

# 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.*

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

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

# Cornelius' Prayer

By BROTHER ROBERT ROBERTS

**QUESTION:** *Cornelius was a Gentile, yet his prayer was heard (See Acts 10:4, 21). When did the Deity begin to shut His ear to prayers from such?*

**ANSWER:** Cornelius was not a Gentile pure and simple; he was a Roman centurion who had discarded the Pagan mythology of Rome for the God of Israel, among whose people he was stationed, as shown by his prayer to Him; and who had identified himself closely with the Jews, as indicated in his "much alms" to them. For such, there was provision under the Law (Exo. 12:48-49; Num. 9:14, 15:16—

"When a stranger shall sojourn with thee, and will keep the passover of the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land."

This class of appreciative stranger to which Cornelius belonged, is thus addressed in Isaiah 56:37—

"Neither let the son of the stranger that hath joined himself to the Lord speak, saying, The Lord hath utterly separated me from his people.

"I will bring them to My holy mountain and make them joyful in My House of Prayer."

Devout Gentiles, who cast away the gods of the heathen and "joined themselves to the Lord," were known as "*proselytes*" (Acts 2:10), and were allowed to worship at Jerusalem, as in the case of the eunuch to whom Philip preached the Word (Acts 8:27).

A court in the Temple was provided for them, and known as "the court of the Gentiles." The "proselytes of the gate," as they were called, were recognised worshippers. *They approached God in the only way then open to the Gentiles.*

God never has shut His ear against those who have come to Him *in the way appointed*. But a wider gate was opened when Peter was commissioned to announce, in connection with the case of Cornelius, the abolition of "the middle wall of partition; and the free admission of the Gentiles, upon the terms then disclosed, as—

"Fellow heirs of the same body, and partakers of the promise in Christ by the Gospel"

(Eph. 3:6).

All Gentiles are at liberty to partake of "the promise in Christ *by the Gospel*" but in no other way. Such as are inclined to take "heart of grace" from the case of Cornelius must remember that *Cornelius was in the right way, so far as it was possible for a Gentile to be*. Therefore, his prayers were heard and the way of life opened to him by angel. R.R.

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## EDITORIAL

### The Name We Bear

"Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds"—Heb. 12:2

WHEN a man or woman hears the Gospel for the first time, the usual reaction is one of resentment, and they are apt to say, as some did to Paul, "He seemeth to be a setter forth of strange gods." If the person should possess an enquiring mind, he will begin to search the Scriptures in an attempt to refute this new kind of teaching. As the search proceeds, so does the acquisition of knowledge, and in due time the searcher will confess with Paul that—

"The Gospel . . . is the power of God unto salvation to every one that believeth"—Rom. 1:16.

When Bible searching becomes *augmented with daily Bible reading* the searcher after Truth is soon introduced to many valuable features of God's plan of salvation. The teaching of Jesus and the apostles soon takes on new light, and he becomes profoundly impressed when he discovers that when "Philip went down to the city of Samaria, and preached Christ unto them," many responded to his teaching and—

"When they believed Philip preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women—Acts 8:12.

This act of obedience becomes a joyful response to a gracious invitation, and the believer submits to baptism because Jesus commands it, and because by it he obtains remission of sins, and is united with Christ "by a new and living way," as Paul explains in Gal. 3:27 & 29—

"For as many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Realizing what a great salvation has been revealed, he begins walking in newness of life. Knowing that "the whole world lieth in wickedness," and that he has been called to a life of holiness, he sets his heart to obey the command to "Come out from among them, and be separate." As he puts away his former way of living, and begins to "walk in the Truth," he demonstrates to the people by whom he is surrounded that he lives entirely differently from them. Of course, they will not agree with him, but many will admire him for his courage and convictions. This is well-pleasing to God for, said Jesus—

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"—Matt. 5:16.

One does not travel far in this newness of life before he discovers that the way of the Kingdom of God is not a broad and smooth highway. On the other hand he will find it to be a narrow passage on which many obstacles appear. He may even find it similar to what Jacob experienced who, speaking of his trials, said,—

"In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes"—Gen. 31:40.

However, although the way is rough, and the nights are cold, he knows, as David did, that "Thy rod and Thy staff they comfort me." Therefore, like Paul, he "thanks God, and takes courage." If he should become discouraged, let him think of Paul and the great suffering through which he passed. Here are some of the things he mentions—

"With far greater labours, far more imprisonments, with, countless beatings, and often near death. Five times I received forty lashes less one. Three times beaten with rods, and once I was stoned" (2 Cor. 11:23-28).

This is not all, for he speaks of many other severe trials that came upon him. In his second letter to Timothy, he speaks of the persecutions he endured, but, he said, "Out of them all the Lord delivered me." Should this not be sufficient, then let him think of Jesus—

"Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds"—Heb. 12:2-3.

On the part of the believer, this demands grave and solemn thought or application. If that is forthcoming, it should cause him to lift up his head, and consider the measure of forgiveness that he has received. If he does this, then he will bow his head and say, "*Thy will be done.*"

\* \* \*

This is the class of people to which we *profess* to belong. We are striving to maintain our separateness; we are endeavouring to hold fast the faith; we are laboring to maintain the standard we set for ourselves almost 40 years ago. Therefore, there is good reason for us to be united, or knit together, in a just cause.

As we persevere in our walk along the King's highway, we are apt to become thirsty, but we must not faint. Abundant provision has been made for us, and we are invited to partake "of the fountain of the water of life freely." Thus we may joyfully "draw water out of the wells of salvation." The water is cold and refreshing, and is designed to restore vigor to our tired feet. We will then be able to continue on our journey with renewed energy, revived hope, and undaunted courage.

Through apostolic precept and example, we meet together on the first day of the week to worship God in the beauty of holiness, and to participate in the memorials provided for us to honor the memory of Jesus as he requested. We need these refreshment periods. For many of us, the journey is long, and the road is rugged and thorny, and our strength is limited.

Waiting for the appearance of Jesus in this evil age to come "the second time without sin unto salvation," is a severe trial of our faith and courage, when all we have is the written Word, and the privilege of giving ourselves to prayer. But the Word of God "is a lamp unto our feet, and a light unto our path," and "is able to make us wise unto salvation through faith which is in Christ Jesus." And prayer is not only a privilege, but it is an honor that we must not lightly esteem.

Through our belief and obedience of the Gospel, we have put on the Name of Jesus. That Name embraces all the attributes of God, for it is *Himself in manifestation*. To meet the requirements of that Name in the present age, and more particularly in the Age to Come, is a slow and difficult process, but *it can be done*. Therefore, let us determine within ourselves that we will not dishonour it, for, if we do, there will be no life in the Kingdom of God for us. The Scripture teaches us without any ambiguity whatsoever—

"That, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ;

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"—Titus 2:12-14. —*Editor.*

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## Jacob's Ladder

*"The land whereon thou liest, to thee will I give it, and to thy seed, in whom all the families of the earth shall be blessed"—Gen. 28:13*

By **BROTHER JOHN THOMAS**

ON THE night after his departure from Isaac and Rebekah at Beersheba, while asleep under the canopy of heaven, the Lord appeared to Jacob in a dream. In the vision he saw,

"A ladder set up on the land, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it.

"And the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; **the land whereon thou liest, to thee will I give it, and to thy seed:** in whom all the families of the earth shall be blessed.

"And behold, I am with thee, and will protect thee in all places whither thou goest, and I will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28:10-15).

Thus, in the blessing that now rested upon Jacob, as well as upon Abraham and Isaac, God promised—

1. That at some future time not specified, He would give Jacob actual and personal possession of the land he was then lying upon, and upon which the town of Bethel stood for ages;
2. That he should have a Seed, or descendant, in whom all nations should be blessed; and,
3. That Jacob and his seed should have possession of Palestine **together**—that is, at one and the same time.

The exact time, I say, was not specified in the promise. Jacob, however, was given to understand by the representation in the vision that it would be a long time after the epoch of his dream. As the apostle says—

"He saw the promises afar off, and was persuaded of them, and embraced them, and confessed that he was a stranger and pilgrim in the land" (Heb. 11:13).

He saw the fulfilment of the things promised afar off in point of time; but not afar off as to place: for the place where they were to be fulfilled was Bethel, about 15 miles from Jerusalem. He was at the place; and so well did he understand this that he termed Bethel "*the gate of heaven.*"

\* \* \*

NOW the interval of time between the giving of the promise and the fulfilment of it was represented to Jacob by a ladder of extraordinary length, one end of which stood at Bethel, and the other end against the vault of heaven. Here were two points of contact, the land of Judah and heaven; and the connecting medium, the ladder between.

This was a most expressive symbol, as will be perceived by considering the uses to which a ladder is applied. It is a contrivance to connect distant points, by which one at the lower end may reach a desired altitude. It is, then, a connecting medium between points of distance.

Now if, instead of distant *localities*, distant *epochs* be substituted, the ages and generations which connect them will sustain a similar relation to the epochs as a ladder to the ground on which it rests, and the point of elevation against which it leans.

*The ladder, then, in Jacob's vision was representative of his seed in their generations and appointed times.* One end of it was in his loins; the other, in the Lord Jesus when he should sit upon his throne, reigning over the land upon which Jacob was asleep.

But upon this ladder of ages and generations, with Jacob at the bottom and his seed, the Shiloh, at the top—

"The angels of God were seen ascending and descending."

This represented to him that the affairs of his posterity, natural and spiritual, in all their relations with the world, would be superintended by the Elohim, who would pass to and fro between earth and heaven, in the performance of their work. Hence, the apostle styles them—

"All ministering spirits, sent forth to minister for them who shall inherit salvation" (Heb. 1:14).

Israel and the nations are under their vicegerency till the Lord Jesus comes to assume the sovereignty of the world. When he appears in his Kingdom, the land of Israel especially will be no longer subjected to their superintendence. The apostle includes Palestine and Syria, when the Hebrew commonwealth is reconstituted upon them, in "*the future habitable*" (Heb. 2:5). When he wrote this, these countries were inhabited by Israel under the Mosaic constitution, mixed up with, and in subjection to, the Gentiles.

Under this arrangement their affairs were superintended by the angels of God. But with the "*future habitable*" it will be different; for the apostle says (Heb. 2:5; 1:16)—

"God hath not put it in subjection to the angels, but when He brings the first-born back again into the habitable He says, Let all the angels of God do homage to him."

This return of the Lord to the habitable cannot be referred to the epoch of his resurrection; because he had not then left it. Indeed, he never left it but once before his resurrection, and that was involuntarily when Joseph and Mary carried him into Egypt. He said himself that he had not been to the Father before rising from the dead (John 20:17). He was in the habitable, only asleep in death.

But when he ascended, then he—

". . . departed into a far country to receive the kingdom; and when he had received it, to return" (Luke 19:11-12).

But he has not yet received it, or he would be at this time reigning in the future habitable land.

Till the Lord Jesus, however, sits on his throne as "King of the Jews" (John 18:33-39), the providential direction of human affairs is committed to the Elohim; who are termed the angels of the little ones who believe in Jesus (Matt. 18:3-10), because they minister to their profit, in causing all things among the nations to work together for their ultimate good.

\* \* \*

WHEN that remarkable change in the constitution of things is brought to pass, when Jesus having received the sovereignty, the angels shall do homage to him, there will be a great national jubilee throughout the earth. The nations which are now groaning under the blood-stained tyrannies of the world, and imprecating curses loud and deep upon the heads of their destroyers, will send up to heaven a shout:

"Like mighty thunderings, saying, Alleluia: for the Lord God, the Omnipotent, reigneth" (Rev. 19:6).

Paul evidently had a view to this period of blessedness, when he quoted the saying—

"Worship him, all gods."

He quoted this from Psalm 97, which celebrates the epoch of the reign in these words—

"The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne.

"A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

"The heavens declare his righteousness, and all the people see his glory. Confounded be all they that serve graven images, that boast themselves in idols: worship him, all ye Elohim.

"Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord. For thou, Lord, art high above all the earth; thou art exalted far above all the Elohim."

*Such will be the manifestation when the Father shall bring the Lord Jesus back again to the habitable.* At present the Elohim are ascending and descending the ladder, so to speak, between the Lord Jesus, who is at the right hand of the Majesty in the heavens, and the earth: but, when—

"He reigns on Mount Zion, and in Jerusalem, before his ancients gloriously" (Isa. 24:23). —heaven and the habitable will be one; and the Elohim will ascend and descend upon him. Heaven will then be open to the eyes of his saints, and they will behold the wonders of the invisible. For such is the doctrine taught by the Lord himself; who, when Nathanael recognized him as the Son of God, and King of Israel, because he revealed his secret action, said to him—

"Thou shalt see greater things than these. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John 1:51).

Then will the future habitable have been subjected to the Son.

The ladder of ages and generations, as I have said, connects the commencing and terminating epochs of a long period of time. Of this interval, nearly four thousand years have elapsed. A few more years only remain, and the top of the ladder will be attained by Abraham, Isaac, and Jacob, and by all others with them who shall be accounted worthy of the Kingdom of God. They will have reached to heaven; not by flying thither as ghosts upon the wings of angels, but *by heaven being brought down to earth, when the Lord Jesus shall descend in glory.*

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### **"YOUR FATHER KNOWETH WHAT THINGS YE HAVE NEED OF"**

God has spoken things concerning the present, and concerning the future, which are full of comfort — which we have but effectually to call to mind, to be filled with "joy unspeakable and full of glory."

Concerning the present, he says, "The Father himself loveth you." . . . "Your Father knoweth what things ye have need of before ye ask him." . . . "He careth for you."

What comfort there is in these facts! What though He suffer evil to befall. So He did to His beloved Son in whom He was well pleased. What if He appoint chastisement in stripes that sometimes seem beyond our poor endurance? It is that we may be partakers of His holiness.

What if He leave us among those who are despised, who are poor, who weep, who inherit meanwhile evil things? It is that we may stand in that grand coming reversal, when those who mourn shall be comforted; when those who are despised shall be crowned with glory and honour; when those who are poor shall enter upon the possession of the hoarded riches of the sinner; when those who are without a portion shall inherit all things.

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**—Bro. Roberts.**

## Answers to Bible Questions

By BROTHER ROBERT ROBERTS

### God's Omnipotence

*QUESTION: "If God CANNOT compass good ends, without those means which produce evil, then that 'cannot' deprives Him of His claim to omnipotence. If HE CAN do so, and is consequently omnipotent, then, by preferring to work out good by evil He cannot be benevolent."*

**ANSWER:**—The difficulty is one of terms and not of facts. The "cannot" in the case is wrongly placed in antagonism to omnipotence. God can do anything so far as the exercise of power is concerned: all power is with Him and there is no power that is not of Him.

But this power is exercised subject to what, for want of a better phrase, may be called His moral attributes. He is faithful, for example; He "cannot" lie (Titus 1:2), but this impossibility does not conflict with omnipotence in the sense which omnipotence is affirmed of Him.

He "cannot deny Himself," or be other than what He is. He cannot do a thing and not do it at the same time; but this impossibility is not inconsistent with His power to do any work of power He may choose to perform.

He cannot make a world which shall never have existed after its having been made; but this is not inconsistent with His power to make anything He likes, which is the attribute of omnipotence.

There are impossibilities with Him, and yet His omnipotence in the correct sense of the term is none the less a fact. He cannot stultify Himself. He is a God of order: this is revealed; He cannot at the same time be a God of chaos. But He is none the less omnipotent: for omnipotence was never intended to affirm power to stultify Himself, but His ability to accomplish any work of power.

His power is equal to anything He may design, but He cannot design and not design at the same time, yet He is none the less omnipotent, for *His omnipotence was never intended to include absurdities*, and is only made to do so in the hair-splitting of verbal quibblers who are bent on logical trifling rather than on the serious and candid ordering of facts and truth.

The application of this to the particular proposition must be evident. "Good ends" is a very ambiguous term for such a precise proposition. *Who is to be judge of what are such in the ultimate sense?* Pigs would consider the filling of their troughs the highest of "good ends;" and there is a parallel to this in the thoughts of man, a class of whom are scripturally likened to these animals.

A wise man, who has any capacity for profound thought, will waive the right and disclaim the ability to be judge of "good ends." God, *Who gave us what little capacity we have*, must be allowed to be the only judge of what "good ends" are, and of the way they are best to be achieved.

If those "good ends," as concerning His purpose with this world, involve the development of character on the basis of free agency, and if this development cannot take place without the subject being placed in evil circumstances, then His provision of those evil circumstances is part of His wisdom and kindness, and no evidence of want of omnipotence, for His omnipotence does not consist of doing a thing and not doing it at the same time.

Finally, it is not for us to say He could not have compassed His "good ends" with the human race in some other way than the one adopted. Perhaps He could, it is presumptuous in us to argue the point; it is for us to accept the fact as it stands as evidence that the plan adopted is the best for the end in view.

—R. R.

## Who Are the "Called"?

"*Many be called, but few chosen*"—Matt 20:16

THERE can be no doubt that when Christ says "Many are called but few are chosen," he means many are brought into the Gospel by the hearing, belief and obedience of it, but that *of that many, only a few will be found fit for a place in the Kingdom of God.*

If he meant that many are invited (called) but few accept the invitation (call), we should then be unable to understand Paul when he says (1 Cor. 1:26)—

"Ye see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble are called."

If *invitation* and *calling* are the same, it would follow that all men are called because all are invited, and therefore that "many wise men after the flesh" *are* called, which Paul says is not the case. He restricts the phrase "the called" to *those who have obeyed the Truth*, thus—

"Holy brethren, partakers of the heavenly calling" (Heb. 3:1).

"Among whom (the nations) are ye also (the saints at Rome) the called of Jesus Christ"

(Rom. 1:16).

"Ye are called in the one hope of your calling" (Eph. 4:4).

The connection in which Christ used the words shows that by the "called" he means those who are brought within the operation of the Gospel call. The words are twice recorded as having been used by him. In the one case (Matt. 22:14), it is *a guest who comes to the feast*, at the call of the host, but who comes in an unfit state, and concerning whom the Lord says—

"Bind him hand and foot and take him away, etc., for many are called but few are chosen."

In the other case, it is a grumbling person *among the labourers in the vineyard* to whom the Lord says—

"Is thine eye evil because I am good? So the last shall be first and the first last, for many be called but few chosen."

The general teaching of Christ is in harmony with this—

"Enter ye in at the strait gate for . . . few there be that find it" (Matt. 7:14).

"Many shall SEEK to enter and shall NOT BE ABLE."

Why? The reason is perfectly plain. Jesus gives it himself—

"Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of God" (Matt. 5:20).

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

"*They that HEAR the word of God and DO it*" is his own definition of the blessed. It is because few of the many who are called obey the commandments steadfastly in their entirety that few of the called will be chosen. They are, therefore, no vain words of exhortation that tell us to "work out our own salvation with fear and trembling."—*bro. Roberts.*

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## Smoking and Holiness

A HABIT which makes the personal proximity of the practiser of it nauseous to every man of a healthful sensibility cannot be in accordance with the purity which the saints are exhorted to cultivate both in body and in spirit. *Habitual smoking is such a habit, and ought not to be named among us as becometh saints.*

We are free from the law of Moses, but we are not free from the law of Christ, which comprehensively *forbids* things that are not specified. If there is one thing more distinctly forbidden in a general way than another it is *filthiness* of body, uncleanness of flesh or spirit (2 Cor. 7:1)—

"Fleshly lusts that war against the soul" (1 Pet. 2:11).

Holiness both of body and spirit is more than once enjoined (1 Cor. 7:34). And in view of the fact that *our bodies are the members of Christ* (1 Cor. 6:15) this is intelligible.

I could understand a paganized sectarian, who distinguishes between man and his body, making our treatment of the body a matter of indifference; but I cannot reconcile this position with a knowledge of the Truth.

There are things on which men of sense and holiness do not require prohibition. *Doth not nature itself teach you?* — is a question applicable in many cases; and certainly in the particular matter in question.

Who does not know that narcotism is inconsistent with the pure action of the vital machinery of which God has constituted us? Who does not know that tobacco fumes have a defiling and depraving effect on those who steep their faculties in them?

Who does not know that it is the universal practice of wickedness, and associated with every form of debauchery and evil doing in our dark and evil day?

Who does not instinctively shrink at the sight of children indulging in it? Who could behold a *woman* smoking without feeling she was degraded? Who could imagine Christ with a cigarette in his mouth?

On these grounds alone, a man of judgment will say that smoking is a thing to be eschewed by every man who seek to purify himself from "ALL filthiness of the flesh and spirit," that he may be "holy both in body and in spirit," walking as becometh a saint in the midst of an evil world.

And in saying it is a thing "not in accordance with the Truth," such a man would not be setting up a "righteousness of his own," but would only be *enforcing the righteousness enjoined by the apostles* on the saints of whom he prays (1 Thess. 5:23) that they may be—

"Sanctified wholly, in their whole spirit and soul and body."

To whom he gives a large commission of holiness in saying:

"Whatsoever things are pure, whatsoever things are lovely and of good report . . . if there be any virtue, if there be any praise, think on these things" (Phil. 4:8).

And whom he exhorts to—

"Abound more and more in all knowledge and judgment, that they may approve the things that are excellent".

—and that "*filthiness*," with "jesting and foolish talking," may be excluded from the practices of the saints, being—

"In behaviour as becometh holiness" (Titus 2:3).

A man of judgment would not contend that we are at liberty to do just as we like "in all things of flesh." Paul says:

"Brethren, ye have been called to liberty, only use not liberty for an occasion to the flesh"  
(Gal. 5:13)

We are at liberty to choose our own ways *in all things of God's appointment*, such as eating, drinking, walking, but even then our liberty is subject to the law prohibiting idleness, theft, etc. but *who will say that God appointed smoke for the mouth?*

If in a sense, all things are lawful, all things are not expedient; and in this sense, it is not true that we are at liberty to "use all things." We are Christ's free men—not to be filthy or anything else that is incompatible with the holy calling. We are the Lord's bondmen in things of the flesh as in things of the spirit, for it is written—

"Whether ye eat or drink or WHATSOEVER YE DO, **do all to the glory of God.**"

A discreet application of the apostolic standard of holiness will make it cover all things; and in this standard is reflected the mind of Christ. I am against crotchets but a point of wisdom kept in its own place is not a crotchet. *In all things we ought to be without reproach.* —R. R.

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## The Everlasting Gospel

*"God shall send Jesus Christ, whom the heavens must receive UNTIL the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began"*

—Acts 3:20-21

THE STRONGEST proofs for the divine origin of the Bible are those furnished on its own pages. The best way of attaining a thorough conviction of the authenticity and genuineness of the Scriptures and of the divine character of their origin is to *read them constantly.*

As an illustration of this kind of proof, we have but to note the uniformity of testimony by the various books composing the Bible, to *one grand scheme for the righteous government of the world by a divinely-appointed king—Jesus Christ.*

This theme, like a golden thread, runs through and links together, in a manner altogether beyond human sagacity and skill, the various books from Genesis to Revelation.

In the limits of this article we can but mark the general outline of the subject, and leave the interested reader to fill it in at his own leisure.

Genesis supplies the beginning of the thread (3:15)—

"And 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 remarkable passage (spoken by God to the serpent who deceived Eve) predicts a desperate struggle between a descendant of the woman and certain opposing forces prefigured by the "serpent," the struggle ending in the destruction of the latter. We pass on to Gen. 12:1-3—

"Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

"And I will make of thee a great nation; and I will bless thee and make thy name great, and thou shalt be a blessing.

"And I will bless them that bless thee and curse them that curse thee, and **IN THEE SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED.**"

The last clause in this prophecy is a step in advance of Gen. 3:15. We see now that the destroyer of the serpent-power was to *descend from Abraham*, for the prediction had special reference to an *individual* and not merely to the immediate descendants of the patriarch. This is evident from Gal. 3:16—

"Now to Abraham and his Seed were the promises made. He saith not, And to 'seeds,' as of many, but as of one, And to thy 'seed,' which is Christ."

This promise is repeated most emphatically in Gen 13:14; ch. 15 throughout; 17:4, 8, 19, 21; 18:18; 22:16-18. It is renewed to Isaac (26:2-5) and through him to Jacob (28:3, 4, 13-15) and again to Jacob himself (35:10-12).

AND NOW that we are fairly embarked and gliding down the stream of time, how rapidly the historic testimonies pass before us!

Starting from the 3 patriarchs, we come to the initial and partial realization of the promises in the rise and eventful career of the Jewish people, whose unparalleled history assigns them a most important place in the grand scheme unfolding before our eyes.

When groaning under the galling Egyptian yoke, they are delivered by Moses, himself a living prophecy of the future Prophet and Deliverer (Acts 3:22).

Then, by a series of triumphs, they established themselves a powerful nation in Palestine for a time, under a Theocracy and a symbolic ritual, pointing—in almost every particular—to a great antitypical Deliverer.

They bind themselves by solemn covenant to obey the voice of God, and, then, with a fickleness that characterises the whole of their subsequent career, turn their backs upon Him and cry out madly for a king from among themselves, after the fashion of the heathen nations by whom they were surrounded.

They are allowed to have their own way. The permission was provisional merely, and never designed by the Deity to be an abdication of His kingly right. Doubtless, one great object was to teach the great lesson that men have been learning ever since *that no merely human being can efficiently govern his fellows*.

\* \* \*

WE MUST allow many interesting particulars of this history to pass unnoticed as we move along—such as the fickleness and frequent backslidings of Israel; the misfortunes brought upon them by their own folly and wickedness, and not unfrequently by the wickedness of the man *under whose rule they had voluntarily placed themselves*; the longsuffering and forbearance of God towards them; and their ultimate fall as a nation and dispersion among the heathen.

But we must linger over a few of the conspicuous facts and predictions which, like meteors gleaming across the gloom of Israel's calamities, discover to us the unbroken thread of testimony that we are pursuing. Joshua, Judges, and Ruth—each a linking in the historical chain—bring us to the books of Samuel. In 1 Sam. 7:7, Jehovah, speaking to Samuel, says of His people—

"They have rejected Me, that I should not reign over them."  
—and, further bids the prophet (v. 9)—

"Protest solemnly unto them and show them the manner of the king that shall reign over them."

The tender solicitude shown in these words is the more striking when viewed in the light of the subsequent history of Israel. Samuel denounces their ingratitude, and makes this remarkable appeal to their past experience of theocratic rule (1 Sam. 12:11-12)—

"And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

"And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us, when the Lord your God was King."

It is evident from the rest of this deeply interesting chapter, that in spite of the atrocious ingratitude of the Jews, Jehovah could not be turned from His purpose of using them as the instruments of blessing to the world. See especially v. 22—

"For the Lord will not forsake His people for His great Name's sake, because it hath pleased the Lord to make you His people."

In 2nd Samuel a very remarkable prophecy is delivered (7:12-16.) It was spoken to David, King of Israel—

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

"He shall build an house for My Name, and I will establish the throne of his kingdom for ever; I will be his Father and he shall be My Son."

Although this prediction was *partially* and typically realized in Solomon, it pointed beyond him to the "greater than Solomon," "the Son of David," who should occupy the throne of his Father for ever. The writer of the epistle to the Hebrews applies to Jesus the passage—

"I will be to him a Father, and he shall be to Me a Son."

\* \* \*

In *1st Kings*, the kingdom of Israel, under a human sovereign, is seen in the zenith of its glory, and was, doubtless, then a grand type of the glorious reign of "The Branch," the ruler whom Solomon himself, in certain respects, so nobly prefigured.

*2nd Kings* truly brings the narrative down to the disastrous reign of Zedekiah, when the throne of David was overturned by the Babylonians.

*Ezekiel* (21:25-27) foretells that great calamity, and adds a splendid prophecy of the future restoration of the monarchy in the person of one who shall claim the throne as his right.

The books of *Chronicles* while supplying many things omitted in prior narratives, corroborate the testimony already given. Thus, the throne of Israel is clearly defined to be "the throne of the Lord." (1 Chr. 13:8).

In 2 *Chron.* (7:17-22), another prediction—the scattering and downtreading of Israel for their wickedness—occurs and is now in course of fulfilment before our very eyes.

The books of *Ezra* and *Nehemiah* add their weight to the previously-cited testimonies, by giving some very interesting particulars in Jewish history.

\* \* \*

AND NOW the prospect widens, and passages bearing upon the kingship of Christ and the astounding results of his reign, crowd upon the vision.

The whole of the second *Psalms* is a graphic description of events in the career of the future king of Israel, beginning with the conspiracy against his life by the Roman and Jewish authorities and going forward until he sits as universal monarch upon Zion.

Psalms 9 expatiates upon the glorious results which flow from the ruling of the world in righteousness by Jehovah in the person of His Son. So also Psalm 22:27-28—

"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee.

"For the kingdom is the Lord's, and He is the governor among the nations."

In Psalm 48:1-2, Jerusalem is recognized as the royal city; in the words used by Christ (Matt. 5:35)—

"It is the city of the Great King."

The fulfilment of the promises made to the patriarchs is thus referred to in Psalm 72:17—

"His (Messiah's) Name shall be continued as long as the sun, and men shall be blessed in him, all nations shall call him blessed."

So also Psalm 89:26-29—

"He shall cry unto Me, Thou art my Father, my God, and the Rock of my salvation.

"Also, I will make him My firstborn, higher than the kings of the earth.

"My mercy will I keep for evermore, and my covenant shall stand fast with him.

"His seed also will I make to endure for ever, and his throne as the days of heaven."

And see the entire Psalm 110.

*Proverbs* is a collection of aphorisms, yet it corroborates the testimony to the reign of Christ in such statements as—

"Behold, the righteous shall be recompensed IN THE EARTH, much more the wicked and the sinner" (11:31).

*Ecclesiastes* confirms, indirectly, what has gone before, by its recognition of man's mortality and a future judgment, subjects closely related to the reign of Christ, but we must not stay to enlarge upon them here.

The *Song of Solomon* is a figurative poem upon the Great King and his Bride, and harmonises beautifully with the entire Scriptures.

And where shall we begin in our selections from the sublime writings of *Isaiah*? The profusion of testimonies to the reign of Jesus is absolutely bewildering. The rhetorical and poetical splendours of this book dazzle the mental vision, and the amazing revelations it unfolds enchants the reader, rendering it an unwelcome task to mar the massive harmony of the whole by making isolated selections. The glorious results of Messiah's reign are thus depicted—

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

"And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

"For out of Zion shall go forth the law, and the Word of the Lord from Jerusalem.

"And he shall judge among the nations and shall rebuke many people. And they shall beat their swords into ploughshares and their spears into pruning hooks.

"NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE" (2:2-4).

Messiah's regal character is clearly announced—

"The government shall be upon his shoulder. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever" (9:6-7).

"Behold, a king shall reign in righteousness and princes shall rule in judgment, and a man shall be as an hiding place from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (22:1-2).

See also chaps. 11 and 12 entire; 24:23; 33:22—

"For the Lord is our judge; the Lord is our lawgiver; the Lord is our king—He will save us."

\* \* \*

*JEREMIAH*, while mourning the downfall of his people, is very explicit as to their restoration—

"Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely" (23:5-6).

"Thus saith the Lord: If ye can break My covenant of the day and My covenant of the night, that there should not be day and night in their season, then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne" (33:20-21).

*Ezekiel*, in a passage already cited, predicts the overturning of David's throne, but asserts its *reestablishment under his descendant, Christ*—

"And I will set up one shepherd over them, and he shall feed them, even My servant David, he shall feed them, and he shall be their shepherd.

"And I the Lord will be their God, and My servant David a prince among them; I the Lord have spoken it (34:23-24).

"And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (37:22).

The testimony in *Daniel* is very remarkable. The future deliverer is represented (2:34-35) by a stone cut without hands, which smites the feet of the great image and becomes a great mountain, filling the whole earth. The end of human sovereignty is thus declared (v. 44)—

"And in the days of these kings (of the iron and clay dominion) shall the God of heaven set up a Kingdom, which shall never be destroyed;

"And the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (See also v. 27).

*Hosea* is in harmony with the rest (3:4-5)—

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.

"Afterwards shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and His goodness IN THE LATTER DAYS."

*Joel* declares the future restoration of Israel under a divine ruler (3:16-17)—

"The Lord also shall roar out of Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of His people and the strength of the children of Israel.

"So shall ye know that I am the Lord your God, dwelling in Zion, My holy mountain.

"Then shall Jerusalem be holy, and there shall no strangers pass through her ANY MORE"  
(See also vs. 20-21).

In *Amos* the rebuilding of David's kingdom is thus described (9:11-15)—

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and will raise up his ruins.

"And I will build it as in the days of old, that they may possess the remnant of Edom and of all the heathen, which are called by My Name, saith the Lord that doeth this."

*Obadiah* supplies a striking passage (v. 21)—

"And Saviours shall come up on Mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's."

*Micah* contains some strikingly plain references to the future Kingdom of Christ (4:8)—

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem."

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto Me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting" (5:2).

The last verse of this book takes us back to the point from whence we started—

"Thou wilt perform the truth to Jacob and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old."

All the glorious things spoken by *Micah* are thus seen to be but an amplification of the promises made to the fathers. Passing by *Nahum*, we come to *Habakkuk*, who predicts (2:14)—

"The earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Christ will then be reigning in Zion (v. 20)—

"But the Lord is in His holy temple, let all the earth keep silence before Him."

Thus *Zephaniah* also (3:14-15)—

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

"The Lord hath taken away thy judgments; He hath east out thine enemy; the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more."

Several portions of the second chapter of *Haggai* confirm all that has been advanced.

Some of the most remarkable testimonies to the reign of Christ are to be found in *Zechariah*—

"Thus speaketh the Lord of Hosts, saying, Behold, the man whose Name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord.

"Even he shall build the Temple of the Lord, and he shall bear the glory and shall sit and rule upon his throne, and he shall be a priest upon his throne" (6:12-13).

"And it shall come to pass that everyone that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of Hosts" (14:16).

*Malachi*, chs. 3 and 4 may be read through at leisure.

**(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)**

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## Abraham the Hebrew

*"Shem, the father of all the children of Eber . . . And unto Eber were born two sons: the name of one was Peleg, for in his days was the earth divided"—Gen. 10:25*

ABRAHAM stands at the head of the righteous as a type or example. He is classed as the father of the righteous or faithful. The Apostle Paul makes this abundantly clear in Romans 4:13-17—

"The promise that he should be the heir of the world was through the righteousness of faith. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham: who is the **father** of us all. As it is written, I have made thee a **father** of many nations."

This being so, the aspects of "The Hebrew" as descriptive of Abraham must also apply to all the seed. The name "Hebrew" comes from the original word "Eber," which is referred to in Genesis 10. There it states (v. 21) that Shem was the father of all the children of Eber. From Shem came the faithful line to Abraham. Indeed, bro. Thomas suggested that Shem may have been the Melchizedek unto whom Abraham paid tithes.

\* \* \*

IT WAS in the days of Eber and his son Peleg that the earth was divided at the tower of Babel. This is rather significant because the righteous must be divided from the wicked; and this seems to be a constant warning for us to remain separated from all forms of wickedness, and man-glorifying activities.

The name 'Eber' basically means "a region across, on the opposite side, against, beyond, over, passage." It comes from "Abar," which means, "to cross over."

This speaks of a change of sides, a removal from one side to the other. It illustrates a definite action, a decision to change place of residence. It tells us of our relationship to both sides. We are related to Adam by birth, to the world and its ways. Our natural propensities relate us to the Old Man. This must be clearly understood and it is taught by all Scripture. Verily we find the Master himself associated in the same condition to bring about the necessary salvation. He was bone of our bone, flesh of our flesh, that he might taste death for every man (Heb. 2:14)—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil. . . He took on him the seed of Abraham."

This was also taught by Christ's reply to John Baptist's remark concerning baptism—

"Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

There must be a crossing over from the sin of the world, to bondservice to God. Paul taught this in Romans 6, the chapter so frequently read at our baptisms.

And again it is by water. The flood of waters is the dividing line between the two states. In the process there must be a burial, a washing away of all the remnants of our former life. We must rise to a new life in Christ. Old things must vanish away.

\* \* \*

WHEN Abraham obeyed the command of God as recorded in Gen. 12:1, he became an *Hebrew*. He "*crossed over*" the Euphrates river literally. The placing of the river is more than a coincidence. It speaks of design, and such design as is always evident in the ways of God, from the minutest particle of creation, to the immensity of the vast universe.

Abraham crossed over (*eber*) the great gulf fixed between the workers of iniquity to the side of God. See in this connection the parallel that Christ makes of the Pharisaic parable of the Rich Man and Lazarus, Luke 16.

Jonah the prophet told the seamen that he was an Hebrew. But at this time Jonah had not risen to the full understanding of his name. He had yet to pass through the waters of the sea and become the Sign of the Prophet Jonas, to the Ninevites, for Israel and for Judah of a later generation. He had not then "passed over."

Joshua, at the end of his service for God and Israel impresses the separation from the nations, and of Israel's position in their beginnings as coming from the "other side." See Joshua 24:2-3—

"Your fathers dwelt on the other side (*eber*) of the flood in old time, even Terah, the father of Abraham, and the father of Nachor—and **they served other gods.**

"And I took your father Abraham from the other side (*eber*) of the flood, and led him throughout all the land of Canaan."

It is interesting also to note that this address was given at Shechem, the first place unto which Abraham came when he crossed over the Euphrates (Gen. 12:6-7).

It was here also that Jacob came when he *crossed over* from service to Laban. And as did Joshua, Jacob commanded to destroy and bury the idols of strange gods from the midst of the people, a cutting off of the sin of the flesh.

Paul refers to himself as 'an Hebrew'—

"Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I." (2 Cor. 11:22).

Wherein the natural Jews boasted in this ancestry, Paul could claim it in a much higher sense. Their natural relationship to Abraham gave them no title to the promise in Abraham. For as Paul told the Romans (2:28-29)—

"He is not a Jew, which is one outwardly; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

And again (Rom. 9:6-8)—

"For they are not all Israel, which are of Israel, Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called.

"That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

One other reference is made by Paul to the term "Hebrew." He told the believers at Philippi that he was "an Hebrew of the Hebrews" (Phil. 3:5). This he said was his former position before coming to a knowledge of the Truth. He said that such a position was going about to establish his own righteousness, his own glory; but he points out that such would never bring salvation.

He had gone about to establish his own righteousness, and closed his eyes to the righteousness which is through faith in Christ Jesus. But he now said that all such things were to be counted as loss that he might win Christ.

There is a danger in our present position, that we may presume upon our position as "Hebrews"—having crossed over. We cannot glory in anything we have done or are doing. When we have done all we are commanded to do we remain unprofitable servants; we have only done what it was our duty to do.

We are only saved by grace on the part of God. All is of God's mercy, that all pride of the flesh may be humbled—

“The lofty looks of man shall be humbled, and the Lord alone shall be exalted in that day”  
(Isa. 2).

"*That day*" refers to the crossing over from mortality to immortality, when the righteous shall become "Hebrews" in the highest sense; when they shall be able to say through the mercy of the Lord, that they are "Hebrews of the Hebrews." They will have been baptized with the Spirit of Life, as Jesus told Nicodemus we must be if we will enter into the Kingdom of God.

Are we Hebrews at the present? It is an important question. *Have we really crossed over?* Or do we stand with one foot on each bank of the flood? Only an acrobat would attempt such a thing. And yet how many who have put on the saving name of Christ, seek to return to the weak and beggarly elements!

Having therefore, brethren and sisters, "crossed over" to the side of Christ, let us rise to newness of life, and serve the Lord. Let us put away the idols of the world at Shechem, and proceed to Bethel, the House of God, to serve the Lord alone. Then shall we be related to "Abraham the Hebrew" in the highest sense.  
—F. H.

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## The 144,000 on Mount Zion

### REVELATION 14 (PART TWO)

"*Having his Father's Name.*" What a wealth of beauty, comfort and promise is contained in that one word, "*Father*"!

A true father—of which God is the perfect example—is a tower of protection, comfort, counsel, companionship, understanding, inspiration, and firm but kindly discipline and an ability to enter with infinite patience into the hearts and hopes and problems of childhood.

God's Fatherhood is His greatest promise and blessing:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the SONS OF GOD!"

"If a son shall ask bread of any of you that is a father, will he give him a stone?"

There is great depth in this parable of fatherhood. *Bread* comprehends every form of need, physical and spiritual; and *stone* every fleshly reaction of unkindness, thoughtlessness, rebuff, harshness, impatience, and neglect.

Our children look trustingly to us for guidance, example, comfort, assurance, understanding, maturity, Christlike tenderness and compassion, love, appreciation, encouragement, companionship, and a personal manifestation of the joy and beauty of holiness. *Are we giving them bread, or a stone? Whose fault is it if they starve spiritually?*

It is Jesus who brings out in its full beauty this exalted relationship in which we stand. In him the fulness of God's Fatherhood is manifested.

This beautiful truth, like so many others, is destroyed by the Trinitarian doctrines of the churches of the world.

At Jesus' first public manifestation, this is his theme— "*My Father's House . . . My Father's business.*"

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IT MAY seem strange that (with but one exception in Isaiah) *no one in the Old Testament ever addresses God as father*, not even David in the Psalms. Jesus, on the other hand, rarely used any other form of address.

This conception of God as the Father was a great stumbling block to the Jews in the teaching of Jesus.

This is perhaps the greatest aspect of Jesus' manifestation and revelation of God to the world. Paul brings this out beautifully in writing to the Galatians and the Romans. He says (Gal. 4:4-7)—

"When the fulness of the time was come, God sent forth His SON . . . that we might receive the adoption of sons . . . wherefore thou art no more a servant, but a SON."

And Romans 8:15—

"Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, ABBA, FATHER!"

Truly, as John says, the glorious Gospel of Christ was a new commandment. And yet it was not new, but the same from the beginning. For *this intimate sonship was latent and implied right from the forming of man in God's image*. Luke traces the genealogy of Christ right back to "Adam, which was the *son* of God."

The faithful line of Seth, before the flood, are spoken of as "*sons of God*" (Gen. 6:2). And God said to Pharaoh—

"Israel is My SON, even My firstborn!"

The heart of the covenant to David was, of David's son—

"I will be his Father, and he shall be My Son."

And again (Psa. 2)—

"Thou art My son, this day have I begotten thee."

Twice more in the Psalms, the same thought is approached—

"A father of the fatherless is God in His holy habitation."

"Like as a father pitieth His children, so the Lord pitieth them that fear Him" (Psa. 103:13).

God through Jeremiah says to Israel, speaking of the future—

"Thou shalt call Me, my Father" (3:19).

And Jer. 31:9—

"I am a Father to Israel."

And Malachi, pleading for brotherliness and love, enquires—

"Have we not all one Father?"

"Hath not one God created us?" (Mal. 2:10).

Isaiah, as Paul says in another connection, is "very bold," and comes closest to the New Testament manifestation—

"Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O God, art our Father, our Redeemer, Thy Name—the Memorial Name—is from everlasting."  
(Isa. 63:16).

The Fatherhood of God and the Memorial Name are inseparably linked. Israel, as a nation, never reached a degree of spiritual discernment where God could fully manifest Himself as Father. There was always a thick, fleshly veil on their hearts.

As we realize how little was said, or understood, of this beautiful truth during all the long Old Testament times, let us, like the beloved apostle, be moved by the manner of love and revelation that has been shown to us, and let us appreciate the infinite value and significance of the first words of the prayer Jesus taught his disciples to pray—"Our father."

\* \* \*

"His Father's Name written in their foreheads."

There is a vast range of meaning and significance in the term, "Name." The eternal Divine purpose is comprehended in the Memorial Name—*Yahweh Elohim*—"He Who shall be Mighty Ones."

The 2 basic significances of God's Name are His *character* and His *purpose*—what He *is*, and what He *purposes to be*. Moses pleaded, "I beseech Thee, show me Thy *glory*," and God replied—

"I will proclaim the NAME of Yahweh before thee . . .

"Yahweh, Yahweh Elohim, merciful and gracious, longsuffering and abundant in goodness and truth."

Beside character and purpose, *Name* imports many things, as:

AUTHORITY—"My Name is in him" (Ex. 23:21).

"By what Name hast thou done this?"

RELATIONSHIP—"Let us be called by Thy Name" (Isa. 4:1).

HONOR, RENOWN, ACHIEVEMENT — "Make us a Name"

REPUTATION—"A Name that thou livest" (Rev. 3:1).

"A good Name is rather to be chosen than great riches"

RECOGNITION, ACCEPTANCE, INTIMACY—

"I know thee by Name" (Ex. 33:12)

(Compare Jesus' words, "I know you not.")

ALLEGIANCE—"Confess His Name" . . . "Love His Name" . . . "Hold fast My Name."

FAITHFULNESS—"Believe on the Name." "For His Name's sake."

REPRESENTATION—"I come in my Father's Name" (John 5:43).

PROTECTION—"The Name of the Lord is a strong tower."

DELIVERANCE—"Save me, O God, by Thy Name" (Psa. 54:1).

MANIFESTATION—"I have manifested Thy Name" (John 17:6).

"The Name of the Lord cometh from afar" (Isa. 30:27).

REMEMBRANCE—"Blot out his Name" (Rev. 3:5).

LIFE, EXISTENCE—"I will give them an everlasting Name."

IDENTIFICATION — "Everyone that is called by My Name."

CITIZENSHIP—"I will write on him the Name of the City of my God" (Rev. 3:12).

In its fullest application, *Name* imports an individual's *history, nature and destiny*, the sum-total of his existence. When Jesus promises that he will write upon those whom he accepts his New Name and his Father's Name, he is promising immortality and the Divine Nature—everlasting membership in the family of God.

To be baptised "*into the Name*," and to be "*in the Name*," constitutes a complete union and unity with the bearer of the Name, a sharing in all that has been accomplished through this Name.

Names are important in worldly matters—a family name, a company name, a national name—all are matters of great value, and power and pride.

In spiritual things, a sound and clear union and allegiance and faithfulness to THE NAME is infinitely more important. THE NAME is the banner, the ensign, the rallying-point, the fortress of assembly.

"God hath given him a Name which is above every name."

"There is none other Name under heaven given among men, whereby we must be saved"  
(Acts 4:12).

It is clear that the Name is the touchstone—the deciding factor of life or death. To have the Name, to comprehend the Name, to be in the Name, is life eternal. Herein lies the importance of the next expression—

\* \* \*

*"Having his Father's Name written in their foreheads."*

The Father's Name is His character and purpose. Having the Father's Name in the forehead involves a MIGHTY TRANSFORMATION OF BOTH CHARACTER AND PURPOSE which but few ever attain to. Our greatest danger is underestimating, failing to even *comprehend*, the depth and extent of the transformation of life that is demanded.

To have a purpose is to consciously shape all life's activities in relation to a determined end. It is to eliminate all that interferes with, or has no value, in attaining that end.

Unless we consciously and continually subject our daily activities to this test, *we have no purpose, we have not the Name in our forehead.*

The forehead stands for the mind, the consciousness, the will, the desires and interests. If God's Name is truly in our forehead, we shall be continually anxious to learn more about Him and His Word. Our *thoughts* will ever gravitate toward Him with joy and interest and love.

When we read, it will be things that have to do with Him and His purpose. The motives behind all our actions will be to please Him and serve His interests and glorify His Name.

We shall realize with dismay our natural subjection to the deceptive mind of the flesh, and we shall pray and study earnestly to acquire more and more of the safety and peace of the mind of the Spirit—the *Name in the forehead.*

The High Priest was the center and apex of the worship of the Mosaic Law—the heart and embodiment of all its shadows and significances. He was a man of sign. On his forehead he wore a pure gold plate engraved with the words— "*Holiness to the Lord.*"

To bear the Father's Name in the forehead requires strength and determination. The strength is freely offered by God to those that seek it—

"My strength is made perfect in weakness . . ."  
"Seek and ye shall find; ask and it shall be given you."

God said to Ezekiel (3:8-9)—

"I have made thy forehead strong against their foreheads. As adamant harder than flint have I made thy forehead."

We must be unchanging and unflinching in the bearing of the Father's Name.

\* \* \*

THERE is a striking contrast throughout Revelation between the *Father's Name* and the *Beast's Name*—the Father's Mark and the Beast's Mark.

The end of chap. 13, just preceding, speaks of those who have the Beast's mark, number, or name in the forehead.

The Beast is the Babylonian-Grecian-Roman apostasy, centered in Rome, and it has set its mark on nearly every aspect of the world's life and activities. All nations are drunk with the wine of her fornication. Let us try to discern all the ramifications of the Beast's mark in the customs and

festivities of the world and shun them like the plague. We cannot bear the Name of both God and the Beast together—

"COME OUT OF HER, MY PEOPLE!"

\* \* \*

THE NAME was "*written*." Three terms are used in this connection—to write, to engrave, to seal.

To *write* implies the implanting of information, knowledge, understanding, thoughts—

"I will put My law in their inward parts and write it in their hearts" (Jer. 31:33).

"Ye are our epistle, written in our hearts, known and read of all men . . . written not with ink, but with the Spirit of the Living God; not in tables of stone, but in fleshy tables of the heart"

(2 Cor. 3: 2-3).

To *engrave* carries the thought further. It speaks of a shaping, a deep and permanent penetration and impression. God declares of the Christ-stone, cut out of the mountain without hands (Zech. 3:9)—

"Upon one stone shall be 7 eyes—(the 7 eyes of the little lamb, the 7 spirits of Deity) — Behold, I will engrave the graving thereof."

In the Mosaic Tabernacle, only 3 things were engraved, all to do with the High Priest's vestments:

1. The stones on the shoulders—*the strength*;
2. The stones in the breastplate—*the heart*;
3. The pure golden plate on the forehead—*the mind*.

"Thou shalt love the Lord thy God with all thy strength and with all thy heart and with all thy mind."

Thirdly, to *seal*—In chapter 7 the 144,000 were sealed in their foreheads. To seal is to mark for safety, to identify as a possession, to recognize and accept, to impress with an identifying symbol.

From ancient times to the present, a seal has been a mark of genuineness, authority and approval—

"He that receiveth his testimony has set to his seal that God is true." (John 3:33).

Elihu said to Job (33:16)—

"God openeth the ears of man and sealeth their instruction."

Again (Isa. 8:16)—

"Seal the law among my disciples."

**(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)**

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## Neither Yet Now Are Ye Able

"*After these things Paul departed from Athens and came to Corinth*"—Acts 18:1.

THUS, in simple language, the Bible speaks of the work of the apostle in the commencement, founding, and establishing of the church at Corinth. With a sad and heavy heart the apostle wends his way from Athens to Corinth. The reason for this sadness may be gathered from Acts. 17.

How he accomplishes the forty mile journey, we are not informed, but this we do know—that when he reached the immoral and benighted city he was without a companion, depressed, anxious in mind, and not too well physically. Yet this did not daunt the apostle as he at once renews his efforts to spread the Truth—for his mission was to preach the Gospel, and this he was determined to fulfil.

Let us watch Paul in his interesting but uphill labor. In spite of his bodily weakness and his discouragement at Athens, he renews his operations at Corinth. He chooses the most likely spot—the

synagogue—and when this opening is closed to him, he quickly finds another—the *house of an interested friend*. (This is a useful guide for us).

As opposition increases he stands his ground, willing to suffer for Christ, for he said—

"We were bold in our God to speak unto you the Gospel of God with much contention."

So Paul fights on, and with God's blessing he is encouraged, and his efforts prosper. At last an ecclesia is formed.

"Crispus the chief ruler of the synagogue believed on the Lord and all his house, and many of the Corinthians, hearing, believed, and were baptized" (Acts 18:8).

He continues there a year and six months teaching the Word of God among them.

In Paul's letter to the church in Corinth, he endeavours to establish them in the Truth. He begins his epistle—

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours."

Thus he calls to us as to the Corinthians that we may hear and obey. The apostle in the presentation of his credentials for speaking as he does, says that he determined to know nothing among them save Jesus Christ and him crucified, that he was with them in weakness and fear and much trembling, and that his preaching was not with the enticing words of man's wisdom, but in the demonstration of the Spirit and of power.

Yes, *the Truth in its simplicity*, that their faith should not stand in the wisdom of men but in the power of God. He stood on nothing else to vindicate his life's work except the Word which is able to make us wise unto salvation.

As we stand beside the apostle in his work, and especially as we meditate upon the words of 1 Cor. 3, we find the apostle in a disheartened mood because of the condition he found existing in the ecclesia of which he said—

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."

*Something was wrong*. What was it? Their growth had become retarded and instead of being able to digest the meat of the Word that the apostle could have given them, he could only give them the milk they had had before. They could not take anything stronger in the beginning and he says—

"Neither yet are ye now able."

Was it that the Corinthians had been so busy about their party cry of Paul, Apollos and Cephas that they had neglected the more important matters of the law of Christ? Yes, that which Joseph had warned his brethren against, "*See that ye fall not out by the way*," had befallen the Corinthians. For Paul tells them—

"Ye are yet carnal, for whereas there is among you envying and strife and division, are ye not carnal, and walk as men?"

The Truth of God is before us in its simplicity, and *how great and glorious it is in its potentiality!* But the Corinthians had stopped in their progress in the Truth to strive about that which was not the Truth, in saying that they were of Paul, Apollos, etc.

Paul, unlike many who would eagerly seize the opportunity to exalt themselves, says he was but a minister by whom they believed. Those who came to a knowledge and obedience of the Truth in turn became ministers of Christ showing forth the praises of Christ in that Truth.

Who is Paul?—the apostle asks. The answer is, a *workman* (just as we are) in the vineyard, bent upon developing those lively stones, that they may fit into that Holy Temple of the Lord and be inhabited by God's Holy Spirit. Paul looks upon his work and that of Apollos, as being labourers together with God. Men are nothing more than workmen, who plant and water; it is *God* Who gives the increase.

Let us keep in mind that whatever our work may be we should remember always, as Jesus did, that *without the Father we can do nothing*. We must be one with Him in our aims, objects and purposes—fulfilling faithfully those things required of us.

We notice that the Corinthians in the factional cry had fallen from the standard required in our high calling. They had put their trust in "princes and the son of man, in whom there is no help." Paul was determined to show them in his simple, fatherly, but truthful way that Christ was the true foundation, and upon him alone we must build.

We are all of the body, all labourers together with God—God's husbandry, God's building. It is God that is the Master Builder. Paul shows us that we must, as he did, lay that ONE foundation, which is Christ. How beautifully the apostle sets forth the truth in his warning to the Corinthians on how carefully they must build on this foundation!

Today, how deeply we need to look into our spiritual mirror, the Bible, that we may see how we build. Is it consistent, is it constant, is it the Truth in its purity?—

"For that which is from above is first pure, then peaceable."

Are we building our lives on that pattern that the wise Master Builder has revealed to us? Paul shows the Corinthians the wisdom of building on the strong and durable rock which is Christ, and he warns us against listening to those enticing words of man's wisdom, so that we may grow in grace in Christ Jesus, in order to endure those fiery trials that are to try us.

Every man's work shall be made manifest, for the day shall declare it—*whether now or in the future*. Paul saw in his day, as we see in ours—the devastation wrought in ecclesial life because of contention and strife, and the failure to hold the Truth in its purity.

The fiery trials of affliction shall try every man's work, of what sort it is, whether it be those few berries on the top-most branches or those influenced by the enticing words of man, who are swept along, unable to withstand the incessant knocking of worldliness and laxness upon our doors. Many have opened the door, and been carried along.

"Know ye not that YE are the Temple of God, and the Spirit of God dwelleth in you?"

What heart-searching questions!—questions that none of us dare overlook as we live the Truth, and teach it to others, and as we build on that true foundation, letting the Spirit (the Word) dwell in us richly in all holy conversation and godliness.

"If any man defile the Temple of God, him shall God destroy, which Temple ye are."

Thus Paul shows us the need of self-examination, and the need of "trying the spirits"—comparing spiritual things with spiritual, that our building will not be upon man's wisdom, but upon the apostles and prophets, Jesus Christ himself being the chief corner-stone.

There is no room for self-assertion, although we may deceive ourselves, and place self first. This should be avoided. The Corinthians failed in this way in that they let the Truth slide to proclaim their desire of some man being first. So the apostle finds them barely toddling, when they should have been walking. Mere babes in understanding when they should have been men.

*If we appear wise in worldly wisdom, such is foolishness with God.* The simple things of the Truth (though foolish to the worldly wise) are the things that we must cultivate.

"To this man will I look even to him that is poor and of a contrite spirit and trembleth at My Words."

"Wise" men's thoughts are usually vain; let us then not glory in man. Let us put not our trust in them. Let us rather be found in the company of those who have the God of Jacob for their help.

Finally, let us remember Paul's word as he encircles his arm lovingly around us, and says—

*"For all things are yours . . . life, or death, or things present, or things to come—all are yours, and ye are Christ's and Christ is God's."*  
—W.J.P.

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## **To Obey Is Better Than Sacrifice**

*"Now go and smite Amalek, and utterly destroy all that they have, and spare them not: but slay both man and woman, infant and suckling, ox and sheep, camel and ass."*

THIS DIRECT command came to Saul from the Lord. Saul went down against Amalek and smote them with a terrible slaughter. But, we read (1 Sam. 15:9)—

"Saul spared Agag, and the best of the sheep, and of the oxen and of the fatlings, and of the lambs, and all that was good, and would not utterly destroy them; but everything that was vile, or refuse, that they destroyed utterly."

Those fine cattle and fatlings looked so good to Saul, and the men that were with him, they were so *pleasing to the eyes of the flesh*, that they would not destroy them, as they had been told to do. They were kept alive, as Saul put it, to offer sacrifices to God.

This was the undoing of Saul. *His kingdom began to fall away from him from that time on.* Like Achan before him, he tried to hide his sin. Worse than that, he wanted to make it appear he had done better than God had commanded:

"And Saul said unto Samuel, Blessed be thou of the Lord; I have performed the commandment of the Lord.

"And Samuel said unto him, What meaneth then this bleating of sheep in mine ears, and the lowing of the oxen which I hear?"

He also tried to put the responsibility on others—

"For the people," he said, "spared the best of the sheep, and of the oxen, to sacrifice unto the Lord thy God, and the rest we have utterly destroyed."

Samuel's answer showed Saul that his sin had found him out:

"Hath the Lord as great delight in burnt offering and sacrifices, as in OBEYING the voice of the Lord?"

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

*Would it be possible for us to sin after the fashion that Saul did in the case of Amalek?* Now he had been commanded to go out and utterly destroy the enemies of Israel, and of God. His sin lay in the fact that he saw in those things he was commanded to destroy, some that in his opinion were too good to be destroyed; so he saved them alive.

A commandment has been given to us that parallels the one given to Saul—

"Mortify therefore your members which are upon earth; fornication and uncleanness, inordinate affection, evil concupiscence, and COVETOUSNESS, WHICH IS IDOLATRY."

To "*mortify*" means to kill or destroy. We have here, then, a commandment that gives us a battle to fight, an enemy of ourselves and of God to destroy, an enemy that will take away from us the Kingdom which God has promised to those that are obedient to His will.

The enemy is not Amalekites, and the weapons of our warfare are not the same as the swords and spears of the armies of Saul; but our foes which we are commanded to kill utterly are no less real than the giants of Amalek, nor is the sword of the Spirit that we are commanded to use any less effective, when we have on the whole armour of God, than the carnal weapons of Saul. Paul says in Romans 8:13—

"If ye live according to the flesh you will die; but if BY THE SPIRIT you put to death the deeds of the body you will live."

Let us take care that we do not make the mistake Saul did and save alive some of these deeds of the flesh, or body, that might seem too pleasant and harmless for destruction.

We must DESTROY THEM ALL so that none will be left to trouble us in the day of account, as the bleating of the sheep and the lowing of the oxen did, while Saul was giving his account before Samuel.

—E.B.

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The Truth to be believed is the Gospel of the Kingdom and Name of Jesus Christ. When this is understood, and heartily received, it produces a disposition of mind, such as was in Abraham and Jesus, and which is called "repentance." Believers so disposed are the begotten of God, and have become as little children.

—**Bro. Thomas.**

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## Signs of the Times

SINCE THE start of the cold war many crises have developed which, to all outward appearances, have brought the world close to the brink of another war. But events of the past few weeks seem to have come closer to that brink than ever before.

A number of things have contributed to this state of affairs in which the East and the West appear to be girding themselves for a final test of strength. The Berlin crisis, the announcement by Russia of resumption of nuclear testing (following the failure of the Geneva negotiations seeking a ban on the same), the declaration of the U. S. that they will also resume their program of nuclear explosions, have disrupted all plans by all nations for any peaceful adjustment of the critical world situation. Confusion, perplexity and fear dominate the world picture.

Isolated trouble spots and areas of tension all over the world appear unimportant in the light of this new threat, which, for all the world knows, may mean a nuclear war with all its fearful possibilities.

## SOVIET PURPOSE IN DOUBT

THE EFFECT of Russia's renewal of nuclear testing as expressed in the various capitals of the world has brought "regret, shock, anxiety and fear" to all, and anger to anti-Communist nations. This fear and anxiety aroused within the uncommitted nations may well be one of the objectives sought by the Soviet belligerent actions; **to create fear of Russian might in the hearts of neutral peoples and push them closer to alignment with the Communist world movement.**

It seems likely that the present threatening attitude of Mr. Khrushchev is tied in with the Berlin issue—an effort to coerce the Western nations into a more favourable agreement on the disposition of the Berlin problem.

It has been noticeable all along that Mr. Khrushchev vacillates from a position of peaceful overtures to one of belligerency. But there is method in his inconsistency.

It is to promote world Communism and Russian prestige. While he tries to impress uncommitted peoples with the idea that he is for peace and world unity, **he wants them to know at the same time that he is ready and able to use force, if necessary, to obtain his objectives**—to produce both admiration and fear of Russia in their minds.

## WAR PREPARATION ACCELERATED

NO MATTER what else may result from the present crisis, it is certain that **war preparation will be greatly increased** and the fear of war becomes more acute. Russia's resumption of nuclear testing, especially if the U.S. follows suit, will throw down the bars to unlimited testing and development of atomic weapons for all nations.

Fear that resumption of nuclear testing may increase the danger of war is not the only dread. Fear that the atmosphere of the entire world may become polluted and lethal by nuclear fallout is added to the fear of war.

In addition to the Soviet threat to resume testing of nuclear bombs, Mr. Khrushchev announces that Russia can, and hints that it will create a super bomb exerting a force of 100 million tons of TNT.

Experts claim such a bomb could entirely destroy a city of 3 million inhabitants, with deadly fallout in a radius of at least 200 miles. The U. S. scientists' reply to this threat is that; they already have the means of making a similar bomb. This 100-megaton bomb is denounced as "not a military weapon, but a weapon of mass terror."

It is now obvious that the fear of nuclear war which has existed throughout the world for many years has now reached its climax. Preparations for coming disaster is now regarded as imperative. Actual preparation for war at instant notice is at hand. How soon this powder keg of world tension may explode, and how, is awaited in fear by millions of helpless, hopeless peoples.

Prime Minister Nehru of India, at the conference of non-aligned nations in Belgrade, demanded that they "forget colonialism for awhile and concentrate on saving the world from drifting into disaster," declaring that "the danger of war comes closer and closer."

It was noticeable that these so-called neutral nations, who have received billions in aid from the U. S., **only gave a very mild and indirect rebuke to Russia**, but were more inclined to blame the West for the present state of world tension.

## OTHER TROUBLE SPOTS REMAIN

ALTHOUGH overshadowed by events in Europe, other areas of tension remain, tensions any one of which could provide the spark for touching off the great explosion resulting in World War III.

As the Berlin crisis becomes more acute and the time for final decision nears, speculation increases as to what the outcome may be. It is certain that the small Western military forces in West Berlin could give no more than token resistance to Communist forces surrounding the city. Will Russia or the West risk total war for the sake of Berlin? Time alone can tell.

As France strives to hold on to her strong naval base at Bizerte, Tunisia, while still plagued with revolution in Algeria, there seems to be little hope of any settlement of the issues involved in either case. In line with their policy of helping all people "struggling against colonialism," Russia offers Tunisia aid in the sum of \$28 million.

Meanwhile General de Gaulle, disgruntled over the fact that the NATO nations have failed to support France's position on Bizerte and Algeria, is in danger of becoming a weak link in the NATO chain.

Probably one reason for Khrushchev's increased belligerency is the fact that **Communism is gaining in many areas of the world.**

In CYPRUS Communists have made "big gains," according to a recent dispatch. These gains have been phenomenal since the island acquired independence nearly a year ago. They now dominate trade unions, women's clubs and youth organizations.

BRITISH GUIANA, on the N.E. coast of South America, which is expected to attain independence within a year, in recent elections went strongly Communist. About two-thirds of the population of half a million is said to have "leftist" leanings.

BRAZIL, torn by political strife because of the resignation of President Quadros and the elevation to the presidency of a pro-Communist vice-president, is on the verge of revolution, with Communist elements fanning the flames and Castro of Cuba encouraging the revolt. A face-saving compromise has been worked out for the present but the trend in Brazil is very ominous and significant.

The ALGERIAN rebel government, presently located in Tunisia, has replaced conservative Premier Abbas with Ben Khedda, "a tough young Communist," as he is called. Commentators say this will mean intensification of the 7-year-long struggle with France and will bring the rebel regime closer to the Soviet bloc.

Conditions in the CONGO, while on the surface appearing to be somewhat nearer a peaceful solution, are actually at a stalemate, and there seems to be little doubt that the presence of UN forces is all that keeps the rival factions from engaging in open warfare.

## ISRAEL AFFAIRS

NEVER since they attained statehood 13 years ago has Israel had better opportunity to progress industrially than during the last two years and such opportunity has been fully utilized. The spirit of progress in Israel is emphasized by the ambitious program recently announced in which it is indicated that Israel expects to spend \$13 billion during the next five years in the expansion of industry, electrical power, mining, housing and transport service. This plan includes development in the Negev desert.

**Israel is celebrating the arrival of the one-millionth settler since Statehood.** But in the midst of their rejoicing over the fact that in these 13 years "refuge" has been given to one million Jews, there is a realization that other millions are living under intolerable conditions, who desire to escape from these conditions, and Israel is the only place to go.

Mr. Ben-Gurion recently announced that there are a million Jews in Russia who would flee to Israel if they had the opportunity, and that there are rumours that Russia may in the near future remove some of the restrictions now imposed against the Jews leaving Russia for Israel.

In Algeria, Morocco and in countries behind the Iron Curtain, existing situations for the Jews are trying and menacing. In Algeria, for instance, 130,000 Algerian Jews are in imminent peril, being caught between the hammer and the anvil of warring factions.

In Morocco it is no better, where Moslem prejudice has brought about mass arrests and pillaging of Jewish homes. In Tunisia Jews are also undergoing persecution, the government having adopted some of the policies of Nasserism and other countries in pressures against the Jews.

Conditions behind the Iron Curtain are known to be bad for the Jews, and now an entirely new area of anti-Semitism is building up in Latin-America as is evidenced by the flight of a large proportion of the Jews from Cuba.

If the spirit which has actuated Jewry in providing homes for refugee Israelites in the past is any indication of future actions, homes will be provided for all who desire to flee to Israel. It appears likely that we are about to witness another great exodus from these areas of distress to Israel.

It has recently come to light that more than \$28 million has been raised this year by one American agency for assistance to Jews abroad. It has also been revealed that one Jewish agency, Keren Hayesod, has, during the 40 years of its existence, raised nearly a billion dollars for relief of settlers in Israel.

All evidence points to the inevitable conclusion that the time is not far away for the Redeemer to come to Zion and deliver Israel from all their persecutors and all their troubles and "plant them in a place of their own to move no more."  
—O.B.

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We are anxious to send the Berean **FREE** to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

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## Where Shall Wisdom Be Found?

*"The children of this world are wiser in their generation than the children of light"*—Luke 16:8

WISDOM is defined as wise judgment, the faculty of forming sound judgment in a matter, knowledge digested by thought, discernment based on experience of men and things.

In the parable of the Unjust Steward (Luke 16), the lord and master (not God) commended the unjust steward because he had done wisely—

"For the children of this world are in their generation wiser than the children of light."

This is that wisdom of the world in which many excel *because their entire mind is given to it.*

It is true that we are told to do with might or all our energy whatsoever we do; but *the things of the Kingdom of God must come first with the followers of Christ.* The truly wise will not put their time and attention on the things of this life but will obey the command Jesus gave in Luke 12:29-31. Those using worldly wisdom to the exclusion of that which is heavenly are wise only "in their own generation."

Solomon sums up the result of his attempt to evaluate the works of all mankind "that are done under the sun", and declares that "*All is vanity*"—emptiness, incompleteness, imperfection; as—

"The crooked cannot be made straight: that which is lacking cannot be numbered."

The wisdom of the whole matter is expressed thus—

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with EVERY SECRET THING, whether it be good, or whether it be evil" (Eccl. 12:13-14).

This wise conclusion agrees with the words of Jesus,

"For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad" (Mark 4:22).

\* \* \*

IN THE wisdom of the Deity, the mystery spoken of in Eph. 3:4-5 concerning the purpose of God, to also save Gentiles in the one body of Christ (also alluded to in Col. 1:26-28) was revealed through the ministry of Paul, the apostle to the Gentiles.

This wisdom, then, which was preached to us Gentiles is the *Gospel* or glad tidings of salvation. We are commanded to seek it first—put it before every other objective we may desire. "*First*" is so used in the Scriptures, as in Heb. 5:12—

"First principles of the oracles of God."

—not only first in order but first in importance also; for it is on them that the super-structure is reared.

Again, we should remember that the first ripe fruits are not only first to ripen, but are larger, finer and more valuable. So Christ, the *first* fruits from the dead, is incomparably greater in every way than those of the later harvest.

Under the Law of Moses the first fruits were to be offered to the Lord (Exo. 23:19); and James 1:18 shows that we are purposed of God to become first fruits. But the important thing to remember is that we are called to this privileged companionship with prophets and apostles to be first fruits, but there is a stipulation, a condition on which this may be achieved. Jesus said—

"Not every one that SAITH unto me, Lord, Lord, but he that DOETH the will of my Father which is in heaven."

In Col. 2:2, Paul speaks words of love to the brethren—

"That their hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

This mystery of Christ is also alluded to in 1 Tim. 3:16, and called the mystery of godliness—

"God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

In this way only—by seeking for spiritual wisdom above everything else—may we be blessed with an understanding that will enable us to—

"Fear God and keep His commandments; for this is the whole duty of man."

A glorious promise is made to the *truly* wise—

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3). —H.A.S.

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### LAYING ASIDE EVERY WEIGHT

As all wise men avoid whatever acts hinderingly to the result of any difficult or delicate process they may be conducting the man who aims to have the will of God, as Biblically embodied, inscribed vitally and enduringly on his mind will AVOID ALL BOOKS AND OCCUPATIONS AND HABITS AND FRIENDSHIPS AND COMPANIONS, that tend to erase the Divine writing, or to interfere with the power of the heart to receive it.

This may seem a hard saying to some; but none can dispute its wisdom, and none will regret acting in harmony with it, when he comes into the actual presence of life's issues as determinable at the judgment seat.

By what other process can we attain to this most precious and most difficult knowledge—the knowledge of His will, which is divulged here a little, and there a little, in shades of varying depth throughout the entire course of the Scriptures?

The natural mind is inveterately prone to its own notions, prejudices, views, and feelings, which are all as far below divine ideas as the earth is below the sun. It is only by daily contact with divine ideas that human ideas are displaced, and the mind so tinctured with divine thought as to become spiritually minded.

This is true of the mere "knowledge of His will," but how much more so of the richness of mental harmony with God expressed in the further words, "in all wisdom and spiritual understanding." This ripeness cannot be attained if we give the study of the Scriptures a slack-handed place, or immerse our faculties in the animal excitements connected with the various forms of pleasure in the world, or the light reading which is so prevalent and so blighting.

Unless we set our faces resolutely against "the lust of the flesh, and the lust of the eyes, and the pride of life," so rampant in the world universally, it is impossible we can ever attain to the "knowledge of His will in all wisdom and spiritual understanding." —**Bro Roberts.**

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