. And from the gospel accounts, we know that Herod Antipas had John the baptist beheaded, and was made friends with Pilate in bringing Jesus to his death on the stake.

Referring again to “The Ministry of the Prophets” (p. 505) we read, “*The kind of blasphemy that Edom thus exhibited is fashionable in Christendom, which mocks at the promises made to the house of Israel. There will be a great awakening when ‘the Heir’ returns, like Jacob from the house of Laban, to enter upon his inheritance.*”

Returning now to Isaiah 34, we find that the judgments to come upon Edom are introduced through phrases that are shown to be highly symbolic when compared with Jeremiah and other prophets, which together unfold events related to Armageddon:

First, please consider the words of Jeremiah 25:31-33:

*“31 A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.*

*32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.*

*33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.”*

These words remind us again that Yahweh’s controversy is universal in scope as pertaining to the kingdoms of this world. And now let us look at several phrases in Isaiah chapter 34 as compared to the other prophets:

**“the mountains shall be melted with their blood” (Isa. 34:3)**

Micah 1:3-4: “*For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.*”

*And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.*

Rev. 16:19-20: “*And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found.”*

From these verses we gather that the mountains referred to are not related to a literal precipice, but refer to the dominions of man, some higher, or more powerful than others, but all destined to be prostrated before the antitypical Zerubbable as a plane none the less; “*Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it*” (Zech. 4:7). Continuing with Isaiah:

**“all the host of heaven shall be dissolved” (Isa. 34:4)**

2 Peter 3:12: “*Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?”*

**“the heavens shall be rolled together like a scroll” (Isa. 34:4)**

Rev. 6:13-14: “*And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.”*

**“my sword shall be bathed in heaven” (Isa. 34:5)**

Rev. 19:15: “*And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.”*

From these things we gather that the Heaven of Isaiah 34 is not a literal heaven above the earth where bathing a sword in blood would accomplish nothing, **but a political heaven which is characteristically Idumean, and in which the Roman Apostasy is presently enthroned.** From thence she will be hurled in an untimely demise as seen in a comparison of Isaiah 34:6 with other prophetic texts declaring the career of the Saints as they march forward to conquer the globe:

*“The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.”*

Speaking of the career of the Saints in their March against Gog and his allies, we read in Ezekiel 39: 18-20:

*“...we believe that the controversy of Zion is not only a mid-eastern affair...but is also rather universal in scope of effect.”*

*“18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.*

*19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.*

*20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.”*

And in Rev. 19: 17-19 concerning the mission of the seventh or rainbow angel we read:

*“17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*

*18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

*19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.”*

Having seen by these verses the finality of Yahweh's controversy with the nations, we believe that the controversy of Zion is not only a mid-eastern affair, as may be inferred by Isaiah's record of the campaign of the Saints in the 63<sup>rd</sup> chapter, but also is rather universal in scope of effect. The kings, captains, mighty men “and their armies” together consist of those nations near and far who have allied themselves under the banner of Gog (Ezek. 38&39), and having invaded the land with the approval of the Papal throne after the fashion of Justinian's alliance with the west (Dan. 11:38), thereby unite the two legged system personified by the Metallic Image of Daniel chapter two (Dan. 2:31-33) just prior to its dissolution by the stone power (Dan. 2:34). Thus, the “perpetual hatred” and “blasphemy” spewed out against Israel by Edom throughout the ages, of which we are witnesses this day, will be brought to bear upon ***all the kingdoms of men, of which Edom is a fit type.***

### Obadiah's Prophecy

The relationship of Edom to the kingdoms of men as a whole is shown clearly in Obadiah's prophecy, beginning at verse 15:

*“15 For the day of the LORD is near upon all the heathen: as thou (EDOM) hast done, it shall be done unto thee: thy reward shall return upon thine own head.*

*16 For as ye (EDOM) have drunk upon my holy mountain, so shall all the heathen (nations) drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.....*

*21 And saviours shall come up on mount Zion to judge the*

*mount of Esau; and the kingdom shall be the LORD'S.”*

As seen with the earlier case of the mountains in Isaiah's record, the Mt. Zion and Mt. Esau of this passage are not limited to literal mountains or things terrestrial, as if bringing judgement upon literal mountains could accomplish much, but they are rather symbolical: For even as Mt. Zion encompasses the fulfillment or corporate manifestation of Yahweh's righteous character and nature in His Son and His Saints on earth, likewise, Mt. Esau represents the corporate manifestation of sin in the flesh in all bodies politic, military, monetary, and religious that oppose and despise the covenants of promise and by their own pugnacious behavior, are disinherited, counting themselves unworthy of the beneficence of Yahweh. Now there is nothing to find here that may be labeled, after fair consideration, with prejudice to so-called “Tradition,” or said to be “Dogma” as the text is self-revealing. We may of course, as a matter of free will, choose to reject it as being harmful to our own theories on the subject, but in doing so, we, like Edom, may identify ourselves before the heavenly throne as yet another despoiser of the covenant.

### A Remnant To Be Saved

Despite these terrible judgments to come, we should also remark that a remnant will be saved out of them to glorify the God of Heaven for His power and His mercy. This is particularly important for us as seekers of truth to recognize at this time, as it is easy for us to allow feelings of hate and disgust to take root given the violence we see happening against Israel. But

God is and will be the judge.

In Isaiah the 42<sup>nd</sup> chapter we find the following information about the people in the land after they are conquered:

*“11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock (Petra in Jordan) sing, let them shout from the top of the mountains.*

*12 Let them give glory unto the LORD, and declare his praise in the islands.*

*13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.”*

So we note here again, that while no one is beyond the arm of the Lord for the controversy of Zion, so also, no one is beyond his arm for mercy, as it is written:

*“For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” (Rom. 9:15).*

This principle holds true for the Jews also, as well as the Gentiles, as the prophets Hosea chapters 4 & 12, and Micah chapter 6:2 both speak of Yahweh's controversy or cause

*“Despite these terrible judgments to come...a remnant will be saved out of them to glorify the God of Heaven for His power and His mercy.”*

against his own people Israel because of unbelief, for which cause they were taken captive in Babylon for 70 years, dispersed again by the Romans following AD 70, and will again plead for them at the time of “Jacobs Trouble” in the very near future:

In Ezekiel chapter 20, we find an impassioned plea for the obedience of Israel through the principle of chastening and purging in the last day:

*“30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?.....*

*33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:*

*34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.*

*35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.*

*36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.*

*37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:*

*38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.”*

Only through this refining process can the majesty and glory of Zion be fully revealed. It will not be revealed to a house of unbelieving Jewish rebels, as neither was the glory of the promise land given to the rebels who came out of Egypt, but it will be given to those that are converted, those who will accept Yehowshuwa Messiah as their saviour, having passed through the fire of judgement; *“And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God”* (Zech. 13:9).

### Introspection

As we humbly contemplate the possibility of our own place, as brethren of Christ, within this glorious arrangement, and by the witness of the nations seeking for a cause against Israel, we sense the nearness of the culmination of the controversy of Zion, fully manifest in the earth. A Jewess, when asked recently what she thought about what was happening in Israel, replied *“This has the smell of Armageddon.”* This thought should give us ample reason for thorough self-examination: Am I ready, am I prepared for this wondrous event? Do I truly anticipate the call of the Master? Will I appear unto him as a polished stone, a vessel meet for the Master’s use? What have I done, and what am I doing with my life? Is my hand to the plow? Have I forgiven those that have trespassed against me? Have I visited the sick or the Widows? Have I visited any one of our brethren? Am I bringing up my children in the admonition of Yahweh? Do I speak the truth to them in my home? I could go on, but we hope the point is well taken.

Events we now see, many of which we have not even discussed, prove the veracity of Yahweh’s word, convincing us that the word is sure, the vision as concerning the Controversy of Zion will not tarry, and the promise will not fail!

A. B. Bryan

## Philippians 2:3: “Esteeming Others”

### a Word Study

In Philippians 2: 2, 3 we read, *“Fulfill ye my joy, that ye be likeminded having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.”* In this second chapter of Philippians we have beautiful and needful instruction as to how brethren are to conduct themselves, especially in our attitude and actions towards each other. What we wish to briefly focus our attention on is the phrase *“esteem other better than themselves”*. We would like to consider the meaning and ramifications of these words as well as to reflect on how this passage may be misapplied.

The key to our thoughts lies in the word **“esteem”**. It is from the Greek word *hegeomai* (*hayg-eh'-om'ahee*) and has

two uses in the scriptures. The first definition is “to lead” as in “to rule” or “command”, while the second definition and the one that fits the context of the passage under consideration is *“to consider, deem, account, think”*. So as it applies in Philippians 2:3 (and in nineteen other passages) we see it in the context in reference to **our view** or **opinion** of something or someone.

Considering similar applications of the word *hegeomai* we read in Heb. 11: 26 of how Moses *viewed* the influences of this world as *“esteeming* (*hegeomai*) *the reproach of Christ greater riches than the treasures in Egypt.”* Concerning an unworthy walk in the Truth, we read in Heb. 10:29, *“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted*

(hegeomai) *the blood of the covenant wherewith He was sanctified, an unholy thing*". In Acts 26:2 the Apostle Paul states, "**I think** (hegeomai) *myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews.*"

Based upon the use of the word *hegeomai*, we find that the meaning of the passage can be summed up in the following paraphrase, "**let us view, consider, or regard each other more highly than our own selves**". The lesson is fairly simple, though often difficult for the flesh to submit to. In order for the ecclesia to operate in a peaceful and healthy manner **brethren are not to look down upon each other with feelings of intellectual superiority or to entertain desires of control or preeminence over others**. This creates a prideful, competitive atmosphere, which results in contention and disunity. "*Only by pride cometh contention.*" (Prov. 13:10) The scriptural model teaches that we are to be spiritual servants of one another. Considering the lesson that is being taught in the first portion of Philippians 2 we see that only a few verses later we are given the illustration of our Master who as our example embodied this humble characteristic in his own ministry. Starting in verse five we read, "*Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, **thought** (hegeomai) *it not robbery, to be equal with God: (rendered by Adam Clarke – "did not think it a matter to be earnestly desired") but made himself of no reputation, and took upon him the form of a servant.*" It we look over to the Gospel of Luke we see evidence of Christ's own expressions on this matter. When contention arose between the Apostles as to who would be the greatest of them in the Kingdom, Christ weighed in with these words; "*Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. **For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.***" (Luke 10: 42-45)*

Also in John 13 after Jesus washed the feet of the apostles he stated, "*If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given unto you an example, that ye should do as I have done to you.*" (John 13:14,15) The lesson is obviously not of literal feet washing, but the message is one of servitude to the spiritual needs of each other. If such a lesson is faithfully practiced, though no doubt challenging to our natural inclinations, pride is

not given the opportunity to disrupt our collective efforts to serve our Heavenly Father "*in spirit and truth*". Though we are instructed to "*work out your own salvation with fear and trembling*" (2:12) it is our function as servants of Christ to spiritually strengthen our brethren through humble and scripturally sound servitude to each other rather than positioning ourselves to see whom we can manipulate to serve our own selfish needs or goals.

### An Unfortunate Application of Philippians 2:3

But, are we to esteem others better than our own selves to the point that we are willing to doubt our own convictions and follow an erring brother or brethren down the path of error? Unfortunately we have read and heard brethren use Philippians 2:3 when faced with a degree of opposition to their views or agenda in such a way, as if to say, "*If you really esteemed me better than yourself you would abandon your own view and reservations and would trust me enough to go along with my ideas*". This is an unfortunate application of a very beautiful and important scriptural principle. Though we should hold our fellow brethren in high esteem, our convictions to God's commands and principles should be so sure that though we are not to have feelings of superiority, none the less our obedience and confidence in God's Word does not allow us to submit ourselves to thinking or actions that are incompatible with Divine Testimony – "*We ought to obey God rather than men*" (Acts 5:29).

The scriptures also do not command us to have a blind trust of our brethren. In I John 4:1 we are instructed to "*believe not every spirit, but try the spirits, whether they are of God*". Trust has to be built between brethren through the demonstration of **sound doctrine** and **reliable actions**. Only in this way may the application of Philippians 2:3 have the desired effect. If we use the phrase as a tool of persuasion on brethren in order to have them bend to our objectives then we are not applying the lesson properly and may be ourselves demonstrating the very behavior that the phrase under consideration is trying to counteract. We see here a lesson, which is to be applied to our own selves and not used as a guilt trip upon others.

Heeding the spiritual health giving advice of the Spirit Word, let us then properly apply the teaching to "*Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*"

Aaron Thomas

## Book Review

### The Imputation of Adam's Sin

We would like to recommend to our readers a new booklet titled, *The Imputation of Adam's Sin: a Study of Romans Chapter Five: 12-19* by (the late) Bro. Edward Farrar. Bro. Farrar's booklet defends the traditional understanding of Romans 5:12 as set forth by Bro. John Thomas in at least three places in his writings (see *Elpis Israel* 12th ed. p.128-129; *Eureka* Vol. II-B p. 238-9; *Eureka* Vol. III-A p. 317). The sound exposition of Bro. Thomas demonstrates that Romans 5:12 teaches that man has sinned (constitutionally) "In Adam," thereby incurring the sentence of death. Bro. Farrar compares this Truth with the false concept that man only incurs the sentence of death by sinning personally. This erroneous

## Book Review, Cont'd...

concept is traced back to 400 A.D. to a British Monk named Pelagius who first set forth the view that mankind comes under sentence of death only by sinning personally.

The implication of the false (Pelagian) concept is thoroughly explored, especially the implication to a proper understanding of the nature and sacrifice of Christ. From Bro. Farrar's conclusion we quote: "Pelagians often try to buttress their theory by stating that one cannot separate Christ from his divinely-appointed work. It is pointed out that "Jesus Christ came into the world to save sinners" (I Tim. 1:15). The implication is that since Christ committed no personal sins, he, himself was in no need of salvation. His only need was "redemption" - that is - to be rid of his mortal body and be clothed with immortality...We have attempted to show that Jesus, by virtue of the imputation of Adam's sin in himself, was born down in the human pit like the rest of us. He was just as much in need of deliverance from the condemnation to death which passed upon all men as a result of Adam's sin, as the rest of humanity. His sacrificial death on the cross achieved this deliverance for himself and for us. Jesus was, therefore, in every sense, a forerunner - a representative of mankind and not a substitute (p.15)".

In today's Ecclesial world, those who hold to the sound exposition of Bro. Thomas on Romans 5:12 are often accused

of teaching that we are "morally guilty" of Adam's sin. Those who make such accusations do not understand the principle of Federal Relationship as set forth by Bro. Thomas. We are no more "morally guilty" of Adam's sin at birth than we are "morally worthy" of the second Adam's righteousness that we acquire through being born again in water. Both are imputed to us. We are deemed, accounted or constituted sinners in Adam and, on the same federal principle, we are deemed, accounted or constituted righteous in Christ. This is the clear and irrefutable testimony of the Apostle in Romans chapter 5.

This work is very timely given the current focus on the *North American Statement of Understanding* (NASU). Is Bro. Thomas's sound understanding on Romans 5:12 faithfully represented in the NASU?

We appreciate our brother's effort in this area. This has proven to be Bro. Farrar's last writing and we commend it to our readers. May our brother's sleep be short and may he hear those words "well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

*The Imputation of Adam's Sin* is available for \$1.00 from Christadelphian Advocate Publications, P.O. Box 11701, Richmond VA 23230-0101 or email: [advocatepublications@msn.com](mailto:advocatepublications@msn.com).

*Mike Jasionowski*

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