

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

Edited and Published by:
G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believe”—Acts 17: 11.

CONTENTS

Plain Language.....	Inside Front Cover
Editorial.....	68
The Importance of Knowing God.....	67
The Two Tabernacles.....	69
Signs of the Times.....	73
Let a Man Examine Himself (Exhortation).....	75
Fellowship — (R. Roberts)	83
1949 Los Angeles Nature of Man Debate	87
Correspondence.....	93
Ecclesial News — Birmingham, Manchester, Lampasas.....	95
A Spiritual Dilemma.....	96
Ecclesial Directory	Inside Back Cover
<u>Significant News Briefs.....</u>	<u>Back Cover</u>

CHRIST IS COMING AND WILL REIGN ON EARTH

PLAIN LANGUAGE

The Bible, though dealing with the deepest of subjects—the mind and wisdom of God—is a wonderful example of simplicity of speech. We should try, in our presentation of the Truth, to avoid long, cumbersome words and phrases. There is a danger of using language for the spell of its own music, rather than—as we should—keeping it at all times within its proper function—the simplest and most direct presentation of our thoughts.

And, if we are not careful, there is also the tendency to develop a stereotyped Christadelphian "language"—certain fixed expressions, words, and forms of speech. Let us constantly aim for simplicity and naturalness. "Godly simplicity", in our speech as in every other avenue of life and conduct, is most forceful, most beautiful, and most dignified. Remember the words of Jesus, "To the poor the Gospel is preached." And of Paul, "God hath chosen the weak things of the world to confound the things that are mighty." Very deep divine principles and thoughts are embodied in these expressions, and if we dwell on them they will help us to curb the natural tendency to encrust the Truth with an imitation of the baubles of worldly oratory.

—G. H. D.

PASSOVER

When the passover meal is over in an orthodox Jewish home today the following prayer is uttered by the master of the house.

"Oh, God most merciful, make us to inherit the day when all shall be a sabbath and we shall rest in life for ever. Oh, most merciful make us to be inheritors of the day when all shall be good. Oh, most merciful make us worthy to see the days of the coming of the Messiah and have life in the world to come. May he who exalteth the salvation of his king and showeth mercy to his anointed, to David and his seed for evermore, who causes peace to exist in the heavens, cause his peace to be upon us and upon all Israel."

It will be seen that this is completely in harmony with Our Lord's prayer "Thy kingdom come: thy will be done on earth as in heaven." We add—The home of Israel shall look upon him whom they have pierced and shall mourn for him."—Zech. 12-10.

The Berean Christadelphian

Edited by G. A. GIBSON

*All communications and manuscripts should be sent to
G. A. Gibson, 294 Glebeholme Blvd., Toronto 6, Canada*

Vol. 38, No. 3

March, 1950

EDITORIAL

As we write, signs of spring appear on every hand. The hours of daylight increase daily, and, as the sun pours its heat upon the earth, the winter snows recede, and the green grass begins to appear; the time of the singing of birds is come, for winter is past and gone. To both Jew and "Christian" this change in the seasons presages the observance of two of the greatest events in the life of man—the Passover and Easter, both of which bear witness to the mighty works of God.

It was on the eve of Israel's deliverance from Egyptian bondage that the Passover was instituted. While its observance has always been a celebration of deliverance, it was more than that in Egypt; for on that occasion it was the means of deliverance. Moses was advised that the angel of the Lord would pass through the land of Egypt for the purpose of destroying the firstborn of both man and beast. In order to prevent the destroyer from coming into the homes of Israel, certain precautions had to be taken. Every Hebrew family was instructed to slay a lamb, sprinkle its blood upon the entrance of the houses, and eat its flesh before morning. "The blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you for a destruction when I smite the land of Egypt." Ex. 12:13. As the next verse indicates, the children of Israel were to keep the same Passover in celebration of their deliverance; first as a memorial, and then as a typical foreshadowing of the deliverance to be effected in Christ. In every phase, therefore, of its arrangement it was of divine origin.

When Jesus observed the Passover with his disciples, on the night in which he was betrayed, the time had arrived for his own offering by which the significance of the typical feast would be superseded. "I have heartily desired to eat this Passover with you before I suffer," said Jesus, "for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22:15-16. As Moses foreshadowed Christ, so Christ endorsed and proved Moses. The typical nature of the Passover feast is brought out by Paul when he said, "Christ our passover is sacrificed for us." 1 Cor. 5:7. Thus Christ, in his sacrificial work set forth in the New Testament, joins with Moses in the Passover on the night of the exodus. This union enlightens our minds, and enables us to understand why the consummation of God's purpose in the earth is expressed in the song of the redeemed, and styled, "The song of Moses and the song of the Lamb."

Although Easter bears witness to the wonderful works of God, it does so in a manner entirely different from that of the Passover, because Easter is not of divine origin. The word occurs once in Acts 12:4, but it is a well known fact that this is a mistranslation for Passover. Easter is of Chaldean origin, and nothing else than Astarte, one of the titles of Beltis, the queen of heaven. The worship of Bel and Astarte was introduced in Britain at a very early period. The festival of Easter was observed as a most joyous day with peculiar solemnities in the month of April. The forty days of Lent, which precedes Easter, is also of Chaldean origin. A similar lent of forty days was observed in Egypt in commemoration of Osiris. In the third and fourth centuries, a festival, under the name of Pasch, was observed by many professing "Christians" in commemoration of the death and resurrection of Christ. To conciliate the pagans to nominal Christianity, Rome took measures to get the "Christian" and Pagan festivals amalgamated, an act that was accomplished without much difficulty. It was in Britain

where the amalgamation was first attempted. The difference between the "Christian" Pasch, as observed by native "Christians" in Britain, and the pagan Easter, enforced by Rome, was a whole month. At last, however, after considerable violence and bloodshed, the festival of the Anglo-Saxon goddess came to supersede that which had been held in honor of Christ.

That Easter was of Chaldean origin is further demonstrated by the present customs observed during its celebration. The hot cross buns were used in the Chaldean rites as they are now, except that they were then offered, but are now eaten. Jeremiah refers to the custom saying, "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven." Jer. 7:18. The origin of the easter egg is just as clear. Here is the legend as told by Hyginus, the keeper of the Palatine library in Rome, in the time of Augustus. "An egg of wondrous size is said to have fallen from heaven into the river Euphrates. The fishes rolled it to the bank, where the doves having settled upon it, and hatched it, out came Venus, who was afterwards called the Syrian Goddess," that is, Astarte. Hence the egg became one of the symbols of Astarte, or Easter. Such is a brief history of Easter What a contrast it bears to the divinely patterned Passover.

EDITOR

The Importance of Knowing God

By Brother John Thomas

The "knowledge of God," or system of divine truth, has been devised to exorcise the Old Man, to cast the demon out, to "put off the Old Man and his deeds." That is, to strip off the fig leaves, and to put on the sacrificial victim's skin, the garment appointed of Jehovah Elohim to cover man's sin and shame.

The Old Man of Sin's Flesh (who is the Devil) cannot be converted. His destiny is destruction. "For this purpose was the Son of God manifested, that he might destroy the works of the Devil," or the works of the flesh, which are the same things. "He took part of flesh and blood that he might destroy him that hath the power of death, that is, the Devil" (1 John 3:8; Heb. 2:14).

Hence the Old Man of the Flesh and his deeds are doomed to extermination from the earth at the hands of Jesus and his brethren. But if the Old Man cannot be converted, any individual may. He may "be taught of God" by the direct operation of the heavenly ideas of God upon his mind. These ideas are the living Spirit, the divine agent in conversion. When understood and believed, they inscribe upon the tablet of the intellect and affections, "the Law of the Spirit of the life in the Anointed Jesus."

"MY WORDS ARE LIFE"

"The words that I speak unto you are spirit and life" John (6:63).

The spirit or power of the words is in the ideas they represent. Those ideas generate intellectual and moral—that is, spiritual—life. And this life—having been fully developed in a character approved by Him from Whom the ideas originate—is permanently manifested in the "crown of life", which is received by the resurrected.

Here, then, is a New Man created by the Spirit, who is the rival and deadly enemy of the Old Man generated of blood, of the will of the flesh, and of man. **The germ of the New Man is the ideas of God.** These ideas comprise what Peter terms "the knowledge of God and of Jesus our Lord." If a man have this knowledge in him, God's seed is in him. The "Word of the Kingdom" (Luke 8:11) is there. He knows the True One, and his knowledge leads him into the True One—into His Son Jesus the Anointed, and he comes to know that "this is the true God, and the life of the Aion."

THE MIND OF THE SPIRIT

In the act of obedience, styled by Peter "the obeying of the Truth," the Old Man of the Flesh with his deeds is put off, and the New Man of the Spirit is put on. Instead of thinking with the Old Man in his wickedness and folly, the believer now thinks with the Spirit. That is, God's thoughts and ways have become his. He understands, believes and loves what God has spoken by His Spirit in the prophets, in Jesus, and in the apostles. His thinking is now no longer the "thinking of the flesh," but the "thinking of the Spirit."

Here, then, are two men, each of whom sets up rival claims to the individual—The Old Man of Sin's Flesh, or the Devil; and the New Man, the Spirit, or the likeness of the Image of God. The likeness is Jesus dwelling in the heart by faith working by love of the truth. It is a "New Creature," or creation, within a man. Upon it, the Old Man of the Flesh is incessantly seeking to impose the yoke of his tradition.

SPIRITUALLY DISCERNED

The New Man of the Spirit is the mental likeness of God in Christ photographed on the fleshy table of the heart by the Holy Scriptures, which, as Paul says, "are able to make wise unto salvation." It is only those who are thus enlightened that are "taught of God," and know Him. None else are made alive by the Spirit. Consequently, none others "know God"; for He, and all the deep things pertaining to Him, are "spiritually discerned."

Furthermore, the **high importance** of this great subject—the knowing of the True God understandingly—is manifest from the magnitude of the evil results of not understanding Him. Thus, in writing to the Thessalonians, Paul testifies that the Lord Jesus shall be revealed from heaven and will inflict deserved punishment upon them WHO KNOW NOT GOD, and who **obey not the Gospel**. Surely here is incentive powerful enough to induce a man to study God's revelation of Himself, and to obey. Is a man wise? Is he mighty? Is he rich? Then thus saith Jehovah to him:—

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor let the rich man glory in his riches; but let him that glorieth glory in this, that HE UNDERSTANDETH AND KNOWETH ME . . . for in THESE I delight, saith Jehovah" (Jer. 9:23-4).

—John Thomas, 1869

The Two Tabernacles

In the book of Exodus we read of two tabernacles. ONE was that pitched outside the camp in ch. 23, and the OTHER was the pattern of things in the heavens in ch. 26. Of the second of these two, much has been said and written about its typical or spiritual meaning, but of the teaching contained in the FIRST tabernacle little has been said. That it HAS a typical meaning like all the other types and forms of knowledge in God's Word we may be confident, and a very beautiful one it is when carefully studied.

As the second tabernacle typifies Christ and his body in the heavens, or immortal state, in whom God will dwell by His Spirit as the Yahweh Elohim and will make Himself known in all the earth, so the first tabernacle typifies the Lord Jesus Christ at his FIRST appearing on earth—the "tent of meeting" between God and man— "the veil his flesh" in which the Eternal Spirit dwelt and manifested Himself to Israel. For "God was IN Christ, reconciling the world unto Himself"—"God manifest in the flesh"—EMMANUEL.

THE FIRST TABERNACLE

As the second appearing of Christ has been so beautifully typified, is it not reasonable to conclude that his first appearing would also appear in the tabernacle types? If there had been no first coming of Christ we should have no future revelation of him to look forward to, and if there had been no FIRST tabernacle we should have heard nothing of the SECOND. To understand this fully we must go back a little in the history of Israel. In Exod. 19 we see them in the wilderness, and in v. 3 it is written—

"Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel:—Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people. For all the earth is Mine, and ye shall be unto Me a kingdom of priests and an holy nation."

Moses did as he was commanded, and then—

"All the people answered together, All that the Lord has spoken we WILL do, and Moses returned the words of the people unto the Lord."

Here, then, we see that Israel entered into a covenant with God. After this Moses went up into the mount and received the Ten Commandments written with the finger of God on two tables of stone, and many laws and instructions of various kinds. Moses being away many days in the mount, we read in ch. 32 that—

"When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us, for this Moses—the man that brought us up out of the land of Egypt—we know not what has become of him."

The calf was made, an altar built, sacrifices offered, the people ate and drank and played, and said—

"THESE be thy gods, O Israel, which brought thee up out of the land of Egypt."

Here were people—after having witnessed God's wonders in delivering them from bondage in Egypt and entering into covenant relation with Him—deliberately breaking their covenant, setting up an idol, and saying of the image of a calf, "These be thy gods which brought thee out of Egypt," and speaking contemptuously of Moses, the honored servant of God, in much the same way as their descendants did later on when they exclaimed of the Lord Jesus—

"We found this fellow perverting the nation."

Moses was sent down from the mount to the people. God's anger waxed hot against them, and He would have consumed them and have made a great nation of Moses, but at the mediation of Moses the Lord repented of the evil which He thought to do unto them. Nevertheless, they were punished by about 3000 of them being slain. And Moses broke the tables of stone containing the Ten Commandments, symbolical of the broken covenant.

"WITHOUT THE CAMP"

After such an act of rebellion and repudiation of God Who had borne them on eagle's wings and brought them to Himself and would have blessed them in every way, He could no longer dwell among them, and we find in ch. 33 that—

"Moses took the Tabernacle and pitched it WITHOUT THE CAMP, afar off from the camp, and called it the Tent of Meeting (RV). And it came to pass that everyone who SOUGHT THE LORD went OUT unto the Tent of Meeting, which was without the camp. And it came to pass when Moses went out unto the Tent that all the people rose up and stood every man at his tent door and LOOKED AFTER Moses until he was gone into the Tent, and it came to pass as Moses ENTERED INTO the Tent, the cloudy pillar DESCENDED and stood at the door of the Tent, and all the people rose up and worshipped, every man at his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend, and he (Moses) turned again into the camp, but his servant Joshua, the son of Nun, a young man, DEPARTED NOT OUT OF THE TENT."

In the figurative language of the Scriptures, a tabernacle or tent is used to represent the human body. It is used in this sense by the apostles—by Paul in 2 Cor. 5:1, "If our house of this tabernacle be dissolved," and by Peter in 2 Pet. 1:13, "As long as I am in this tabernacle." So, then, this Tent represented a human body.

JOSHUA THE SON OF NUN

It is said of it that "Joshua, the son of Nun, a young man, departed not out of the Tent." This gives the identity at once. Joshua, all Bible readers know, is the same as "Jesus," and means "Savior." Cruden states that the name "Nun" means "eternal"; Young gives "continuance"; and Strong gives "to be perpetual." Here then we have in Joshua a striking type of Jesus, the Son of the Eternal Spirit. Joshua and the Tent are so identified as to be one in the typical sense, and this completely establishes the fact of its being a type of Christ in his mortal state, and this will be confirmed by further comparisons with the New Testament records.

The cloudy pillar descended and stood at the door of the Tent, and the Lord talked with Moses and the people saw the cloudy pillar stand at the door of the Tent. This cloudy pillar we know was a symbol of the divine presence, and gave shelter as well as guidance. Correspondingly—

Heb. 13: 12-3, we read, "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate. Let us GO FORTH therefore unto him WITHOUT THE CAMP." And Christ himself said, "All that the Father giveth me shall COME UNTO ME."

When Moses went out unto the Tent, all the people rose up and looked after him. Believers are exhorted to "Look unto Jesus (the prophet like unto Moses), the author and finisher of our faith."

When the people saw the cloudy pillar at the door of the Tent, they rose up and worshipped. So Simeon worshipped when he saw the child Jesus, and Anna also. And this was true of the faithful and—

"The Spirit like a dove descended upon Christ at his baptism."

He was hid in God's hand (Isa. 51:16), and was guided by Him in all things.

The Tent of meeting is brought suddenly into notice, without any previous history, and where it came from is not known. Of Christ the Jews said in his day, "When Christ cometh no man knows whence he is," and again, "As for this fellow we know not whence he is." This is significant.

Then it was pitched "outside the camp," far off from the camp (of sinners), consequently in the place of separation. Of Christ it is testified that he is "holy, harmless, undefiled, and separate from sinners."

"LET US GO FORTH TO HIM"

The next thing we find is that "every one who sought the Lord went out unto the Tent of Meeting which was without the camp." In discerning (and many others too) throughout his whole life on earth, as it is recorded, "When the multitudes saw it, they marvelled, and glorified God, which had given such power unto men" (Matt. 9:8).

"FACE TO FACE"

The Lord spake unto Moses in this tabernacle face to face, as a man speaketh to his friend. Jesus said, "Not that any man hath seen the Father, save he who is of God, he HATH seen the Father." Again, "I have given them the words Thou gavest me," and, "As my Father has taught me I speak these things"—"I have given the words Thou hast given me."

Further, it is said that "Moses turned again INTO THE CAMP," and corresponding with this we find Christ—although in principle altogether separate from sinful Israel—yet going about amongst them teaching and doing good in all sorts of ways. The type could not be more complete, taking it in its entirety.

In conclusion, Christ said, "Moses wrote of me." Therefore, in all these Old Testament types and forms of truth (especially in those which refer to the service and worship of God) we shall find foreshadowings of the person and work of Christ in some phase or other. These are the concealed treasures and beauties of divine wisdom which it is the honor of kings to search out.

—G.C.H.

Signs of the Times

JUVENILE CRIME

There has been a great wave of crime among children and young people since the war. The Archbishop of Canterbury asserts that this is because parents today are so little concerned with moral and spiritual home-teaching and do not set an example by attending places of worship, reading the Bible, and indulging in family prayer. It is hard to see how these dignitaries of the "Church" can soberly issue such statements (true as they are) in view of the vicious record of Bible-nullification that the "Church" has engaged in during the past few decades in its toadying to the speculations of "science".

In a recent debate with a Christadelphian, a clergy man of the "Church" of England began by giving this as his reasons for debating: "I find that young people assume that the Church accepts as true all that is in the Bible. What I want to get across is that in the 'Church' of England, the Bible is open to criticism . . . I want young people and teachers to know that in the 'Church' of England the records of the miracles are not generally accepted at their face value."

Surely no comment is needed upon the relationship of these two pronouncements from the same serpent mouth, "by law established" as the spiritual leadership of the British people. But to us, both the juvenile delinquency and the impotent, confused double-talk of the ecclesiastical officials are striking signs of the latter days and the moral bankruptcy of a Godless generation. How "His Holiness" in Rome must chuckle as he waits his time and watches these befuddled clerics doing their best to discredit the only effective weapon they had against him!

THE GENERAL ELECTION

And The Election That Is Not General

The British people have just passed through the confusion of a "General Election". Never does man seem so much in need of a divinely-imposed rulership as at such a time when all are clamoring for the people's vote and hawking their various political nostrums— not one among them actually knowing what the morrow will bring or what to do for the best. Those whose misrule in the past have brought the nation into its troubles beg to be allowed to misrule again, basing their hopes for success on the expectation that the more recent misrule of their opponents will be fresher in the public mind. And the result seems to indicate that the bewildered people cannot decide which is the least of the two evils. What an impression of futility and uncertainty it creates when 2 such directly opposed political philosophies produce a 50-50 decision! It is quite clear that neither has a real solution. That is reserved for the Lord Jesus Christ who will soon sweep away all the bungling management of men.

We are fortunate in being able to stand back with scripturally-supported confidence and watch the waves roaring as our Lord Jesus said they would; but he can, and will, in his own good time, speak the word and still the storm. We have no need to vote for anyone or anything, nor form or express opinions as to which of the potsherds of the earth are the more selfish or incompetent. God sets up whom He will to fulfill His purpose and what He desires will come about. When He desires bungling toleration so that the white horse bowman and the sealing angel may prosper unhindered in their work, He can find the man; and when He wants a ruthless efficiency, He can raise up an evil Hitler to do the job and, it may be, to discipline and refine His people.

We are the greatly interested spectators of the striving potsherds of the earth, for we see what they do not see—a divine over-all purpose slowly working out, of which they are but the unconscious pawns.

But there is another Election which is not "General." It is very peculiar and exclusive. It belongs to the Israel after the Spirit. Speaking of the favour of God, Paul says: "The ELECTION hath obtained it, and the rest were blinded," (Rom. 11:7). True, firstly of Israel after the flesh; secondly, of what commenced as Israel after the Spirit—Gentile Christendom. "Darkness shall cover the land and gross darkness the people" (Isa. 60:2).

The "elect of God" consist of those who, believing His Word, are of that "people for His Name" whom the Creator is taking out from among the nations (Acts 15:14). Believers become fewer in these last closing days of the Gentile times, and have a hard fight to maintain the purity of the "Faith once delivered to the saints (Jude 3). But their election does not depend upon popular votes or the shifting whims of the majority. They need not cater for their support to prejudice or selfishness or human passions of any kind. Their election is by God, and Him alone. They have a fruitful, working faith and it is "counted to them for righteousness," and when the Lord returns to set up his kingdom over all the earth, they will be elected as his co-rulers for the glory of God and the salvation of mankind. There will be no wrangling parliaments or the endless contradictory babble of claims and charges. Divine wisdom, divine order, divine righteousness will rule a tranquil earth in beauty and harmony. "Lord Jesus, come quickly!"

—WATCHMAN

(Exhortation)

"Let A Man Examine Himself"

We have come here this morning to learn. Our salvation depends on learning. We must learn what is wrong with ourselves—wherein we do not correspond with the pattern that God requires in those He will alone accept.

Every factory has a place of final inspection. Those products that conform to the required pattern are accepted; those that do not are rejected. God has given us a very clear pattern. He has told us just what to do; just what flaws to watch for, and how to correct them.

CAST ASIDE AT THE LAST

Suppose a piece of steel slips thru without passing thru the purifying, tempering and hardening process—what happens when it reaches the inspector? It looks the same as the rest: it is the same basic material—but what a difference when the keen and searching inspection tests are applied! It turns out to be just the raw, natural, original material—weak, impure and faulty; totally unfit for the purpose intended, so—it is cast aside.

In connection with our purpose of assembly this morning—the memorial supper—the apostle says, by the inspiration of the Spirit (1 Cor. 11:28)—

"Let a man EXAMINE HIMSELF," and v. 31, "If we would JUDGE OURSELVES, we should not be judged."

If we would have the wisdom to inspect ourselves and correct what is wrong, we should not fail in the final inspection. And how CAN we inspect ourselves? David asked this question—and answered it:

"Wherewithal shall a young man cleanse his way? By taking heed thereunto ACCORDING TO THY WORD" Psa. 119:9.

That last part is the important part. There are thousands of sources of information that tell you how to improve in various ways. Many devote endless precious hours to study for temporal self-improvement that will perish with the using, but there is only ONE place that tells how to get ready for eternal life—how to develop and train ourselves so we will be accepted as useful and valuable in the final inspection.

A WORK TO DO, AND TIME GROWS SHORT

We must take heed to ourselves according to God's Word. We must study that Word, and compare ourselves with the pattern it gives. In all points where we fail to measure up to the pattern—and there are thousands of them—we have a job to do, and the period allowed us to do it is getting shorter all the time.

The portion of God's Word laid out to assist us in our self-examination today is Psalms 41-43. Beginning that portion, we read:

"Blessed is he that considereth the poor."

The word here translated 'consider' is usually translated 'understand' or 'behave wisely', and we note in the margin that for 'poor' is also given 'weak' or 'sick'. So there is a lot more meaning in this verse than just giving something to those in poverty.

God says here that those are blessed in His sight who concern themselves about the problems of others—those who seek to understand and act wisely for the benefit of those who are poor, weak or sick, whether this condition be physical or spiritual. The spirit's instruction is to—

"Bear ye one another's burdens" Gal. 6:2.

This is described as "fulfilling the law of Christ." We have noted that the real meaning of this word 'consider' is to 'act wisely'. This should ever be borne in mind. It is easy to be well-meaning but to act very UNwisely in this matter, making helpfulness an unconscious pretext for officiousness and self-gratification. What is intended is —instead of seeking our OWN pleasure and amusement and advantage—to devote our time and efforts to intelligently considering where help and comfort are really needed, and to apply ourselves to supplying them in an acceptable manner. As to the acceptable manner, a good guide is that of Jesus—"Do to others as ye would that they should do to you."

DO WE MEET THE TEST?

In examining ourselves, therefore, as we meet around this table, how do we measure up to this clear requirement of God? DO we love our neighbors as ourselves, devoting ourselves to their welfare, and carefully avoiding all that might offend them, or are we so busy with our own affairs that we cannot be bothered to think of helping to carry the burden and solve the problem of others?

Paul said, writing from his prison cell—and it portrays a sad state of affairs—

"I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. (Phil. 2:20-21).

It meant nothing to them that he had lost everything, even his liberty. All were so tied up with their own plans for benefiting themselves and getting ahead in this life that they had no time to devote to the benefit of the brotherhood and the Truth. "Of course", said they, "We'd LOVE to help. But we are SO busy. We're sure you'll understand." Paul understood, only too well. He said,

"Love seeketh not her own" 1 Cor. 13:5.

This is one of the many tests of value and usefulness that WILL BE APPLIED in the final day of inspection. He said again, earlier in the same epistle, (1 Cor. 4:10).

"We (the apostles) are fools for Christ's sake, but ye (the Corinthians) are wise, ye are rich, ye are full: we hunger and thirst and are naked and buffeted, and have no certain dwelling-place" . . . "Be ye followers of me" . . . "Love seeketh not her own."

And now a thought from the first verse of Psalm (42).

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, the living God: when shall I come and appear before God?"

How do we fit THIS pattern? This is a description of the ONLY type of person God will approve in the day of final inspection. But some will say, "How can I help it if I do not feel that intense longing? Can I MAKE myself feel that way?" Yes, you can—and you must. The scriptures explain how to begin, we must clearly recognize that this IS what God expects, that is the only really intelligent and reasonable frame of mind, and that it MUST be achieved. What stands between us and it is either natural, animal ignorance or the deceitfulness of other things. Jesus said:

"Lay not up treasure on earth: lay up treasure in heaven, for where your treasure is, there will your heart be" Matt. 6:19-21.

Here is first, a plain COMMAND; 2nd, the REASON for that command; 3rd, the assured RESULT of obeying that command. It has two parts—one thing to carefully avoid, one thing to carefully perform. If all our treasure is invested in an enterprise, then we shall be very much concerned about the progress and interests of that enterprise. Here then is clear instruction on how to develop a thirst for God—just arrange your life like Paul so that all your material advantage and interests are

wrapped up in the establishment of God's kingdom. It does not just mean possessions, but ALL the activities we are involved in and interested in.

FOLLOW THE RULES — THERE IS ONLY ONE WAY

Again, it is useless to expect to develop a thirst for one thing while continually drinking something else. God says worldly things must be put away by those who would seek a place in the divine scheme of things. Why? Because they interfere with and obstruct the development of spiritual appreciation and desire. If we carefully **follow the divine rules**, we shall get the desired results, and **no other way**. And the divine rules are very different from natural thinking.

The Spirit thru Solomon gives another guide for developing a thirst towards the things of God. He records (Eccl. 7: 2-3):

"It is better to go into the house of mourning, than to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better."

The lack of a thirst toward the things of God reveals the lack of a perception of the emptiness and sadness of natural things, and the fulness and joy of spiritual things.

Of the present life, David said in the readings for yesterday (Psa. 39:5-7)

"Verily every man at his best is altogether vanity. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches and knoweth not who shall gather them. And now, what wait I for? My hope is in thee."

So brief, so insecure, so overcast with sorrow, so filled with trouble and evil, so far short of what could be! Go to the house of mourning, the endless funeral procession, the hospitals, the asylums, the institutes for the blind, the numberless victims of selfish, senseless warfare, the inevitable bitterness and strife in all human activities, if you would develop a thirst for the new order of God. Cease to live in heedless self-entertainment, and a busyness to eat, drink and be merry; and stop to **THINK**.

WHO WAS THIS MAN?

Who was this man David who wrote these Psalms? What kind of a life had he, that he should see so clearly through its utter emptiness and delusion? Obscure in his youth—a quiet, meditative man of God. Thrust into sudden notoriety, not by his own choice, but as a result of the nation's faithlessness, and his own abundant faith. Thereafter he experienced treachery, ingratitude, persecution, peril and hardship, because of jealousy—fearful jealousy that fumed against the calm, successful courage of his faith. Cast out from his own people, a hunted fugitive in an alien land.

Then came prosperity, popular acclaim, power and authority as the divinely-anointed leader of the divinely-chosen, holy nation—the national vessel of God's tabernacling with men. What opportunity now for the fulness of life's purpose of joy! And so it seemed for a time, but while adversity had brought out his strength, prosperity revealed to him his weakness, whose shadow he was never again permitted to forget. The years that might have been so bright were stained as a result with strife, murder and civil war.

“ORDERED AND SURE”

But against this dark background of human failure, God made with David the covenant of divine success, "ordered in all things and sure." How much, in the light of his own discorded life, must these words have meant to him, "**ordered in all things and sure.**" And as he compared his own sad

reign with the glorious picture of God's Kingdom, would he not thirst after God and exclaim, "THIS is all my salvation and all my desire?"

In the third Psalm for today (43rd), he says, v. 3:

"O send out Thy light and Thy truth: let them lead me: let them bring me to Thine holy hill, and to Thy tabernacle."

Here is an earnest desire to be guided by God's Word, and an anxiety to be present at His assemblies of worship. Whenever the brethren and sisters are met together, the true godly mind is anxious to be there. SOME brethren and sisters are of this character, and some are not. The pattern recorded in the Word clearly reveals that it is only the former type that God will approve. Now is the time of opportunity to teach ourselves the wisdom of being such. We have read recently (Psa. 16:11)—

"In Thy presence is fulness of joy; at Thy right hand there are pleasures forever more."

This is our assurance and our goal. When we start to practice or study anything, there is no pleasure to begin with, but wisdom says, "Continue at it, the pleasure will come with familiarity and accomplishment." How much truer and more important in divine things! There is fulness of joy in store for those who by God's guidance learn how to appreciate and evaluate TRUE joy—joy that has no sad aftermath, nor is snatched away at its height, but is perfect and unending. It is only for those who learn how to remove from their own lives and characters all those carnal things that are out of harmony with godly joy.

SOLEMN WARNINGS BY CHRIST

In the N T reading (Matt. 25) there is ample instruction for a man to examine himself by the parable of the 10 virgins, the parable of the talents, and the separating of the sheep from the goats—as searching and solemn a series of warnings as can be found anywhere in Scripture.

If God were to say to us, "Leave your own pleasures and profit-seeking for half-an-hour, and do exactly as I say, and I will fill the rest of your present life with abundance and happiness," would we have any difficulty in obeying? But actually in proportion we are asked to do much LESS and are offered much MORE. If we could only bring ourselves to fully realize the magnitude of what is offered for faithfulness—but we cannot, it is too gigantic, it is beyond our comprehension, we are too wrapped up in present things.

Somehow the fact that for 6000 years an endless parade of men have lived brief snatches of life and passed on to nothingness does not impress us as it should with the utter brevity and unimportance of this life's affairs. We plan and worry and labor and fret, and what does it amount to? NOTHING. A breath. A vapor. A striving after wind. The one perfect life was lived without a place to lay his head.

THE FOOLISH VIRGINS — REAL PEOPLE

There were 10 virgins, and 5 of them were wise, and 5 were foolish. This is a very sad parable, as indeed are most. We are apt to forget that the foolish virgins represent REAL people, brethren and sisters we have known, it could very easily be OURSELVES. They knew the bridegroom was coming, they believed it and were looking for it, they THOUGHT they were ready. They looked like the other virgins, they traveled along with them, they had lighted lamps just the same, but—there was very little oil in them—just enough to deceive themselves, but not enough to carry them through.

The lesson is SO clear; all the virgins read it over and over; but still there will be foolish virgins revealed at the judgment seat—self-deceived and unprepared. Why? Because the flesh is so

deceitful, and so clever at making us believe we are what we are not. Let us look to our oil. We know what the oil is. It is the Spirit. We must be filled; not just enough to make a showing, but FILLED with it—filled with the knowledge of God, permeated with its divine characteristics so that it shines forth from us in faithful labor, patience, wisdom, self-control, kindness, gentleness, purity, holiness, and godliness.

"If THESE things be in you, AND ABOUND ye shall be neither barren nor unfruitful; but he that lacketh these things is blind" 2 Pet. 1:8-9.

The next parable presents a different aspect of the same lesson— the man who entrusted various talents to his servants.

Our English word ‘talent’ comes from this very parable. Talent is a Greek word, denoting a certain unit of money; the original meaning is ‘something weighed out’. Jesus used it to represent the various gifts or abilities that men are given to use for the glory and service of God, and it has come into our language with this meaning.

WEIGHED OUT, AND TO BE ACCOUNTED FOR

We are taught here that all men's abilities and possessions are carefully WEIGHED OUT to them for a specific purpose, and that in the day of inspection they will have to give account of how everything has been used. This idea of stewardship is very prominent in scriptural teaching and if it were better comprehended much future sorrow would be avoided.

V. 19: "After a long time the Lord of those servants cometh, and reckoneth with them."

The unprofitable servant in this case is not charged with anything as serious as false use of his trust. He is not charged with any open wickedness—simply a slothful failure to put his abilities and possessions to his Lord's use. It is not enough that we simply abstain from what is forbidden; it is equally, or even more, important that we DO what is commanded.

Consider the excuse he makes, "I knew thou art a hard man, and I was afraid." How common, and yet how unreasonable! "I knew you expected a lot, therefore I made that an excuse to do nothing. I consoled myself with the assumption that I could not possibly satisfy you, so I did not try at all." What a mean way of putting the blame for his failure on the one who had given him everything that he had!

"CAST HIM OUT" — DREADFUL WORDS!

He may have thought, "I have only been given one talent. It is clear that the Lord does not consider my part very important. I will explain to him that I knew he expected wise and careful dealing and would be angry if I made a slip and lost it, so I did not feel capable, or confident enough to try. I know that the capable, 5-talent brethren will take care of everything. My small bit will not be missed if I do not do it, nor noticed if I do."

What did the Lord answer? "You wicked unprofitable servant. You have condemned yourself by your own self-deceiving excuses for your spiritual laziness. You admit that you knew I would require an accounting and a bringing forth of fruit. You should have done the best you could, even though it were very small. Cast him out. Take his possessions and abilities away from him—he has not used them in my service. My kingdom is only for faithful workers."

"COME, YE BLESSED — DEPART, YE CURSED"

In the final part of the chapter Jesus drops the clothing of parable and speaks with unmistakable plainness, driving home the warning.

"Come, ye blessed of my Father; I was hungry, thirsty, a stranger, naked, sick, and in prison, and ye ministered unto me."

This the thought with which we began: "Blessed is he that concerns himself to understand and act wisely in behalf of the poor, the weak, and the sick." Many in the brotherhood, and even the brotherhood itself, are thirsty, weak, sick, strangers and in prison. In various aspects, and at various times, the descriptions fit us all. We all need mutual help. Only those will be approved and accepted who concern themselves about those things and devote their lives to help and improvement in the ecclesia and in the brotherhood.

The main thing is the Spirit of Christ—the oil in the lamps. That is what is always mostly lacking—and mostly needed. The Spirit of Christ does not worry about its own advantage or welfare or pride or justification. It does not mind even if it has no place to lay its head. It is anxious to help and heal and comfort, to stir up zeal, to promote harmony and righteousness and peace, to be about its Father's business, to labor in the vineyard, even though it be in but the humblest capacity.

Therefore let a man examine himself and see how HE compares with these things. And wherein he finds that he does not correspond with the divine pattern by which all will finally be measured, let him diligently set himself to DO SOMETHING about it. Let him put it FIRST on his list of things to be done, before all temporal activities and schemes of advancement that perish with the using.

"For if we would judge ourselves, we should not be judged."

—G. V. G.

Fellowship: —

By Brother Roberts

I was told I ought not to judge, as Christ had forbidden it. My answer was that while we are not to judge in the sense forbidden by Christ (i.e., deciding in advance who are and who are not worthy of eternal life), there IS a sense in which we ARE to judge, as Christ indeed expressly enjoins in saying—

"Why do ye not of your own selves JUDGE that which is right?" (Luke 12:57), and, "Beware of false prophets . . . Ye shall know them by their fruits" (Matt. 7:15-6).

I contend that we were called upon on our own behalf to decide where fellowship should be given, and where it should be withheld. I asked, "If this is not a true principle, whence arises the true distinction between the ecclesia and the world?" We come OUT of the world; we SEPARATE from the Apostasy; we WITHDRAW from the fellowship of both, and would one and all refuse to resume that fellowship by admitting parties belonging to either class into the ecclesia, and we would even—without dispute—refuse to countenance a disobedient brother. Paul says to the Corinthians (1:5:11)—

"I have written unto you NOT TO KEEP COMPANY if any man that is called a brother be a fornicator» or covetous, or an idolater, or a railer, or a drunkard, or an extortioner— with such an one, no, NOT TO EAT."

Again, to the Thessalonians he says (2:3:14) —

"If anyone obey not our word by this epistle, HAVE NO COMPANY WITH HIM, that he may be ashamed", (v. 6):

"WITHDRAW YOURSELVES FROM EVERY BROTHER that walketh disorderly, and not after the traditions he received of us."

Again, 1 Timothy 6:3—

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing. . . . FROM SUCH WITHDRAW THYSELF."

Here are plain Apostolic injunctions which cannot be carried out without forming a judgment on the matters involved. For how shall we know when to withdraw from another, unless we conclude that a state of things justifying it exists? And how can we come to this conclusion without observing and considering the matters relating to it? The mental act is the very BASIS of the withdrawal enjoined.

ELSE WHY LEAVE "CHRISTENDOM"

I pointed out that if these things were not so, the objecting brethren themselves had committed the very crime of which they accused me; they were guilty of schism. Why had they left the Presbyterians, the Baptists, and the others? Were not all these respectable, well-behaved people, plentiful—many of them—in gracious looks, kindly words, and good deeds? On what principle could they defend separation from them? Did not the orthodox communities believe the Bible, and profess the Name of Christ? Why had they come away from them? Were they not guilty of having 'judged' these 'sincere' professors of religion? They had done quite right, for they are COMMANDED to judge of themselves what is right, and act accordingly. John had said (2 John 9-10)—

"If there come any unto you and bring not this doctrine (that is, the truth concerning Christ's manifestation in the flesh), RECEIVE HIM NOT INTO YOUR HOUSE, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds."

Paul indicates the same duty in several places. He speaks of certain "false brethren brought in . . . to whom we gave place by subjection, no, not for an hour" (Gal. 2:4-5). Judaistical believers taught the necessity for Paul being circumcised and observing the Law. He says of them—

"A little leaven leaveneth the whole lump . . . I would they were even CUT OFF which trouble you" (Gal. 5:9-12).

There is NOTHING more conspicuous in Paul's letters to Timothy than his jealousy of those in the ecclesia whose influence was detrimental to the Truth. He says—

"Hold fast the FORM OF SOUND WORDS which thou hast heard of me . . . The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING the Word of Truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will EAT AS DOTH A CANKER . . . FROM SUCH TURN AWAY."

"Evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the THINGS WHICH THOU HAST LEARNED . . . Preach the Word; be instant in season, out of season; reprove, rebuke, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the Truth, and shall be turned unto fables" (2 Tim. 1:13; 2:15-17; 3:5-14; 4:2-4).

The same anxiety about preserving the Truth in its purity from the corrupting influence of its loose professors is manifest in his letters to Titus. Defining the qualifications of an elder, he says he must be a man—

"HOLDING FAST THE FAITHFUL WORD as he hath been taught, that he may be able by sound doctrine to exhort and convince the gainsayers. For there are many unruly and vain talkers and deceivers, WHOSE MOUTHS MUST BE STOPPED . . . a man that is a heretic after the first and second admonition, REJECT" (Tit. 1:9-11; 3:10).

To the same purpose are the words of Jude—

"It was needful for me to write to you that ye should CONTEND EARNESTLY FOR THE FAITH which was once delivered unto the saints, for there are certain men crept in unawares, etc." (Verses 3-4).

The objecting brethren and the withdrawn-from ones themselves had shown their apprehension of these apostolic precepts by separating from the sects and denominations of the orthodox world. It was said that the withdrawn-from ones had a great part of the Truth. This is NOT ENOUGH. There is no authority for making one part of the Truth less important than another. A reception of the Truth on one point will not condone its rejection on another. Can we suppose that the Judaizers had NO part of the Truth? Did the Gnostics who denied that Christ had come in the flesh reject the kingdom of God? Did not the unbelieving Jew hold the Truth in great part? Yet Paul counseled withdrawal from them all.

HOW IS THE TRUTH TO BE PRESERVED

Nothing short of fidelity to the WHOLE Truth can be accepted as a safe policy. The "Things concerning the kingdom of God," and "Those things that concern our Lord Jesus Christ" in their scriptural amplitude MUST be the measure and standard of fellowship. Those who go for less than this must be left to themselves. In this they are not judged; they are only subjected to the action of another man's conception of duty, and are left at perfect liberty to organize themselves on whatever they may conceive to be a scriptural basis.

By what means shall a community, based on the Truth, preserve the Truth in purity in its midst? Obviously by the means indicated by Paul and John. That is, by exacting of all who are in it an implicit adherence to the things, facts, principles, points, tenets, or whatever else they may be called, which go to make up the Truth in its entirety, and by refusing to associate with those who oppose or refuse to endorse any of those elements.

Some recommend in opposition to this the employment of argument with those who may be in error. As a preliminary process, common wisdom and humanity would dictate this course. But if an ecclesia is to go no further than argument, how could its existence continue? An effort should doubtless be put forth to reclaim those who are in error, but—where these efforts fail—dissociation by withdrawal is natural and inevitable.

THE ECCLESIA NOT PLACE FOR ARGUMENT

THE ECCLESIA IS NOT THE PLACE FOR ARGUMENT. It is for WORSHIP and AGREEMENT. When a man requires to be argued with, his natural place is OUTSIDE, and if he will not go outside, separation must be enforced by withdrawal on the part of the rest. Division is the inevitable concomitant of an uncompromising adherence to the Truth. Peace purchased at the cost of compromise is doubly dangerous. The Truth is the standard and must alone be allowed to rule. ALL DOUBT OUGHT TO BE SOLVED IN ITS FAVOR,

This is the principle of action to which study will ultimately lead. The action of separation is not an act of JUDGMENT against those from whom we may separate. It is an act of SELF-VINDICATION; an act by which we discharge a duty and wash our hands of evil. The Truth has gradually emerged from the fables in which for centuries it had been lost, and only an INEXORABLE POLICY on the part of those receiving it will preserve it from a recurrence of the disaster which drove it from among men shortly after the days of the Apostles. —From "My Days and My Ways"

RICH AND POOR—If rich men realized how entirely their enjoyments are due to the work of the poor, they would have more of the spirit of kindly gratitude—which is reasonable, and less of the lordly attitude—which is absurd.

1949 Los-Angeles Nature of Man Debate

INSTALMENT 6

Bro. Aue's 3rd Address (Opening Speech of 2nd Night)

We continue the affirmative of the proposition which the Scriptures have completely supported. The proposition states, "Man is mortal". Job witnessed (14:1-2) that "man is of few days and is cut down and continueth not." Job did not say man's BODY is of few days, etc., but he said MAN is of few days. The man, the person; not a portion or part of the person such as the body, but the WHOLE person, the MAN himself.

David witnessed (Psa. 144:3-4) that man is like to vanity, man's days are few—as a shadow that passeth away. Here again is reference to the WHOLE person whose existence is short—definitely indicating man's MORTALITY.

The proposition also states that "Man is unconscious in death." This also Scripture has verified. Solomon witnessed (Eccl. 9:5-6), "The living know they shall die." The living WHO? The living people, living persons—not just living bodies. But when dead they—these people, persons—"know not anything." Here is testimony that the WHOLE person—not just the body—is unconscious in death.

David also witnessed that man's destiny is death (Psa. 104:29). "Thou hidest Thy face—they are troubled: Thou takest away their spirit (ruach)—they die and return to dust." Here the spirit (ruach, breath) is taken away from man, and he dies. Not just the BODY dies, but the PERSON dies—the whole man dies.

NO BEING IN DEATH

Scripture has also testified that while man lives, only THEN has he any entity or being—David supports this, explaining (Psa. 146:2), "While I LIVE will I praise the Lord: I will sing praises unto my God while I have ANY BEING." From this we can only conclude that when DEAD, man has NO being and can sing no praises. And David exactly confirms our conclusions by saying (Psa. 115:17), "The dead PRAISE NOT the Lord, neither any that GO DOWN INTO SILENCE."

Job (14:10) declares, "Man dieth and wasteth away: man giveth up the spirit (gava, expires) and WHERE IS HE?" This language is so strong we can only conclude that when man gives up the spirit, he is NOWHERE in realms of life, but is wasting away in death. David says (Psa. 146: 3-4), "Put not your trust in the son of MAN . . . His breath goeth forth, HE returneth to HIS EARTH: in that very day the (day of his death), his—man's—thoughts perish." This is clear and unmistakable, surely! Put not your trust in man. Do not depend on his help. Why? Because he DIES, he returns to DUST, and his thoughts perish.

MR. WILSON'S QUESTIONS

Mr. Wilson complains that his questions were unanswered. We did answer them, though in doing so we did not specifically say, "This is the answer to question 1, etc." We will answer them again. Mr. Wilson's questions were:

1. Is the spirit any part of man?
2. Is there any part of man that is not mortal?
3. Does "death," when applied to man, mean "cease to exist"?
4. Is there any difference between the righteous and the unrighteous between death and resurrection?
5. Is the body of man "made in the image of God"?
6. Was the spirit created out of the dust?
7. Does it take body, soul and spirit to make man?

1. Is the spirit any part of man?

The word "spirit" should be qualified. If Mr. Wilson has in mind the spirit God breathed forth, which is dispersed throughout the universe and which animates all creatures, including man—then THIS spirit is not any part of man. It is UTILIZED by man—made use of. Only in this way is it related to man. It is spoken of as "man's spirit" or "spirit of man" as long as man utilizes it; but it is God's spirit and returns to God at death—

Eccl. 12:7—"Then shall the dust return to earth as it was, and the spirit shall return to God Who GAVE it." (Gave it to WHOM? For whose use?).

The qualification of the word "spirit" is absolutely necessary. There is a definite distinction between the breath, or spirit, of life, and the "spirit of man within him." The LATTER is man's mind—his mental capacity, emotions or character.

2. Is there any part of man that is not mortal?

The scriptural answer is, "NO". This is the same as saying, "Is there any part of man that is immortal?" The scriptural answer is, "No." There is NO PART of man that is immortal. If Mr. Wilson has reference to the spirit of man, that is fully covered in the previous answer. If he has reference to the spirit of man, that is fully covered in the previous answer. If he has reference to the "soul," the soul of man dies and is therefore mortal—"The soul that sinneth, it shall DIE" (Eze. 18:4). If the soul can die, it is MORTAL.

3. Does "death" when applied to man, mean "cease to exist"?

Yes, in the actual sense. So long as man is dead, he (as a man) no longer exists. But there is a sense in which the righteous dead exist—in the divine mind. The righteous dead are in remembrance in God's book, see Mal. 3:16. The righteous dead when resurrected and glorified with immortality will then actually exist personally forever, as spirit-flesh-beings, made like unto the angels.

4. Is there any difference between the righteous and the unrighteous between death and resurrection?

The answer is both No and Yes. There is NO difference as to their state of unconsciousness in death. In the grave the unrighteous have "died in sin," but the righteous dead—being "in Christ"—have "died in hope." Herein lies the difference between the unrighteous and righteous in death. At the resurrection the righteous will be accepted and rewarded with immortality, eternal life; whereas the unrighteous will be rejected and denied life forever.

5. Is the body of man "made in the image of God"?

Yes, this is clearly the simple meaning of Scripture. The word translated "image" in Gen. 1:27 means literal form or shape, as a comparison of its occurrences will prove. Subsequent references (Num. 12:8; 1 Cor. 11:7; Jam. 3:9, etc.) confirm this beautiful truth.

6. Was the spirit created out of the dust?

Mr. Wilson failed again to qualify the word "spirit". The scriptural answer is, No, God and His Spirit are one, inseparable; as the sun and the light that comes from the sun are one. The question is completely answered in No. 1.

7. Does it take body, soul and spirit to make man?

Yes, it does—to make a living man. This completes Mr. Wilson's questions.

WORDS IN THE ORIGINAL

My opponent doesn't want the original Hebrew or Greek words brought into the discussion. He wants to know what we are trying to "put over—trying to befuddle—to confuse the audience." Mr. Wilson intimates the audience is incapable of understanding these things. I believe the audience is quite capable of understanding these things. The audience can readily understand that it does not require a Hebrew scholar, when we see the word "ruach," to realize that it has a variety of renditions in English and must be given individual consideration in every application.

"CREATION" AND "FORMATION"

Mr. Wilson tries to draw a distinction between "creation" and "formation". Job informs us (33:4) that God made man. Of what was man made? Of the dust of the ground, see Gen. 2:7. Did not God create the dust of the ground? — see Gen. 1:1. When the dust of the ground was arranged in its proper shape with the necessary elements, then the breath of the spirit of life animated the dust—form and there was created a living man. Mr. Wilson doesn't use the word "formation" with creation. But the Bible does. Formation is included in creation—

Psa. 90:2—"Before the mountains were brought forth, or ever Thou (God) hadst formed the earth . . ."

Will Mr. Wilson contend this "forming of the earth" is not included in the creation of the earth? We wish to cover every point Mr. Wilson brings forth. Mr. Wilson takes exception to 1 Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive" being used to support man's mortality. He says, "That passage does not belong to you—it belongs to me." I take direct issue—this Scripture DOES support man's mortality. Examine it—"As in Adam ALL DIE." All mankind are in Adam—all are Adam's descendants—all are destined to die—all DO die. All then must be MORTAL, for they die. "No, ndcf o," says Mr. Wilson, "not them—only their BODIES die." THE BIBLE DOES NOT SAY SO. The Bible says MAN - MEN - MANKIND, die.

WHO ARE "IN CHRIST"?

But let us examine the rest of the verse, "Even so in Christ shall all be made alive." Precisely. The "shall" is FUTURE. Mr. Wilson laid stress on the "all," but it is apparent he did not comprehend what the "all" means. All mankind are in Adam, and they die. Here we concur. BUT—all mankind are NOT "in Christ." Here we differ. Are you ready, Mr. Wilson, to say that a person who has denied Christ and will have nothing to do with Christ and his teachings—even profanes His Name and slanders His teaching—that such a man is "in Christ"? Of course not. That would be ridiculous. So the understanding of the verse is: "As in Adam all die, even so all those IN CHRIST shall be made alive".

There is a distinction made of those "in Christ" in the resurrection—"The dead in Christ shall rise first" (1 Thess. 4:16). Notice how the Bible expresses it—"in Christ." This indicates definitely that there are some NOT "in Christ." The distinction is further unfolded in Dan. 12:2—"MANY of them (Note: not ALL, only those accountable) that sleep in the dust of the earth shall awake (become

conscious, be made alive), some to everlasting life (those "in Christ," the righteous), and some to everlasting shame and contempt (those proved NOT in Christ, the unrighteous)."

GOD'S "OFFSPRING"

In referring to the spirit, when we stated that the spirit never means anything immortal in man (that is, nothing immortal as applied to man in this present age under the bondage of sin and death), then Mr. Wilson immediately quoted Acts 17:28-9, where man is spoken of as the "offspring" of God in Paul's discourse to the Athenians, who knew not God and were exhorted to SEEK the Lord.

Mr. Wilson intended this to support immortality of man. This it does not do. We are the offspring of God, in that we are God's handiwork. But we are truly the offspring of God—in the FUTURE, eternal sense we are—IF we endure to the end, and are "born of the Spirit." Mr. Wilson says, "Offspring bears or brings forth after its kind." Well, we are sinful. According to Mr. Wilson's reasoning, he would have God sinful. Not so. God is righteous.

SEEK IMMORTALITY

Mr. Wilson says we have immortality now. SCRIPTURE says (Rom. 2:7), "SEEK for glory and honor and IMMORTALITY." What we already have, we need not seek for. Whom are we going to believe, Mr. Wilson or Paul? Mr. Wilson says that we have immortality now. PAUL says SEEK immortality, strive to get eternal life. Immortality or eternal life is only spoken of in Scripture in relation to man as something to seek—a hope of the future. Scripture says (1 Tim. 6:12, 19), "Lay hold on eternal life." If already possessed, there is no need to LAY HOLD on, or "lay up in store", eternal life.

Mr. Wilson makes no distinction as the righteous dead, the unrighteous dead, and the dead ignorant of God's Word. He infers ALL are subject to resurrection. I would like to know how Mr. Wilson treats:

**"They are dead, they shall not live; they are deceased, they shall not rise: therefore hast Thou visited and destroyed them, and made all their memory to perish" (Isa. 26:14).
"They shall sleep a perpetual sleep and shall not wake" (Jer. 51:57).**

Mr. Wilson's reasoning that all have immortality NOW makes 1 Cor. 15:12-18 an impossibility—

**"If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
If there be no resurrection . . . then they also which are fallen asleep in Christ are PERISHED."**

Everything depends, according to Paul, on resurrection. If there is no resurrection, then even the "dead in Christ" are PERISHED. If those who have died in Christ are at present alive and immortal, then Paul's words are absurd and meaningless. If all have immortality now, as Mr. Wilson claims, then death (for the righteous) would be happiness. But such is not the case. Death is not happiness.

HEZEKIAH

The case of the godly Hezekiah (Isa. 38:1-3)—"Thou shalt die, and not live"—bears this out as a fact. When Hezekiah received the divine edict that he was to die, he grieved and "mourned" and "wept sore." Hezekiah knew death was not happiness, but a waste of complete unconsciousness for the whole man. His own words on this occasion prove this conclusively.

"The grave cannot praise Thee, death cannot celebrate Thee— the LIVING, HE shall praise Thee" (Isa. 38:18).

MOSES

Another instance is the case of Moses. One unfortunate slip during his life-work, and he was informed by God that he would die and not enter Palestine. Moses regarded death as a punishment (Deut. 32:49-52). Though Moses pleaded with tears, he was not permitted to go into Palestine. If death would bring immediate happiness, would that not have been better than mortal life in Canaan with a rebellious people that brought so much misery upon Moses?

Mr. Wilson never says, as PAUL said concerning his labors for God (1 Cor. 15:32), "What advantageth it me if the dead rise not?" All Paul's hope was centred on the resurrection. This is incomprehensible if he expected to go to glory at death.

Mr. Wilson says, "I shall be satisfied when I die and immediately go to Abraham's bosom." But DAVID said (Psa. 17:15), "I shall be satisfied WHEN I AWAKE with Thy likeness."

Mr. Wilson never says, as did SOLOMON (Prov. 11:31), "The righteous shall be recompensed IN THE EARTH." No, Mr. Wilson has the righteous recompensed already in HEAVEN. And Jesus (Luke 14:14) states, "They will be recompensed AT THE RESURRECTION." While Mr. Wilson reasons that they are recompensed NOW, which not only nullifies the doctrines of the resurrection but of the judgment as well.

WHEN CHRIST RETURNS

Scripture gives us abundant information that immortality will be obtained in the future, when Christ returns. In Tit. 2:13 it is those "looking for the blessed hope and glorious appearing" of the Lord Jesus Christ. And again Heb. 9:28—here it is ONLY to those that "look for him" that he shall appear with this salvation—eternal life. Paul definitely showed that the "dead in shall (future) rise." This, he says (1 Thess. 4:16), takes place at "the coming of the Lord"— when "the Lord shall descend from heaven." As Paul again expresses it (1 Cor. 15:22-3), "In Christ shall all be made alive—Christ the first fruits, afterward they that are Christ's, AT HIS COMING . . ."

—TIME CALLED.

(To Be Continued Next Month, If The Lord Will)

Correspondence: —

Greetings in the Truth in Christ Jesus,

We are very pleased to see the Berean back to its former dimensions and standard. We are of one mind with you, as expressed in your Editorial in October magazine. The upholding of the scriptural principles concerning doctrine and fellowship contained therein has resulted in complete isolation (at the present moment) for my sister-wife and self, the nearest ones in fellowship being about 120 miles away.

The majority in New Zealand seem to be more or less indifferent to the happenings of the other side of the world, but the Truth is surely the same in New Zealand as it is in America or England and what affects the brethren in any one part should concern us all.

We are dairy farming about 20 miles from Auckland, the largest city in N.Z. We do hope and pray that with the help of God the Berean will continue its good work, while our Lord remains away. Considering the present state of the world his return cannot be very far distant. With love in the Truth,

—A. J. Starr, Papakura, New Zealand.

Greetings in Christ Jesus,

I am very glad to see the standard of the magazine back to normal. May our Father grant all His blessings in making it a source of strength and encouragement to the faithful. Our thoughts are with the brethren and sisters, and in view of the present evidence of Christ's return our desire and prayer to God is that each one may earnestly contend for the Faith, laying aside every sin that does so easily beset us, and—like Paul—press toward the mark for the high calling in Christ Jesus. May the grace of our Lord Jesus Christ be with you all,

—Woodford Readman, R. 2, N. Battleford, Sask., Can.

(Bro. Readman gives suggestions regarding the makeup of the magazine which have been put into effect.)

* * *

Greetings in the Master's Name,

May the work of the Berean continue along present lines, and the divine blessing be upon it. I would like to call attention to the need of the brethren and sisters in the war-occupied zones—Germany, etc. The recent change in the money system in Germany has left many in want. We find the best way to care for their need is CARE (\$10 per package of concentrated foods). Though not in our fellowship, if they are in want they should be helped. Many ecclesias are not aware of their need. With fraternal love,

—Geo. F. Aue, 525 Nolden St., Los Angeles 42, Calif.

(As bro. Aue points out, ministering to need is not restricted to the limits of fellowship. "Do good to all men" is the divine injunction. We suggest that any interested write direct to bro. Aue for addresses and further particulars.)

* * *

ANSWERS TO CORRESPONDENTS

BAPTISM

"Is it in order for a sister to baptise another woman into the saving Name of Jesus, in the absence of a brother?"

Ans.: It is wise to obtain a brother's help, both in the interview (or examination) prior to baptism and at the baptism itself, and we recommend that this be done. If, however, it is absolutely impossible and sisters feel competent to carry these two duties out, then the obedience and salvation of the lady in question should by no means be jeopardised.

—G. H. D.

Ecclesial News

BIRMINGHAM, England—174 Edmund St. Memorial 11 a.m.; lecture 6:30 p.m.

We have to record the falling asleep on January 27 of sis. G. Phipps, mother of the Rec. bro. She was in her 90th year, and had served a probation of 49 years. She was, we believe, wholly devoted to the service of the Lord. She was buried on Feb. 2 in the grave where her husband preceded her many years ago. Our love and sympathy is with her family, to whom we feel the greatest comfort is to say, "Till he come."

MANCHESTER—5 Henley Place, Burnage. We break bread together at the above address each Sunday, and we meet for the readings once during each week. With God's blessing it may be a start in Burnage. Last month I sent a letter to the local paper on, "Do you know your Bible?" but it did not get fully published. What was printed was this: "For 40 Years—Widow of Burnage, Manchester—I am a widow and have read the Bible for nearly 40 years. It is no respecter of persons, but many would gain a great advantage by showing a real desire to read it. Every man who takes a wife will find therein what his duty to his wife is, and she will learn her duty to him."

With love, A. Nicholson

LAMPASAS. Texas, U.S.A.—1604 Ave. "I" East. Worship 11 a.m.; Bible Study 1:30 p.m. Sunday.

We are happy to report the immersion of FRANCES MARIE WOLFE on Nov. 30, 1949. She is the wife of bro. Ross R. Wolfe, and was formerly of the "Assembly of God." We hope she will be found worthy when our Master returns. We also are pleased and encouraged to report that bro. E. L. Jennings, of San Saba, Texas, after wholeheartedly accepting the Berean fellowship's scriptural stand on the "Responsibility Question," was received into fellowship by this ecclesia on Jan. 22, 1950. May he too find an abundant entrance into that glorious Kingdom soon to come. We believe that sis. Jessie Hatcher and sis. Ruth Booker, of San Saba, played a great part in helping bro. Jennings to find the Truth on this subject, both by discussion and by bringing him to the meetings at Lampasas frequently.

We regret that bro. & sis. Pat Cassidy have returned to 712 N.W. 23rd Ave., Miami, Fla. We have had as visitors: bro. & sis. Charles Banta, bro. & sis. Taylor Hunt, bro. & sis. Joe Burkett (Houston); bro. & sis. Melvin Edwards (Eden); sis. Lois Hurst (Gorman); sis. Frank and Margaret Martin (Stonewall); and bro. & sis. John Haley (Cain City).

—Erby Wolfe (Rec. bro.), Route One, Burnet, Texas

A Spiritualist Dilemma

Sir Oliver Lodge the one-time Head of the Birmingham University a somewhat eccentric man died in 1940. In 1930 he wrote a secret message and placed it in the custody of the Psychical Research Society: secretary Mr. Harry Price. It has been locked up ever since waiting for us, to use Sir Oliver's own words "until I give clear implication that I still live".

Hundreds of messages have come through mediums in different parts of the world purporting to be the dead mans conveyance of the secret words.

A movement has now developed among many Spiritualists asking for the document to be opened at once. If only one "message" is correct then it is claimed that survival after death is proved.

Others contend that if none was found correct great damage would be done to their cause.

Dr. J. West principal research officer of the Society for Psychical Research has recently said "opening the envelope would put an end to the test as to Sir Oliver's survival."

But what becomes of the claims of the hundreds of mediums to have received their information direct from the dead man when they all disagree?

However another dilemma has just arisen. The British South American Airways recently lost a Tudor aeroplane en route to Buenos Aires. Nobody knows where it was lost, whether at sea or on land. But on board were two devout Spiritualists. If they "survive" as disembodied ghosts, why can no medium get into touch with them and tell the world their story?

The explanation is very simple. "The dead know not anything" that is not already known by some living people. —G. H. D.

ADDRESSES OF RECORDING BRETHREN
(Incomplete List)

AUSTRALIA
(list not received)

CANADA

BRANTFORD (Ont.) — Fred G. Marlett, 45 Mintern Avenue.
CHATHAM (Ont.) — Lorne C. Sparkham, 76 Delaware Ave.
EDMONTON (Alta.) — G. Luard, Clover Bar, Alta.
FLAXCOMBE! (Sask.) — L. K. Punter.
HAMILTON (Ont.) — Henry N. Fotheringham, 331 Barton St., East.
HUDSON (Ont.) — T.H. Pringle, Hudson, Ont.
LAMPARD (Sask.) — J. W. Sadler, Lampard P.O. via. Watson, Sask.
LETHBRIDGE (Alta.) — William Blacker, 1225 6th Avenue S.
LONDON (Ont.) — W. D. Gwalchmai, 173 Devonshire Ave.
MONCTON (N.B.)—Wm. E. Hayward, 11 Waterloo Street.
MONTREAL (Que.) — J. D. Baines, 1426 Clemenceau Ave., Verdun 19, Quebec.
NORTH BATTLEFORD (Sask.) — S. E. Tyson, 822 108th St.
ONOWAY (Alta.) — Robert W. Crawford, Box 53.
OSHAWA (Ont.) — Joseph Beasley, 449 Ritson Road.
PEMBROKE (Ont.) — Cyril J. Webb, 258 Herbert Street.
RICHARD (Sask.) — Fred G. Jones, Box 30.
ST. JOHN (N.B.) — A. D. Duncan, 46 Adelaide Street.
STEWIACKE (N.S.) — Thomas H. Hull.
TORONTO (Ont.) — H. J. Newnham, 25 Pepler Ave., Toronto 6.

GREAT BRITAIN
(list not received)

NEW ZEALAND

NUHAKA, H.B. — Russell Hughes, Hikurangi Station.
PUTARURU — B. E. Brandt, Sweet Waters, Overton, R.D.
WHANGAREI — K. R. Macdonald, Lillian Street, Kamo. Postal Address, Box 55, Whangarei.
PAPAKURA — A. J. Starr.

UNITED STATES OF AMERICA

BOSTON (Mass.) — Kenneth MacKellar, 86 Walnut St. Reading, Mass.
BUFFALO (N.Y.) — Geo. A. Kling, 79 Mang Ave., Kenmore 17, N.Y.
CANTON (Ohio) — Chas. Wheeler, 1000 13th St. N.E., Canton 4.
DENVER (Col.) — J. Osborne, 432 S. Emerson Street.
DETROIT (Mich.) — G. V. Growcott, 15586 Normandy, Detroit 21.
GLENDALE (Calif.) — J. D. Laidlaw, 1130 Graynold Ave.
HAMLEY (Pa.) — H. A. Sommerville, Lake Ariel, Pa.
HOUSTON (Tex.) — W. T. Hunt, 8008 Junius Street, Houston 12.
LAMPASAS (Tex.) — Erby Wolfe, Route 1, Burnet, Texas.
LANSING (Ohio) — Joseph Oreschovsky, Box 31, Lansing.
LOS ANGELES (Calif.) — J. R. Magill, 11489 E. Winchell, Whittier, California.
MANSFIELD (Ohio) — R. M. Carney, 146 Arthur Ave., Mansfield.
NEWARK (N.J.) — Alex Packie, P.O. Box 36, Madison, N.J.

PHILADELPHIA (Pa.) — Carl E. George, 3330 N. 15th Street.
POMONA (Calif.) — L. E. Cochran, 733 East Monterey Ave. Pomona.
PORTLAND, OREGON—A. R. Tilling, 2212 N. E. Prescott, Portland 11, Ore.
SCRANTON (Pa.) — Julio Scaramastro, 1124 Luzerne Street, Scranton.
UTICA (N.Y.) — B. J. Dowling, 133 Harding Place, Utica 3.
WORCESTER (Mass.) — Vernon R. Brierley, 84 Birch St. Worcester 3.

Cover Notes

THE H-BOMB — Many times more powerful than the A-bomb. Another of the rapidly multiplying Signs of the Times. Experience (not to mention Scripture) teaches that pacts are meaningless and man will hold back on nothing, however horrible, that will give him military advantage. All other considerations are second to this. Mr. Truman thanked God for the A-bomb that indiscriminately and without warning destroyed thousands of helpless women and children. "There appears to be little doubt," says N.Y. Times, "that Russia will soon have the H-bomb." And so the ghastly race continues. "Except those days be shortened, there should no flesh be saved" (Matt. 24:22). With what grim and terrible literalness (surely far beyond our expectation) are these words being fulfilled in the present fiendish scramble for mutual annihilation!

* * *

CHINA—China has been added to the growing Colossus of the North. Now more than a third of the world's population is under Russia domination, and conditions along China's southern border greatly favor further expansion. N.Y. Times says, "The Kremlin is favored by many factors. Civil war in varying degrees prevails in Viet Nam (Indo- China). Burma, Malaya, and Indonesia. Thailand (Siam) is weak and terrified. Afghanistan is hostile to Pakistan. Pakistan and India are hopelessly embroiled over Kashmir. Nepal is quarrelling with India."

* * *

INDO-CHINA—Civil war between French-supported government and Moscow-supported revolutionaries who hold half the country and 85% of the population. Support of this drawnout struggle is taking 35% of France's military budget and 150,000 of her best troops.

* * *

B.B.C. AND ISRAEL

The British Broadcasting Co. have just commenced a news-service beamed direct to Palestine in the Hebrew tongue. What stirring and almost unbelievable times we are living in! What would bre. Thomas and Roberts have thought of such a state of affairs? A Jewish nation in the land, and a Hebrew voice going out from Tarshish and being heard there! Before long the direction of that Hebrew voice will be reversed, and "The Law will go forth from Zion" to every corner of the earth.

—G. H. D.

PRINTED IN CANADA
