

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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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.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

We would very much like to print each month an up-to-date listing of all ecclesias and isolated brethren and sisters in our fellowship.

With a view to this, we make urgent request that all who stand wholeheartedly with us please notify us of their present location and circumstances.

An outline of the position of the Berean Fellowship in relation to many of the problems that have troubled the Brotherhood in recent years, appeared in the July, 1960, Berean. A copy of this will gladly be sent to any requesting it.

PORTLAND, Ore.—616 N. E. Forgo St., Portland 12.

Loving greetings in the One Hope of Israel. We have very encouraging news. We have received an application for fellowship from brother David Burnett and sister Donna Tilling. We have had a full discussion with them, and they have been united with us.

They wholeheartedly and completely agree with the restatement of the Berean position in relation to current problems as printed in the July, 1960, issue.

We had our first meeting together April 29th. We joyfully welcome brother Burnett and sister Tilling, and pray God may prosper and guide them to the consummation—the Kingdom and crown of life everlasting.

With much love in the Faith.

—bro. Robert Roberts.

Sound Fellowship

“A moment's reflection will reveal the negative side of faith to be of equal value with the positive”
—Bro. Roberts

HOW WELL our sleeping brother exemplified this principle in all his writings which we are privileged to read today! No compromise with error; no hesitancy in exposing false doctrine and wrong doings, whenever and wherever it reared its ugly head against the Truth.

All who profess to accept the Truth, while refusing to renounce error contrary to Truth, are unsound in doctrine and cannot be scripturally retained in the Body.

A mixture of truth and error is no better (and in some ways worse) than total unbelief. There is no better evidence that one's belief is weak and wavering, and that he is contaminated with error than in his hesitancy to renounce error, and his tendency to make excuses for false teaching.

A vigorous belief in the Truth always engenders a vigorous and outspoken denunciation of everything contrary to it.

THE DOCTRINE OF SOUND FELLOWSHIP IS THE GUARDIAN OF ALL TRUTH IN THE BODY. It is a divine fence which keeps truth and harmony in the body and keeps error and discord outside. Once this fence is let down or breached, like sheep let loose on an "open" range, there is no extent to which they may not go.

—O. B.

EDITORIAL

Making the Word of None Effect

"Ye have made the commandment of God of none effect by your tradition"—Matt. 15:6

WHILE Jesus was nearing 30 years of age at his home in Nazareth, John the Baptist was preaching in the wilderness of Judea, and making known to the people of Israel that he was the one spoken of by Isaiah, who should "prepare the way of the Lord."

In due time, Jesus left his home in Galilee, and came to Jordan where John was baptizing, and asked to be immersed. John, however, recognized Jesus, and refused to baptize him; but Jesus explained that it was necessary "for thus it becometh us to fulfil all righteousness"—

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased"

—Matt 3:16-17.

Pleasing the Father was characteristic of Jesus throughout his entire ministry. This is plainly evident in such statements as these—

"My meat is to do the will of Him that sent me, and to finish His work."

"For I do always those things that please Him."

"I seek not my own will, but the will of the Father which hath sent me."

"I have glorified Thee on the earth: I have finished the work which Thou gavest me to do."

It is quite common among us to speak of Jesus as our great example, and so he is. Therefore we do well to give heed to his manner of pleasing the Father, and imitate him to the best of our ability.

In his letter to the Romans, Paul reminds us in plain words that "they that are after the flesh do mind the things of the flesh," and being so "cannot please God"—

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live"—Rom. 8:13.

Another distinctive feature in the life of Jesus was his love and reverence of the Scriptures. This comes out strongly during his temptation in the wilderness. Three times he confounded the tempter with quotations from the writings of Moses. These are the same writings that are being discarded by many of the clergy in favor of the theory of evolution.

This does not surprise us, but we are surprised and shocked when members of the Christadelphian body attempt to reinterpret the writings of Moses to bring them into harmony with current speculations regarding "evolutionary development" for it is a clear repetition of the fatal trend in the early centuries when the learned and the philosophers took control of the church and adjusted its doctrines to harmonize with the worldly conceptions of scientific knowledge.

If we would be a friend of Jesus, and expect to meet with his approval when we stand before him to give an account of our stewardship, then it will be our wisdom to stand where he stood in relation to the writings of Moses for, said Jesus—

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"— Luke 16.31.

Among the things written by Moses, there is one simple truth that we dare not disbelieve, for it strikes at the very moss-cushioned roots of evolutionary speculation. When the people of Israel were assembled at the base of mount Sinai, they heard the voice of God speaking to them as it is testified—

"Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord God . . .

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exo. 20:9-11).

In this divine declaration, there is absolutely no place for any irreconcilable theories regarding the creation record as given to us by Moses. Human speculation may fascinate many people who are satisfied with that class of wisdom, but it should have no recognition among the members of the Household of Faith. The rock of divine Truth is the foundation upon which our faith is built; let us hold it fast.

Again, we listen to Jesus carefully when he speaks in relation to the writings of Moses, and note with what implicit confidence he asks his challenging question—

"Have ye not read, that He which made them at the beginning, made them male and female, and said,

"For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" —Matt. 19:4-5.

Then, again, we hear him tell how God revealed Himself to Moses at the burning bush; and how he spoke of the tragedy of Cain and Abel, the record of Noah and the flood, and the manna in the wilderness.

But that is not all, we behold him after he was risen from the dead, and came upon two of his disciples on the way to Emmaus.

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself"—Luke 24:27.

We spoke of Jesus being our great example, and truly he was a supreme one. There are many ways in which we are expected to follow him; but surely none could be more admirable than **his reverential respect for the writings of Moses and the prophets**. Therefore, if we would be his friends, we must have the same absolute confidence in them as he did.

In the days of Jesus, the Scribes and Pharisees claimed to be disciples of Moses, but he told them bluntly—

"Ye have made the Word of God of none effect **through your tradition.**"

We claim to be disciples of Jesus. Therefore, to maintain our qualifications, we must judge doctrine by the written Word of God, and when we speak let it be according to the Law and the Testimony.

If we do not follow that course, but permit ourselves to be victims of the wisdom of this world, and dabble in human speculation and theories about the origin of man, we will become like those who made the Word of God of none effect through our tradition. —Editor.

The Hope of the Gospel

How, in 1847—arising out of charges that the "things of the Kingdom" were "husks and useless speculations"—bro. Thomas came to the full realization that the only saving hope is the One Hope of the Gospel of the Kingdom.

By BROTHER JOHN THOMAS

IS IT possible, said we, that these things are "useless" which the Spirit hath revealed; and it is to "feast on husks," to dwell on the throne and kingdom of David, the future age, the glorious appearing of the saints, etc.; and doth the heart-warming and enlivening truth consist in the vain philosophy of Philetus? We will look further into this matter and see.

Accordingly we resumed our pen, and commenced an article on the Hope of the World and the Hope of Israel. In elaborating this, the first principle that startled us on reviewing it, after we had penned it was:—

"That it matters not what a man hopes for if that hope be false or spurious; that it, if it be not the Hope promised in the Covenants of the Promise, he is repudiated as hopeless in the Scriptures of Truth."

Our hope of going to heaven somewhere, when the immortal vigor of our remains should spontaneously shoot them forth into new life, like the chrysalis into the nascent butterfly, was false or spurious, and therefore no part of the Hope promised in the Covenants of the Promise.

Still, though convicted of hopelessness while we held this notion, we had since acquired the knowledge and belief of the One Hope, and we were not yet prepared to say that this subsequent acquisition would not be sufficient.

It was a startling truth; but the chord had not yet been struck which was to vibrate on the conscience, saying—

"Examine thyself, and see if thou be in the Faith."

As we progressed, we came to consider Paul's definition of faith in Heb. 11.1. We pointed out its relation to hope—that it contained the belief of things to come; and that **without this expectant faith, it was impossible to please God**. Still, when we penned this, we possessed this expectant faith, and had been unfolding for several previous years the unseen things to come!

Was not our faith then pleasing to God? Step by step we neared the precipice over which our profession was to be dashed to pieces. We continued our argument, showing that none other than this was a saving Faith (Rom. 8:24)—

"For we are saved by hope."

This was the turning point. "Saved by hope," said we. "What hope?" Hope may comprehend a multitude of general matters — saved by hope of what? Did the apostle not express himself more definitely than this? We will look into this.

Accordingly we turned to the original, and found that he had said, "THE HOPE;" and not only so, but affirms this salvation by the hope in time past—**we WERE saved by THE hope**.

This was very definite. A number of passages now crowded in upon us, and we perceived that the time when the Roman brethren were saved by the hope, was when they—

"Obeyed from the heart that form of doctrine delivered unto them" (Rom. 6:17).

They were **then** saved from sin, "being made free from it."

The question immediately flashed within us, "When you were buried in baptism, were you saved by The Hope?"

We had to confess we knew nothing then about The Hope: that the covenants of the promise were a hidden mystery to us, and that beyond what we have stated, we were entirely in the dark upon the subject.

* * *

OUR pleadings are two-fold; for some things, and against others. We plead against the immortality of the soul, and all the details resulting from it. Secondly, we plead for the indestructible Kingdom of God, and the glory, honor, incorruptibility, and life of those ONLY who shall inherit it, upon condition of believing and obeying **the Gospel concerning: IT and the Name of Jesus**, and of walking worthy of such a high calling—we plead for this, and for all things which necessarily flow from it.

Now, reader, mark this: We have never until comparatively recently perceived **that the doctrine pleaded for concerning: this Kingdom was the Gospel**; and therefore we have never ventured to affirm that these things concerning the Kingdom "were necessary" to be believed in order "to salvation."

We have recently perceived the truth that the belief of the immortality of the soul, etc., is a "damnable heresy." We have only recently been prepared to show that he who believes this heathenism **cannot** inherit the Kingdom, because he believes traditions utterly subversive of it.

Unless men believe the Truth, they cannot be saved by the Truth (2 Thess. 2:12-13.)

The immortality of the soul is not of the Truth, and therefore a lie; and no man can be saved by the belief of a lying or false hope. We are saved by hope—"the One Hope of the calling, "which Plato knew nothing at all about.

* * *

WE have heretofore supposed that if a man believed that Jesus was the Son of God, that he died for sins, was buried, and rose again according to the Scriptures; and was sorry for sin, and ceased to do evil, and was baptized, etc., for remission of sins, he was in Christ; and would by patient continuance in well doing be saved, although he might believe in Plato's Heathen Philosophy, that is, that he was born with immortality in him; that at death his congenital immortal soul would fly on angels' wings to heaven; be with Christ there, and reign with him over kingdoms beyond the skies—that he might even resolve the first resurrection, or resurrection of the first fruits, into the restoration of the ancient gospel by Scott and Campbell (a tradition of one of the elders of the reformers in this city); the coming of the Lord into "a sort of providential invisible coming" (Campbell's dogma); and the Millennium into a diffusion of Protestant-Gospelism over the whole earth under clerical patronage—that he might hold to all these things and yet inherit the Kingdom!

But our eyes have been opened by the Word to see that he who believes these Hymenean dogmas believes utter falsehoods; believes nothing as he ought to believe it, and is spoiled by a vain and deceitful philosophy to his own damnation.

Does the reader enquire by what steps we were brought to the discovery of this truth? Listen. In looking over some old Christian Messengers and Reformers, published in England by Mr. Wallis, we found one dated July, 1839. On looking through it, an article arrested our attention entitled, "The Hope of the Gospel." You will find a reprint of it in the Herald, Vol. 2, page 170. In reading over it, the following passages struck us forcibly:—

"The light which must soon enlighten the Gentile Church, is the HOPE OF THE SECOND COMING OF OUR LORD, and **no worship or ordinance can be considered acceptable unless this great event be held up in the very front of every Christian assembly.**

"And in the same proportion as this hope be quickened will be the advances made in knowledge, in faith, in life, and in purity.

"We are not to look for heaven in any other way than by the medium of a Heavenly Kingdom."

"WITHOUT THE PROCLAMATION OF THE ANCIENT HOPE, THERE CANNOT BE ANY PROCLAMATION OF THE ANCIENT GOSPEL."

Now for twelve years, we had delighted to dwell on the coming of the Lord in power and great glory, as visibly as he appeared to Peter, James, and John on the Mount of Transfiguration; we have

held it up in the forefront of our discourses; **yet we did not perceive that the belief of it was essential to acceptable worship or salvation.** BUT WE SEE IT NOW.

While for a less number of years we have spoken much about the Kingdom which is to be set up, and believed that heaven would be on earth, we did not perceive its manifestation "through the medium of a heavenly kingdom." But we see it now most satisfactorily.

Much as we have talked and written about the Hope of the Gospel, it never occurred to us, till we read this, that **the ancient Gospel could not be preached without it.** This gave us pause. Queries crowded upon us thick and fast. The principle is doubtless true, most true.

But if so, what shall we say of the "ancient gospel" that Scott and Campbell were contesting the honor of having restored? Life and incorruptibility through a future kingdom on earth is no part of the gospel they preach!

They oppose this as an untaught question and speculation, and in lieu thereof have substituted the Hymenean philosophy. These gentlemen believe not the hope, but subvert it by their traditions.

What did we know about this hope before we heard Mr. Scott's ancient gospel? Nothing. What did he teach us about it? Nothing. What did we know about it before we were immersed? Nothing.

* * *

THUS after a journey of fourteen years, I had found The Truth, which, on the ocean I declared I would not rest till I had found, should I be permitted again to tread on terra-firma.

But, in all this journey, I had been directed in a course very different from what I would have selected if I had been left to map it out for myself.

I had been entangled into preaching and editing, and taking part in distasteful theological controversies, which, however, in their combined influence, **BROUGHT ME TO A KNOWLEDGE OF THE ONE FAITH, AND THE OBEDIENCE WHICH IT DEMANDS.**

Answers to Bible Questions

By BROTHER ROBERT ROBERTS

David Eating the Showbread

QUESTION: "*Why did David eat bread which it was not lawful for him to eat, but only the priests?*"

ANSWER: David said it was "in a manner common," that is, in a sense no different from other bread. It was bread unchanged by its consecration, and quite suitable for food, and had, as our correspondent expresses it, "fulfilled its purpose" when removed to give place to the hot bread, while it was now exactly suitable to David's need.

The source of David's liberty to use it is the solution. The Pharisees, who were trying to entrap Jesus on the Sabbath question, recognized this liberty. Jesus put it on a par with the priests profaning the Sabbath in administering circumcision on that day, and yet being blameless, because **there was authority for the profanation** in the circumcision law on the 8th day (Matt. 12:5).

So also in the case of the disciples eating corn in the field on the Sabbath: he says they were "guiltless" (v. 7), on the ground that the Son of Man was Lord of the Sabbath Day.

If we recognize that **David was the Lord's Anointed**, on whom the Spirit of God rested from the day of his anointing (1 Sam. 16:13), we may understand that THE AUTHORITY OF GOD WAS PRESENT to warrant an act not lawful under ordinary circumstances. —**Bro. Roberts, 1891**

* * *

Undying Worm & Unquenchable Fire

THESE expressions **cannot** mean immortal worms and inextinguishable fire. Think of it, and you must admit it. The worm is an agent of corruption, ending in death or annihilation. Fire is a means to the same end, but by a more summary process.

When therefore, they are said to be unarrestable in their action, it must be taken to indicate that **destruction is without remedy**.

A limited sense to an apparently absolute expression is of frequent occurrence in the Scriptures. In Jer. 7:20, Yahweh says His anger should be poured out upon Jerusalem, and—

"Should burn and SHOULD NOT BE QUENCHED."

He also says in Jer. 17:27—

"I will kindle a fire in the gates of Jerusalem, and it shall burn the palaces thereof, and it shall not be quenched."

This did not mean that the fire with reference to itself, should never go out, but that **in relation to the object of its operation it should not be quenched till the operation was accomplished**.

A fire WAS kindled in Jerusalem and only went out when Jerusalem was burnt to the ground. So also God's anger burned against Israel until it burnt them out of the land, driving them out of His sight. But Isaiah speaks of a time when God's anger will cease in the destruction of the enemy (Is. 10:25).

The same principle is illustrated in Eze. 21:3-5, where Yahweh states that His sword will go forth out of its sheath against all flesh and shall "NO MORE RETURN AGAIN"; that is, it should not return until it had destroyed those upon whom it was appointed to fall.

It is not necessary to say that in the consummation of God's purpose, His loving kindness will triumph over all exhibitions of anger. In the **absolute** sense, His sword of vengeance WILL return to its sheath, but not in the sense of failing to accomplish its purpose.

So the worm that preys upon the wicked will disappear from the face of the earth when the last enemy, death, is destroyed, and the fire that consumes their corrupt remains will die with the fuel it feeds on; but **in relation to the wicked themselves**—

"The worm dieth not, and the fire is not quenched."

—**Bro. Roberts, 1890.**

* * *

Where Will the Judgment Be?

CONCERNING "the removal of the saints" at the time of the end, there need be no difficulty as to "where they are removed to." They are removed to "the presence of Christ at his coming" (2 Thess. 2:1; 1 Thess. 2:19).

But where will this presence be? The answer is, at that point of the earth's surface to which he comes. **Where is that?** We know where he went away from—the Mount of Olives (Luke 24:50; Acts 1:12). We know also that—

"His feet shall stand at that day—(the day of his coming)—on the Mount of Olives, which is before Jerusalem on the east" (Zech. 14:4).

But will he stand nowhere else before he stands there?

We are justified in thinking that he will.

Why? Because when he stands there, "all the saints" are with him (v. 5), and they must have joined him beforehand somewhere else, seeing they must all stand before his judgment seat, faithful and unfaithful, before their selection (2 Cor. 5:10).

Is there any hint as to the locality of this judicial meeting?

The analogy of things connected with the first establishment of the Kingdom of Israel suggests an answer. The congregation was thoroughly organized in the wilderness before its appearance in Canaan, as the sword of the Lord under Joshua.

The people are **again** to be "brought into the wilderness" (Eze. 20:35). The saints are the heads of the people; and their gathering into the same locality would be involved.

The conclusion seems finally set at rest by sundry **allusions in the prophetic Scriptures to that neighbourhood** as the region whence the glory of God (in Christ and his brethren) first emerges upon the world's horizon. Thus Habakkuk, speaking of the day when God would—

". . . go forth for the salvation of His people with His anointed (Christ)" (v. 13).
—says (in the language of accomplished fact, common to Bible prophecy)—

"God came from Teman and His Holy one from Mount Paran."
—both localities in the Sinaitic wilderness (Hab. 2:1). Thus also in Psa. 68:17, in connection with the time for the Lord's everlasting dwelling in Zion, there is a reference to thousands of angels as his chariots, and "**the Lord among them IN SINAI**"—omitting the "as" which is wanting in the original.

There is fitness in the idea that the Lord's people should be removed to Sinai for judgment. To everything there must be a beginning. The glorified Body of Christ must be prepared **somewhere** before installation in the Holy Land as the new heavens of the Age to Come.

No more fitting place could be suggested than the seclusion of the Sinaitic desert, while we have the fact before us that in that very region, the congregation of Israel under Moses was organized, and prepared for the work which was but a type and shadow of the greater work to be carried out under the greater prophet like unto him. **R.R. 1890**

The Gospel Plan of Salvation

"Remove the diadem, take off the crown . . . I will overturn, overturn, overturn it; and it shall be no more UNTIL he come whose right it is"—Eze. 21:25

PART TWO

4. THE GOSPEL OF CHRIST

Importance of Belief of Gospel

FIRST as to the importance of understanding, believing and obeying the Gospel, read: Mark 16:15-16; Matt. 28:18; Matt. 13:19-24; 1 Cor. 15:1-3; Rom. 1:15-18. These testimonies prove that the Gospel saves men and women from sin and death who believe and obey it.

Ignorance of Gospel Alienates

The following testimonies prove that those who are ignorant of the Gospel and the Covenants of Promise, are without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world, Eph. 2:11-13.

If our Gospel be hid, says Paul, it is hid to them that are lost, 2 Cor. 4:3. It will bring the curse of God on men or angels who should dare to preach any other Gospel than that which Paul preached, Gal. 1:8-10.

God Begets Through the Gospel

God begets His children through the Gospel (1 Cor. 4:15), by the Word of Truth, (Jas. 1:18). Christ prayed to God for his disciples saying—

"Sanctify them through Thy Truth. Thy Word is Truth" (John 17:17).

Christ said to his Jewish disciples (John 8:32)—

"If ye continue in my Word, then are ye my disciples indeed; and ye shall know the Truth, and the Truth shall make you free."

Error Condemns: Truth Sanctifies

See 2 Thess. 2:9-14.

In this inspired testimony a lie condemns while the Truth sanctifies or saves from sin and death. What then is the Truth concerning the Gospel?

"If anyone speak, let him speak as the oracles of God (1 Pet. 4:11).

"To the law and the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

"Gospel" Means Good News

Let us get the answer to the question, What is the gospel, from the law and the testimony found in the inspired oracles. The word "gospel" is from an old Anglo Saxon word, "gos" meaning "good" and "spel" which means tidings or news.

What kind of glad tidings did Jesus and his apostles preach? Let the Word of God give the answer. See Luke 4:18-20; Luke 8:1; Matt. 9:35; Mark 1:14.

The Gospel of the Kingdom

This leaves no room for doubt as to what Christ preached for Gospel. It was the "Gospel of the KINGDOM." What did his apostles preach to the Jews for gospel before Christ's crucifixion? Matt. 10:1; 5:8; Luke 9:1, 6. Again, the "Gospel of the KINGDOM."

The disciples **preached the Gospel** for about three years and a half while they were ignorant of the three facts—the death, burial, and resurrection of Jesus Christ—which is the Campbellite gospel. Proof: Mark 9:31-32; Luke 9:44-45; Luke 24:6-9.

"Things of the Name" Added

After Christ's resurrection from the dead, the things concerning his Name were added to the things concerning the Kingdom of God. See Acts 2:22-37. After he rose from the dead he gave his

twelve apostles a commission and inspired them with the Holy Spirit to qualify them to preach the Gospel, not to Jews only, but (Mark 16:15-16):

"Go ye into ALL THE WORLD and preach the Gospel to every creature."
Also Matt. 28:18-19, "Go ye therefore and teach ALL NATIONS," etc.

Same Gospel after Pentecost

Under this worldwide commission the apostles went forth and preached the Gospel. The inspired historian Luke tells us what they preached for Gospel after the day of Pentecost, as witness: Acts 8,5, 12: Acts 28:30- 31: Acts 20:25.

The Bereans would not accept what the apostles preached for Gospel until they had searched the Scriptures of Moses and the prophets to see if what they preached was true, and if it harmonized with the Old Testament writing. Therefore many of them believed. See Acts 17:10-12.

Gospel Preached to Abraham

Paul speaking by the Spirit said (Gal. 3:8) that—

"God preached before the Gospel unto Abraham saying, In thee shall all nations be blessed."

And in his Roman letter (Rom. 1:1-5) he says God had promised the Gospel concerning His son Jesus Christ before by His prophets in the Holy Scriptures.

Jesus Taught From the Writings of Moses and Prophets

It is testified in Luke 24:27 that Christ in addressing his disciples after his resurrection spoke as follows—

"And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself."

This is what Paul did at Rome in preaching the Gospel, "both out of the Law of Moses and out of the prophets" (Acts 28:23).

Do We Follow Paul and Christ?

If we would be followers of Paul as he was of Christ (1 Cor. 11:1) and escape the curse pronounced upon man or angel who would dare to preach any other Gospel than that which Paul preached at Rome (Gal. 1:8-10), we must go to the same Scriptures he went to prove what we preach for Gospel.

What do Moses and the Prophets Teach?

Let us go then to the writings of Moses and the prophets like Paul did at Rome and see what they teach in reference to the things concerning the Kingdom of God and the Name of Jesus Christ which Paul preached for Gospel at Rome, and Philip preached in Samaria for Gospel, Acts 8:5,12. This brings us to a consideration of:

5. THE KINGDOM OF GOD

Seek First the Kingdom

FIRST, as to the importance of the divine plan of human redemption, Christ said, "But seek ye first the Kingdom of God and His righteousness," Matt. 6.33. God's righteousness is revealed or contained in the Gospel (Rom. 1:15-18) which is God's power unto salvation to everyone believing it. Jesus once said (John 6:44-46)—

"No man can come unto me except the Father which hath sent me draw him.

"It is written in the prophets, And they shall be all taught of God: every man, therefore, that hath heard and hath learned of the Father, cometh unto me."

God teaches men and women through or by the Word or Gospel of the Kingdom. See the parables of the sower, Matt. 13:19-24.

Holy Scriptures Make "Wise Unto Salvation"

A knowledge of the Holy Scriptures (Old Testament) made Timothy "wise UNTO SALVATION" and "thoroughly furnished him unto all good works" (2 Tim. 3:14-17). James says by the Spirit (Jas. 1:21)—

"Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted Word, which is able to save your souls." See vs. 18 & 20.

"Holy Scriptures" Were Moses and Prophets

Bear in mind that in the time of the apostles there were no Holy Scriptures but the Old Testament. Let us go to the writings of Moses and the prophets and see what they teach in reference to the Kingdom of God. John 5:46-47; Acts 26:22.

God Once Had a Kingdom

The writings of Moses teach us that God once had a kingdom on the earth, Ex. 19:5-9. God was its King and Lawgiver. Proof: 1 Sam. 8:6-8; 12:12; 1 Chron. 29:23; 28-5

Israel Were Its Subjects

The twelve tribes of Israel constituted the subjects of this kingdom. It was governed by the law of God, administered by Moses, God's own appointed mediator.

The Priesthood and the Land

Its ecclesiastical affairs were conducted by the Levitical priesthood which was also appointed and ordained by God. Its territory was the land of Canaan promised to Abraham and his seed the Christ. Gen. 17:4-9; 15:18-21; 22:15-19. Gal. 3:16, 26, 29.

Jerusalem the Capital

Its capital city was Jerusalem, 1 Chron. 29:27. The empire or secondary dominion consisted of the subject nations conquered by David's sword.

Saul the First Human King

The subordinate rulers in the kingdom were the princes, the heads of the tribes of Israel. Saul was the first human king who reigned over the 12 tribes of Israel by God's appointment, 1 Sam. 11:15. But Saul refused to obey the commandments of God (1 Sam. 15), and God removed him from being king over Israel.

Was the "Throne of the Lord"

God had David anointed by Samuel to be king instead of Saul, 1 Sam. 16.

David was God's king reigning on God's throne over God's people Israel on Mt. Zion in Jerusalem, in Palestine, and his throne was called "the throne of the Lord," 1. Chron. 29:23.

God's Anointed King

Thus we have shown by divine testimony that the throne of David was God's throne and that David was God's Anointed (or "Christ," which means the same thing) to reign for God over His people Israel according to God's law.

But David was not the Anointed One, or Christ, to whom the throne of David (which is God's throne) is promised forever in the covenant which God made with David and which is to exist forever in David's presence, or before him.

For according to the covenant which God made with David, the seed of David to whom his throne was promised forever was to **be God's son also and live forever**, 2 Sam. 7:12-17, also 2 Sam. 23:1-6.

Solomon Did Not Fulfil the Covenant: Served Idols

Some superficial readers of the Bible come to the erroneous conclusion that Solomon was the son promised in the covenant. But they overlook or ignore the fact that Solomon's occupancy of David's throne was made conditional, 1. Chron. 22:12-14; 28:6-10.

All Bible readers are aware of the fact that Solomon did not continue to obey the Law of Moses given by God at Mt. Sinai, but turned away from God and served idols, 1 Kings 11:1-14.

Ten Tribes Revolt

On account of this sin of Solomon, the kingdom was wrested out of the hand of his son Rehoboam, ten tribes being given to Jeroboam, Solomon's servant and two tribes, Judah and Benjamin, remained loyal to the house of David under Rehoboam, Solomon's son, 1 Kings 12:19-21.

Ten Tribes Carried Captive

The capital of the revolting ten tribes was Samaria and that of the two tribes was Jerusalem. The ten tribes were carried away captive into Assyria in 721 B.C., 2 Kings 17 3-24, by Shalmaneser and have never been brought back to their land.

The two tribes continued in the land till 588 B.C. when they were carried away captive to Babylon by Nebuchadnezzar the king of Babylon where they remained 70 years, 2 Kings 25:2; 2 Chron. 36:17-22.

"Overturn . . . Until He Come Whose Right It Is"

Just before the overthrow of the kingdom and throne of David, God sent His prophet Ezekiel to Zedekiah, the last son or descendant of David that ever sat on David's throne, with this message—

"Thou profane wicked prince of Israel, whose day is come when iniquity shall have an end.
"Thus saith the Lord God: Remove the diadem and take off the crown, this shall not be the same. Exalt him that is low, abase him that is high.
"I will overturn, overturn, overturn it and it shall be no more until he comes whose right it is and I will give it him" (Ezek. 21:25-28).

This was foretold in Psa. 89.

Kingdom Never Yet Restored

After the Jews were brought back from Babylon, they were governed by the Asmoneans and Maccabees who were of the priestly tribe of Levi, until B.C. 40 when they became subjects of the Roman empire under Herod, a vassal of Rome.

In A.D. 70 Jerusalem was destroyed and the Jew scattered among the nations. Their kingdom has been in ruins ever since.

Desolation Limited by "Until"

The desolation and down-treading of the kingdom and throne of David was limited by the phrase "UNTIL he comes whose right it is." Then, says Jehovah, "I will give it him." Hosea foretells this long period of desolation (Hos. 3:4-5) when:

"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 a teraphim." "Afterwards," says the Spirit—
". . . shall the children of Israel return and seek the Lord their God and David (the Beloved) their king, and shall fear the Lord and His goodness IN THE LATTER DAYS."

Whose "Right" Is It?

But whose right IS it to reign on David's throne over the twelve tribes of Israel (called the "house of Jacob")? See Isa. 9:6; Micah 5:2. In this latter prediction he was to be born in Bethlehem and go forth unto God and afterwards be ruler in Israel.

Daniel foretold the time of his birth (Dan. 9:25)—seventy weeks of years (making 490 years) from the going forth of the decree to restore and build Jerusalem.

"The Throne of His Father David"

Matt. 2:1-7 records the birth of the long-expected Messiah, the king of the Jews, of a virgin of the house of David, and tells us that he was Emmanuel, God with us. Isa. 7:14 is quoted as being fulfilled.

Luke also records his birth and gives the angel Gabriel's words to Mary his mother, Luke 1:31-34. See also v. 68-76. Thus he was born to be King of the Jews and to sit on David's throne and reign over the house of Jacob (**which always means the twelve tribes of Israel after the flesh, and never means anything else in the Bible**) FOREVER.

The Time of Restitution of All Things, Spoken of by All the Prophets

He was put to death for claiming to be the king of the Jews, John 18:33, 37; 19:12; 19:23. He rose from the dead and ascended to God's right hand where he will remain till the times of the restitution of all things spoken of by the mouth of all the holy prophets since the world began (Acts 3:21).

To Be Continued Next Month, If the Lord Will

1962 TEXAS FRATERNAL GATHERING

IF the Lord will, the Texas Fraternal gathering will be held at Hye, Texas, for one week, Sun., July 29 through Sun., Aug. 5.

Please write to bro. E. W. Banta, 7009 Sherman St., Houston 11, Texas for further details about accommodations, etc.

1962 WORCESTER FRATERNAL GATHERING

God willing, the brethren and sisters in Worcester will hold a Fraternal Gathering on Saturday and Sunday, October 13 & 14.

They would like to urgently request that all who plan to attend notify them as early as possible. Write: Bro. Wm. Davey, Strawberry Hill St. Dover. Mass.

Resurrectional Responsibility

“God now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness”—Acts 17:30

THE view that only those "in the Covenant" (in the present dispensation, those "in Christ" by baptism) will be raised from the dead is a result of—

1. An indistinct conception of the relation of man to God's sovereignty and commands, and
2. A confusing of RESURRECTION with SALVATION by overlooking the fact that the Scriptures use the term 'resurrection' with different degrees of meaning, sometimes taking in the COMPLETE process, including judgment and glorification (as in the expressions: 'raised a spiritual body,' 'raised incorruptible,' 'a better resurrection,' 'attain to the resurrection,' 'the resurrection of life').

SCRIPTURES OFTEN HAVE ONLY THE APPROVED IN VIEW

Such terms seem to give some the impression that resurrection is limited to the baptized, but the incorrectness of this impression from these verses should be seen when we realize that certainly the REJECTED **baptized** will be raised, though the above expressions do not apply to them.

We must bear in mind the scriptural principle that often the ACCEPTED are spoken of without any reference to the existence of the REJECTED.

This is perfectly reasonable. The accepted are the heart of God's purpose. Everything concerns them and is for their sake. The rejected are but incidental and passing evils.

Consider 1 Cor. 15 — not a hint throughout of the existence of a rejected class—no mention of the judgment and separation of sheep from goats. But are we to take from this that there will be no judgment — none raised and rejected? Of course not.

Therefore it is clear that the absence of mention of any particular class in some passages is no indication that there is no such class.

We must always remember that the Scriptures are principally concerned with the POSITIVE aspects of salvation—what is in store for the righteous. Often, therefore, the unrighteous are ignored.

"GATHER MY SAINTS TOGETHER UNTO ME"

To illustrate what we are trying to express, consider the well-known passage so often quoted by those who believe the wilful rejectors are not raised for judgment—

"He shall call to the heavens from above, and to the earth, that He may judge His people.
"Gather My saints together unto Me; those that have made a covenant with Me by sacrifice"
(Psa. 50:4-5).

It is argued from this that only those who have made the covenant are gathered for judgment. Note that the argument is purely an INFERENTIAL one. It is INFERRED that, because wilful rejectors are not specifically mentioned, therefore they MUST be excluded.

The unsoundness of this line of reasoning (the principal one used to support this viewpoint) will be apparent by comparing this passage with 1 Cor. 15, from which—by the same kind of inference—we could "prove" that only the righteous are raised and that there is no judgment between resurrection and immortalization.

A TRUE VIEW OF GOD'S UNIVERSAL AUTHORITY

ONE of the most important steps in approaching this subject is to get a clear and balanced picture of **God's universal authority and majesty**, and man's position before Him. The Gospel call is more than just an optional invitation — to be accepted or ignored according to a man's own whims and inclinations. It is a direct **COMMAND**—

"The times of this ignorance God winked at; **BUT NOW COMMANDETH ALL MEN EVERYWHERE** to repent; because He hath appointed a day in which He will judge the world in righteousness" (Acts 17:30-31).

This is so plain, and clear, and reasonable, and **CONCLUSIVE** —until we try to twist all the meaning out of it to bring it into line with the idea that as long as we avoid baptism we shall never be called to give an account.

God's kingdom and authority extend everywhere. All men are subject to Him and owe Him obedience. Helpless ignorance He overlooks, but to know His commands and ignore or reject them is wilful rebellion against the Highest Authority in the universe.

EXPLAINING AWAY PLAIN SCRIPTURE

IT will be noted by the thoughtful that the argument for the non-responsibility of wilful rejectors is based on—

1. Inference from the facts that certain things are **NOT** said in some places and—
2. A strained and involved "explanation" of many passages which in their natural meaning disprove the view. The one just quoted above (Acts 17:30-2) is a good example of this.

It is very distressing to read elaborate attempts to dissipate and explain away the positive statements of Scripture which plainly declare God's righteous and reasonable principles concerning responsibility and which show us and warn us that His laws cannot be knowingly ignored or neglected with impunity.

The Scriptures teach that **ENLIGHTENMENT BRINGS RESPONSIBILITY**. When God (Who will not suffer Himself to be mocked) speaks to one of His creatures, the latter is **bound to obey or must answer for that disobedience in the great day of judgment**. This is a wholesome and healthy and reasonable perspective.

A child given the true scriptural counsel—

"Rejoice, O young man, in thy youth: **but know that for all these things God will bring thee into judgment**"

—will grow up with a keen and healthy sense of his responsibility before his Lord — his proper and reasonable accountability before Him Who has given him life and existence.

THE SAD RESULTS OF WRONG VIEWS

BUT a child nurtured in the atmosphere of thinking that God cannot hold him responsible for anything he does until and unless, in his own good time, he sees fit to "accept" God's offer, must necessarily lack that salutary "fear of the Lord" that is the "beginning of wisdom."

His viewpoint of his whole relation to God will necessarily be dangerously out of perspective.

He will regard himself as a sovereign creature, free to accept or reject God as he chooses. He will regard obedience to God as optional—something to be weighed and decided from the point of view of his own desires and advantage— rather than a fixed and stabilizing duty of life, to be woven from childhood into life's very fabric.

He will naturally grow up with a conception of God's service as a matter of choice, and himself as more or less of a bargaining equal with God. It will inevitably lower and obscure his perception of the dignity and authority of God.

This is a grievous state of affairs, because God's unchallenged majesty and authority over all flesh MUST be very clearly established before His love can be extended. All sound conduct is founded on this principle.

This is the great, eternal lesson in the terrible suffering and sacrifice of Christ. God must first be justified and honoured, man must be thoroughly humbled and abased.

"CHILDREN, OBEY YOUR PARENTS"

IT IS only sentimental and misguided modernism and humanism that tells children they are free to decide whether or not they will "covenant" to obey their parents. "Children, OBEY YOUR PARENTS," is the plain command of Scripture.

What a strange thing it is to tell them they MUST obey their mortal and erring parents, but it is quite optional whether they decide to obey their Heavenly Father to Whom their very life and breath belongs!

This obscuring of enlightened responsibility can, and does, only bring about disastrous results among those supporting it. What other results could possibly ensue when children are brought up to regard God as a suppliant partner in an optional contract, rather than a Lord to whom we owe unquestioning obedience and reverential fear?

We know the deceitfulness of human nature. Surely then we must see how unsound and harmful is this outlook! Where is there ANY scriptural warrant for telling a man that he need not obey God until he himself chooses to—that it is left to him to decide where and when his responsibility to the judgment-seat begins? How contrary to all scriptural principles!

THE EARLY NEED OF WISE DISCIPLINE

APPLY for a moment this principle to our own children, to see its unsoundness—

"I am your father; I am giving you certain instructions. Your whole duty is to fear me and keep my commandments. However, I must tell you, you have no responsibility to do this and I cannot call you to account for disobedience until you voluntarily decide to accept my commands and authority, and—of your own free will on the basis of your own wisdom—choose to come and make an agreement with me."

Tell this to a child in his most ignorant and undeveloped stages, when he is most in need of wise discipline and authority! —can we not see how disastrous it would be?

Next month we plan to outline (for subsequent detailed consideration) the 11 basic scriptural principles involved in this question of resurrectional responsibility.

To Be Continued Next Month, If the Lord Will

BACK ISSUES of the Berean are available to 1950: full years \$2.00; single copies 20c. (FREE to anyone who wants them free).

Before 1950, many issues available, but stocks are incomplete.

1961 Texas Gathering Review

"How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth! Through Thy precepts I get understanding"—Psalm 119:103

AS we draw near the Texas Hye Gathering season, a review of last year's activities will refresh our memories of those spiritual values to be obtained at these assemblies of the brethren and sisters and scholars.

Mutually we agreed upon the orderly operations and functioning of the meetings day by day, and those appointments necessary to benefit all the assembly.

Sunday Morning

FITTINGLY, our first meeting was the Sunday memorial service; memorial of the great mercy and love of God in the provision of a way of life, through the death and resurrection of Jesus.

The theme of the exhortation, "I Dwell Among Mine Own People," was to teach the lesson of Divine direction of our lives wherever we may be, bringing us finally to realize that salvation and deliverance from sin and death are only through trial, patience and faith. Separation from the world, (the spirit of our secluded spot at Hye), was to teach this great lesson of our high calling in Christ Jesus.

Sunday Afternoon

FOLLOWING the re-acquaintance of the brethren and sisters, we assembled at the sound of the afternoon bell, under the tabernacle's shade, to have our minds refreshed on the subject of "Beginnings."

As we reflect upon our ecclesial life, we inevitably come in our minds to the beginning of our sojourn. Of the Creator we learn that He is without beginning, that He has always existed.

The lesson of Adamic beginning, so clearly set forth by Moses, was contrasted with the evolutionary and geological speculations about the development of man and animals. We were impressed to be on our guard against this "science" (falsely so-called) entering the brotherhood and eating at the foundations of faith in God and His Word.

New beginnings were necessitated by the fall of man in Eden, the Noahic Flood and the Call of Abraham. Israel's beginning as a Nation when called out of Egypt was memorialized in the Passover.

The Truth was brought clearly into focus at the first coming of Christ; yet the perversity of mankind tended only to darkness as the Mystery of Iniquity abounded.

The resurrection of the witnesses, culminating in our days in the works of Dr. Thomas and Bro. Roberts, again set forth the Truth in its pristine beauty. The repetition of history in these last days, in the departure of many from the Truth, though a warning, should not cause us to falter in the Faith. It illustrates the natural tendency of the flesh, and is an indication coupled with signs of the times that we are near the end of the wilderness wanderings.

To those who are young in the faith the advice was offered, "Be strong and of a good courage, and the Lord shall strengthen your hearts." The young in the Lord were encouraged to be prepared to take their places in the defence of the Truth—

"Blessed are those servants whom the Lord when he cometh shall find watching."

Sunday Evening

OUR first public lecture was designed to lay a foundation for faith in God. Salvation is predicated on a knowledge of God and His Son Christ Jesus. The true doctrine of One God, everywhere present by His Spirit Power, performing all things according to the working of His good pleasure, was proclaimed.

We were impressed with the work accomplished on behalf of the servants of God, by the angels, who do God's will in the heavens and amongst the people of the earth, working all to the end of filling the earth with God's glory. Rather than the false church doctrine of the "Trinity," we saw scripturally the truth of Paul's words (1 Tim. 2:5)—

"There is ONE God, AND one mediator between God and men, the MAN Christ Jesus."

Monday Morning

On Monday morning — following our consideration of the messages to the ecclesias—we were exhorted to "Hear the Conclusion of the Whole Matter."

In all God's Word the end to be attained is illustrated prior to the historical outworking of the plan.

So our brother's words were directed to the power and effect God's work should have upon our lives. As God gave the plan of the Ark to Moses, and showed Moses the pattern of the Tabernacle, so He has provided the Manifestation of Himself in the person of Jesus, a pattern for us to follow.

Christ emptied himself and gave his life for his brethren and sisters; so we, as parts of the body, must conform to the direction of our head.

It is the duty and responsibility of each brother and sister to assist with the work in the Vineyard, rather than complaining.

Our very livelihood in Christ depends on our mutual love and concern for all the members of the body. All must work in the unity of the Spirit and the bond of peace.

Monday Afternoon

IN the afternoon the Principles of True Fellowship were illustrated from God's Word. The general conception of fellowship, applicable to the meeting to partake of the memorials and the proclamation of the Truth, was extended far beyond this limited phase, as the New Testament word for "Fellowship" —**Koinonia**— was traced through all its uses, regardless of variations of translation.

From the application of the Spirit's words through Christ and the Apostles, we were shown that oneness of purpose applies to all that we do, all our activities and our mental attitudes toward our brethren and sisters. In fact it is a way of life. It is a pattern or template to guide our lives to assure our close family relationship with God and His Son Jesus Christ.

Assisting: our brethren and sisters in whatever way possible was shown as the only true fellowship—

"Distributing to (fellowshipping) the necessities of the saints" (Rom. 12:13).

To endure the sufferings and trials brought about by association with the Name of Christ is the path of fellowship—

"If we are partakers (fellowshippers) of the sufferings, so shall we also be of the consolation"

(2 Cor. 1:7).

Fellowship goes much deeper than a set form of words and doctrine. It is the marrow of the bones and the life blood surging through the body of Christ and maintaining it in spiritual health. It is the real manifestation of God, through Christ, in us. It is the only true fellowship with the Father and the Son—

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Monday Evening

THE second public lecture revealed the true position and work of Christ in the Divine Purpose. It is absolutely essential that we know God and His Son Christ Jesus if salvation is to be attained.

The need for salvation was stressed by showing the fall of mankind from the favoured position in the Garden of Eden. Death came upon the Adamic race in consequence; and we saw that the removal of the curse was necessary if salvation was to be possible.

Scriptural evidence was advanced to prove that Christ came in Adamic sin-cursed nature, the Divinely appointed means of condemning sin in the flesh, and showing a way, as a representative, to life forevermore.

Perfect obedience to God on his part opened the way from death. By crucifying the works of the flesh in our lives we conform to the life of Christ. We become one with him. While we fail, where he did not, we have

the assurance that we shall be mercifully forgiven if we continue trying to the end of our probation. In very deed, Christ has been raised to the right hand of God to intercede for our weaknesses. We thereby are clothed with Christ's garment of righteousness.

Christ is to return from the throne of God to reward those who have been faithful in their service; to destroy those who have been disobedient; to subdue the world to the will of God and establish righteousness and blessing for 1000 years on the earth, bringing all nations to serve God. He will finally destroy death as the last enemy, and present to God a glorified earth full of His honor and majesty, in a multitude of faithful servants.

Tuesday Morning

Tuesday morning, we refreshed ourselves at the well-spring of living waters by following the daily readings from the Bible Companion. This was augmented by a further analysis of the first three chapters of Revelation. The consideration of Monday was extended to include the 2nd chapter and the messages of Ephesus, Smyrna and Thyatira.

Our first address was devoted to a study of the account of Creation, impressing assuredly that the Creation week was composed of literal days, and not ages.

The theories of the evolutionist and geologist, as changing and wavering as the clouds of the sky and the waves of the sea, were shown to be a poor anchor for the servant of God. Deception and fraud were found to be the stock in trade of those who refuse to accept the clear statements of Scripture. The theories of one generation of geologists are discarded by a latter class, while new concepts are advanced as gospel on equally flimsy evidence.

Bro. Thomas was shown to be a firm believer in Creation being a work of 6 literal days, quoting the Sabbath Law as positive evidence to this point.

Those who seek to harmonize Scripture with evolution are afraid of being classed as Old Fashioned. The danger of following changing evolutionary and geological speculations is more likely to lead to out-of-date conclusions. God's Word is sure and unchangeable. It has stood the test of centuries, through all the changing fancies of mankind.

We must be on our guard against the influences of science falsely so-called. The Word of God must be our foundation—

"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them."

Tuesday Afternoon

TURNING to the principles of exhortation, we were taken to the words of Paul in 1 Cor. 13, showing us the fullest ideal of the Christian life. True Scriptural love is far more than outward deeds and almsgiving, it is greater than all natural abilities and gifts of the Spirit, it is far superior to understanding of all mysteries and all knowledge, and the possession of all faith.

Love is a way of life. It comprehends complete self-control, it manifests supreme longsuffering, it does not envy, does not exalt itself above others, always considers its actions in relation to God and the Truth, does not become provoked by the unkindness and thoughtlessness of others. It has no pleasure in the workers of iniquity; it constantly bears with the shortcomings of others, allowing and hoping for improvement.

The examples of God's servants coming to us throughout the Scriptures are designed to impress us that love is above all other attributes. Truly from these lessons we learn a more excellent way.

Tuesday Evening

THE evening lecture laid the scriptural foundation that man is a mortal, dying creature.

The popular doctrine of the "Immortality of the Soul" is nowhere taught in the Bible, but has been adopted from Egyptian, Babylonian and Roman paganism.

We were lead through the abundant Scriptural evidence that when man dies he returns to the dust of the ground, is completely unconscious and so remains in oblivion to live no more, unless he has a responsible knowledge making him amenable to resurrection and judgment.

The foundation of responsibility is a knowledge of God's requirements.

God is calling out of the earth's inhabitants a people to honor and praise His Name. To those who respond with whole-hearted and obedient zeal will be given the crown of everlasting life, when standing in the presence of Christ, the Judge of the lives of all the responsible.

For those who reject the love and mercy of God by disobedience or refusal to conform to His wise decrees, the second death is reserved. This great and solemn day of inspection is soon to dawn when Christ returns to the earth to call the dead from their graves and the living to assemble before him.

Wednesday Morning

WITH the dawning of the mid-mark of our assembly, we early listened to what the Spirit said unto the ecclesias. Realizing that the Spirit knows our works we were encouraged to hold fast to our first love, to be faithful unto death in our service unto God. Our diligent application to the Spirit's message was designed to lead us to co-rulership with Christ over the nations.

THE way to the "crown of life" was further elaborated upon by our first speaker. The gladiatorial games of pagan Roman society illustrated the bestowal of the evergreen coronal wreath, or **stephanos**, as the reward to those successful in combat. Two kings of Israel, Saul and David, became illustrations of unsuccessful and successful warring in the contest of life.

Saul, while beginning the warfare well and with humility, became autocratic, jealous, cruel, disobedient and wilful. God rejected him and took away the crown of kingship and conferred it upon David.

Though David was not perfect in all his ways, he was of a true heart and a humble spirit, and received the title of "A man after God's own heart," and an eternal promise of "The crown of life." This is reserved for all those who love the appearing of Christ Jesus, and wait patiently for it in faith and obedience.

Wednesday Afternoon

BEFORE one obtains the crown of life, the "Pearl of Great Price" must be found. Our afternoon speaker therefore stressed the need for diligent search for this pure gem. The natural development of a pearl became a type of the preparation of a true servant of God by the trials and afflictions related to the present sojourn in a wicked world. The building up of the One Great Pearl, the aggregation of Christ and all the saints, was shown step by step from Genesis to the New Testament.

The fall of man and entry of sin into the world created the irritation around which the Divine mercy was enwrapped, as a covering. These layers, step by step, were built throughout the Divine purpose, the promises to the Jewish fathers, the Covenant to David; their fulfilment in the person of Jesus Christ. Upon those who identify themselves with these glorious truths will the joy and honor be conferred when Christ returns—

"They shall be Mine, saith the Lord, in the day when I make up My jewels."

Wednesday Evening

THE evening lecture was designed to teach the essentiality of Baptism, in the scriptural form of complete immersion. Before this ordinance can be administered from God's point of view, a knowledge and belief of the fundamentals of the Kingdom of God are essential.

All scriptural illustrations impress us that the Word of God had to be preached and accepted before the candidate was prepared for immersion—

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

And in the same chapter of Acts, Philip is shown as immersing the Ethiopian eunuch by **going down INTO the water and coming up OUT of the water**, following a preaching and acceptance of the things concerning Jesus Christ.

Truly the mode of immersing was to teach all who come to God, that they must typically die to sin and rise to a new life in Christ. This indeed precludes the doctrine of infant sprinkling.

To Be Continued Next Month, If the Lord Will

But Where Shall Wisdom Be Found?

"Wisdom is the principal thing. Get Wisdom"—Proverbs 4:7

Wisdom is something we do not naturally possess — something we must have for salvation. Something we can never naturally possess.

Wisdom is **divine** education, **spiritual** training, the learning, absorbing and practising of eternal truth. It is a **full-time** occupation, a **life-time** job.

Wisdom is spiritual-mindedness. In his beautiful discourse on divine wisdom at the beginning of 1st Cor., Paul says—

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

"But he that is spiritual discerneth all things, yet he himself is judged of no man."

Wisdom is knowing and doing that which is for the best—living in harmony with eternal facts. The Bible says all others are fools.

Wisdom is wanting to stand right out in the bright light of the Spirit's revelation and thoroughly examine ourselves— within and without—by it; then striving to eliminate all that is out of harmony with God, and develop what pleases Him.

Wisdom is the examining of every act and activity and asking, Has this any eternal value? Does it help in the way of life? Could I be doing something more profitable, more spiritually beneficial, more pleasing to God? Something that would bring me into closer relationship to God? Something more mature, less juvenile?

The Scriptures continually contrast **wisdom** with **folly**, saying that wisdom excels folly as light excels darkness.

There are many scriptural words translated "fool" and "folly," indicating different aspects of foolishness. The original meanings are: perverse, wilful, boaster, self-confident, empty, senseless, thoughtless, unwise, witless, dull.

The Scriptures apply all these terms to those who do not have the wisdom to walk in the narrow way that leads to life—the spiritually enlightened way of wisdom—those who do not strive to bring every thought into captivity to Christ.

The principal word for "fool" in the Old Testament is KESEEL — self-confident, relying on self.

Self-confidence, self-dependence, self-reliance, relying upon and being guided and motivated by natural thinking—considered maturity and wisdom by the world—is really the **mark** of the **fool**. The Scripture says:

"He that trusteth in his own heart is a fool" (Prov. 28:26).

* * *

THE Scriptures make it clear that **naturally** we have **no** wisdom. Our **natural** condition is folly and ignorance, regardless of how well educated in worldly knowledge. We may have a mechanical, animal cleverness, but never wisdom, for the Scriptures speak of all worldly knowledge as foolishness.

The Scriptures measure wisdom and folly by the **final result achieved**. There is no other reasonable standard.

By **this** standard only **one** thing is wisdom, and that is **godliness**, for all else—regardless of how clever or prosperous or spectacular in achievement—leads only to the devouring worms of the grave at last.

Where is Aristotle? Where is Da Vinci? Where is Newton? Where is Einstein? They had tremendous animal mental power, far beyond normal—but no wisdom. They are wormy dust.

Only one path leads to life. All other activities lead to death. Therefore it alone is wisdom. And **anything** in life that does not contribute to this one purpose is folly—stupidity—idiocy: no word is too strong, the issues are so great!

It will help us a lot if we will honestly give our every action its proper label. Classification is the beginning of Order. Face the facts. Face the Light.

We may still DO it, but let us at least, frankly, **face the facts** and label it clearly as **wisdom** or **folly**, according to whether it contributes to godliness or not.

We shall find, if we are honest, that **much** of our activity we will have to call **folly**. If we have any depth of sincerity toward God, things will soon lose their appeal if we frankly recognize them as time and life-wasting folly.

We are told that "The righteous shall scarcely be saved" (1 Pet. 4:18). If this be so, it is surely folly indeed to spend **any** time and effort on anything that does not contribute to the attainment of salvation.

* * *

IT IS of utmost importance—yea, it is **absolutely vital**—that we perceive the clear distinction between **true** wisdom—the wisdom of **God**—and every aspect of that which the world considers wisdom. They are not only **different**, they are completely **incompatible**—diametric opposites, like light and darkness. They ARE Light and Darkness.

All throughout Scripture, the thoughts of natural man are described as false, foolish, vain:

"It is not in man that walketh to direct his steps aright" (Jer. 10:23).

And "directing the steps aright" is the very essence of wisdom.

The present world, the present generation of man, for all its cleverness, and ingenuity, and education and self-glorification—for all its computers, earth-orbits, moon shots, and space probes—is no closer to true wisdom, but rather further from it; for **all** these things—all these accomplishments—are **detriments** to the acquirement of true spiritual wisdom which must begin with a true estimation of man's natural ignorance and folly. Jesus said—

"I thank thee, Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, for so it seemed good in Thy sight"
(Matt. 11:25).

This is a divine principle of action that is vitally important to recognize—

Wisdom is given by God only to those who fully realize the foolishness and emptiness of all natural man's thoughts, INCLUDING THEIR OWN, and who seek His guidance in love and faith and trust.

In the first 3 chapters of 1st Corinthians, Paul gives the divine estimation of all human thinking and natural attainment, and fully exposes its utter folly and emptiness. He completely clears the ground of all human fabrications and conceptions—

"I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.
"Hath not God made foolish the wisdom of the world?"

"God hath chosen the foolish things of the world to confound the wise.
"The wisdom of this world comes to naught.
"The Lord knoweth the thoughts of the wise, that they are vain."

And he finally sums it up decisively and conclusively, dismissing all human learning as a stumbling-block in the way of life—

"Let no man deceive himself. If any man among you seemeth to be wise in this world, LET HIM BECOME A FOOL, that he may be wise—

Let him put it all behind him as empty human folly, as Paul did all his human learning—CAST IT OFF as a **useless hurtful thing**—

"For the wisdom of this world is foolishness with God."

* * *

LET us, then consider what the Scriptures say about wisdom. In the Old Testament, the word occurs about 160 times. It occurs 8 times in connection with those who helped build the Tabernacle in the Wilderness, then 26 times in the record concerning Solomon, 100 times in Job, Psalms, Proverbs and Ecclesiastes, and a few times in Isaiah, Jeremiah, Ezekiel, Daniel—the 4 major prophets.

It occurs first in Exod 28.3:—

"Thou shalt speak unto all that are wise-hearted, whom **I have filled** with the spirit of wisdom, that they may make Aaron's garments to consecrate him."

In Exo. 35.26, they are spoken of as those—

"Whose hearts **stirred them up** in wisdom."

Here is illustrated that combination of God and man working together that is the key to salvation. Frequently we are told that wisdom must be hunted for as treasure, cried after, diligently sought and striven after, through study and meditation upon the Word of God.

* * *

TWO-THIRDS of all the occurrences of this word wisdom are **in the life or writings of Solomon**.

Here was a man with every possible advantage, and he started out so well, and so wisely. God gave him wisdom beyond any before or since, save Jesus himself.

And yet the record is that when he was old, his **alien, worldly wives** turned away his heart from God. For all his wisdom, he was led into folly, even though he writes so clearly and forcefully in Ecclesiastes the utter **vanity** of the present, and the **wisdom** of serving God. It is very sad, very instructive.

We may ask, what is the value of wisdom if the man who had the most was a failure?

Solomon's failure does not detract anything from the value of wisdom. What it does teach is the tremendous power of the flesh, that it could cause **such** a capable, well-blessed man to turn aside from wisdom.

Perhaps Solomon's incomparable blessings caused his heart to be lifted up in pride, and **pride** is but a very small step from **stupidity**. Pride so easily blinds wisdom's eyes, and leads it helpless captive.

The proud are ready dupes for the most foolish and blatant deceptions.

God is just in all His ways. Where much is given, much is expected. "We must through much tribulation enter the Kingdom."

Solomon's wisdom served a divine purpose. He was used to record essential teachings, and to manifest a striking lesson, but **it did not give him an unfair advantage.**

His testing was in accord with his privileges, and he **failed**, because he forsook the way of wisdom. We can never take salvation for granted. It is a matter of all-out effort, and fear and trembling.

Solomon's case is a marvellous illustration of the direct operation of God upon a man, combined with the wonder of responsible individual free-will. God's special gifts for certain purposes never affect or interfere with the individual working out of salvation. This is a marvel we cannot understand, but must accept as essential to the justice of God.

* * *

THE first Scriptural discussion on wisdom is in Job. 28. Here is described in beautiful language the tremendous efforts men will put forth to extract the hidden treasures of the earth. No labor is too great, no danger too terrifying—man will seek treasures and fame with lifelong dedication—

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

After all this it enquires—

"But where shall wisdom be found?

"Man knoweth not the price thereof:

"Neither is it found in the land of the living."

"The depth saith, It is not in me. The sea saith, It is not in me.

"It cannot be gotten for gold. It is greater than all treasures.

"WHENCE THEN COMETH WISDOM?

"God understandeth the way thereof and unto man He saith—

"BEHOLD THE FEAR OF THE LORD, THAT IS WISDOM. AND TO DEPART FROM EVIL IS UNDERSTANDING:"

* * *

IN THE well-known 90th Psalm, which is attributed to Moses, occurs this prayer—

"We spend our years as a tale that is told. So teach us to number our days, that we may apply our hearts unto wisdom."

This is the whole secret of life. So often these words are repeated on occasions of sorrow or loss, but how little we truly heed them!

To Be Continued Next Month, If the Lord Will

Discretion Shall Preserve Thee

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee."

IN order to perform the Lord's service it is necessary that we use discretion in solving numerous everyday problems. The right course of action usually lies in the midst of a vast ocean of wrong and unlawful alternatives, so that it is difficult to keep from straying to the right or left of the narrow way.

Jesus, with his quick understanding in the fear of the Lord, was able by **prayer and constant vigilance** to refuse the evil and choose the good. Isaiah prophesied of Immanuel—

"Butter and honey shall he eat, that he may know to refuse the evil, and choose the good"
(7:15).

Most people like butter and honey. If we associate sweetness and richness with the things of God, we may develop a taste and desire for them as Jesus did. By faith he looked to the end of the matter—to the glory and sweet communion he would have with the Father and all the saints in the

immortal nature, enjoying the riches and beauty of a glorified earth in the everlasting Kingdom of God. Therefore, the things of God appealed to him as butter and honey would appeal to the appetite.

People without spiritual discretion may fervently labor in what they **think** is the Lord's service, while actually transgressing His commands. For example, many churchmen of the world work and give money for the erection of an image of some person, as a shrine. If such people were exhorted to render greater service to God. They might respond by giving more money and labor to build the shrine. This illustrates the necessity of **discretion** on the part of those who would serve God acceptably.

* * *

EMOTION should be guided by wisdom, intelligence and the knowledge of God's Word. Without such guidance it is worse than useless. But when controlled by a spiritual mind, it helps us to co-ordinate our feelings with God's righteous laws so that our emotions express righteousness and wisdom. Paul exhorts us to be WISE—

"Wherefore be ye not unwise but understanding what the will of the Lord is" (Eph. 5:17).

The necessity of understanding the will of the Lord seems obvious in such things as belief of the Gospel and baptism. But in Ephesians 5 Paul exhorts the brethren to a better understanding of God's will concerning morality, sound speech, freedom from foolishness, separation from the company of evil doers and other details of **how we should BEHAVE in the Truth.**

He delineated to them the line where the division lay between right and wrong, telling them—

"But fornication and all uncleanness, or covetousness, let it not be once named among you" (Eph. 5:3).

At first we may think that fornication is so obviously wrong that no mention of it was necessary, but on second reflection, we can realize that many attempts have been made to justify it among the brotherhood.

Covetousness, like fornication, is definitely ruled out. **Even the lust of the flesh is counted as covetousness.** Realizing that it is forbidden, not only of our neighbour's goods, but also of ALL fleshly objectives, we will find it easier to abide by the law if we eliminate it from our hearts

* * *

THIS will go a long way toward keeping us in the narrow way, but in spite of all our efforts, there are problems that we have to meet and decisions that we have to make that require careful study and deliberation.

Just as a thrifty person may lose his life's savings by one foolish investment, so brethren may stray from the course of righteousness by one wrong decision; a decision made, perhaps, with the best intentions, but void of wisdom.

A deep understanding of God's law will help to prevent such calamities.

Those who are unable to decide what to do in great matters can find assistance by breaking the matter down into its simple elements. For example, at the time of a division one may be perplexed as to which side to support, but by studying each individual issue between the parties, he will soon see which is supporting the Truth, and which is suppressing it. Then by supporting the Truth himself, he will find himself obligated to join with others who are doing so.

Not only is the danger of making mistakes in major issues possible, but in thousands of minute, everyday problems which may seem to have little bearing on the service of the Lord, we may err in judgment.

Sometimes the danger lies, not in making the wrong decisions, but in making none whatsoever, in just thoughtlessness—**going ahead without even stopping to question before hand,** such matters as, "How can I most render a service to the Lord in what I am doing?" A little reflection such as this will help us to emulate our Master who warned his disciples:

"WATCH and PRAY, that ye enter not into temptation."

* * *

TOGETHER with our watching against sin, let us also remember to pray for God's deliverance from evil, because the flesh, left to itself, is too weak to stand the test. Jesus said—

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled"

(Matt. 5:6).

By nature, we hunger and thirst after wickedness; that is if we give in to our natural desires. These are often manifested through our curiosity and almost unconsciously inserted into our living habits.

Curiosity is something we all possess, which can be used for either good or bad. If we master our curiosity, we can use it to determine what is good and proper. Many times people become slaves to their curiosity, which leads them to seek information on unprofitable matters.

One can easily deceive himself by the mistaken axiom that he is at liberty to go to any length in satisfying his curiosity, since he only wants information; but unconsciously his curiosity is causing him to set his heart on earthly things.

It is like taking a poison or touching high voltage wires in order to increase our information about them; yet we can do it so naturally that we hardly realize our mistake until after we have been poisoned or burned.

If we are truly **combating** evil, then, of course, we may have to know more about it than one who just tries to avoid it. This may be compared to testing poison or checking the voltage of a wire without allowing our bodies to become damaged by them.

If we follow the comics day after day, they have the same effect upon us as drugs to an addict. Or if we crave for information solely for the satisfaction of the flesh, the information is not only sure to prove harmful to our spiritual well being, but it will surely lead to further transgression.

Curiosity caused our first parents to sin, and has led to many sins since that time. It is like the undertow of the ocean that pulls on us to draw us out into deeper waters.

Let us discipline ourselves by refusing to serve it, but rather compel it to serve us in our effort to serve God. We usually become curious in a matter in proportion to our interest in it, as Jesus said—

"For where your treasure is, there will your heart be also" (Matt. 6-21)

It is possible to be either too curious or not curious enough, depending upon what spiritual profit the study of a subject may yield. Just as we have to avoid over-curiosity, we must also watch that we do not become apathetic and willing to take everything for granted; for if we do not take notice of the direction something is leading us, we may be led into dire straits.

* * *

SIN must be held in abhorrence at all times. Since the things of the world surround us on all sides, we must be exceedingly wary of them and dare not relax our vigilance. Our position is like that of a sea captain piloting his way through dangerous seas.

He might like to keep miles away from dangerous rocks, sand bars, etc., but he has a course to follow that takes him right through the dangerous region. The chart he has may show a line for him to follow, but he finds no such line out on the waters. The surface may look safe enough most of the time, but if he should stray a little from his course, suddenly he may approach a rock or shallow water without any warning.

Jesus, like a master seaman, has outlined a course that is absolutely safe when followed in the way he prescribed; that is, with care and caution—**observing what is about us at all times**, that we may keep a safe distance from sin. He told his disciples—

"What I say unto you, I say unto all, WATCH."

* * *

A BELIEF of the Gospel and baptism, and avoidance of major crimes, is held by many as a guarantee of salvation. Unless they turn from the Faith, or forsake the meetings or commit a heinous crime, they just TAKE IT FOR GRANTED that they are safely in the way of life.

It is good that we be reminded to beware of losing our salvation by **carelessness**. We may be held responsible for committing major crimes simply by allowing our feelings to go unrestrained, even though we do not raise a hand to commit the act. John said (1 Jn. 3):

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

Jesus taught us to seek our brother's well-being in our hearts as well as doing him good with our hands.

* * *

ANOTHER danger we have to watch is failure to take other things into consideration, when we are concentrating on one worthy objective. In our effort to avoid offending a brother we may neglect to do our utmost to honor and glorify God, and concentrate solely on winning our brother's friendship.

We may be very cautious of the command not to hate our brother, but totally forgetful to fight the good fight of faith, and so surrender to our brother, which may be nothing more than the will of the flesh. Discretion is needed.

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee" (Prov. 2:10).

This can be obtained by a study of the law of the Lord. The Psalmist said (Psa. 119:97):

"O how love I Thy law! it is my meditation all the day."

We do not study the law as an animal studies a fence—with a view to breaking out of confinement; or as a person who wants to find out how much of worldly pleasures he may be missing unnecessarily. We study God's law to avoid transgression, and because we **delight** to do the will of the Lord and want to uphold His law against all attacks.

The main difference between a right and wrong approach to the matter lies in whether or not we are willing to accept the law for just what it says.

Many approach the law to try to make it fit in with their desires, instead of making their desires fit the law. Thus two people with opposite interests would read opposite meanings from it

If we approach it with a sincere, open mind, it will only tell one story, regardless of whether we approach it with a negative or with a positive question. To give an example, we may ask if folly is permissible. Our study can only lead to a negative answer. If we will accept this as the answer, it will be very helpful in regulating our conduct.

But study shouldn't stop there. **We need to meditate upon its application to various things we encounter and so put it to practical use.**

The more carefully we study the subject, the more flaws we encounter in our manner of living, all of which come under the general head of folly.

There are other forms of folly than simple clowning. Saul confessed to David that he "played the fool" when he sought to kill David. Jesus listed foolishness as one of the things from within or of the heart of man that defiles him. Solomon said (Prov. 24:9)—

"The thought of foolishness is sin: and the scorner is an abomination to men."

The context in which this statement is found shows that he is not referring solely to silly humour, but to wickedness in general.

Seeing that we find foolishness outlawed entirely, how careful we should be to avoid it and daily meditate upon the Word of the Lord, and so confine ourselves within the safe and chaste boundaries of the holy law of God!

If we do this, we shall not be ashamed when we stand before our Master at the end of the age.
—D.S.

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They Soon Forgot His Works

"I know thy works, labor and patience. Nevertheless I have somewhat against thee: thou hast left thy first love. Repent, or I will remove thy candlestick" — Rev. 2:2

AT the time of our immersion into the Saving Name, we thought we could see the end. We knew that if we followed a certain prescribed course, by walking in obedience to the laws of God, our destiny was an eternal fellowship with the Father and Son. At that time we thought we could see the end of these things we now endure, quite clearly

Is the picture still bright? Do we feel that we are actually making progress Zionward? Or are we slipping back?

We all knew at the time of our baptism that it was up to us as individuals to "work out our own salvation." We counted the cost and proceeded to build. Are we going to have enough to finish the work? And if we are lacking, WHY?

Have we failed under stress of trial? "If we faint under adversity, our strength is small." Have we become dull and heartless in relation to the world to come? Has this vision dimmed? Has our earnest first love grown cold? Are the appointments of God a burden?

Do we try to escape certain services of the Truth?

* * *

IF any of these questions raise a doubt in our minds as to whether we are half-hearted or mechanical in our service in the Truth, we should examine our motives carefully to discern our true standing in the Faith.

If we know in our hearts that we have not done that which is commanded but rather, by our slothfulness or indifference have grieved the Holy Spirit many times, we should take every means available to us, to alert ourselves to the highness, holiness and preciousness of our calling before it is too late, and we stand with empty hands and sorrowful hearts before our supreme Judge.

* * *

LET us look at certain periods of Israel's history. We see them brought out of Egypt with a powerful stretched-out arm, even as we ourselves were brought up out of Egyptian darkness through the power of the living Word.

Like ourselves, Israel stood trembling on the shores of the Red Sea, about to be baptized into their Mediator. We see them born a new nation, rising out of the waters to a new life, their relationship as slaves in Egypt being washed away by the waters of the Red Sea.

We have heard the triumphant song of deliverance under Moses, and have recognized it to be prophetic of the greater deliverance under the prophet like unto Moses. Then sadly, but realistically, we see the people—**just three days later**—murmur against their own divinely appointed leader when they found themselves without water.

And just a month later, when provisions failed, they murmur again and turn their hearts back to the land of bondage from which they had come out. Their miraculous deliverance was so soon forgotten!

"They soon forgot His works; they waited not for His counsel, but lusted exceedingly in the wilderness, and tempted God in the desert."

They soon arrived at Sinai and set up their camp before the Mount. Although they had been the subject of a great deliverance after a long period of oppression and bondage, yet they stood at the foot of the Mount, a nation of unenlightened, faithless and rebellious people. They had so much learning, so much proving and so much needed chastisement yet to be experienced!

And so much of all the heartache and disappointment could have been avoided, if they had only opened their eyes to their position, and set their hearts to obey and trust in the mighty Hand at work within them as He pleased.

But because they failed pitifully to set their minds and hearts intelligently upon the things of God, their thoughts and affections reverted to the garlic and onions of Egypt—to the animal comforts enjoyed in the land of Egypt.

* * *

"And Moses went up unto God, and the Lord called unto him out of the mountain" (Ex. 19:3)

How appropriate it was that Moses, the Mediator of the Old Covenant, who was "faithful in all His House," should intercede for them!

"Thus shalt thou say to the house of Jacob: Ye have seen what I did to the Egyptians, and how I bear you on eagles' wings and brought you unto Myself."

As the eagle carries her young upon her wings, out of reach of all who would attempt their destruction, so the Lord rescued the Israelites from Egypt. He reminded them of His faithfulness in delivering them. Then He offered them full covenant privileges on certain conditions—

"Now therefore IF ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine. And ye shall be a kingdom of priests, an holy nation."

Let us bear in mind the similarity of this and our covenant agreement under the New Covenant—

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light."

Jesus gave himself for us—

"That he might redeem us from all iniquity and purify unto himself a peculiar people."

* * *

WHEN Moses reported God's words to the people, they at once professed all readiness to comply—

"All the people answered together and said, All that the Lord hath spoken will we do."

This is in effect what we promised at our baptism. Being then made free from bondage of sin, we became servants of righteousness and so, walking in newness of life, we strive that through the Spirit we do mortify the deeds of the body.

If we do not feel this process taking place within us, we should bend every effort to find out why. For—

"As many as are led by the spirit of God, **THEY** are the sons of God."

When Moses returned the words of the people unto the Lord, "All that the Lord hath spoken we will do"—a formal covenant was entered into between Israel and the Lord. Israel then confessed God as their King, and they became "the children of the kingdom." They became a kingdom of priests, an holy nation, consecrated to God. They alone of all the families of the earth were being schooled to serve Him and offer sacrifices unto Him. They were separated from the nations for His work in the earth.

But Israel soon forgot the divine purpose God had with them—the purpose of the Law that was to be a schoolmaster bringing them to Christ. They soon served the creature more than the Creator, forgetting that it was God Who did such wondrous things among them.

They counted it a light thing that God had chosen them from all the families of the earth.

* * *

DO we allow separateness to become a dim idea? Do we allow our high calling to become bogged down in the cares of the present evil world? Are we sure that we are not serving ourselves more than God?

Israel was grateful and sincere when they sent Moses back with the words, "All that the Lord hath spoken we will do." They never **meant** to let the glorious things of the kingdom slip from their grasp. Indeed, they had every intention of carrying out their part of the Covenant.

Can we remember our first love of the things of the Truth? Can we remember how happy our service to God was in the beginning? What a privilege we thought every duty of the household to be!

Do we remember how eager we were to learn what God required of us, and how we searched the Scriptures into the night for hidden meanings that delighted the inner man? How eager we were to be of service to the brothers and sisters—**WE NEVER MEANT TO LET THOSE GLORIOUS THINGS SLIP AWAY.**

We might analyse Israel's sickness as "nearsightedness." Their vision gradually became filled up with themselves, what they should eat, what they should wear. Their esteem shifted from the God of all Glory to themselves.

"We be the people," they said. "We have Abraham to our father." They began to look around and to greedily covet the comforts of their alien neighbours whose portion was in this life. Little by little they forsook God, and more and more they became concerned with the luxuries, comforts and prosperity of the nations from whom God had called them out.

They wanted to be God's people, but they didn't see why that should restrict their pleasures of participation in the activities of the people around them. They could not see to the end of the glory in the face of their Mediator. **CAN WE?**

We see that Israel were entirely self-assured when they sent Moses back with the words, "All that the Lord hath spoken will we do."

On the morning of the third day, the top of the mountain was concealed by a dense cloud, as smoke from a furnace. Thunder pealed and lightning flashed, and the earth trembled under their feet. From the midst of this demonstration arose the sound of a loud trumpet—"so all the people that were in the camp trembled."

"And Moses brought forth the people out of the camp to meet with God."

And God called Moses up into the Mount, only to tell him to "go down and charge the people lest they break through."

"And let the priests also, which come near the Lord, sanctify themselves, lest the Lord break forth upon them."

It can be seen from this, that while some were filled with terror at the sight, others, moved by curiosity were about to break through the bounds already set. This same presumptiveness caused Nadab and Abihu to offer strange fire before the Lord. The Lord devoured them with fire, saying—

"I **will** be sanctified in them that come nigh me, and before the people I **will** be glorified."

It is with awe and trembling we must stand within the Holy Place. Never can we take our calling lightly, nor presume upon the holy office with mixed allegiance. We must be sure our service is with singleness of eye, and with our whole heart. Any thing less is mockery to God, and causes the Truth to be evil spoken of.

Our danger in this respect is very real. God is a jealous God, and will not share His throne in our heart with any other. He must be all.

Covetousness is definitely idolatry. It is a concern with SELF that sets up an idol in the heart. Whether they be houses, cars, lands, or comforts—all these things, when regarded too highly, constitute covetousness, and make true worship in the Holy Place impossible. The more the flesh, with its lusts and ambitions is catered to, the more sickly the spirit becomes. If persisted in, the light that we think we have will surely be extinguished.

All anxious strivings for material things show us to be terribly lacking in spiritual values. Just stewards will **empty themselves** for the service of the Truth without hesitation, knowing that if they lose their lives for its sake, **THEY SHALL FIND IT**.

Let us take earnest heed while there may be time. May God quicken us in His Holy Word, lest we become dull and heartless in relation to the world to come, and thus find at last that we have failed to grow up into Him.

Let us utterly abhor and avoid those things that would draw us back into the sleep of the world. May our vision be riveted to the end of this age, and to the glory to be revealed in Christ Jesus.

There were those who were self-satisfied and at ease in the churches of the first century—

"Woe unto them that are at ease in Zion!"

"I know thy works," said Jesus. He knows ours, too—and the lack of them. It is a very simple truth—

"Whatsoever a man soweth, that shall he also reap."

As a people preparing to meet God, let us throw everything we have into the last final effort. Let us surrender our whole lives unto Him, living by every word that proceedeth out of His mouth, praying unceasingly that He finish His work within us and at last admit us into eternal fellowship with Himself and His Son.

It can only be done through—

"Him that is able to keep us from falling, and present us faultless before the presence of his glory with exceeding joy."
—C.W.B.

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Signs of the Times

"Three unclean spirits . . . which go forth to the kings of the whole world, to gather them to the battle of the great day of God Almighty"—Rev. 16:14

LIKE a tangled web which defies all efforts to untangle it; like a labyrinth in which one is lost and confused so that he cannot find his way out, so the complicated world situation has reached the point where negotiations only plunge the participants deeper in a slough of perplexity and frustration.

COLD WAR UNABATED

THE reason why no agreement can be accomplished in the constant negotiations is obvious. There is no common ground on which the two rival groups can meet. Compromise or a willingness to give and take is looked upon as a sign of weakness, rather than magnanimity.

The objectives and purposes of the two groups, Communist and non-Communist, are as far apart as the poles. Each has a definite purpose, but that purpose is impossible of accomplishment under existing circumstances.

Destruction of the opposing group is the only way out, and that, they fear, could easily destroy humanity.

It is clear that the only thing that can end the perplexity is divine intervention which will sweep away all human power and institutions and compel the nations to—

"Beat their swords into plowshares and their spears into pruning hooks, and learn war no more."

The resumption of nuclear testing by the U. S. will certainly be followed by more Russian testing. It appears now that, in the future, chief attention will be centered on anti-missile missiles by both Russia and the U. S.

They both have missiles sufficiently powerful to destroy each other under favourable circumstances. Now the problem is some method of defence. The vicious circle grows wider; the armament race is on again in full swing.

WAR PREPARATION IS BIG BUSINESS

JUST now the nations, especially the great powers, are busily engaged in fulfilling Joel's prophecy (Joel 3:9) in which the nations were to transform their industry from peaceful pursuits to that of war preparation at the time when God is gathering the Jews back to their land (Joel 3:1-2).

In a recent magazine article there is set forth the following facts, well known, but seldom mentioned, the stupendous growth of war industry in so short a time; for WAR HAS BECOME THE GREATEST INDUSTRY IN THE WORLD.

Not until World War 1 did the U. S. have an armament industry. Up until that time armament manufacturing was confined to a few industries and composing but a small portion of their business.

Today the U. S. government spends annually on "military security" more than the net income of all U. S. corporations.

A "military-industrial complex" has developed, in which industry is so geared to this "complex" that it is dependent upon military production for most of its income, either directly or indirectly. In fact few great manufacturing concerns could exist without these government contracts.

The U. S. Military Empire is a \$165 billion business, the heaviest financed and the largest organization of any kind in the world. The Pentagon (War Department) owns 32 million acres of land in the U. S. alone and 2½ million acres in foreign countries, all devoted, either directly or indirectly, to "security purposes." **The Pentagon buildings occupy 5 times more space than the capitol building in Washington.**

Government military assets are 3 times greater than the combined assets of the 5 largest American corporations, and the paid personnel 3 times the number of employees of all these corporations.

The War industry is not only inseparably allied with Big Business; it is the biggest business of them all. One commentator remarks that the U. S. is no longer a "welfare state," but a "warfare state."

The Military dominates all heavy manufacturing, especially aircraft, automotive and heavy equipment, on which huge profits are made, and by the simple device of giving or withholding contracts, the military can, and sometimes does dominate big business.

Industrial prosperity, not only in the U. S., but in Russia, Britain, France, West Germany and all industrial nations, depends chiefly on production of armaments, both for their own use and export trade.

During the period of 1952-60 the U. S. spent \$350 billion on war preparation. The 1962 budget calls for expenditures of \$50 billion for "security."

Exact figures on Russian military expenditures is not known, but it is known that it is comparable to that of the U. S. It is also well known that Russia is depriving her own people of many of the comforts and luxuries enjoyed by other peoples in order that the greater portion of manufacturing, especially heavy industrial production, can be devoted to armaments.

As a matter of fact, world economy, finance and industry is geared to war preparation, and all financial and business experts know that **actual disarmament would completely wreck world economy and bring about complete collapse of world economy and industry as it is now established.**

Who can doubt that Joel's prophecy, "Proclaim ye this among the Gentiles; prepare war," is being fully and dramatically fulfilled?

WORLD TROUBLES REMAIN

AS the great powers gird for Armageddon, the small conflicts and tensions, any one of which could spark a world war, go on unabated, neither is there any evidence that the causes are being or can be removed.

Algeria is still in the throes of bloody conflict, and it appears evident that, if and when President de Gaulle's plan is put into effect by force, Algeria will remain a volcano of hate and dissatisfaction, ready to erupt into violence at any time; an eruption which could easily overthrow the present French government.

May Day riots in Portugal emphasized the turbulent state of affairs existing there and the strength of Communist elements who are now boldly appealing to the underground Communist forces to "come out and fight."

Although an abortive Communist-led revolution in Venezuela appears to have been crushed, but not before the tense and unsettled state of affairs there had been revealed.

While government forces in South Vietnam appear to have gained considerable advantage over the Vietcong rebels, a threat from another quarter has appeared. A force of Red Chinese and rebel Pathet Lao troops has invaded northern Laos, in direct violation of a cease-fire agreement, and have captured a vital government stronghold. The appearance of Chinese troops in the area is especially significant in view of the repeated demands by Red China for the withdrawal of all American military aid to South Vietnam and Laos.

CONCERNING ISRAEL

THE United Jewish Appeal, the purpose of which is to raise funds "for the settlement of tens of thousands of oppressed and declassed Jews who are on the march out of lands of oppression into Israel," is exceeding previous campaign totals of money raised. Recent persecution of Jews in Algeria and other North African nations has spurred the Appeal to greater efforts.

The position of Jews in the Soviet Union is somewhat vague, but recent executions and long prison sentences meted out to Jews for "economic offences" is creating fear in Jewry that the Jews are being used as scapegoats as a means of warning black market operators and profiteers who have become so numerous in Russia as to alarm the authorities, who are unwilling to scandalize the whole Soviet regime by wholesale arrests of prominent Soviet officials for black market operations, so they are sounding a warning to all such operators, but at the same time attempting to create the impression that the Jews are the chief offenders.

In such a situation of this kind the Jews have good cause to fear; for just such cases have in the past marked the beginning of a cruel campaign of persecution and even slaughter.

The Algerian new provisional government denies any anti-Jewish policies in its conduct of affairs in Algeria, but in view of the fact that the population is 9 to 1 Moslem, the Jews are still fearful of oppression by the new government, and the exodus of Jews from Algeria and all North African countries continues.

As expected, the Israeli parliament rejected by an overwhelming majority the UN Security Council's censure of Israel's retaliatory raid on Syrian gun positions in the Lake Tiberias area last month. The members of the parliament bitterly criticized the UN censure as unfair, biased and a "distortion of justice." The UN Council appears to have ignored the fact that Syria provoked the attack by firing upon Israeli fishing boats on the lake, in Israel territory, and were biased in their attempt to appease Arab nations, especially Nasser of Egypt.

While the UN apparently hoped to lessen tension in the Mideast by their condemnation of Israel, the Israeli spokesmen predict that it will increase tension by giving encouragement to Syria and other Arab enemies of Israel to engage in further harassment, which Israel of necessity will have to repel by every means in their power regardless of what the UN has to say about it.

Israel is especially fearful that their irrigation system which they are developing in the Lake Tiberias area may be endangered by any further Syrian aggression, and they are prepared to resist any such danger to the full extent of their military power. Plucky little Israel is ready to defy the world rather than surrender her dearly-won freedom and industrial progress.

But Israel is not alone; "the time to favor Zion" is at hand, and the censures of the UN against Israel are contrary to the divine purpose in restoring the Jews to Palestine and will not halt the forward march of Israel and the development of the land.

—O.B.

Soviet Oil in the Cold War

An interesting and significant supplement to the quotations in the March Berean appeared in Newsweek for Feb. 19, describing the activities and accomplishments of Enrico Mattei, autocratic administrator of Italy's ENI (National Hydrocarbons Authority), a \$2 billion national oil combine. The following are excerpts:—

"In all Italy, there is perhaps no man more responsible for the nation's industrial renaissance, one of the greatest economic achievements of the last decade.

"Nor is there any more suspect as a threat to . . . the very foundations of the West.

"He has brought roads, factories, a new way of life into regions where man's hopes and aspirations have laid dormant for centuries. He has done more to change the countryside than anyone since the Emperor Augustus who found Rome encased in brick and left it ennobled in marble.

"He has outraged the Big Seven International oil companies, and dared to incur the wrath of the U.S. Govt. by dealing openly in Russian oil, an act which many fear might someday give the Reds an economic wedge to split the West apart.

"He has dealt himself into 3 big refineries; he has started work on 8 more ranging from Ghana to Poland; he has acquired a 325,000 ton tanker fleet; he has expanded his string of gasoline stations into most of Western Europe and across North Africa; and he has won oil concessions in a dozen countries, most of them at the expense of the Big Seven.

"He is determined to run the Big Seven out of Italy and break them in the international marketplace.

"Recently, despite U.S. objections, he agreed to take 12 million tons of Russian crude oil over the next four years in exchange for 240,000 tons of steel pipeline, 50,000 tons of synthetic rubber, and oil field equipment.

"With the purchase price roughly \$1 a barrel vs. the posted price of \$1.59 on Mid East oil, Mattei has been able to cut gasoline prices 6c a gallon, and his competitors have been forced to meet the price.

"One great fear is that Mattei may eventually tie his planned Trieste-to-Vienna oil pipeline in with the Czech end of Russia's Druzhba network, a scant 60 miles away, and flood the West with Russian oil through his adjoining pipelines into Switzerland and Germany." — End of quotations from Newsweek.

**"Strengthened With All Might, According To His Glorious Power,
Unto All Patience and Longsuffering With Joyfulness"—Col. 1:11**

Here is an insight into a mental pattern that belongs only to the system of truth. Human wisdom does not prescribe "long-suffering with joyfulness," but, on the contrary, asks you why you should suffer. It recommends the assertion of your rights, the resentment of your injuries.

The strength that comes with the Truth ("The spirit of power, and of love, and of a sound mind," as Paul elsewhere expresses it) enables us even to perform this wonder — to "endure grief, suffering wrongfully," which Peter tells us is well-pleasing to God — avenging not ourselves, but rather giving place unto wrath, in the calmness coming with the conviction that God in His own good time will repay all injustice.

If it be asked, why should God allow injustice, why should He permit His people to suffer, there will be an abundant answer in the results made manifest in the day of Christ. As God has constituted human nature—and who will say that he could have shown Him a better way?—character cannot be developed without evil; patience, and faithfulness, and obedience cannot be brought out and put to the proof without injustice and the temporary triumph of evil. By such means, in these days of darkness, does God help His people to attain to the wisdom that cannot grow in prosperity. In such rough but loving ways (as they will be seen to be when the work is all done) does He make them meet for the inheritance of the saints in light—**R.R.**

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